

The Sealed Portion
of the
Brother of Jared

Volume II

and Concordance

Authorized Version

Carefully compared to original manuscripts
and scribe copies

Introduction to Volume II

Even though these volumes were adequately introduced in Volume one, more must be said to prepare the reader for this second volume. The information in it is so profound it would not be realistic to expect students of this work to grasp the deep meaning without more to ponder first concerning the circumstances under which this volume was received. This volume has nothing less than eye witness accounts of the origin of the human spirit, the creation of the universe, the great council in heaven where decisions were made as to how and where and why to create all the children of men, the great and final judgement and finally the completion of the salvation of men. These are topics mankind has pondered since our first parents. Now, finally, an eye witness account is interpreted on the pages of a book that can be read. Man no longer need be overcome with shock and surprise to know of the great love of God. People can begin to grasp the meaning of it here in this life.

As I prepared to use the Urim to obtain the information contained in this volume, the Lord told me that mine were only the second pair of human eyes to see what I was about to behold. At the time, I didn't have a clue as to what that meant. Now, of course, it is a different story. There are sections of writing in this second volume that make this work undoubtedly the most profound religious writing ever to come to mankind. For example, there is a chapter where the Brother of Jared saw creation. He was the only human being to see it like he did. It is generally assumed that Adam saw creation, as he was "the first flesh on the earth"¹. But Adam had not sinned at the time he saw creation and he had nothing to compare to the love he was seeing, so as he didn't know the bitter he could not know the sweet. The creation account by the Brother of Jared is the only account seen by man where he actually saw creation and could comprehend the meaning of the love that was before him specifically as it related to an individual he knew and loved, namely his wife.

From study in the book of Enoch it is certain Enoch, too, saw creation. But his perspective was to see the War in Heaven and the specific meaning of the created nature of the elements of the earth. The full meaning of the love of the Son of God and His Father for mankind in creation was not shown to him. Of course, Enoch could not see creation without beholding the love of God, but the Brother of Jared saw creation specifically from the view of the love of God. And his account of it has a unique ability to touch the human heart now, in our day. Of this I am certain: when people die and stand before God, as all human beings will do, the one absolutely astonishing element of surprise will be the all encompassing love of God. It won't be His anger, or power, or vengeance or ability to judge. It will be His love. What a stinging surprise it will be for the

¹Genesis 2:8, IV.

wicked to come to the realization that God loves them personally in an infinite way. What punishment could be worse for a murderer than to behold the love of God in that immeasurable proportion for their victim?

The Brother of Jared also saw the origin of the Son of God and His full meaning and purpose, the mystery of forgiveness, the meaning and function of the Millennium, and the final fulfillment of the being of Jesus Christ. There is a chapter devoted to each one of those topics. Each one is man's first view of those things from the vantage point of God's love. I can think of nothing that has more value for human beings to know, to prepare them to stand before God at the last day, than this record. There were times we worried that this work was too sacred to go to the public at large, but we began to realize that many people rejected the first volume out of hand, without even reading it, so those folks surely would not show any interest in the second volume. This material is so sacred that only those who exercise faith as the Brother of Jared did are worthy to have it, and it should be remembered that he who believes these things that have been written will be visited with the manifestations of the Spirit of God.²

In some ways the mood of the writing is different in Volume II. While Volume I was largely an account of how Messiah, the Son of Man, was begotten, Volume II is an account of Messiah, the Son of God, and His relationship with His Father. It seems to me to be a healthy exercise at this point to discuss somewhat the theological and religious significance of the *Sealed Portion*. If one were to try to describe a comparison between this work and the Bible, several outstanding things would emerge. Markedly the *Sealed Portion* is not in contradiction to the Bible. With the exception of the story of Jonah, there simply is not a long list of details in the Bible presented as facts that are repudiated by the *Sealed Portion*. It seems certain that when these writings are exposed to the kind of scrutiny traditionalists can put to them, that some contradictions in fact will arise. However, I fully expect them to be reasonable to any real thinker. It is the theological variants that are in contrast. Since the writings of the Brother of Jared predate those of the Bible, one would expect the two accounts not to have the overall feeling of competition. Rather, the *Sealed Portion* is entirely a prophecy about what is the future to the Brother of Jared, and it is presenting a view of religion that is independent from modern views and not in any way a kind of reaction or response or rebuttal to modern religious expressions. It is simply an expression of religion speaking for itself. While this may seem rather unremarkable to readers, this quality in the writing could be very surprising to many. Especially within the circles of Restoration religions. They fully expect the *Sealed Portion* to deal with the issues and positions of debate they are at present facing in their numerous attempts "to be right." I say this because if

²Ether 1:105, Book of Mormon (RLDS 1908)

there could be identified one single outstanding characteristic common among Restorationists, it would be their intense and all-consuming motivation to be religiously “right.” Most of them are fixated on the “only true church” axiom that arises out of their misinterpretation of an attempt of Joseph Smith’s to define Christ’s church.³ The fact that the Sealed Portion does not address that issue in any form makes it all the more remarkable. People who look to these writings to validate some position they hold in a current issue being debated will simply not find support for it here. All the theological and religious issues in the *Sealed Portion* are new to the modern world. I doubt that they were issues even in the day this material was originally written. So from it’s inception the information in the *Sealed Portion* has not been reactionary. This was such an unexpected development to me that I have looked into how such an expression as the record of the Brother of Jared could be so neutral in our modern world. And I found that this work has some very remarkable characteristics in this regard. Foremost of which is the almost total absence of political and social effects upon the nature and message of the record of the Brother of Jared. That dynamic alone makes this record unique in religious writings. There are numerous volumes written which analyze the writing of the Bible to show the many influences social and political pressures have had in determining the final written form the Bible has taken. Not as many of the authors of such books, as one would think, have taken the issue to unreasonable extremes either. However, while this is true, the meanings most scholars put on those influences result in interpretations of the nature of the Bible with which I am entirely uncomfortable. They say that because of these pressures it is obvious that the Bible was shaped profoundly by social and political forces and what it says about God and Christ are suspect and reflect more the needs of men than the truths of God. And of course, that leads to invalidating the virgin birth and resurrection and many other important points of faith. Some even question the historical reality that there was a Christ. My position is that I thoroughly believe what the Bible says about God and Christ. I question and find hard to accepts some things attributed to God and His Son to satisfy political and social needs, however. For example, God telling Moses to murder 5000 women and children because of their ethnicity is surely a false account.⁴ It is unbelievable either about Moses or God. So that story is not about God, but is about a people striving to record history to show social and political superiority over their neighbors. By the same token, while I am perfectly comfortable with what Christ said He was all about, I have some misgivings about what some New Testament writers interpret His life to mean.

³See D&C 3:5e (RLDS)

⁴Num 31:9-17

For example, Christians actually worship death. Their primary symbol is a gallows and everything Christ did for them He accomplished by dying. Who did He live for? It seems to me that this tack Christianity took was to answer a social need to become acceptable among ancient peoples who worshiped death. Those interpretations almost invariably come in the context of political and social aspirations for some individual or group. The most remarkable characteristic about the *Sealed Portion* is that it is almost entirely void of such influences. First of all, the time period in which it was written clearly reflects a world condition when social and political pressures were at a minimum. There were no national governments or structures. There was no such thing as a church. Religion had not yet developed social expressions meant to contribute to social control. Society had not as yet evolved to express the advantages certain social groups would benefit from by managing society. Social and political dynamics certainly arise out of the phenomenon of social management. The Brother of Jared lived when these forces were in their very infant stages. At the same time his writings indicate he personally did not participate in those early beginnings, but turned away from the society at large and thus was called a wild man in his own day. Not only is this the case, but the chain of events his life went through seem to indicate to me that the Lord purposefully kept him from such social influences. When society at the Land of Shinar began to polarize, he left. When the small group he traveled with began to polarize in Sooramec, he left again. Upon their arrival in the Americas, when their small society began to polarize, again with regard to having a king, he left a third time. This time with only his immediate extended family. Even the conditions under which he finally settled were such as to minimize social and political pressures. His people lived with and merged with the Ooma people. And as it turns out, they were mutually dependant upon each other. The Ooma depended totally upon the people of Achee to define and express religion and Achee and his people depended on the Ooma for their ability to adapt to a new environment. Any social scientist will report that this kind of mutual dependancy minimizes the need or opportunity for social control. To add to all of this, there are yet more remarkable influences to ensure that this work is minimally influenced by social and political pressures. First, almost all of that which is contained in Achee's account is prophetic and does not occur during the time period in which he lived. It is a sociological fact that such pressures are almost exclusively brought to bear for their influence in relation to the day in which they were written. Secondly, Achee was instructed not to disclose that which he saw. What kind of influence could he have without disclosing his views? And lastly, the nature of his experience and writing did not address any of the social needs of his own day.

This remarkable characteristic of the writings of the *Sealed Portion* is extended even further. A person could say that I, as the interpreter, live in an environment that has social and political pressures and that I would influence the

nature of the writing to express my social and political needs as the interpreter of these writings. And while this is certainly the case, some very remarkable dynamics also present themselves in relation to my being involved as interpreter. First of all, for whatever it is worth, I personally live in a community that is socially and politically removed from the society at large. There still remain influences on me from society but my way of life personally in community minimizes them as I fill no role whatever in controlling society. And I have no need whatever to control the community in which I live as they keep the Community Rule outlined in the Dead Sea Scrolls. Secondly, in regard to my influence on the writing, none of the issues that have been heavily debated within my religious environment, during my lifetime, is addressed in the *Sealed Portion*. The religion I was associated with fragmented and disbanded over several issues I can list, and none of them is found in the *Sealed Portion*. Some of those issues are: 1. women in the priesthood, 2. open or closed communion, 3. church organization, 4. authority of the priesthood, 5. centralized control by church leaders, 6. individual freedoms in the Bill of Rights being expressed in religion and many more. There is not even a hint of any side of these issues detailed in this work. The *Sealed Portion* simply does not have an agenda that is a part of my modern or contemporary religious debate. It can easily be validly stated that the writings in this work do not support any modern church denomination. The issues covered are all entirely new to our modern world and a product of an ancient mind. That is, in fact, what makes this work so valuable. The *Sealed Portion* is essentially an outside influence. It gives our present world a very real opportunity to circumvent the agonizingly slow and tedious processes of social change that are thought to be natural and necessary to achieve breakthroughs away from a stagnated religious environment. And if you don't think it is stagnant, just observe a little harder. I heard during a report on the BBC the prediction that in England, Christianity will become extinct in the next 40 years. On top of that, Christianity has, for centuries, been one of the central influences to environmental degradation and social decay. And when I say this, it may sound harsh. But it is well known among social scientists that if you want to destroy any indigenous culture, anywhere in the world, first make them Christians.

So the *Sealed Portion* comes at a low ebb in the cycle of Christianity's religious influence in the world. The *Sealed Portion's* message of faith, and its call to morality, and its simplicity in its call to harmonize with the natural environment is indeed profound. And it is precisely for the reasons enumerated in the above discussion, that the *Sealed Portion* has the ability to expose some of the most destructive world views that are commonly held in our society today. These writings can expose the results of past social and political influences that have become common in modern religions. And while that is admirable, it does not come without its risks. For example, there is a starkly outstanding message

contained throughout this work. And it was not conceivably intended by the Brother of Jared or myself. It is just built right into the message of the book, much like a little child being able to innocently say the truth that anyone older would avoid saying. That message is this: our world's problems almost entirely arise out of the modern world being greatly influenced and totally controlled by the one-third of the host of heaven who fell away from God in the beginning. The profound nature of this fact is very shocking and undoubtedly threatening to any who would take this work seriously enough to realize it's meaning.

Since I am certainly the only person alive with experience with the Urim and Thummim, it is altogether fitting to say a few words at the beginning of this second volume regarding additional understanding about the use and function of the Urim and Thummim. Just think how different the course of experience would have been for people who hold to the witness of Joseph Smith if he had made a personal and intimate account of exactly how the Urim and Thummim worked. And he could have left a detailed drawing of it. Now, however, such silence surely adds mystery to the Urim and Thummim and brings controversy and speculation. During this writing I have been advised not to print pictures of the Urim and Thummim for security reasons. Also, some thought that a picture was demeaning to the sacredness of the instrument. But I am determined to leave behind me as little of the unknown as possible in regard to the Urim and Thummim, so I will tell whatever I can to dispel the mystery.

In terms of actual "seeing" time, Volume I required fourteen sessions and Volume II required seven. Each session was just a few minutes over an hour in length. It was surprising how consistent they were. I seemed to have a saturation point when I was emotionally drained and intellectually or mentally exhausted. That means, these entire two volumes came from less than twenty-four hours actual time seeing with the Urim and Thummim. That is a huge and immeasurably profound quantity of information coming in a very short time. That in itself says a lot about the Urim and Thummim. It has taken me at least ten times longer to write these two introductions than it took to receive the entire two volumes of scripture. And these introductions are my writing, written in my words and with my style and in a way very familiar to me. Whereas, the scripture part of this work is not my style or my way of expression.

It is absolutely without question that the Urim and Thummim intervened into my life for this work to be produced. And it was all done with witnesses because of the scribes. And those people know me the best and they know the Urim and Thummim had to do a marvelous work. I believe I can truly understand now the pressures that Joseph Smith faced that resulted in his silence concerning the Urim and Thummim. Those same pressures are present today among all the peoples who follow after his witness. Book of Mormon believers, without exception, want it to be a translation. And I am convinced, by my experience, that the Urim and Thummim is not an instrument for translating. Some people

even want the characters on the tablets to be a script. But they simply are not a script to be translated. They are characters to be interpreted. In the appendix of Volume II, I have written an explanation of the Judgement Tablet and, when studied, these concepts become clear. I think Joseph Smith used the word “translating” because of pressure put on him. And I think what he experienced with the Urim and Thummim was so unfamiliar to everybody, the use of that word felt like it could fit into that which seemed to be expected. Besides this, there was a view of scripture in those days that prohibited a more honest expression of the concept of “translation.” First of all, there is no indication whatever in the Bible or Jewish record that the Urim and Thummim was to be used for translating. The “translating” connection was entirely new with Joseph Smith. The Urim and Thummim is not even called “translators” in the Book of Mormon but rather they were called “interpreters.” When something is translated it is changed from one written, worded language to another. Each word is scrutinized and a suitable substitute in the other language is selected, as accurately as possible, to represent that word. Interpreting is entirely different. No attempt is made to scrutinize words to select suitable substitutes. But rather the ideas, concepts, expressions and feelings are received in another persons terms and in their own language and words. I think the typical view that God had written every word of the Bible, in English, so pervaded society in 1830 that for Joseph Smith to produce any writing that was to be called scripture, it had to be viewed as a translation in order to find acceptance. Of course, the English language did not exist during Bible times. How does that jibe with God’s saying every word of the English Bible? This kind of Bible believer has to say the translators were inspired.

On the face of it, the Urim and Thummim being called translators is absurd. If the Urim and Thummim were only translators, they were nothing more than an instrument used for the purpose of making up for ignorance or the lack of education. If that were the case and if Joseph Smith had been educated in “reformed Egyptian” and in English, he would not have needed the Urim and Thummim. Ancient Egyptian can be read. And there are Book of Mormon scholars who can point out numerous similarities in the professor Anton figures and known Egyptian figures. Someone could have read the gold plates who was educated, given time, if a translation was what the Lord required. The Urim and Thummim does much more than translate. And there are indications in the Book of Mormon that “the much more” was experienced by others. Moroni says he wrote “the very things which the Brother of Jared *saw*.”⁵ He didn’t say he wrote the very things the Brother of Jared *wrote*. And certainly Moroni spoke an entirely different and unrelated language than the Brother of Jared. So Moroni’s

⁵Ether 1:98, RLDS

version of what the Brother of Jared wrote is not a translation either!⁶ The Urim and Thummim is for seeing through the eyes of God. What His eyes see is so infinite and all-encompassing that the natural human eye and heart can not withstand what is seen except it be given a very focused definition. The gold plates gave definition to what Joseph Smith saw with the Urim and Thummim. Obviously, God sees more than a select group of people for a given period of time in ancient America. The gold plates were element that brought what can be seen from the eyes of God to be focused on the lives and experiences and meaning found in the personal existence of that select group of people. The plates defined what Joseph Smith wrote by focusing his mind on the singular topic of Ancient America and specific human experiences people there had with God.

At this point, let me say a few more words on how the Urim and Thummim works for me. When I put them on and I begin to see, usually I begin to see starting in the middle of the top edge of the glory stone. And what is being seen is too profound for any human words and it grows to fill up all that is in my view. I am usually not looking in the stones. It is not what I do with the Urim and Thummim. It is what the Urim and Thummim does with me. No matter where I look, I see. I am holding the tablet but I hardly look at it. Sometimes I see the tablet when I'm not looking at it. In other words, the tablet is in my hands or on my lap but I see it looking over the top or in-between the stones. If it weren't for the tablet, the experience of what is seen with the Urim and Thummim would be too big for my little soul and absolutely nothing could be done with it either in writing or speaking or in later intelligent recollections. The tablet has the effect to take the vastness of what is being seen and bring a tiny speck of it up to view. Everything else goes away and the speck is within my capabilities to grasp and vocally comment on.

There is historical information to support this kind of use for the Urim and Thummim Joseph Smith used.⁷ David Whitmer also gives a similar account. He was one of the three witnesses. There is no evidence that Joseph Smith looked at the plates while using the Urim and Thummim. They are most often said to have been covered and somewhere near him or in the next room. There is one account that Joseph Smith was on one side of the table and the scribe was on the other side with a curtain between them. So far, in my experience there has not arisen any feeling for the need to have a curtain between the scribes and me. Could the scribes have been critical of Joseph because of their expectation that if he could be seen, he would have been seen to be looking through the stones of

⁶The sealed gold plates.

⁷See quote, Saint's Herald 26:289-290, p. 30.

the Urim and not at the plates? Is that why Joseph Smith was silent on how the Urim and Thummim actually works because there was intense pressure very close to him as to what was expected of him? And the Urim and Thummim worked in an entirely different way? If you will recall from the introduction in Volume I with my very first experience with the Urim and Thummim at the altar alone, without scribes, I saw what is in Volume II. The Second Book of Achee is about Christ as our advocate. That wasn't in Volume I. Could the same thing have happened to Joseph Smith? I have heard that Joseph Smith lost the Urim and Thummim when he lost the first 116 pages. From then on he is described, by several sources, as looking in his hat at a seer stone. I am absolutely convinced, after what I have experienced with the Urim and Thummim, that Joseph Smith saw the entire Book of Mormon during those 116 pages and he merely used the seer stone in the hat to bring it back again so he could dictate it. In fact, when I go back and see it a second time with the Urim, I can actually say it better, as my little brain and soul are not so overwhelmed. You know, for many generations now the Book of Mormon critics have used the stone in the hat description to discredit the Book of Mormon. Isn't it ironic that in the end, that very information is the strongest voice to assure the validity of the book?

After using the Urim and Thummim, and in light of the stone in the hat information and the plates being in the other room account, there can be no doubt whatever that Joseph Smith had the Urim and Thummim and he used it right and what it produced is a very valid interpretation of what can be seen through the eyes of God about the life experiences and meaning of the people from ancient America. An interpretation simply cannot be a historical account even though many specific dialogues and accounts are historically accurate. The Urim and Thummim lets you see people in the act of their lives and feel with them and know what is on their hearts and comprehend what they are thinking and experiencing from God's view. Their names and circumstances may not be what men call them but rather what God calls them and how He sees them. So historicity has a strange relationship with interpretation. A cold, unfeeling computer can translate languages. But the Urim and Thummim can let one see and feel and know, through the eyes and feelings of God.

There was a new and profound dynamic that arose during the time we received the information in Volume II. Everything went as usual without a hitch through Chapter Four in Volume II. Then when we assembled to get Chapter Five, which we anticipated would be about creation, the Urim and Thummim didn't work. Oh, I saw the vastness of it all but it meant nothing to me. I couldn't say anything to the scribes. We all felt that session had failed and I was embarrassed. Usually the sessions came one a day, right after the other. But there was, because of this incident, about five days between the sessions for Chapters Four and Five. During that time I decided to find out why the Urim and Thummim didn't work. The Urim was just a piece of material in front of my

eyes that meant nothing when it didn't work. I might as well have had a stick of wood in front of my eyes. It was embarrassing. I think all five of us each blamed ourselves. But I immediately went into my most serious repentance mode. After three days I still had no answers. Then I was walking in the fields in the night and asking God to forgive me and help me, I finally got an answer. And you know how it is, after a person struggles to repent effectively and finds the problem it seems so obvious. As I was walking the Lord told me I would have to repent for thinking I knew about creation before He could let me see it. And then I thought "of course, the most universally accepted Christian thought is the concept of creation. The whole world has a seven day week, even heathens have a day off work on Sunday." So, I repented for thinking I knew anything about creation. I had to ask myself, just what is it I think I know? So I studied. The King James Bible says God created the temporal earth in six days out of nothing. I never did believe that exactly. Joseph Smith's Inspired Version of the Bible says there were two parts to creation. The first part was a spiritual six day creation and the temporal one was not described in terms of duration of days. The Book of Division of Days that is so prominent in the Dead Sea Scrolls has the same account as Joseph. I had really believed Joseph and the Dead Sea Scroll account. So I asked God to please forgive me for thinking I knew anything about creation. Then I asked Him why I would do that in the first place. And the spirit told me I was afraid of being rejected should I see a different account of creation than that which folks were used to. With that specific knowledge of my sin under my belt, I repented effectively. And when I went again with the scribes to see creation, this time I saw it all very clearly. And after it was over it was not so much different than one would expect on the surface. However, in concept it is radically different. Now, I would not trade the beauty of the creation story for anything. It is a treasure that is worth any amount of criticism.

Another very interesting thing happened with the Urim while receiving Volume II. When we were assembled to review what we thought would be Chapter Seven, on the Millennium, I began to see something entirely different. We received instead a prophecy concerning the destruction of Independence, Missouri. We were all shocked. I have included it verbatim in the Appendix because it came in the context of receiving the second volume.

As I prepared to use the Urim for Volume II, as usual, I felt inadequate, as I had earlier had insight as to what the Second Book of Achee might contain and it seemed too vast to me for me to ever put into words. As I prepared to use the He-is-adequate element, the Lord said to me that with this Second Book of Achee would come insight about how Christ loves, and the world's righteous are dependant on what will be recorded to have unfolded to them a deep understanding of the magnitude and nature of the love of Christ. This information has been kept hidden and not revealed to mankind through all of the

course of the earth, but now it is coming forth just for them in these times of tribulations.

It is hard for me to imagine what could possibly be previewed in this material to make it a risk to openly and carefully consider it. All it is going to have in it is a new and vast understanding as to how much Christ loves creation, man and His Father in heaven. The full width and breath of that love may not be able to come to human beings in the flesh but if words inspired by God and magnified by the Urim can help then this record will be found to be very valuable in assisting people to come to grasp the love of God in this life. If not, then I am certain that the element of astonishment and surprise to discover it in the next life will certainly be the order of the day. It seems to me that it will be to every person's advantage to be surprised as little as possible at "the day of judgement", if I may describe it that way. If it seems unsatisfactory to some to call it "the day of judgement", then let it be said that the day will come when all men will know the truth about all things. Prominent in that discovery process will be the knowledge of the love of God and His Christ. Besides its being advantageous to enter that time prepared so surprises are minimized, the value of knowing of the extent of Christ's love in this life has immeasurable advantages. If we learn about His love in this life, then we are still in a situation that we can do something with it to effect blessings in this old world.

It is certain the reader will encounter vastly new concepts, insight and understanding about the love of God in this work. For those who value such information, this work is a veritable treasure of sacred scripture. This information is so new and profound that it will be difficult to footnote it after it is completed, to the same extent as we did in Volume I, but we have referenced everything that we have felt would be helpful.

May the Lord bless you as you now enter in to read this record, is my prayer.

The Sealed Portion
of
the Brother of Jared

Volume II

an account of the love of God
and His Messiah
and the Eerkodeshoi
for the souls of men