

The Book of Remembrance

Chapter 11

Tablet of Bedal

The Story of Enoch and Edni

An account of the early development of Maween and of the nature of the authority of man with Anokeesed in creation.

- 1 Now after I had looked with Urim
to behold all that has been written
concerning how Enoch had named the sons of heaven
and how he had reprimanded the Decadarchoi
and divided the waters of Senir
and I looked again
and I stood before the Lord
and I found
that I was once again looking at Enoch
standing beside the rock of Emeth
and the power of that
which he had accomplished there
was still fresh upon my soul
- 2 And it came to pass that as I looked
the view before me began to move away from me
and my view of the mountain
and the regions round about
became more fully into view
and in the midst of this
Enoch was seen to be very distant
and small
against the grandeur of the mountain
and the Lord began to speak marvelous things into my ears
and a richness of understanding came upon me
as I looked with Urim
and my understanding is after this manner
- 3 Now Enoch was standing facing toward the west
and the summit of Mahujah was before his eyes
to fill the lofty places of his view
and very large ice fields were upon the mountain
and the spring melting caused much water

to flow down towards him in the river
to be divided at the rock of Emeth

- 4 And Enoch was a tiny speck of human flesh
in the midst of the majesty of creation
and yet even being a little speck
the words
and feelings
and doings
and thoughts of Enoch
are set to change the entire course of the earth
and of man in the midst of creation
- 5 And it came to pass as I viewed these things I marveled
that Enoch could accomplish so great things
and I thought
How Lord can he do these things
seeing he is but a speck in the midst of creation
and the Lord said
He has authority
and I said
Lord what is authority
and the words of my Redeemer were very clear to me
and He said
**Authority is when a person knows the desires of Anokeesed
and they are willing to act in the midst of creation
to bring to fulfillment those desires
both in the lives of men
and in the midst of creation**
- 6 And the Lord said
Neither I nor my Father give authority
but each man must find it for himself
by living his life in such a way
that he can know the desires of Anokeesed
And each man must be instructed
to know how to set his hand
to bring those desires into fulfillment
And Kahee may instruct him in many different ways
in the time of his need
And also
built into the souls of the Eerkodeshoi

is an awareness of the needs of my Father
And instructions also reside there
to satisfy the willingness of those
who have set their hands to act in His behalf
And also it is given to the righteous
to instruct one another by the power of inspiration
and the gift of wisdom

7 Now understand my son
that there are three kinds of authority
There is the *authority of Elda*
which is that which you have witnessed with Enoch
And there is the *authority of the world*
And there is the *authority of Senaseol*

8 In each case
it is the knowledge of desire
and a willingness to act to fulfill that desire
that brings and sustains
whichever kind of authority man has sought

9 For when someone knows the desires of the world
and of those who exercise control over their fellows
and they are willing to act to fulfill those desires
then they are known to act with the authority of the world

10 And when someone knows the desires
of those who dwell in Senaseol
and they are willing to act upon those abhorrent desires
then they receive a full measure
of the authority that Senaseol has to give

11 And each kind of authority has a responding counterpart
And that response is the source of that which sustains authority
And those who act in order to fulfill desires
and yet have no response
are known to have authority that is empty and void

12 And the Lord continued and He said
Built into the fabric of all creation
is the presence of my Father
as you have known

And because He is there
there is a spirit resident in all of the Eerkodeshoi
that is a longing
and a strong hope
that all of His desires will be fulfilled

13 And it is natural
and spontaneous for them to respond to righteous man with help
and assistance
and support
and with the strength of that which gives them life
when they encounter an object of creation
to be acting upon a knowledge
of the desires of Anokeesed
who is the One they love
And that response is that which sustains
and magnifies the authority of Elda

14 Likewise
there is a spirit of longing
for the desires of those who shape the wicked world
built into that which they produce
And that spirit will also respond to sustain
and declare worldly authority
and give those who love the world
intuition for the meaning of subtleties

15 And again
built into the Decadarchoi is a longing
for their evil wishes to become fruitful to produce control
over the lives of the oppressed
And the Decadarchoi will also respond
to uphold
and enlarge
the authority of those who love that which dwells in Senaseol
And the works of darkness in this way can abound

16 And it is this action
brought by the response of the living souls in creation
which brings the strength of authority to man
to accomplish notable things
And this is so

whether they belong to Anokeesed
the world
or to Senaseol

17 And it came to pass that the Lord said
The authority of the world and Senaseol
only rise up to show their ugly faces for brief periods
But it is the authority of Elda
that remains with a man in the midst of eternity
so that he can act in behalf of the welfare of Yawd
and Maween according to the desires of Anokeesed

18 And when a holy man has a continuous
and ongoing awareness of the desires of Anokeesed
that supersedes a present moment
then it has come to be called priesthood authority
But my Father calls them his men of Roshe¹
or that is to say
His band of excellent ones²
And because of the sustained
and effective authority of the men of Roshe
the wicked greatly fear them
and liken them to a poisonous serpent
who will strike out against them³

19 And the Lord said
Any virtuous and holy man
can have the authority of Elda
But holy and virtuous women
by their nature
can only have it for use in present moments
And for them it can not be continuous and ongoing
because they minister to present needs

20 And men can have this authority in a continuing way
because it is given to them to know

¹ Strong's # 7218; God's designation of the Merari.

² It is interesting to note here that God views priesthood as a collective.

³ The Hebrew word for "gall" and "bitterness" and "poisonous serpent" is a word that sounds exactly the same, "rowshe" #7219, because of this dynamic. And the word "merari" is also "bitterness," see # 4847

and establish the definitions and purposes
of all of the souls in creation
which definitions and purposes
remain to extend beyond any present moment

21 And women are given to know the meaning of life
in how all things are joined one with another
each according to their present needs
with regard to the desires of Anokeesed
And for this reason
their knowing of the desires of Anokeesed
is rightly applied to present needs
For it only has application to the present
by the inherent holiness
which Anokeesed has given them
And men are not able to accomplish this holiness in joining
And women must rely upon the authority of their husbands
or other men
in relation to the past or future

22 But a man can act upon the desires of Anokeesed
which encompass the past
the present
and the future
And to those who have this authority
there is very little distinction
between a present moment
and the past
or the future

23 And the Lord went on to say
that there are portions of the authority of Elda
which make up the whole
and they arise out of unique abilities of His people
to know specific kinds of desires of Anokeesed
for no one person can know of all of His desires
and herein lies a principal benefit
for the Lord to have man dwell in community

24 And it was the task of Enoch
after he was instructed in these things
to identify those unique abilities to know the desires of Anokeesed

in the men of Yawd
and to establish them
for the benefit of the people of the Lord
and not one of the unique abilities
to know His desires is above another

25 And it came to pass
that Enoch did as he was directed by Motsah the Lamb
and he established these various callings
among the men of Yawd
and it was done by the element of righteousness
to magnify each one in their calling
and purpose
and there is nothing among the wicked that can equal it

26 And these are the divisions of the authority of Elda
whom Anokeesed calls the men of His right hand
or the men of Eshyawd⁴

27 One He calls Kaser⁵
and they have the ability to know
the desires of Anokeesed for His people
in the villages
and settlements
and encampments of the people of the Lord
and in their sweet fellowship
together in community
and they are like shepherds over the people
or that is to say village pastors

28 And another Anokeesed calls Seykel⁶
and they are the ones who have skill
at knowing the desires of Anokeesed for His people
in their needs for understanding
and wisdom
and in their ability to love one another
and in their love for repentance

⁴ Strong's # 376 & #3027; God's word for priesthood.

⁵ We have called these men "teachers."

⁶ Strong's #7922. We have called these men "priests."

- 29 And yet another Anokeesed calls Labe⁷
 because they can know the feelings of His heart for His people
 in their needs for healings
 maturity
 and growth
 and in perfection of virtue
- 30 And another Anokeesed calls Selekah⁸
 and He calls them this because
 they can know the desires of Anokeesed
 for the prosperity
 and effectiveness of Yawd
 addressing the consequences of agency
 with the power of a sure knowledge of forgiveness
 in the midst of Maween
- 31 And lastly
 there are others of the men of Eshyawd⁹
 whom He calls Bara¹⁰
 and these are the principal men of Roshe
 and He calls them Bara
 because they can know the desires of Anokeesed
 for His people and for creation
 and they can thus know of His desires
 for both man
 and the Eerkodeshoi
 in their needs for understanding
 and wisdom
 and in their ability to love one another
 and Motsah the Lamb
 in His marvelous ability to bring an understanding
 and an awareness of sin

⁷ Strong's #3820. We have called these men "elders."

⁸ Strong's #5547. We have called these men "apostles."

⁹ The word priesthood comes from #3550, "the priest's office," which comes from #3547, "to put on regalia," "to officiate," "to bedeck oneself." There are several words for office: #3653 & 3651 "to stand in a station of the just, the perfect, and the right." Another word is #5656, "bondage," #4612, "Mohamad" and #4931, "visitation of a chief official." All of these words for priesthood and office do not appeal to those who view their service to God in the terms that the Lord explained to Enoch when He told him His view of the authority of Elda.

¹⁰ Strong's #1254. We have called these men "High Priests."

and the joys of repentance
and forgiveness

32 And these can draw a sure response from the Eerkodeshoi
to change the course of the earth
and when the men of Bara in Eshyawd
are present among the people of the Lord
then they all begin to express the nature of that authority
to bring man and the Eerkodeshoi together
and they have become known
as High Priest Communities

33 And when these various callings are established
and magnified by the use of the element of righteousness
then it is incumbent upon each one of these men
to act to magnify their unique ability to know
and act upon those specific desires of Anokeesed
and to not vary away from that which has been affirmed
and magnified to them
by the use of the element of righteousness

34 And because of the use of the element of righteousness
to establish these things
the living souls in creation
who are the Eerkodeshoi in the midst of Elda
have been charged by their Creator
to acknowledge their commitment by responding
with support of blessings
and healings
and protection
and in the purifications of the people
of Yawd in Maween

35 And all things can be accomplished for good because of this
and great and marvelous things were done in the days of Enoch
because of the response of the Eerkodeshoi
to the men of Eshyawd
and the desires of Anokeesed began to take form in the lives of men
to be revealed upon the earth
by the authority of Elda
and great was the joy in creation

and great was the dread of all the wicked
among the sons of heaven

36 Now understand

that since the beginning it has been the intention of Anokeesed
that the whole human race would have available to them this
authority of Elda
for are they not the very objects
which all of His creative love points toward
and each one must find it for himself
according to his vision of created purpose
and this is a part of the delight of Anokeesed
as the Creator of mankind

37 For seeing that a man and his rib

were created to be the companions of Anokeesed
and to comfort Him in the way
there is resident in the soul of every man and his rib
the expectation by Anokeesed
that they will know of His desires in His loving kindness
for His children and for creation
and He is just certain
that they will want to act to bring them to fulfillment

38 And thus this little speck of human flesh

called Enoch
can stand beside a rock to divide the waters
with the element of righteousness
and by the words of his mouth
and the feelings of his heart
and the doings of his hands
and the thoughts of his mind
he can
and indeed has
set the course for the whole of creation
that not a single person would be born upon the earth
without having the spirit of inner knowing of how
to divide good from bad
or right from wrong¹¹

¹¹ I think that this point was a huge force which led to the destruction of the Niphilim which had no conscience.

- 39 And the response of the Eerkodeshoi to him
has magnified the authority of Elda
and it is only the authority of Elda
that can go before the people to raise up
and establish the soul of Maween
- 40 Now it came to pass
that after Enoch learned of these divisions as it has been written
he departed away from Mount Mahujah
and the barren waste places of the east
and he returned to his home in Annaway
and the effect of his righteousness
began to influence the establishment of Yawd
- 41 And the spirit of joining
began to fill all the hearts of the righteous
and the wicked were told that there was a great movement
among all the people in the regions of Anach
and the people began to collect together in their joy
and they began to seek out those in their families
who were spread abroad
and a new spirit of life came in upon the earth
- 42 And in the years that followed
important changes began to manifest themselves
among the people of Anokeesed
for they began to confer together
so that they could purify their use of element
and they found
that there were some few among the righteous
who had been using the element of righteousness to retaliate
and they repented mightily before the Lord
because the element of righteousness is meant to be used
only to bless
and heal
and protect
and they followed with the council of Shelevah
to instruct all of their people
that any variation away from this
was not pleasing to the Lord

- 43 And they began to willingly purify their expressions of virtue
 and their speech
 and their actions
 and their behavior
 insomuch that no one among them
 was found to be rude before the Great Holy One
- 44 And they began to travel across the land
 to and fro
 to seek out those who knew the righteousness of the ancients
 and they began to recall together
 the manner and customs
 of the immediate children of Yaatsekawd and Cavah¹²
- 45 And it came to pass
 that many began to abandon their waywardness
 and they began to rehearse to each other
 their sweet encounters with the presence of Motsah the Lamb
 and they began to organize themselves
 in all of their observances
 and acts of worship
 and a new respect for their elders
 began to be expressed by all of the people of the Lord
 and honor for father
 and mother became strong
- 46 And it came to pass
 that there was a man among them named Abiathar¹³
 and he was the oldest son of Chathan
 son of Yaatsekawd
 and Chathan had departed on a journey alone in his old age
 and he did not return
 and no man knew where he was
 nor what had become of him
 but his rib
 who was the mother of Abiathar
 was with those of her children who remained to dwell with her

¹² The absence of any role of Yaatsekawd and Cavah in discovering the ancient righteousness seems mysterious to me.

¹³ Strong's #54, "the father of abundance."

47 And at this time Abiathar was old
and he was very holy
and he had remained with his father since the beginning
and his father had fled into the hill country
to the north and west of the encampment of Nod
at the death of his brother under the hand of Kenneh
and a few of the children of Chathan had left the hill country
to spread themselves abroad
but most remained with him there for many years
and they were isolated there
and did not have contact with others of the children of Yaatsekawd

48 And it came to pass
that as the people began to travel abroad
news came to Abiathar
that there was a people who were intent to establish
weddings
after the manner of his father
and upon hearing this he determined
that he and all of his people
would leave their isolation in the hill country
and go to join with the people of Anach

49 And in his old age he was greatly stirred
to leave the hill country
to be with the people of the Lord
and many of his children and offspring were not married
and they all were greatly burdened with sorrow because of it
for they had thought
that their rightful companions dwelt among the wicked
and all they had known were the wicked
and when the righteous began to collect together they discovered
that this was the case with many among them
who also remained unmarried

50 And I beheld the people of Abiathar
coming to meet the people of Anach
and word had been sent ahead of them
that they were coming
and they all descended down from the hills
driving their flocks before them
and they numbered about two hundred and forty souls

and their dust was observed in the north
for two days by the people of Anach
and their arrival was greatly anticipated by the righteous there

51 And it came to pass
that they fell upon each others necks
with the joy of their meeting
and the people of Abiathar were dressed in a strange manner
and their hair was unkempt
and their children were very shy
and afraid to see strangers

52 And they marveled at the dwellings
and the food of the people of Anach
and they laughed together as they tasted the food
and they had never seen a bread bowl before
but they had heard of them from their father Chathan
and they spoke with a language that was hard to understand
and they were all very tender toward one another

53 And the people of Abiathar
taught the people of Anach many things
that were known to the ancients
and these people were looked upon with great respect
and they brought to those who dwelt in the regions of Anach
rich understanding in their pursuit of the ancient ways
and in humility

54 And it came to pass that after awhile
when Enoch had met Abiathar
and his people had formed a settlement near Annaway
Abiathar began to desire to be taught all
that had transpired with the children of Yawatsekawd
since the beginning
and the tablet of Seth was a great comfort to him
and he wanted to know all that the Lord had instructed Enoch

55 And Abiathar was old
and he could hardly walk
and he had two young boys who would assist him
when he had a need to travel
and Abiathar took great interest as Enoch expounded to him

that which he had done for the Lord
to divide the sons of heaven at the waters of Senir

56 And it came to pass
that after Abiathar had pondered upon these things
a good long while
he had his young boys espy out the land for him
and he instructed them to find rocks
that appeared similar to the rocks of Simca
according to the description that he had heard
and when they found such a place
he was carried there to perform a worship
before the face of the Great Holy One
and he prepared with all diligence for this worship

57 And he went with a small company of the righteous
and his wife was with him
and Baraka
and Edni
and others

58 And it came to pass
that a storm descended upon the plain
and when they were assembled before a large stone
he pled before the face of Anokeesed
and his speech was very plain and simple
and he said
Oh Anokeesed you have brought division
among all of the peoples of the earth
but You have not done it good enough
For there are many of Your holy ones
who languish for a companion
And they should not have to go among the violent
and the wayward
and the wicked
to seek them
Will You not do more
to complete the division You have started

59 And will You not see to it
that in a day in the beginning
of the creation of each soul

among the righteous
that the rightful companion for them
will be found among the righteous
and then he wept
and after awhile he said to Anokeesed
Oh Anokeesed how can I know that You will listen to me
and make Your divisions more complete

60 And after he had ended his speech
before the face of the Great Holy One
lightening hit the earth
and it struck the rock that was before him with such force
that it split the rock asunder
from top to bottom
and all of those who were there were shaken
and knocked to the earth

61 And when they arose to their feet
Abiathar had his young men move him to the rock
and the gray hair of a thin old man
shone with the lightning flashes
and he stood there to behold the rock
that was split right in half
and the two halves touched at the bottom
and Abiathar put forth his hand
and he placed the element of righteousness
in the place where they yet touched
and he said
This rock shall stand forever as a testimony
that through all the course of the earth among the righteous
their rightful companions will always be found
in the midst of the righteous
And they will not have to seek among the wicked to find them

62 And thus Anokeesed made the division
between the righteous and the wicked more complete
because of the doing of the hands of Abiathar
and to this day the righteous will be blessed because of him

63 And after those days
the joys of the worship of the rocks of Simca

were seen to be observed often
and the sorrow of loneliness was done away in Maween

64 Now it came to pass that the wicked saw
that among the righteous everything was astir
and they began to send their fellows out to spy out the land
and they began to be seen by the righteous
upon the high places round about
and they would draw near
to peer at them by their fires at night
and there were those among the wicked
who were very fearful of the righteous
and they desired to find the means to subdue them
or destroy them
and all these new activities among the righteous
were very mysterious to them

65 Because the wicked could not join together in any way
they could not be strong to come against the righteous
and they could not form an army
or any group of strength
for there were no armies before the flood
and the first armies were brought about
by the influence of those who built the great tower
after the flood

66 Now understand that in the days of Enoch
the wicked had various ones among them
who were looked upon as prominent
and these were known to be very powerful
with their use of the element of wickedness

67 And the people of the land of Towah
and Heleah
were bound up with the souls of Senaseol
and they called their use of the element of wickedness
the works of their hands
and no man among them dared to spread abroad
the manner of the element they used
or that which they did with their hands
lest when it became known

to the wicked among their fellows
that element would be turned to be used against them

68 And for this reason
all things among the wicked were done in secret
and through the avenue of secrecy
the desires of Senaseol began to spread abroad
upon the earth like a cloud of filthiness
and they all took great delight to find advantage
and control over their fellows
and they began to bind one another together with curses
to enlarge the knowledge and the effectiveness of their secrets
and in this way they began to form small bands

69 And thus it came about
that among the wicked
there began to be small bands of people that were divided
according to whatever elements of wickedness
that they had bound themselves to with curses
and it could be seen
that it usually was an old man
with young ones to do his bidding
and their women were carefully excluded
from a knowledge of these things
because of the doings of the wife of Lamech

70 And it came to pass
that the divisions among the wicked
began to be exceeding fierce
and as the wicked began to develop their congregation of Senaseol
it became their desired way
that each leader of these bands
would carry a weapon upon him made of Asael
after the manner of Lamech
and the weapon was called by them a saycoo¹⁴
and each man with a saycoo was afraid of the others who had them

71 And thus the unity of Yawd among the righteous
was able to be established
in the midst of the wicked while they were

¹⁴ Strong's #7915 & #7906.

divided
and weak
and separate from one another
and these two great forces were known to be
a significant part of the great war in heaven
and the war became exceeding fierce upon the land

72 And it came to pass in those days
that Edni bore a son
and on the day of his birth
there were seen eruptions on Mount Mahujah
and smoke filled the lofty places
and they named their son Amazyadad
because the Lord said it was to be his burden
to comfort the righteous who desired to gather
unto the soul of Maween

73 And during the formation of Yawd
Amazyadad grew
and he became strong
and swift in his travels like unto his grandfather Mahujah
and he became one of the men of Bara
and he was very brave
and he was very skilled at blending into the Eerkodeshoi
insomuch that he could remain hidden from whomever he chose

74 And when he was a young man
Amazyadad joined with some few of his fellows
and they bravely went into the lands of Towah
and into the regions of Heleah
to see if they could discover any righteous there
who desired to escape to the land of Anach

75 And because of their skill
and their efforts
many of the righteous there escaped
and were directed in the way towards Anach
by this little brave band
being led by Amazyadad
son of Enoch

76 And it came to pass that the wicked soon discovered
that there were those about
who were helping people among them to escape
and they tried many times in vain to discover
who it was that was accomplishing it
and they fretted
and complained
and they inquired of their diviners
and many rumors
and superstitions arose in their efforts to explain it
and they said it must be phantoms
and they began to be wary
and to set guards around their camps
and villages
and the wicked were vexed with uncertainty

77 And it came to pass
that after four years Amazyadad
and his little band returned home
and they had known hunger
and thirst
and they had every kind of hardship
in their service to the Lord
and they rehearsed stories of dread
that they had witnessed among the wicked
and they knew of many
who were not able to break away
from the northern lands of the wicked
and the wicked came to the land of Anach
to try to find those who had escaped them

78 Now the people of Yawd
began to assemble in larger numbers for their protection
and so that they could enjoy rich fellowship
with their loved ones
and they worshipped
and had traditional times that they met
and they began to abandon the settlements
on the borders near the wicked
and in all of the outlying areas

- 79 And many of these settlements
 were established since ancient times
 and some of them were ignorant
 as to the righteous ways of the ancients
 but they greatly desired to learn
 and they were a very humble
 and happy
 and holy people
- 80 And it came to pass in those days
 that the wicked began to come in
 upon those who tended the sheep
 for the sheep could not find food in the great grasslands
 but must find pasture in the hills to the east
 and the men were obliged to tend the sheep
 for the women
 and children
 in order to protect them
- 81 And in this way it came about
 that the people began to be in want of food
 because the men could not pursue their prey in the hunt
 and they had to graze their sheep further and further away
 from the eastern borders of the grasslands
 because of the abundance of the flocks
 of the many who had gathered to Anach
- 82 And it was their custom to gather esseeb
 while they tended their flocks
 and the many people were depleting the esseeb
 in their customary places
 and they also found that they must go further
 and further into the great grasslands
 to find fish
 and the herbs of the marshes
 and as the years went by
 the people became exceedingly more and more perplexed
 for their want of food
- 83 And it came to pass
 that the daughter of Enoch and Edni
 who was their first born

who was named Pethuah
 joined with her husband in marriage in her forty-second year
 and the name of her husband was Jezreel¹⁵
 and he was the son of Ayathan
 of the encampment of Kodesh¹⁶
 son of Yaatsekawd

84 And it came to pass
 that during these years of hunger
 Jezreel and Pethuah had many children
 and one among them was named Ikar¹⁷
 and he was very short
 and he took a wife in his thirty-second year
 and she loved him dearly
 and they were very happy together
 she being nearly twice his height

85 And Ikar the short
 was a man who walked with Anokeesed
 and he was a companion to Motsah the Lamb
 and his wife was named **Tobe**¹⁸
 because she was very *good*
 and an *honorable* woman

86 And it came to pass
 that one day Ikar was traveling in the way
 and he was downcast
 because Tobe was about to deliver again
 and all of the people were in want of food

87 And as Ikar went in search for food
 the Lord Motsah appeared to him
 in the midst of large rocks
 where Ikar sought to catch conies
 and I beheld the Lord speaking to him
 and the Lord is pointing to the ground
 and He is calling him

¹⁵ Strong's #3157, "God will sow."

¹⁶ Strong's #6944, from #6942, "to be clean and sacred."

¹⁷ Strong's #406, pronounced *EYE-car*.

¹⁸ Strong's #2896, pronounced *TOE-b*.

Ikar my son
and the Lord took up a stick
and He is instructing Ikar to till the ground
and the Lord is tilling it before him with His stick
in small circles
and the Lord taught him to place the seed in the ground
and to cover it from the birds

88 And it came to pass that Ikar left off his hunt
and he immediately returned home rejoicing
and he went straightaway to his grandfather Enoch
and he rehearsed to him all that the Lord had said to him

89 And the people began to stir themselves with excitement
and they began to till the earth
as the Lord had instructed
and they began to plant esseeb
and onions
and some kind of bean

90 And they found that the ground was too rocky
east of the grasslands of Anach
and the best land to till was at the very edge of the great grasslands
and soon this strip of land was found to be too small
and dry

91 And it was determined
that they would gather all of the people together
and travel in a large company to the northeast
into the northern regions of the grasslands of Anach
where the valley of Simca spread out into the land
where there was a broad fertile plain
between the grasslands and the hills

92 And also there was much water there
and the ground was moist all year round
and the marsh fields there were very vast
and filled with water birds
and herbs for food
and material for their homes

- 93 And when they were all assembled
and they had gathered up all of their flocks
and possessions
Methusemer would not go with them
for he had met a maiden at the place of water
as she was passing through with her men folk
and he was determined to go into the borders near Towah to find her
- 94 And after those days
he never joined with his people again
and he was never heard from again
and his family could only assume
that he married the maiden
and set himself to remain there where she was
- 95 And he named his first born son after Lamech
to appease the father of his wife
and Lamech
son of Methusemer
was the father of Noah
who called forth the flood
- 96 And travelers would report to Edni
that he sought much after prestige among his fellows
and she grieved in her soul
and his wife was named Iona
because she was said to have betrayed the testimony of her fathers
and Iona supported him in his desires
for a high standing among his fellows
and she was a descendant of Kenneh
- 97 Now it came to pass that in those days
when the people began to settle
in the north parts of Anach and to the east
Amazyadad took a wife
and her name was Miloo
and she was very gracious
and she was from the hill country
east of the regions of Anach
and east of the valley of Simca

- 98 And all of her family were very pure
and she was much loved by them all of her days
and she had only known tenderness
and the presence of Anokeesed
and when she married Amazyadad
she had never seen
nor known a wicked person
and she had not experienced any person
being rude before Anokeesed
but there were many times her people had known great want
and they had learned how to provide for one another
in times of the distress of hunger
- 99 Now she was called Miloo
because she was determined to see
to the fulfillment of the vision of her husband
and his vision was to carry the burden of the Lord
in His affection for His loved ones in Maween
and Amazyadad was exceedingly intent
upon the welfare of the righteous
in the outlying borders of Anach
and many times Miloo would accompany him
as he went in search for them
to discover how they fared
and Miloo was very strong in the face of depravity
- 100 And it came to pass
that the people grew together
in their grace before the Lord
and the men of Eshyawd became very strong
in their knowledge of the truth
and they ministered before the people day and night
according to their needs
and their comradeship as compeers among themselves abounded
and they stood as men together before the Lord
being bound by their compassion
and their duty to service
- 101 And in those days
all of the hosts of the Eerkodeshoi rejoiced together
to see the soul of Maween arise
and become strong

and for them
it was as though they could taste Eden again
and Ebedel rehearsed the many wonders of Eden
into the ears of all of the Eerkodeshoi

102 And it came to pass at the time of the espousal of Amazyadad
far away in the remote regions of Heleah
in an empty field
there sat an orphan maiden
begging for food along the way
and many travelers passed through the nearby settlement
and where she sat was called Baqad
because of the much deceit there

103 And it came to pass
that an elder among the bands of Saycoo of Baqad
seeing that she was heavy with child
took her into his home to care for her
and by and by she delivered a son
and she named her son Kohath
and he grew up under the instruction of the wicked

104 And in his day
he was able to cause numbers of the wicked *to band together*
and to *ally* themselves
and to *join with one another* in their wickedness
and they began to find the means
to become *confederate* together in larger numbers
and they formed a secret society under the leadership of Kohath
and it was called the Society of Saycoo

105 And these men plundered the regions all around
and there was terror in the land of Heleah
and because of men like them
fear ruled all of the hearts of the people
and the Society of Saycoo began to extract provisions
from the peoples of the settlements
and thievery began to increase
until the men of this order no longer had to provide for themselves
but they lived on plunder
and upon the labor of others

- 106 Now Amazyadad son of Enoch
was a man among the Eshyawd
with the same calling in Bara as his father
and under his hand
the lonely people of the Lord
were able to find peace
and tranquility in the communities of the righteous
- 107 And after he took his rib to wife
the band of Amazyadad continued to journey in the lands of Towah
and Heleah in search of the righteous
and they did so without him
- 108 And with the rise of the secret Society of Saycoo
the righteous began to be very troubled
with the reports which were brought to them
and many agonizing prayers
from the people of divided families
came into the ears of Motsah the Lamb
- 109 And as the divisions grew more
and more intense between the wicked
and the righteous
Enoch and Edni became increasingly alarmed
for the welfare of the righteous
- 110 And it was under these conditions
that Enoch began to fast
to see if he could discover what element of righteousness
would aid them in the preservation of the people of the Lord
and all the people knew that Enoch fasted

