

The Book of Remembrance

Chapter 15

Tablet of Bedal

The Story of Enoch and Edni

An account of the dividing of the earth, and also of Motsah the Lamb first revealing fully that He would come in the flesh

- 1 Now it came to pass
that after Enoch and Edni returned home
they rehearsed all that had befallen them in the land of Towah
and the people who heard it were astonished
for their account revealed a world far different than their own
and a curious thing began to manifest itself
with the company of travelers
for with their return home
they could not shake off the effects of evil
which they had encountered in the land of Towah
- 2 And Enoch was very dismayed
for he felt that Motsah the Lamb was distant to him
which thing had not ever occurred before in his life
and Enoch attributed it to his mourning over his son Methusemer
but the problem persisted
and Edni was firm in her resolve
to no longer consider the acts of Methusemer to be
that for which she could be accountable to Anokeesed
and in spite of this
she too felt the burden of the lingering evil
that she was subjected to in Towah
- 3 And it came to pass
that the travelers discovered by conferring together
that they each one had acquired feelings in Towah
that they could not shake off
and seeing the clothing of traders was strange to them
they acted to burn their clothes
as perhaps in that way they would be rid of that which they felt
and Enoch went and repented before the Lord
for the feelings that lingered in his heart
and the Spirit of the Lord came gently to him

- 4 And the Lord said
 Enoch my son
 that which dismays you in your feelings
 is come to you because you were made to be unclean
 in the land of Towah
And unclean means
 that in your soul you feel distracted
 and distant
 and alienated from me in your heart
 and from the elements of creation
And all in your company must purify yourselves
 in order to be rid of it
- 5 And this is the manner in which you may understand
 what happens to you when you become unclean
While you are in the company of the unclean
 and you have unpleasant or accusatory exchanges with them
 then fear
 and uncertainty
 and the intimidation of the presence of evil
 that suppresses my presence causes their view
 and the uncleanness of the spirit
 which dwells among them
 to settle into your soul
And a residue of it will remain there
 to cause you to feel distant
 and removed in your heart from me
 and from the Eerkodeshoi
 until it is removed
- 6 And the assurance of our love for one another
 becomes clouded
 and the clarity of it must be restored
And the definitions
 and interpretations of the Eerkodeshoi by the wicked
 and their view of me
 overshadows that which you are accustomed to
 in your heart towards us
And your sense of joining with us is also crowded in upon
 to be diminished
And you are caused to reassess your definitions
 and interpretations of the Eerkodeshoi

And also the closeness of our walk together
is brought into question in your heart

7 Therefore

wear no strange or unrighteous clothing while among the wicked
as our clothing has been defined by my Father to feel
the unfailing love of Anokeesed for His children
when they find themselves in a temporal world
apt to be led astray from walking in the way
And when you are in the midst of the unrighteous
it is the desire of Mowtsoor the Decadent to lead you astray

8 And when you become unclean

by interchange with the unrighteous
or by your own thoughts
or actions
which are directed in such a way
that you enter the forbidden path of sin
which causes you to view the Eerkodeshoi
or your fellows
or me
in ways that deny your visions of holiness
then you must wash yourselves in lustral water mixed with sand
so the presence of the living water may return to you

9 And the sand mixed in will bring the proper sense of division

between the holiness of your soul
and the uncleanness which has crept in to hinder you
And you must wash in the same manner
the righteous clothing you wore
when encountering the uncleanness
And if your encounter exposes you to the use
of the element of wickedness
and you are not wearing righteous clothing
then the clothing must be burned

10 And for four days you must include bread in your meals

to remove any presence of fear or doubt
with regard to your view of me and the Eerkodeshoi
And if you were exposed to the use of the element of wickedness
the vessels from which you ate or drank
while in the midst of the presence of evil that made you unclean

must be broken
or discarded and set aside to return to the earth

11 And I saw that after these things were made known
Edni took the vessels that held her fruit
upon the table of Methusemer
and she returned the baskets back to the earth
and she broke the bowl from which they drank

12 And the Lord continued
and He said
The lustral water with which you bathe yourselves
must be of such a quantity
as to be poured out to form rivulets of water
to be viewed as they go forth to run down in their joy
And water from a fountain is well suited for this
if one may be found
as it goes forth naturally in rivulets

13 And the sand of the fountain should be mixed with it as you bathe
so the Eerkodeshoi may feel the line of distinction between you
and the uncleanness
when the uncleanness is from the sins of your own thoughts
in the denial of the vision of your fellows

14 And there is another kind of uncleanness
that can come to you
And it does not have to do with evil
But it is the uncleanness that comes from
the natural passing from this life by the death of a loved one
The living of life
and the awareness that you are always living with me
in the midst of creation
is the definition of being clean

15 And intimate contact with death is unclean
as it distracts you away from the joys of living life to the fullest
and in your grief
you absorb the feelings of death rather than life
And during the process of natural grieving
it is ultimately the restoration of the joy of living
that brings you healing to feel joined with me again

And during the grieving process
you cannot remain firmly within the joy of living
in your joining with the Eerkodeshoi in the true definition
and interpretation of them
And it is difficult for you to retain your ties with me
in our mutual joining
in the fullness of life which I bring

16 And these things come to you strongly
when you see the deceased loved one
or touch them
And this kind of uncleanness does not affect your clothing
or that which you eat upon
But it affects your heart and soul
in the distress of your sorrow of grief
And in this case your tears become lustral water for your healing
and you must not wipe them off
for they are holy to me
and to all the hosts of the Eerkodeshoi

17 And after seven days
the bereaved must greet the first light of day
for four days
so they may acquire the newness of moving on into their life
without the loved one who has passed
And I will be there to comfort you
and console you in the rich compassion I have for you
And my personal presence
and the first light of the morning sun
will also cleanse and heal you

18 And this must be repeated each four weeks
until healing and well being is restored
And the prayers of loved ones may accompany you at dawn
and they may go with you to assist in your cleansing from grief
And in very hard cases
cutting your hair off and giving it to lustral water
can bring newness to your identity as you grow new hair
and as you move on into your fullness of life to find comfort
and consolation
and rich meaning to living once again

- 19 And witnessing a murder
or coming into contact with the death of a stranger
is another more severe form of uncleanness
that has little to do with sin
And when you see
or touch such a person
or witness such an event
four of your companions must participate with you
in your purifications of cleansing
and renewal with the morning sun
And they must be able to aid you
and pray for you according to your need
for the duration of your healing
- 20 And if a company of you
have been exposed to this event
all who suffer from this kind of uncleanness
must be able to purify separately according to their need
And they each
and their four companions in righteousness
may do these things together
- 21 And when a loved one dies in your house
you shall rearrange the items in the house
to give it a feeling of new life
And after this is accomplished it must be blessed
And while you are thus bringing the feeling of newness
you are to wash everything possible with pure and undefiled water
- 22 And the water is to all be carefully saved
And you are to wash each item with separate amounts of water
And when all is completed
and the water is collected
the water is to be carried away to a quiet place
and it is to be poured out in such a way
so it forms long rivulets of water
to be viewed by all who mourn
on either side of it as it proceeds upon the way
- 23 And if a stranger dies in your house
or there is a murder there
then the house is to be abandoned

and removed from the encampment leaving no remains
And the place where it was must be planted with trees
which do not bear edible fruit

24 And there is yet again
another fourth kind of uncleanness
And this kind comes to you strongly
when you participate in any act of wickedness
or evil
or that which is accomplished
under the direction of Mowtsoor the Decadent
And when this occurs
you must wash all of your righteous clothes
with lustral water mixed with sand
so that they feel new
And you must wash all of your eating
and cooking vessels in like manner
And then you must remove from your residence to live in another
And you must have your hands blessed
after the joys of forgiveness come into your soul

25 And if it occurs once again
then the cleansing is the same as that for the death of a stranger
And after this has been accomplished
the unclean person must remove to live alone
away from the encampment
until seven years have passed
And during these years
if they intend to return to live in Community
on the anniversary of their removal
they shall return to the encampment
and they must repent before their fellows
while they are accomplishing their washings
And they must seven themselves in their determination
to never become thus unclean again

26 And if their fellows are convinced
that it has been accomplished after the seven years are completed
then they may return again to dwell in their encampment
But when this fourth kind of uncleanness is done inadvertently
then the cleansing is the same as that
of witnessing the death of a loved one

And if the inadvertence is accomplished in a house
the action is also the same

27 And it came to pass
that after the Lord had explained all of these things
Enoch went among the people of Maween
he taught them all of the instructions of the Lord
to purify away from uncleanness

28 And Enoch and all of the company of travelers
accomplished their cleansing
and repentance after the manner that has been written
and they were unclean after the manner
of the severity of inadvertently being exposed
to the use of the element of wickedness
in the house of Methusemer

29 And the hearts of Enoch and Edni
were heavy with the burden of it
and when all was done
Enoch sought out a quiet place
where he could mourn for his son Methusemer
and he went into the sea of grass east of the waters of our Hero
and there was a willow tree in the midst of the grasses
and he sat himself down
and he lowered his head
and he wept
for he
and his rib
and his companions
had become unclean by viewing his son
and all of his house participating in acts of wickedness
that would cause him to remove from his dwelling place

30 And it came to pass
that Enoch grieved all that night
and he besought the Lord to forgive his son Methusemer
but the Lord answered him not
and Enoch knew the unforgivable sin
had raised an ugly face in the life of his son

- 31 And it came to pass
 that Enoch was not comforted
 and the tears of Enoch flowed down to drench the earth where he sat
 and when the sun was up
 Enoch thought to stir himself to return home
 for no hope had come to him through the night
- 32 And in his despair he looked about
 for he heard footsteps approaching in the grass
 and it was Motsah the Lamb
 and the Lord sat down with Enoch under the willow tree
 and they wept together
 and Motsah did not speak to comfort him concerning his son
 but He touched Enoch to comfort him in his heart
 and He prayed for him
 and the rich understanding of Motsah the Lamb
 entered into Enoch to strengthen him
- 33 And the Lord said
 I have come this day to instruct you
 concerning how you must divide the earth
 but Enoch was distracted in his grief
 and he said
 Lord why did Methusemer not want his people to know
 that I am his father
- 34 And the Lord turned in His purpose
 to love Enoch in his grief
 and He said
 Your son Methuselah spoke thus to you
 because he came into the land of Towah as a stranger
 And no man knew from whence he came
 And they knew not any of his kindred
- 35 And seeing he could find advantage from this
 and by the example of the masters of the Society of Saycoo
 he has asserted to his fellows that he is a son of God
 and that he can be a father to sons of God
 And thus he has been deceived by Mowtsoor the Decadent
 who also wishes to be the son of God
 And he has put forth to them

that because he is a son of God
it is his right to rule over his fellows

36 And he has placed a mark upon his body
by removing the flesh of his foreskin
to indicate to his fellows that he is a son of God
and therefore he can rightly rule over them
And once a year he affirms to them that he is thus marked
And thus do all the masters of Saycoo

37 And in your heart
when you asked him through your hireling
if he had a father and a mother
it was your way to introduce to him the joy
that his father and mother had traveled to visit with him

38 But Methuselah had cursed himself with many oaths
according to the manner of Saycoo
that he would do nothing to reveal the secret of the mark
And the question of saying
Do you have a mother and a father or not
threatened his position to rule over his fellows
And your presence there could expose him
to all those whom he ruled over

39 And the Lord continued speaking
and He said
And the practice of this mark will be taken into the world
that will emerge after the waters of filthiness
flood over all of the wicked in the land of Heleah
And it will be passed down to the people of a far distant day
by one named Japheth
who is a descendent of Methusemer

40 And the people of Shayiree shall find among them in that day
those who are filled with deceit
And they shall attribute the practice of the mark
to their principal father
who is called Abraham
And they will do this intending to elevate him
to the station of those who rule over their fellows
among the nations

- 41 And there shall be one called Nahaben
 who shall be prominent among the children of Abraham
 who shall refuse to take the mark
 or support such practices
 because he will know me
 and know that I am the Only Begotten of my Father
And he shall not have the mark upon his body
 nor will he mark his sons
- 42 And there will come a day
 that I shall inherit the mark of the men of Saycoo
 upon my own body
For the practice of it will descend down
 from generation to generation
 until it is found among the people to whom I will be born
- 43 And Enoch said
 Oh no Lord
 how can that be
and the Lord said
 I will have a body of flesh like yours
and Enoch said
 How oh Lord shall you obtain it
and the Lord said
 I shall be born of a woman
 and she will be a descendant of Methusemer
- 44 And it came to pass
 that Enoch mourned greatly
and I saw it with Urim
 and I wept together with them
and my heart was broken for Enoch
for he saw that the wickedness of his own son
 would contribute to that which would afflict
 the life of his dearly beloved Motsah the Lamb
- 45 And he was about to be overcome in his grief
 but the Lord put His hand upon him
 and He comforted him
and the Lord said to Enoch
 Your mother Cavah shall come to my mother
 and she shall announce my birth

and she shall reveal the vision
of my created purpose to her
And Cavah shall bring to my mother
the spirit and presence of Eden to walk with her

46 And it came to pass that Enoch wept again
at the thought of a mark that is an element of wickedness
being placed upon the body of flesh
that was to be for his lovely Motsah the Lamb
and Enoch thought
Can the inheritance of Saycoo go on forever
and the Lord said
When I am resurrected to live again
the mark shall not go with me
for it is the element of wickedness
but it shall remain upon the earth until the end thereof

47 And Enoch said
Lord is there no one who can go for You
and Enoch laid his hands upon the garment of the Lord
and the Lord said
It is the task that I have been given by my Father
that I should follow the handiwork
of the loving kindness of my Father
who are all of the children of men
And I must follow them out of the natural world
into the temporal world
And I must follow to go with them
whithersoever they go

48 And all through the course of the earth
except in the beginning with Maween
and in the end with the Holy City
all of the religions of man are corrupt to some degree
or all together

49 And it is my task to find the means
within the context of those religions
to bring salvation to as many as will love me
and love my Father
And in this way I must be subject to their sins and corruptions

in both their lives
and in their religions

50 And there are other marks upon my body
that show that I am subject to the corruptions of religion
in my obedience to the will of my Father
And because they are the marks of obedience to Anokeesed
they are the element of righteousness upon me
and they shall remain to always be with me
even from before the beginning

51 And when I find my body of flesh
men will do whatsoever they will to me
according to the task that I have been given
And all I do must be in the midst of sin and corruption
for that is the place where I am sent
to rescue the loved ones of my Father

52 But the wicked will say
that only an uncorrupted religion can bring salvation
Thus in the life of every person
I must submit myself to their individual expressions of religion
And in this environment I may
find a way to bring them salvation
even according to how they will choose

53 And in the end you will see
that I am both the Father and the Son
For I have three names
And they are Kahee
and Anokeesed
and Motsah the Lamb
the One who has healing and forgiveness to bring

54 And you will see
that all those who love me
and who are sincere
will be redeemed to live with my Father in the midst of Eden
and in the presence of Elda

55 And it came to pass that Enoch said
Lord are these the marks You speak of

on Your hands and feet
and the Lord said
They are
and Enoch and the Lord spoke quietly together
as he looked upon the marks
and Enoch durst not ask further concerning the marks
and that which brought them there
for the pain of it would be too great for him to bear
in his love for Motsah the Lamb

56 And it came to pass
that the Lord approached once again
to instruct Enoch in how to divide the earth
and the Lord said
I come this day to bring to you
instruction as to how to divide the earth

57 And Enoch was overcome
and he still lingered in his heart
upon all that had been said to him
and he said
Motsah my beloved
are You then to be the Son of Man
and Motsah said
It is as you have said
I am indeed the Son of Man
in the begetting of both my body
when I am born of woman
and also of my spirit
by the great acts of the righteous

58 And I will be subject to my parents
And to my society
and to the religion into which I am born
But be comforted my son
for there will be many who will prepare the way before me
And I will be loved and supported by many
And my religion will be holy
and it shall be restored in the purity of it
according to the best ability of those who love me in that day

59 And I will rise triumphant to overcome every obstacle
and I will accomplish the task that I have been given
And the day will come that the earth will rest
and all of the righteous will find great joy in their redemption

60 And the Lord said
Come now
let us prepare for the task of dividing the earth
and Enoch drew his strength around him
so that he could be instructed
and as I beheld with Urim
I saw that Enoch stood strong for the Lord in his old age
and in the midst of his hard trials

61 And the Lord said
When you divide the earth
it will be a force that changes the course of the world
And truth and righteousness will sweep over the earth
And among my people it will begin
and it will flow out
and spill over

62 And it will cause the end of the Society of Saycoo
And your son Methuselah will not
rule over any of his fellows in that day
And his calamity may bring him to a place
where he has the desire to repent
And if he chooses to do so
he will not be cast off

63 And there will be no person upon the earth
that will not be influenced by the division of the earth
And the people of Maween
even those who are strong in their virtues
and in their love for my Father
must come together
and give of their souls to accomplish the task

64 You must act to remind the Eerkodeshoi to keep themselves
in the way of understanding
and in the way of the truth
And you shall declare to the Eerkodeshoi

that they are to be obedient
to all of that which is about to transpire
in the division of the earth

65 And they are to be diligent
to see to it that they remain steadfast to all
that has been established concerning them
by our first parents in Eden
And also by all of that
which occurred during the first great seining in righteousness

66 And you must establish among the Eerkodeshoi
a clear reminder of the truth
of the view that Yaatsekawd and Cavah had of the Man
which the Eerkodeshoi have in you
And you are to *petition* the Eerkodeshoi
to pay careful attention
to that which is asked of them

67 And the Eerkodeshoi are to tenderly establish
all of their instructions in their hearts forever
And you must impress upon all the Eerkodeshoi
in all their several hosts
the desirability of the full effects
of the great loving kindness of my Father

68 And every living soul among those who are holy in creation
will be found to be whispering
of the grandeur of the wonder of Anokeesed

69 And it shall come to pass
that the view of creation
as seen through the eyes of Yaatsekawd and Cavah
will be established among all of the holy forces in creation

70 And in this way
the truth will be given authority to act
by a mighty hand
And the truth will seek out
and find all of the places where the lies of men are lurking
to lay hold of their prey

- 71 And in this way
 the heart of my Father will be comforted
 And all of the righteous will be blessed
 And all who live by lies will see that they are undone
- 72 And because of these things
 all through the course of the earth
 the wicked will be brought to shame by their deceits
And the forces of darkness will find
 a disadvantage in their dependence
And Mowtsoor the Decadent
 and all of his band
 will have their lies exposed to see the light of day
 in the hearts of all of the inhabitants of the earth
- 73 And the joy of my people will be full
 because their faith
 and knowledge of the truth will be expanded
 and affirmed
And the earth will be comforted
And all those whose lives were made to be weary
 will sing songs of joy
- 74 And the earth will arise to shake off the lies of evil
 And it shall be rid of the torment it has found
 because of the wicked
And the shaking of the earth
 shall break up the fountains of the great deep
- 75 And thus I end my instruction
 And now my son
 go to
 and perform your task
 and I will walk in your midst
 and the Lord left off from speaking to Enoch
- 76 And Enoch was left sitting under the willow
 and he arose to depart
 and he went home
 and he rehearsed to Edni all that the Lord had told him
 and she bore up strongly at the news
 of all she heard regarding her son

and in her heart
she had set aside her grief for her son
in her determination to do the task which lay before her

77 And it came to pass
that Enoch began to prepare the people to divide the earth
and they gathered all of the people
who would assist in the task
according to the leadings of the Spirit

78 And the Eerkodeshoi solemnly prepared themselves
to respond to their lovely ones in Maween
and everything was prepared
according to the exact tenor
of the instructions of Motsah the Lamb

79 And the men and the women who prepared
were diligent in their virtues
and strong in their love of repentance
and they walked with power from on high
as they commenced to gather at the altar of Asoof

80 And it came to pass
that the sound of many trumps resounded
over the waters of the Aral Sea
and all of the sons of heaven were brought to be attentive
and the Decadarchoi were filled with dread
so great was the dominion of the righteous in Maween

81 And a great calm covered over all of the earth
and every task was carried out with clarity
and with the power of the presence of Anokeesed

82 And it came to pass
the barren waste places of the east of Mahujah broke asunder
and the crevasse of Senaseol was no more
and fire
and the cinders of brimstone
rained down upon the high places

83 And the element of the waters of bitterness was enlarged
and it pursued after the Decadarchoi

and it found them in their hiding places
and they drank from the cup of bitterness
and the dominion of the righteous filled the earth

84 And thus the days passed
until all was done according to the word of the Lord
to divide the earth
and the truth moved out in the strength of it
and it proceeded forth to be a blessing to the righteous
but it was a curse to the wicked

85 And the words of Motsah began to be fulfilled
and desolation began to come to all of the wicked
and it began in the house of Methusemer
for across his threshold came the sands of division
and his servant
who was the hireling of Enoch
to ask Methuselah if he had a father and a mother or not
began to spread the tale abroad
that his master indeed did have a mother and a father
and he said that he had seen them
and said that he had heard Methuselah call the woman
Mother

86 And all of those whom Methuselah ruled over
rebelled against him
and they openly reviled him
and he was driven forth into the empty places of Heleah
and his encampment was left empty
and desolate
and it began to be covered
to be hidden from the face of Anokeesed
by the winds
and the sands of the earth

87 And the masters of Saycoo sought to find Methuselah
because he had bound himself with curses
to not reveal the secret of the mark
that was intended to declare
that they were the sons of God
and they considered that he had betrayed them in their secrets

- 88 And it came to pass
 that Methuselah was hunted by them
 until the news of the lies reached their own people
and it came to pass
 that they too were diverted in their pursuit of him
and they found their houses to be turned against them
and all those of this secret order
 were brought to great distress
 because they had become lazy
 by living off the labors of others
and now they must find the means to live
 alone in the waste places of their country
- 89 And they made attempts to gather around themselves
 those who would give them any kind of support
but all the people in Heleah and Towah were in commotion
and every man was willing to rise up to slay his fellow
and the Society of Saycoo was no more
- 90 And stout men
 who were filled with the rage of Senaseol
 stole women and children
 and began to band together
and their Nihilim children moved out across the land
 looking out with the empty eyes
 of ones who have no conscience
- 91 And thus the truth swept through the lands of the wicked
and their hearts
 were exceedingly hardened toward their fellows
and no man knew anything of the spirit of repentance
 but only thought upon revenge and survival
and never since man left Eden
 had the children of men who chose wickedness
 become so desperate
 and vile
- 92 And Mowtsoor the Decadent began to know his time was short
and he raged in the hearts of those who were his own
 and those who would listen to his voice
and in those days Kohath

the son of the beggar woman
was murdered

93 And Methuselah sought to find the Lord
and whether he repented or not no one knows
and all of the land of Towah became empty
and without inhabitant
for all the people went into the low places of the land of Heleah
and they dwelt by the waters of the seas there
and all of the hearts of the wicked were filled with fear
and terror filled every breast
and the smoke of violence rose up from the face of the earth
and all these things came before the face of Noah

94 And it came to pass
that all was astir also in the land of Maween
and the truth came to the people there to bless them
and their little children told tales
of walking with Motsah the Lamb
and they began to see Him
and to recount that which He would tenderly teach them in the way

95 And those who long were halt
between two opinions in their faith
found the strength to be confident to choose the right way
and to abandon their pride
and faith grew in Maween
and the interchange between the righteous and the wicked ceased

96 And the righteous were filled with compassion for one another
and there came a great healing
to the hearts of those who had been persecuted
by their fellows among the wicked

97 And the knowledge of the Man began to expand
and to burst forth with power and great glory
and the hearts of the righteous began to be drawn into Oneness
and the weak
and simple things of the earth
were come to their place in their likeness of Anokeesed

- 98 And the animals became tame
and the spirit of Anokeesed covered the land in Maween
and entered into all the living souls there
- 99 And it came to pass in those days that Shayiree
who was directed by the Lord
to take his journey to the south
to the place whereof it has been written
began to feel the effects of the resurgence of the truth
and he exclaimed to his fellows
that great things were transpiring in the midst of all the earth
- 100 And it came to pass
that Noah alone with his family
remained in the land of Towah
and he dwelt in the regions of the Halies river
overlooking the land of Heleah
- 101 And Lamech was slain for the sake of the knife
when he was walking in the way
and thus came the effects upon the earth
and all of the inhabitants of it
of the division of the earth
- 102 And it came to pass
that the compassion of the righteous ones in Maween
began to bear fruit
and they tenderly brought along with them
those in their midst whose faith
and strength of spirit lagged behind
- 103 And all of the people began to be joined
to all of that which is holy in the midst of creation
and to Anokeesed
and to one another
and the rocks of Eden
on the west of the river Simca
were at last brought to comfort
- 104 And it came to pass
that Motsah the Lamb was seen daily in the settlements of Maween
to be walking in the way

and many gathered around Him
to sit with Him
to hear His words of instruction

105 And He taught with power
insomuch that it transformed the righteous
insomuch that they came to be familiar with the Man
who is in the midst of all things
and they sought Him out

106 And their youth and children walked with Him often
and all of the Eerkodeshoi in the eastern portions of the land
were at rest
and the power of the presence of Anokeesed
began to be magnified in all the land
and eseeb no longer had a season
but came to be found to be ready to harvest
whenever the righteous had need of it

107 And thus I come to fulfill
all that the Lord has instructed me to write with Urim
and I was about to write more
but the Lord forbid
for He said that the destruction of the wicked
and the translation into heaven of the righteous
must not be written
for it is expedient for the righteous in the last days
to come to know of these things of their own accord
and it is not meet that they should follow any account
or instruction by man in so great things
and I make an end
Amen

