

April 25, 2015 - Chronology of the sons of God, the Fathers, beginning with Adam down to Abraham - The Patriarchs; the High Priests of God after the order of the Son of God; Just and Righteous Men of God, Saintly men of God, Mortal Men made perfect through the grace of Jesus Christ upon the earth; these are they who are Prophets, Seers, and Revelators; the Children of the First Covenant made in heaven by the Lord Jesus Christ and Father Elohim; the Literal Seed of God the Father; Heir to the throne of God the Father; the Seed of Christ - Begotten of Christ Jesus- the Sons of Christ, who is the Father of heaven and earth; these are they who shall see Christ in flesh, and then, through Christ they shall see the Father; these are the First Fruit of the Christ; these are they who are called the church of the Firstborn; they are Saviors upon mount Zion; these are they who publisheth peace and publisheth the good news, even, the pure gospel of Christ; true followers of Christ, the children of light; these are the intelligences in the dawn of creation, even the pre-existence, wherein they were the most noble and they whom God should call in mortal life to bring forward God's work, bearing the ministry of the pure gospel, in the earth unto the final millennial reign of God; these are they who obtained a preparatory redemption in the pre-existence because of their great faith unto great works of righteousness in God the Father; these are servants of God in mortality; they are the friends of Christ; they are witnesses and bear testimony of the divinity of Jesus Christ to the covenant people of the Lord, and then, to the gentiles in a time affixed; these are they who shall be found coming in the cloud of heaven with their Savior and those who shall rise up to meet them; these are they who shall work a marvelous work and a wonder in the earth to bring Zion unto the Father, and then, the New Jerusalem as spoken of; these are the few who shall be found waiting on the Lord who are on the right hand of the Lord; these are the Lord's terrible ones, the most holy of all his children from since the beginning; these are they who are purified by the celestial laws of God unto grand godliness in God; they are sons of the Lord having been given to him of the Father, and they are his sheep and they know his voice; these are the righteous of the remnant seed and they are of the house of Israel; these are they who are the seed of Abraham; these are they who are called the holy seed, through the which, the holy High Priesthood of God is literally transferred from father to son unto the ends of the earth; and these are they who shall be gods, in all likeness with power and authority likened unto their Christ himself, and likened unto their Father Elohim.

Wherefore as the spirit speaketh of truths eternal, I am given to ponder much upon the fathers, them of whom it is written that after the fall of Adam that God became the object of faith among the sons of God; and that in the latter times and a little before, the gentiles would search knowledge of the character of God, perfection and other godly attributes found in the scriptures, but until that time, the sons of men, the gentiles, shall receive not the saving principles of the gospel like unto the sons of God. And a plan was laid forth from the pre-mortal existence of man that in times appointedly affixed the sons of men should become partakers of the power of God and would once

again stand in his presence. This being done by the laws of God and by commandment, judgment and mercy exemplifying the works by faith necessary, judgment on the one hand and mercy on the other hand, or mercy on the one hand and judgment on the other hand, it was so decreed eternally by God, or that judgment and mercy were on a parallel.

Hear this ye old men, and give ear, all ye inhabitants of the land, hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. Thus I speak and say that it should be: for a nation (gentiles) is come upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; and the branches thereof are made white. Lament like a virgin, girded with sackcloth for the husband of her youth. Wherefore, I testify that it is written concerning the gentiles coming forth upon the land of promise, even unto the land of the first inheritance, to destroy and smite the literal seed. Yea, I speak and say, they did destroy the orchards and farm lands, barking the trees and burning them, and they salted the fields. Thus, it is written that we should have known this thing had we given ear and listened to what hath been prophesied and written by our fathers; the seed did not know because we left thee and we were left alone, but, in this day, it appears that the judgment of God should surely fall upon our fathers and upon us. I bear witness that the shmitah has fallen upon the covenant people as hath been prophesied. Now, therefore, the tushiri is soon to come in for the Lord hath spoken it.

Notwithstanding the fall of Adam, here in the land of the first inheritance, an immortal supreme manifestation was made by God the Father and his Son Jesus Christ to prove therewith the existence of God to our fathers; in the book of Moses, Moses informs humanity that God condescended to talk with Cain after fulfillment of the covenant he made with Satan in the pre-mortal life, in which transgression, he slew his brother Abel (Cain knew that it was the Lord that was talking to him), and as the Lord drove him out from the land of the first inheritance he was driven out from the presence of God and the presence of his covenant family in the Lord. Yea, because of this knowledge, which knowledge, he did carry with him into the land of Shinar concerning the knowledge of the existence of God and his Son, and he carried forth the knowledge of all appendages

of the pure gospel of Christ. Yet, he could not exercise that knowledge because he had not the priesthood of God, and he was pronounced perdition for he was ordained perdition from before the world wast. For he loved Satan more than God; thus, he did make a covenant with Satan to destroy the literal seed in mortality.

Now, therefore, I testify that God does not change or that there is no variableness of any degree in what he hath decreed, and all things he hath decreed shall all be fulfilled. Therefore, I write of my fathers from the beginning that the world may know and comprehend that God does talk to the literal seed and it is to them that God hath revealed his truths in full in all dispensations of God for thus it was decreed in God's book of law. Yea, even that God hath made promises and covenants with the fathers even unto the end of the earth.

Accordingly, the Lord hath commanded: Blow ye the trumpet in Zion and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong nation; there hath not been even the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them. And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bride groom go forth of his chamber, and the bride out her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen (gentiles) should rule over them; wherefore, should they say among the people, where is their God? Then the Lord shall be jealous for his land, and pity his people.

And ye shall know I am in the midst of Israel, and I am the Lord your God, and none else; and my people shall never be ashamed. And it shall come to pass afterwards, that I will

pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit. I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Wherefore, I bear a witness that what is written hath been spoken about from before the foundation of this world. It is upon this truth that all actions to restore and to recover a fallen people are done, that the covenant people of the Lord has been sought, for the which promises and covenants have been made, in heaven and in the earth, to fulfill commitments and promises to bring salvation to the people of the Lord. Wherefore, I speak and say that sooner or later, multitudes of people shall be in the valley of decision; for the day of the Lord shall surely come like unto the thief in the night and none shall be allowed into the feast that leaveth to refill their lamps of oil, for truly the day of the Lord is near in the valley of decision. The Lord shall roar out of Zion, even the land of the first inheritance, and he shall yet utter his voice out of Jerusalem; and the heavens and the earth shall shake, yea, a mighty shaking it shall be; but the Lord shall be the hope of the remnant, and the strength of the children of Israel. And surely, an acceptable offering shall yet be made by the sons of Levi, and that the Lamanites shall blossom as a rose that they shall fulfill their duties and responsibilities for the Lord hath spoken it.

So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall be no more strangers(gentiles) pass through her anymore.

Then in that day, the Lord shall dwell in Zion, even the land of the first inheritance, and the saints that went before us, the fathers, shall yet live again, and they shall be there with us to do the work anticipated from since the beginning. Then it shall be said that the Lord dwells in Zion among his people, and none shall molest or

make afraid, and nations of the gentile shall fear the people of the Lord. And the gentiles round about shall know of the goodness and righteousness of the Lord unto his people, and they shall talk of this thing. In that time, there shall not come among the people of the Lord any who are unrighteous, even the gentile. For the Lord hath spoken it.

Wherefore, I bear a solemn witness of the truth written by the fathers: hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I have brought up from the land of Egypt, saying: You only have I known of all the families of the earth; therefore, I will punish you for all your iniquities. Can two walk, together, except they be agreed?

Thus, in the book of Genesis it speaks concerning the order of the fathers, even an account of nine is made in scripture, who, all nine walked with God. After the fall of Adam (man), Adam lived in the land of the first inheritance as mortal man having been expelled from the Garden of Eden for transgressing the law of God. Adam was 130 years old when Seth was born, Genesis 5:3; and in the days of Adam, after he beget Seth, were 800 years, thus, making Adam 930 years old when he died. It is written in Genesis 5: 4-5, that Seth was 105 when Enos was born, Genesis 5:6; Enos was 90 years old when Cainan, his son, was born, Genesis 5:9; Cainan was 70 when Mahalaleel was born, Genesis 5:12; Mahalaleel was 65 when Jared was born, Genesis 5:15; Jared was 162 years old when Enoch was born, Genesis 5:18; Enoch was 65 when Methuselah was born to Enoch, Genesis 5:21; Methuselah was 187 years old when he begat Lamech, Genesis 5:25; and Lamech was 182 years old when Noah was born, Genesis 5:28.

Thus in accord with what is written in holy writ, and for the understanding of all those who seek truth, herein is truth eternal, a reasoning of time that eternal truths of God was distilled among the fathers by the spirit of the Lord, and the fathers, numbering nine as the first patriarchs, were all taught the truth of God by Adam. From the account found in Genesis it is understood that Lamech, the ninth patriarch from Adam, the father of Noah, was 56 years old when Adam died; even that all these fathers lived when Adam died in the following order: Methuselah was 243 years old, Enoch was 308 years old, Jared was 470 years old, Mahalaleel was 535 years old, Cainan was 605 years old, Seth was 800 years old. Wherefore, the scriptures saith truths, and a record was kept by Adam, and in that

book of remembrance, a record was written by all concerning their revelations and prophesies unto the end of the earth.

Thus, Lamech the father of Noah, and the remainder of the fathers, namely: Methuselah, Enoch, Jared, Mahalaleeh, Cainan, Enos, Seth, and Adam, were all alive and living in mortality at the same time, and beyond any disputation by man, they were all preachers of righteousness unto the seed. And collectively through their time, they all testified and bore record of the divinity of the Son and the Father, they having received the Holy Ghost because of their righteousness in Christ.

Thus, in the book of remembrance kept by them of old, it is recorded, and from the which, Moses writes that Seth lived after he begat Enos, 807 years, making him 912 years of age at the time of his death, Genesis 5: 7-8; and, Enos lived after he begat Cainan, 815 years, making him 905 years of age at the time of his death, Genesis 5: 10-11; and, Cainan lived after he begat Mahalaleel, 840 years, making him 910 years of age at the time of his death, Genesis 5: 13-14; and Mahalaleel lived after he begat Jared, 830 years, making him 895 years of age at the time of his death, Genesis 5: 16-17; and Jared lived after he begat Enoch, 800 years, making him 962 years old at the time of his death, Genesis 5: 19-20; and Enoch walked with God after he begat Methuselah 300 years making him 365 years old when he was translated with the city of Enoch and taken into the abode of God, Genesis 5:22-23, and that Enoch and all his people walked with God, and he dwelt in the midst of Zion..., Moses 7:69 and Doctrine and Covenants Section 107: 49; and Methuselah lived after he begat Lamech, 782 years, making him 969 years old at the time of his death, Genesis 5: 26-27; and Lamech lived after he begat Noah, 595 years, making him 777 years old at the time of his death, Genesis 5: 30-31.

Wherefore, herein is truth unfold to the minds of them who search for the mysteries of God, that in searching truth, they may come to understand the mysteries of God and his workings with the chosen seed from since the beginning of creation, as is written in holy writ. In this manner, mortal foreordained man, even that literal seed might come to understanding the workings of the Lord in the earth; wherefore, thus, I speak and testify: it is understood then how the knowledge of God came into the world, even the knowledge of God the Eternal Father and his Son Jesus Christ, for by revelations had by the fathers was it thus received and recorded in books concerning this thing. As

it is written, the scriptures saith: and thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be unto the end thereof; and thus it was. Amen.

Now I bear record and testify that all writings by them of old were written on records of gold and hid in the record vault of God, the same repository established by Enoch, and copies made of the same that was taken by each patriarch at the command of Adam to guide them. Even this command coming to Adam at the gathering of Adam-Ondi-Ahman was a blessing given unto his posterity. Wherefore, even in the time of Noah, when the earth was flooded, a record of the same was taken by Noah, and it was the same record that fell into the hands of Abraham in his time, from the which the gospel was preached and understood. This record proceeded forth from the beginning having all commandments therein as conveyed to Adam. And Enoch said: I came out...from the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God. Furthermore Enoch did say: for a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is in our own language.

Yea, I testify that the records did also contain writings concerning the Canaanites, for Ham being literal seed and having received a blessing from his father Noah; that through Ham's wife, she having a knowledge of Cain's land of first inheritance, she did bring that knowledge of such to the land forth into the new land after the flood. Thus as before mentioned, she named their land of first inheritance in the new land then, Shinar, that she might be reminded of her people from whence she did come. Now therefore, I make another prophesy that Japheth did marry a daughter of the sons of men; and she brought forth the cursing from the pre-mortal existence that in this life her descendants would not have priesthood, the gospel, and the right of the Holy Ghost shed upon all the sons of God, until the times of the gentiles be come in. Then a grace period is to be extended unto them by the grace of God, even which blessing comes because of Japheth and the blessing given upon his head by his father Noah. Thus, the sons of Noah, Japheth, Shem, and Ham had a record before them delineating the chronology of the fathers from the beginning; and many other writings were also contained. There was also writings of a future time concerning the branch to be

broken off, which branch should return to the land from whence the literal seed did come; yea, the writings even spoke of the day of the gentiles [the sons of men] and what should befall them. In their time, even a writing found upon the plates of brass as translated into the Book of Mormon.

Wherefore, Paul did speak unto the Romans, who are gentiles, concerning these things and he saith unto them: Even so at the present time also there is a remnant according to the election of grace. And if by grace then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work. What then (*what meant Paul concerning the literal seed, more specifically, the seed of Lehi, the branch broken off to be remembered*)? Israel hath not obtained that which he seeketh for; but the election (*foreordination of the literal seed, Alma 13*) hath obtained it, and the rest were blinded (*the sons of men and the sons of perdition*). According as it is written, God hath given them the spirit of slumber, eyes that should not see, and ears that they should not hear, unto this day. And David saith, let their table be made a snare and a trap, and a stumbling block, and a recompense unto them (*yea, this is fulfilled that all actions of economics on the seed of Lehi is a welfare program unto them that self-sufficiency is all lost, and many of them look to the federal government demanding compensation for their smiting*); (*wherefore*), Let their eyes be darkened, that they may not see, and bow down their back always.

I say then, have they stumbled that they should fall? God forbid: but rather through their (*seed of Lehi/Israel*) fall salvation is come unto the gentiles, for to provoke them to jealousy.

Now if the fall of them (*seed of Lehi/Israel*) be the riches of the world (*gentiles*), and the diminishment of them (*seed of Lehi/Israel*) the riches of the gentiles (*gentiles who have a fulness of gospel*); how much more their fulness (*seed of Lehi/Israel recovered*).

Indeed, from the time that God first communicated his pure and holy gospel to Adam, such eternal and holy beings having spoken these truths to him, and such truths were contained in the pure gospel of Christ, and this was an everlasting covenant unto the literal seed to bring them again unto God, it was known by them. Thus it is and so

thus it shall be unto the end of the world, that these righteous fathers taught the gospel to their children, and, that teaching made mention concerning the seed, that in the latter days, the gospel was to be given unto the sons of men (gentiles) for the which it was written concerning them, and that in the last days, the literal seed, the covenant people of the Lord shall receive again the pure gospel of Christ from the Father, never to be taken from the earth again because of man's wickedness, for, in the final millennial time, all wickedness would be destroyed from off the face of the earth, and only righteousness of God would exist. And because of this righteousness, the Christ should walk among his people.

While this is a mystery, it is then requisite in God that no new revelations needs be given to man for all is written, on the records of the fathers or in the Lamb's book of law, or that the law contained would be given to the covenant people of the Lord, yea, even after Adam's creation to the birth of Noah; notwithstanding this truth, the words of the Lord and his workings among the seed is written in holy writ, and such holy writings stands undimmed and undiminished from eternity to eternity; thus, it is God's will to bring to pass the eternal life of his covenant people, I speak of the people of the first covenant and the sons of men that offer up a true repentance in accord with what is written in holy writ. This is not to say that the people of the first covenant need no repentance, but notwithstanding, because of their fathers, the Lord shall bring them again in his mercy in his way as was prophesied.

For I bear testimony that the workings of the fathers were unto mighty prayers and fasting, even unto greater faith and greater works by them for us that we would do a great work for them. It was their faith they received by the promise from God that we would be remembered in the time appointed; wherefore, God of our fathers, who is the same Christ, he shall hear their prayers and he shall remember the promises he made unto them by covenant even from before the foundation of this world. And all this was written in the book of Adam and in the book of Enoch. For Paul did speak concerning this thing saying: for I speak to you gentiles, in as much I am an apostle of the gentiles, I magnify mine office: if by any means I may provoke to emulation them (seed of Lehi/Israel) which are my flesh, and might save some of them. For if the casting away of them (seed of Lehi/Israel) is smitten and scattered by the gentiles, even destroyed of God because of his justice unto

utter destruction of both branch and root) be the reconciliation of the world (gentiles), what shall the receiving them be, but life from the dead?

Abraham's promise cannot be fulfilled unless the seed is recovered in accord with what is written, without the recovery unto God, the gentiles have no house from whence they shall have a blessing come unto them; yea, and Jesus Christ directed Third Nephi to write into the Nephite records the words of Malachi which saith: ... and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse and all is utterly wasted.

Then there must needs be a second and final recovery of the remnant, the seed of Lehi or more specifically, the seed of Nephi, that the work in finality as it is written in all of holy writ comes to pass or that all is fulfilled, even that all the promises and covenants made of the Father unto the literal seed might be fulfilled. For I testify that the gentiles cannot bring such a thing to pass, nor are the covenant fathers their fathers, and the gentiles have not written a record of such, and God did not make a first covenant with them in the pre-mortal life, their promise was a condition precedent, thus, there is not a promise and a covenant made by God with them only what is written concerning them in the records of the fathers. But that a grace period is given unto the gentiles, even a dispensation of the grace of God, and this according to Paul. Nephi calls this time the times of the gentiles, a time of duty and responsibility coming in, and that, that time of duty and responsibility should be fulfilled as it is written in the gospel of Christ or that they should reject the Christ. Concerning this truth, all this is written by the fathers unto us from the beginning, a mystery revealed in full by Paul and Nephi unto us the seed in these days.

Then Paul saith concerning the subject matter at hand: for if the firstfruits (the children of the first covenant made in heaven) be holy, the lump is also holy; and if the root be holy, so are the branches (the remnant as compared to Israel). And if some of the branches be broken off (seed of Lehi/remnant of Joseph), and thou (gentiles) being a wild olive tree, wert graft in among them (seed of Lehi/remnant), and with them partakes of the root and the fatness of the olive tree (natural); boast (gentiles) not against the branches (seed of Lehi/remnant). But if thou boast, thou bearest not the root, but the root thee. Thou

wilt say then, the branches were broken off, that I might be graft in. Well, because of unbelief they (seed of Lehi/remnant/Israel) were broken off, and thou standest by faith (belief in what is written concerning this thing by the father of the gentiles being grafted in because of the mercy of God and the judgment upon Israel/remnant). Be not highminded but fear: for if God spared not the natural branches (seed of Lehi/remnant/Israel), take heed lest he also spare not thee (gentiles), (read also Third Nephi 16.)

Behold therefore the goodness and severity of God: on them which fell, severity (the shimitah and the tushiri); but towards thee, goodness (mercy and grace is extended by God), if thou continue in his goodness; otherwise thou also shalt be cut off. And they (the seed of Lehi/remnant/Israel) if they abide not still in unbelief, shall be graft in again (Jacob 5). For if thou wert cut out of the olive tree which is wild by nature, and wert graft contrary to nature into a good olive tree; how much more shall these (seed of Lehi/remnant/Israel), which be the natural branches be graft into their own olive tree?

For I would not, brethren (gentile Romans), that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel (remnant), until the fulness of the gentiles be come in.

Wherefore, it behooves the covenant people of the Lord to come to understanding unto great knowledge concerning what I am writing. Accordingly, I shall open your eyes again of the scriptures and my prophesy concerning the workings of the Lord in the earth among the children of men. Were it not so, then, many things prophesied of the which have caused the workings of the Lord to move the earth forward, by God enlisting righteous men of the literal seed, then, the times of Israel should not have come in or that the times of the gentiles should not have come in and had an end. But I know that the records of our fathers did proceed forth out of the ground and are true, and even out of the repository of God should it come, and such truth has fallen into my hands; wherefore, I speak of this thing that ye gentiles might have wherewith to look and see.

But, this is not all. Rather, God is omnipotent and all knowing, and he has caused all things to come to pass as is decreed from before the foundation of this world, even commencing in the time of Adam that all things were written by them unto us the seed, therein, the Holy Ghost shall make manifestation of truths eternal like it was unto them

that we shall know like it was unto them concerning this pure gospel covenanted to the children of the first covenant. Yea, the Lord God does not change or vary from that which is spoken or has caused to be written and recorded unto this day; even that things spoken in fables and tales shall not stand against what is written, for people who shall not believe this, they shall tremble and shall not be able to stand in the presence of God when he comes in a cloud of heaven with all his holy angels.

Wherefore, all promises and covenants made in heaven and reaffirmed in the earth shall all be fulfilled, yea, every promise and every covenant made unto the children of the first covenant in heaven by God.

Then Paul finishes his discourse with the Romans of his day saying: and so all Israel shall be saved as it is written. There shall come out of Sion the Deliverer (the choice seer) and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they (seed of Lehi/remnant) are enemies for your (gentiles) sakes; but as touching the election (the first covenant made in heaven to the covenant people of the Lord), they are beloved for their father's sakes. For the gifts and calling of God are without repentance. For as ye (gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these (seed of Lehi/remnant/Israel) also not believed, that through your (gentiles) mercy they (seed of Lehi/remnant/Israel) also may obtain mercy.

Now before I proceed more with what I am writing, I must make a clarification concerning the gentiles as is written in holy writ. In the beginning, more specifically because of their wavering faith and works in the pre-mortal life, they are confined to live without the laws of God, and are commanded at times to repent; but their right, duty, and responsibility is not to maintain records like unto the fathers of old, neither is it that they receive grand revelations unto much prophesy, for they shall not hear or see Christ, for this is not their right in whom they are, because, neither did they obtain a testimony of Christ in the pre-mortal existence.

Yea, I am filled with the Holy Ghost and I speak saying unto the gentiles: ye have asked the Father in the beginning, unto the which the Savior did present unto the Father, that a grace period be extended unto you in a time

that ye might be able to do the will of the Father. Yea, that a time was extended to give the gentiles the duty to gather again the remnant of the which they shall fail because of the precepts of men. My father Nephi did speak of these things for the records of the fathers was in his hands, thus he saith: And because my words shall hiss forth - many of the gentiles shall say: Bible! A Bible! We have got Bible, and there cannot be anymore Bible. But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. What thank they (gentiles) the Jews for the Bible which they (gentiles) received from them? Yea, what do the gentiles mean? Do they remember the travails, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the gentiles? O ye gentiles, have ye remembered the Jews (the children of Lehi as well), mine ancient covenant people? Nay; but ye have cursed them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people. Thou fools, that shall say: A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible save it were by the Jews (the Book of Mormon by the seed of Lehi and all the fathers)?

This failure shall cause the times of the gentiles to be fulfilled; even that what is written by them of old concerning this thing shall come to pass. Wherefore, ye gentiles cannot say that it is not so, or that ye cannot excuse yourselves because ye think ye have much learning; some of you think ye know more than God.

Yea, Jesus Christ saith: the Father having raised me up unto you (remnant of Joseph) first and sent me to bless you in turning away every one of you from his iniquity; and this because ye are the children of the covenant - and after that ye were blessed then fulfilleth the Father the covenant which he hath made with Abraham, saying: in thy seed shall all the kindreds of the earth be blessed - (even) unto the pouring out of the Holy Ghost through me upon the gentiles, which blessing upon the gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel. And they (gentiles) shall be a scourge unto the people of this land (seed of Lehi). Nevertheless, when they (gentiles) shall have received the fulness of my gospel, then if they harden their hearts against me I will return their iniquities upon their own heads, saith the Father. And I will remember the covenant which I have made with my people; and I covenanted with

them (the original covenant made in heaven and reaffirmed through the fathers) that I would gather them in mine own due time (because the gentiles shall fail), and I would give unto them again the land of their fathers (land of the first inheritance) for their inheritance, which is the land of Jerusalem (the land of the New Jerusalem), which is the promised land unto them forever, saith the Father. And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them; and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.

Wherefore, I speak again unto ye gentiles that know from whence all your blessing do come; and notwithstanding, ye have come upon the land of promise, and that the blessings that might have been given unto the remnant of Joseph, but because of the judgment of their fathers that should befall them, this same blessing is extended unto you by mercy of the Father; yet, by your own doings and nature shall ye refuse to recover the remnant; and this is your stumbling block for ye understand not the scriptures and what is written by them of old to be your guide. For this is so, because of your much learning, which learning blindeth thine eyes and ye see not nor understand what is written by them of old, even that it is straight forth written unto you. Then, surely as it is written, for this cause ye shall harden your hearts against the Father, for this is his will, that the Father has already returned your iniquities upon your own heads for ye see it written anew in this the time of Israel given by a literal seed to you gentiles-ward.

Now I shall return to that which I am writing. In accord with the chronology of what I have written concerning the fathers until the time of Noah commencing with Adam, the first father, it is revealed that Adam died in his 930th year, even that of the 930th year of the world (wherefore, it is deemed expedient for the learning of the seed that I write this information into what I am writing.) That three years previous to the death of Adam, in the land of the first inheritance of Adam, Adam did call Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of the families of these patriarchs, who were righteous, Adam gathered them into the valley of Adam-Ondi-Ahman, and there Adam bestowed upon them his final blessing. This final blessings was that of restoration and of a salvation agreeable to the promise to be made to Abraham, and Adam did give unto patriarchs a copy of the book of Adam. Adam prophesied concerning the

seed even unto my time, even that branch to be broken off but to be remembered should come back upon the land of the first inheritance; he spoke concerning the righteous of the gentiles in the times of the gentile and their falling away like unto the fall of the Nephite nation; the coming of Jesus Christ, his ministry and crucifixion, his resurrection and appearance in the land of the first inheritance; and the great day of the Lord upon the land of promise.

And the Lord did appear unto my fathers, and my fathers rose up and blessed Adam, and called him Michael, the prince, the archangel. In that valley, the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood up in the midst of the congregation, even a solemn assembly of the righteous of his seed, and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

These things were all written in the book of Enoch; then, Enoch was translated in the 987th year of the world; Seth died of old age in the 1042nd year; Enos in the 1140th year; Cainan in the 1235th year; Mahalaleel in the 1290th year; Jared in the 1422nd year; Lamech in the 1651st year; and Methuselah in the 1656th year, this year being the same year in which the flood did come upon the earth. Now this being a truth revealed, then, in accord with what I have written, Noah was 84 years old when Enos died; he was then 176 years old when Cainan died; he was then 234 years old when Mahalaleel died; he was then 366 years old when Jared died; he was then 595 years old when Lamech died; and 600 years old when Methuselah died.

Wherefore, from the records and truth written herein above, it can be said that Enos, Cainan, Mahalaleel, Jared, Methuselah, Lamech, and Noah, all lived upon this earth at the same time being acquainted one with another having participated in solemn assemblies, righteous actions done in the name of God in the holy temple, offerings and consecrations done for the literal seed to come, and many other actions of priesthood looking forward to the ends of the earth. Thus, these fathers, namely: Enos, Cainan, Mahalaleel, Jared, and Methuselah all were acquainted with both Adam and Noah, excepting that Enoch was translated prior to. Nevertheless, they all knew of Enoch, looking forth to the day of renewal, even when the city of Holiness

should be builded and the city of Enoch should descend out of heaven.

The Lord having revealed the chronology of the fathers from Adam down to Noah, an understanding of God's working with the literal seed is therefore supported with scriptural evidence; thus, delineating the lineal descent of the fathers in the beginning, very little is mentioned concerning the gentiles that is written in the records of the fathers, and all the fathers wrote concerning the Canaanite people, for their intent was to forewarn of them to the literal seed concerning perdition.

I will now make a chronology of the fathers from Noah to Abraham, our father, as is written in the scripture. Shem and Japheth were born of the same mother, but Ham had a different mother. Noah was 502 years old when he begat Shem; 98 years after the birth of Shem the earth was flooded, in the 600th year of Noah's age. Moses informs all Israel that Noah lived 350 years after the flood, thus making him 950 years old when Noah died, Genesis 11:12; Shem was 100 years old when Arphaxad was born, Genesis 11:10; Arphaxad was 35 years old when Salah was born, Genesis 11:12; Salah was 30 years old when Eber was born, Genesis 11:14; Eber was 34 years old when Peleg was born, in whose days the earth was divided, Genesis 11:16; Peleg was 30 years old when Rue was born, Genesis 11:18; Rue was 32 years old when Serug was born, Genesis 11:20; Serug was 30 years old when Nahor was born, Genesis 11:22; Nahor was 29 years old when Terah was born, Genesis 11:24; and Terah was 130 years old when both Haran and Abraham were born into the covenant of God.

The account of Moses is then important to understand the chronology of the fathers. Moses writes that Shem lived after he begat Arphaxad, 500 years, Genesis 11:11; this number of years added to 100 years, which was the age of Shem when Arphaxad was born, making Shem 600 years old when he died. Arphaxad after he begat Salah lived 403 years, Genesis 11:13; Then adding 35 years to Arphaxad age when Salah was born making Arphaxad 438 years old when he died; Salah lived after he begat Eber 403 years, Genesis 11:15, coupled with 30 years which was the age of Salah when Eber was born, thus making Salah 433 years old when he died; Eber lived after he begat Peleg 430 years, Genesis 11:17, coupled with the 34 years which was the age of Eber when Peleg was born, making Eber 464 years old when he died; Peleg lived after he begat Rue 209 years, Genesis 11:19, coupled with the 30 years which was the age of Peleg when

Rue was born, making Peleg 239 years old when he died; Rue lived after he begat Serug 207 years, Genesis 11:21, coupled with the 32 years which was the age of Rue when Serug was born, making Rue 239 years old when he died; Serug lived after he begat Nahor 200 years, Genesis 11:23, coupled with the 30 years which was the age of Serug when Nahor was born, making Serug 230 years old when he died; Nahor lived after he begat Terah 119 years, Genesis 11:25, coupled with the 29 years which was the age of Nahor when Terah was born, making Nahor 148 years old when he died; and Terah lived after he begat Abraham 130 years, Genesis 11:26, and Nahor lived 75 more years after the birth of Abraham, thus, making him 205 years of age when he died.

Now, in accord with this chronology based on recorded history in the book of Genesis written by Moses the account thus made, Peleg died in 1996th year of the world; Nahor in the 1997th year; Noah in the 2006th year; thus, as it is written in holy writ, Peleg, in whose days the earth divided, and Nahor, the grandfather of Abraham, both died before Noah, Peleg being 239 years old and Nahor being 148 years old; wherefore, in accord with what is written both Peleg and Nahor surely had an intimate relationship with Nahor concerning the flood, concerning the days of Adam, and concerning the things pertaining to the seed, wherein, Methuselah was left behind by Enoch as the progenitor of Noah to come, and surely, they all spoke of the Christ to come, even spoke of the branch to be broken off to be remembered, that this branch should raise an ensign to the gentiles, and the choice seer to come. In whom, this choice seer, is the right of priesthood to bring again the original first fruit to the city of holiness that Christ should reign in majesty on the earth in the final 7th millennial period.

Accordingly as written, then: Rue died in the 2026th year of the world; Serug in the 2029th year; Terah in the 2083rd year; Arphaxad in the 2096th year; Salah in the 2126th year; Shem in the 2158th year; Abraham in the 2183rd year; and Eber in the 2187th year, which year was four years after the death of Abraham - Eber was the fourth from Noah. Nahor, Abraham's brother, was 58 years old when Noah died; Terah was 128 years old; Serug was 187 years old; Rue was 219 years old; Eber was 283 years old; Salah was 313 years old; Arphaxad was 344 years old; and Shem was 448 years old. I bear a witness that the fathers in this period of the world all knew one another and they had many discussions concerning the gospel of Christ unto the end of the world, and what would befall the literal seed in the earth as it

was preached by Adam before the flood. Yea, the fathers rehearsed the bondage of the literal seed and their release from bondage, and the return of Lehi's family to the land of promise (for even Ether spoke of this thing), and what would befall them even unto the latter days and the last days. Thus, all these things were written by them unto the seed.

Then I speak by the power of the Holy Ghost and I say: what does this truth mean to the literal seed and also what does this truth mean unto the gentiles, yea, the gentiles who have been given the fulness of the gospel in accord with what the fathers have written for their day? Third Nephi has written the words of Jesus Christ as delivered unto the remnant of Joseph, saying: cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost (and if this were so, a man of God by the power of the Holy Ghost would preach that which hath been preached and received in revelations from God, this is likened unto the fathers of old, to fulfill the prophecies written, even that the promise made to Abraham should be fulfilled in the earth in this time.) Nephi further writes the command of Jesus Christ, saying, Wo be unto the gentiles saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them (gentiles) from day to day, they (gentiles) will deny me; saith the Lord God, if they (gentiles) will repent and come unto me, for mine arm is lengthen out all the day long, saith the Lord God of Hosts. It appears that sooner or later, the gentiles shall reject the Rock upon which they should have builded even a firm foundation. Nevertheless, it is written in holy writ that in that time, even then shall the times of the gentiles be fulfilled, but that also in a time before the gentiles be come in, thus the prophets have written that the fulness of the same gospel shall be given unto the gentiles, which pure gospel shall be rejected of the gentiles, and then that pure gospel shall be restored unto the literal seed or to the covenant people of the Lord by God. For thus it is written in holy writ that the children of the covenant and the repentant gentile should have wherewith to look and to understand the workings of the Lord.

Yea, I testify that the workings of the Lord has been written! Yea, the chronology of authority of what is written is unbroken from since the beginning, even from the days of first man, Adam down unto this present time. For the scripture testifies: the order of this priesthood was

confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner: from Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father-Adam, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth; then from Seth to Enos; then from Enos to Cainan; then from Cainan to Mahalaleeh, then from Mahalaleeh to Jared, then from Jared to Enoch; then from Enoch to Methuselah; and all these: Seth, Enos, Cainan, Mahalaleeh, Jared, Enoch and Methuselah were all ordained under the hands of Adam; then Lamech was ordained under the hands of Seth; and then Noah was ordained under the hands of Methuselah at the age of 10 years old, and he blessed him that through his lineage the world would again be replenished of mankind. In his day, as previously written, Adam gathered unto himself his sons in the valley of Adam-Ondi-Ahman. Wherefore, it was Adam who blessed them then that the right of priesthood would go through his lineage unto the end of mankind.

Then, if ye understand this thing, then why do ye gentiles fight against the truth, even that ye fight against the covenant people of the Lord, even that Zion which cannot come forth unless the literal seed brings it forth? The Lord hath prepared means for his people, yea, that a path is prepared by the grace of Christ unto you-ye gentiles, and it is extended because of your father Japheth, that ye might be numbered with the seed of Nephi in a time to come, from whence all your blessings shall come. Then, the repentant gentile who embraces the pure gospel shall assist the covenant people, the seed of Nephi in building up the Zion and even the city of the New Jerusalem. Then why do ye pretend that ye have all authority and that ye are Israel and that the Lord hath done his work, but not as it is written? These things ye gentiles shall say and do for your doings are written in holy writ. Then why do ye fight against the Almighty God? Yea, even the Lord Jesus Christ spoke of these things and they are recorded in the records of Third Nephi unto the end of the Nephitic time.

It is known by the account written in holy writ, that Nahor, the brother of Abraham, Terah, Serug, Reu, Peleg, Eber, Salah, Arphaxad, Shem, and Noah, all lived on the earth at the same time, yea, all knew of one another. Wherefore, Abraham was 18 years old when Rue died, he was

41 years old when Serug and his brother Nahor died, he was 75 years old when Terah died, he was 88 years old when Arphaxad died, he was 118 years old when Salah died, he was 150 years old when Shem died, and that it is written that Eber died four years after the death of Abraham. Wherefore, Shem Arphaxad, Salah, Eber, Rue, Serug, Terah, Nahor, the brother of Abraham, and Abraham all lived at the same time and they did know one another, and many did preach that which was preached from the beginning, and among them was the record of the fathers carried, and this same record fell into the hands of Abraham in Ur. Thus, it is expressly and pointedly written that Nahor, the brother of Abraham, Terah, Serug, Rue, Eber, Salah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham; therefore, the propheties and revelations of God concerning the literal seed was forthwith discussed in solemn assemblies as held to move forward the work of God, even beginning with the time of Adam down to the time of Noah, which requirements were handed down to Abraham.

Wherefore, I shall expound this truth by referring to the Book of Abraham wherein it is written concerning what I have written. Abraham wrote saying: Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother died; but Terah, my father yet lived in the land of Ur, of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nahor, my brother, took Milcah to wife, who was the daughter of Haran. Now the Lord said unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee. Therefore, I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife, and also my father walked after me, unto the land we denominated Haran.

Wherefore, Abraham writes: In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence. And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunder I should be ordained to administer the same; having myself been a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or the first father, through the fathers unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

My fathers, having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathen (gentiles), utterly refused to hearken to my voice. Their hearts were set to do evil, and were wholly turned to the god of Elkenah and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt (Canaanite). Therefore, they turned their hearts of the sacrifice of the heathen (gentiles) in offering up their children, unto these dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh. *(Wherefore, I tell thee what the scriptures meaneth concerning what I have written that the priest of Elkenah was a gentile by birth, but also sought to give of his religion to that of Pharaoh. And as before, Satan put it into the mind of that priest to kill Abraham like Cain did unto Abel in the beginning to destroy the seed from off the face of the earth.)*

Therefore, the Lord God saith: I have come down to visit them, and to destroy him who hath lifted up his hands against thee, Abraham, my son, to take away thy life. Therefore, the Lord saith: and all that fight against Zion shall be destroyed...who hath perverted the right ways of the Lord... And he that shall breathe out wrath and strife against the work of the Lord, and against the covenant people of the Lord who are the house of Israel (branch broken off), and shall say: we will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel - the same is in danger to be hewn down and cast into the fire. For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Now, I shall endeavor to continue my writing about Abraham. The Lord Jesus Christ tells Abraham: My name is Jehovah, and I know the end from the beginning; therefore, my hand shall be over thee. And I will make of thee a great nation, and I will bless thee above measure, and make thy

name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear the ministry and Priesthood unto all nations.

(Wherefore, I testify that it is the literal seed, the literal descendants of the fathers as written of in this writing that shall bear the ministry and the Priesthood of God. This is not the right of the seed of Japheth, the gentiles, and surely not the seed of Ham, the Canaanites; while it may be that the gentiles in the times of the gentiles shall work a work in the name of God, but they shall fail as is written concerning this thing [Third Nephi 16]).

And I will bless them through thy name; for as many (as many as repent who are gentiles, a pure repentance and a pure baptism) as receive this Gospel shall be called after thy name, and shall be accounted thy seed (the gentiles who do repent, abiding by the true points of the doctrine of Christ, shall be numbered among the seed of Nephi), and shall rise up and bless thee, as their father.

Now, this cannot come to pass, unless the fathers understood the words of God and the fathers have written that means are prepared whereunder the gentiles may look; I bear witness that means have been prepared wherein the gentiles shall have had wherewith to look. Then, it must be true that unless the seed, the descendants of the fathers are gathered in these days in accord with what is written, then, the gentiles should have no means prepared to repent and to know of the doctrines of Christ. But this was known of God from before the foundation of this world, and means have been prepared as hereto before written. Thus it behooves all righteous men to learn of these things and look unto what is written in holy writ, and seek that witness which is given by means of the Holy Ghost to understand what I have written concerning this thing prepared of God for this day.

And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood), and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. Then it must be that the house of Israel, or the remnant of Joseph must be recovered again a second time, even a restoration as was at first that the blessings of the Gospel might be

given. And this restoration is the pure gospel as preached of the fathers and the awakening of the holy High Priesthood as it was in the beginning in the literal seed, and not as the gentiles believe.

Thus, I bear a witness that if this does not come to pass, then how shall the gentiles have a house from whence they shall be called? How can the gentiles be graft into the branch broken off? The gentiles cannot be graft into themselves being wild by nature, and not having the right nor the duty by promise or by covenant; otherwise the gentiles become a law unto themselves. Yea, I speak and testify that all this is done in the eyes of God that knoweth all things from the beginning to the end, and these truths have been written by our fathers unto us in this day.

And Abraham records bearing a witness to the seed and the world (gentiles). But I shall endeavor, hereafter, to delineate a chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time. But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore, a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

And the still small voice speaketh to me saying: Prepare ye, prepare ye for that which is to come upon the children of men, for the day of the Lord is nigh at hand, and it shall surely come upon the inhabitants of the earth.

And the anger of the Lord is kindled, and his sword is bathed in heaven to come upon the earth to divide asunder both marrow and bone, and it shall fall upon the inhabitants of the earth for all have fallen short of what has been given to cause a people to become obedient. And as has been prophesied by Nephi of old, the arm of the Lord shall be revealed, even in the land of the first inheritance; and the day cometh that they who will not hear the word of the Lord shall be cut off from among the people, and they shall not find inheritance in my land. For both the gentiles and my people have all gone astray from mine ordinances and they have broken mine everlasting covenants with the precepts of men, yea, they have changed

mine pure gospel into precepts of man.

These, of whom I speak, as is written by Jacob, they seek not the righteousness of God as found in what is written by the fathers of old, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and ye see the world in all its confusion, all its divisiveness, the rage of war and repressiveness, and the voice of the Lord goeth unto them in earthquakes, storms, pestilence, destructive storms, the sea heaving itself beyond its bounds, the tornados and destructions there from, but, they seek the worldly substance that is likened unto an idol, which will waxen old and shall perish in Babylon, even Babylon the great, and great shall be the fall thereof.

Wherefore, I the Lord, do proclaim first to my covenant people and to the righteous of the gentiles to repent and give ear unto what hath been written by them of old. And I do this thing that all might be fulfilled, yea, that which was written by the prophets from since the beginning of this world, many of the which point to this last time.

Accordingly, I command that the weak things of the earth, yea, even my servants and my covenant people might break down the mighty and strong ones, that man should not counsel his fellow man but that all should look unto God, that the trust of man in the arm of flesh might cease. But I command that every righteous man might speak in the name of the Lord Jesus Christ, even the Savior of the covenant people. This I do and say that faith and great works might increase in the earth to bring forward my work. That mine everlasting covenant might again be established in the earth again like it was at first; that the fulness of my pure gospel might be proclaimed and taught to my people that they might increase in wisdom and understanding to establish my righteousness in the earth.

Behold, I am God and I have spoken these things from since the beginning, even from the presence of my Father it did come unto man in flesh. I command this to be written that my people might be properly instructed; and that through the righteousness of my people, which is my righteousness, the foundation of my church might be laid upon the face of the land of the first inheritance. I command my people to know of my righteousness which is my pure gospel that ye might know how to act and how to perform your duties and responsibilities before me as I shall instruct; and do not as man has done abiding and upholding the precepts of men

having lost your way before me, thinking that I will accept of your blemished offering.

Wherefore, I command and say unto my people, search the commandments for they are faithful and true and they speak of me. Search the promises and covenants as found in my words written by the prophets for your day; that though the heaven and the earth shall pass away, all my words shall be fulfilled unto the end thereof. Amen.