

**April 27, 2015 - The Migration**- I have studied the Hebrew Language for sometime and the Navajo (Dine) Language as well. The Egyptian Language has similarities with both Hebrew and Navajo. I having understood for sometime that languages throughout the world has roots in the original language spoken by our father Adam, and even all the patriarchs; yea, down to Noah and to Abraham, our father of covenant, and in them remained the original language spoken. I have sought for sometime, a higher understanding of such, that I might be able to glimpse the order of the High Priesthood as spoken, knowing and understanding key words much like unto Moses as he stood before the Red Sea commanding the sea be divided that the children of Israel might come forth and go through. My thoughts on the subject causes me to consider the language of God and those so chosen as they stood forth and commanded the matter to organize that an earth might be organized in accord with the Holy Priesthood of God since all participating were ordained to that end. This includes an understanding of the migration of our fathers, from the garden of Eden to the land of the first inheritance, from the Tower to Egypt and into the land of Canaan, and from Ur back into the land of promise; yea, even the return of Lehi and his family back to the land of the first inheritance and Zeniff, being zealous, to inherent the land of the first inheritance as written in holy writ. Thus, it behooves us to know and understand their purpose, the works they performed, and their lineage to create a seed that is to come, looking more fully to this time; without this understanding, one cannot understanding the working of the Lord. Yea, it is impossible to fully understand what they have written for this time for they did not change for their God did not change. Then one must understand and ask, if Jared and his family and friends were able to return, then why did others like Abraham's family not petition for the same thing?

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I having inquired concerning certain things written in holy writ that I might have a greater understanding, and I know that if I ask with real intent understanding that this thing I ask of is for the benefit of my people, even, those who shall come to understand the truth as had been conveyed and as now being conveyed to our understanding by the power of the Holy Ghost, I am sure that a response on the subject shall be given unto me.

It is important to comprehend that there is a land of promise, a land of first inheritance, and all who have seen this land wherein God should take a portion into heaven. And such a land would be considered the land of Christ. In this thing or in this truth do I understand that in this day I seek that same place to cause the same condition that might have existed in righteousness heretofore done.

For that intent, even a prophet did say concerning this thing: And behold this last, whose branch hath withered away, I did plant in a good spot of ground, yea, even that which was choice unto me above all other parts of the land of my vineyard. Father Lehi did say: But, said he, notwithstanding our affliction, we have obtained a land of promise, a land which is choice above all other lands; a

land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord. ...Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given,...Now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen. Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance, and the Father hath given it unto you. And Ether saith: Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance, and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; ...

It is written by them of old that all things testify of God, even the Savior Jesus Christ and his working to bring to pass the will of the Father in the earth. For these things are all a typifying of the truth unto man to give him an understanding that he may have wherewith to look and see. Thus, from the beginning, even in the garden of Eden, upon expulsion there from, the Lord Jesus Christ responded to the petition made by Adam that if it be the will of the Savior, he saith thusly: if I have still thy love and affection for me thy servant, I bequest that if it be thy pleasure that I may take from the garden certain things to remind me of my spiritual inheritance, even that I might remind my seed of this my beginning into mortality, these things I may take from the garden? And the Lord responded to Adam saying: It is good that thou has taken the initiative to ask of me. It is well that thou art reassured of my love for thee, and that these things thou mayest freely take shall be a token and a reminder of thy temporary stay in the garden. But know and understand that thou, thy family, and all they who shall keep my commandments in full shall one day return to this very spot, for this place is sacred and holy unto me. Wherefore, it pleaseth me that thou hast asked and inquired concerning this thing; wherefore, thou may take of those things with thy leaving from this garden. And Adam asked and it was given unto him; and he took the olive tree (the blessing wherewith he might be reminded), the date, the vine (grape of the vine), the pomegranate, the nard (the oil/ointment wherewith he was anointed), and a branch from the Tree of Life (given to him by the Lord). But the greatest blessing was given to Eve, despite having caused

the expulsion of the man and the woman from the garden. She was accompanied by her friends from the garden, the bee(s) with their honey.

Upon examination of what was taken, it appears that the branch reappears time and time again in Biblical writings as a staff, even that same staff Moses carried into Egypt and the same staff that budded in the hands of Aaron. Which staff was brought to this land by the Levi High Priest Zarahemla. And the name branch is synonymous with the chosen seed. But the bee is a creation of God that formalized a sponsorship, the inspiration or the typifying of the creation, and the guide of the first family trek or a migration per se, even that of having been placed in the garden at first to pollinate and cause the garden to be fruitful for man and the woman. Then it is conceivable that these bees would benefit man and the woman again to renew the verdure of the former garden world into their new existence; all plants vigorously flourishing in their new mortal condition.

Yea, when Noah and his family disembarked from the Ark, the earth was found barren of life; the bees commenced working to restore the fertility of the forests and fields. It was the source of honey and the wax the bees produced that gave life unto Adam and his family and the family of Noah.

It is understood, in terms of the guidance of God, that the bees have always shown the way, thus, the bees were qualified or given the spirit of discernment for they knew the place from older times, they themselves being the survivors from that other age or time. Nevertheless, despite the destruction of the land, the bees always managed to find lush and fertile valleys. Indeed, the bees led the migration into Egypt, even from the old tower of Babel; even that the fathers followed another migration into Ur and back into the land of Canaan, and even our father Jared brought forth his family again upon the land of promise, which is written saying: and they did also carry with them deseret, which, by interpretation, is a honey bee, and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind. And this migration, the Jews called "the separation".

It is then recorded concerning such migrations, two migrations that were separate after the flood from the Tower, one returning to the land of promise and the other moving in an opposite direction. Now, as is written, both

remnants toiled through deserts of the blighted earth, under dark and violent skies, both seeking lands of promise. It is truth that both remnants carried with them deseret, linking both to a oneness in seeking a land of milk and honey.

Wherefore, I am given the spirit of revelation concerning the subject matter, and I speak and say unto all who shall read this to obtain further truth and light concerning the workings of the Lord; more specifically, the migration of the fathers in olden times unto the typifying of truth inherent in the earth testifying of the Christ and his workings in the earth. I shall begin stating that the reformed Egyptian discussed and pointedly made mention in the Book of Mormon wherein it states: and now, behold, we have written this record according to our knowledge, in the characters which are called among us reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But God knoweth the things we have written, and also none other people knoweth our language; and because none other people knoweth our language, therefore, he hath prepared means for the interpretation thereof.

When Jared and his family and friends left the Tower, he asked the Lord to take the Urim and Thimmin, which interpreters were given unto Adam and from him it was handed down to Noah and then through Noah it was given to the Brother of Jared; he also took with him a copy of the original records, whereupon, the language of God is so pure and accurate, the recorded keeping only required small plates, whereas it is then written by a translation of the Urim and Thummin into the Book of Mormon the records of the Jaredites concerning and into the reformed Egyptian. Therein it is stated that if our plates had been sufficiently large we should have written in Hebrew by Mormon; the 16 stones touched by the Lord to light the way; a knowledge of the land of the first inheritance and the building up of the New Jerusalem; and the knowledge of the coming forth of Lehi and his family in a day to come; and the knowledge written on the records caused them to write concerning the gentiles in the latter days; and they wrote of the scattering of the literal seed by the gentiles, and the recovery that should fail of the literal seed by the gentiles, and the eventual falling away of the gentile people; and the recovery of the literal seed by the Father.

Wherefore, I now write concerning what is written on the plates of brass concerning our father Joseph, who was sold into Egypt by his brethren, those brothers comprising the twelve tribes of Israel. For the spirit has told me hereto before, that our father Joseph did write the plates of brass, which plates were handed down from father to son, until Laban of old had it in his hands. And, Nephi took from Laban the plates of brass. Thus, in accord with the will of the Father, the plates of brass were then given and restored unto righteousness for that intent it was written unto Lehi and his family. There are many things written thereon; many of which shall soon come forth to a generation of the chosen seed for instruction and to sanctify a people.

Now, therefore, the spirit of the Lord telleth me truths unknown and mysteries hid from man, but the holy spirit is able to make manifest in this time for the benefit of man in understanding what hath been written and what is hidden unto man, unless, he is able to seek this truth meaningfully in accord with the laws of heaven. Joseph in Egypt being a descendant of Abraham, much was written and left behind for his benefit in the priestly city of On by Abraham, wherefore, Joseph did search truth and he came to understanding. It is revealed that Jacob was personally acquainted with Abraham, and that Joseph was taught of the same by his father.

I then say and reveal a truth; if Jacob was a righteous priest of God and he also being very wealthy in the manner that he did his work, then the Midianite merchants should have known of Joseph, if Joseph had said, Jacob is my father. Moreover, the Midianites were acquainted with Jacob and his seed for both their fathers was Abraham, the former through Keturah and the latter through Sarah. And the Midianites would have released Joseph from the pit based on who he was. But Joseph never said a word, but said later: when Joseph's brethren saw their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph saying: thy father did command before he died, saying, so shall ye say unto Joseph, forgive, I pray thee now, the trespass of thy brethren, and for their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spoke unto them. And his brethren also went and fell down before his face; and they said: Behold, we be thy servants. And

Joseph said unto them, fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore, fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

Wherefore, Joseph knew before hand not to cry out to be released from the pit; yea, he knew his purpose for the which he was born of goodly parents unto the which he should give life unto the whole of the house of Israel, looking distantly also into the last days, for the which all promises and covenants were made of Abraham, then Isaac, then Jacob also named Israel, then to him, and unto both his sons Manasseh and Ephraim.

Then it behooves us to learn of the workings of God, for all things are written in the scriptures that testify of this thing, and, the greater our understanding, the darts of the adversary shall never prevail against us. And if we seek with real intent, then the Holy Ghost shall reveal these mysteries unto us, and we shall see out of darkness, even the hidden darkness, yea, out of the pit of bondage.

While in Egypt, an angel was sent forth from the presence of God to marry Joseph to Asenath, a Hyksosite (the Shepherd Kings, of a Semitic origin who were kings of Egypt at the time of Joseph), who was the daughter of the High Priest of On (Zion). It is then important to understand that Joseph, the son of Jacob, was a king and a priest in his own right. Joseph asks for a honey comb from his wife to be, which she orders from the family estate near the temple. Then Joseph has Asenath go to the family pantry to get the honey comb, even white honey like unto the dews of heaven. Then, the angel appearing as Joseph sits on the bed with Asenath while the angel shares bits of the honey comb, the angel saying: blessed are they who will eat of this honey, made by the bees of Paradise (Garden of Eden). Whoso eateth thereof shall never die. It is the food of heaven.

The bee was a representation of the resurrection. A renewal of life, much like the bee entering into the world of mortality to begin again life for Adam and Eve; even from the Tower the return of the fathers back to the land of promise, yea, even that land of the first inheritance of Adam whereto upon he did go when expelled from the garden of Eden.

Accordingly, having eaten the honey comb, the angel then tells her: the flowers of life will now spring from thy flesh, thy limbs will flourish, fresh strength will fill thee, and ye will never grow old. The spirit then telleth me that the angel then rubbed the honey comb and a vast number of bees came forth thereof, all the bees as white as the snow; the bees lighted upon Asenath, the queen bees gathering on her face and making a honey comb in her mouth. And of the which, all the bees ate until the angel dismissed them and they all flew off to heaven.

Now I write this thing that ye might know and understand that God hath provided information for us in this life, and such life pertains to those things from before the foundation of this world, even into this earth upon which man was formed and placed, and even unto the end thereof, that if man might just bear the desire and continual action of obedience, he shall eventually bear the fruit of eternal life. But this must be done with an understanding of things which are eternal, not things that are the precepts of men that blinds man in mortality. In the days of Christ, the Savior called this precept the leaven of the Pharisees. In this day and age, I call this the leaven of the gentiles, for neither leavens talked of these things nor in the former did they comprehend them, and in the latter do they understand them.

In the book of John it says: In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of man. And the light shineth in darkness; and the darkness comprehended it not. Wherefore, I bear a witness that this man, Jesus Christ, is in all things and through all things for he giveth life unto all things, and there is none thing that liveth that recieveth not the life from him. Thus, I testify that in the language of first man, even our father Adam, the pure language of God was given unto him in this language in every word it testifieth of the Christ and every word speaketh of him and the things pertaining to God. For the Christ is light and truth, and that truth is of things as are in the beginning before this world wast, that truth is of things as they pertain to the present time, and that truth is as things shall be, and this is the Christ, for all things are present before him.

Then, it is written in Ether that: ...Jared came forth with his brother and their families, with some others and their

families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, a man highly favored of the Lord, Jared, his brother, said unto him, cry unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore, he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto the brother: cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. I came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying: go and inquire of the Lord whether he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth? And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance.

Wherefore, in view of what is mentioned in the scriptures and understanding that before the confounding of the language of man, yea, even "the separation" spoken of by the Jews (that time when man separated from one another at the Tower), God said unto the Jared and his brother: and there I will meet thee, and I will go before thee into a land which is choice above all the lands of the earth. Then it is understood that this land is the land of promise and a migration for such is made mentioned and Jared, his brother, their families and their friend's language was not confounded and some returned unto the land they did come from. The friends mentioned in the account by the brother of Jared included other righteous families even some that descended to Abraham. Wherefore, I bear a witness that the house hold of Jared was acquainted with Noah, Shem, Japheth, and Ham.

Moreover, it is truth, upon viewing and making a determination that before the account I am reading from the book of Ether translated by Mormon and Moroni, the language in which the records of the Jaredites was written was in the language of first man, Adam. Without exception, the translation committed into the Book of Mormon of the Jaredites was written into the reformed Egyptian language,

and then by Joseph Smith, by the power of the Urim and Thummin, it was translated and written again into our present English language, but bearing in mind, a certain word remained unchanged throughout the translations and writings. It appears in the Book of Mormon as Deseret, by interpretation, is a honey bee.

Now in the Egyptian language the symbol of the bee is constantly associated with the king of the lower Egypt in records, and confirmed by Egyptian archaeology, A. Wainwright, "The Red Crown in Early Prehistoric Times", Journal of Egyptian Archaeology IX (1932): 26; L. Renoulf, "Royal Title 'Bee'," in Proceeding of Biblical Archaeology Society XIV (1892) 396-402; XV (1893): 227; and Life-Work 2: 435-445; 447-454; and Muller, Titulatur, p. 506, pyr. No. 444; and others wrote concerning the bee as a sign of royalty. And, I provide this testament for the gentile shall ask for proof of the things I speak, therefore, the spirit giveth utterance and I provide herein above evidence given by man to man.

For example the word "insibya" signifies a combined sign of the sedge (a plant like papyrus or the papyrus) and the bee; the sedge of course was a late addition according Egyptologists, representing an emblem of a temporary political power while the bee stood alone as a symbol of a sacred primal Egyptian kingship. Henceforth, many queens and kings considered themselves leaders of the bee-people. Indication based on scholarly writings and studies of the Egyptian language and culture resonating in actual written and pictorial records, it was then supported by such that the king was not the bee, but that the queen was the bee. It is recognized that the word for bee, "Red Crown", and honey, all of which words were read in the same manner. For example, the letters n.t, bi.t, or khb.t, all had feminine endings, the crown personifying a goddess being identical to the bee. On the other hand, the male rulers were given the letters bi-ty, which meant royal successor or descendants meaning that he belonged to the bee, or that he was a descendant of the bee. The word bj.t is to be read as feminine, while conveying the general meaning of the bee. In accord with what is determined by scholars and Egyptologists, the bee-title and the bee crown (Red Crown) is the possession of the queen and the king belongs to the queen, and her palace was called "the house of the Bee".

In speaking with those who keep bee, they will tell you that the bees revived the human race after the flood. Now

in this writing, I will not discuss or make mention of bees in the scriptures per se, but I will say, that Amitla, the mother of Abraham, fed Abraham milk and honey as an infant. Or, that Abraham was told by Jehovah that he would lead him to a land of milk and honey, as well as, the children of Israel when they were released from bondage. Or even in the early gentile church how that Joseph Smith called a house he had built the Beehive House, and the meaning conveyed at that time into the state of Utah to this day.

Therefore, it appears that Joseph Smith might have also understood what I am writing concerning this subject. This the scripture calls a mighty understanding and a mighty knowledge for the which some men are born to carry the weight of the children of men in spiritual things.

Now I will return to the Jareditic word Deseret. I perceive a definite tie between Egypt and Israel, then a tie to Lehi and his family; and those who know the scriptures should understand what I am referring to in holy writ, if not to mention the time of the separation as spoken of by the Jews as a starting point. Indeed, the Christ as an infant went into Egypt to escape Herod the King, and from there he returns fully educated in scripture responding to priests in the temple. It is understood also that Abraham was commanded to teach the Egyptian about the heavens and the stars. Joseph spent much time in Egypt as well and Moses too. Then we learn that Lehi was taught in the reformed Egyptian for he could read the plates of brass written by Joseph in Egypt when he received it.

In the writings of individuals like A. Yahuda, he mentions that the meaning for the "red one" in the Egyptian language is written "tesheret". He further states that the land from whence Adam was expelled to the land that was then his land of his first inheritance and to the land he tilled was the "red earth"; and the land of Israel is the "red land", and that Israel and his sons having migrated into Egypt into the "black land". Thus, the children of Israel recalled the garden of Eden, the black land going into Egypt that was like unto the garden of Eden, which was a black land, but they yearned to return to the red land. Yea, such is the cry of the brother of Jared to return to the land of promise from whence they did come, and this land was the land of the first inheritance or the land of the red rock-red land.

Then I will postulate and reason with you as a man, one man

to another man; and then by divine revelation, I will tell you of things hid. What would an Egyptian say of the word Deseret? Is anything red by nature? The feminine form of Dsr.t signifies "Isis as a black-red woman". Abraham writes of the three virgins at one time being sacrificed on the altar who were the daughters of Onitah in the book of Abraham being of Canaanite descent prior to the attempt on his life by the priests in the land of the Chaldeans; he, Abraham, representing the red. Joseph, my father, who was sold into Egypt had red hair, he was the one who kept the records given to Lehi called the plates of brass. Red also represents the blood or the wine, and the red jars that contain them. The unique red lands of Egypt is thereby named and the deserts likewise; it is also sickness, the redness of the eye or the sky; it is the blood or the drinking of blood; and if the word is formed, for example, dsr.ty/bi.ti also means belonging to the Red One; and it can denote the Sun god; and dsr.t can also mean the wrath of the Red Crown; while, the dsr. means the defilement of the water. And as I mentioned before, dsr.t means vessels of water or wine, the former for ritual cleaning, i.e., for those who understand the gospel of Christ, the washing and anointing, and the latter for the pouring out of the wrath or vengeance of God, then it is said in holy writ, I have walked the wine press alone... Furthermore, what is the thought concerning the children of Israel passing through the Red Sea, and as Paul said, this was a baptism of sort for them in preparation for greater things. Thus, in accord with what is written for the Egyptians, dsr.t means, the Red Land, the Desert Country, and the Holy Red Land. In accord with what is personified here, the lower Egypt wherein the Children of Israel resided and worked is called the land of the red rock from one end to the other end.

Now, if you understand what I have written, then you must understand that the Shepherd Kings brought forthwith the original language, though it might not have been wholly pure like unto the Jareditic language taken back to the land of promise, but the meanings conveyed in speech and writing have almost remained in similar meaning as I have described and reasoned. It is important to comprehend that language is the manner that man talks to God, that he might be heard. For this reason, Moroni talked about their ability to write and their manner of writing as compared to the writing of Jared because the language of Jared was pure. Then, if you understand this, then I continue and tell you that the "d" or a strong "d" is sometimes not often distinguished from the common "d", but the strong "d" has a

basic meaning of “opening the way”. This can be understood as God’s way in the temple, or in the Navajo language “Diyin” means “Jehovah opens the holy way” though an English translation might be written to mean God, or it could denote a gateway, for example, on a boat or as the ordinance of baptism. Then understand, the spirit telleth me that dsr. means the “Red One who holds the scepter of power” (even, the One Mighty and Strong, the Indian seer D&C 85). In the Egyptian language the commonest meaning of dsr. is glorious, holy, and exalted. Dsr.t, this name, can be applied also to sacred books, the great archive or repository wherein records are maintained. Now as an intransitive verb, dsr.t can mean holy or glorious to designate a “place” as a place “set apart”, or “special”, and it can also mean “removed to a sacred place”.

Then I shall show unto you the Navajo language in applying what we have just learned. For example, the word for children directly translate into English from Navajo is `alchin`i; the “l” is a slash l meaning male and female, the “a” is an indefinite pronoun denoting ownership or that of belonging, the “chi” means the red one, birth, blood, or one that is begotten, and the “n`i” means the one that, it is an emphatic particle. Then the literal translation would mean the male one or female one that is begotten by blood (the one meaning that it is emphasized). Then Diyin Ba`alchin`i would translate “Jehovah opens the holy way for his male one or female one that is begotten by blood or birth of him” or God’s Children. Then, the conveyed meaning means “his covenant children because one who is baptized of him is begotten by him”. The “B” then refers to Christ and the “a” which is Christ, he is the possessor. Then another word written is k`eyah when broken into parts and meaning it is then translated as “K`e” means foot or feet, the “y” means Jehovah, “a” is an indefinite pronoun signifying possession, and the “h” means complete or belonging in possession forever. The translation into English keyah means land; but in the strictness of translation it means “the feet of Christ that is his is complete” or “the feet of Jehovah possesses completely or forever what is under him”. Then you can imagine the translation of the land of the first inheritance as conveyed in the scriptures to a people would appear as. Now therefore, let us examine “ts`esn`a”. “Ts`e” can mean the first and the last, the rock, to extinguish, and “n`a” translates into across or migration, and the “s” means repetitive. Ts`esn`a translated into

English means the bee. Upon examination it means the bee is the first and the last, or the last and the first, having survived the garden of Eden and the Flood, whereupon it migrated with man, the bee went across the ocean and returned, and the bee will continue to migrate year after year; sometimes, the bee makes its home in the rock and it extinguishes the unproductive times of verdure.

Now, therefore, I having given some instruction and a better understanding concerning the manner of the reformed Egyptian, then I speak and say that God's language is pure and undefiled, and when God's language is spoken all of heaven and earth stands still. Then it must be that all who have desire to become pure must learn, study, and understand intelligences to achieve a level of sanctification that a greater knowledge and understanding is achieved in fulness.

Thus, from the account I have provided herein above, a word like Deseret originates from the original language given to Adam, even a language that was not confounded at the tower of Babel. Hence some words in like manner have survived the confounding, even that a language spoken by the Shepherd Kings survived to give unto Lehi and his family the reformed Egyptian from the which the Book of Mormon was written and then translated into English. Yea, even among the Navajo people, it was determined by Linguists in a world conference in Bagdad that the Navajo language was the closest existing language of all the languages of man on the earth that was similar to the Adamic language. For those who understand Hebrew, in every word, Word, speaks of the Christ and is denoted in all writings, even every single word testifies of the same. Then the revelation of John is accurate that in the beginning was the Word and the Word was God.

In accord with what I have written, in the Navajo language, I am given a house from whence I come that giveth introduction to who I am. I am born for Kin Lichiinii (Red House), House of Judah; my father is Tsenjikini (Honey Comb Rock People), House of Manasseh; my maternal house is Naashtezhi Tabaaha (Zuni Near the Water People), House of Levi; and my paternal house is Todichiinii (Bitter Water People), House of Ephraim. And this is in accord with what is written in the scriptures, more specifically the Doctrines and Covenants Section 113. I live in the land of the Red Rocks, even that the land of the first inheritance is nearby, and the land of Nephi as well.

Joseph Smith made a prophesy that the land of the first

inheritance and the place of refuge is in the land of the Red Rocks among the Navajo people. This prophesy was made in 1838 while the prophet was discussing the redemption of Israel by the One Mighty and Strong, the Choice Seer, the Branch, the Indian Prophet, and the Deliverer spoken of in the scriptures.

Now, I am given to expound upon what I have written for the understanding of man; for man seeketh not the things of God in accord and by the power of the Holy Ghost which witnesseth of these things, and it is by that same power I am able to write the things that I do. Wherefore, I am commanded of the Father to write of this thing for the understanding of man. It is by the things that are written that testifyeth of this truth, that man is given the understanding to know from whence all truth cometh; then, it behooveth all things of such a truth and of such a mystery to be written that man shall be judged thereby in the last days. For the Judge judgeth not, but by only what is revealed by the Holy Ghost and by what man has written that is revealed by the Holy Ghost to guide man in all things; then, as it is written, none is excused from that judgment which is to come upon all flesh in the end of times.

I will liken the covenant people of the Lord to the honey bee, moreover, I speak of the literal seed, the first fruit with whom the Father made a covenant up in heaven that a work, a marvelous work and a wonder be performed by them in a time to come, a time in which all things shall be restored to their proper order from whence they did come to this earth to be in flesh as was planned and decreed. Yea, the spirit of the Lord doeth tell me that from man, the literal seed, by covenant and right, he should prepare a place and a city to which the Lord and his Father should come among the sons of God in a day to come; in which time, a work should be performed by them in righteousness wherein both heaven and earth should give of themselves for the salvation and restoration of the first fruit, even, the covenant people of the Lord.

As I have heretofore written concerning the honey bee and the representation by the word of God that in the beginning, the honey bee was placed in the garden of Eden to prepare all things for the man and the woman; yea, even the first of all fruit from which the man and woman could freely partake. Thus, the Lord did prepare all things, and he doeth not anything save it be for the benefit of man; wherefore, the honey bee did go forth and he did pollinate the whole of the garden as he was commanded of the Creator.

Wherefore, the honey bee giveth life unto all living, even unto Adam and Eve, did they give sustenance. And therefore, the literal seed shall give life unto all those who accept the gospel, they who take upon themselves the name of Christ through the promise given unto Abraham. For it is the right of the literal seed or the literal off-spring of Abraham to bear the holy High Priesthood and to bear the ministry of the gospel of eternal life.

Wherefore, the beehive is likened unto that Zion and Zion she is likened unto the woman coming forth out of the wilderness, and her children are the covenant children of the Lord. And the Lord saith: And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: Behold, thou art my people. Then I speak and say that the Lord through his covenant people shall lay the foundation of Zion likened unto the honey bee at first did, by laying the foundation of the garden that our first parents might live; then in a miraculous manner, the honey bee did follow our first parents into the land of the first inheritance; there, in another time, the honey bee did go with our father Noah unto a new land; and again I say, the honey bee did return unto the land from whence it came with Jared and his brother, and their family and friends. And these were some of the migrations made, and it was not made without the honey bee. So, wherefore, I testify that in all of God's directed migrations of the literal seed, the gospel of Christ was the anchor and the sail, and righteous men held the rudder on course for a land choice above all other lands, because this land is the land of Christ. For the Lord shall comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody. Thus, I make a witness of what hath been spoken by them of old, and I testify that without the honey bee the wilderness shall not become like unto Eden. And the Zion spoken of shall awake to put on the strength of the Lord; indeed, it saith in holy writ: Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion.

In accord with the truth, I make a witness of the truth by

the power of the Holy Ghost and say unto all who shall read what I have written that Zion is likened unto a beehive, and the honey bee is likened unto the literal seed, the covenant people of the Lord, and the honey bee giveth life and the covenant people also giveth life. That through the promise of father Abraham, the literal seed is able to give eternal life through their ministry of the gospel and by the power of the holy High Priesthood which was conferred and ordained unto them. Yea, in all migrations of the literal seed, in all parts of the earth, all migrations were instituted of God to re-establish lands of promise that the Zion spoken of might be builded up in the appointed time. Thus, in accord with the eternal decree of God, all the fathers from since the beginning have written what it is that must be done to bring about the awakening spoken of. I testify that in order for the wilderness to become like unto the garden of Eden, the literal seed must return unto the Lord and loosen the bands of bondage off its neck unto the magnification of the holy High Priesthood of God to bring to pass the restoration spoken of by all the holy prophets.

Now, the gentile thinketh to control and he thinketh to cause the beehive, the honey bee, or the literal seed to produce in the manner of the world believing in the precepts of men, thus, the Lord speaketh and saith: And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion, this same Zion that all my faithful prophets and apostles have spoken of. Yea, the natural honey bee of the hive should according to the gentile take on the resemblance of what the gentile should dictate and nurse. Even that this nursing responsibility should be to imprint away the literalness of who they are. Moreover, many of the literal seed shall become like unto them for they perceive not the light of the gospel for they are blinded by the precepts of men. Wherefore, by the spirit of truth, I am commanded to write this parable which shall manifest truth to thy understanding. A certain nobleman had a spot of land, very choice above all other lands in all his vineyard. And he said unto his servants the gentile; go ye into my vineyard even upon this very choice piece of land, and plant for me twelve beehives that I may produce fruit in my vineyard and that I may produce the purest honey, even like unto that which was at first.

I shall provide herewith instructions and the manner that ye should build the beehives and the manner that ye should care for them that I might replenish the land that I might store up for myself against the season the honey for my

house and my bees.

And the gentile servants set watchmen round about while the beehives were built. And for sometime, the watchmen in their time watched, overlooking the land round about, that the beehives may not be broken down when the enemy of the nobleman should come to spoil and to plunder the sweet honey and the fruit of the vineyard in its time.

Now, the gentile servants at first, did as the nobleman had commanded them, preparing all things and to build twelve beehives and they built a fence round about the beehives, and they set watchmen round about. They did read the instructions as written by the power of God.

And while they were yet laying the final foundation of the beehives for the vineyard, the gentile servants began to say among themselves: what need hath the nobleman of these beehives seeing that summer is not and the plants are not? And the gentiles servants consulted for sometime among themselves, and they said one to another: is it not more opportune that we send the honey bees elsewhere that we might be able to make money? Might not the money and the bees be given unto the exchangers? The nobleman hath no need of these bees, hence, there is not a need to build beehives.

And by and by, the gentile servants heard that the nobleman was coming to see the progress of what he had commanded be done in the vineyard, and the gentile servants began to panic among themselves seeing they had little honey bees left and seeing that the queen bee had been sold, and there was only one beehive built in accord with the nobleman's command. Wherefore, the gentiles servants again commenced consulting among themselves once again saying: we shall buy an artificial queen bee that we might be able to produce more worker bees. Then, we shall buy other drone bees to reproduce more worker bees. But, lo and behold, the natural honey bees killed the artificial queen bee, and the honey bees did also kill the drone bees, and there was not any bees left, but a few, sufficient only to bring again the original hive, the fruit of the vineyard and to bring also the honey. Thus, the off-spring of the original bee was almost all destroyed, leaving only a remnant of the bees.

The nobleman said unto the gentiles servants: Why? Why have ye scatter my bees, and why have ye sold that which was not yours to sell? Know ye not I did command you to

build 12 beehives and to care for them that I might replenish the fruit of my garden, and that I might lay up for me and my father a storage of honey against the season?

Now it came to pass that when the nobleman did come, behold, the lord of the vineyard shall say to the gentile servants: Why! What is the cause of all this great evil? Ought ye not to have done what I commanded be done? Did I not extend unto thee my grace that ye might build unto me my beehives to multiply the fruit of my vineyard and that ye should have set up watchmen round and about the vineyard; and ye should not have fallen asleep lest the enemy should come upon you? Know ye not that your diligent care shall shed upon you my grace in days to come? Have ye not read the instructions I gave unto you the manner ye should care for my beehives and that ye must gather them before winter is come? Ye took not requisite thought for the instructions, but great is your stumbling block for ye think to create an artificial apiarian responsibility?

And ye have done this unto me because ye seek not to do what I have commanded in full and ye seek to follow your own precepts; and this, shall bring upon you your own destruction for ye shall not cumber my vineyard with your own doings and follies. Wherefore, the lord of the vineyard called unto one of his servants saying: go forth and gather together the residue of my people, yea even, all the strength of my house and fulfill the commandment that I have decreed. Wherefore, I shall cause the desert and waste places to become fruitful and to be replenished like unto the garden of Eden that my people might receive the benefit thereof.

Therefore, go ye straightway unto my land, a land most precious and choice above all other lands for my father hath given it unto me, this land, for my children. There ye shall work my vineyard as I have commanded. Now therefore, break down all that hath been done by mine enemies, even they of whom I spoke who defied my command given unto them and make barren the cities and places. I command ye throw down their craft and their idols, even scatter ye their watchmen and their people unto the four winds of the earth, and avenge me of the wrong that has been committed in my name. Then ye shall bring again a another original queen bee and drones to cause my beehives to be inhabited and increased in number. And ye shall build unto me 12 beehives like it was at first that I may again replenish my land that I may partake of the honey of my garden.

Do this, and by and by, I will come with the remaining residue of my people that we may inherit a land most fruitful with thanksgiving and a joy of song and melody, even a land that is a garden of the Lord. Then it shall be fulfilled: I take you to a land of milk and honey and you shall be my people. Wherefore, all the waste places shall be builded up that it may be inherited like as it was in the beginning, and it shall be better than it was at first.

Wherefore, I bear a solemn witness and a testimony of truth eternal that Zion cannot be builded up except by righteousness and strict obedience to the laws of God. And blessed are they who shall seek to bring forth Zion at that day, for they shall have the gift and power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and they shall be save in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be. And, the mountains I speak of is the land of the everlasting hills. There my covenant people, my children of the first covenant, shall do a work, a marvelous work and a wonder unto the bringing to pass my will and my promises made unto their fathers. Yea, the day cometh that their fathers shall stand upon mount Zion, and my people shall not be afraid, but they shall look for my coming in a cloud of heaven with all the saints that have slept in me.

And the Lord commandeth that there shall be no priestcraft, for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. For behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. Wherefore, if they should have charity they should not suffer the laborer in Zion to perish. But the laborer in Zion shall labor for Zion, for if they labor for money they shall perish.

Wherefore, it is a commandment that Zion should be redeemed that her children shall be restored to her; and the Lord hath prepared means whereby this restoration spoken of should come to pass. And it shall come to pass in accord with the decrees of God and it shall be done in accord with the laws of God. Yea, I testify that the Lord shall yet fulfill the laws and the prophets for he doeth not anything save it be for the benefit of his people, even those that

love him, for he loveth his children, even that he hath laid down his life for them that he may draw his children unto him. Wherefore, he hath prepared means. He hath given revelations upon revelations as a guide for his children; and he hath lead them across the great deep and in their despair and great anxiety he hath led them; and he has covenanted with our fathers with a great promise by the which he hath covered them with the palm of his hand; and he will yet perform the promises unto them in flesh in these days that in the land of the first inheritance he will show unto them his mercy and unchanging grace. And he shall manifest himself unto them by great revelation unto the redemption of the land of the first inheritance; and he will yet do to them a great work unto the renewing and flourishing of the land which shall bring peace and his righteousness to his people. Even so. Amen.