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A Comprehensive Commentary of the Book of Ether

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A Comprehensive Commentary
of the
Book of Ether

*together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church*

Written and compiled by
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Parrish Press
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Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor's love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my "translations" could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,

and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith's Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*; thus note “3.4.5” would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “*MT-C 23.4.5*”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

Matthew—*MT-C*
 Mark—*MK-C*
 Luke—*LK-C*
 John—*JN-C*
 Acts—*AC-C*
 Romans—*RM-C*
 1 Corinthians—*1 CO-C*
 2 Corinthians—*2 CO-C*
 Galatians—*GA-C*

Ephesians—*EP-C*
 Philippians—*PP-C*
 Colossians—*CL-C*
 1 Thessalonians—*1 TH-C*
 2 Thessalonians—*2 TH-C*
 1 Timothy—*1 TM-C*
 2 Timothy—*2 TM-C*
 Titus—*TT-C*
 Philemon—*PL-C*

Hebrews—*HB-C*
 1 Peter—*1 PE-C*
 2 Peter—*2 PE-C*
 1 John—*1 JN-C*
 2 John—*2 JN-C*
 3 John—*3 JN-C*
 Revelation—*RV-C*

References to the Commentaries in the books of the Old Testament are as follows:

Genesis— <i>GE-C</i>	2 Chronicles— <i>2 CR-C</i>	Daniel— <i>DA-C</i>
Exodus— <i>EX-C</i>	Ezra— <i>ER-C</i>	Hosiah— <i>HS-C</i>
Leviticus— <i>LV-C</i>	Nehemiah— <i>NE-C</i>	Joel— <i>JL-C</i>
Numbers— <i>NM-C</i>	Esther— <i>ES-C</i>	Amos— <i>AM-C</i>
Deuteronomy— <i>DT-C</i>	Job— <i>JB-C</i>	Obadiah— <i>OB-C</i>
Joshua— <i>JO-C</i>	Psalms— <i>PS-C</i>	Jonah— <i>JH-C</i>
Judges— <i>JD-C</i>	Proverbs— <i>PV-C</i>	Micah— <i>MH-C</i>
Ruth— <i>RU-C</i>	Ecclesiastes— <i>ES-C</i>	Nahum— <i>NA-C</i>
1 Samuel— <i>1 SM-C</i>	Song of Solomon— <i>SS-C</i>	Habakkuk— <i>HB-C</i>
2 Samuel— <i>2 SM-C</i>	Isaiah— <i>IS-C</i>	Zephaniah— <i>ZP-C</i>
1 Kings— <i>1 KG-C</i>	Jeremiah— <i>JR-C</i>	Haggai— <i>HG-C</i>
2 Kings— <i>2 KG-C</i>	Lamentations— <i>LM-C</i>	Zechariah— <i>ZE-C</i>
1 Chronicles— <i>1 CR-C</i>	Ezekiel— <i>EZ-C</i>	Malachi— <i>ML-C</i>

I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi— <i>1 NE-C</i>	Omni— <i>OM-C</i>	3 Nephi— <i>3 NE-C</i>
2 Nephi— <i>2 NE-C</i>	Words of Mormon— <i>WM-C</i>	4 Nephi— <i>4 NE-C</i>
Jacob— <i>JA-C</i>	Mosiah— <i>MS-C</i>	Mormon— <i>MM-C</i>
Enos— <i>EN-C</i>	Alma— <i>AL-C</i>	Ether— <i>ET-C</i>
Jarom— <i>JM-C</i>	Helaman— <i>HE-C</i>	Moroni— <i>MR-C</i>

The abbreviation *TPW-C* refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as *DC-C* followed by the section number and verse (*OD1-C* and *OD2-C* are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: *MO-C*, *AB-C*, *SM-C*, *SH-C*, and *AF-C*.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest

desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the *Conference Reports* of The Church of Jesus Christ of Latter-day Saints from April 1980 to November 2002 (abbreviated as **CR** followed by the year, month, and page number); the *Encyclopedia of Mormonism* (four volumes, abbreviated **EM** followed by the volume and page number); and *A Scripture Index* (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in *A Scripture Index*, I include them below:

TPJS—*Teachings of the Prophet Joseph Smith*
GD—*Gospel Doctrine*
MA—*Mediation and Atonement*
FWR—*Far West Record*
DHC—*History of the Church* (7 vols.)
TSWK—*Teaching of Spencer W. Kimball*
MF—*Miracle of Forgiveness*
FPM—*Faith Precedes the Miracle*
MD—*Mormon Doctrine*

PM—*Promised Messiah*
MM—*Mortal Messiah* (4 vols.)
MLM—*Millennial Messiah*
DNTC—*Doctrinal New Testament Commentary* (3 vols.)
JC—*Jesus the Christ*
AF—*Articles of Faith*
DS—*Doctrines of Salvation* (3 vols.)
AGQ—*Answers to Gospel Questions* (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my

work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Matthew is the first of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
September 2015

Sequence of Specifically Noted Words and Phrases in Ether Commentary

1.0.4— <i>Ether</i>	1.23.2— <i>Morianton</i>	2.13.32— <i>lands</i>
1.0.9— <i>Jaredites</i>	1.23.5— <i>descendant</i>	2.13.52— <i>Moriancumer</i>
1.0.15— <i>plates</i>	1.23.7— <i>Riplakish</i>	2.14.10-11— <i>four years</i>
1.0.21— <i>Limbi</i>	1.24.2— <i>Riplakish</i>	2.14.19-21— <i>brother of Jared</i>
1.0.27— <i>Mosiah</i>	1.24.7— <i>Shez</i>	2.15.3-5— <i>brother of Jared</i>
1.1.4— <i>Moroni</i>	1.25.2— <i>Shez</i>	2.16.27-29— <i>brother of Jared</i>
1.1.12-13— <i>ancient inhabitants</i>	1.25.7— <i>Heth</i>	2.16.73— <i>fowl</i>
1.1.27— <i>this</i>	1.26.2— <i>Heth</i>	2.17.48— <i>peaked</i>
1.1.28-29— <i>north country</i>	1.26.7— <i>Com</i>	2.17.69— <i>tree</i>
1.3.23— <i>Adam</i>	1.27.2— <i>Com</i>	2.17.72— <i>door</i>
1.3.51— <i>Jews</i>	1.27.7— <i>Coriantum</i>	2.18.8-10— <i>brother of Jared</i>
1.4.14— <i>Adam</i>	1.28.2— <i>Coriantum</i>	2.20.7-9— <i>brother of Jared</i>
1.6.15— <i>Ether</i>	1.28.7— <i>Emer</i>	2.21.8-10— <i>brother of Jared</i>
1.6.20— <i>descendant</i>	1.29.2— <i>Emer</i>	2.23.7-9— <i>brother of Jared</i>
1.6.22— <i>Coriantor</i>	1.29.7— <i>Omer</i>	3.1.8-10— <i>brother of Jared</i>
1.7.1— <i>Coriantor</i>	1.30.2— <i>Omer</i>	3.1.22— <i>eight</i>
1.7.6— <i>Moron</i>	1.30.7— <i>Shule</i>	3.1.19— <i>Shelem</i>
1.8.2— <i>Moron</i>	1.31.2— <i>Shule</i>	3.1.15-17— <i>sixteen small stones</i>
1.8.7— <i>Ethem</i>	1.31.7— <i>Kib</i>	3.6.9-11— <i>brother of Jared</i>
1.9.2— <i>Ethem</i>	1.32.2— <i>Kib</i>	3.6.35— <i>veil</i>
1.9.7— <i>Ahah</i>	1.32.7— <i>Orihah</i>	3.7.7-9— <i>brother of Jared</i>
1.10.2— <i>Ahah</i>	1.32.13— <i>Jared</i>	3.14.21-22— <i>Jesus Christ</i>
1.10.7— <i>Seth</i>	1.33.2— <i>Jared</i>	3.17.5— <i>Moroni</i>
1.11.2— <i>Seth</i>	1.34.3-5— <i>brother of Jared</i>	3.17.27— <i>Jesus</i>
1.11.7— <i>Shiblon</i>	1.35.8-10— <i>brother of Jared</i>	3.17.55— <i>Nephites</i>
1.12.2— <i>Shiblon</i>	1.34.20— <i>Jared</i>	3.18.12— <i>Nephites</i>
1.12.7— <i>Com</i>	1.36.2— <i>Jared</i>	3.19.25— <i>Jesus</i>
1.13.2— <i>Com</i>	1.37.8-10— <i>brother of Jared</i>	3.20.20— <i>Jesus</i>
1.13.7— <i>Coriantum</i>	1.38.7— <i>Jared</i>	3.21.12— <i>brother of Jared</i>
1.14.2— <i>Coriantum</i>	1.39.8-10— <i>brother of Jared</i>	3.22.4— <i>ye</i>
1.14.7— <i>Amnigaddah</i>	1.39.27— <i>Jared</i>	3.22.6— <i>come</i>
1.15.2— <i>Amnigaddah</i>	1.40.12-14— <i>brother of Jared</i>	3.22.11— <i>write</i>
1.15.7— <i>Aaron</i>	1.41.31— <i>Jared</i>	3.25.13-15— <i>brother of Jared</i>
1.16.2— <i>Aaron</i>	2.1.7— <i>Jared</i>	4.1.6-8— <i>brother of Jared</i>
1.16.7— <i>Heth</i>	2.1.28— <i>down</i>	4.1.58— <i>Mosiah</i>
1.16.13— <i>Hearthom</i>	2.1.42— <i>Nimrod</i>	4.1.71— <i>Christ</i>
1.17.2— <i>Hearthom</i>	2.4.18— <i>Nimrod</i>	4.2.3— <i>Christ</i>
1.17.7— <i>Lib</i>	2.4.25-27— <i>brother of Jared</i>	4.3.5— <i>they</i>
1.18.2— <i>Lib</i>	2.6.16— <i>barges</i>	4.3.19— <i>Lamanites</i>
1.18.7— <i>Kish</i>	2.7.13-16— <i>sea in the wilderness</i>	4.3.27— <i>Christ</i>
1.19.2— <i>Kish</i>	2.7.28-30— <i>land of promise</i>	4.4.13-15— <i>brother of Jared</i>
1.19.7— <i>Corom</i>	2.8.10-12— <i>brother of Jared</i>	4.5.44— <i>interpreters</i>
1.20.2— <i>Corom</i>	2.9.57— <i>ripened</i>	4.6.14— <i>Gentiles</i>
1.20.7— <i>Levi</i>	2.11.2— <i>this</i>	4.7.18— <i>brother of Jared</i>
1.21.2— <i>Levi</i>	2.11.8— <i>Gentiles</i>	4.7.53— <i>Jesus Christ</i>
1.21.7— <i>Kim</i>	2.12.40-41— <i>Jesus Christ</i>	4.7.60— <i>Father</i>
1.22.2— <i>Kim</i>	2.13.19— <i>Jared</i>	4.8.36-37— <i>Jesus Christ</i>
1.22.7— <i>Morianton</i>	2.13.27-28— <i>great sea</i>	4.9.34— <i>fire</i>

4.13.6—*Gentiles*
 4.14.8—*Israel*
 4.15.7—*veil*
 4.15.63-64—*broken heart*
 4.15.67-68—*contrite spirit*
 4.15.89—*Israel*
 4.16.16—*John*
 4.17.6-7—*this record*
 4.19.45—*Amen*
 5.1.4—*Moroni*
 5.1.8—*words*
 5.1.23—*things*
 5.1.36—*ye*
 5.2.3—*ye*
 5.2.17—*assist*
 5.5.7—*they*
 5.5.18—*Jesus*
 5.6.36—*Amen*
 6.1.4—*Moroni*
 6.1.11—*Jared*
 6.2.15-17—*brother of Jared*
 6.7.40—*Noah*
 6.14.10—*Jacom*
 6.14.12—*Gilgah*
 6.14.14—*Mahah*
 6.14.16—*Orihah*
 6.15.3-5—*brother of Jared*
 6.16.5—*Jared*
 6.19.3-5—*brother of Jared*
 6.19.25—*Jared*
 6.20.19-21—*brother of Jared*
 6.20.35—*Jared*
 6.23.11-13—*brother of Jared*
 6.24.2—*Jared*
 6.25.14-16—*brother of Jared*
 6.25.21—*Pagag*
 6.26.13—*Pagag*
 6.27.12—*Jared*
 6.27.20—*Orihah*
 6.29.7—*Jared*
 6.30.7—*Orihah*
 7.1.7—*Orihah*
 7.3.10—*Kib*
 7.3.29—*Corihor*
 7.4.3—*Corihor*
 7.4.24—*Nehor*
 7.5.16—*Moron*
 7.5.33-35—*brother of Jared*
 7.6.5—*Moron*
 7.6.17—*Desolation*
 7.6.20—*Nephites*
 7.7.7—*Kib*
 7.7.26—*Shule*
 7.8.7—*Shule*
 7.9.7—*Ephraim*
 7.9.21—*steel*
 7.9.44—*Nehor*
 7.9.51—*Corihor*
 7.9.65—*Kib*
 7.10.8—*Shule*
 7.12.7—*Shule*
 7.13.2—*Corihor*
 7.13.13—*Shule*
 7.14.7—*Corihor*
 7.14.25—*Noah*
 7.15.7—*Noah*
 7.15.17—*Corihor*
 7.15.21—*Cohor*
 7.16.6—*Shule*
 7.16.18-19—*first inheritance*
 7.17.12—*Shule*
 7.17.27—*Moron*
 7.18.18—*Shule*
 7.18.24—*Noah*
 7.19.5—*Noah*
 7.19.23—*Shule*
 7.20.14—*Shule*
 7.20.19—*Cohor*
 7.21.2—*Cohor*
 7.21.6—*Noah*
 7.21.15—*Shule*
 7.22.3—*Cohor*
 7.22.10—*Nimrod*
 7.22.20—*Shule*
 7.23.7—*Shule*
 7.23.10—*prophets*
 7.23.32—*curse*
 7.24.13—*prophets*
 7.24.25—*Shule*
 7.25.16—*prophets*
 7.26.32—*Shule*
 7.26.34—*sons*
 7.27.11—*Shule*
 8.1.7—*he*
 8.1.9—*Omer*
 8.1.19—*Jared*
 8.2.2—*Jared*
 8.2.15—*Heth*
 8.3.30—*serve*
 8.4.8—*reigns*
 8.4.10—*Omer*
 8.4.16—*half*
 8.4.34—*Esrom*
 8.4.36—*Coriantumr*
 8.5.11—*Jared*
 8.6.14—*Jared*
 8.7.3—*Jared*
 8.8.5—*Jared*
 8.8.8—*expert*
 8.9.5—*Jared*
 8.9.37—*record*
 8.9.55—*old*
 8.10.9—*Akish*
 8.10.13—*Kimnor*
 8.10.22—*dance*
 8.10.68—*head*
 8.11.3—*Omer*
 8.11.6—*friend*
 8.11.8—*Akish*
 8.11.11—*Jared*
 8.12.2—*Jared*
 8.13.7—*Akish*
 8.13.14—*Jared*
 8.14.39—*Akish*
 8.15.15—*Akish*
 8.15.39—*Cain*
 8.17.7—*Jared*
 8.17.29—*Akish*
 8.20.4—*Moroni*
 8.20.36—*Lamanites*
 8.21.24—*Nephi*
 8.23.4—*Gentiles*
 8.25.9—*it*
 8.25.54-55—*first parents*
 8.25.67—*murder*
 8.25.83—*prophets*
 8.26.3—*Moroni*
 9.1.4—*Moroni*
 9.1.22—*Akish*
 9.1.33—*Omer*
 9.2.7—*Omer*
 9.3.5—*Omer*
 9.3.29-30—*many days*
 9.3.40—*Shim*
 9.3.49—*Nephites*
 9.3.62—*Ablom*
 9.3.65—*seashore*
 9.3.88—*Jared*
 9.4.23—*Akish*
 9.5.7—*Akish*
 9.6.25—*Jared*
 9.6.32—*Akish*
 9.7.7—*Akish*
 9.8.14—*Nimrah*
 9.9.7—*Nimrah*
 9.9.27—*Omer*
 9.10.7—*Akish*
 9.10.12—*they*
 9.10.20—*they*
 9.11.5—*Akish*
 9.12.12—*Akish*
 9.12.51—*Omer*
 9.13.2—*Omer*
 9.14.7—*Omer*
 9.14.19—*Emer*

9.15.7—*Emer*
 9.16.9—*curse*
 9.16.18—*Emer*
 9.17.11—*silks*
 9.17.14-15—*fine linen*
 9.19.5—*horses*
 9.19.11—*elephants*
 9.19.13—*cureloms*
 9.19.15—*cumoms*
 9.20.14—*was*
 9.21.2—*Emer*
 9.21.21—*Coriantum*
 9.22.6—*Coriantum*
 9.23.7—*Coriantum*
 9.24.23—*Coriantum*
 9.25.9—*Com*
 9.25.26—*Heth*
 9.26.6—*again*
 9.26.31—*Heth*
 9.28.4—*prophets*
 9.28.14—*they*
 9.28.16—*prepare*
 9.28.41—*famine*
 9.29.10—*prophets*
 9.29.47—*Heth*
 9.31.43—*Nephites*
 9.31.44—*Zarahemla*
 9.35.42-43—*north countries*
 10.1.7—*Shez*
 10.1.11—*descendant*
 10.1.13—*Heth*
 10.1.37—*broken*
 10.2.7—*Shez*
 10.2.33—*Jared*
 10.3.8—*Shez*
 10.3.22—*robber*
 10.4.35—*Shez*
 10.4.46—*Riplakish*
 10.5.7—*Riplakish*
 10.5.28—*concubines*
 10.8.35—*Riplakish*
 10.9.12—*Morianton*
 10.9.16—*descendant*
 10.9.18—*Riplakish*
 10.9.24—*outcasts*
 10.10.11—*ease*
 10.10.32—*anoint*
 10.12.7—*Morianton*
 10.12.44—*restored*
 10.13.2—*Morianton*
 10.13.14—*Kim*
 10.14.3—*brother*
 10.14.43—*Levi*
 10.15.7—*Levi*
 10.16.47—*Corom*
 10.17.7—*Corom*
 10.17.49—*Kish*
 10.18.7—*Kish*
 10.18.12—*Lib*
 10.19.7—*Lib*
 10.20.19—*divides*
 10.24.5—*silks*
 10.24.7-8—*fine-twined linen*
 10.25.27—*thrash*
 10.28.37—*spoken*
 10.29.7—*Lib*
 10.29.21—*Hearthom*
 10.30.7—*Hearthom*
 10.31.4—*Heth*
 10.31.16—*Aaron*
 10.31.28—*Amnigaddah*
 10.31.39—*Coriantum*
 10.31.51—*Com*
 10.32.7—*Com*
 10.32.36—*Amgid*
 10.33.6—*Com*
 10.34.2—*Com*
 11.1.9—*Com*
 11.1.11—*prophets*
 11.2.8—*prophets*
 11.2.18—*Com*
 11.3.5—*Com*
 11.4.11—*Shiblom*
 11.5.8—*brother*
 11.5.10—*Shiblom*
 11.5.15—*prophets*
 11.6.5—*calamity*
 11.6.53—*bones*
 11.7.65—*Shiblom*
 11.9.7—*Shiblom*
 11.9.11—*Seth*
 11.10.7—*Abah*
 11.10.21—*all*
 11.11.2—*Ethem*
 11.11.5—*descendant*
 11.11.7—*Abah*
 11.12.11—*Ethem*
 11.12.15—*prophets*
 11.13.21—*prophets*
 11.14.7—*Ethem*
 11.14.19—*Moron*
 11.15.42—*Moron*
 11.15.63-64—*many years*
 11.16.7—*Moron*
 11.17.16—*descendant*
 11.17.19-21—*brother of Jared*
 11.18.10—*Moron*
 11.18.29—*Coriantor*
 11.19.7—*Coriantor*
 11.20.6—*Coriantor*
 11.20.11—*prophets*
 11.22.10—*prophets*
 11.23.7—*Coriantor*
 11.23.9—*Ether*
 12.1.10—*Ether*
 12.1.16—*Coriantumr*
 12.2.2—*Ether*
 12.2.5—*prophets*
 12.2.17—*Coriantumr*
 12.5.7—*Ether*
 12.6.2—*now*
 12.6.4—*Moroni*
 12.7.7—*Christ*
 12.8.34-35—*heavenly gift*
 12.11.8—*Moses*
 12.13.7—*Alma*
 12.13.9—*Amulek*
 12.14.7—*Nephi*
 12.14.9—*Lehi*
 12.14.16—*Lamanites*
 12.15.7—*Ammon*
 12.15.19—*Lamanites*
 12.16.18—*Christ*
 12.19.13—*Christ*
 12.20.7-8—*this record*
 12.20.15-17—*brother of Jared*
 12.20.49—*word*
 12.21.4-6—*brother of Jared*
 12.22.14-15—*these things*
 12.22.23—*Gentiles*
 12.22.32-33—*Jesus Christ*
 12.23.8—*Gentiles*
 12.24.31-33—*brother of Jared*
 12.25.38—*Gentiles*
 12.28.7—*Gentiles*
 12.29.3—*Moroni*
 12.30.3-5—*brother of Jared*
 12.30.10—*Zerin*
 12.31.2—*thus*
 12.31.9—*disciples*
 12.35.14—*Gentiles*
 12.36.18—*Gentiles*
 12.36.19—*grace*
 12.38.4—*Moroni*
 12.38.9—*Gentiles*
 12.38.27—*Christ*
 12.39.10—*Jesus*
 12.39.15—*talked*
 12.41.10—*Jesus*
 12.41.14—*prophets*
 12.41.16—*apostles*
 12.41.21—*grace*
 12.41.30-31—*Jesus Christ*
 12.41.48—*Amen*
 13.1.4—*Moroni*

13.2.9—*Ether*
13.3.9-10—*New Jerusalem*
13.3.17—*heaven*
13.3.20-21—*holy sanctuary*
13.4.2—*Ether*
13.4.5—*days*
13.4.7—*Christ*
13.4.13-14—*New Jerusalem*
13.5.9—*Israel*
13.5.12—*Jerusalem*
13.5.15—*Lehi*
13.6.4-5—*New Jerusalem*
13.6.19—*Joseph*
13.6.27—*type*
13.7.3—*Joseph*
13.7.12—*Egypt*
13.8.8—*Joseph*
13.8.38—*Jerusalem*
13.10.5-6—*New Jerusalem*
13.10.42—*Joseph*
13.10.49—*Israel*
13.11.6—*Jerusalem*
13.11.33—*scattered*
13.11.47-48—*north countries*
13.11.64—*Abraham*
13.13.11—*forbidden*
13.13.20—*Ether*
13.15.46—*Coriantumr*
13.16.3—*Coriantumr*
13.17.18—*Cohor*
13.17.26—*Corihor*
13.18.12—*Ether*
13.18.36—*Coriantumr*
13.19.10—*Coriantumr*
13.20.13—*Ether*
13.20.21—*Coriantumr*
13.21.40—*Coriantumr*
13.22.7—*Coriantumr*
13.22.26—*Ether*
13.22.37-41—*the cavity of the rock*
13.23.10—*Shared*
13.23.17—*Coriantumr*
13.23.27-28—*third year*
13.24.5—*Coriantumr*
13.24.8-9—*fourth year*
13.24.11—*Shared*
13.27.7—*Coriantumr*
13.27.12—*Shared*
13.27.38—*Gilgal*
13.28.7—*Shared*
13.28.23—*Coriantumr*
13.28.37—*Heshlon*
13.29.7—*Shared*
13.29.20—*Coriantumr*
13.29.30—*Gilgal*
13.30.2—*Coriantumr*
13.30.4—*Shared*
13.30.11—*Gilgal*
13.31.2—*Shared*
13.31.4—*Coriantumr*
14.3.14—*Shared*
14.3.27—*Coriantumr*
14.3.42—*Akish*
14.4.10—*Shared*
14.4.20—*Akish*
14.5.7—*Coriantumr*
14.5.10—*seige*
14.5.18—*Shared*
14.6.8—*Moron*
14.6.16—*Coriantumr*
14.7.7—*Coriantumr*
14.7.14—*wilderness*
14.8.5—*Shared*
14.8.9—*Gilead*
14.10.28—*Lib*
14.11.12—*Lib*
14.11.13—*Coriantumr*
14.11.20—*Moron*
14.12.10—*Lib*
14.12.27—*Coriantumr*
14.12.41—*seashore*
14.13.7—*Coriantumr*
14.13.11—*Lib*
14.14.7—*Lib*
14.14.13—*Coriantumr*
14.14.22—*Akish*
14.15.7—*Lib*
14.15.18—*Agosh*
14.15.20—*Coriantumr*
14.16.15—*Lib*
14.16.26—*brother*
14.16.32—*Coriantumr*
14.17.8—*Lib*
14.17.11—*Shiz*
14.17.21—*Coriantumr*
14.18.7—*Shiz*
14.20.15—*Shiz*
14.20.26—*Coriantumr*
14.24.2—*Shiz*
14.24.8—*Coriantumr*
14.24.37—*Ether*
14.26.7—*Shiz*
14.26.10—*Coriantumr*
14.26.18—*seashore*
14.27.11—*Shiz*
14.27.27—*Coriantumr*
14.27.34—*Corihor*
14.28.8-10—*valley of Corihor*
14.28.12—*Coriantumr*
14.28.20—*Shurr*
14.28.38—*Comnor*
14.30.7—*Shiz*
14.30.10—*Coriantumr*
14.31.16—*Shiz*
14.31.28—*Coriantumr*
15.1.7—*Coriantumr*
15.1.20—*Ether*
15.3.28—*prophets*
15.4.12—*Shiz*
15.5.8—*Shiz*
15.5.18—*Coriantumr*
15.6.18—*Coriantumr*
15.6.28—*Shiz*
15.7.3—*Coriantumr*
15.7.18—*Shiz*
15.8.13—*Ripliancumr*
15.8.35—*Shiz*
15.9.15—*Coriantumr*
15.10.10—*Coriantumr*
15.10.17—*Shiz*
15.10.46—*Ogath*
15.11.10—*Coriantumr*
15.11.18—*Ramah*
15.11.28—*Mormon*
15.12.29—*Ether*
15.13.7—*Ether*
15.13.10—*Coriantumr*
15.13.40—*Shiz*
15.14.8-9—*four years*
15.15.35—*weapons*
15.18.7—*Coriantumr*
15.18.13—*Shiz*
15.23.30—*Coriantumr*
15.23.39—*Shiz*
15.25.15—*Shiz*
15.25.24—*Coriantumr*
15.28.11—*Coriantumr*
15.28.30—*Shiz*
15.29.38—*Coriantumr*
15.29.40—*Shiz*
15.30.8—*Coriantumr*
15.30.25—*Shiz*
15.31.15—*Shiz*
15.32.7—*Coriantumr*
15.33.6—*Ether*
15.33.36-37—*hundredth part*
15.33.53—*Limhi*
15.34.9—*Ether*
15.34.48—*Amen*

A Commentary on the Scriptures
by
Paul Nolan Hyde, Ph.D.

The Book of Ether

0.0 The book of Ether is a brief redaction of a far more expansive account made by the last of the Jaredite prophets. Ether's record was found by body of forty-three men who were attempting to find the city of Zarahemla, but who in the wilderness between the lands of Zarahemla and Nephi lost their way and missed their object, passing through the narrow neck of land northward into what was called the land of Desolation. The land of Desolation was an uninhabited region of country noted for its vast ruins that antedated the arrival of father Lehi and his family to the Americas. These ruins were first discovered by a party of Jewish exiles who would later be referred to as the Mulekites, men and women who were apparently courtiers in the Kingdom of Judah during the reign of King Zedekiah. These same Mulekites, named for the sole surviving son of King Zedekiah, entertained the last of the Jaredites in the person of Coriantumr, who lived with them for nine months before his death. The existence of the Jaredites was made known to the Nephites about the year 200 BC when Mosiah 1 escaped with the faithful Nephites from the land of their first inheritance into the land of Zarahemla in order to avoid extinction at the hands of their brethren, the Lamanites. After nearly 400 years of isolation, the Mulekites had lost much of their culture, so much so that they could no longer read their own monuments. The people of Mosiah and the people of Zarahemla became one people, Mosiah and his associates helping the Mulekites to regain that which they had lost through time and apostasy. The Mulekites, for their part, brought a large stone upon which was engraved the history of Coriantumr, a record they could no longer read. Mosiah 1 translated the record for the benefit of the descendants of Mulek and his own people. Our knowledge of this record was preserved upon the Small Plates of Nephi by Amaleki (see *OM-C 1.13–23*). We do not know whether Mormon treated this episode in his own history, inasmuch as that portion of his record, the book of Lehi and the first portion of the book of Mosiah, were lost during the translation process, through the perfidy of some of the erstwhile friends and associates of the Prophet Joseph Smith. The discovery of the 24 gold plates of Ether by the embassy of King Limhi would prove to be a great blessing to those of the Nephites who desired further light and knowledge regarding that ancient civilization that preceded them in the Americas. Limhi desired to have the contents of the record revealed and asked his friend Ammon if he knew anyone who could translate from ancient languages. Ammon replied that the king of the land of Zarahemla, the grandson of Mosiah 1, had an instrument by which he could indeed bring the record to light (see *MS-C 21.25–28*). After King Limhi and his people resorted to the land of Zarahemla from the land of Lehi-Nephi, Mosiah 2 did translate the entirety of the record of Ether for the benefit of the people (see *MS-C 28.11–17*). It is at that point in his narrative that Mormon promised his readers that he would eventually provide a synopsis of the book of Ether (see *MS-C 28.19*). For a want of time, Mormon was not able to fulfill his editorial promise and that responsibility was passed on to his son Moroni. We are not certain as to when exactly Moroni took up the task, except to say that it was more than 400 years after the manifestation of the signs announcing the birth of the Lord Jesus Christ (see *MM-C 8.6*). The text of the final section of the Book of Mormon, the book of Moroni, was written about the year 421 (see *MR-C 10.1*). The question that remains is whether the book of Ether was compiled about the

**THE BOOK OF ETHER*

The record of the Jaredites, taken from the twenty-four plates found by the people of Limhi in the days of king Mosiah.

* p. 538

Ether

EM 1:156, 157,
196, 198

EM 2:717, 718,
956, 960

EM 3:1091

EM 4:1782,

1794, 1805

same time that chapters 8 and 9 of Mormon were written, or whether the labor was in conjunction with the writing of the book of Moroni. Without further evidence, it seems likely that the former was the case.

- 0.0.4—*Ether*—The last of the Jaredite prophets, a direct descendant of Jared.
- 0.0.9—*Jaredites*—A body of exiles from the building of the Tower of Babel and from the confusion of tongues that took place there. Traditional chronologies place the building of the tower around 2350 BC and the confusion of the tongues a few years later. The appearance of the last Jaredite king, Coriantumr, among the Mulekites, took place sometime after arrival of the Mulekites to the land which they would eventually call Zarahemla; certainly it would have been after 589 BC when the city of Jerusalem was overthrown by the Babylonians and perhaps as late as 575 BC. If so, the short record of Ether covers nearly 1,900 years of Jaredite history, almost twice the amount of time covered by the main text of the Book of Mormon.
- 0.0.15—*plates*—Limhi testifies that Ether’s plates were made of pure gold (see *MS-C 8.9*).
- 0.0.21—*Limhi*—The third Nephite king in the land of Lehi-Nephi after the return of the people of Zeniff from the land of Zarahemla. He was the grandson of Zeniff and the son of King Noah. He and his people were led by Ammon back to the land of Zarahemla in order to escape their enslavement to the Lamanites.
- 0.0.27—*Mosiah*—In reference to Mosiah 2, the third king of the united Mulekite and Nephite peoples. He was the grandson of Mosiah 1 and the son of King Benjamin.

1.1 King Mosiah 2 had made a translation of the twenty-four plates of Ether five centuries before (see *MS-C 28.11*), but we do not know what became of that work nor how it figured into Moroni’s task. The text of the book of Ether is replete with references to Moroni’s apparent knowledge of the contents and the nature of the language of the Jaredites, as if he himself had worked with the record directly. That he had access to the Urim and Thummim, the translators which Mosiah used, may be considered a given. How they were employed in his compilation of the book of Ether can only be a matter of conjecture.

- 1.1.4—*Moroni*—The son of Mormon continues as the narrator of the text, a task he had assumed for the last two chapters of the book of Mormon.
- 1.1.12–13—*ancient inhabitants*—Referring, of course, to the posterity of Jared and his brother who came to this hemisphere twenty-three hundred years before the birth of Jesus Christ.
- 1.1.27—*this*—The use of this particular word reveals that Moroni is writing in the vicinity of where the Jaredites and the Nephites were destroyed. He may have established his residence in the large depository ensconced within the hill Cumorah.
- 1.1.28–29—*north country*—Despite all arguments to the contrary, Moroni is referring to the region which we now call the western portion of the state of New York, within which lies the hill Cumorah, the site of the final battle between the last of the Jaredites during the fifth century before Christ. This same site served as the place where the Lamanites destroyed the last of the Nephite armies.

{Chapter I}
Chapter 1

{¶—1830}

1 AND now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country.

Ether 1
MD 391
EM 1:157, 190

Ether 1:1–5
MD 454

1.2 A brief summation of these characters and events can be found in 0.0.

1.3 No doubt Moroni compared that which was related in the first part of Ether's record with the writings of Moses that were found on the Plates of Brass. Neither the Jaredites nor the prophet Ether would have had access to the writings of Moses, but it seems certain that Moses had access to antediluvial accounts that were similar in content to those which the Jaredites carried with them. It seems clear as well that Abraham had access to such ancient texts long before his descendant Moses did, as we may see in Abraham's own account of the creation.

1.3.23—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

1.3.51—*Jews*—That is, those who could trace their lineage back to Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

1.4 We may not know at this point how much space Ether's account of the dispensation of Adam to Noah consumed of the twenty-four plates. By the same token, we cannot know just how greatly the record of Ether was condensed by Moroni. We are also at a loss as to how dense the written language of the Jaredites was in comparison to the human languages of our day. The current text of the book of Ether is contained in less than 30 printed pages, but we should probably assume that had the original text, as set forth by Ether, been transmitted to us verbatim, the volume would be unimaginably larger than it is now.

1.4.14—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

1.5 Moroni's narrative would cover the 1,900 years of history from the confusion of tongues until the final destruction of the Jaredite peoples at the hill Ramah.

1.6 Moroni gives us here and in the following verses, a reverse chronology of the ancestry of the prophet Ether. The rest of the text will reflect this same pedigree, but in the other temporal direction. The following chart brings all of these references together.

<i>1st Account</i>	<i>Scripture</i>	<i>Narrative Account</i>	<i>Scripture</i>
Ether	1:6	Ether	11:23
(d)	1:6	(Coriantor)	11:23
Coriantor	1:6–7	Coriantor	11:23
Moron	1:7–8	Moron	11:18
Ethem	1:8–9	Ethem	11:14
(d)	11:11		
Ahah	1:9–10	Ahah	11:11
Seth	1:10–11	Seth	(11:10)
Shiblon	1:11–12	Shiblon	11:4
Com	1:12–13	Com	10:31

2 And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether.

3 And as I suppose that the first part of this record, which speaks *concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews—

4 Therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account.

5 But behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed.

6 And on this wise do I give the account. He that wrote this record was Ether, and he was a descendant of Coriantor.

Ether 1:3
EM 1:378
* p. 539
Ether 1:3–5, 33
EM 1:106

Ether 1:4–5
PM 304

Coriantum	1:13–14	Coriantum	10:31
Amniggaddah	1:14–15	Amniggaddah	10:31
Aaron	1:15–16	Aaron	10:31
(d)	1:16	(Heth)	10:31
Heth	1:16	Heth	10:31
Hearthom	1:16–17	Hearthom	10:31
Lib	1:17–18	Lib	10:29
Kish	1:18–19	Kish	(10:18)
Corom	1:19–20	Corom	(10:17)
Levi	1:20–21	Levi	10:16
Kim	1:21–22	Kim	10:14
Morianton	1:22–23	Morinatton	10:13
(d)	1:23	(d)	10:9
Riplakish	1:23–24	Riplakish	10:4
Shez	1:24–25	Shez	10:1
(d)	10:1		
Heth	1:25–26	Heth	9:25
Com	1:26–27	Com	9:25
Coriantum	1:27–28	Coriantum	9:21
Emer	1:28–29	Emer	9:14
Omer	1:29–30	Omer	8:1
Shule	1:30–31	Shule	7:7
Kib	1:31–32	Kib	7:2
Orihah	1:32	Orihah	6:27
Jared	1:32	Jared	6:24

One of the more informative aspects of this juxtaposition of the two genealogies is that we learn something of what Moroni means when he states that one person is the “descendant” of another. In every instance but one, we learn that it means no more than that one character is the son of another. Hence, Coriantor and Ether are father and son, as are Ahah and Etham, Heth and Aaron, and Heth and Shez, even though at another place in the narrative they may have been referred to as the “descendant” of the other. The only place where this is not disambiguated is in the relationship between Riplakish and Morianton, which is stated as “descendant” in both accounts. So, therefore, we are left to our own devices as to whether there were more than one generation separating them. If “descendant” in this last case also means “son” then there are precisely thirty generations between Jared and Ether. Given a 1,900-year historical record, on average each generation would be approximately 63 years each.

- 1.6.15—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.
- 1.6.20—*descendant*—The historical narrative states that Ether was the son of Coriantor.
- 1.6.22—*Coriantor*—The father of Ether and the son of Moron in the lineage of Ether, the last Jaredite prophet. The son of Moran and scion of the royal line of Jared who lived out his life in captivity to a descendant of the brother of Jared who had overthrown his father’s kingdom (see 11.17–23).

1.7 Moron was the son of Ethem. He followed Ethem as king among the Jaredites, but in his great wickedness was overpowered by rebellion and secret combination until he lost half of his kingdom to a mighty man. This first usurper was defeated in battle, but was soon followed by another unnamed conqueror who completely overcame Moron’s rule (see 11.14–18).

7 Coriantor was the son of Moron.

1.7.1—*Coriantor*—The father of Ether and the son of Moron in the lineage of Ether, the last Jaredite prophet. The son of Moran and scion of the royal line of Jared who lived out his life in captivity to a descendant of the brother of Jared who had overthrown his father’s kingdom (see 11.17–23).

1.7.6—*Moron*—The father of Coriantor and the son of Ethem in the lineage of Ether, the last Jaredite prophet. It is interesting that Ethem named his son after the capital of the Jaredite kingdom.

1.8 Ethem was another of the wicked kings who bore sway among the Jaredites probably during the seventh century before the birth of Jesus Christ. He and his people persisted in their wickedness notwithstanding the many prophets who testified against them (see 11.11–14). In the later narrative of the book of Ether, Ethem is called a “descendant” of Ahah, but here he is clearly described as a “son”.

1.8.2—*Moron*—The father of Coriantor and the son of Ethem in the lineage of Ether, the last Jaredite prophet. It is interesting that Ethem named his son after the capital of the Jaredite kingdom.

1.8.7—*Ethem*—The son of Ahah and the father of Moron in the genealogy of the prophet Ether.

1.9 Ahah was a bloodthirsty, iniquitous king who reigned among the Jaredites for a very short time (see 11.10)

1.9.2—*Ethem*—The son of Ahah and the father of Moron in the genealogy of the prophet Ether.

1.9.7—*Ahah*—The son of Seth and the father of Etham in the genealogy of the prophet Ether. We know little of this man save for his wickedness.

1.10 Seth was a pretender to the throne of the Jaredites who lived in captivity after the death of his father Shiblön, this latter fatality having been occasioned at the hand of Seth’s uncle (see 11.4–9).

1.10.2—*Ahah*—The son of Seth and the father of Etham in the genealogy of the prophet Ether. We know little of this man save for his wickedness.

1.10.7—*Seth*—The son of Shiblön and the father of Ahah in the genealogy of the prophet Ether.

1.11 Shiblön is spelled “Shiblöm” in the later historical narrative. Whether this is an ancient or modern typographical error, or simply a variant spelling of a proper name among the Jaredites, we cannot at present say with certainty. As to the character of Shiblön Moroni does not testify. Shiblön’s brother, however, was a villain of the first water, having knowingly put to death all of the prophets who prophesied of the ultimate destruction of the Jaredites (see 11.4–9). For another take on the connection between Shiblön and Shiblöm, see also 11.5.8.

1.11.2—*Seth*—The son of Shiblön and the father of Ahah in the genealogy of the prophet Ether.

1.11.7—*Shiblön*—The son of Com and the father of Seth in the genealogy of the prophet Ether. In a later articulation of the genealogy of Ether, this man’s name is spelled “Shiblöm” (see 11.4.11). Whether this is an ancient or modern typographical error, or simply a variant spelling of a proper name among the Jaredites, we cannot at present say with certainty. As to the character of Shiblöm Moroni does not testify. See also 11.5.8.

8 And Moron was the son of Ethem.

9 And Ethem was the son of Ahah.

10 And Ahah was the son of Seth.

11 And Seth was the son of Shiblön.

Ether 1:11–43
DS 1:151

1.12 Com appears to have been a righteous ruler among the people, inasmuch as the prophets of his day were able to find refuge with him personally (see 11.1–3). Com was born in the captivities of his fathers, but ultimately subdued the usurper Amgid (see 10.31–32). Com attempted to put away all of the robbers who had established a secret combination among the Jaredites, but he was only moderately successful (see 10.33–34).

1.12.2—*Shiblon*—The son of Com and the father of Seth in the genealogy of the prophet Ether. In a later articulation of the genealogy of Ether, this man’s name is spelled “Shiblom” (see 11.4.11). Whether this is an ancient or modern typographical error, or simply a variant spelling of a proper name among the Jaredites, we cannot at present say with certainty. As to the character of Shiblom Moroni does not testify. See also 11.5.8.

1.12.7—*Com*—The son of Coriantum and the father of Shiblon in the genealogy of the prophet Ether. He ought not be confused with a Jaredite king of the same name who was the son of another Coriantum and who was slain by his rebellious son Heth (see 9.25).

1.13 Coriantum was an heir to the throne of his fathers, but never ruled among the Jaredites (see 10.31).

1.13.2—*Com*—The son of Coriantum and the father of Shiblon in the genealogy of the prophet Ether. He ought not be confused with a Jaredite king of the same name who was the son of another Coriantum and who was slain by his rebellious son Heth (see 9.25).

1.13.7—*Coriantum*—The son of Amnigaddah and the father of Com in the genealogy of the prophet Ether. He ought not be confused with the king of the same name who was the son of Emer (see 9.21).

1.14 Amnigaddah was an heir to the throne of his fathers, but never ruled among the Jaredites (see 10.31).

1.14.2—*Coriantum*—The son of Amnigaddah and the father of Com in the genealogy of the prophet Ether. He ought not be confused with the king of the same name who was the son of Emer (see 9.21).

1.14.7—*Amnigaddah*—The son of Aaron and the father of Coriantum in the genealogy of the prophet Ether.

1.15 Aaron was an heir to the throne of his fathers, but never ruled among the Jaredites (see 10.31).

1.15.2—*Amnigaddah*—The son of Aaron and the father of Coriantum in the genealogy of the prophet Ether.

1.15.7—*Aaron*—The son of Heth and the father of Amnigaddah in the genealogy of the prophet Ether. In a later account of the genealogy (see 10.31.16), Aaron is referred to as the son of Heth, but here the relationship is a bit ambiguous.

1.16 Aaron is declared to be a “son” of Heth in the later historical narrative (see 10.31). Heth was an heir to the throne of his fathers, but never ruled among the Jaredites (see 10.31). Hearthom ruled for 24 years among the Jaredites before his kingdom was overthrown (see 10.30)

1.16.2—*Aaron*—The son of Heth and the father of Amnigaddah in the genealogy of the prophet Ether. In a later account of the genealogy (see 10.31.16), Aaron is referred to as the son of Heth, but here the relationship is a bit ambiguous.

1.16.7—*Heth*—The son of Hearthom and the father of Aaron in the genealogy of the prophet Ether. This pretender to the throne ought not be

12 And Shiblon was the son of Com.

13 And Com was the son of Coriantum.

14 And Coriantum was the son of Amnigaddah.

15 And Amnigaddah was the son of Aaron.

16 And Aaron was a descendant of Heth, who was the son of Hearthom.

<p>confused with the son of Com who embraced the ancient secret combinations and killed his own father to gain the throne of the Jaredites (see 9.25–27).</p>	
<p>1.16.13—<i>Hearthom</i>—The son of Lib and the father of Heth in the genealogy of the prophet Ether. Hearthom was at least of the seventeenth generation from that of Jared and his brother (see 1.17–33).</p>	
<p>1.17 Lib was a righteous king during whose reign the poisonous serpents in the land southward were destroyed (see 10.19). Under his rule, the people prospered in every aspect of their lives (see 10.19–29).</p>	<p>17 And Hearthom was the son of Lib.</p>
<p>1.17.2—<i>Hearthom</i>—The son of Lib and the father of Heth in the genealogy of the prophet Ether. Hearthom was at least of the seventeenth generation from that of Jared and his brother (see 1.17–33).</p>	
<p>1.17.7—<i>Lib</i>—The son of Kish and the father of Hearthom in the genealogy of the prophet Ether. Lib was at least of the sixteenth generation from that of Jared and his brother.</p>	
<p>1.18 Little is said of this king or of the conduct of his people during his reign (see 10.18) save that both his father and his son were great and good men.</p>	<p>18 And Lib was the son of Kish.</p>
<p>1.18.2—<i>Lib</i>—The son of Kish and the father of Hearthom in the genealogy of the prophet Ether. Lib was at least of the sixteenth generation from that of Jared and his brother.</p>	
<p>1.18.7—<i>Kish</i>—The son of Corom and the father of Lib in the genealogy of the prophet Ether. Later in the narrative, Moroni does not tell us that Kish was the son of Corom. At least fifteen generations separated Kish from Jared and his brother (see 10.17.49).</p>	
<p>1.19 Corom was one of a series of righteous kings who administered justice to their people (see 10.17).</p>	<p>19 And Kish was the son of Corom.</p>
<p>1.19.2—<i>Kish</i>—The son of Corom and the father of Lib in the genealogy of the prophet Ether. Later in the narrative, Moroni does not tell us that Kish was the son of Corom. At least fifteen generations separated Kish from Jared and his brother (see 10.17.49).</p>	
<p>1.19.7—<i>Corom</i>—The son of Levi and the father of Kish in the genealogy of the prophet Ether. Corom was at least of the fourteenth generation from that of Jared and his brother (see 1.21–33).</p>	
<p>1.20 Levi, an heir born in captivity, rose up in the middle age of his life to wrest his father’s kingdom from a usurper. He too was a righteous king (see 10.15–16).</p>	<p>20 And Corom was the son of Levi.</p>
<p>1.20.2—<i>Corom</i>—The son of Levi and the father of Kish in the genealogy of the prophet Ether. Corom was at least of the fourteenth generation from that of Jared and his brother.</p>	
<p>1.20.7—<i>Levi</i>—The son of Kim and the father of Corom in the genealogy of the prophet Ether. Levi was at least of the thirteenth generation from that of Jared and his brother.</p>	
<p>1.21 Kim ruled unrighteously for eight years and then had his throne usurped by his brother (see 10.13–14).</p>	<p>21 And Levi was the son of Kim.</p>
<p>1.21.2—<i>Levi</i>—The son of Kim and the father of Corom in the genealogy of the prophet Ether. Levi was at least of the thirteenth generation from that of Jared and his brother.</p>	
<p>1.21.7—<i>Kim</i>—The son of Morianton and the father of Levi in the genealogy of the prophet Ether. Kim was at least of the twelfth generation from that of Jared and his brother. Kim’s ascent to the throne of the</p>	

Jaredites followed the pattern that had been established many generations before and was based on establishing tenure rather than right of primogeniture.

1.22 Morianton raised an army of outcasts like himself and conquered all of the cities and land that had once pertained to his ancestor Riplakish. His people thought well of him, but he chose to indulge in many practices which were abominable before the Lord (see 10.9–13).

1.22.2—*Kim*—The son of Morianton and the father of Levi in the genealogy of the prophet Ether. Kim was at least of the twelfth generation from that of Jared and his brother. Kim’s ascent to the throne of the Jaredites followed the pattern that had been established many generations before and was based on establishing tenure rather than right of primogeniture.

1.22.7—*Morianton*—A descendant of Riplakish and the father of Kim in the genealogy of the prophet Ether.

1.23 Riplakish ruled the Jaredites for 42 years. He was a decidedly wicked man, bent on taxing his people into poverty. His subjects eventually rose up in rebellion, killing him and exiling his posterity.

1.23.2—*Morianton*—A descendant of Riplakish and the father of Kim in the genealogy of the prophet Ether.

1.23.5—*descendant*—We have no idea how many generations are involved here. After his demise, Riplakish’s posterity dwelt among the outcasts. Many years passed before Morianton rose up and defeated the usurpers (see 10.8–9).

1.23.7—*Riplakish*—The son of Shez and an ancestor of Morianton in the genealogy of the prophet Ether. Riplakish was of the tenth generation since that of Jared and his brother.

1.24 Shez was another of the righteous Jaredite kings, but was one who suffered at the hands of an unrighteous son who bore his name (see 10.1–4).

1.24.2—*Riplakish*—The son of Shez and an ancestor of Morianton in the genealogy of the prophet Ether. Riplakish was of the tenth generation since that of Jared and his brother.

1.24.7—*Shez*—The son of Heth and the father of Riplakish in the genealogy of the prophet Ether. Shez was of the ninth generation since that of Jared and his brother. Later in the book of Ether, Shez is said to have been a descendant of Heth (see 10.1.11).

1.25 Shez is called a “descendant” of Heth in the later historical narrative, but here it is clear that they are indeed father and son. Heth was a member of one of the many secret combinations that thrived among the Jaredites. He conspired against his father, Com, slaying him with his own sword. The Lord responded with articulate prophets and when these were slain by Heth and his people, poisonous serpents were sent into all of the land (see 9.26–35).

1.25.2—*Shez*—The son of Heth and the father of Riplakish in the genealogy of the prophet Ether. Shez was of the ninth generation since that of Jared and his brother. Later in the book of Ether, Shez is said to have been a descendant of Heth (see 10.1.11).

1.25.7—*Heth*—The son of Com and the father of Shez in the genealogy of the prophet Ether. Heth was of the eighth generation since that of Jared and his brother. This is the son of Com who embraced the ancient secret combinations and killed his own father to gain the throne of the Jaredites (see 9.25–27). He ought not be confused with another in the

22 And Kim was the son of Morianton.

23 And Morianton was a descendant of Riplakish.

24 And Riplakish was the son of Shez.

25 And Shez was the son of Heth.

genealogical line who bore the same name.

1.26 Of Com's spiritual orientation Moroni tells us little. His people turned to wickedness which allowed his son to come to power by secret fratricide. He ruled for 42 years before he was assassinated (see 9.25–26).

1.26.2—*Heth*—The son of Com and the father of Shez in the genealogy of the prophet Ether. Heth was of the eighth generation since that of Jared and his brother. This is the son of Com who embraced the ancient secret combinations and killed his own father to gain the throne of the Jaredites (see 9.25–27). He ought not be confused with any others in the genealogical line who bore the same name.

1.26.7—*Com*—The son of Coriantum and the father of Heth in the genealogy of the prophet Ether. This Jaredite king was slain by his rebellious son Heth (see 9.25). He ought not be confused with any others in the genealogical line who bore the same name.

1.27 Coriantum served his people well. His first wife was barren, but lived to a great age in spite of that. His second wife he married when he himself was a centenarian. Com was their son. Coriantum lived until he was 142 years of age (see 9.21–25).

1.27.2—*Com*—The son of Coriantum and the father of Heth in the genealogy of the prophet Ether. This Jaredite king was slain by his rebellious son Heth (see 9.25). He ought not be confused with any others in the genealogical line who bore the same name.

1.27.7—*Coriantum*—The son of Emer and the father of Com in the genealogy of the prophet Ether. He ought not be confused with any others in the genealogical line who bore the same name.

1.28 Emer was another of the righteous rulers of the Jaredite who served his people for 62 years as their king. It would be difficult to point to a more prosperous time in the history of the Jaredite people, both temporally and spiritually (see 9.15–21).

1.28.2—*Coriantum*—The son of Emer and the father of Com in the genealogy of the prophet Ether. He ought not be confused with any others in the genealogical line who bore the same name.

1.28.7—*Emer*—The son of Omer and the father of Coriantum in the genealogy of the prophet Ether. Emer was of the fifth generation since that of Jared and his brother.

1.29 Omer's kingdom was overthrown by Akish and his secret combination in favor Omer's son Jared (see 8.1–15). Omer, however, was warned by the Lord, fleeing to safety. He dwelt in exile until the entire population of Jared and Akish's kingdom was reduced to thirty souls through civil war (see 9.1–13).

1.29.2—*Emer*—The son of Omer and the father of Coriantum in the genealogy of the prophet Ether. Emer was of the fifth generation since that of Jared and his brother.

1.29.7—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

1.30 Shule was an heir to the throne of the Jaredites, but was born during captivity of his father, which captivity came about through the perfidy of one of Kim's other sons. Shule rose up against his brother and restored the kingdom to his father (see 7.7–12). Later in his rule, Shule's brother and his

26 And Heth was the son of Com.

27 And Com was the son of Coriantum.

28 And Coriantum was the son of Emer.

29 And Emer was the son of Omer.

30 And Omer was the son of Shule.

nephew rose up against him for a short time. After a period of great warfare, the family of Shule's nephew restored the part of the Kingdom they had taken back to the rightful heir (see 7.13–22). Shule protected the prophets in their labors to call the Jaredites to repentance (see 7.23–27).

1.30.2—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

1.30.7—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

1.31 Kib's kingdom was usurped by his son Corihor, and lived most of his adult life in captivity (see 7.3–7). Shule, a son born late in life, was the means of restoring to him his kingdom (see 7.7–10).

1.31.2—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

1.31.7—*Kib*—The son of Orihah and the father of Shule in the genealogy of the prophet Ether.

1.32 Orihah was the father of 23 sons and 8 daughters (see 7.1–2). He was a righteous man who served his people well (see 6.27–30). Jared and his brother, of course, were the leaders of the body of men and women who escaped from the Tower of Babel without having their language confounded.

1.32.2—*Kib*—The son of Orihah and the father of Shule in the genealogy of the prophet Ether.

1.32.7—*Orihah*—The son of Jared and the father of Kib in the genealogy of the prophet Ether. This righteous son of Jared would eventually be anointed the first king of the Jaredites (see 6.27).

1.32.13—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

1.33 The narrative of this episode follows immediately. With the limited scriptural resources that we have, it is difficult to reconstruct all of the specifics that generated in the hearts and minds of many men the desire to craft a tower by which they might get to heaven. There are many rabbinical traditions concerning this effort, but none of them are particularly satisfactory. Other than the detail that is given here of the Jaredite escape, we have only the inspired translation of the book of Genesis to aid us in any authoritative way.

And the whole earth was of the same language, and of the same speech. And it came to pass, that many journeyed from the east, and as they journeyed from the east, they found a plain in the land of Shinar, and dwelt there in the plain of Shinar. And they said one to another, Come,

31 And Shule was the son of Kib.

32 And Kib was the son of Orihah, who was the son of Jared;

33 Which 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.

Ether 1:33
EM 1:157
Ether 1:33–43
MD 430
EM 1:18

go to, let us make brick, and burn them thoroughly. And they had brick for stone, and they had slime for mortar. And they said, Come, go to, let us build us a city, and a tower whose top will be high, nigh unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down, beholding the city and the tower which the children of men were building; And the Lord said, Behold, the people are the same, and they all have the same language; and this tower they begin to build, and now, nothing will be restrained from them, which they have imagined, except I, the Lord, confound their language, that they may not understand one another's speech. So I, the Lord, will scatter them abroad from thence, upon all the face of the land, and unto every quarter of the earth. And they were confounded, and left off to build the city, and they hearkened not unto the Lord, therefore, is the name of it called Babel, because the Lord was displeased with their works, and did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face thereof. (*JST*, Genesis 11:1–6)

We do not know what prompted the men to propose the building of the city and the tower, but whatever the motive, their attitude and intent were beyond the limitations that the Lord had set. Some scholars have suggested that perhaps the building of the city was contrary to unrecorded commandments given to Noah's family, that they ought to repopulate the entire earth and not aggregate themselves in one place. Still others have suggested that the tower of Babel was a faux temple, in which the ordinances of salvation and exaltation might be imitated and mocked. Still others have proposed rather outrageous rationale as to why a people might attempt to get to heaven and by what means. In the midst of this, however, is the nature of the building materials. Hardened (probably fired) brick and slime (probably tar of some kind) were used. Was this not an attempt to build a "waterproof" structure in which the gathered men might find security if there were another devastating flood? If this latter scenario has merit, the anger of the Lord might be justifiably stirred, given that He had already promised Noah and his family that there would never again be a universal flood of water to destroy life on earth. The builders of the Tower were men who did not trust the word of the Lord, who did not hearken to the prophets of God. Such a gathering of faithless men would move from one mischief to another until the entire race of humanity would be, once again, ripened for destruction.

1.33.2—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

1.34 Jared appears to be the political leader of his people, but he fully recognized the power and influence that his brother had with the Lord. One wonders why Jared felt inadequate to approach the Lord on this matter.

1.34.3–5—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–

34 And the brother of Jared being a large and mighty man, and 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.

Ether 1:34
EM 1:235

28). We learn through modern revelation that his name was Mahonri Moriancumr.

1.34.20—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

1.35 We may only speculate about the nature of the language that the inhabitants of the earth spoke before they tongues were confounded. It is reasonable to assume that they spoke the language of their common progenitor Noah, who in turn would have learned it from his fathers back to the time of Adam and Eve. Adam and Eve spoke the language of God, the Celestial tongue. How the posterity of our first parents were able to communicate with each other without grievous changes taking place in their language is beyond our ken. However, we might suspect that a language of divine origin might very well be more of a spiritual communication rather than an auditory one. If this be the case, the complete withdrawal of the Spirit of God from the people building the city and the tower would have left them with little or no capability for direct interaction with one another. Any utterances thereafter would have been more idiosyncratic than not. The brother of Jared, therefore, would have sought to maintain the Spirit of God firmly in their minds and hearts in order for them to be able to continue as a group.

1.35.8–10—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

1.35.31—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

1.36 The families of the two brothers having been preserved from confusion, Jared's heart turned to those who were of a like mind, their close friends and associates. Inasmuch as they knew that they were going to be departing from valley of Nimrod and probably would never return, the future of their two families could be secured to a degree by having other families with whom their children could intermarry.

1.36.2—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

1.37 The brother of Jared was once again successful in his petitioning to the Lord God of Heaven. The esteem of these rescued few toward the brother of

35 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.

36 Then Jared said unto his 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.

* p. 540

37 And it came to pass that the brother of Jared did cry unto the

Jared must have been extraordinary.

1.37.8–10—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

1.38 It is fascinating that Jared seems to be aware of the blessings which indeed might befall them. Might such promises have been extended already to all of the children of Noah, other portions of the immediate family having been led away into fruitful lands to live prosperous lives in obedience to the commandments of God? Jared’s question is essentially, “Have we done too much against the mind and the will of the Lord? Can we yet find salvation at His hand?” The direct invitation to Jared to inherit the choicest portion of the Lord’s vineyard may have happened earlier in his life. Having rejected that opportunity by travelling to Babel might have compromised another opportunity; a state of affairs that Jared earnestly hoped was not the case.

1.38.7—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

1.39 The brother of Jared has been encouraged by the responses to his other prayers to God which maintained the ability of their little group to continue communicating one with another. No doubt he perceives that the Lord might be as merciful as Jared is hoping.

1.39.8–10—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

1.39.27—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

1.40 Once again, the brother of Jared had prevailed with an angry God. Surely the Jaredites would comprehend that any success in time or in eternity would require a lifestyle similar to that of their spiritual leader.

1.40.12–14—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first

Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded.

38 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, and if 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.

{*¶*—1830}

39 And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared.

40 And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him:

to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

1.41 The instruction here is similar to that which had been given to Noah at the time the ark was being built. It is difficult to determine if the people fully understood precisely what the effect of their obedience would produce. All living things which were outside of Noah’s ark perished in the flood. All life on the earth had derived from that which had survived with the Patriarch and his family. Except where men had scattered after the flood, no animals prevailed. The western hemisphere was devoid of animal life. The Jaredites would bring life to that part of the world.

1.41.31—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

1.42 The land in which the tower and city of Babel were being built is presently called Mesopotamia, the land between the rivers, that valley watered by the Tigris and Euphrates. The river bed of the Tigris presently tends toward the northwest, but rises into the mountains more northerly than not. The valley of the Euphrates tends similarly, parallel to the track of the Tigris and then bears in a more westerly direction toward the Mediterranean Sea. The headwaters of the Euphrates are located in what is now eastern Turkey. The westernmost approach of the river to the Mediterranean Sea, however, is near modern day Aleppo, Syria, a total distance of about 150 miles between the two bodies of water. It is quite likely that the Lord went before the Jaredites, leading them along the Euphrates basin toward the sea in the wilderness (see 2.7).

1.43 The posterity of Jared and his brother would one day fill the promised land, from north to south. Most of the inhabitants of the earth would know nothing of this great civilization until the publishing of the Book of Mormon.

2.1 A vast amount of time has passed since the attempt to build the tower of Babel. We have only the vaguest of ideas regarding the form and purpose of the edifice, and even less understanding as to exactly where it was located. The implication of the text here, however, is that the tower was probably built on

41 Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families.

42 And when thou hast done this thou shalt go at the head of them down into the valley which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth.

43 And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time ye have cried unto me.

{Chapter I; continued}
(Chapter 2)

{¶—1830}

1 AND it came to pass that Jared and his brother, and their families, and also the friends of Jared and his brother and their families, went

Ether 1:41–42
EM 1:190
Ether 1:41–43
MD 201
DS 1:88, 162

Ether 1:42
DHC 5:553
MD 855
DS 3:73
EM 1:235
Ether 1:42–43
EM 3:1160

Ether 2
MD 391
MM 1:4, 409
EM 1:157

the most prominent rise adjacent to the valley of Nimrod.

2.1.7—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

2.1.28—*down*—The probability is that the Jaredites initially descended from the elevated place where the tower was being assembled. One might make an argument that the party continued downward toward the Persian Gulf, heading in a southeasterly direction, at the same time continuing in their descent to sea level. While this has some appeal, the narrative will not support that conclusion when viewed as a whole. It is most likely that the Jaredites first descended and then continued their journey toward the Mediterranean Sea by turning to the northwest up the concourse of the Euphrates River.

2.1.42—*Nimrod*—From the Old Testament record we learn that Nimrod was the grandson of Ham, one of the three sons of Noah. He was a mighty hunter who established himself in what we now call the Mesopotamian valley. He was the reputed founder of many cities, Babel and Nineveh being the two most notable. Extrascriptural contributions regarding Nimrod are as extensive as they are varied and do little to enlighten the reader as to the truth of his character. Rabbinical tradition, coupled with the writings of Flavius Josephus, consider Nimrod in rather a bad light. In these accounts, Nimrod is the perpetrator of the great tower, a hunter in opposition to the Lord God, and a bit of a homicidal maniac. Other ancient traditions equate Nimrod with the Greek character Orion, after whom the constellation is named

2.2 The variety of animal life transported by the Jaredites was clearly extensive. One may quibble about the nature of the aquariums and the aviaries which were devised, but the implication of their construction is that the promised land to which they were traveling was devoid of fresh water fish and birds of any kind. The caravan making its way up the Tigris valley must have been an extraordinary sight indeed.

2.3 The linguistic derivation of the word “deseret” has escaped most linguists, but it is clear that the Egyptian word “*DSRT*” is probably related. Generally in reference to the red crown of Egypt, “*DSRT*” is easily associated with the sacred honey bee revered in that ancient civilization. The question that remains has to do with whether the Jaredites themselves called the honey bee “deseret” or whether the nature of Reformed Egyptian as the written language of the Nephites imposed the use of that particular word. At the heart of the question is the etymology of the word in the language of Adam, that language which was confounded at the tower of Babel. We may not know at this point and perhaps, in the end, it is irrelevant.

2.4 One the Jaredites had formally and physically distanced themselves from the builders of the tower, the Lord God made himself known to the brother of Jared, albeit there was a substantive veil between the two. Nonetheless, the brother of Jared was divinely instructed in all that he was to do by the voice of God.

2.4.18—*Nimrod*—From the Old Testament record we learn that Nimrod was the grandson of Ham, one of the three sons of Noah. He was a mighty hunter who established himself in what we now call the Mesopotamian valley. He was the reputed founder of many cities, Babel and

down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter) with their flocks which they had gathered together, male and female, of every kind.

Ether 2:1
EM 1:157

2 And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in which they did carry with them the fish of the waters.

3 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.

Ether 2:3
EM 1: 99, 370,
371

4 And it came to pass that when they had come down into the valley of Nimrod the Lord came down and talked with the brother of Jared; and *he was in a cloud, and the brother of Jared saw him not.

Ether 2:4
EM 1:235

* p. 541

Nineveh being the two most notable. Extrascriptural contributions regarding Nimrod are as extensive as they are varied and do little to enlighten the reader as to the truth of his character. Rabbinical tradition, coupled with the writings of Flavius Josephus, consider Nimrod in rather a bad light. In these accounts, Nimrod is the perpetrator of the great tower, a hunter in opposition to the Lord God, and a bit of a homicidal maniac. Other ancient traditions equate Nimrod with the Greek character Orion, after whom the constellation is named

2.4.25–27—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

2.5 The literal nature of the desolation through which the Jaredites passed may not have been constrained by time; it may have been that no man in the history of the earth had lived upon that region of country. When man first appeared upon the earth, when Adam and Eve first entered into the Garden of Eden, the center of population was in what is now known as west central Missouri. From the time of the fall of man until the time of the great flood, the posterity of Adam and Eve spread out from that center place. Even during the space of a thousand years, it seems unlikely that even the most adventurous among them travelled as far as what is now known as the Middle East, even though that portion of the land could have been accessed directly, this being prior to the great division of the continents that took place during the days of Peleg. The year-long voyage of Noah’s ark carried the survivors a great distance upon the waters, from the land of their nativity to another place a half a world away. Thus, the Jaredites may very well have been the first human beings to ever walk upon the earth in that part of the world.

2.6 Even though we cannot, at the moment, determine exactly what waters are being referred to here, it seems unlikely that the Jaredites were building barges to cross rivers. As the next verse clearly states, however, the Jaredites did pass through the midst of a “sea in the wilderness”, for the which they must have built the barges spoken of. We can probably conclude that the “sea” mentioned here in passing was probably that body of water which the modern world calls the Mediterranean Sea.

2.6.16—*barges*—Although we cannot speak with certainty, it is likely that the shape, size, and manufacture of the barges were based on the pattern which had been used by Noah and his sons to construct the ark. A similar pattern would be used to construct the flotilla that would be used to cross the Atlantic ocean (see 2.16).

2.7 The land beyond the sea in the wilderness undoubtedly refers to the western coast of the continent of Africa or to the southwestern coast of the Iberian peninsula. The Jaredites would dwell in that place for more than four years before being prodded onward by the voice of the Lord to the brother of Jared.

2.7.13–16—*sea in the wilderness*—Most likely in reference to the Mediterranean Sea.

2.7.28–30—*land of promise*—In reference to the western hemisphere which is presently called North and South America.

5 And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been. And it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel.

6 And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters, being directed continually by the hand of the Lord.

7 And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

Ether 2:5–6
EM 1:190

Ether 2:6–10
EM 1:378

Ether 2:7
MF 318
Ether 2:7–8
DS 3:40
Ether 2:7–12
MD 717
DS 3:321, 357
Ether 2:7,9

2.8 The Jaredites would one day forsake the covenants by which they had inherited the land of promise, and by that apostasy were destroyed. The posterity of Lehi and Ishmael were extended the terms of that same covenant, as were the descendants of Mulek who initially settled the land of Zarahemla. The Nephites, those who willingly took upon themselves the principles and ordinances of the fullness of the Gospel of Jesus Christ, prospered upon the face of the promised land until they, too, forsook that which they knew to be right and just. They then forfeited the blessings that the covenants had afforded them and they, too, were swept off the face of the earth. Those who were termed the Lamanites were given a special dispensation by which their seed was to continue upon the earth until the coming of the Gentiles nations among them. Their present prosperity is also hinged upon their willingness to worship the God of this land who is Jesus Christ. The Gentiles also may prosper, but only upon the conditions initially established in the covenants made between the Lord God and the company led by Jared and his brother.

2.8.10–12—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

2.9 This is a fundamental principle by which nations have been established upon the face of this hemisphere. There is no leeway. Those nations who refuse to be governed by the God of Heaven will perish, just as surely as the dew before the rays of the summer sun.

2.9.57—*ripened*—Men may judge of themselves, in part, just how ripened they have become in their iniquity by comparing themselves to the nations that have preceded them upon this land. It is clear that the Lord God is patient with His children, but when they refused to be governed by righteousness, it is but a short time before they are completely displaced.

2.10 The consummation of this decree will reach a milestone at the second coming of the Lord Jesus Christ which will usher in the Millennial reign of the Savior. Those that are unwilling to abide by his counsel during that thousand years, will spend their time in another place, waiting upon the day of the second resurrection. At the end of the Millennium, the earth will pass through a short season, after which the earth will receive the fullness of the Celestial glory. Those who will inherit the land at that day will be those who, through the atoning sacrifice of the Lord Jesus Christ, have been cleansed and sanctified. The exalted saints will dwell upon the earth forever more. Those who have not been so qualified will spend eternity elsewhere.

2.11 The key to the salvation of the Gentiles who will come upon this perpetual land of promise will be in their knowledge of and their willingness to abide by the covenants established between the Jaredites and the Lord. It is reasonable to assume that for the present, the only way that knowledge can be acquired is by a rather substantive reading and comprehension of the Book of Mormon.

2.11.2—*this*—That is to say, the record of the Jaredites and the record of the Nephites as compiled in the record known as the Book of Mormon.

8 And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

9 And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

10 For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

11 And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land

CR94-O 102
Ether 2:8–9
MD 851
DNTC 3:532
Ether 2:8–12
DS 3:26, 318,
320, 325
EM 1:319
EM 3:1021

Ether 2:9
DS 3:324
MF 318
EM 4:1598
CR87-O 6
Ether 2:9–12
EM 4:1495

Ether 2:10
EM 3:1160
CR87-O 7

Ether 2:11
DS 3:323
CR80-A 87
CR90-A 29
Ether 2:11–12
DS 3:321
EM 1:166

2.11.8—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

2.12 Qualifying for an inheritance in the land of promise comes about through a willingness to live by the word of the Lord God of Heaven. Such a willingness in any dispensation in the history of the earth would have included the teachings of the Son of God, his atoning sacrifice, and his personal and general power over the death of the body and the power of the resurrection. Revelation would follow regarding the nature and disposition of the Son of God, together with the commandment to become like unto him, through repentance and obedience. The saving and exalting ordinances of the Gospel would also be introduced among the faithful. Therefore, bondage to sin and degradation would find no place among them. They would not be enslaved by their unrestrained passions and the lusts of the natural man. So long as they observed to do all that the Lord commanded them, they would have nothing to fear from the marauding hords that would otherwise overrun them. Those who dwell upon the promised land in the present day are under the same dictum; no nation can expect to continue in prosperity, save they be willing to keep the covenants which the Father and the Son have prepared for them.

2.12.40–41—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

2.13 We are not told how long the journey from the Mesopotamia to the shores of the Atlantic ocean took, but it is clear that they were exhausted as a company when they finally arrived. The Mediterranean Sea is approximately 2220 mile in length. That distance, coupled with the journey from Babel and the building of the barges, undoubtedly took a long period of time, at least six months and perhaps more than a year. In some respects, the land of Moriancumer served the Jaredites in the same way that the land of Bountiful had served the family of Lehi. It is intriguing that the brother of Jared would personally lapse in his petitions to the God who had rescued him from confusion and death.

2.13.19—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

2.13.27–28—*great sea*—If our assumptions about the “sea in the wilderness” be correct, that is to say, that it refers to the Mediterranean Sea, then the great sea spoken of here would be what is today called the Atlantic Ocean.

2.13.32—*lands*—In the days of Peleg, the earth was divided, an event that established the earth’s continents as we understand them today (see *GE-C 10.25* and *DC-C 133.23–24*). If our assumptions up to this point have been correct, the lands spoken of here are those that are currently separated by the Atlantic ocean.

have hitherto done.

12 Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.

Ether 2:12
MD 160
MLM 94
EM 1:157
EM 3:1160
CR87-O 6
CR01-O 89

13 And now I proceed with my record; for behold, it came to pass that the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands. And as they came to the sea they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents, and dwelt in tents upon the seashore for the space of four years.

Ether 2:13
MD 463
EM 1:235

<p>2.13.52—<i>Moriancumer</i>—Whether on the western coast of the Iberian peninsula or on the western coast of northern Africa, this parcel of ground was named after the brother of Jared. Through modern revelation we know that his full name was Mahonri Moriancumer.</p>		
<p>2.14 The Lord God had first communicated directly with the brother of Jared after his company had descended from the tower of Babel into the valley of Nimrod (see 2.5). While it is true that the Lord continually guided the Jaredites during their sojourn to the land of Moriancumer, speaking with the Lord while in His presence does not appear to have been a common occurrence. The brother of Jared's great sin lay in his not seeking counsel and guidance once they had arrived at the land of Moriancumer.</p>	<p>14 And it came to pass *at the end of four years that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.</p>	<p>* p. 542 Ether 2:14 CR87-O 37 Ether 2:14–16 MD 464</p>
<p>2.14.10–11—<i>four years</i>—It is clear from the context of the narrative that the four years spoken of were those expended while camped on the shore of the great sea, rather than the entire time since they had left the tower of Babel.</p> <p>2.14.19–21—<i>brother of Jared</i>—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.</p>		
<p>2.15 We do not know the extent to which that the Jaredites had violated the commandments of God. Moroni is quite specific about the failure of the brother of Jared to offer prayers unto the Lord God, but it is likely that their transgressions involved other venues as well, if the experience of Lehi and his company are any indication. It seems likely that the land of Moriancumer was a delightful place, fruitful and comfortable. If not so, the Jaredites probably would have been more anxious to be about their journey to the promised land. Without consulting the Lord, they may have assumed that they had already reached the land of promise.</p>	<p>15 And the brother of Jared repented of the evil which he had done, and did call upon the name of the Lord for his brethren who were with him. And the Lord said unto him: I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord. And these are my thoughts upon the land which I shall give you for your inheritance; for it shall be a land choice above all other lands.</p>	<p>Ether 2:15 MD 631 MF 349, 357 EM 1:235 CR92-A 95</p>
<p>2.15.3–5—<i>brother of Jared</i>—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.</p>		
<p>2.16 As we have suggested before, the barges were probably fashioned like unto the original ark that Noah and his sons had built to preserve life against the great flood that had destroyed the world. They differed in size, certainly, but the plan was probably the same. We are not told what happened to the barges the Jaredites had built in order to cross the other waters that had been in their path. After four years they may have fallen into ruin and were no longer seaworthy. The new barges would be forced to withstand heavier weather for a longer period of time as the Jaredites crossed the great sea.</p>	<p>16 And the Lord said: Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the</p>	<p>Ether 2:16 EM 2:718 Ether 2:16–25 EM 1:235</p>
<p>2.16.27–29—<i>brother of Jared</i>—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade</p>		

us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

2.16.73—*fowl*—We are hard-pressed to determine exactly what is meant here, but it seems to indicate that the barges did not draft much water, but initially rode quite high. How they rode once they were fully laden is likewise difficult to say.

2.17 The account given by Moroni does not constitute an architectural rendering; it is simply a description of its functional ability. If the joints between the timbers were such that no water could pass out, it is clear that the seams would not leak from the outside as well. This was true of the bottom, the sides, and the top. The record says nothing of a keel, and the fact that they are described as “barges” would imply that the tops and the bottoms were more flat than not. These are not crafts meant to be sailed.

2.17.48—*peaked*—Although many have speculated about the nature of these “peaks”, we should probably conclude that the barges had a pointed bow and stern, rather than flat box ends. Since the barges could survive whether right-side up or not, it seems unlikely that the barges had raised decks of any kind.

2.17.69—*tree*—We have no idea as to the type of wood that was used to build the barges. Therefore, we are at a loss to determine precisely how long each of the barges were, or how wide. The eight barges were constructed to accommodate the brother of Jared and his family, Jared and his family, and the friends of the two brothers, which were twenty-two in number. Therefore, the first generation of the Jaredites was at least twenty-six in number, and might have been more. With eight barges, the average adult human population of each barge would have been between three and four persons. We do not know how many children were born prior to their departure from the tower of Babel, nor do we know specifically how many of the second generation were born during the ensuing five or six years, prior to landing in the promised land. The barges must have been large enough for them as well. Included in the lading would have been all of the various animals that they had brought with them from the valley of Nimrod. In addition would have been all of their supplies, their food and tools by which they would sustain themselves in the promised land. The original ark of Noah had been at least 450 feet in length, 75 feet in width, and 45 feet in height. If, for the sake of argument, we assume that a suitable tree used in the construction of one of the Jaredite barges was 75 feet high, the relative dimensions of the barges remaining approximately the same as those of Noah’s ark, the barges may have been as small as 75 feet long, 12.5 feet wide, and 7.5 feet in height. These would have been close quarters indeed; about 930 square feet of living space in each barge.

2.17.72—*door*—Access to the barges was accomplished by a door of some kind, but we are not privy as to where the door was located. Since the top and the bottom seem to be relatively reversible, however, we might conclude that the door was located somewhere along the side of the vessels.

2.18 Every prophet carries out the given assignments and then appeals to the

water, even like unto the lightness of a fowl upon the water.

17 And they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish.

Ether 2:17,20
EM 2:718

18 And it came to pass that the

Lord for further light and knowledge. We may not know exactly how the brother of Jared perceived the developing problems with the barges, but it is clear that he could not bring himself to approach the Lord until he had accomplished all that he had been given to do first.

2.18.8–10—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

2.19 There were three major obstacles associated with convincing the Jaredites to enter into the barges and leave the comfort of the land of Moriancumer. First was the darkness within the barges themselves. How could anyone attend to any of their daily tasks within the barges if they could not see what they were about? Secondly, the darkness would be compounded by the eventual stale air that would prevail within the barges, particularly once the various animals were ensconced. Thirdly, the vessels did not seem to have any steering mechanism. The first problem would be solved with the sixteen stones. The second would be eliminated with the construction of the two air vents in the top and the bottom of each barge. The third problem would be taken care of directly by the Lord in causing the weather patterns to favor their drift toward the promised land. A sailing ship can cross the Atlantic in about a month; even a modern rowboat may cross the same distance in less than six months. The barges took almost a year (see 6.11).

2.20 We are not told as to why the air ports had not been included in the original plans. Clearly, similar problems would have existed on Noah’s ark and were probably resolved in a similar way. We are not told as to how large these ports were, but they were undoubtedly fashioned in the same way as the door had been in order to maintain the integrity of the hull and its water tightness. The air ports in the top and the bottom of the barge anticipated the possibility of the barge being flipped over by the sea during their journey. We are not told whether or not that ever happened.

2.20.7–9—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

2.21 We may suppose that the addition of the two air ports did much to calm any fears that the members of the company might have had.

2.21.8–10—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people

brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me.

19 And behold, O Lord, in them there is no light; whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish.

20 And the Lord said unto the brother of Jared: Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood.

21 And it came to pass that the brother of Jared did so, according as the Lord had commanded.

turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

2.22 Given that which will shortly transpire, it is clear that the brother of Jared already has a solution in mind, but one that would involve the cooperation of the Lord God of Heaven. We may assume as well that the brother of Jared’s solution to the darkness of the barges did not come out of the blue, but that the problem had occurred before, perhaps in the ark that preserved life during the great flood. The brother of Jared may have hesitated in his request inasmuch as he had been negligent in his duties as the prophet of God whereas Noah had not.

2.23 If the truth be known, Noah’s ark did not have windows either, even though the most popular translations of our day employ the word. That the ark had air ports must have been the case. That the voyagers had some form of internal lighting is also certain. We may only speculate as to the nature of both, but the account of the Jaredites perhaps is as informative as any other source available to us. Noah’s ark had been sealed with pitch, a highly flammable material. It would seem unlikely that Noah and his family used fire for any purpose during their journey upon the waters. The close quarters, the scarcity of air, and the danger of an open flame precluded any possibility for having fire within the barges.

2.23.7–9—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

2.24 While not exactly submarines, the barges would find themselves beneath the surface of the ocean during the voyage to the promised land. No doubt there would be inordinate jostlings transpiring frequently, making fire an extremely dangerous proposition. Even the fires used to cook food in sailing ships in near-modern times were proscribed during times of high seas. The Jaredites were to know that the Lord God was not going to bring them onto the waters of the deep simply to destroy them. The weather might be extreme, the tribulations of traveling on the ocean distressing, but eventually they would arrive in the promised land. The experience of calling upon the Lord frequently for a year in order to be preserved in the midst of their adventures would do much to purify their thinking and their unity.

2.25 The Lord is not being coy here. He is simply suggesting to the brother of Jared that He has anticipated all of the problems associated with the voyage and is willing to entertain anything that His servant might suggest in order to solve the problem of the internal lighting of the barges. The Lord understood the reason behind the brother of Jared’s hesitancy and is given him to understand that he is at liberty to make the request.

22 And he cried again unto the Lord saying: O Lord, behold I have done even as thou hast commanded me; and I have pre*pared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness?

23 And the Lord said unto the brother of Jared: What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire.

24 For behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth.

25 And behold, I prepare you against these things; for ye cannot cross this great deep save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?

Ether 2:22
CR85-O 24
Ether 2:22–28
AGQ 1:159
* p. 543
Ether 2:23
CR85-O 24

{Chapter I; continued}
(Chapter 3)

{¶—1830}

3.1 The most astonishing aspect of this episode is the undisclosed source of the brother of Jared's knowledge regarding the fashioning of the stones. What event in his experience gave him the idea? We have suggested that much of the Jaredite technology demonstrated up to this point probably harkened back to the sciences of Noah. He, too, faced similar problems in providing for those who would survive with him in the ark. Noah could no more have a conventional window in his ark than Jared could in his barges. A window is a source of light, the meaning of the word used in Genesis that modern translators have rendered as "window". It seems reasonable to assume that the brother of Jared was privy as to how the ark was lighted during its year-long voyage and went about attempting to duplicate that which his great ancestor had accomplished

3.1.8–10—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

3.1.22—*eight*—As we observed above (see 2.17.69), the eight barges would have accommodated three to four of the 26 adults. In addition would have been space for the children of the families, their animals, and provisions for at least a year for all within.

3.1.19—*Shelem*—The Jaredites were the denominators of the mountain. Thus, Shelem is a modern representation of their word, which would have been in the language of Adam. It is, of course, bootless to state with any certainty the identity and location of mount Shelem. If our assumptions regarding the Jaredite journey have been moderately accurate, with the land of Moriancumer being located on either the west coast north Africa or the west coast of the Iberian peninsula, then we might speculate a little about possible site for Shelem. Jebel Toubkal is the highest peak in the Atlas Mountains of Morocco, at 13,671 feet above sea level. The highest mountains of the Iberian peninsula are located in Andalucia, the southern-most region of Spain. The great peaks of El Mulhacen and El Veleta, each in excess of 11,000 feet, are located nearer to the Mediterranean Sea than to the Atlantic ocean. Were one pressed to chose between the two sites, logic would suggest that Shelem was most likely the Moroccan peak rather than the Spanish one.

3.1.15–17—*sixteen small stones*—One of the great burning questions that prevails, even after nearly four thousand years, is what ultimately happened to these wonderful stones prepared by the brother of Jared.

3.2 The rebuke that the brother of Jared had received from the Lord God after the four years of spiritual indolence in the land of Moriancumer had stung the prophet deeply (see 2.14–15). There is no question that the brother of Jared had repented of that which he had done amiss, but he was particularly humbled by the experience and did not wish to impose upon the God whom he had once offended.

1 AND it came to pass that the brother of Jared, (now the number of the vessels which had been prepared was eight) went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did molten out of a rock sixteen small stones; and they were white and clear, even as transparent glass; and he did carry them in his hands upon the top of the mount, and cried again unto the Lord, saying:

Ether 3
AF 38, 117, 226,
269, 386
AGQ 1:8
MD 391, 752,
791
DS 2:304
MM 1:409
EM 1:157, 190
EM 2:748
Ether 3:1
AGQ 3:71
FPM 72
EM 2:719
Ether 3:1–5
EM 1:235
Ether 3:1–18
PM 600
Ether 3:1–28
DS 2:233
MLM 274
CR86-A 67

2 O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we

3.3 The entire terrain between Babel and the land of Moriancumer, and indeed the land of Moriancumer, qualified as a wilderness, inasmuch as it had not been tamed by human hand since the days of Adam and Eve. The brother of Jared had faith in the mercy of God; he anticipated that the Lord would hearken to his voice, but he was not presumptuous. The Lord had given the brother of Jared leave to make recommendations as to how the lighting problem might be resolved (see 2.23–25), but the prophet wondered whether the God of his fathers would accede to this rather miraculous request.

3.4 Again, we are in a quandary as to how the brother of Jared settled upon this particular solution. Molting out the stones from the rocks of mount Shelem was one thing, but his request that the Lord touch each one to produce the desired effect is quite another. Rabbinical tradition asserts that Noah found a luminous stone in the river Pison prior to the flood by which the ark was lighted. Was this stone also inspired by the finger of the Lord?

3.5 The primary reason that the brother of Jared and his company knew that the Lord was capable and willing to infuse these clear stones with light is because they clearly had accounts in their own history of such miracles having happened before.

3.6 This incident has been interpreted in a variety of ways, not all of which are consistent with the principles of the Gospel of Jesus Christ as established in the various dispensations of this world's history. The first order of business in coming to a correct understanding of the event is to comprehend the status of the parties involved. The brother of Jared was a mortal being who had come into the presence of the Lord God. It seems reasonable to assume that he was transfigured in some way that he might be able to withstand the presence of a divine being. Being transfigured generally implies that the individual is particularly sensitive to the power and influence of the Holy Ghost. The Holy Ghost is primarily a revelator, bestowing upon those who he influences with the spirit of truth by which they may know of the realities of the past, present, and future with equal facility. It was in this enlightened state that the brother of Jared witnessed the touching of the sixteen stones. The being who addressed the brother of Jared in this instance was the premortal spirit of the Lord Jesus Christ, he who was known as Jehovah prior to his birth in the city of Nazareth. Inasmuch as Jesus had not yet taken upon himself a tabernacle of clay, and would not do so for many centuries yet in the future, the literal touching

are unworthy before thee; because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires.

3 Behold, O Lord, thou hast smitten us because of our iniquity, and hast driven us forth, and for these many years we have been in the wilderness; nevertheless, thou hast been merciful unto us. O Lord, look upon me in pity, and turn away thine anger from this thy people, and suffer not that they shall go forth across this raging deep in darkness; but behold these things which I have molten out of the rock.

4 And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man; therefore touch these stones, O Lord, with thy finger, and prepare them that *they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.

5 Behold, O Lord, thou canst do this. We know that thou art able to show forth great power, which looks small unto the understanding of men.

6 And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones one by one with his finger. And the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

Ether 3:3
MD 190

Ether 3:4
MD 544
Ether 3:4,12
EM 1:157

* p. 544

Ether 3:6
FPM 73
EM 1:157, 235
EM 2:719
Ether 3:6–16
AGQ 2:123
MD 201
DS 1:18, 145,
162
EM 4:1668
Ether 3:6–26
PM 145

of the sixteen stones was executed by the finger of the Lord's spirit body. The brother of Jared saw a finger of flesh and blood, however, and this disconcerted him somewhat. No doubt the brother of Jared understood something of the history of the world, the creation of the earth, the fall of man by which death began to work upon the lost and fallen nature of mankind, and the promise of the resurrection by which physical death might be overcome. He was no doubt privy to the fact that the Son of God would one day take upon himself a body of flesh and bone, by the means of which the atoning sacrifice might be accomplished, through which the children of men might be redeemed from hell, receiving a complete remission of their sins. The brother of Jared would have been taught that the coming of the Lord in the flesh would transpire in the Meridian of Time. To his knowledge, that time had not yet come. Seeing the finger of the Lord as being of flesh and blood, however, unnerved the prophet; he did not know what to think. What is apparent is that the brother of Jared not only penetrated the spiritual world sufficiently to have a full view of the premortal Christ, he also penetrated the veil of time, by which he was able to see the finger of the Lord as it would be in the Meridian of Time when Jesus would labor in his ministry among the children of men in the flesh.

3.6.9–11—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to choose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

3.6.35—*veil*—There is a veil that separates those possessing mortal bodies from the realm of the spirit. In addition, that veil generally precludes our being able to visualize anything of a higher order of existence. Those dwelling in a Testial state, therefore, would usually be inhibited from witnessing things of a Terrestrial or a Celestial nature. The veil also affects us temporally, in that we perceive time in a lineal fashion, from one moment to the next. The past, present, and future being distinct and not viewed as a unified whole. The realities of both time and space were revealed to the brother of Jared.

3.7 Jesus knew why the brother of Jared had fallen to the earth, but he wished to have the prophet gather his thoughts and shake off the fear that gripped him by explaining his actions.

3.7.7–9—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to choose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

3.8 The brother of Jared was not aware of exactly what it was that he had seen. The vision was plain enough, but the interpretation thereof was momentarily beyond him. It is clear that he did not know that he was seeing the future state of the Son of God.

7 And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him: Arise, why hast thou fallen?

Ether 3:7
CR85-O 24

8 And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

Ether 3:8
CR85-O 24
Ether 3:8–16
AF 83

3.9 Adam, Seth, Enoch, Noah and many others of the servants of God had spoken with the Lord God face to face, as mortal to premortal spirit, but none of them had ever seen the mortal body of the Savior in prophetic vision. The brother of Jared was the first. As to how the brother of Jared's faith produced the unexpected vision we are not privy; that it was a product of his understanding, experience, and confidence in the word of the Lord is certain. The Lord's question regarding the extent of the brother of Jared's experience is clearly an invitation on the part of the Savior.

3.10 Whatever consternation that the brother of Jared had felt during this open vision of the Lord's mortal finger was quickly dissipating.

3.11 In fact, this is one of the principle markers of the covenants that the Father and the Son have extended to the children of men. A true disciple accepts all that his Master teaches to him.

3.12 The brother of Jared had long since established the veracity of the God of Heaven. He knew as well that the experience through which he had just passed was true, even though he could not logically explain what exactly had transpired. He was humble and anxious to learn whatever the Lord was willing to teach him.

3.13 In this particular instance, the Lord showed the brother of Jared the present truth, the reality of his existence as a premortal spirit at that very moment. Any ambiguity created by the prophetic vision was thereby swept away. No longer did the prophet see the finger of the Lord as being of flesh and blood, but as a glorified spirit.

3.14 The Lord Jesus Christ is the Lamb slain before the foundation of the world, by whom the resurrection from the death and the redemption of the children of men from the consequences of personal sin would be made possible. He is the Firstborn spirit child of the Father in eternity and the Only begotten of the Father in the flesh. The Light of Christ is given unto each mortal that is born into the earth that he or she might be reminded of that greater light which emanated from the Father in the premortal existence and chose to follow its guidance unto salvation and exaltation. Through the atoning sacrifice, Jesus became the Father of all those who would be heirs of the Celestial Kingdom of God. Through the principles and ordinances of the Gospel of Christ, the children of men become the begotten sons and daughters of the Son of God.

3.14.21–22—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

3.15 Fallen mankind has never been able to bear the presence of either the Father or the Son in their glory. A resurrected being may clothe his Celestial glory by means of his physical tabernacle, but the spirit of a just man made perfect or a premortal spirit child of the Father can only appear in glory. Therefore, Adam, Enoch and others who had spoken with the Lord God did not do so as natural men, but rather as transfigured men, their bodies having been transformed momentarily for the experience. Even these great prophets and patriarchs who had communicated directly with the God of Heaven face

9 And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

10 And he answered: Nay; Lord, show thyself unto me.

11 And the Lord said unto him: Believest thou the words which I shall speak?

12 And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

13 And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

14 Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.

15 And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

Ether 3:9
FPM 73
CR85-O 24
Ether 3:9–10
CR85-O 24
Ether 3:9–12
AGQ 2:125
Ether 3:9–13
EM 1:235
Ether 3:9–16
EM 3:1406

Ether 3:11–16
JC 13

Ether 3:12
MD 441
CR85-O 24
CR87-O 102

Ether 3:13
EM 1:235
Ether 3:13–14
MA 40
AF 82
MD 623
DNTC 2:245
DNTC 3:474
DS 2:11
PM 370
Ether 3:13–16
FPM 73
CR87-O 37
Ether 3:13,16–18
EM 2:719
Ether 3:14
MA 186
AF 83, 197, 465
MD 446
GD 17
PM 7, 210, 236
MM 3:146
EM 1:83
EM 2:464, 719,
731, 739, 749
EM 4:1671
CR82-A 103
CR85-A 104
CR90-O 98
CR94-A 100
CR94-O 31, 116
CR95-A 45
CR99-O 90
CR02-A 91

to face had never seen any of the Savior's mortal aspects as had the brother of Jared. Jesus revealed to the brother of Jared that all of the spirit children of God had the same general appearance as the Father and the Son, implying that the children of men were likewise subject to salvation and exaltation just as Jesus surely was. The Father, the Son, and all of humanity are of the same kind, the same race, from eternity to eternity.

3.16 Jesus makes it clear to the brother of Jared that the prophet is looking upon the spirit of the Savior, as it really was at that time. All of the features and form that his spirit possessed would be expressed in the flesh once he had been born and grown to maturity. Having seen the one was as substantive an experience as seeing the other.

3.17 When the Savior appeared to the Nephites at the temple in the city of Bountiful, he was newly resurrected from the tomb. What is implied is that whether one were to see the Lord Jesus Christ as a premortal spirit, as a mortal clothed in a tabernacle of clay, or as a glorified being filled with the light of eternity, he would not be mistaken for any other than the Son of God. We must assume that for the most part, the same may be said for all of the sons and daughters of God who will have lived here upon the earth. We are all obviously the posterity of the same Being.

3.17.5—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

3.17.27—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, "Jesus" means "Savior".

3.17.55—*Nephites*—In reference to Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.18 We may safely assume that the interviews between the Lord and the brother of Jared were extensive, even though Moroni confined himself primarily to the narrative surrounding the touching of the sixteen stones. The ministry of the Savior to the Nephites consumed several days. As we might expect, the Lord revealed in some detail the whole history of the earth from the creation, through the whole of the temporal existence of the earth, until the latter days when the earth would be exalted and assume its rightful place as the habitation of the righteous forevermore (see 3.25).

3.18.12—*Nephites*—In reference to Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.19 Again, we know that the faith of the brother of Jared had been accented by his previous experience and learning. He had been the recipient of correct principles handed down from Adam, through Noah to his own family. We are not privy as to how that burgeoning faith leaped across the centuries to reveal the future mortal appearance of the Savior. He knew that the Lord Jesus Christ would eventually take upon himself a body of flesh and blood because he believed all that had been taught regarding the coming Messiah and his purpose in mortality. Once he had experienced the open vision of the Lord's future body, however, there was no man who could persuade the brother of Jared that the eventuality of the resurrection and the atoning sacrifice were not going to take place. The future had become the present and Mahonri Moriancumer was a personal witness of that truth.

16 Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

{*¶*—1830}

17 And now, as I, Moroni, said I could not make a full account *of these things which are written therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites.

18 And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him.

19 And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting.

Ether 3:14–16
PM 61
CR83-A 86
Ether 3:14–17
MD 750
Ether 3:14–20
MD 465
Ether 3:15
AF 49
DS 1:37
EM 4:1666
CR90-O 94
Ether 3:15–16
AGQ 2:125
EM 3:1404
CR98-O 113
* p. 545
Ether 3:15–17
DNTC 3:399
EM 2:731
Ether 3:16
MD 589
DNTC 1:852
DNTC 3:25,
225
GD 17
PM 7, 47
MM 4:280
EM 3:1406
CR85-O 24
Ether 3:16–17
PM 469
CR95-O 108
Ether 3:17
PM 48
Ether 3:17–20
DS 1:4
Ether 3:18
MA 186
Ether 3:19
CR91-A 119
Ether 3:19–20
MD 427
DNTC 1:216,
738
DNTC 3:228
PM 581
MM 4:81, 297
Ether 3:19–26
MD 267, 645
PM 299

3.19.25—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

3.20 Once the brother of Jared was perfectly aware of the reality of the future birth and ministry of the Lord Jesus Christ, there was nothing that could hinder him in his expectation that the Savior was, as yet, a being of spirit. Therefore, the brother of Jared saw Jesus as he really was, at that very moment on mount Shelem.

3.20.20—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

3.21 A lost and fallen world could not and probably would not comprehend the truthfulness of all that the brother of Jared could have taught them. His understanding transcended the limited capacities of the natural man. The Lord reserved unto himself the right to bestow upon his own servants the same blessings in his own due time according to his wisdom. No doubt Ether was somewhat judicious in his compilation of his final accounting of the Jaredite people, refraining from revealing that which the Lord had proscribed. Once Mosiah translated the plates of Ether, plates that had been a redaction, in part, of the record of the brother of Jared, he observed to do the same, limiting access to that knowledge which was to be kept sealed until after the mortal ministry of the Lord Jesus Christ. Moroni, writing after the mortal ministry of the Messiah, was not under any obligation to preserve the divine communication as had been done in ages past.

3.21.12—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

3.22 The nature of the language of the Jaredites was sufficient to prohibit the translation of the record by the men of the world. Only they had survived the confounding of the tongues at the tower of Babel. In addition, even those who might be equipped to deal with the record would be frustrated in their desires. Lucifer, it can be supposed, was certainly in a position to understand and translate the record if all else failed, but the record was sealed by the power and authority of the eternal priesthood of God.

3.22.4—*ye*—“Ye” in the English language is a plural, but we are not specifically told who else was included with the brother of Jared, but it is clear that the instructions were for more than one individual. Perhaps we can point to Ether, Mosiah, and Moroni as being part of the cadre of individuals who were to be guided by the instructions. The brother of Jared certainly knew that his account would survive him; he perhaps saw in vision all that would transpire with his record.

3.22.6—*come*—Moroni does not recount the deaths of Jared and his brother, although there is business conducted between them and their people shortly before it was assumed that they would die (see 6.21). We, therefore, do not know whether the brother of Jared was translated or whether he suffered death in the flesh. Either eventuality may be drawn from the Savior’s reference to the brother of Jared’s departure from the world of men.

3.22.11—*write*—It seems clear that the brother of Jared wrote of his

20 Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him.

{*9*—1830}

21 And it came to pass that the Lord said unto the brother of Jared: Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world, until the time cometh that I shall glorify my name in the flesh; wherefore, ye shall treasure up the things which ye have seen and heard, and show it to no man.

Ether 3:21
PM 92
Ether 3:21–28
AGQ 1:161
MD 818
DS 3:202, 224
EM 1:18

22 And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read.

Ether 3:22–24
DS 3:223, 226
Ether 3:22–28
MD 818

experiences almost immediately after descending from mount Shelem, but he sealed them up just prior to coming into the presence of the Lord, whether through death or translation (see 4.1).

3.23 We know nothing of these two particular stones, save they were probably in addition to the sixteen that the brother of Jared already had in his possession. It seems clear that the properties of these two stones were similar to other sets of stones which have been called Urim and Thummim. In fact, these very stones would be referred to as Urim and Thummim at the beginning of the Dispensation of the Fullness of Time, Oliver Cowdery being promised that he would see those stones for himself. How these Jaredite stones came to be in the possession of the Nephites and ultimately placed into the archives with the records, we do not know. We cannot speak with absolute certainty that the stones used to translate the Book of Mormon were exact same pair given to the brother of Jared. In fact, it seems rather doubtful that they were. Before the people of Zarahemla became aware of the plates of Ether, before they were translated, King Mosiah was already in possession of a Urim and Thummim (see *MS-C 8.12–19*). The pair that King Mosiah used in translating the record of Ether were already set in the rims of a bow, apparently in the same fashion as the ones used by Joseph Smith during the translation of the Book of Mormon (see *MS-C 28.11–17*). It is possible that the Jaredite pair had been discovered long before the record of Ether was discovered by the people of Limhi, but there is no account of that happening in the narrative of the Book of Mormon as we presently have it. The two stones were sealed up with the record that the brother of Jared had written. Whether these were ever in the possession of the prophet Ether many centuries later, we do not know.

3.24 It is clear that there will come a time when the saints of the Most High will not only have access to the fullness of the record of Ether, they will also have access to the complete account of the brother of Jared of which Ether apparently made a synopsis. The Urim and Thummim which were given to the brother of Jared on mount Shelem will be the instruments by which that sacred record will come to light.

3.25 The servants of God who have learned obedience to the principles of truth and salvation are ultimately brought to this point, where they are instructed in the history and destiny of the earth. Adam, Enoch, Noah, Abraham, Moses, and millions upon millions of the saints of God have experienced this glorious revelation to one degree or another.

3.25.13–15—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

2.26 Moroni does not include all of the events that took place in the life of the brother of Jared, but it is certain that the prophet had been told on multiple occasions that his faith had been the means by which the heavens had been opened to him. There is a culmination recounted here. It seems unlikely that there would not have been additional opportunities after this recorded one that would have increased the brother of Jared’s comprehension of eternity.

23 And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write.

24 For behold, the language which ye shall write I have founded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

25 And when the Lord had said these words, he showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth.

26 For he had said unto him in times before, that if he would believe in him that he could show unto him all things—it should be shown unto him; therefore the Lord could not withhold anything

Ether 3:23
EM 2:719
Ether 3:23–28
AF 267

Ether 3:24
EM 1:235
Ether 3:24–28
EM 1:18
Ether 3:24,27
CR89-O 106

Ether 3:25
MD 427, 465
EM 1:235
Ether 3:25–26
EM 4:1490
Ether 3:25–27
EM 3:1282

Ether 3:26
DNTEC 1:216

2.27 Some of these things were revealed to the prophet Ether, then to Mosiah and Moroni. In this dispensation we have a truncated account of the brother of Jared’s experiences, but we can expect far more when the Lord declares that the hour has come.

2.28 The two stones were to be sealed up with the record of the brother of Jared (see 3.23). We may speculate as to whether the stones and the record were ever separated, but we are not in possession of enough information to speak declaratively on the matter. If, as we have speculated before, the place in which the Nephite records were finally ensconced, the hill Cumorah or the hill Ramah, was a archival room built by the Jaredites sometime before the final battle between Coriantumr and Shiz, then most of the seeming unresolved questions are summarily answered. Would not there be a grand possibility that the records of the Jaredites were also placed in that depository? Would not Mormon’s contribution of the Nephite plates and other artifacts simply been a concatenation of the historical records of the two civilizations? Would not the records of the brother of Jared be there, together with the two stones that pertained to his record? Would not there be in the same location, the Urim and Thummin that had been used by King Mosiah to translated the book of Ether? Would it have not been possible for Oliver Cowdery and Joseph Smith to look upon the artifacts of both cultures with a single visit to the hill Cumorah?

4.1 While it may be true that Mosiah made a complete translation of the plates of Ether, it is also true that he did not deliver unto his people a complete account of all that Ether had preserved of the Jaredite history. We are not privy to the synopsis that he did publish for the information of the people of Zarahemla, except that it was sufficient to satisfy their curiosity regarding the ruins of the land of Desolation and the people who built them (see *MS-C 28.11–19*). It is clear that nothing of the interview between the brother of Jared and the Savior ever came to the general knowledge of the Nephites.

4.1.6–8—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

4.1.58—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.

4.1.71—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascen-

from him, for he knew that the Lord could show him all things.

27 And the Lord said unto him: Write these things and seal them up; and I will show them in mine own due time unto the children of men.

{~~9~~—1830}

28 And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord should show them unto the children of men.

**{Chapter I; continued}
(Chapter 4)**

1 AND the Lord commanded the brother of *Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should show himself unto his people.

Ether 3:27–28
DS 3:223

* p. 546
Ether 4
AF 269
MD 327, 391
DS 2:304
MM 1:409
EM 1:157, 190
EM 2:749
Ether 4:1
AGQ 1:161
DS 3:224
Ether 4:1–2
EM 1:235
Ether 4:1–7
MD 453, 454,
818
MM 2:238
EM 2:845, 956
Ether 4:1–8
DS 2:233
Ether 4:1–12
EM 3:1282
Ether 4:1–19
MM 4:368

dancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

4.2 There is nothing in Nephi's account of the visit of the Lord Jesus Christ to the Nephites gathered at the temple in the city of Bountiful that contains these specific instructions regarding the plates of Ether and the translation made by King Mosiah. The commandment, however, may have originally been given to Mormon as he was compiling his own history of the Nephite people (see *MS-C 28.19*), a commandment that his son Moroni completed for him. Having speculated thus far, however, we should hasten to add that there was nothing about the era and the people following the visit of the Savior that would have prohibited the saints from having access to the record of the Jaredites; in fact, there is much to suggest that they probably ought to have had it.

4.2.3—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

4.3 The implication of Moroni's wording here is that the Nephites, after the visit of the Lord Jesus Christ to them, had relatively easy access to the history of the Jaredites and the teachings of the brother of Jared. Once the Nephites fell into apostasy and Moroni was left as the sole living disciple of the Son of God, the record of Ether and its translation were once again sealed up until a righteous people were prepared to receive them.

4.3.5—*they*—That is to say, the believing Nephites who dwelt together in peace and harmony for more than two hundred years and then ultimately fell into oblivion at the last battle fought at the hill Cumorah

4.3.19—*Lamanites*—In reference to Laman, the eldest son of Lehi who

2 And after Christ truly had showed himself unto his people he commanded that they should be made manifest.

Ether 4:2–7
AGQ 1:162
DS 3:224

3 And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.

sought to destroy anyone who might be entitled to administer in any way to him or to his family. He was a man filled with an inordinate amount of pride.

4.3.27—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

4.4 There is no question that the brother of Jared was the most favored prophet of his people; no Jaredite was ever as privy to the mind and will of God the Father and His Son Jesus Christ than Mahonri Moriancumer. To the knowledge of Moroni, there had never been a man more openly conversant with the Savior as was the brother of Jared. It is difficult to say whether he would have included his great ancestors, Lehi and his son Nephi, as being men less illuminated than was the brother of Jared, but certainly in terms of the grandeur of the revelations, the expansiveness of the vision of the eternities, there would be few who would approach the degree to which the brother of Jared was privileged to know of his God. What we state with certainty is that after having read all that his own father had written, together with those things which had been preserved upon the Small Plates of Nephi, Moroni was particularly stunned by the insight that the brother of Jared had received from Jesus many hundreds of years before he and his father had been born, many hundreds of years before the birth of the Savior, and many hundreds of years before father Lehi and his family had left the city of Jerusalem on their journey to the promised land.

4.4.13–15—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

4.5 Whatever may have been Mormon’s final instructions to his son regarding the record of Ether, Moroni had received a direct commandment from the Lord God of Israel to make certain that the account of Ether be incorporated into his father’s book.

4.5.44—*interpreters*—We know that King Mosiah had access to a set of

4 Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

5 Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded

Ether 4:4
MD 465
Ether 4:4–5
EM 1:197
Ether 4:4–7
MLM 114
Ether 4:4–8
DS 3:202
Ether 4:4–12
DS 1:283

Ether 4:5–7
EM 2:805

interpreters before the record of Ether was discovered by the people of Limhi. We do not know from whence Mosiah's Urim and Thummim came from. It may have been discovered separately by the people of Zarahemla or by the Nephites in their many travels upon the face of the land, but their discovery has not been recounted in any of the records currently available to us. We have suggested before that there may have been two sets of interpreters upon the face of this land; that which Mosiah possessed and the other which had been sealed up by the brother of Jared with his final record. It is reasonable to assume that both sets, if there were two sets, were hidden up in the depository established as the resting place for the archives of the Jaredites and the Nephites. One of the sets would be used by Moroni and placed in the stone box with the plates of Mormon to be used as the means of translation in the latter days. It is safe to say that both Joseph Smith and Oliver Cowdery looked upon the interpreters, no matter how many there were.

4.6 Here begins a long address of the Lord Jesus Christ that Moroni was commanded to include in his account of the Jaredite peoples. This continues until the end of the chapter. A small portion of the teachings of the brother of Jared were included upon the plates devised by the prophet Ether at the time when the Jaredite nation came to an end. A small portion of that written account was transcribed by Moroni onto his father's collection of plates. This double summary is what has been sent forth into the world bound in the present edition of the Book of Mormon. There will come a time when the complete record of Ether will be made available to the saints. Likewise there will be a time in which the complete account of all that the brother of Jared saw and taught will come forth for the benefit of mankind. It seems likely that the appointed time will be during the Millennium.

4.6.14—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

4.7 The Lord continues his remarks through Moroni. The sanctified Gentiles will be those who, in the midst of the corruptions of the world, have put off the natural man and have become as little children, filled with the light and truth of God the eternal Father. Their faith will bring them into the presence of the Son, who will reign upon the earth for a thousand years. Unto the faithful, the Son will reveal the mysteries of heaven and the mysteries of the earth, from one end of time to the other, and from eternity to eternity. In that day, the innate goodness and spiritual clarity that were exhibited by the brother of Jared will not be unique among the living.

4.7.18—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

6 For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

7 And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.

Ether 4:6
AGQ 1:162
DS 3:225
Ether 4:6–7
AGQ 1:203
AGQ 2:73, 204
AGQ 3:75
DS 1:111
DS 2:305
PM 92
Ether 4:6–8
AGQ 4:140
PM 281

Ether 4:7
AF 309, 465
MD 130, 465,
676
DNTEC 1:468
DS 1:4, 30
PM 57
EM 3:1282
EM 4:1671
CR86-O 70
Ether 4:7–12
DNTEC 1:291
PM 372

4.7.53—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

4.7.60—*Father*—The Lord Jesus Christ is the Son of God. Into his hands, however, has the Father bestowed certain rights and privileges which entitle him to receive the appellation of “Father”. Jesus was charged with the organization of this earth and the responsibility to place all forms of plant and animal life upon it. In this sense he is the “Father” or the “Creator” of the heavens and the earth. Jesus also received the power to overcome the fall of Adam and the consequences thereof. Because he has become for each of us the means by which we will each come forth from the tomb, he is the “Father” of all immortals, the instrument of the resurrection from the dead. Through the power of the priesthood and the manifestation of his perfect love, Jesus became the author of our eternal salvation through his atoning sacrifice, and all those who would have eternal life must do so as his true disciples, his sons and his daughters. There is no other way to become an Heir of God.

4.8 The Lord continues his remarks through Moroni. Those who, through sin and neglect, cannot receive the full weight and measure of the Holy Ghost into their lives, will remain in ignorance, unedified and unmagnified. To them no such vision of eternity will come. They will find themselves outside of the Kingdom of God on the earth and outside the pale of salvation and exaltation in the Celestial Kingdom. This because they have chosen death over life; the things of this lost and fallen world over that which endures forever.

4.8.36–37—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

4.9 The Lord continues his remarks through Moroni. The dust of the earth knows from whence comes the power of its organization. The elements are obedient because they recognize the voice of their “Father” and obey without question. The winds blow and the rains fall at the behest of Him who is their author and organizer. Nothing could be simpler in the economy of heaven and earth. There is nothing to be gained by the raising of one’s hackles against Him whose right it is to reign; only a fool, filled with poison of his own pride, would oppose the will of the Father and the Son.

4.9.34—*fire*—Just as all life on this planet, save for the faithful and obedient, passed away by water. The unprepared will not be able to maintain their lives at the time the earth is transformed into its paradisiacal state.

4.10 The Lord continues his remarks through Moroni. The servants of God speak the words of God by the power of the Holy Ghost. Those who have turned themselves over to the lusts of the flesh, to the desires of the natural man, have dulled their ability to sense the power and influence of the Spirit of the Lord. The natural man knows little or nothing of the things of the spirit, and therefore continually errs on the side of wickedness. They find little or nothing admirable in the words and teachings of the Apostles and prophets of God and therefore pay them little or no heed. Having refused the path of righteousness, these will find themselves far afield from the pastures of peace and rest at the second coming of the Lord Jesus Christ.

4.11 The Lord continues his remarks through Moroni. Men who perform good works from the abundance of their hearts will find that they have been

8 And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh.

9 And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire.

10 And he that believeth not my words believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day.

11 But he that believeth these things which I have spoken, him

Ether 4:8–12
MLM 177

Ether 4:10
PM 296
Ether 4:10–12
MD 79, 198

Ether 4:11
AF 309

acquiring aspects of the divine nature. As they continue in their righteousness, they will find themselves more in tune with the whisperings of the Spirit of God and more liable to do all that which is acceptable to the Father and the Son. As the children of men rise up out of the slough of despond, rejoicing in the light of the eternities that has opened their minds and hearts to the truth of all things, they begin to feel a desire to be a blessing to all those around them. This is a product of the pure love of Christ which motivated them to do all that is right and pleasing before heaven.

4.12 The Lord continues his remarks through Moroni. The philosophers of the world have spilled gallons of ink attempting to define that which constitutes “good”. The simplest answer, and one which these same philosophers are loath to articulate, is that “goodness” is quintessentially defined by the nature of God the Father and His Son. They can do nothing save that which is good, no matter how we as lost and fallen mortals may view the results of their goodness toward us. The closer we draw to our Father in heaven through the auspices of His Son, the Lord Jesus Christ, the clearer our views become on this matter. We are able to recognize the goodness of any action taken by the Father. We are able to articulate by the power of the spirit wherein the children of men have been blessed in any particular incident. Those who possess the mind of Christ may easily perceive the hand of God moving in behalf of the salvation of His children. The only good that men do is that which they have performed because they have responded to the promptings of the Almighty.

4.13 The Lord continues his remarks through Moroni. The appeal to the Gentiles is a cry of repentance, to turn from the things of this world to that of a greater, one almost ready to break through the veil of darkness into the light of the Millennial day. During those thousand years of enlightenment, all that has ever been revealed to any man since the days of Adam and Eve, will be presented in its fullness to those who have been prepared to receive the Savior at his coming.

4.13.6—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

4.14 The Lord continues his remarks through Moroni. The spirit of any people who have not received the covenants of the Gospel of Christ is that of the natural man. The Gentiles have not been a covenant people, and that by definition. The Savior welcomes them, however, promising them all that has ever been given to the House of Israel, and more besides if they will put off the natural man and put on the Spirit of God through faith, repentance, and the ordinances of salvation and exaltation. The same may be said of the members of the House of Israel who have fallen into apostasy, even apostasy so great that they do not know that the blessings of the covenant people are available to them. Any ignorance suffered by the children of men has come about because they have refused to listen to the word of God.

4.14.8—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles

will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

12 And whatsoever thing persuadeth men to do *good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me—that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world.

13 Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief.

14 Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief.

CR93-O 19
CR96-O 79
Ether 4:11–12
PM 296
CR87-O 77

* p. 547
Ether 4:12
MD 443, 448,
810
DNCTC 2:472
DNCTC 3:288
PM 208
EM 2:464, 748
CR84-O 75
CR91-O 15
CR93-O 48
CR99-O 109

and ordinances of the Gospel of the Lord Jesus Christ.

4.15 The Lord continues his remarks through Moroni. Note that the wickedness of men and all that follows in the wake of sin, is a product of an unwillingness to believe. Unbelief is a deliberate act; little children are natural believers. Those who have chosen to not believe in that which they are naturally disposed to believe in, succumb almost immediately to the temptations of the world and the depravities of fallen man. The Savior taught his disciples that the preaching of the Gospel removes the cloak that the children of men have put upon themselves to disguise their wickedness, to hide it even from themselves. Jesus teaches the Gentiles that it will be far better for them if they would proactively remove their own blindness of mind and hardness of heart by removing that which they have put upon themselves to cover their iniquities. By rending the cloak of unbelief, the truths of eternity are allowed to distill upon the mind and heart, and the Spirit of the Lord is allowed to testify of the love of God and His plan of happiness for all of the children of men.

4.15.7—*veil*—This is like unto a cloak or mantle that they have placed over their own head so that they cannot see.

4.15.63–64—*broken heart*—Representative of a deep and abiding remorse for having violated the will of God, for having flaunted the law.

4.15.67–68—*contrite spirit*—Representative of a deep and abiding humility, viewing oneself as a child, dependent upon the mercy, kindness, and power of a just God.

4.15.89—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

4.16 The Lord continues his remarks through Moroni. The prophecies of John the Beloved had been known of long before they were written. Nephi the son of Lehi was informed specifically of the great labor that John would perform and that he, Nephi, would not be permitted to infringe upon it.

And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld a man, and he was dressed in a white robe. And the angel said unto me: Behold one of the twelve apostles of the Lamb. Behold, he shall see and write the remainder of these things; yea, and also many things which have been. And he shall also write concerning the end of the world. Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most precious and easy to the understanding of all men. And behold, the things which this apostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see. But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should write them. And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel. And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel. And behold, I, Nephi, am forbidden that I should write the remainder of the things

15 Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you—yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

Ether 4:15
MD 161
Ether 4:15–16
DNTC 3:432

16 And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.

Ether 4:16
EM 2:754, 758
EM 3:1282

which I saw and heard; wherefore the things which I have written sufficeth me; and I have written but a small part of the things which I saw. (1 Nephi 14:18–28)

In the latter days, when the writings of the brother of Jared, Ether, and others who had recorded their visions would come forth, all dwelling upon the earth would have no difficulty understanding that which John had written. Any allusion whatsoever to the latter days just prior to the second coming of Jesus Christ would be easily comprehended. This has proven to be the case in this dispensation. The prophecies of John have been and will continue to be revealed before our very eyes.

4.16.16—*John*—In reference to John the Beloved, one of the original Twelve Apostles chosen by the Lord Jesus Christ during his mortal ministry. John is responsible for the texts of the Gospel that bears his name, three short letters, and the book of Revelations, all contained within the pages of the New Testament.

4.17 The Lord continues his remarks through Moroni. The work of the Father includes the gathering of Israel to their respective lands of promise and the revelation of the fullness of the Gospel of Jesus Christ to all those who have a right to hear the truth because of the righteousness of their ancestors. In the midst of the gathering of Israel will be the conversion of the Gentile nations through the power and influence of the Holy Ghost and the ministry of the priesthood of God.

4.17.6–7—*this record*—The Savior bears testimony to the fact that any man reading the his words that he has caused Moroni to inscribe in the book of Ether should accept that as a true sign that all that had been foretold regarding the dispensation in which the Book of Mormon was to come forth was about to transpire.

4.18 The Lord continues his remarks through Moroni. This has been the commission and promise given to the disciples of Christ since the beginning of time. The cry of repentance has not changed; it has been and always will be the same from eternity to eternity. All those who express faith in the Lord Jesus Christ through their sincere repentance and continued obedience, and through their acceptance of the covenants and ordinances of the Gospel, will find salvation and exaltation. Those who utterly refuse to call upon the mercy of Christ will receive that which they have prepared themselves for. Although many outward manifestations of the power of God will attend the faithful, the greatest sign of all is the shedding of the natural man and the acceptance of the love of God on the part of those who have chosen eternal life over death. Those who have done so are different men and women, astonishingly different to those who knew them before their discipleship began.

4.19 The Lord concludes his remarks through Moroni. The culmination of all that has been transacted since the creation of the earth has pointed toward this grand destiny established for the children of men. All who will choose to do so may become like unto their eternal Father in Heaven and rejoice in the same glory which inspires and blesses Him in all things.

4.19.45—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

17 Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land.

Ether 4:17
TSWK 595

18 Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth and is baptized shall be saved; but he that believeth not shall be damned; and signs shall follow them that believe in my name.

Ether 4:18
AF 117, 135
MD 78, 713

19 And blessed is he that is found faithful unto my name at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold it is I that hath spoken it. Amen.

Ether 4:19
CR97-A 100
CR02-A 91

{Chapter II}
(Chapter 5)

{¶—1830}

5.1 If the record of the brother of Jared or that compiled by the prophet Ether are ever to come forth unto the children of men in their completeness, there will no doubt be another inspired translator raised up to perform the labor. The same sorts of bounds and limitations that were placed upon the early versions of these records and their publication will apply to the later ones. One can only function in the service of the Lord according to His economy. Men have been privileged to look upon the vast historical records of the ancient inhabitants of the Americas, but they have been allowed to work with few up to this point.

5.1.4—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

5.1.8—*words*—That is to say, the long discourse of counsel given by the Lord Jesus Christ through Moroni (see 4.6–19).

5.1.23—*things*—Certainly in reference to the writings of Ether contained on the 24 gold plates found by the people of Limhi, but no doubt also in reference to the writings of the brother of Jared which had been joined with the combined archives of the Jaredites and the Nephites.

5.1.36—*ye*—A plural pronoun, suggesting that more than one individual would be involved in the translation process. Joseph Smith, Martin Harris, and Oliver Cowdery are certainly implied here.

5.2 There will always be confirming witnesses appointed to bear witness regarding the veracity of that which had been produced by the wisdom of God through His servants. In the case of the Book of Mormon, there were three men chosen to receive a powerful spiritual testimony at the hand of the angel Moroni that the record was true and that the translation was acceptable to God the Father. There will no doubt be other witnesses chosen when the other records are eventually brought to light.

5.2.3—*ye*—One may provide many arguments as to why the plural pronoun is used in this instance, but suffice it to say that there are a number of translation labors to be performed in relation to the records of the Jaredites and those of the Nephites. The pronoun therefore implies the additional men called upon to produce the additional volumes.

5.2.17—*assist*—In the case of the Book of Mormon, the three major assistants who aided the prophet Joseph Smith to translate and publish the record of the Nephites were Martin Harris, David Whitmer, and Oliver Cowdery. In addition there were another eight men who were privileged to have Mormon's plates put before their mortal eyes that they might testify of their existence.

5.3 Again, in the case of the Book of Mormon, the two bodies of witnesses were quite distinctive from one another. The experience of the Three Witnesses was of a deeply spiritual nature. They were visited by the angel Moroni, the several plates turned before their eyes, and by the power of God they had the truth of the matter confirmed in the hearts and in their minds. In the case of the Eight Witnesses, the testimony they acquired was more of a temporal nature, the prophet Joseph Smith displaying those same plates before them and then each of them having the privilege of tangibly handling the plates themselves.

1 AND now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, *except by and by it shall be wisdom in God.

Ether 5
AGQ 1:203
EM 1:157, 190
Ether 5:1–6
EM 2:845

* p. 548

2 And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work;

Ether 5:2–4
DHC 1:52
MD 841
EM 1:214
EM 4:1514

3 And unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true.

Ether 5:3
EM 1:157

5.4 The pattern set for the testimony of the Three Witnesses to the Book of Mormon was in similitude of that which has been the pattern of witnesses from eternity to eternity. The Father, the Son, and the Holy Ghost are the eternal Three who testify to the world of the plan of happiness and the power of salvation. Therefore, the witnesses in any dispensation, established for whatever truth, cannot be idly dismissed. One does so at the peril of one's own soul.

5.5 There is no other way to be found worthy of the blessings prepared for the children of God.

5.5.7—*they*—It is possible that the pronoun is in reference to the collective “world” in the previous verse; that is to say, that all those who repent and receive the covenants established for the salvation and exaltation of men will eventually come unto the Father in glory. However, it is just as likely that the antecedents for the pronoun are the Three Witnesses themselves. For one reason or another, Martin Harris, David Whitmer, and Oliver Cowdery disassociated themselves from the saints of God. Martin and Oliver ultimately returned to the fold while yet in mortality. Even though David Whitmer died outside of the pale of the Kingdom of God, he never denied the witness that he received at the hand of the angel Moroni. We may rest assured that in the process of time, in the world of spirits, David will have the opportunity to repent and be found within the bonds of the love of God, a partaker of the salvation and exaltation of Jesus Christ.

5.5.18—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

5.6 Moroni's warning is well-taken by anyone who would hope for the favor of the Father and the Son at the last day.

5.6.36—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

6.1 The historical narrative of the brother of Jared and of his interview with the Lord Jesus Christ on mount Shelem paused at 4.1. At that point Moroni recorded a few observations of the Lord God of Israel regarding the implications of the experiences that the son of Mormon had just transferred from the twenty-four plates of Ether (see 4.6–19). Moroni then provided his own cautionary note regarding the restrictions imposed upon the general depository and the plates that would be made available for translation (see 5.1–6).

6.1.4—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

6.1.11—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now

4 And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day.

5 And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God.

6 And now, if I have no authority for these things, judge ye; for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen.

{Chapter III} (Chapter 6)

{¶—1830}

1 AND now I, Moroni, proceed to give the record of Jared and his brother.

Ether 5:4
DNTC 1:330

Ether 5:6
DHC 1:330
Ether 5:12
CR99-A 45

Ether 6
EM 1:157, 190

called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

6.2 We are not privy to the internal structure of the barges built by the Jaredites as they prepared to cross the great deep. It appears, however, that one stone would not have been sufficient to provide light for all of those who were within. Were there bulkheads between the bow and the stern? Were the living quarters for Jared and his friends at either end of the barges? Where precisely were the air vents located, and were there more than one set per barge? We may only speculate.

6.2.15–17—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

6.3 We do not know the nature of the illumination caused by the divinely inspired stones prepared by the brother of Jared and touched by the finger of the Lord. Suffice it to say that whatever the celestial physics involved, the stones provided continual light for at least a year.

6.4 It seems clear that the land of Moriancumer was a fruitful region, in which they had been able to grow feed for their animals and food for themselves for over four years. As the barges were under construction, the fields were being planted, the gardens were being tended, and the local vegetation was being harvested that they might have sufficient provisions while crossing the ocean. One wonders if the Jaredites were able to take all of the flocks and herds with them in the barges or if some of them were left behind in the land of Moriancumer. It is conceivable that their domesticated animals had prospered and their numbers exceeded the space available. Perhaps in this fashion, that part of the world, the land of Moriancumer, was reseeded with animal life after the great flood. Launching forth into the waters of the Atlantic ocean was an act of great faith. From all that we can discern from the account, the barges had no visible means of propulsion and no means by which the crafts could be steered. They were fully dependent upon the mercy and compassion of the God.

6.5 Again, we are not completely certain as to how the barges rode upon the surface of the water once they were complete laden with the Jaredites, their animals, and their provisions (see 2.16). The winds blew upon the waters of the great deep, perhaps causing the currents to change sufficiently to move the barges with them toward the promised land. If the barges rode high upon the surface of the waters, then perhaps the winds were doubly influential in moving them from the one shore to the other. The words “furious” and “tossed” as partial descriptors of the voyage should give us pause as to the physiological burdens that the Jaredites had to bear as they attempted to remain cheerful during that long year upon the sea.

2 For it came to pass after the Lord had prepared the stones which the brother of Jared had carried up into the mount, the brother of Jared came down out of the mount, and he did put forth the stones into the vessels which were prepared, one in each end thereof; and behold, they did give light unto the vessels.

3 And thus the Lord caused stones to shine in darkness, to give light unto men, women, and children, that they might not cross the great waters in darkness.

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4 And it came to pass that when they had prepared all manner of food, that thereby they might subsist upon the water, and also food for their flocks and herds, and whatsoever beast or animal or fowl that they should carry with them—and it came to pass that when they had done all these things they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God.

5 And it came to pass that the Lord God caused that there should be a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind.

Ether 6:5,8
EM 1:190

6.6 The barges were not of flimsy construction, but designed to withstand terrible stresses. Again, we may assume that the plans for these craft were longstanding and perhaps dated back to the construction of the ark prepared by Noah. The Lord had predicted the nature of the weather and the effect of the winds upon the waters of the sea (see 2.23–25).

6.7 One can only imagine the mental state of those who rode within the barges as they crossed the great deep. While it is true that they were never swamped, yet it seems unlikely that the barges were sound proof or were equipped with any sort of stabilizing mechanisms that kept them level in the water. The realization that the barges were submerged from time to time must have been unnerving to all those who were ensconced within them. The allusions to the ark of the prophet Noah are informative as to what the conditions might have been during the great flood, another voyage that lasted nearly a year and no doubt was rife with perils similar to those suffered by the Jaredites. The Jaredites had no other recourse than to depend completely upon the magnanimity of the Lord God. This period of time upon the waters was one of great spiritual refinement.

6.7.40—*Noah*—Another of the great stewards of the earth. Since his mortal ministry he has become known as the “Father of all living” as was Adam in his day. All of the inhabitants of the earth, save the eight who pertained to Noah’s immediate family, died in the flood that inundated the earth. Noah has been active in the affairs of the earth, serving in many capacities, the primary one being one of the archangels sent to bless and instruct the faithful. As Adam was and is the Archangel Michael, so also is Noah his fellow servant Gabriel. Noah lived to be 950 years old, typical of many of his progenitors who lived in the days before the flood. Noah was ordained to the priesthood when he was ten years old under the hands of Methuselah, a child-prodigy indeed.

6.8 The distance between the western shores of Africa and the eastern shores of the Americas varies according to the location, and presently one would have to travel due west anywhere from 1,770 miles to 4,000 miles depending on the latitude. If the journey westward were constant, the average progress of the Jaredites would appear to have been no less than five miles per day and no more than 12 miles per day, given the 344 days expended during the trip (see 6.11). Even though we cannot be this specific either as to distance or location, it is interesting to note that the distance from Marrakech, Morocco, and Panama City, Panama, is about 4800 miles as the crow flies. At that distance, the trip across the waters of the great deep would have averaged about 14 miles per day.

6.9 It is interesting that the Jaredites chose to express gratitude unto the Lord God even in the midst of their trials and tribulations. We might suppose that these were a people who were filled with the Holy Ghost, a people who were continually comforted as they passed through the depths of the sea and were blown about and tossed upon the mountainous waves. Had these voyagers been of the spirit of the natural man, they could not have endured the endless days of buffeting and distress that they had to suffer before they arrived at the promised land. By the time that they disembarked, they were a purified and a sanctified people.

6 And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great *and terrible tempests which were caused by the fierceness of the wind.

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7 And it came to pass that when they were buried in the deep there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah; therefore when they were encompassed about by many waters they did cry unto the Lord, and he did bring them forth again upon the top of the waters.

8 And it came to pass that the wind did never cease to blow towards the promised land while they were upon the waters; and thus they were driven forth before the wind.

9 And they did sing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord, and he did thank and praise the Lord all the day long; and when the night came, they did not cease to praise the Lord.

Ether 6:6
EM 2:718

* p. 549

Ether 6:7
DS 3:232
EM 1:190
EM 2:718

6.10 We are compelled to ask ourselves as to the nature of the sea monsters that might have attempted to intrude upon the safety of the Jaredites within the barges, or why any whale would pay them any attention at all. Of course, we have no answers to these sorts of questions.

6.11 Noah and his family spent a little over a year within the confines of the ark, travelling eastward perhaps as much as 6,500 miles. The Jaredites made their westward trip in a little less than a year, travelling perhaps two-thirds of that distance.

6.12 We can only imagine in the slightest degree the joy that the Jaredites experienced upon finding themselves finally on the shores of the promised land. Their faith in the words of the brother of Jared and their faith expressed as they traversed the great seas was finally justified.

6.13 Together with the animals and provisions, the Jaredites were equipped with farming and other tools, together with seeds of all kinds with which to establish gardens and fields. No doubt there was an abundance of fruit-bearing vegetation with which they could supplement their commodities.

6.14 We are not certain when these four sons were born, whether in the land of the tower of Babel, in the land of Moriancumer, in the promised land, or during their many journeys toward the promised land. As to the origin and meaning of these proper names, we may only say that they were given while the Jaredites were fluent in the language of Adam. Any connection with later Hebrew names would be mere serendipity. By the time Jared passed out of mortality, he would be the father of twenty-two sons and daughters (see 6.20).

6.14.10—*Jacom*—This is the only place in the text of the Book of Mormon where this character is mentioned by name.

6.14.12—*Gilgab*—This is the only place in the text of the Book of Mormon where this character is mentioned by name.

6.14.14—*Mahah*—This is the only place in the text of the Book of Mormon where this character is mentioned by name.

6.14.16—*Orihab*—The son of Jared and the father of Kib in the genealogy of the prophet Ether. This righteous son of Jared would eventually be anointed the first king of the Jaredites (see 6.27).

6.15 Again, we cannot be absolutely certain when and where these children were born to the brother of Jared and his wife. The only son that we know by name is the eldest: Pagag, he who was chosen first by the people to serve as king of the Jaredites, but refused to do so (see 6.25–26). By the time he passed out of mortality, the brother of Jared would be the father of eight girls and four boys (see 6.20)

6.15.3–5—*brother of Jared*—We do not know whether Jared was younger

10 And thus they were driven forth; and no monster of the sea could break them, neither whale that could mar them; and they did have light continually, whether it was above the water or under the water.

11 And thus they were driven forth, three hundred and forty and four days upon the water.

12 And they did land upon the shore of the promised land. And when they had set their feet upon the shores of the promised land they bowed themselves down upon the face of the land, and did humble themselves before the Lord, and did shed tears of joy before the Lord, because of the multitude of his tender mercies over them.

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13 And it came to pass that they went forth upon the face of the land, and began to till the earth.

14 And Jared had four sons; and they were called Jacom, and Gilgah, and Mahah, and Orihab.

15 And the brother of Jared also begat sons and daughters.

Ether 6:12
CR86-O 72

or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

6.16 We know little about the configuration of this body of men and women, but it seems that the 22 mentioned were the adults at the time of their departure from Babel. How many of their children were born in proximity to the tower of Babel, in the land of Moriancumer, or sometime during their travels, we do not know. We may expect, however, that it is likely that children were born during the crossing of the Atlantic. If we assume an average of four children per couple having been born during their time together, then we may assume that about 80 individuals disembarked from the barges to inherit the promised land.

6.16.5—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

6.17 The brother of Jared was the spiritual leader of the company and would have been extremely diligent in instructing his brothers and sisters in the faith as to what they should do to maintain and increase their confidence in the principles and ordinances of the Gospel of Jesus Christ, the fullness of which they surely had among themselves.

6.18 Moroni does not tell us how much time transpires between the arrival of the Jaredites in the promised land and the death of Jared and his brother. Between them, the brothers father 34 children. How many of these had married and had born grandchildren to their parents, we have no idea. We are not privy as to the posterity of the 22 friends of Jared and his brother, but they apparently had been as prolific as well. The combined numbers of the first and second generation would probably have approach 280 souls; the third and fourth generations may have put the entire Jaredite population in excess of 1,000 persons.

6.19 The census was apparently more than just a simple counting of noses. The people had extended their domesticated lands in all directions from the original landing place. The numbering would have required a gathering as well, and it was during the gathering of the Jaredite peoples that they expressed a desire to have a king to reign over them after the deaths of the brothers.

6.19.3–5—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

6.19.25—*Jared*—One of two brothers who, with their families and friends,

16 And the friends of Jared and his brother were in number about twenty and two souls; and they also begat sons and daughters before they came to the promised land; and therefore they began to be many.

17 And they were taught to walk humbly before the Lord; and they were also taught from on high.

{*¶*—1830}

18 And it came to pass that they began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land.

19 And the brother of Jared began to be old, and saw that he must soon go down to the grave; wherefore he said unto Jared: Let us gather together our people that we may number them, that we may know of them what they will desire of us before we go down to our graves.

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EM 2:663

fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

6.20 Again, we are not privy as to when and where all of these children were born, but it is clear that a goodly number of them were born after they arrived in the promised land. One wonders if the brother of Jared's children were all born to the same mother.

6.20.19–21—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

6.20.35—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

6.21 The brother of Jared was one of the greatest prophets the world has ever known. Jared was not far behind his brother in wisdom, learning, and understanding. What sort of request might be made of them that could have strengthened and edified their posterity?

6.22 One wonders where the children of the company even gained any sort of a notion as to what a king was, much less an inclination to have such a ruler among them.

6.23 The first generation of Jaredites had lived under the rule of a despot, in the form of Nimrod, who had gathered the people to him in order to erect the tower of Babel and perpetrate other atrocities. Their posterity had asked for an almost unimaginable return to a monarchy, a governmental system about which they knew but little.

6.23.11–13—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

6.24 The brother of Jared knew without question the great tragedies that

20 And accordingly the people were gathered together. Now the *number of the sons and the daughters of the brother of Jared were twenty and two souls; and the number of sons and daughters of Jared were twelve, he having four sons.

* p. 550

21 And it came to pass that they did number their people; and after that they had numbered them, they did desire of them the things which they would that they should do before they went down to their graves.

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22 And it came to pass that the people desired of them that they should anoint one of their sons to be a king over them.

23 And now behold, this was grievous unto them. And the brother of Jared said unto them: Surely this thing leadeth into captivity.

24 But Jared said unto his

would come throughout the future history of his people if they resorted to the rule of kings. Jared himself could imagine what would transpire if he and his brother did not provide them with a king. No doubt he anticipated some sort of civil war being generated almost immediately if there were no direct line of succession designated.

6.24.2—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

6.25 It is interesting that the Jaredites would turn to the sons of the brother of Jared first in their quest for a king to rule over them. In the beginning, Jared had been the motivating force behind the escape and preservation from the disaster at the tower of Babel. Clearly the people had come to realize that the brother of Jared had been the instrument in the Lord's hand to bring about the great blessings that they had received. The overall spiritual mentality of the Jaredites seems to have fallen to a level far below that achieved by their fathers.

6.25.14–16—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to choose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

6.25.21—*Pagag*—We know nothing more of this son of Mahonri Moriancumr; it is only in conjunction with the search for the first king of the Jaredites that his name is mentioned in the text of the Book of Mormon. It seems clear that Pagag understood completely the liabilities of having and being a king even among an amiable people.

6.26 Although they are not enumerated by gender, it is clear that of the brother of Jared's twenty-two children a goodly number were sons.

6.26.13—*Pagag*—We know nothing more of this son of Mahonri Moriancumr; it is only in conjunction with the search for the first king of the Jaredites that his name is mentioned in the text of the Book of Mormon. It seems clear that Pagag understood completely the liabilities of having and being a king even among an amiable people.

6.27 Orihah appears to be the youngest of Jared's four sons (see 6.14).

6.27.12—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

6.27.20—*Orihah*—The son of Jared and the father of Kib in the genealogy of the prophet Ether. This righteous son of Jared would eventually be anointed the first king of the Jaredites.

6.28 We would be hard-pressed to know how the relative wealth was evaluated. That the Jaredites had plenty and to spare there can be no question. That

brother: Suffer them that they may have a king. And therefore he said unto them: Choose ye out from among our sons a king, even whom ye will.

{*¶*—1830}

25 And it came to pass that they chose even the firstborn of the brother of Jared; and his name was Pagag. And it came to pass that he refused and would not be their king. And the people would that his father should constrain him, but his father would not; and he commanded them that they should constrain no man to be their king.

26 And it came to pass that they chose all the brothers of Pagag, and they would not.

27 And it came to pass that neither would the sons of Jared, even all save it were one; and Orihah was anointed to be king over the people.

28 And he began to reign, and the people began to prosper; and they

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EM 2:718

they were approaching luxuriousness seems apparent as well. But inasmuch as they constituted a closed society, with no other living human beings for thousands of miles, their life style would have been, for the most part, rather homogenous. Moroni may simply be stating a comparison between the early Jaredites and the many eras of feast and famine that the Nephite civilization passed through. By any standard, the Jaredites did very well under the rule of their first king.

6.29 We have no idea as to how long Jared and his brother lived, and therefore it is quite difficult to establish an accurate chronology of the Jaredite history. We have speculated before, however, that the average length of a generation may have been as much as 63 years (see 1.6) or two or three times that which we experience in our current era. If the generational spread is any indication of life expectancy, we might conclude that the early Jaredites may have lived to a great age. This should not particularly surprise us. Shem, the son of Noah, lived to be six hundred years old (see *GE-C 11.10–11*). Shem's son, Arphaxad, lived for 468 years (see *GE-C 11.12–13*). Selah the son of Arphaxad lived to be 433 years old (see *GE-C 11.14–15*). Eber lived 464 years (see *GE-C 11.16–17*). Peleg, he to whom the division of the lands was attributed, live to be 239 years old (see *GE-C 11.18–19*). The list continues from father to son: Reu (239), Serug (230), Nehor (148 years), Terah (205), Abraham (175) (see *GE-C 11.20–32* and *GE-C 25.7*). The first generation of the Jaredites probably pertains to Peleg's generation or the one following. In that case, we might reasonable assume that the life expectancy of Jared and his brother would have been at least 230 years. The post-diluvial patriarchs usually began having families during their thirties. If the Jaredites held true to that pattern, Jared and his brother may have made the journey across the sea while in their forties. By this reckoning, they might have lived nearly 200 years in the promised land before their deaths.

6.29.7—*Jared*—One of two brothers who, with their families and friends, fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

6.30 Orihah would have been perfectly familiar with the history of the trek from the tower of Babel. He himself may have been able to remember portions of the sojourn in the wilderness and the voyage across the sea. These things he would have kept before the people. We do not know exactly how old Orihah was when he ascended the throne, but it is easy to believe that he was probably at least 150 years old at the time, but he was probably far older.

6.30.7—*Orihah*—The son of Jared and the father of Kib in the genealogy of the prophet Ether. This righteous son of Jared would eventually be anointed the first king of the Jaredites.

7.1 The Jaredites would not enjoy a continuous line of righteous monarchs. Orihah, however, appears to have been as good a man as one might ever hope for to administer the affairs of a nation. We may only speculate as to the life expectancy of the early Jaredites (see 6.29), but Orihah in any case seems to

became exceedingly rich.

29 And it came to pass that Jared died, and his brother also.

30 And it came to pass that Orihah did walk humbly before the Lord, and did remember how great things the Lord had done for his father, and also taught his people how great things the Lord had done for their fathers.

{Chapter III; continued}
(Chapter 7)

{1–1830}

1 AND it came to pass that Orihah did execute judgment upon the land in righteousness all his days, whose days were exceedingly

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have lived an extraordinarily long time, perhaps in excess of 200 years.

7.1.7—*Orihah*—The son of Jared and the father of Kib in the genealogy of the prophet Ether. This righteous son of Jared would eventually be anointed the first king of the Jaredites.

7.2 We may speculate as well regarding the size of the Jaredite families and how they came to be such. The brother of Jared fathered 22 children and Jared himself 12. If they had long lives, as their immediate ancestors had, even a pedestrian approach to childbearing would have produced a goodly number of posterity. One wonders if the mothers of these children remained fertile for a longer period of time than did their daughters. In other words, did the same mother give birth to all thirty-one children in Orihah's family? If not, may we conclude that the women among the Jaredites did not live as long as their male counterparts? If the life expectancy was comparable between the men and the women, we might have to wonder if the Jaredites were permitted to practice polygyny for a time.

7.3 We are at a loss to determine how old Orihah was when Kib was born. One wonders, however, why one of the other older 22 sons was not chosen to ascend to the throne. It would appear that the Jaredites preferred the appeal of tenure over the rights of primogeniture.

7.3.10—*Kib*—The son of Orihah and the father of Shule in the genealogy of the prophet Ether. (see 1.32)

7.3.29—*Corihor*—Corihor began a rival dynasty opposed to his father that continued for four generations, in the persons of Corihor, Noah, Cohor, and Nimrod. Nimrod ended the division by restoring the faction to Shule, the son of Kib (see 7.22). Corihor does not figure in the direct ancestry of Ether.

7.4 We cannot be certain how old Kib was when Corihor came into his family. It seems reasonable to assume, however, that Corihor may very well have been one of the first children born to the son of Orihah. By the time Corihor was 32, he may have perceived that unless he did something radically proactive, it was unlikely that he would ever sit on the throne of his father. Hence, the rebellion. It seems certain that Corihor and his family were a charismatic and winsome people. What Corihor could not do initially with force of arms, he did with force of personality.

7.4.3—*Corihor*—Corihor began a rival dynasty opposed to his father that continued for four generations, in the persons of Corihor, Noah, Cohor, and Nimrod. Nimrod ended the division by restoring the faction to Shule, the son of Kib (see 7.22). Corihor does not figure in the direct ancestry of Ether.

7.4.24—*Nehor*—We might suppose that the city of Nehor (see 6.9) was located within the boundaries of the land of Nehor. As to why these places established by Corihor were named such is presently beyond our ken. In the text of the book of Ether, this is the only place where this land is mentioned by name. Nehor stood in opposition to the land of Moron where Orihah had established the capital city of the Jaredites (see 7.6).

7.5 Regardless of the number of years that had transpired since Orihah had been crowned king of the Jaredites, the reality of captivity took place by the third generation after the brother of Jared had made his prophecy (see 6.23).

7.5.16—*Moron*—There may have been two regions in the book of Ether that bear this name. It is clear that the place where Kib had his throne

many.

2 And he begat sons and daughters; yea, he begat thirty and one, among whom were twenty and three sons.

3 And it came to pass that he also begat Kib in his old age. And it came to pass that Kib reigned in his stead; and Kib begat Corihor.

4 And when Corihor was thirty and two years old he rebelled against his father, and went over and dwelt in the land of Nehor; and he begat sons and daughters, and they became exceedingly fair; wherefore Corihor drew away many people after him.

5 And when he had gathered together an army he came up unto the land of Moron where the king dwelt, and took him captive, which brought to pass the say*ing of the

* p. 551

was located quite close to the land situated just north of the narrow neck of land, nigh unto the land of Desolation (see 7.6). Toward the end of the book of Ether, in the days of Coriantumr and Shiz more than 1,700 years after the days of Orihah, there is another capital city of the Jaredites of the same name. Some scholars have concluded that the two cities must be the same geographical place. This does not necessarily follow, particularly in light of the descriptions given of the warring migrations recorded in the intervening chapters of the book of Ether. This becomes particularly poignant when one considers that the final battle between Shiz and Coriantumr takes place at the hill Ramah, the same hill upon which the Nephites and Lamanites would finalize their disagreements. The hill Cumorah, of course, is at a considerable distance from the land of Desolation.

7.5.33–35—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

7.6 Geographically, the land of Moron where the throne of Orihah and Kib was situated was not far from the land of Zarahemla, the capital city of the Nephites. We might suppose that the Nephite cities of Desolation and Teancum were in closer proximity to the original site of Jaredite Moron (see *MM-C 4.1–3*).

7.6.5—*Moron*—There may have been two regions in the book of Ether that bear this name. It is clear that the place where Kib had his throne was located quite close to the land situated just north of the narrow neck of land, nigh unto the land of Desolation (see 7.6). Toward the end of the book of Ether, in the days of Coriantumr and Shiz more than 1,700 years after the days of Orihah, there is another capital city of the Jaredites of the same name. Some scholars have concluded that the two cities must be the same geographical place. This does not necessarily follow, particularly in light of the descriptions given of the warring migrations recorded in the intervening chapters of the book of Ether. This becomes particularly poignant when one considers that the final battle between Shiz and Coriantumr takes place at the hill Ramah, the same hill upon which the Nephites and Lamanites would finalize their disagreements. The hill Cumorah, of course, is at a considerable distance from the land of Desolation.

7.6.17—*Desolation*—It is clear that the inhabitants of the land of Zarahemla called the region north of the narrow neck of land by this name, but we are not privy as to whether the Mulekites were the ones who first gave that collection of ruins that name or whether it was given sometime after Mosiah 1 and his people arrived. These Jaredite relics were rediscovered by the men sent out by Limhi to obtain help from the Nephites of Zarahemla shortly before emissaries were sent by Mosiah 2 to find out what had happened to the colonists accompanying Zeniff (see *MS-C 21.25–27*). It is just as possible that this latter sojourn is the one which inspired the naming of that northern region the land of Desolation.

7.6.20—*Nephites*—In reference to Nephi, the son of Lehi, who provided

brother of Jared that they would be brought into captivity.

6 Now the land of Moron, where the king dwelt, was near the land which is called Desolation by the Nephites.

leadership to the righteous six hundred years before the birth of Christ.

7.7 Again, we can only ruminate about the length of time that Kib dwelt in captivity. He apparently ruled for 32 years or so before Corihor rebelled against him. We are not told how long Corihor dwelt in the land of Nehor mustering his forces before he overthrew his father's kingdom. Additionally, we are not privy to Kib's life span, but he was exceedingly old, even for a Jaredite, when Shule was born.

7.7.7—*Kib*—The son of Orihah and the father of Shule in the genealogy of the prophet Ether. (see 1.32)

7.7.15—*Corihor*—Corihor began a rival dynasty opposed to his father that continued for four generations, in the persons of Corihor, Noah, Cohor, and Nimrod. Nimrod ended the division by restoring the faction to Shule, the son of Kib (see 7.22). Corihor does not figure in the direct ancestry of Ether.

7.7.26—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.8 We may only surmise as to when Shule felt that he was strong enough to take on Corihor. That he was both strong and wise there can be no doubt, but how many years did Shule live in captivity until he was prepared to wrest the kingdom from his brother? What may have added to the ease with which Shule regained the kingdom is that Corihor himself had become exceedingly old and was probably not as charismatic and winsome as he once was.

7.8.7—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.9 The hill Ephraim must have been a wonderful source for iron ore, from which Shule was able to fashion his weapons. The account here does not speak much of the battle that ensued between the forces of Shule and those of the king; perhaps there was little to relate.

7.9.7—*Ephraim*—This is the only place in the Book of Mormon where this hill is mentioned by name. We may conclude that it was located somewhere in the relative vicinity of the lands of Moron and Nehor, and therefore quite close to the land of Desolation and the narrow neck of land that separated the land of Zarahemla from the land of Desolation.

7.9.21—*steel*—Detractors of the Book of Mormon and of The Church of Jesus Christ of Latter-day Saints are fond of pointing to this word and blurting out, "See, the Book cannot be true because there was no such thing as 'steel' a thousand or more years before Christ. In this they exhibit profound ignorance. First of all, the word "steel" has been in the vocabularies of Indo-European languages as far back as recorded documents exist. In the 1828 Webster's dictionary, "steel" is defined as an iron alloy, iron combined with a small portion of carbon in order to

7 And it came to pass that Kib dwelt in captivity, and his people under Corihor his son, until he became exceedingly old; nevertheless Kib begat Shule in his old age, while he was yet in captivity.

{~~9~~—1830}

8 And it came to pass that Shule was angry with his brother; and Shule waxed strong, and became mighty as to the strength of a man; and he was also mighty in judgment.

9 Wherefore, he came to the hill Ephraim, and he did molten out of the hill, and made swords out of steel for those whom he had drawn away with him; and after he had armed them with swords he returned to the city Nehor and gave battle unto his brother Corihor, by which means he obtained the kingdom and restored it unto his father Kib.

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EM 1:174
EM 2:718

harden the metal. Webster refers to this as “carburet of iron”. The Bessemer method of making modern steel was not invented until the late 1850s and has nothing to do with the meaning of the word used in the translation of the Book of Mormon in 1829. Archeologists have chosen to define the period of time dominated by the use of iron in tools and weapons as the iron age. Depending on the regions of the earth where this invention appears, the beginning and ending points of any iron age differs. Many anthropologists suggest that the earliest manifestation of an iron age took place in the ancient Near East, ancient India, and ancient Greece, beginning in the 12th century BC. It is clear that the Jaredites were a far more advanced people, producing iron alloys a thousand years before then in the Americas.

7.9.44—*Nehor*—We might suppose that the city of Nehor (see 6.9) was located within the boundaries of the land of Nehor. As to why these places established by Corihor were named such is presently beyond our ken. In the text of the book of Ether, this is the only place where this land is mentioned by name. Nehor stood in opposition to the land of Moron where Orihah had established the capital city of the Jaredites (see 7.6).

7.9.51—*Corihor*—Corihor began a rival dynasty opposed to his father that continued for four generations, in the persons of Corihor, Noah, Cohor, and Nimrod. Nimrod ended the division by restoring the faction to Shule, the son of Kib (see 7.22). Corihor does not figure in the direct ancestry of Ether.

7.9.65—*Kib*—The son of Orihah and the father of Shule in the genealogy of the prophet Ether. (see 1.32)

7.10 We are not told of any younger siblings that Shule may have had who might have qualified for the throne under the pattern of succession established by the early kings of the Jaredites. Shule himself, however, did qualify on several counts and ascended the throne instead of his father.

7.10.8—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father’s old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.11 Although we are not told of any ulterior motives that Shule may have had in overthrowing his usurper elder brother, yet it seems clear that he was fundamentally a good man, desirous that justice and mercy be administrated throughout the land.

7.12 We probably should assume that this prosperous family grew over a long period of time, even though it is impossible for us to articulate the exact number of years.

7.12.7—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father’s old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

10 And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father.

11 And it came to pass that he did execute judgment in righteousness; and he did spread his kingdom upon all the face of the land, for the people had become exceedingly numerous.

12 And it came to pass that Shule also begat many sons and daughters.

7.13 We are here witness to the compassion and mercy of Shule toward his older brother. His confidence was well placed, a product of his inspired judgment.

7.13.2—*Corihor*—Corihor began a rival dynasty opposed to his father that continued for four generations, in the persons of Corihor, Noah, Cohor, and Nimrod. Nimrod ended the division by restoring the faction to Shule, the son of Kib (see 7.22). Corihor does not figure in the direct ancestry of Ether.

7.13.13—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.14 We are not told when, precisely, Noah was born. Had he been of the royal house while his father sat upon his throne in the land of Nehor? Was he one who thought that he had been deprived of power, wealth, and fame because the kingdom had been returned to its rightful rulers? Notwithstanding Corihor's return to a degree of power, Noah apparently felt that something was wanting. This sentiment, however, did not derive from tender feelings toward his father.

7.14.7—*Corihor*—Corihor began a rival dynasty opposed to his father that continued for four generations, in the persons of Corihor, Noah, Cohor, and Nimrod. Nimrod ended the division by restoring the faction to Shule, the son of Kib (see 7.22). Corihor does not figure in the direct ancestry of Ether.

7.14.25—*Noah*—A son of Shule. Noah does not figure into the genealogy provided earlier regarding the ancestry of the prophet Ether.

7.15 There is no explanation for the rebellion of Noah except as an expression of his own selfish designs. Shule was a good man, an effective king, and a generous conqueror.

7.15.7—*Noah*—A son of Shule. Noah does not figure into the genealogy provided earlier regarding the ancestry of the prophet Ether.

7.15.10—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.15.17—*Corihor*—Corihor began a rival dynasty opposed to his father that continued for four generations, in the persons of Corihor, Noah, Cohor, and Nimrod. Nimrod ended the division by restoring the faction to Shule, the son of Kib (see 7.22). Corihor does not figure in the direct ancestry of Ether.

7.15.21—*Cohor*—This son of Corihor ought not to be confused with the son of Noah who bore the same name. Nor should he be confused with a man of the same name who apparently lived in the days of Coriantumr, the last king of the Jaredites (see 13.17). This is the only place in Moroni's compendium of the history of Ether that this brother of Noah is mentioned by name.

13 And Corihor repented of the many evils which he had done; wherefore Shule gave him power in his kingdom.

14 And it came to pass that Corihor had many sons and daughters. And among the sons of Corihor there was one whose name was Noah.

{9—1830}

15 And it came to pass that Noah rebelled against Shule, the king, and also his father Corihor, and drew away Cohor his brother, and also all his brethren and many of the people.

7.16 Noah is probably the younger warrior in this instance, Shule having ruled a considerable time before his nephew's rebellion.

7.16.6—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.16.18–19—*first inheritance*—If Ether and Moroni are speaking of the "first inheritance" of the Jaredites, then it is clear that the rebel Noah actually overthrew the capital city of Moron. If they are speaking of the "first inheritance" of the family of Corihor, then the land of Nehor is intended. This historical ambivalence may not be resolvable at this time (see 7.17).

7.17 The wording of this verse appears to imply that Noah took Shule captive in some other location other than the land of Moron. If this is the intent of the verse, then Noah succeeded in defeating the king's forces first in the land of Moron before venturing out to complete his conquest of his uncle's domains. It is possible to read the verse, however, that Noah, having once captured the king, then was able to enter the city of Moron unmolested.

7.17.12—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.17.27—*Moron*—The original capital of the realms of the Jaredites where the throne of Orihah and Kib was located.

7.18 Noah is a particularly compassionless man. Shule had spared Noah's father even after the latter's many years of rebellion and armed conflict. This dreadful lapse inspired the sons of Shule to rise up without mercy. Had Noah been more like unto his uncle, he might have had a longer reign upon his throne.

7.18.18—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.18.24—*Noah*—A son of Shule. Noah does not figure into the genealogy provided earlier regarding the ancestry of the prophet Ether.

7.19 The son of Noah mentioned here is Cohor, who will be mentioned below (see 7.20). We are still at a loss as to which part of the kingdom pertained to Shule, whether Moron or Nehor, although the former seems most likely.

7.19.5—*Noah*—A son of Shule. Noah does not figure into the genealogy provided earlier regarding the ancestry of the prophet Ether.

7.19.23—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule

16 And he gave battle unto Shule the king, in which he did obtain the land of their first inheritance; and he became a king over that part of the land.

17 And it came to pass that he gave battle again unto Shule, the king; and he took Shule, the king, and carried him away captive into Moron.

18 And it came to pass as he was about to put him to death, the sons of Shule crept into the house of Noah by night and slew him, and broke down the door of the prison and brought out their father, and placed him upon his throne in his own kingdom.

19 Wherefore, the son of Noah did build up his kingdom in his stead; nevertheless they did not gain power any more over Shule the king, and the people who were under the reign of Shule the king did prosper exceedingly and wax great.

was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.20 The division among the Jaredites would continue until Cohor is slain in battle and Nimrod returns the land to Shule (see 7.21–22).

7.20.14—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.20.19—*Cohor*—This son of Noah ought not be confused with the brother of Noah mentioned in a singular reference above (see 7.15.21). Nor should he be confused with a man of the same name who apparently lived in the days of Coriantumr, the last king of the Jaredites (see 13.17).

7.21 We are at a loss to determine what gave Cohor the idea that he could overpower the forces of Shule. It may have been, however, a last ditch attempt to subdue the rival kingdom before it became impossible to even consider mounting an attack. The kingdom of Shule had been prospering exceedingly (see 7.19), probably a stark contrast to the kingdom of Cohor. In any event, the attempt failed and the defeat completely took the wind out of the sails of the enemies of Shule.

7.21.2—*Cohor*—This son of Noah ought not be confused with the brother of Noah mentioned in a singular reference above (see 7.15.21). Nor should he be confused with a man of the same name who apparently lived in the days of Coriantumr, the last king of the Jaredites (see 13.17).

7.21.6—*Noah*—A son of Shule. Noah does not figure into the genealogy provided earlier regarding the ancestry of the prophet Ether.

7.21.15—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.22 Even after the perfidy of Noah and Cohor, Shule could still manifest mercy and compassion upon one of their descendants who had participated in the rebellion against his kingdom.

7.22.3—*Cohor*—This son of Noah ought not be confused with the brother of Noah mentioned in a singular reference above (see 7.15.21). Nor should he be confused with a man of the same name who apparently lived in the days of Coriantumr, the last king of the Jaredites (see 13.17).

7.22.10—*Nimrod*—This is the only place in the narrative of the Book of Mormon where this son of Cohor is mentioned by name.

7.22.20—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule

20 And the *country was divided; and there were two kingdoms, the kingdom of Shule, and the kingdom of Cohor, the son of Noah.

* p. 552

21 And Cohor, the son of Noah, caused that his people should give battle unto Shule, in which Shule did beat them and did slay Cohor.

22 And now Cohor had a son who was called Nimrod; and Nimrod gave up the kingdom of Cohor unto Shule, and he did gain favor in the eyes of Shule; wherefore Shule did bestow great favors upon him, and he did do in the kingdom of Shule according to his desires.

was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.23 This is the first mention of prophets among the Jaredites since the days of the brother of Jared. We are not told when the posterity of Jared and his brother began to engage in idolatrous acts, but we may assume that the political upheavals caused by the warring factions were also accompanied by apostasy as well, particularly when men were rising up with motives unworthy of the disciples of Christ. The threat of destruction would continue until a full consummation would be made at the hill Ramah. One may quibble about the length of time that the sword of destruction was waved over the heads of the Jaredites, yet we may assume that the call to repentance was continually responded to by a portion of the people in every generation, until they would hearken no more. Then the prophesied destruction descended upon them until they were extinguished as a people.

7.23.7—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.23.10—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

7.23.32—*curse*—We are not privy as to the nature of this curse, but it continued among the people for many years, until the reign of Emer (see 9.16).

7.24 Here we see the source of Shule's success. He was a man of great spiritual sensitivity who recognized that in the preaching of the prophets there was great truth being disseminated. Not only that, it was clear that if he and his people hope to escape the wrath of the Lord, they would need to improve their moral conduct considerably. Therefore, Shule perceived the prophets to be a blessing rather than an annoyance. Therefore, he did all in his power to protect the servants of God in their labors.

7.24.13—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

7.24.25—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.25 In this act, Shule anticipated the laws enacted by King Lamoni and his father in the land of Lehi-Nephi so that the sons of Mosiah and their friends could freely teach the principles of eternal life without hindrance by those who were determined to silence them (see *AL-C 23.1-5*). By holding the lusts of

23 And also in the reign of Shule there came prophets among the people, who were sent from the Lord, prophesying that the wickedness and idolatry of the people was bringing a curse upon the land, and they should be destroyed if they did not repent.

Ether 7:23
EM 1:378

{9—1830}

24 And it came to pass that the people did revile against the prophets, and did mock them. And it came to pass that king Shule did execute judgment against all those who did revile against the prophets.

25 And he did execute a law throughout all the land, which gave power unto the prophets that they should go whithersoever they

the natural man at bay, the laws enabled the word of God to be spoken clearly by the power of the spirit. Eventually, many of the most hardened among the wicked were brought to salvation.

7.25.16—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

7.26 Although we cannot know with certainty, we might reasonably assume that much of the wickedness and idolatry existed primarily among those people who had lived under the rule of Corihor, Noah, and Cohor. Many of these may have felt spiritually disaffected, in conjunction with their political views which had been compromised by their losses on the battle field. As the two people were reintegrating, many of their apostate ideas may have begun to threaten the spirituality of the whole nation. Hence. The prophets.

7.26.32—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

7.26.34—*sons*—Among these, presumably, was his successor, Omer (see 8.1).

7.27 Shule was a man who held his ancestors in high esteem, sensing the great blessings that came to him and to his people, by learning of their mistakes and triumphs. It should be remembered as well, that Shule is only the great-grandson of Jared, he who with his brother, his friends, and their families were those who made the great journey from the tower of Babel to the promised land. The family traditions would still be very much alive. It seems a shame that many of the Jaredites were beginning to forget those grand and glorious experiences that had defined the eternal blessings inherited by their fathers.

7.27.11—*Shule*—The son of Kib and the father of Omer in the genealogy of the prophet Ether. If the proposed pattern of succession that we have suggested elsewhere has any merit at all, we might conclude that Shule was the ideal son to regain control of the kingdom for his father, since he was a child begotten in his father's old age. It is interesting that Corihor did not apparently anticipate this particular threat to his own reign.

8.1 If we allow our supposition that tenure was more important to the Jaredites than was the principle of primogeniture, then we may assume that Omer was relatively young when he replaced his father on the throne. This position also explains, in part, the rebellion of one of his older sons.

8.1.7—*he*—That is to say, Shule the king of the Jaredites.

8.1.9—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

would; and by this cause the people were brought unto repentance.

26 And because the people did repent of their iniquities and idolatries the Lord did spare them, and they began to prosper again in the land. And it came to pass that Shule begat sons and daughters in his old age.

27 And there were no more wars in the days of Shule; and he remembered the great things that the Lord had done for his fathers in bringing them across the great deep into the promised land; wherefore he did execute judgment in righteousness all his days.

{Chapter III; continued}
(Chapter 8)

{¶—1830}

1 AND it came to pass that he begat Omer, and Omer reigned in his stead. And Omer begat Jared; and Jared begat sons and daughters.

Ether 8
DNTC 2:193
EM 1:157, 190
EM 2:718
EM 4:1579

8.1.19—*Jared*—The son of Omer who sought the kingdom of his father.

8.2 In this act of rebellion on the part of Jared, we see a repetition of Jaredite history. During the reign of Kib, the second king of the Jaredites, his elder son Corihor rebelled against the rightful king and exiled himself to the land of Nehor where he enticed the citizens of his father's kingdom to join him in his rebellion. Eventually, he was able to wrest the kingdom away. He we perceive a similar approach to sedition.

8.2.2—*Jared*—The son of Omer who sought the kingdom of his father.

8.2.15—*Heth*—This is the only instance in the text of the Book of Mormon where this region of country is mentioned by name. We cannot be certain how Heth was geographical related to the lands of Moron and Nehor.

8.3 One wonders at the perfidy of the people and the apparent ease with which Jared won them over to his cause. We should perhaps suggest that with the rebellion came apostasy as well. Life in the land of Heth was undoubtedly more receptive to those who enjoyed the pleasures of the natural man. Perhaps such pleasures were encouraged and even institutionalized.

8.3.30—*serve*—The death of his father did not meet the needs of Jared's approach to unrighteous dominion. Humiliation and servitude were more to his liking. Perhaps his hand was restrained a little by the fate of Noah when the latter attempted to take the life of Shule (see 7.15–18). Embarrassing the king, however, had the same effect on the hearts and minds of the rest of the family.

8.4 Esrom and Coriantumr were born to Omer during the time that Jared sat upon the throne of the Jaredites. It would seem reasonable to assume that a great deal of time passed before the two brothers were in a position to do anything about the usurper.

8.4.8—*reigns*—Omer would ascend the throne on three separate occasions. The first transpired when he succeeded his father Shule (see 8.1). He was subsequently deposed by his son Jared (see 8.3). The second ascension took place after the army of Jared was defeated by Omer's other sons (see 8.5–6). The machinations of Jared and Akish forced Omer to flee for his life to the land of Ablom (see 9.1–3). Omer claimed his rightful throne for a third time after the destruction of Akish and his people through civil war (see 9.12–14).

8.4.10—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

8.4.16—*half*—We should probably assume that the captivity spoken of here is that which transpired when his son Jared sat upon the throne of the Jaredites. The period of time when Omer dwelt on the seashore in the land of Ablom would be classified more of an exile rather than a captivity. It is possible, however, that Moroni was not making so fine a distinction. What is clear, however, is that Omer spent most of his life as king of the Jaredites in name only.

8.4.34—*Esrom*—This is the only place in the narrative of the Book of Mormon where this son of Omer is mentioned by name. He played an active role, however, in bringing about the restoration of his father to the throne of the Jaredites.

8.4.36—*Coriantumr*—This is the only place in the narrative of the Book of Mormon where this son of Omer is mentioned by name. He played

2 And Jared rebelled against his father, and came and dwelt in the land of Heth. And it came to pass that he did flatter many people, because of his cunning words, until he had gained the half of the kingdom.

3 And when he had gained the half of the kingdom he gave battle unto his father, and he did carry away his father into captivity, and did make him serve in captivity;

4 And now, in the days of the reigns of Omer he was in captivity the half of his days. And it came to pass that he begat sons and daughters among whom were Esrom and Coriantumr;

an active role, however, in bringing about the restoration of his father to the throne of the Jaredites. He should not be confused with other characters of the same name: i.e., the sole survivor of the Jaredites who was entertained by Mulekites for the last nine months of his life (see *OM-C 1.21*); or the apostate, a descendant of Zarahemla, who led the Lamanite armies against the Nephites at the behest of Tubaloth (see *HE-C 1.15–32*).

8.5 Like the sons of Shule before them, Esrom and Coriantumr led a successful insurgence against the despot who had wrested the kingdom away from their father.

8.5.11—*Jared*—The son of Omer who sought the kingdom of his father.

8.6 The grandsons of Shule exhibited the compassion of their righteous ancestor, but perhaps not his wisdom and judgment. Sparing Jared introduced great evils among the Jaredites, from which the violent deaths of millions would occur.

8.6.14—*Jared*—The son of Omer who sought the kingdom of his father.

8.7 Although Moroni is not explicit in his account of Jared and his court, we may suppose that their conduct was not much different than wicked king Noah and his priests who ruled the Nephites in the land of Lehi-Nephi many centuries later. Both parties were unrelenting in their apostasy, intent on gratifying their appetites and passions, unhesitating in their willingness to go to extreme measures in order to preserve their power and prestige.

8.7.3—*Jared*—The son of Omer who sought the kingdom of his father.

8.8 In the corrupt daughter of Jared we may perceive the extent to which the spirituality of Jared’s household had been siphoned away by perversity and degradation. This was a girl who had been raised in a court where morality and truth had no part, where deception and greed ruled the hearts and minds of both men and women.

8.8.5—*Jared*—The son of Omer who sought the kingdom of his father.

8.8.8—*expert*—We may only surmise that which the daughter of Jared was “expert” in. The meaning and usage of the English word “expert”, as recorded in Noah Webster’s Dictionary of that language in the United States in 1828, include “properly tried, experienced, taught by use, practice, skillful, well instructed, dexterous, adroit, performance from practice”.

8.9 The daughter of Jared was extraordinarily well-informed and an accomplished seductress as well. Her amoral pragmatic approach to her father’s circumstances speaks volumes about her childhood and her emergence into majority.

8.9.5—*Jared*—The son of Omer who sought the kingdom of his father.

8.9.37—*record*—This is the first mention of a general record of their ancestors having been preserved among the Jaredites. While it is true that the brother of Jared had been commanded to record his experiences on mount Shelem, these were sealed up until after the mortal

5 And they were exceedingly angry because of the doings of Jared their brother, insomuch that they did raise an army and gave battle unto Jared. And it *came to pass that they did give battle unto him by night.

6 And it came to pass that when they had slain the army of Jared they were about to slay him also; and he plead with them that they would not slay him, and he would give up the kingdom unto his father. And it came to pass that they did grant unto him his life.

7 And now Jared became exceedingly sorrowful because of the loss of the kingdom, for he had set his heart upon the kingdom and upon the glory of the world.

8 Now the daughter of Jared being exceedingly expert, and seeing the sorrows of her father, thought to devise a plan whereby she could redeem the kingdom unto her father.

9 Now the daughter of Jared was exceedingly fair. And it came to pass that she did talk with her father, and said unto him: Whereby hath my father so much sorrow? Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old,

* p. 553

Ether 8:9
DS 2:200
Ether 8:9–10
EM 1:190
Ether 8:9,16, 22–
23
CR89-A 5

ministry of the Lord Jesus Christ was complete. It is clear that this was a copy of the Book of Remembrance that was begun by Adam and amended by the patriarchs down to the time of Noah and carried through the flood by him and his family. How Jared and his brother obtained that record is not known, but it is clear that Ether had access to it when he compiled his brief history on the twenty-four gold plates from which Moroni is drawing his account (see 1.1–5).

8.9.55—*old*—Certainly there would have been an account of the conspiracy between Cain and Lucifer, of the great city of Enoch the son of Cain, and of the viciousness of Lamech the murderer of Irad (see *MO-C* 5.29–55). No doubt there were other episodes that had been preserved as the wickedness of men increased before the day of the great flood. One wonders also how much had been recorded regarding the life and kingdom of Nimrod, he who had been instrumental in the building of the tower of Babel, from which Jared and his brother had fled.

8.10 We should not be distracted by the fact that the beheading of John the Baptist took place as the result of similar perversions. Neither the proposed death of Omer nor the murder of John is unique in the history of this lost and fallen world.

8.10.9—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

8.10.13—*Kimmor*—This is the only instance of this proper name being used in the text of the Book of Mormon.

8.10.22—*dance*—This was not the first nor would it be the last time that a man would be seduced by pornography.

8.10.68—*head*—This was not the first nor would it be the last time that a man would be persuaded to commit great evil because of his addiction to pornography. We should not be surprised to learn that women in every dispensation have engaged similar practices to bring about the destruction and death of good men.

8.11 The plan proceeded apace.

8.11.3—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

8.11.6—*friend*—No doubt there were other men who could have been recruited to perform the same task, but Akish had ready access to the king.

8.11.8—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the

that they by their secret plans did obtain kingdoms and great glory?

10 And now, therefore, let my father send for Akish, the son of Kimmor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will bring unto me the head of my father, the king.

Ether 8:10
EM 2:719
Ether 8:10–11
EM 4:1578

11 And now Omer was a friend to Akish; wherefore, when Jared had sent for Akish, the daughter of Jared danced before him that she pleased him, insomuch that he desired her to wife. And it came to pass that he said unto Jared: Give her unto me to wife.

beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

8.11.11—*Jared*—The son of Omer who sought the kingdom of his father.

8.12 The stunning aspect of this exchange is that Akish does not finch one iota at the proposal, especially since Akish enjoyed such a close relationship with Omer. We may suspect that there is far more to this story than is articulated by Moroni.

8.12.2—*Jared*—The son of Omer who sought the kingdom of his father.

8.13 We should find the proposal of Akish absolutely fascinating. How is it that he immediately resorts to the same oaths and combinations that the daughter of Jared had reminded her father of at the beginning of this travesty? Had there already been a collusion between the daughter of Jared and Akish prior to this time? How extensive was their conspiracy? Was their plot as sophisticated as that affected by Amalickiah when he approached the king of the Lamanites about subduing the army who would not fight against the Nephites? (see *AL-C 47.1–35*)

8.13.7—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

8.13.14—*Jared*—The son of Omer who sought the kingdom of his father.

8.14 And thus began the secret combinations that ultimately doomed the Jaredite nation. The destruction of the Nephites came about as the result of their entertaining the plots of Kishkumen and Gadianton. The latter days prior to the second coming of the Lord Jesus Christ are rife with the same sorts of conspiracies. These combinations are designed to protect men in the commission of sin, to advance their power and prestige among the children of men. They are no more than virulent cancers eating away at the body politic, the only cure for which is either a complete and sincere repentance or the absolute destruction of all of the participants.

8.14.39—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

8.15 So powerful was the appeal of concerted wickedness enjoined by these recorded oaths, that Alma commanded that the full text of the record of Ether should never be published among the people of Nephi (see *AL-C 37.21–32*). When the machinations of Kishkumen and Gadianton came into full bloom,

12 And Jared said unto him: I will give her unto you, if ye will bring unto me the head of my father, the king.

13 And it came to pass that Akish gathered in unto the house of Jared all his kinsfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?

14 And it came to pass that they all sware unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

15 And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by

Ether 8:14–26
MD 699
DNCTC 3:551

Ether 8:15
DNCTC 1:461
EM 3:1020
Ether 8:15,25

the oaths and covenants which they established did not come from the records of Ether or the Jaredites, but were revealed by the author of all sin (see *HE-C 6.21–30*).

8.15.15—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

8.15.39—*Cain*—One of the many children of Adam and Eve, and one who in the beginning of his life was obedient to his parents and to the Lord God of Heaven. In the process of time, however, he fell into the web of deceit woven by the enemy of all mankind. He became discontented and jealous of his righteous brother. In his spiritual degeneration he began to think of himself in exalted terms and, encouraged as he was by Lucifer, even thought to deceive God with his half-hearted offering of the fruits of the field. Disappointed in God’s justifiable response, Cain sought to do away with his brother in a fit of rage. His desire for a successful secret fratricide opened the door for Satan’s consummate covenant with Cain, that through their combination Adam would never come to know what exactly had happened between Cain and Abel. This was, of course, an outrageous lie that Cain was willing to believe.

8.16 To sin without fear of punishment, to gratify all of the lusts of the flesh without censure, to exercise unrighteous dominion without restraint; these were the appeals of uniting hearts and minds in the bonds of wickedness. While those who accepted the rules and regulations of the secret combinations indulged themselves, the devil rejoiced. The commission of unabated sin assured that the people would never have enough spiritual sensitivity to be awakened to the peril that awaited their everlasting souls.

8.17 Each of the major players in this conspiracy to take the life of Omer the king had their own agenda, independent from the others. Time would come, however, when the agendas would clash, and death and destruction would follow in the wake of that conflict of motives.

8.17.7—*Jared*—The son of Omer who sought the kingdom of his father.

8.17.29—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

8.18 In the face of organized carnal security, faith in the Lord Jesus Christ has little or no appeal to the sinner. Without the fear of punishment or reprisal for sins against God and man, the participants in the secret combinations can

them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

16 And they were kept up by the power of the devil to administer these oaths unto the *people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.

17 And it was the daughter of Jared who put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore, Akish administered it unto his kindred and friends, leading them away by fair promises to do whatsoever thing he desired.

18 And it came to pass that they formed a secret combination, even as they of old; which combination

EM 3:1290

Ether 8:16–26
EM 1:381
* p. 554

Ether 8:18–25
CR88-O 103
CR89-A 5

Ether 8:18–26
MLM 65

justify no cry for repentance. No saving ordinances are received, and the spirit of the natural man brings the children of men into depravity, dissolution, and destruction from which there is no redemption likely, given the antipathy which the sinners feel toward the Spirit of the Lord.

8.19 There is an irony in the oaths of the ilk of Akish, Kishkumen, and Gadianton. They cause their adherents to swear by God, the heavens, and the earth, over which they have no control nor with which have they an inheritance. Satan's original thrust was to take control over eternity, by usurping God upon His throne and subjecting all of creation in time and eternity to his dominion. All of the wickedness of men is inspired by the same lust for power and fame, at any cost to his fellow beings. The work of the Father and the Son is just the opposite, that they might prepare the children of men to receive all things that the Father has, both in time and in eternity, that there might be an equality of capacity among the sons and daughters of God.

8.20 Moroni has taken a page out of Alma's book, that there can nothing good derive from an exacting articulation of the oaths and covenants of the secret combinations that existed among the Jaredites or among the children of Lehi. The Lamanite forces that destroyed the Nephites at the hill Cumorah were led and inspired by members of those secret combinations.

8.20.4—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

8.20.36—*Lamanites*—In reference to Laman, the eldest son of Lehi who sought to destroy anyone who might be entitled to administer in any way to him or to his family. He was a man filled with an inordinate amount of pride.

8.21 Had the Jaredites not succumbed to the carnal appeal of the secret combinations, they would not have fallen into such hideously appalling spiritual depravity which justified their utter destruction as a people. Moroni had witnessed the fall of his own nation and observed all that which precipitated their annihilation.

8.21.24—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

8.22 A close examination of the histories of those nations which had risen to power in the earth will reveal that most of them, if not all, fell into the dust of time because of the machinations of rebellious apostates bent on gathering to themselves power and wealth, that they might work their vicious will upon the citizens of those nations. A civilization cannot long last having once allowed the conspiracies of wicked men to prosper unabated.

8.23 The Gentiles unto whom Moroni is speaking are, of course, the nations of our own day. We might single out specific countries where secret combinations have wrecked havoc, yet we should probably accept that there are forces at work among every nation, kindred, tongue, and people which mimic the

is most abominable and wicked above all, in the sight of God;

19 For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.

20 And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites.

21 And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

22 And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not.

23 Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins,

Ether 8:19
EM 2:719
CR88-O 22

Ether 8:20
MD 698
MD 698
Ether 8:20–25
EM 3:1291
Ether 8:20,25
EM 1:246

Ether 8:21
EM 3:1291

Ether 8:22
MD 821
MLM 64
EM 1:157

spirit and conduct of the most vile of combinations of which we might read in the history of mankind. Only in the establishment of the Kingdom of God on the earth can the inevitable destruction of the world be averted. Faith in Christ, sincere repentance, and a willing acceptance of the open covenants of the Father and the Son will provide a sufficient bulwark against the influence of the wicked one. The children of men will have their eyes opened to their own peril as they witness the peace and happiness of the saints, even in the midst of great trial and tribulation. The honest in heart will turn to the faithful rather than succumb to the despair of the oppressors. Thus, the Lord will have a people prepared to receive him in that day when all the machinations of Satan and his minions will be exposed and destroyed.

8.23.4—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

8.24 In this dispensation the blood of the saints have been spilt, almost invariably by one secret combination or another. There have been clandestine plots against the prosperity and happiness of innocent disciples of Christ that have brought about much grief and sorrow. Times passes and the perfidy of the perpetrators is revealed for the entire world to see, yet the conspiracies continue to abound. Those who are privy to this sort of wickedness and do nothing to frustrate it, will be held accountable for their inaction.

8.25 A man who would drink from Lucifer’s cup without flinching is a man who has ripened in iniquity nigh unto eternal destruction.

8.25.9—*it*—That is to say, the secret combination established in the latter days to undermine the prospects of the Millennial reign of the Lord Jesus Christ.

8.25.54–55—*first parents*—Certainly speaking of Adam and Eve, but there were many others who were led astray by the establishment of secret combinations in the first ages of the world.

8.25.67—*murder*—Cain was only the first to commit murder by means of a devilish covenant.

8.25.83—*prophets*—Those imbued with the spirit of prophecy and revelation can speak openly about that which had been hidden up in the hearts of wicked men. They also testify that there is a better way, an infinitely superior way, to obtain happiness and security.

8.26 The Book of Mormon, including the words which Moroni transcribed onto his father’s plates, serves as a testament of the truth. It has come forth from the dust of the earth to bear witness of the truth. Not only does it testify of Jesus Christ and, thus, of the Gospel of salvation and exaltation, it also reveals in no uncertain terms that there are virulent conspiracies directed at the saints of God in the latter days. This fact should not inspire paranoia in the

and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

24 Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.

25 For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man to commit murder *from the beginning; who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning.

26 Wherefore, I, Moroni, am commanded to write these things that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that

Ether 8:24
MD 821

Ether 8:25
MD 246, 441
MLM 496
CR80-O 17
CR97-O 11

* p. 555

Ether 8:26
PM 206

hearts and minds of the disciples, but rather a determination to teach the truth even more fervently in the venues which the Lord has provided His children.

8.26.3—*Moroni*—This, of course, is the man who was chosen to complete Mormon’s record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

9.1 Moroni had broken off his narrative of Jaredite history in verse 19 of the previous chapter in order to comment on the deleterious effects of secret combinations in his own generation and in the latter days among the Gentiles. These observations and prophetic commentary continued until the end of the chapter. Although Ether and Moroni are explicit about the interactions between the major players at this point in the history of the Jaredites, they are not particularly forthcoming regarding the attitudes of the people, at least in the remnant of the record that we presently possess. It is clear, however, that the loyalties of the Jaredites were divided between Omer and Jared or else the machinations of Akish and his fellow conspirators would not have been successful, especially since Omer escaped assassination.

9.1.4—*Moroni*—This, of course, is the man who was chosen to complete Mormon’s record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

9.1.22—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

9.1.33—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

9.2 One wonders what Esrom and Coriantumr were doing during this period of time, together with the army they had raised to reinstate their father upon this throne (see 6.4–5). The two sons of Omer were a zealous pair and it is hard to believe that their antipathy toward Jared waned over the years.

9.2.7—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

9.3 The servants of God are frequent recipients of divine revelation by the which they are afforded insight into their circumstances and the circumstances of those around them. One is immediately reminded of father Lehi’s dream which precipitated his flight from the land of Jerusalem into the wilderness. The same may be said of Joseph, the foster father of the child Jesus, when Herod prepared to wreck havoc on the innocents of Judea.

they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

{Chapter IV} (Chapter 9)

{9—1830}

1 AND now I, Moroni, proceed with my record. Therefore, behold, it came to pass that because of the secret combinations of Akish and his friends, behold, they did overthrow the kingdom of Omer.

2 Nevertheless, the Lord was merciful unto Omer, and also to his sons and to his daughters who did not seek his destruction.

3 And the Lord warned Omer in a dream that he should depart out of the land; wherefore Omer departed out of the land with his family, and traveled many days, and came over and passed by the hill of Shim, and

Ether 9
EM 1:157, 190
EM 2:718
EM 4:1579

Ether 9:3
MD 208
EM 1:177

9.3.5—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

9.3.29–30—*many days*—The starting point for Omer and his family would have been the city of Moron, the erstwhile capital of the Jaredite civilization. Moron was located near the land of Desolation, just north of the narrow neck of land (see 7.6). If, as we suppose, Omer traveled northward out of the land of Moron, by the hill Shim and from thence eastward to a location on the eastern seashore of modern Nicaragua, then they would have traversed a distance of more than 500 miles. Assuming a flight that covered about 20 miles per day, “many days” would have been about 25 days or so.

9.3.40—*Shim*—We may only speculate regarding the location of this landmark, but it seems reasonable to assume that Shim was probably not the name that the Jaredites used to refer to the prominence. It is likely that we are to understand that this is the Nephite hill where Ammoron hid the archives of the Nephites prior to his encounter with Mormon (see 4 *NE-C 1.48–49* and *MM-C 1.1–4*). If the two hills are indeed the same place, then Shim would have been located in what is now called the country of Nicaragua. Mormon later removed the records and other artifacts from the hill Shim and transported them many thousands of miles to their current resting place in the hill Cumorah, located in modern day western New York.

9.3.49—*Nephites*—If our assumption regarding the location of the hill Shim be correct, then the destruction of the Nephites referred to here by Moroni is not that which took place at the hill Cumorah, but rather a destruction that took place about the year 375 (see *MM-C 4.16–23*). In this enormous series of battles, a notable number of the Nephites perished; the men at the hands of the Lamanite soldiers, the women and children at the hands of the Lamanite priests. From this point on, the Nephites never again had the ascendancy over the Lamanites, but spent the next ten years fleeing before the Lamanites until the final battle was consummated.

9.3.62—*Ablom*—This is the only place in the narrative of the Book of Mormon where this place name is mentioned. Some scholars have postulated that Ablom lay east of the hill Cumorah, but it is far more likely that it was nearer that land referred to by the Nephites as the land of Desolation, near such Nephite cities as Teancum and Boaz which lay north of the narrow neck of land.

9.3.65—*seashore*—We cannot speak with certainty as to where along the eastern coast of central America where Omer and his family encamped, but it was likely situated on the Caribbean shores of modern Nicaragua.

9.3.88—*Jared*—The son of Omer who sought the kingdom of his father.

9.4 We do not know the ceremony involved by which Jared was once more enthroned among the Jaredite peoples, but is clear that no worthy bearer of the priesthood of God was involved. No doubt some of the conspirators who originally formed the secret combination had a hand in ensconcing Jared upon the throne in Moron. Within the secret combination that overthrew Omer, there was apparently a smaller, more desperate combination that emerged with the marriage of Akish and Jared’s daughter.

9.4.23—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life

came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore, and there he pitched his tent, and also his sons and his daughters, and all his household, save it were Jared and his family.

{9—1830}

4 And it came to pass that Jared was anointed king over the people, by the hand of wickedness; and he gave unto Akish his daughter to wife.

Ether 9:4
EM 2:718

of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

9.5 One might question the propriety of the secret combination taking the life of one of their own, but the assumption of integrity among the conspirators would be misplaced. It seems likely that Akish and his consort had been in collusion long before the plot against Omer was hatched. The daughter, too, must have lamented the loss of prestige and wealth. Not only did she crave to be returned to adulation among the people, but also desired to be the most powerful woman among the Jaredites. With the elimination of her father, she achieved her goal. Little of this personal agenda is explicitly recorded by Moroni, but we should remember that the very beginnings of the whole plot were first articulated by the daughter of Jared (see 8.7–12).

9.5.7—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

9.6 We might imagine that in the process of time that the majority of the people joined the secret society, but is most likely that the members of the combination were men of great corrupting influence among the residents of Moron and the surrounding area. Who knows what sort of scandalous rumors that Jared's enemies conjured up in order to set his subjects against him, but it was subtly and effectively accomplished.

9.6.25—*Jared*—The son of Omer who sought the kingdom of his father.

9.6.32—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

9.7 We should assume, perhaps, that this son spoken of was a child brought into the world by the daughter of Jared. If this be the case, then the record of Ether and Moroni had been telescoped dramatically. We are at a loss to know how much time passed before Akish successfully disposed of his father-in-law. Nor do we know how long Akish ruled before his offspring began to be a threat to him. The time involved, however, must have been a significant number of years, twenty or thirty at least. We do not know what sorts of activities brought Nimrah's brother into disrepute, but it may have been only Akish's

5 And it came to pass that Akish sought the life of his father-in-law; and he applied unto those whom he had sworn by the oath of the ancients, and they obtained the head of his father-in-law, as he sat upon his throne, giving audience to his people.

Ether 9:5
MD 538

6 For so great had been the spreading of this wicked and secret society that it had corrupted the hearts of all the people; therefore Jared was murdered upon his throne, and Akish reigned in his stead.

7 And it came to pass that Akish began to be jealous of his son, therefore he shut him up in prison, and kept him upon little or no food until he had suffered death.

vain, paranoid imagination that caused him to starve his son to death.

9.7.7—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

9.8 We cannot speak to the relative righteousness of Nimrah, save that he felt far more comfortable in the presence of the Jaredite king in exile than with his own father.

9.8.14—*Nimrah*—This verse and the following are the only places in the text of the Book of Mormon where this son of Akish is mentioned by name.

9.9 Nimrah left the land of Moron, traveling northward, then toward the east until he came to the camp of Omer. It would be interesting to know how Nimrah knew how to find the old king, especially since Omer had been deposed long before the birth of the son of Akish. It is likewise interesting that Omer and his entourage apparently received exiled king's great-grandson without much fear or consternation.

9.9.7—*Nimrah*—This verse and the previous are the only places in the text of the Book of Mormon where this son of Akish is mentioned by name.

9.9.27—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

9.10 It would appear than another twenty or thirty years transpired, during which another crop of Akish's sons came into the world. We may not know precisely what motivated the posterity of the erstwhile king to rebel against their father, but their methods for subverting the people would imply that these were not wholesome children.

9.10.7—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

9.10.12—*they*—This pronoun, of course, is clearly in reference to the sons of Akish.

9.10.20—*they*—The antecedent for this plural pronoun is most likely in reference to the people who belonged to the secret combination who had sworn oaths of loyalty to their leader. An argument could be made, however, that the pronoun refers to the sons of Akish. If that be the case, the king's household was a dark place indeed.

8 And now the brother of him that suffered death, (and his name was Nimrah) was angry with his father because of that which his father had done unto his brother.

9 And it came to pass that Nimrah gathered together a *small number of men, and fled out of the land, and came over and dwelt with Omer.

10 And it came to pass that Akish begat other sons, and they won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity according to that which he desired.

* p. 556

9.11 Was the bribery extended to the general populace of the Jaredites, or to those of the king's combination? It would seem reasonable to assume that the latter were the objects of Akish's sons. Corrupting the ministers of the kingdom would be far more economically efficient. If the general populace is meant, however, then we must assume that Akish's fiscal policies were extraordinarily oppressive, essentially reducing his subjects to pecuniary slavery. This would also explain why the sons of Akish had access to such substantial funds with which to bribe them.

9.11.5—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

9.12 The violence of this era is not articulated but we can imagine the degree of bloodshed that must have ensued in order to reduce the entire population of the original Jaredite kingdom to thirty souls. While Akish's empire was imploding, Omer and his family were enjoying a degree of peace and civility on the seashore. By the time that the survivors resorted to Omer, the number of inhabitants of the land of Ablom must have grown considerably.

9.12.12—*Akish*—A man capable of great duplicity. It was in part because of his great friendship with Omer the king of the Jaredites that the daughter of Jared recommended him to form part of the plot against the life of her grandfather. We cannot know at this point, but we may suspect that this was not the first contact that Akish and the daughter of Jared had experienced. We may discover that the nefariousness of the daughter of Jared had no bounds and that she perceived the ending from the beginning. We can only wonder if there is a relationship between this man and the wilderness that bears the same name toward the end of the Jaredite nation (see 14.3).

9.12.51—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

9.13 The implication here is that Omer and all of his subjects left the land of Ablom and returned to the city of Moron where the throne of the Jaredites awaited them.

9.13.2—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

9.14 We have no idea as to how long Omer may have lived, even though Ether and Moroni indicate that he was extraordinarily, even for a Jaredite. What follows is a speculative time line for the life of Omer

<i>Event</i>	<i>Location</i>	<i>Age</i>	<i>King</i>	<i>Scripture</i>
Birth	Moron	0	Shule	Ether 8:1
Coronation	Moron	25	Omer	Ether 8:1

11 Now the people of Akish were desirous for gain, even as Akish was desirous for power; wherefore, the sons of Akish did offer them money, by which means they drew away the more part of the people after them.

12 And there began to be a war between the sons of Akish and Akish, which lasted for the space of many years, yea, unto the destruction of nearly all the people of the kingdom, yea, even all, save it were thirty souls, and they who fled with the house of Omer.

13 Wherefore, Omer was restored again to the land of his inheritance.

14 And it came to pass that Omer began to be old; nevertheless, in his old age he begat Emer; and he anointed Emer to be king to reign in his stead.

Jared's Birth	Moron	27	Omer	Ether 8:1
Jared's sons	Moron	57	Omer	Ether 8:1
Loss of Throne	Moron	65	Jared	Ether 8:2–4
Reinstated	Moron	224	Omer	Ether 8:4–6
Fight to Ablom	Ablom	229	Jared	Ether 9:1–3
Death of Jared	Ablom	234	Akish	Ether 9:5–6
Flight of Nimrah	Ablom	254	Akish	Ether 9:7–8
Akish's Sons	Ablom	284	Akish	Ether 9:10–12
Omer Restored	Moron	289	Omer	Ether 9:12–13
Emer born	Moron	291	Omer	Ether 9:14
Emer crowned	Moron	314	Emer	Ether 9:14
Omer dies	Moron	316	Emer	Ether 9:14

The account given by Ether and Moroni declares that Omer spent half of his days as a prisoner of the state, during the rule of his rebellious son Jared (see 8.2–4). We have assumed that Omer ascended the throne when he was twenty-five years of age. We have assumed that thirty-two years passed before Omer became a grandfather through Jared. The subjection of half of the kingdom and the consummation of the war that deprived Omer of his throne took an additional eight years by our reckoning. After Omer went into exile in the land of Ablom, several events served as temporal markers. It seems clear that Akish ruled some 20 or 30 years before he starved his son to death (see 9.7). It would appear that another 25 years or so passed before other sons rose up in rebellion against Akish (9.10–12) and that the war between them continued for many years thereafter. It seems fairly certain, then, that Omer dwelt in Ablom for fifty or sixty years in exile, rather than in captivity. After he was restored to the throne in Moron, Omer fathered Emer and we have assumed that Emer ascended the throne as a young man of 25 years of age or so. We may surmise, therefore, that the “half of his days” that Omer did not live in captivity amounted to about 159 years. This would suggest that Omer lived to be in excess of three hundred and ten years before he selected his son Emer to succeed him.

9.14.7—*Omer*—The son of Shule and the father of Emer in the genealogy of the prophet Ether. Although we cannot speak with certainty, it would seem reasonable to assume that Omer was among those children whom Shule fathered in his old age (see 7.26).

9.14.19—*Emer*—The son of Omer and the father of Coriantum in the genealogy of the prophet Ether. Emer was of the fifth generation since that of Jared and his brother (see 1.29–33).

9.15 Emer apparently was as good a man and king as was his father (see 9.22).

9.15.7—*Emer*—The son of Omer and the father of Coriantum in the genealogy of the prophet Ether. Emer was of the fifth generation since that of Jared and his brother (see 1.29–33).

9.16 The implication of this verse is that Emer's reign prospered for about 62 years before he appointed Coriantum to reign in his stead (see 9.21). Assuming that Emer ascended the throne of the Jaredites in the city of Moron at age 25, he lived only to be about 91 years before he passed away, less than a third of the life span of his father (see 9.22).

9.16.9—*curse*—We are not privy as to the nature of this curse, but it

15 And after that he had anointed Emer to be king he saw peace in the land for the space of two years, and he died, having seen exceedingly many days, which were full of sorrow. And it came to pass that Emer did reign in his stead, and did fill the steps of his father.

16 And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become exceed-

continued among the people for many years, from the reign of Shule until the reign of Emer (see 7.23). We may surmise that the curse had prospered in the land of Moron, rather than in the land of Ablom where the righteous people of king Omer had dwelt for many years.

9.16.18—*Emer*—The son of Omer and the father of Coriantum in the genealogy of the prophet Ether. Emer was of the fifth generation since that of Jared and his brother (see 1.29–33).

9.17 Comparative wealth is difficult to evaluate under the best of circumstances. What appears to be the case here is that the entire populace enjoyed mutual luxury because of their cooperative industry and civility. We may surmise that the Jaredites brought seeds and scions of various plants from their place of origin in the Mesopotamian valley and that these had prospered in the promised land.

9.17.11—*silks*—Etymologically speaking, “silk” can refer to any thread, but the term is generally reserved for textiles that are made from the threads spun by insects that pass through a complete metamorphosis. The most familiar silks are made from the cocoons of the *Bombyx mori*, or mulberry silkworm. According to modern historians, oriental silkworm cultivation was first introduced in the Americas at the beginning of the seventeenth century by James I of England. As to precisely how Jaredite silks were developed and from whence came their threads, we may only speculate, but when all is said and done, the materials to which Ether and Moroni are referring will be reasonable facsimiles of what we now know as silk.

9.17.14–15—*fine linen*—Linen is woven from the stalks of flax or hemp plants. “Fine linen” would imply “tightly woven”.

9.18 Most, if not all, of the varieties of animals that the Jaredites had among them in the promised land had travelled with them from the valley of Nimrod. Inasmuch much as the great flood had destroyed all life on the surface of the earth, all that remained had been those animals that had been ensconced in the ark by the prophet Noah and his family. Jared and his brother were commanded by the Lord to take of the animals available to them in order to bring animal life back to the western hemisphere.

9.19 If we are compelled by our faith to accept the writings of the prophets as they have been delivered to us, we are at a loss to explain exactly how the Jaredites came to have elephants in the promised land, unless they had been brought with them in the barges as they crossed the great deep. Noah’s ark contained all of the animal life that passed through the flood. The ark settled in the vicinity of the Mesopotamian valley and became the source for all resultant life on the earth, both human and animal. Prior to the arrival of the Jaredites, there were no living elephants, cattle, swine, or any other animals useful to men upon the face of the promised land. It is clear that the Jaredites must have brought these varieties with them as part of their entourage.

9.19.5—*horses*—Many anti-Mormons have ridiculed the notion that the Nephites found horses in the Western Hemisphere, believing that the horse was not introduced into the Americas until the coming of the Europeans. Apologists have suggested that the nomenclature used by Nephi reflected general classes of animals based on appearance or function rather than popular or scientific terminology. Be that as it may, there will yet come a time when the truth of the matter will prove to be that there were “horses” among the Jaredites and among the posterity of Lehi not much different than those which now graze in pastures from

ingly strong, insomuch that they became exceedingly rich—

17 Having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things;

18 And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man.

19 And they also had horses, and asses, and there were elephants and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms.

Ether 9:19
EM 2:718

Canada to Argentina.

9.19.11—*elephants*—We need not speculate endlessly about the origins of this species of useful animal that the Jaredites employed in their civilization. All arguments to the contrary, it is clear that the ancient Americans were familiar with the pachyderm and had domesticated them. Given the artifacts left by civilizations that have flourished in the Americas since the birth of Jesus Christ, it seems irrefutable that elephants were available for artisans as models until at least the ninth century. The present author is personally acquainted with such artistic remains.

9.19.13—*cureloms*—For all of the attempts on the part of scholars to identify this breed of domesticated animal, it is clear that the translator of the Book of Mormon had nothing in his vocabulary or experience that could be substituted for this Jaredite word. It is possible that this Jaredite animal had perished as a species before the family of Lehi arrived here in the sixth century before the birth of Jesus Christ.

9.19.15—*cumoms*—For all of the attempts on the part of scholars to identify this breed of domesticated animal, it is clear that the translator of the Book of Mormon had nothing in his vocabulary or experience that could be substituted for this Jaredite word. It is possible that this Jaredite animal had perished as a species before the family of Lehi arrived here in the sixth century before the birth of Jesus Christ.

9.20 This injunction is repeated throughout the history of the Jaredites, the Nephites, and the Lamanites. The same caveat applies to those who have inherited the land since the time of the first European adventurers set foot upon this hemisphere. Those who would prosper must worship the God of this land, who is Jesus Christ, or they will be swept off the face of the land and it be giving to another people.

9.20.14—*was*—The preterit is used here to reference the Lord's own words to the brother of Jared about the nature of the promised land that pertained to his company (see 2.15). This in no way indicates any change in the nature of the blessings that would come to Lehi and his family when they inherited the land. It still was the most choice of all of the lands available to the servants of God (see *JA-C 5.38–45*).

9.21 If the Jaredite custom continued, and we assume that it did, Coriantum was born late in Emer's life. Thus the dynasties focused on the tenure of their kings rather than any right of primogeniture.

9.21.2—*Emer*—The son of Omer and the father of Coriantum in the genealogy of the prophet Ether. Emer was of the fifth generation since that of Jared and his brother (see 1.29–33).

9.21.21—*Coriantum*—The son of Emer and the father of Com in the genealogy of the prophet Ether. He ought not be confused with any others in the genealogical line who bore the same name (see 1.28–33).

9.22 Emer's relatively short life probably was no longer than 91 years (see 9.16), yet in that time he became personally acquainted with the Lord Jesus Christ, perhaps much in the same way as the brother of Jared. Emer was a man of no ordinary faith.

9.22.6—*Coriantum*—The son of Emer and the father of Com in the genealogy of the prophet Ether. He ought not be confused with any others in the genealogical line who bore the same name (see 1.28–33).

9.23 Although we are not told of any particular sensitivity to the things of the spirit that may have defined Coriantum as a child of God, yet the very fact

20 And thus the Lord did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity; for upon such, saith the Lord: I will pour out the fulness of my wrath.

21 And Emer did execute judgment in righteousness all his days, and he begat many sons and daughters; and he begat Coriantum, and he anointed Coriantum to reign in his stead.

22 And after he had anointed Coriantum to reign in his stead he lived four years, and he saw peace in the land; yea, and he *even saw the Son of Righteousness, and did rejoice and glory in his day; and he died in peace.

23 And it came to pass that Coriantum did walk in the steps of his

Ether 9:20
EM 1:378

Ether 9:21–22
PM 142

Ether 9:22
MD 655, 743
PM 603
EM 2:718, 731
* p. 557

Ether 9:23
EM 2:718

that he lived his life in accordance with the pattern that his father had set would imply that he too was a friend of God. Coriantum's first wife was barren, and like Abraham, the king waited upon the blessings of the Lord to provide an heir.

9.23.7—*Coriantum*—The son of Emer and the father of Com in the genealogy of the prophet Ether. He ought not be confused with any others in the genealogical line who bore the same name (see 1.28–33).

9.24 Coriantum had outlived his father by more than ten years before his first child was born. His life span exceeded that of his father by half.

9.24.23—*Coriantum*—The son of Emer and the father of Com in the genealogy of the prophet Ether. He ought not be confused with any others in the genealogical line who bore the same name (see 1.28–33).

9.25 We cannot say with certainty exactly how old Coriantum was when Com was born, but he was at least one hundred and ten years old by our common reckoning. The text would give us to understand that Coriantum fathered at least two sons and two daughters before Com came into the world. Assuming eighteen months between births, more than eight years would have passed before the birth of the fifth child. We are given no indication as to why Com was childless for so long. Heth appears to be his firstborn child.

9.25.9—*Com*—The son of Coriantum and the father of Heth in the genealogy of the prophet Ether. Com was of the seventh generation since that of Jared and his brother (see 1.28–33). The history of the Jaredites includes at least 30 generations from the beginning to the end of their civilization (see 1.6). This Jaredite king was slain by his rebellious son Heth (see 9.25). He ought not be confused with any others in the genealogical line who bore the same name.

9.25.26—*Heth*—The son of Com and the father of Shez in the genealogy of the prophet Ether. Heth was of the eighth generation since that of Jared and his brother. This is the son of Com who embraced the ancient secret combinations and killed his own father to gain the throne of the Jaredites (see 9.25–27). He ought not be confused with any others in the genealogical line who bore the same name.

9.26 If the succession pattern in the Jaredite narrative is as we have supposed, the kings of the Jaredites were not taken from among the eldest sons of the reigning monarch, but from among the youngest. Heth appears to have been born late in Com's life, but as a firstborn child. Heth may have suspected that he would never sit upon the throne of his father unless he engaged in rather nefarious conduct. Other older sons had simply rebelled against their fathers hoping to garner enough of a numerical superiority to take the throne. Akish, however, was a man who had no genetic warrant to sit upon the throne of the Jaredites who therefore resorted to conspiracy and murder to take that which he wanted. Heth apparently had evaluated his situation and determined that Akish's approach was far more efficient.

9.26.6—*again*—The growth of the Jaredite population had been seriously affected by the civil war between Akish and his sons, as the result of which only thirty individuals survived to join Omer in his exile in the land of Ablom (see 9.12). When Omer and his company returned to the capital city of Moron, they began to repopulate the desolated land. This repopulation had taken about 250 years.

father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children even until he was exceedingly old.

24 And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantum took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old.

25 And it came to pass that he begat Com, and Com reigned in his stead; and he reigned forty and nine years, and he begat Heth; and he also begat other sons and daughters.

26 And the people had spread again over all the face of the land, and there began again to be an exceedingly great wickedness upon the face of the land, and Heth began to embrace the secret plans again of old, to destroy his father.

Ether 9:23–24
EM 4:1578

9.26.31—*Heth*—The son of Com and the father of Shez in the genealogy of the prophet Ether. Heth was of the eighth generation since that of Jared and his brother. This is the son of Com who embraced the ancient secret combinations and killed his own father to gain the throne of the Jaredites (see 9.25–27). He ought not be confused with any others in the genealogical line who bore the same name.

9.27 Although we cannot speak with certainty, it would appear that Com’s untimely death put the succession in question. We may suppose that Heth’s younger brothers were, in fact, too young to assume the kingdom and that he alone could do so. It also seems certain that the general populace of the Jaredites did not know the true slayer of the king and thus easily accepted Heth’s ascension.

9.28 Earlier, when other prophets had come into the land of the Jaredites to preach against the growing wickedness, idolatry was specifically pointed out as being the cause of the great curse that soon came upon the people (see 7.23). In the present instance, we are not told precisely what the general populace was up to in order to incur the wrath of God. The fact that the people were willing to put the servants of God to death at the behest of the king, however, would imply that they were engaging in many practices unbecoming a disciple of Jesus Christ.

9.28.4—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

9.28.14—*they*—In reference to the people as well as the prophets.

9.28.16—*prepare*—One prepares the way before the Lord by removing all of the obstacles between the Savior and those whom he desires to redeem from death and hell. The prophets of God do this in part by pointing the direction one should travel in order to come unto the Christ. Those to whom the prophets preach have need to remove from their own lives anything that would hinder them from making that journey. Hence, the cry for faith and repentance.

9.28.41—*famine*—Heth and almost all of his posterity would die in that great dearth (see 10.1).

9.29 Heth is as villainous a king as was Noah, the son of Zeniff, who reigned in the land of Lehi-Nephi one hundred and fifty years before the birth of Jesus Christ.

9.29.10—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

9.29.47—*Heth*—The son of Com and the father of Shez in the genealogy of the prophet Ether. Heth was of the eighth generation since that of Jared and his brother. This is the son of Com who embraced the ancient secret combinations and killed his own father to gain the throne of the Jaredites (see 9.25–27). He ought not be confused with any others in the genealogical line who bore the same name.

9.30 The Nephites experienced a similar famine that occurred as the result of the prophet Nephi petitioning God the Father that the famine would be far better than the great civil war which was decimating the nation. The dearth would last three years in that instance (see *HE-C 11.1–9*).

27 And it came to pass that he did dethrone his father, for he slew him with his own sword; and he did reign in his stead.

28 And there came prophets in the land again, crying repentance unto them—that they must prepare the way of the Lord or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent.

29 But the people believed not the words of the prophets, but they cast them out; and some of them they cast into pits and left them to perish. And it came to pass that they did all these things according to the commandment of the king, Heth.

30 And it came to pass that there began to be a great dearth upon the land, and the inhabitants began to be destroyed exceedingly fast because

Ether 9:30–34
EM 1:192

9.31 We have no idea as to from whence the serpents came, yet they were initially focused on driving the domesticated flocks of the Jaredites before them. The poisonous serpents swept all of the animals from all the lands surrounding the city of Moron until they were ensconced south of the narrow neck of land, thus exacerbating the effects of the famine considerably. Once the live animals were in what would eventually be called the land of Zarahemla, the serpents then devoted their time to prohibiting the Jaredites from going into the land southward to recover their lost animals. The desperate straits in which the Jaredites found themselves are implied in the manner in which the carcasses of the dead animals were disposed.

9.31.43—*Nephites*—In reference to Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

9.31.44—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

9.32 Many of the animals perished because of having been bitten by the serpents; many others perish of fatigue, thirst, fright, and exhaustion in their flight southward. We cannot speak with any degree of certainty, but it would be interesting to know how many animals that pertained to the Jaredites had already made their way into the land southward. The land south of the narrow neck of land would have been completely devoid of animal life after the flood. By the time father Lehi and his company arrived in the land southward some six hundred years before the birth of Christ, the land was filled with cows, asses, oxen, horses, goats and other useful animals (see *1 NE-C 18.23–25*). No doubt these were descendants of the survivors of the serpent-motivated drive that took place in the days of Heth.

9.33 The passage through the narrow neck of land was sufficiently constricted that it was impossible for the Jaredites to pass through without succumbing to the venomous snakes. Notwithstanding the straitness of the way, it still would have required a considerable number of serpents to bar the people from pursuing their flocks, particularly considering the state of starvation that the Jaredites were in.

9.34 The rain had caused a failure of all of their crops. The serpents had driven off all of their domesticated animals. Hunger and the prospect of annihilation compelled them into abject humility.

9.35 Note that the circumstances of the Jaredites did not change overnight. The rains came, but there would still be the need to plant crops and wait upon

of the dearth, for there was no rain upon the face of the earth.

31 And there came forth poisonous serpents also upon the face of the land, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents, towards the land southward, which was called by the Nephites Zarahemla.

32 And it came to pass that there were many of them which did perish by the way; nevertheless, there were some which fled into the land southward.

33 And it came to pass that the Lord did cause the serpents that they should pursue them no more, but that they should hedge up the way that the people could not pass, that whoso should attempt to pass might fall by the poisonous serpents.

34 And it came to pass that the people did follow the course of the beasts, and did devour the carcasses of them which fell by the way, until they had devoured them all. Now when the people saw that they must perish they began to repent of their iniquities and cry unto the Lord.

35 And it came to pass that when they had humbled themselves suffi-

* p. 558

Ether 9:35
EM 2:663

the seasons to give them any sort of a harvest.

9.35.42–43—*north countries*—Insofar as the population centers are concerned, we should probably understand this region to be that which was just north of the land of Desolation, in and around the city of Moron, the capital of the Jaredite civilization.

10.1 We are not told how long the famine in the land lasted, but the effects were severe. The Jaredites essentially had to begin from scratch insofar as their agricultural infrastructure was concerned. At least seven generations would pass before any of the Jaredites would be allowed to travel into the land south of the narrow neck of land (see 1.18–25 and 10.19). We do not know how many of the domesticated animals survived the plague of poisonous serpents, but there must have been some, inasmuch as the wealth of the Jaredite king two generations later was defined in flocks and herds (see 10.12).

10.1.7—*Shez*—The son of Heth and the father of Riplakish in the genealogy of the prophet Ether. Shez was of the ninth generation since that of Jared and his brother. Earlier in the book of Ether, Shez is said to have been the son of Heth (see 1.25).

(see 1.25–33).

10.1.11—*descendant*—At the beginning of the book of Ether, Shez is said to have been the son of Heth (see 1.25).

10.1.13—*Heth*—The son of Com and the father of Shez in the genealogy of the prophet Ether. Heth was of the eighth generation since that of Jared and his brother. This is the son of Com who embraced the ancient secret combinations and killed his own father to gain the throne of the Jaredites (see 9.25–27). He ought not be confused with any others in the genealogical line who bore the same name.

10.1.37—*broken*—All of the royal family perished except for the righteous Shez. We may assume that the mortality rate among the rest of the Jaredites would have been similar, the wicked being swept off the face of the land. That this constituted a vast majority of the people is probable, inasmuch as the population of the land of Moron was complicitous with Heth in putting the Lord’s prophets to death (9.28–29). It would appear that the people were in a far more afflicted state in their attempts to renew their civilization than the people of Omer were when they returned to Moron from Ablom after Akish and his sons had destroyed the nation.

10.2 Shez had the eight Jaredite generations to contemplate as he set to work rebuilding his people. The poor examples of his wicked fathers and close relatives as contrasted with those who had walked in accordance with the principles of the Gospel, constituted a cautionary tale for him. If they were to survive as a people, the Jaredites must do so in the Lord’s terms.

10.2.7—*Shez*—The son of Heth and the father of Riplakish in the genealogy of the prophet Ether. Shez was of the ninth generation since that of Jared and his brother. Earlier in the book of Ether, Shez is said to have been the son of Heth (see 1.25).

10.2.33—*Jared*—One of two brothers who, with their families and friends,

ciently before the Lord he did send rain upon the face of the earth; and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And the Lord did show forth his power unto them in preserving them from famine.

{Chapter IV; continued}
(Chapter 10)

1 AND it came to pass that Shez, who was a descendant of Heth—for Heth had perished by the famine, and all his household save it were Shez—wherefore, Shez began to build up again a broken people.

Ether 10
EM 1:157, 190
EM 2:718

2 And it came to pass that Shez did remember the destruction of his fathers, and he did build up a righteous kingdom; for he remembered what the Lord had done in bringing Jared and his brother across the deep; and he did walk in the ways of the Lord; and he begat sons and daughters.

fled the tower of Babel at the instructions of the Lord God. They were led from place to place until they were finally ensconced in what is now called the western hemisphere. The Jaredites eventually perished at the hill Ramah about the time that Lehi and his family arrived in the land of promise.

10.3 Shez's son was a typical rebel and undoubtedly would have been a grievous affliction to his father and the people had he not been slain.

10.3.8—*Shez*—Shez the son of Shez suffered from the same affliction as had many of his ancestral kin. Elder sons frequently chaffed at not being able to ascend to the throne of their fathers, inasmuch as that honor had been reserved for one of the youngest sons of any dynasty in Jaredite tradition.

10.3.22—*robber*—The murder of Shez the son of Shez was probably no more than an act of greed. It is unlikely that the secret combinations had risen up again by this time.

10.4 We are not told how long Shez actually lived, but given the prosperity that developed during his reign and the overall increase of the Jaredite population, we might suspect that his lifetime might have approached that of Omer (see 9.14).

10.4.35—*Shez*—The son of Heth and the father of Riplakish in the genealogy of the prophet Ether. Shez was of the ninth generation since that of Jared and his brother. Earlier in the book of Ether, Shez is said to have been the son of Heth (see 1.25).

10.4.46—*Riplakish*—The son of Shez and an ancestor of Morianton in the genealogy of the prophet Ether. Riplakish was of the tenth generation since that of Jared and his brother (see 1.24–33).

10.5 One wonders where this great wicked man came from. Again we observe a king like unto some of those who would appear among the Nephites, anomalies when one compared them to the righteousness of their fathers. The dissolute lifestyle which held Riplakish in its grasp would be replicated in the kingdom of Noah and his priests, many centuries later among another people.

10.5.7—*Riplakish*—The son of Shez and an ancestor of Morianton in the genealogy of the prophet Ether. Riplakish was of the tenth generation since that of Jared and his brother (see 1.24–33).

10.5.28—*concubines*—Simply put, these were second-class wives, women who held a lower social standing than the wives, generally because of their status in their communities. These women and their children generally had no material claim on the assets of their husband once he was dead; there would be no formal inheritance like that which would be expected by the wife and her children. Some scholars have suggested that this arrangement was hardly more than a gathering of mistresses and “kept” women. While this has been the case in more “enlightened” cultures, men defrauding women of all that is precious in this world, it was not true anciently.

10.6 This is oppression at its worst. Riplakish had been utterly corrupted by the power of the monarchy. He did not perceive himself as a protector or a servant of the people as did the righteous kings. He was one who succumbed to the temptations of a fallen earth, reveling in the lusts of the natural man, desiring to exercise unrighteous dominion over the minds, hearts, and bodies of men. He was, for all practical purposes, a disciple of Satan.

3 And his eldest son, whose name was Shez, did rebel against him; nevertheless, Shez was smitten by the hand of a robber, because of his exceeding riches, which brought peace again unto his father.

4 And it came to pass that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land. And Shez did live to an exceedingly old age; and he begat Riplakish. And he died, and Riplakish reigned in his stead.

5 And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.

6 And he did erect him an exceedingly beautiful throne; and he did build many prisons, and whoso would not be subject unto taxes he did cast into prison; and whoso was not able to pay taxes he did cast into prison; and he did cause that

Ether 10:5–6
EM 2:718
Ether 10:5–12
EM 2:718

Ether 10:6
EM 2:718

10.7 Riplakish was a perpetrator of slave labor camps. With husbands, fathers, sons, and brothers safely ensconced in his prisons, he and his minions eventually took advantage of the unprotected women. Ultimately the whole society sickened of him.

10.8 It seems astonishing that the Jaredites put up with these intolerable conditions for forty-two years.

10.8.35—*Riplakish*—The son of Shez and an ancestor of Morianton in the genealogy of the prophet Ether. Riplakish was of the tenth generation since that of Jared and his brother (see 1.24–33).

10.9 This is an intriguing period of time in Jaredite history. King Riplakish had been killed and his entire family driven out of the land of Moron to live in exile. We are not told where the outcasts established themselves. Nor are we informed as to what kind of a government the people of Moron established for themselves once their monarchs had been disposed of. Did they select another king for themselves? Did they have some sort of judiciary? Did they live in a state of tentative anarchy? We do not know. The memory of the people, however, was long and the horrors perpetrated upon them by Riplakish made them violently opposed to anyone of his lineage to be restored to the kingdom. Hence, the seemingly endless war that they waged against Morianton.

10.9.12—*Morianton*—A descendant of Riplakish and the father of Kim in the genealogy of the prophet Ether.

10.9.16—*descendant*—This is the singular instance in the text of the book of Ether where “descendant” appears to mean just that (see 1.23). We cannot say how many generations were involved. Was Morianton a son, a grandson, or a great-grandson? We do not know.

10.9.18—*Riplakish*—The son of Shez and an ancestor of Morianton in the genealogy of the prophet Ether. Riplakish was of the tenth generation since that of Jared and his brother (see 1.24–33).

10.9.24—*outcasts*—Originally, the outcasts were the members of Riplakish’s household. If others had been exiled by the inhabitants of the land of Moron, we are not given the reason why.

10.10 Morianton forced the Jaredites to receive him as king simply because he had overpowered them in a military fashion. It is clear that he wished them to accept him as their rightful king as well, to receive him as the heir to the throne. This apparently took some time.

10.10.11—*ease*—The use of this word raises some interesting questions. One of the reasons that the Jaredites had rid themselves of their king in the first place was for his fiscal policies. The taxation was oppressive,

they should labor continually for their support; and whoso refused to labor he did cause to be put to death.

7 Wherefore he did obtain all his fine work, yea, even his fine gold he did cause to be refined in prison, and all manner of fine workmanship he did cause to be wrought in prison. And it came to pass that he did afflict the people with his whoredoms and abominations.

8 And when he had reigned for the space of forty and two years the people did rise up in rebellion against him; and there began to be *war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land.

{~~9~~—1830}

9 And it came to pass after the space of many years, Morianton, (he being a descendant of Riplakish) gathered together an army of outcasts, and went forth and gave battle unto the people; and he gained power over many cities; and the war became exceedingly sore, and did last for the space of many years; and he did gain power over all the land, and did establish himself king over all the land.

10 And after that he had established himself king he did ease the burden of the people, by which he did gain favor in the eyes of the people, and they did anoint him to be their king.

* p. 559

Ether 10:9
EM 2:718

Ether 10:10
EM 2:718

the laws supporting the tax policy were oppressive, and the slave-based industry of the nation was oppressive. When Riplakish was killed, who took over the government? We cannot say at this point, but whoever led the rebellion against the monarchy did little to change the vast revenue generated by the Jaredite system. Many, many years had passed since the death of Riplakish, and at least two general wars. When Morianton came to power, it was possible for him to “ease” the burden on the Jaredites in such a fashion that they began to consider him far more benevolently than before.

10.10.32—*anoint*—Clearly this was a ceremony which approached the right of kingship by the voice of the people rather than by an act of war.

10.11 Morianton had been raised in the company of a licentious people. Riplakish had gathered unto himself many wives and concubines and his posterity apparently had done much in the same vein. The people received Morianton because he brought relative prosperity to his subjects; he apparently did not force his attentions on the wives and daughters of the people as had Riplakish and his cohorts. His immoral conduct, however, living outside the bounds that the Lord had set for his people, Morianton was left unto himself, not enjoying the inspiration of the Almighty.

10.12 This is the first mention of flocks and herds since the reign of Heth, when the poisonous serpents drove most, if not all, of the domesticated animals into the region south of the narrow neck of land.

10.12.7—*Morianton*—A descendant of Riplakish and the father of Kim in the genealogy of the prophet Ether.

10.12.44—*restored*—We may only speculate about what is meant here, inasmuch as Ether and Moroni have not been particularly specific about the nature of the restoration. From a political point of view, we make speak of the restoration of the hereditary king to the throne in the land of Moron. We may speak also of the establishment of a unified people, rather than a division between citizens and outcasts. We may point to the prosperity that transpired as the civil war came to an end, including any number of luxuries that otherwise might have been impossible to obtain. Most likely, however, is the restoration of at least a portion of the abundant domesticated animals that they once enjoyed as a part of their economy. It is clear that there were other losses that they had suffered along the way that were regained under the rule of Morianton.

10.13 One wonders why it was that Morianton gave up the reins of government eight years before he passed away. Was he incapacitated by his great age? Was Kim of a particular age that required him to take the throne at that time?

10.13.2—*Morianton*—A descendant of Riplakish and the father of Kim in the genealogy of the prophet Ether.

10.13.14—*Kim*—The son of Morianton and the father of Levi in the genealogy of the prophet Ether (see 1.22–33). Kim was at least of the twelfth generation from that of Jared and his brother. Kim’s ascent to the throne of the Jaredites followed the pattern that had been established many generations before and was based on establishing tenure rather than right of primogeniture.

10.14 We are not privy as to the name of this sibling of Kim, but the odds are that he was probably an older brother who had been slighted by the traditional

11 And he did do justice unto the people, but not unto himself because of his many whoredoms; wherefore he was cut off from the presence of the Lord.

Ether 10:11
CR01-O 98

12 And it came to pass that Morianton built up many cities, and the people became exceedingly rich under his reign, both in buildings, and in gold and silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them.

Ether 10:12
EM 1:173
CR01-O 98

13 And Morianton did live to an exceedingly great age, and then he begat Kim; and Kim did reign in the stead of his father; and he did reign eight years, and his father died. And it came to pass that Kim did not reign in righteousness, wherefore he was not favored of the Lord.

14 And his brother did rise up in rebellion against him, by which he

Jaredite system of succession. We cannot say either how long Kim ruled before his kingdom was overthrown, but one would think that it was relatively early in his reign, before he had been completely accepted by his subjects.

10.14.3—*brother*—Another son of Morianton, undoubtedly older, perhaps the eldest of Morianton’s surviving children. We have no idea if they were sons of the same mother.

10.14.43—*Levi*—The son of Kim and the father of Corom in the genealogy of the prophet Ether. Levi was at least of the thirteenth generation from that of Jared and his brother (see 1.21–33).

10.15 We do not know how long Kim lived after the birth of Levi, only that Levi and his family still suffered political confinement for another forty-two years after the demise of their patriarch. The usurper uncle was undoubtedly quite elderly at that point and the war was easily won.

10.15.7—*Levi*—The son of Kim and the father of Corom in the genealogy of the prophet Ether. Levi was at least of the thirteenth generation from that of Jared and his brother (see 1.21–33).

10.16 One might make an argument that Kim died while Levi was quite young and was therefore probably not directly influence by his wicked father. In any event, it is clear that Levi’s childhood environment was not dwelling upon evil continually such that he was corrupted by it. He proved to be a worthy man and leader. We may only speculate, and that ineffectually, about what is meant by “good old age”.

10.16.47—*Corom*—The son of Levi and the father of Kish in the genealogy of the prophet Ether. Corom was at least of the fourteenth generation from that of Jared and his brother (see 1.21–33).

10.17 Other than the fact that Ether and Moroni declare Corom to be a good man and king, we know little of this Jaredite ruler.

10.17.7—*Corom*—The son of Levi and the father of Kish in the genealogy of the prophet Ether. Corom was at least of the fourteenth generation from that of Jared and his brother (see 1.21–33).

10.17.49—*Kish*—The son of Corom and the father of Lib in the genealogy of the prophet Ether, even though it does not say so in this part of the narrative. At least fifteen generations separated him from Jared and his brother (see 1.19–33).

10.18 We learn even less about this king who served his people in the middle generations of the Jaredite civilization. We need not suppose, however, that his reign took place at the chronological meridian of the nation.

10.18.7—*Kish*—The son of Corom and the father of Lib in the genealogy of the prophet Ether, even though it does not say so in this part of the narrative. At least fifteen generations separated him from Jared and his brother (see 1.19–33).

10.18.12—*Lib*—The son of Kish and the father of Hearthom in the genealogy of the prophet Ether. Lib was at least of the sixteenth generation from that of Jared and his brother (see 1.18–33).

10.19 At least eight generations had passed away since the poisonous serpents had driven the domesticated animals of the Jaredites into the land south of the narrow neck of land (see 9.30–35). By the time the reptiles had been destroyed by the people of Lib, those surviving animals had filled the wilderness with their posterity. As has been suggested before, the abundance of the animals south of the narrow neck of land would provide abundant sustenance for the

did bring him into captivity; and he did remain in captivity all his days; and he begat sons and daughters in captivity, and in his old age he begat Levi; and he died.

{9—1830}

15 And it came to pass that Levi did serve in captivity after the death of his father, for the space of forty and two years. And he did make war against the king of the land, by which he did obtain unto himself the kingdom.

16 And after he had obtained unto himself the kingdom he did that which was right in the sight of the Lord; and the people did prosper in the land; and he did live to a good old age, and begat sons and daughters; and he also begat Corom, whom he anointed king in his stead.

17 And it came to pass that Corom did that which was good in the sight of the Lord all his days; and he begat many sons and daughters; and after he had seen many days he did pass away, even like unto the rest of the earth; and Kish reigned in his stead.

18 And it came to pass that Kish passed away also, and Lib reigned in his stead.

19 And it came to pass that Lib also did that which was good in the sight of the Lord. And in the *days of Lib the poisonous serpents were destroyed. Wherefore they did go into the land southward, to hunt

Ether 10:19
EM 2:718
* p. 560
Ether 10:19–21
EM 2:718

children of Lehi once they arrived in the promised land (see 9.32).

10.19.7—*Lib*—The son of Kish and the father of Hearthom in the genealogy of the prophet Ether. Lib was at least of the sixteenth generation from that of Jared and his brother (see 1.18–33).

10.20 The promised land of the Jaredites and the Nephites has been spoken of in reference to that which lies north of the narrow neck and that which lies to the south. The land where Lib became a great hunter is identified as that which one day would be called the land of Zarahemla by the Mulekites and the Nephites (see 9.31). The city that Lib built by the narrow neck of land may have eventually provided the very ruins that the Nephites found in their many adventures north of Zarahemla, and may have prompted their designation for that region, the land of Desolation.

10.20.19—*divides*—Today, the continents of North and South America are “divided” by the Atlantic and Pacific Oceans most clearly at the Panama isthmus. We cannot speak with certainty on this topographical matter with regards to the configuration of the western hemisphere in the days of the Jaredites or of the Nephites. It is, however, reasonable to assume that Moroni and Ether are speaking of this geographical location when they refer to the narrow neck of land. It seems unlikely, however, that the two oceans were ever connected at that point, literally and completely dividing the land northward from the land southward. No mention is ever made of having to ford or sail across a watery passage.

10.21 Even with the passage of seven generations or so since Shez began to build up his broken people from the debacle associated with the famine and the poisonous serpents (see 10.1), it seems unlikely that all of the North American continent had been repopulated by the Jaredites. Yet, it seems clear that from the city that Lib built by the narrow neck of land, and from thence northward for a great distance, the Jaredites had subdued the land and had established an extensive infrastructure. We may only speculate as to how far northward their colonies extended.

10.22 Some parts of the land were more amenable to certain kinds of products than others; thus, an extensive system of commerce began whereby all parts of the inhabited land could enjoy the benefits that could be found anywhere in the realm.

10.23 It would be interesting to know if any remnant of these open-pit mines exists after the passage of nearly three thousand years. It seems unlikely. Some remains may have persisted until the days of the Nephites, perhaps even to the time of Moroni’s youth when he may have been witness to them.

10.24 No doubt the Jaredites were able to dress themselves in a comely fashion on a daily basis.

10.24.5—*silks*—Etymologically speaking, “silk” can refer to any thread, but the term is generally reserved for textiles that are made from the threads spun by insects that pass through a complete metamorphosis. The most familiar silks are made from the cocoons of the *Bombyx mori*,

food for the people of the land, for the land was covered with animals of the forest. And Lib also himself became a great hunter.

20 And they built a great city by the narrow neck of land, by the place where the sea divides the land.

21 And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.

22 And they were exceedingly industrious, and they did buy and sell and traffic one with another, that they might get gain.

23 And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did work all manner of fine work.

24 And they did have silks, and fine-twined linen; and they did work all manner of cloth, that they might clothe themselves from their nakedness.

Ether 10:20–28
DS 1:151

Ether 10:21
EM 1:177
Ether 10:21–27
EM 1:192

Ether 10:23
EM 1:174
Ether 10:23–25
EM 2:718

Ether 10:24
EM 1:173

or mulberry silkworm. According to modern historians, oriental silkworm cultivation was first introduced in the Americas at the beginning of the seventeenth century by James I of England. As to precisely how Jaredite silks were developed and from whence came their threads, we may only speculate, but when all is said and done, the materials to which Ether and Moroni are referring will be reasonable facsimiles of what we now know as silk.

10.24.7–8—*fine-twined linen*—Linen is woven from the stalks of flax or hemp plants. “Fine-twined linen” would imply “tightly woven”.

10.25 At one point the Jaredites were able to make high-quality iron alloys which Ether and Moroni refer to as “steel” (see 7.9). Instead of swords and spears as their first priority, the people of Lib fashioned agricultural implements.

10.25.27—*thrash*—A process by which grain is separated from the stalks and chaff of the harvest. We are left to wonder what sort of tools the Jaredites devised for this activity.

10.26 We cannot know at this point precisely what other activities that the Jaredites engaged in or the tools that would be necessary to accomplish them. This may be, however, a reference to wagons or carts. Ether may also be referring to the tack that is used by teamsters to hitch burdens to their draft animals.

10.27 Under the reigns of the righteous kings, Levi, Corom, Kish, and Lib, there had been great prosperity, and nothing of war is mentioned. Yet there was an active arms industry in place after four generations. It gives one pause as to what was motivating this approach to peace.

10.28 The implication here is that at this time in the Jaredite history, the people enjoyed a Zion society, or something that approximated a Zion society. The Nephites experienced this sort of prosperous time for almost two hundred years after the visit of the Lord Jesus Christ to them.

10.28.37—*spoken*—This ever has been declared a choice land since the beginning of time (see 9.20).

10.29 Again, we may assume that Hearthom was born late in Lib’s life, and thereby became the prime candidate to succeed his father upon the throne of the Jaredites.

10.29.7—*Lib*—The son of Kish and the father of Hearthom in the genealogy of the prophet Ether. Lib was at least of the sixteenth generation from that of Jared and his brother (see 1.18–33).

10.29.21—*Hearthom*—The son of Lib and the father of Heth in the genealogy of the prophet Ether. Hearthom was at least of the seventeenth generation from that of Jared and his brother (see 1.17–33).

10.30 We are not told why or by whom the kingdom of Hearthom was overthrown. The royal family would be confined to a form of slavery for seven generations. The usurping dynasty would end with Amgid (see 10.32). We know none of the other names of the kings who ruled the Jaredites during those seven generations.

10.30.7—*Hearthom*—The son of Lib and the father of Heth in the genealogy of the prophet Ether. Hearthom was at least of the seventeenth generation from that of Jared and his brother (see 1.17–33).

10.31 We cannot even begin to speculate regarding the passage of time

25 And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash.

26 And they did make all manner of tools with which they did work their beasts.

27 And they did make all manner of weapons of war. And they did work all manner of work of exceedingly curious workmanship.

28 And never could be a people more blessed than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it.

29 And it came to pass that Lib did live many years, and begat sons and daughters; and he also begat Hearthom.

30 And it came to pass that Hearthom reigned in the stead of his father. And when Hearthom had reigned twenty and four years, behold, the kingdom was taken away from him. And he served many years in captivity, yea, even all the remainder of his days.

31 And he begat Heth, and Heth

Ether 10:28
EM 1:378

involved here. That which is articulated, is only the genetic connection between Hearthom, the legitimate king, and Com, the next of his lineage that came to power among the Jaredites. We do not know if each succeeding pretender to the throne was a child born in the old age of his father or not.

10.31.4—*Heth*—The son of Hearthom and the father of Aaron in the genealogy of the prophet Ether. This pretender to the throne ought not be confused with the son of Com who embraced the ancient secret combinations and killed his own father to gain the throne of the Jaredites (see 9.25–27).

10.31.16—*Aaron*—The son of Heth and the father of Amnigaddah in the genealogy of the prophet Ether. In an earlier account of the genealogy (see 1.16), Aaron is referred to as a descendant of Heth, but here the relationship is quite specific.

10.31.28—*Amnigaddah*—The son of Aaron and the father of Coriantum in the genealogy of the prophet Ether (see 1.14–15).

10.31.39—*Coriantum*—The son of Amnigaddah and the father of Com in the genealogy of the prophet Ether. He ought not be confused with the king of the same name who was the son of Emer (see 9.21).

10.31.51—*Com*—The son of Coriantum and the father of Shiblön in the genealogy of the prophet Ether. He ought not be confused with a Jaredite king of the same name who was the son of another Coriantum and who was slain by his rebellious son Heth (see 9.25).

10.32 We are not told how old Com was when he set his mind to regain the kingdom of his fathers, but it appears that the people were ready for a change by the time he was ready to assert himself. After forty-two years of rule, he apparently felt that he was in a position to expand the realm to its old dimensions, bringing all of the Jaredites under one crown.

10.32.7—*Com*—The son of Coriantum and the father of Shiblön in the genealogy of the prophet Ether. He ought not be confused with a Jaredite king of the same name who was the son of another Coriantum and who was slain by his rebellious son Heth (see 9.25).

10.32.36—*Amgid*—We know little or nothing of this man, nor are we certain of his relationship to the several usurper kings who preceded him on the throne of the Jaredites. He is mentioned nowhere else in the text of the Book of Mormon.

10.33 Apparently not everyone was happy with the return of the royal family to power. The rise of the secret combinations and the robbers would prove to be the destruction of the Jaredite nation.

10.33.6—*Com*—The son of Coriantum and the father of Shiblön in the genealogy of the prophet Ether. He ought not be confused with a Jaredite king of the same name who was the son of another Coriantum and who was slain by his rebellious son Heth (see 9.25).

10.34 The kings of the Jaredites would have to contend with the secret combinations until the end of their civilization seven generations later.

10.34.2—*Com*—The son of Coriantum and the father of Shiblön in the genealogy of the prophet Ether. He ought not be confused with a Jaredite king of the same name who was the son of another Coriantum and who was slain by his rebellious son Heth (see 9.25).

lived in captivity all his days. And Heth begat Aaron, and Aaron dwelt in captivity all his days; and he begat Amnigaddah, and Amnigaddah also dwelt in captivity all his days; and he begat Coriantum, and Coriantum dwelt in captivity all his days; and he begat Com.

32 And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle against the king, Amgid, and they fought for the space of many years, during which time Com gained power over Amgid, and obtained power over the remainder of the kingdom.

33 And in *the days of Com there began to be robbers in the land; and they adopted the old plans, and administered oaths after the manner of the ancients, and sought again to destroy the kingdom.

34 Now Com did fight against them much; nevertheless, he did not prevail against them.

* p. 561
Ether 10:33
DNTC 2:193

{Chapter IV; continued}
(Chapter 11)

11.1 At first blush it may seem odd that the Jaredites fell from a state of grace that purportedly exceeded much of world's experience up to that time (see 10.28). Yet it is clear that the departure from the truth transpired over the space of six generations, during the time that the usurper kings bore sway in the land of Moron and environs (see 10.29–32). The rising up of the robbers and secret combinations constituted a social marker than emphasizes the descent of the people into wickedness in the spirit of the natural man. The rise of the prophets among the Jaredites should come as no surprise to anyone.

11.1.9—*Com*—The son of Coriantum and the father of Shiblom in the genealogy of the prophet Ether. He ought not be confused with a Jaredite king of the same name who was the son of another Coriantum and who was slain by his rebellious son Heth (see 9.25).

11.1.11—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

11.2 Our record does not state whether Com was prepared to exact justice upon those who attempted to murder the servants of God. Nor does the account suggest that the Jaredite people were universally opposed to the message of the prophets. We may be certain, however, that those who pertained to the secret combinations were decidedly in opposition to the truth, together with all those who were influenced by them. Com does not appear to be particularly exercised about the stance that he took in defending those who testified of the consequences of wickedness and righteousness, nor does he apparently fear for the future of his kingdom.

11.2.8—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

11.2.18—*Com*—The son of Coriantum and the father of Shiblom in the genealogy of the prophet Ether. He ought not be confused with a Jaredite king of the same name who was the son of another Coriantum and who was slain by his rebellious son Heth (see 9.25).

11.3 We may only speculate about the content of the prophecies that the servants of God presented to the king. Inasmuch as the prophets of God always testify of the Son of God, we should expect no less of these great men who dwelt with Com. No doubt he was a beneficiary of their teachings and expressed faith in the Messiah unto repentance. All of the ordinances of salvation would have been made available to him as well, if they had not been presented to him earlier in his life.

11.3.5—*Com*—The son of Coriantum and the father of Shiblom in the genealogy of the prophet Ether. He ought not be confused with a Jaredite king of the same name who was the son of another Coriantum and who was slain by his rebellious son Heth (see 9.25).

11.4 Again we see the pattern of succession among the Jaredites, one of the younger sons ascending to the throne rather than the eldest. We should probably assume that the rebellion was sparked by a disgruntled older sibling.

11.4.11—*Shiblom*—The son of Com and the father of Seth in the genealogy of the prophet Ether. In an earlier articulation of the genealogy of

1 AND there came also in the days of Com many prophets, and prophesied of the destruction of that great people except they should repent, and turn unto the Lord, and forsake their murders and wickedness.

{¶—1830}

2 And it came to pass that the prophets were rejected by the people, and they fled unto Com for protection, for the people sought to destroy them.

3 And they prophesied unto Com many things; and he was blessed in all the remainder of his days.

4 And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him, and there began to be an

Ether 11
EM 1:157, 190
EM 2:718

Ether, this man's name is spelled "Shiblon" (see 1.11–12). Whether this is an ancient or modern typographical error, or simply a variant spelling of a proper name among the Jaredites, we cannot at present say with certainty. As to the character of Shiblom Moroni does not testify. See also 11.5.8.

11.5 While we may not be able to speak with precision regarding the character of Shiblom, it is clear that his brother was a deeply disturbed villain, and perhaps a member of the secret combinations that plagued the kingdom. The wholesale murder of the prophets of God was probably the first item on his agenda when he came to power. It would appear as well that Shiblom was driven out of the capital city of the Jaredites and was in no position to have preserved the prophets if he had had a mind to do so.

11.5.8—*brother*—Some Book of Mormon scholars have suggested that the brother of Shiblom spoken of here is actually the "Shiblon" mentioned in the genealogy given at the beginning of the book of Ether. The argument has some appeal.

11.5.10—*Shiblom*—The son of Com and the father of Seth in the genealogy of the prophet Ether. In an earlier articulation of the genealogy of Ether, this man's name is spelled "Shiblon" (see 1.11–12). Whether this is an ancient or modern typographical error, or simply a variant spelling of a proper name among the Jaredites, we cannot at present say with certainty. As to the character of Shiblom Moroni does not testify. See also 11.5.8.

11.5.15—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

11.6 The Jaredites had been condemned because of the personal and collective wickedness. The land was cursed because the Jaredites no longer worshipped the God of the land who is Jesus Christ. At this juncture, there was hardly any other recourse than for the people to be swept off the land. The exodus, however, was to be a complete and utter annihilation of the nation, ending with Coriantumr's demise among the Mulekites. Only the eventual destruction of the Nephites a thousand years later would be comparable.

11.6.5—*calamity*—The greatest of all calamities was that there would be millions of the Jaredites ushered into the spirit world utterly unprepared to meet their God.

11.6.53—*bones*—When king Limhi's company of 43 men discovered the 24 gold plates in the land of Desolation, they reported that the whole region was covered with dry bones (see *MS-C 21.25–27*). This would have only been the beginning of the massacre that eventually overcame the whole civilization. In the days of Coriantumr, no less than two million men, together with their wives and children, had perished in the war that he had conducted in his attempt to regain the throne of the kingdom (see 15.1–2). The death and destruction, the scattering of Jaredite bones, continued from the land of Moron near the land of Desolation, to the final battlefield at the hill Ramah which the Nephites would later call the hill Cumorah, a distance of over five thousand miles.

11.7 As the civil strife intensified, the hearts of the children of men hardened and every vice known to mankind expressed itself through the horrors of war. Starvation and disease ran rampant throughout the land as Christian humanity was forsaken for the spoils of temporal victory.

exceedingly great war in all the land.

{*¶*—1830}

5 And it came to pass that the brother of Shiblom caused that all the prophets who prophesied of the destruction of the people should be put to death;

6 And there was great calamity in all the land, for they had testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth, and their bones should become as heaps of earth upon the face of the land except they should repent of their wickedness.

7 And they hearkened not unto the voice of the Lord, because of their wicked combinations; wherefore, there began to be wars and

Ether 11:6
EM 1:378
Ether 11:6–7
EM 1:192

11.7.65—*Shiblom*—The son of Com and the father of Seth in the genealogy of the prophet Ether. In an earlier articulation of the genealogy of Ether, this man’s name is spelled “Shiblon” (see 1.11–12). Whether this is an ancient or modern typographical error, or simply a variant spelling of a proper name among the Jaredites, we cannot at present say with certainty. As to the character of Shiblom Moroni does not testify. See also 11.5.8.

11.8 As it would be in the days of Nephi (see *HE-C 11.3–7*), the Jaredites awoke to find their whole existence in jeopardy. Moroni does not tell us, however, if any man represented the Lord God among the Jaredites as the son of Helaman did among the Nephites.

11.9 With the defeat of the hereditary king, the royal line went again into captivity at the hands of an aspiring uncle.

11.9.7—*Shiblom*—The son of Com and the father of Seth in the genealogy of the prophet Ether. In an earlier articulation of the genealogy of Ether, this man’s name is spelled “Shiblon” (see 1.11–12). Whether this is an ancient or modern typographical error, or simply a variant spelling of a proper name among the Jaredites, we cannot at present say with certainty. As to the character of Shiblom Moroni does not testify. See also 11.5.8.

11.9.11—*Seth*—The son of Shiblon and the father of Ahah in the genealogy of the prophet Ether, even though it does not say so here in this portion of Moroni’s account (see 1.11).

11.10 The grandson of Shiblom rose up against his great uncle, or against one of his great uncle’s successors, and wrested the kingdom from him. It appears, however, that Ahah’s rule was not any sort of improvement.

11.10.7—*Ahah*—The son of Seth and the father of Etham in the genealogy of the prophet Ether. We know little of this man save for his wickedness.

11.10.21—*all*—As Moroni concludes his report of Ahah’s career, he states that “all” was not many. We are not told how his life was ended. That he was assassinated seems likely, given the spirit of the times.

11.11 We are not certain as to how Ethem “obtained” the kingdom, but given his conduct after his ascent to the throne, we might be inclined to suspect the worst.

11.11.2—*Ethem*—The son of Ahah and the father of Moron in the genealogy of the prophet Ether.

11.11.5—*descendant*—In an earlier recounting of the ancestry of the prophet Ether, Etham is declared to be a “son” of Ahah, rather than a “descendant”.

11.11.7—*Ahah*—The son of Seth and the father of Etham in the genealogy of the prophet Ether. We know little of this man save for his wickedness.

11.12 The usurping brother of Shiblom had destroyed all of the prophets who had sought protection from king Com (see 11.5). Three generations of internal strife and destruction passed away before any others were openly sent among the people. Imagine the faith of these servants of God as they ventured forth among a people who had not improved much during the passage of

contentions in all the land, and also many famines and pestilences, inasmuch that there was a great destruction, such an one as never had been known upon the face of the earth; and all this came to pass in the days of Shiblom.

8 And the people began to repent of their iniquity; and inasmuch as they did the Lord did have mercy on them.

{*¶—1830*}

9 And it came to pass that Shiblom was slain, and Seth was brought into captivity, and did dwell in captivity all his days.

10 And it came to pass that Ahah, his son, did obtain the kingdom; and he did reign over the people all his days. And he did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days.

11 And Ethem, being a descendant of Ahah, did obtain the kingdom; and he also did do that which was wicked in his days.

12 And it came to pass that in the days of Ethem there came many prophets, and prophesied again unto the people; yea, they did *prophesy that the Lord would

* p. 562

time. It is clear, however, that the Lord was deeply concerned that all of the Jaredites, in every time and place, be given an opportunity to either accept or reject the fullness of the Gospel of Jesus Christ.

11.12.11—*Ethem*—The son of Ahah and the father of Moron in the genealogy of the prophet Ether.

11.12.15—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

11.13 The wickedness of the Jaredites was similar to that exhibited by the Nephites during the ministry of the Three Nephites (see *4 NE-C 1.44*). The persistence of the Jaredites brought about a withdrawal of the disciples of Christ from among them, not unlike that which would eventually transpire among the Nephites (see *MM-C 1.16*).

11.13.21—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

11.14 We cannot speak with certainty regarding the age at which Ethem fathered Moron, but it would seem reasonable to assume that traditional Jaredite succession patterns were followed in this instance as well. Neither the father nor the son seemed bent on doing anything approaching righteousness. We may assume that for the most part, their citizens were of the same mind.

11.14.7—*Ethem*—The son of Ahah and the father of Moron in the genealogy of the prophet Ether.

11.14.19—*Moron*—The father of Coriantor and the son of Ethem in the lineage of Ether, the last Jaredite prophet. It is interesting that Ethem named his son after the capital of the Jaredite kingdom.

11.15 We know little or nothing of the usurper. Neither do we know for certain which of the two men, Moron or the usurper, belonged to the secret combination. Both Moron and his rival, however, appear to be equally wicked. The civil disturbances may very well have been caused because of dissensions within the secret combination itself, Moron not acceding to the demands of a brooding faction within the power structure of the society.

11.15.42—*Moron*—The father of Coriantor and the son of Ethem in the lineage of Ether, the last Jaredite prophet. It is interesting that Ethem named his son after the capital of the Jaredite kingdom.

11.15.63–64—*many years*—We may only speculate regarding the actual length of time spoken of here. It is clear, however, that the powers of the usurper had begun to wane somewhat.

11.16 Moron's reunification of the kingdom of the Jaredites may have been the product of a military action, but it could have just as easily taken place as the result of a desire within the secret combination itself to centralize their power.

11.16.7—*Moron*—The father of Coriantor and the son of Ethem in the lineage of Ether, the last Jaredite prophet. It is interesting that Ethem named his son after the capital of the Jaredite kingdom.

11.17 The only genealogical information that we have in the book of Ether is that which pertains to the personal lineage of Ether, a descendant of the brother of Jared.

11.17.16—*descendant*—It is tempting to suggest that this mighty man was

utterly destroy them from off the face of the earth except they repented of their iniquities.

13 And it came to pass that the people hardened their hearts, and would not hearken unto their words; and the prophets mourned and withdrew from among the people.

{*9—1830*}

14 And it came to pass that Ethem did execute judgment in wickedness all his days; and he begat Moron. And it came to pass that Moron did reign in his stead; and Moron did that which was wicked before the Lord.

15 And it came to pass that there arose a rebellion among the people, because of that secret combination which was built up to get power and gain; and there arose a mighty man among them in iniquity, and gave battle unto Moron, in which he did overthrow the half of the kingdom; and he did maintain the half of the kingdom for many years.

16 And it came to pass that Moron did overthrow him, and did obtain the kingdom again.

17 And it came to pass that there arose another mighty man; and he was a descendant of the brother of Jared.

Ether 11:13,20–21
EM 1:378

Coriantumr himself, yet that seems unlikely. From the time that the mighty man came to power until the days of Ether, there were three generations: Moron, Coriantor, and Ether. Coriantumr may have been the son or grandson of the mighty man, but there is no textual evidence to support such an assertion. There is a little irony in the fact that Ether, the legitimate heir of the Jaredite throne, serves in the end as did his great ancestor, the brother of Jared, a spokesman for the God of Heaven.

11.17.19–21—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

11.18 It would be difficult to parcel out the years of king Moron according to the time that he ruled as the king over all of the Jaredites, over half of the kingdom, or as a prisoner of the mighty man and his successors. There simply are no temporal markers by which estimates might be made.

11.18.10—*Moron*—The father of Coriantor and the son of Ethem in the lineage of Ether, the last Jaredite prophet. It is interesting that Ethem named his son after the capital of the Jaredite kingdom.

11.18.29—*Coriantor*—The father of Ether and the son of Moron in the lineage of Ether, the last Jaredite prophet. The son of Moran and scion of the royal line of Jared who lived out his life in captivity to a descendant of the brother of Jared who had overthrown his father's kingdom. We know little or nothing about this pretender to the throne of the Jaredites.

11.19 We know not how long a period of time this would have been.

11.19.7—*Coriantor*—The father of Ether and the son of Moron in the lineage of Ether, the last Jaredite prophet. The son of Moran and scion of the royal line of Jared who lived out his life in captivity to a descendant of the brother of Jared who had overthrown his father's kingdom. We know little or nothing about this pretender to the throne of the Jaredites.

11.20 This constitutes the third great infusion of prophets among the Jaredites who prophesied of the impending doom about to befall the people. This preaching came to pass after the passing of three more generations, from Ethem to Coriantor (see 11.11–13).

11.20.6—*Coriantor*—The father of Ether and the son of Moron in the lineage of Ether, the last Jaredite prophet. The son of Moran and scion of the royal line of Jared who lived out his life in captivity to a descendant of the brother of Jared who had overthrown his father's kingdom. We know little or nothing about this pretender to the throne of the Jaredites.

11.20.11—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

18 And it came to pass that he did overthrow Moron and obtain the kingdom; wherefore, Moron dwelt in captivity all the remainder of his days; and he begat Coriantor.

{~~9~~—1830}

19 And it came to pass that Coriantor dwelt in captivity all his days.

20 And in the days of Coriantor there also came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent the Lord God would execute judgment against them to their utter destruction;

11.21 The Lord had such a people already in mind. It would not be long before Father Lehi's family, together with that of Ishmael, would leave the land of Jerusalem and make their way to the promised land. That journey would take the better part of ten years, their arrival in the land southward taking place about the year 590 BC. The party that accompanied Mulek, the last living son of the Jewish king Zedekiah, left Jerusalem shortly before the overthrow of Jerusalem in 589 BC and probably arrived in what would be called the land of Zarahemla about the year 580 BC, if our reckoning be accurate (see *OM-C 1.14–22*). Although Coriantumr would know nothing of the Nephites and Lamanites during his lifetime, he would have personal contact with a people who fulfilled the prophecy given here by the prophets (see *OM 1.20–21*).

11.22 Once again, the people had neither the time nor the patience for those who condemned their manner of living and prophesied of a tragic end to their civilization. The fact that no other sojourners had appeared in the promised land for more than fifteen hundred years, flew in the face of the prophecy that another people would be brought to replace them. Any limited invasion could be adequately dealt with in any case.

11.22.10—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

11.23 Ether would be the last living descendant of the brother of Jared.

11.23.7—*Coriantor*—The father of Ether and the son of Moron in the lineage of Ether, the last Jaredite prophet. The son of Moran and scion of the royal line of Jared who lived out his life in captivity to a descendant of the brother of Jared who had overthrown his father's kingdom. We know little or nothing about this pretender to the throne of the Jaredites.

11.23.9—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

12.1 Although it is not explicitly stated, it would appear that Coriantumr is a descendant of the first Jared who came to this land from the tower of Babel, while Ether is most certainly a descendant of the brother of Jared.

12.1.10—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

12.1.16—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr

21 And that the Lord God would send or bring forth another people to possess the land, by his power, after the manner by which he brought their fathers.

22 And they did reject all the words of the prophets, because of their secret society and wicked abominations.

23 And it came to pass that Coriantor begat Ether, and he died, having dwelt in captivity all his days.

{Chapter V} (Chapter 12)

{¶—1830}

1 AND it came to pass that the days of Ether were in the days of Coriantumr; and Coriantumr was king over all the land.

Ether 11:22
MLM 65

Ether 12
AF 117
EM 1:157, 190

lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account embarks.

12.2 The Lord God had raised up many prophets among the Jaredites in order to bring them out of wickedness unto repentance. In these various instances there had been modest success. As the end of the Jaredite nation drew near, the prophets were more and more evilly entreated. Ether was the last of the witnesses of Christ, and one who dwelt in a cave during the final civil war transcribing all that occurred into his general history of the Jaredites. He was a powerful missionary like unto Abinadi and many others of the Nephites, whose faith in God was such that they could not be silenced by imprisonment or death until they had completed their divinely appointed missions.

12.2.2—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

12.2.5—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

12.2.17—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account embarks.

12.3 Ether's message was essentially the same as that which had fallen on the ears of the wicked since the days of Adam and Eve. The people would find no happiness, no comfort, no consolation so long as they persisted in ignoring the mind and will of God regarding them.

12.4 In a lost and fallen world, one filled with oppressors and oppressed, little enduring happiness can be found. There is injustice, cruelty, and misfortune ever-present. If a man were to depend on the affects of this life as a definition of the purpose of life, he would be a depressed man indeed. Since the beginning of time, however, the God of Heaven has revealed Himself unto the children of men in a variety of ways. He has sent messengers of various kinds to the inhabitants of the earth testifying that death and misery need not be eternal, but that there had been a provision made so that all those who would believe upon His Son might be released from all bonds, both spiritual and temporal, and obtain everlasting joy in the company of angels. The servants of God testified that the path of happiness would be plainly manifested as the sons and daughters of God learned who they really were and adhered to those principles of truth which they had been taught. The Gospel of Christ clearly

2 And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be restrained because of the *Spirit of the Lord which was in him.

Ether 12:2
DNTC 3:314

* p. 563

3 For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled—

Ether 12:3
CR86-A 47
Ether 12:3–4
CR87-A 92
Ether 12:3–9
MD 366
DNTC 2:265

4 Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.

Ether 12:4
EM 2:557, 580,
656
CR83-A 11
CR85-A 38
CR88-A 9
CR94-O 45, 46
CR95-A 105
CR96-A 80
CR98-O 34
CR98-O 77
CR99-O 48, 76
Ether 12:4–5

assured the children of men that all imperfections, distresses, weaknesses, diseases of mind and body, and even death itself would be destroyed through the power vested in the Son of God. The effects of ignorance and rebellion might also be ameliorated through the atoning sacrifice of Christ, whereby those who had offended the eternities might be purified and sanctified every whit, that they might return to the presence of their Father and their God, cleansed, unashamed and unafraid.

12.5 The Jaredites had become hardened in their hearts through willingly embracing the desires of the natural man, preferring the lusts of the flesh over the tender whisperings of the Spirit of God. In their spiritual blindness, they required outward manifestations of that which Ether assured them was true. The signs would not be forthcoming, however, for faith unto salvation does not come in that fashion. Thus, they rejected all that the prophets testified unto them.

12.5.7—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

12.6 Moroni here embarks upon a treatise regarding the nature of faith unto salvation and how it may be acquired. Alma taught the Zoramites that faith was not to have a perfect knowledge of things (see *AL-C 32.21*). At the heart of true faith is expectation, a desire and a longing for things to be better than they are, coupled with a belief that all things can be better because of the promises of God the eternal Father. Faith and hope will exist in the hearts and minds of the saints until the promises are realized. As some of the promises are gradually fulfilled, the faith and hope in the remaining promises are intensified, until a man is willing to believe anything that falls from the lips of the true and living God or from any of His faithful servants. Active faith and hope encourage men to pursue the divinely promised blessings through their willing obedience to the commandments of God upon which the blessings are predicated.

12.6.2—*now*—The historical narrative regarding Ether and Coriantumr will resume in the middle of the next chapter (see 13.13).

12.6.4—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

12.7 Those who survived the great destruction that occurred in the ancient Americas at the time Jesus was crucified were spared in part because of their willingness to obey a portion of the commandments of the Lord (see *3 NE-C 11.12*). Many of those who were spared had been looking forward to the coming of the Savior, an appearance that had been promised for centuries in the sacred writings of the Nephites. Jesus' initial visit to the children of Lehi took place among a selected few at the temple located in the city of Bountiful. At least 2,500 of the inhabitants of the land of Bountiful had been moderately receptive to the preaching of Nephi and his brethren during the days leading up to the great storms, earthquakes, and other natural disasters that befell the land (see *3 NE-C 17.25*). On the day of his second appearance to the Nephites, many more of the survivors were gathered together to receive him. These too were men, women, and children, who expressed faith in Christ before they ever laid eyes upon him. Their willingness to travel to the city is an indication of that faith they had in the words of their relatives, friends, and neighbors (see *3 NE-C 19.1–3*). Numerically speaking, Jesus appeared to a relative few among the Nephites. All others who were spared destruction would be required to seek the confirming witness of the Spirit of God that

5 And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not.

6 And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.

7 For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead; and he showed not himself unto them until after they had faith in him; wherefore, it must needs be that some had faith in him, for he showed himself not unto the world.

TPJS 86
Ether 12:4,11
CR92-A 86

Ether 12:5
CR86-O 92

Ether 12:6
MD 262, 808
DNTC 1:524
DNTC 3:193
FPM 3
EM 1:142
EM 2:484
CR81-A 33
CR86-O 92
CR88-A 39
CR89-A 30
CR90-O 28
CR91-A 118
CR93-O 119
CR96-A 96
CR98-O 77
CR00-O 31
CR01-A 76
CR01-O 34, 110
CR02-A 29, 58
Ether 12:6–8
PM 582
Ether 12:6–18
MD 267
DNTC 1:633
Ether 12:6,12
CR81-O 30
Ether 12:7
PM 610
EM 2:909
Ether 12:7–22
CR02-O 85

what the eyewitnesses were saying was true.

12.7.7—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

12.8 Even those to whom the Lord Jesus Christ showed himself after his resurrection from the dead were not left faithless after their experience. They may have seen their Lord and Savior in the flesh, but they must thereafter receive unto themselves the principles and ordinances which he taught to them. They would remain in a state of faith in the reality of immortality until the day of their own resurrection from the dead. They would remain in a state of hope until the Father and the Son would speak peace to their souls at the judgment bar of Christ by testifying that that they had obtained eternal life. So also, all of humanity must learn to have faith and hope.

12.8.34–35—*heavenly gift*—The consummate heavenly gift is eternal life. Eternal life is acquired by putting off the natural man and becoming as a little child, filled with innocence, purified and sanctified by the blood of Christ and the power of the Holy Ghost.

12.9 All men may obtain eternal life, even as many as will chose to press forward in faith to receive it at the hands of the Father in the name of the Son.

12.10 After a man has acquired a degree of faith in the Lord Jesus Christ, manifesting hope in the power of righteousness through his obedience to the commandments of God, he then begins of have charity for the children of men. Having been blessed beyond measure, he desires to be a blessing. At that point, God the eternal Father points to His only begotten Son and testifies of him, saying that if a man would be a blessing, he must do so in the divinely appointed way. For this reason, the grand exemplar has imparted his power and authority unto the faithful children of men that they might learn to express charity in a divine manner. The priesthood of God is the instrument by which men might learn to love their fellow men as they love themselves.

12.11 The Law of Moses constituted a preparatory Gospel, one that presented the principles of faith in the coming Messiah, repentance from rebellion, and baptism by immersion for the remission of sins. All of these were taught to perfection by the last of the great high priests of the Aaronic Priesthood, John the Baptist. Father Lehi and his family acquired the Brass Plates from their

8 But because of the faith of men he has shown himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen.

9 Wherefore, ye may also have hope, and be partakers of the gift, if ye will but have faith.

10 Behold it was by faith that they of old were called after the holy order of God.

11 Wherefore, by faith was the law of Moses given. But in the gift of his Son hath God prepared a more excellent way; and it is by faith that it hath been fulfilled.

Ether 12:9
CR94-O 45
CR98-O 78

Ether 12:10
AF 195
Ether 12:10–11
PM 441

Ether 12:11
CR99-A 84

kinsman Laban so that they would have before them all of the rites and ordinances pertaining to the Law which they observed by virtue of the Melchizedek Priesthood which the patriarch bore. The statutes and commandments that pertained to the Law of Moses were assiduously observed by the faithful Nephites for more than six hundred years, in anticipation that the Lord Jesus Christ would deliver unto them the fullness of all that which had been promised the House of Israel. His appearance among them was in partial fulfillment of that ancient covenant made with Lehi.

12.11.8—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

12.12 All physical beings have spiritual counterparts, but the connection between these two aspects of mortal existence is frequently indiscernible by those who have allowed the forces of the physical world to overwhelm their spiritual senses. A miracle is an otherwise inexplicable outward phenomenon which has as its basis in the laws that govern the spiritual realm. Faith is one of the most potent of powers that affect the inward man. When the inward man is motivated by true faith, the outward man follows suit, exhibiting conduct which may seem to be without justifiable motives. The greater the faith one has, the greater one’s justifiable expectations, the greater the power one has over the spiritual realm. All of this spiritual influence is channeled and focused through the righteous exercise of the priesthood of God.

12.13 The account of these two missionaries in the city of Ammonihah is filled with expressions of faith and the manifestations of miracles. Alma’s faith was expressed in his response to Amulek’s concern that the wicked men of the city might burn them together with the women and children whom the apostates had murdered. Said he, “Behold our work is not finished; therefore they burn us not” (see *AL-C 14.12*). Alma and Amulek were cast into prison after that and weltered there for many days while the judges, lawyers, priests, and teachers abused and taunted them incessantly. Alma knew that he and his friend had a great work to perform elsewhere and that their detainment in Ammonihah was only a short delay in the midst of that overall labor. At an auspicious moment, the liberating miracles transpired, a product of the faith which had aided Alma and Amulek to bear up under the persecution and deprivation through which they had been passing, in anticipation of their proceeding in their assigned tasks. Their bonds miraculously broke and the walls of the prison collapsed.

12.13.7—*Alma*—The ministry of Alma the younger had begun shortly before the establishment of the reign of the judges, more than sixty years before the time of this great cultural awakening of the Nephites to their deep spiritual peril. He is apparently translated during the eighteenth year of the reign of the judges, more than forty years before the devastating invasion of the Lamanites (see *AL-C 45.18–20*).

12.13.9—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

12.14 The sons of Helaman had been the spiritual means of recovering much of the lands lost to the Lamanites because of apostasy and rebellion. Their mis-

12 For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith.

13 Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth.

14 Behold, it was the faith of Nephi and Lehi that wrought the

Ether 12:12
AF 116
FPM 4
PM 576
MM 2:286
EM 2:483, 909
CR02-O 85

Ether 12:13
AF 104
Ether 12:13–18
DNCTC 3:215
Ether 12:13–20
CR88-A 39

Ether 12:14
AF 104

sionary labors were incessant in this regard. Having spiritually and temporally liberated the land of Zarahemla they proceeded to the land of Nephi where they were almost immediately cast into the prison there by the Lamanites. Just as they were about to be put to death, the two brothers were transfigured before their captors, being filled with light while conversing with the angels of heaven (see *HE-C 5.20–48*). Nephi and Lehi knew, perhaps they had been promised by the Lord, that the Lamanites could also partake of that singular experience by which they would come to know of the power of God and be converted from their lost and fallen nature. Hence they willingly surrendered themselves to the Lamanites in the land of Nephi that they might be the instruments of salvation for their enemies. A close reading of the account in Helaman will reveal that the Lamanites were required to repent of their intentions against Nephi and Lehi and plead for forgiveness until they acquired faith sufficient for their deliverance from the darkness which overcame them.

12.14.7—*Nephi*—One of the sons of Helaman, the son of Helaman. He and his brother Lehi were extraordinary prophets, seers, and revelators who restored peace and prosperity to the land of Zarahemla through their effectual ministries. He succeeded his father in the judgment seat of the land of Zarahemla.

12.14.9—*Lehi*—One of the sons of Helaman, the son of Helaman. He and his brother Nephi were extraordinary prophets, seers, and revelators who restored peace and prosperity to the land of Zarahemla through their effectual ministries.

12.14.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

12.15 The sons of Mosiah had been fellow conspirators with Alma, the son of Alma the high priest, in their vain attempt to overthrow the Church of Christ. While in the midst of their machinations, an angel of the Lord appeared unto them. The chastisement inflicted by the visitation turned the lives of the five young men around. The four sons of Mosiah spent a great deal of time and effort trying to repair the spiritual damage they had caused among the Nephites (see *MS-C 27.32–37*). At some point, the four brothers realized that their ministry could be extended, that it would be possible to take the principles and ordinances of the Gospel of Christ to their brethren who lived south of the narrow strip of wilderness in the land of Nephi. Many of the Nephites thought the young men were proposing a fool's errand (see *AL-C 26.23–26*), but their father, King Mosiah, confirmed that they had been inspired in their desires when he reported to them that the Lord approved of their mission, promising them that neither they nor their missionary companions would lose their lives while in the service of the God (see *MS-C 28.1–8*). Therefore, the missionary companions went forth into a hostile land full of faith and wrought a great work the result of which was the conversion of thousands of Lamanites to the truths of the Gospel of Jesus Christ.

12.15.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful.

12.15.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teach-

change upon the Lamanites, that they were baptized with fire and with the Holy Ghost.

Ether 12:14–16,
18
CR81-O 30

15 Behold, it was the faith of Ammon and his brethren which wrought so great a miracle among the Lamanites.

Ether 12:15–16
MD 507

ing of the prophets, seers, and revelators of the Lord God of Israel.

12.16 The scriptures are replete with instances in the lives and teachings of the prophets of God where their faith motivated them to proceed with the inspired desires of their hearts even when success seemed implausible or even impossible to others.

12.16.18—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

12.17 The three unnamed Nephite Disciples of the Lord Jesus Christ wished to remain in the flesh, laboring with the children of men, until the second coming of Jesus Christ in glory. This was a desire comparable to that expressed by John the Beloved in the land of Palestine. The Disciples knew that they would have success; their faith testified to them that the venture was worthwhile. It is clear, however, they did not have perfect knowledge of the felicity of that mission. When their nine companions responded to the Lord’s question as to what they desired of them, they expressed a desire to come immediately to his Kingdom once they had completed their labors in mortality. This request was gladly granted. The Three then quailed a bit, but their desires and their faith was secure. They feared to offend their brethren or the Lord. The Savior came to their rescue, however, by articulating their wish to remain and then giving his blessing upon that desire, thus confirming their faith (see 3 *NE-C 28.1–10*).

12.18 It is faith in the Lord Jesus Christ that gives access to the spiritual powers that produce miracles in the lives of the children of men. Without faith it is impossible to please God; without faith it is impossible to stir the powers of Heaven.

12.19 Among these great and noble souls were the likes of Adam, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Isaiah, and many others. All of these men bore the holy priesthood of God, all of them received instruction from on high, all of them were permitted to see the beginning through the end, the veil of time having been taken from their temporal eyes so that they were able to perceive the creation of the earth and witness all things between that time until the earth would be finally exalted.

12.19.13—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean

16 Yea, and even all they who wrought miracles wrought them by faith, even those who were before Christ and also those who were after.

17 And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith.

18 And *neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God.

19 And there were many whose faith was so exceedingly strong, even before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad.

Ether 12:16
DNTC 3:215

Ether 12:17
JC 740

* p. 564
Ether 12:18
MD 507
FPM 4

Ether 12:19
MD 267
CR94-A 13
CR02-O 85
Ether 12:19–21
EM 1:235

“anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

12.20 The brother of Jared was a good man, a faithful man who had harkened unto the teachings of his fathers. He was learned in the principles and ordinances of the Gospel of Jesus Christ. He knew that the great Jehovah would one day condescend to take upon himself a mortal body and labor for a time among the children of men. When the time came for the sixteen stones to be infused with divine power, the brother of Jared anticipated the Lord’s action, but saw with his eyes something that had not yet transpired, perceiving the reality of a future event. The veil of time was taken from his eyes and he saw the Lord’s finger as it would be in the Meridian of Time.

12.20.7–8—*this record*—That is to say, the record of Ether that Moroni has been redacting.

12.20.15–17—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

12.20.49—*word*—We do not have before us all that the Lord ever taught or promised the brother of Jared, but it is clear that something of those teachings prompted so much faith in the mind and heart of the brother of Jared that the veil was taken from off his eyes. Moroni tells us, however, that one of the things that had been promised Jared’s brother time and again, that if he would continue to believe in Christ, that eventually he would be allowed to see all things (see 3.26).

12.21 The experience with the sixteen stones confirmed much of what the brother of Jared already understood and believed about the coming of the Messiah in the flesh. His confidence waxed stronger, therefore, and a floodgate of truth and light was opened in his behalf. He was permitted a view of the eternities, of the creation of the earth and of its fall from the presence of God. He was given a panorama of the entire history of the earth and of all of those who would live upon it, including their ultimate destiny. All this was in conjunction with the promise and covenant which the Lord had made and confirmed upon the prophet.

20 And behold, we have seen in this record that one of these was the brother of Jared; for so great was his faith in God, that when God put forth his finger he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which word he had obtained by faith.

21 And after the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he showed him all things, for he could no longer be kept without the veil.

12.21.4–6—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

12.22 Since the book of Ether and the teachings of the brother of Jared were to come unto the world by means of those who would be considered Gentiles, Mormon had every intention of including a portion of those writings with his own record (see *MS-C 28.17–19*). Moroni’s labor to bring his father’s righteous desire to fruition is another example of the latter’s great faith. Moroni transcribed his compendium during an extraordinarily dark and lonely time in his life, being hunted and hounded by the termagant Lamanites from morning until night.

12.22.14–15—*these things*—Certainly applicable to the entire Book of Mormon, but in this instance we may specify the writings of Ether in particular, given that Moroni is speaking of the faith that motivated men like King Mosiah, Nephi the disciple of Christ, and Mormon to translated and preserve the records of the Jaredites, sealing them up to come forth by way of the Gentiles unto the posterity of Lehi and Ishmael.

12.22.23—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

12.22.32–33—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

12.23 Having read the writings of Ether and perhaps those of the great Jaredite prophets as well, Moroni knew of the power of their language and their facility with it. Moroni feared that he could not do the content justice, because the nature of the Nephite written language was radically different from that of the Jaredite. In addition, Moroni had not been raised as an academic; he had been a soldier for most of his life, as had been his father Mormon. The delicacy and accuracy of writing in reformed Egyptian would have been a challenge to them both. All things combined, Moroni felt somewhat inadequate to the task.

12.23.8—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-

22 And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ.

23 And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;

Ether 12:23–25
EM 1:156, 184
Ether 12:23–27
EM 3:1278

Roman civilization, or what is called Western Civilization.

12.24 If our assumptions regarding the language of the Jaredites be true (see 1.35), then the only way that Moroni could ever have understood the writings of Ether would be by the power and influence of the Holy Ghost. We may only speculate about the effects produced on the mind and heart of those given leave to use the Urim and Thummim, but clearly between the nature of the language itself and the divinely appointed instrument of translation, Moroni was deeply moved.

12.24.31–33—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

12.25 Again, we may only speculate about the relationship between the spoken and written languages of the Nephites. From Moroni’s point of view, however, he frequently did not feel equal to the task, particularly with respect to the magnificent teachings of the greatest of the Jaredite prophets.

12.25.38—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

12.26 While it is true that the finished record might be criticized by the faithless wicked, their barbs could only be leveled at the translation rendered into modern languages. No man but one would have access to the plates upon which the Book of Mormon was written. Who would ever have the opportunity to compare the writings of Ether or those of the brother of Jared with the synopsis made by the son of Mormon? The only kind of mockery available to the Gentiles of the latter days would be that which springs from faithless wickedness, men who will prove to be spiritual fools, for the which there will be no hope of salvation without sincere repentance. Those of every nation who will read the words transcribed by Mormon, Moroni, and other inspired scribes with real intent, seeking guidance and direction from the Spirit of God, will receive in deep humility all that will be presented to them.

12.27 The children of men who come unto the Son of God in humility and faith, will do so because they have begun to recognize within themselves a great inadequacy, leading to a desire to be forgiven of their transgressions against the law of God. While exercising patience in humility, those who wish to be cleansed from all iniquity will have no inclination to criticize anything that the Lord God has wrought, including the content of the Book of Mormon. Those who have exercised faith, repenting of their sins, having accepted the saving ordinances of the Gospel of Christ, being filled with the power and influence of the Holy Ghost, will never raise a critical note against the efforts

24 And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.

25 Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.

26 And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness;

27 And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong

Ether 12:24
MD 19, 430

Ether 12:26
MD 474, 519
EM 1:184
CR02-A 74
Ether 12:26–28
DNTC 2:448
EM 2:743

Ether 12:27
DHC 2: (32)
MD 833
EM 1:157, 402
EM 2:663
CR89-A 38, 72
CR92-A 115
CR92-O 46
CR93-A 99

of Mormon and his son. They are too overcome with gladness and joy that the historical record and the sublime teachings of the ancient Americans have been preserved for them. Who, then, is left to mock? Only the sin-laden fools whose lack of self-control and surplus of willful ignorance have rendered them incapable of sensing the still, small voice of the Spirit whispering along testifying of the truth.

12.28 For the redeemed, even the simplest truths delight their hearts and minds. The world of men may casually brush aside the life and teachings of Jesus Christ, find fault with the most sacred of traditions, and dismiss the faith, testimony, and experiences of the saints of God, but they do so at the peril of their own souls. Those things which this lost and fallen world find weak or insignificant, will outlast all vain philosophies and elaborate plans of those who would embrace the natural man. Only faith in the Lord Jesus Christ, coupled with the bright hope of salvation for one's self and the whole of humanity, will establish in the hearts of men the power sufficient to become as he is.

12.28.7—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

12.29 Moroni essentially acknowledges that this relationship between the righteous and the works of God would serve as another example of a miracle founded in the faith of the honest in heart.

12.29.3—*Moroni*—This, of course, is the man who was chosen to complete Mormon's record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

12.30 As miraculous as this event was, it should not surprise us. By the power of the Priesthood the world came into existence. The elements obey the word of God, whether by His own voice or the voice of His servants, it is the same.

12.30.3–5—*brother of Jared*—We do not know whether Jared was younger or older than his brother, and little in the narrative would persuade us one way or the other. It is interesting, however, that when the time came to chose a king of the Jaredite nation, that the people turned first to the eldest son of the brother of Jared and then to his siblings (see 6.24–26). When none of these would accept the throne, the people turned to the sons of Jared, eventually settling on Orihah (see 6.27–28). We learn through modern revelation that his name was Mahonri Moriancumr.

12.30.10—*Zerin*—We have no idea as to where this prominence was or the circumstances which prompted the removal of the mountain to another location.

12.31 The first Jaredites did not depend upon the faith of the brother of Jared to the exclusion of their own faith. Like the company of Lehi that came many centuries later, their progress in the wilderness came about as a result of their unity of faith (*1 NE-C 16.26–29*). Therefore, they witnessed great miracles performed for their benefit and knew of the goodness of God toward them.

12.31.2—*thus*—In the context of the passage, Moroni must be referring to

unto them.

28 Behold, I will show unto the Gentiles their weakness and I will show unto them that *faith, hope and charity bringeth unto me—the fountain of all righteousness.

29 And I, Moroni, having heard these words, was comforted, and said: O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith;

30 For the brother of Jared said unto the mountain Zerin, Remove—and it was removed. And if he had not had faith it would not have moved; wherefore thou workest after men have faith.

31 For thus didst thou manifest thyself unto thy disciples; for after they had faith, and did speak in thy name, thou didst show thyself unto them in great power.

CR94-A 117
CR95-A 85, 90
CR97-A 12
CR97-O 29
CR98-O 79
CR99-A 85, 104
CR99-O 67
CR00-A 58, 62
CR02-A 14, 44
* p. 565
Ether 12:27–31
CR94-A 10
Ether 12:28
MD 121
DNTC 2:379
PM 205
EM 1:379
CR94-O 45
CR98-O 34

Ether 12:30
MA 86
AF 104
DNTC 1:410
DNTC 3:260
MM 3:73
EM 1:236

the events surrounding the removal of mount Zerin.

12.31.9—*disciples*—Certainly in reference to Jared, his brother, their friends, and their families as they traveled from the valley of Nimrod to the promised land. The brother of Jared exercised the priesthood entrusted to him, but the entire company observed the results.

12.32 The greatest of the promises of God the Father incorporates the human family as partakers of the divine nature for all time and eternity. Eternal life is to experience the kind of life that God lives. Immortality and eternal life shine as bright promissory notes for obedience to the laws and commandments of the Father. It is in our faith and confidence, our trust in the covenants of the Lord, that we hope for those eventual blessings, that there is a place for us to dwell in happiness and joy after we have departed this mortal life. It is our hope that inspires and encourages us to move forward toward the goals that have been placed before us.

12.33 The physical earth and all things that have ever dwelt upon it, are part of the creation initiated by the Lord God Jehovah. They have come forth from his hands, a product of his faith and the faith of those who accompanied him when the foundations of the earth were laid. Jesus is the father of the heavens and the earth in that sense and has what we might call a vested interest in everything that transpires here. He is the power of the resurrection, by which all things will come forth from the dead, even the earth itself in due time, to receive the glory prepared for them. When the earth was formed and life of all kinds placed upon it, the Father and the Son declared it to be “very good”, indicating their emotional response toward that which had come into being. It should come as no surprise, then, that Jesus would be of a mind to preserve all of the goodness thereof according to the power of righteousness that is within him. This is a great task indeed, given the lost and fallen nature of the earth. In addition, all that was peaceable and beautiful in the paradise of God has taken upon itself a nature foreign to creation. In the case of the children of men, they have become vicious and unruly, filled with an unseemly willfulness that threatens and destroys almost all that they come in contact with. Most have become intractable, living their lives in an anarchy of their own choosing, caring nothing about the government of God, His kindness, His generosity, or His love. They care little about the plan of happiness or the principles and ordinances that define the path to that happiness. They think primarily upon the gratification of their own passions, their imagined estimates of themselves, and the power to enforce their will upon others. Because they have succumbed to the natural desires and lusts of this fallen world, they have engaged in practices that have corrupted them spiritually, so much so they can no longer return to the presence of the Father without unbearable distress and agony. Anticipating this development, the Father called upon His beloved Son, he who was Jehovah, to provide the means by which every child who would come to desire to return to that glorious place which had been their home, could do so. Hence, the promised Messiah, the anointed one who would come forth in the Meridian of Time, who, as an act of supernal love for his siblings, would suffer the pains of disobedience, the punishment for sin, paying the debt incurred by the human family as they lived upon this planet.

12.34 Charity is the pure love of Christ, that kind of compassion which sacrifices itself for the blessing and benefit of others. It is selfless and expects nothing in return, because the beneficiaries are in no position to respond in kind sufficient to re-assume the debt. The love of Christ sprang from his perfect willingness to live by every word that proceeded forth from the mouth

32 And I also remember that thou hast said that thou hast prepared a house for man, yea, even among the mansions of thy Father, in which man might have a more excellent hope; wherefore man must hope, or he cannot receive an inheritance in the place which thou hast prepared.

33 And again, I remember that thou hast said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men.

34 And now I know that this love which thou hast had for the children of men is charity; wherefore, except men shall have charity they cannot inherit that place which

Ether 12:32
MD 365
DNTC 2:264
EM 2:657
CR98-O 96

Ether 12:33–34
MD 122
DNTC 2:379
CR89-O 32
CR92-O 39

Ether 12:34
EM 1:264
EM 2:546
CR88-A 3
CR91-O 82

of God. In nothing did he ever commit an infraction against the laws of eternity; in nothing did he ever vary from the mind and will of God in his conduct toward heaven or in his duty to redeem the children of men. Because he was untainted by rebellion, his love was perfect. The cry of repentance is an invitation to love one another as he loved us, a sinless, abiding affection of eternal unity of hearts and minds. In order to abide in the presence of God unashamed and unafraid, we must acquire charity, having partaken of the divine nature.

12.35 One of the great purposes of the coming forth of the Book of Mormon is to provide another witness concerning the love of God toward His children. If He loves one people, He might love another; if He has loved two peoples, He might love all peoples. If he has loved the Gentiles in one time frame, could He not love them in another? This question stands at the heart of Christianity in every dispensation, among every nation, kindred, tongue, and people. If any people, anywhere, whether they pertain to the House of Israel or not, refuse to accept the writings of prophets of God because of academic pride, personal vanity, or sophistry of any kind, the light that had led them to investigate the word of the Lord will fade from their minds and their hearts and they will be left unto themselves to welter in darkness and ignorance until the great day of the Lord.

12.35.14—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

12.36 Moroni has the mind of Christ; he desires that every man have an opportunity to receive the fullness of salvation and exaltation.

12.36.18—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

12.36.19—*grace*—Moroni’s request of the Lord is that the pure love of Christ might be granted to the Gentiles as an open gift.

12.37 Moroni had been concerned that his writings, together with those of his father, would be rejected by the Gentiles because of their weakness in writing (see 12.23–26). His desire that the Gentiles might have charity was in conjunction with that perceived problem. If they had charity, Moroni reasoned, they would not reject the teachings of Christ that they had tried so diligently to preserve. The Lord’s response is, essentially, that the Gentiles would receive the teachings of the ancient American prophets or they would not, according to their willingness to keep the commandments of God. The gift that they would receive would be that which had been promised them from the beginning; that is, the gift of the Holy Ghost which comes after faith, repentance,

thou hast prepared in the mansions of thy Father.

35 Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity, because of our weakness, that thou wilt prove them, and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly.

{~~9~~—1830}

36 And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity.

37 And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

CR92-O 40
CR94-O 45
CR97-O 31
CR99-A 39
CR00-O 43
Ether 12:34,36
CR88-O 50

Ether 12:35–41
MD 833

Ether 12:37
MD 147

and reception of the ordinance of baptism. From the gift of the Holy Ghost the Gentiles would learn that which they should do in order to obtain charity. There would be no special dispensation of the pure love of Christ for them. In the meanwhile, the Lord assured Moroni, the work that would come to be known as the Book of Mormon would be sufficient to bless and strengthen the children of men to press forward in faith to the desired goal. The Lord was pleased with that which Mormon and Moroni have done and they need not worry about any possible untoward effects brought about by the infelicity of their prose.

12.38 It was a great relief to Moroni to learn that he would not be held accountable for any “weaknesses” of his own that might detract from a reading of the record of the Nephites. He can boldly testify that they have all that they need in order to know that he and his father have been speaking the truth. Therefore, neither the Gentiles nor the House of Israel will be able to feign ignorance or distress as a result of any fault of his or his father.

12.38.4—*Moroni*—This, of course, is the man who was chosen to complete Mormon’s record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

12.38.9—*Gentiles*—The Greek word “Gentiles” means “foreigners” or “strangers”, and was first applied to the Greeks themselves when that empire came in contact with the Jews during the early part of the fourth century BC. The Hebrew word translated as “Gentiles” carries with it the notion of “massing” like unto locusts and other ravenous insects. Our English word derives from the Greek through Latin. Although the title could refer to any not of the covenant peoples, yet it has its most important application to the remnants of the Greco-Roman civilization, or what is called Western Civilization.

12.38.27—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

12.39 What man would have the temerity to call another a liar in the presence of the Lord Jesus Christ? Moroni enjoyed the blessings of the Father and the Son. There was nothing that any man could say, no matter how indignant or eloquent they might be, that would disaffect him or distance him from the love of God.

12.39.10—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

38 And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

39 And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;

Ether 12:38–41
PM 604

Ether 12:39
EM 2:749, 956
Ether 12:39–40
EM 1:184

12.39.15—*talked*—We are not privy as to when or where these personal interviews transpired, but we may be certain that Moroni was not left completely unto himself during the thirty-five years of wandering that followed the final battle between the Lamanites and the Nephites at the hill Cumorah.

12.40 No doubt Moroni had many sacred experiences that seemed to him to be beyond his ability to articulate properly, particularly in written form.

12.41 We may accept as a verity that Moroni’s invitation here is one born of a deep and abiding love for the posterity of his people and those with whom Lehi’s children would associate. This is as simple and tender a cry for faith and repentance as might be found anywhere in sacred writ.

12.41.10—*Jesus*—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.

12.41.14—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

12.41.16—*apostles*—The Greek roots from which the term “apostles” derives, originally signified “I send a message”. In Greek political language it referred to an envoy sent by a king to negotiate any affair between himself and any other power or people. In this sense, John the Baptist was the Herald sent to announce the coming of the Messiah, the King of Israel; the Apostles were sent to conduct the business of the rising Kingdom.

12.41.21—*grace*—No true disciple of Jesus Christ can believe that there is any aggregate of activities or performances that can bring us to God without the intercession of the Lord Jesus Christ. Grace does come, however, after all we can do to invoke that grace. They are simple acts, indeed, well within our abilities as mortal beings, thus once again manifesting the mercy of our God.

12.41.30–31—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

12.41.48—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

13.1 Although Moroni announces here that he is about to resume the narrative about Ether and Coriantumr, he really does not pick up the historical account until verse 13 (see 12.6).

13.1.4—*Moroni*—This, of course, is the man who was chosen to complete Mormon’s record and serve as the guardian of the plates until the time of the Restoration of the Church and Kingdom of God.

13.2 We cannot tell from the preserved record how precise Ether was in explaining the history of this hemisphere. Does he indicate to the Jaredites the reasons why the lands were divided? Does he teach them the complete history

40 And only a few have I written, because of my weakness in writing.

*41 And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen.

{Chapter VI}
(Chapter 13)

{¶—1830}

1 AND now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.

2 For behold, they rejected all the words of Ether; for he truly told them of all things, from the begin-

* p. 566
Ether 12:41
PM 45
CR85-O 4
CR87-O 103
CR88-A 19
CR93-A 101,
115

Ether 13
DS 2:251
EM 1:157, 190
EM 4:1593
Ether 13:1–5
EM 2:678
Ether 13:1–9
EM 1:205
Ether 13:1–10
EM 2:728

of this land and why it has become the chosen land, choice above all others? Does he testify about the locations of the various sites that existed before the flood? Does he mention the Garden of Eden, the residence of our first parents after the earth was created? If Ether does not tell them directly, it is clear that his understanding of the destiny of this part of the Lord's vineyard is clear and complete. Much of Ether's teachings helps us to comprehend why it is that those who dwell upon this land, especially those who live nigh unto the most sacred sites of humanity's history must needs worship the framer of this planet or be swept off the face of the land.

13.2.9—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

13.3 There is no question that there will come a time when the location of the Garden of Eden will be graced with a city devoted and dedicated completely to the Savior and to the Kingdom of God upon the earth. It will serve as one of two general capitals of the Millennial reign. Early in this dispensation that location was identified as being in Jackson County, Missouri. We need not excessively concern ourselves about how that might be accomplished given the urban development that presently exists there now. The matter will be resolved simply and naturally, just as the affairs of state will be resolved before the magnificent Temple that is to be built in Israel is raised up.

13.3.9–10—*New Jerusalem*—The Lord Jesus Christ would be quite specific as to how the New Jerusalem would come to be and who would be involved (see *3 NE-C 20.22* and *3 NE-C 21.23–24*). Remnants of the House of Israel, specifically of the tribes of Ephraim and Manasseh, will be gathered together as the saints of God, redeemed from the fall and the wickedness of this world. Together they will establish the city of Zion, called the New Jerusalem, upon the American continent, from whence the voice and word of God will issue forth unto all of the nations of the earth, that they might obey the commandments of him whose right it is to reign. The Gentiles who accept the covenants of Christ will be invited to participate as well.

13.3.17—*heaven*—We may speak of this effect as being both literal and metaphorical. Certainly all that would need to be known in order to embark on such an enterprise would be revealed to the prophets, seers, and revelators of the Lord God of Israel. The design of the various buildings, the general layout of the city, and the identity of those who would be called upon to perform the labor would be forthcoming through that medium. In addition, we know that the city of Enoch is to return from its long exile as a translated community and people. This Zion will literally come down out of heaven and resume its place upon surface of this planet. Its geographical location will be in relatively close proximity to that of the New Jerusalem and may very well be consider part of the whole of Zion in the process of time.

13.3.20–21—*holy sanctuary*—Certain this phrase is in reference to the great Temple that will be built in the midst of the New Jerusalem, but we might also understand that the entire city will be dedicated to the Lord of Hosts and therefore be as sanctified as any place under the heavens in that day.

13.4 Among the Jaredites there would have been a longstanding tradition regarding the city of Zion, the great community of saints that had been established in the days of Enoch many years before the flood and which had been saved from the destruction of the waters by having been translated, taken bodily from the surface of the earth to await the coming of the Son of God in

ning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof;

3 And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

4 Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

Ether 13:1–12
 TPJS 86
 DS 3:71
 MM 1:95
 Ether 13:1–13
 MD 14
 Ether 13:2
 MD 289
 DS 2:320
 Ether 13:2–3
 EM 2:922
 Ether 13:2–5
 DS 3:69
 Ether 13:2–6
 EM 3:1009
 Ether 13:2–11
 AGQ 2:104
 MD 251
 DS 3:67
 EM 4:1626
 Ether 13:2–14
 CR86-O 71
 Ether 13:3
 DNTC 3:581
 EM 2:536, 719
 Ether 13:3–6
 EM 2:802
 CR95-A 46
 Ether 13:3–8
 AF 350
 Ether 13:3–10
 EM 3:1010
 Ether 13:3–11
 MD 533
 MLM 306
 Ether 13:3–12
 EM 1:157
 EM 2:723

Ether 13:4–5
 DHC 2:262
 Ether 13:4–8
 AF 355
 Ether 13:4–11

glory. Ether could speak openly of the Old Jerusalem in the land of Palestine and the New Jerusalem in the land of their inheritance because his understanding had been grace with the power of God, the revelations of the Holy Ghost.

13.4.2—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

13.4.5—*days*—We may assume with some confidence that Ether had become a witness to the entire mortal ministry of the Lord Jesus Christ. We ought to likewise accept the fact that he was shown the blessings that would come upon the earth with the second coming of the Savior and the ushering in of the Millennium.

13.4.7—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

13.4.13–14—*New Jerusalem*—The Lord Jesus Christ would be quite specific as to how the New Jerusalem would come to be and who would be involved (see 3 *NE-C* 20.22 and 3 *NE-C* 21.23–24). Remnants of the House of Israel, specifically of the tribes of Ephraim and Manasseh, will be gathered together as the saints of God, redeemed from the fall and the wickedness of this world. Together they will establish the city of Zion, called the New Jerusalem, upon the American continent, from whence the voice and word of God will issue forth unto all of the nations of the earth, that they might obey the commandments of him whose right it is to reign. The Gentiles who accept the covenants of Christ will be invited to participate as well.

13.5 The Jaredites had departed the valley of Nimrod long before the establishment of the Lord’s covenants with the House of Israel. By the time of Ether’s prophesying, however, the House of Israel had already endured for many generations. Although the Jaredites had been a goodly people during much of its time upon the promised land, they were in a steep decline spiritual and physically. Ether’s testimony was that the land of their inheritance was about to be taken from them and that another people, far more faithful than they, had been raised up to supplant them. One wonders at the sort of quibbling that went on among the Jaredites so that Ether thought it important to distinguish between the city of Jerusalem in the land of Israel and that city which would be raised up in the latter days in the midst of the promised land. Who would be confounding the New Jerusalem and the rebuilt city of the Jews?

5 And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come—after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.

Ether 13:5

EM 2:706, 806

Ether 13:5,11

EM 2:708, 723

13.5.9—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

13.5.12—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

13.5.15—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

13.6 Moroni perceived the historical foreshadowing of the settlement of the western hemisphere by Lehi and his posterity, in the life of Joseph, the son of Jacob. Joseph had been sold into slavery by his brothers, spirited out of the land of Canaan to a destination and destiny that remained unknown to his family for many years. Yet, those years of slavery, followed by his rise to power among the Egyptians, eventually put him in a position to provide sanctuary for his father, his brothers, and the other members of his immediate family. By the same token, the type served to reveal that in the latter days, the family of Joseph would be the means to bring salvation to all of Israel.

13.6.4–5—*New Jerusalem*—The Lord Jesus Christ would be quite specific as to how the New Jerusalem would come to be and who would be involved (see 3 *NE-C* 20.22 and 3 *NE-C* 21.23–24). Remnants of the House of Israel, specifically of the tribes of Ephraim and Manasseh, will be gathered together as the saints of God, redeemed from the fall and the wickedness of this world. Together they will establish the city of Zion, called the New Jerusalem, upon the American continent, from whence the voice and word of God will issue forth unto all of the nations of the earth, that they might obey the commandments of him whose right it is to reign. The Gentiles who accept the covenants of Christ will be invited to participate as well.

13.6.19—*Joseph*—Lehi's family represented a tiny fragment of the posterity of Manasseh and Ishmael's family a tiny fragment of Ephraim's posterity. Even combined as they were in marriage, they constituted an extremely small portion of the whole of the house of Joseph.

13.6.27—*type*—A rhetorical device used to make a connection between historical events in different times and places in order to reveal eternal truths and the hand of God laboring with His children.

13.7 Lehi and his immediate family derived their inheritance blessings from the tribe of Manasseh, the eldest son of Joseph. Ishmael and his family obtained their rights from the tribe of Ephraim, the second son of Joseph. Therefore, in their exodus from Jerusalem in 600 BC, the combined representatives of the posterity of Joseph made their way to a land that was provided for them by the Lord God of Israel. Much of the indigenous inhabitants of the Americas can trace their ancestry to the house of Israel through Lehi

6 And that a New Jerusalem should be built upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.

Ether 13:6–10
EM 2:708

7 For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they

and Ishmael. Remnants of the tribes of Ephraim and Manasseh may be found in other parts of the world as well, but in the Americas is to be found the largest contingent. The Americas, then, have served the posterity of Lehi in much the same way as Egypt did the House of Israel.

13.7.3—*Joseph*—The firstborn son of Jacob and his second wife Rachel.

Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

13.7.12—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being luxuriant as one could hope for in terms of animal and vegetable life.

13.8 Jesus was plain unto those with whom he met during his appearance to the Nephites at the city of Bountiful shortly after his resurrection from the dead. In the latter days, the New Jerusalem would be built upon what would one day be called the North American continent. The posterity of the Nephites and Lamanites would be instrumental in setting up the city, aided by others of the tribes of Israel, and many from among the Gentiles who would receive the Gospel of Jesus Christ (see 3 *NE-C 21.21–25*).

13.8.8—*Joseph*—The firstborn son of Jacob and his second wife Rachel.

Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

13.8.38—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

13.9 There are two instances in the which the earth may be said to have become new. Both of these instances involve transformations of the status of the earth. The first is that which reverses the effects of the fall. When the earth was created it existed in a Terrestrial state, free from the effects of disease and death. This was its paradisiacal glory. After Adam and Eve partook of the fruit of the Tree of the Knowledge of Good and Evil, the earth fell from the presence of God and became a Telesstial world. It has remained such for more than six thousand years. At the time of the second coming of the Lord Jesus Christ, the earth will be renewed and receive its paradisiacal glory; that is, it will be returned to the state that it was in immediately after the creation. In

should perish not, even as he was merciful unto the father of Joseph that he should perish not.

8 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; and they shall no more be confounded, until the end come when the earth shall pass away.

9 And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have *become new.

Ether 13:8
CR90-A 39
CR95-A 45
Ether 13:8–9
MLM 618
Ether 13:8–10
AF 335
Ether 13:8–11
DNTEC 3:582

Ether 13:9
AF 377, 392
JC 793
EM 3:1009
CR00-A 109
* p. 567

this state the earth will continue for a thousand years, during which time the Lord will reign personally upon the earth. At the end of the Millennium, there will be a short season of distress that will be followed by the death and resurrection of the world, the product of which will be the celestialization of the earth. In every way imaginable, the earth will become a new earth and the heavenly display will radically change as well, as this planet is brought back into the presence of God the Father. It would appear that Ether and Moroni are speaking of both, at least in part.

13.10 Within the context of Ether and Moroni's teachings here, the coming of the New Jerusalem spoken of is that which will be built up around the time of the second coming of Jesus Christ. The inhabitants of the glorious city will be the saints of God, whether mortal or immortal, who pertain to the tribes of Ephraim and Manasseh.

13.10.5–6—*New Jerusalem*—The Lord Jesus Christ would be quite specific as to how the New Jerusalem would come to be and who would be involved (see 3 *NE-C* 20.22 and 3 *NE-C* 21.23–24). Remnants of the House of Israel, specifically of the tribes of Ephraim and Manasseh, will be gathered together as the saints of God, redeemed from the fall and the wickedness of this world. Together they will establish the city of Zion, called the New Jerusalem, upon the American continent, from whence the voice and word of God will issue forth unto all of the nations of the earth, that they might obey the commandments of him whose right it is to reign. The Gentiles who accept the covenants of Christ will be invited to participate as well.

13.10.42—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.

13.10.49—*Israel*—In reference to the covenant people, traditionally the posterity of the patriarch Jacob. There are those, however, who have been adopted into the House of Israel through obedience to the principles and ordinances of the Gospel of the Lord Jesus Christ.

13.11 The city located in the land of Canaan that bears the same name, will be transformed as well. The inhabitants of the city will be those of the posterity of Abraham who have taken upon themselves the principles and ordinances of the Gospel of Jesus Christ, who have entered into the covenants of their fathers with full purpose of heart.

13.11.6—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

10 And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

11 And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father, Abraham.

Ether 13:10–11
MA 40
AF 82
MD 429
DNTC 3:472

Ether 13:11
AF 344
EM 3:1010

- 13.11.33—*scattered*—From time to time, portions of the House of Israel have been led or driven away from the lands of their inheritance, with the promissory note that remnants of their posterity would be allowed to return to possess the land. Many of the exiles had been lost to the world and to themselves, forgetting that their ancestors once pertained to a holy people. There will come a day in the which they will learn for themselves who they are and how the blessings of their fathers might be applied to them. They will be gathered in the Lord’s own due time, to receive the inheritances that pertain to them.
- 13.11.47–48—*north countries*—An allusion to the scattering of the lost Ten Tribes who were led away by the Assyrians during the eighth century before the birth of Jesus Christ. It is said of them that once they were released from their captors, they went away into the north countries where no man had dwelt before, to live their religion as they had not done before. These remnants of the House of Israel will also be gathered and brought back to their promised lands.
- 13.11.64—*Abraham*—The undisputed “Father of the Faithful”. Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God’s noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham’s ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

13.12 While there are many applications that can be made of these phrases, it would seem reasonable to assume, that in the context of the prophecies being discussed by Ether and Moroni, that the preparations for those events that would culminate in the building of the city of the New Jerusalem and the rebuilding of the Old Jerusalem, which is the capital of the kingdom of Israel, would be facilitated in large measure by those who would be numbered among the Gentiles rather than those who openly pertain to the House of Israel. Those of this dispensation who have eyes to see can testify that this has been the case thus far. The last have become the first in many instances; the followers have become the leaders.

13.13 Here Moroni renews his historical narrative once again (see 12.6). Ether would spend at least four years dwelling in this cave, or one similar to it.

13.13.11—*forbidden*—We are not given the reason why Moroni was commanded by the Lord to write no more of those things which the Lord had revealed unto Ether. Nephi was proscribed from writing more concerning the history of the world, particularly of the latter days, because the Apostle John would be tasked with that responsibility (see *1 NE-C 14.18–28*).

13.13.20—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

12 And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.

{*9—1830*}

13 And I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ether; but they esteemed him as naught, and cast him out; and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.

Ether 13:12
EM 4:1593

Ether 13:13
EM 1:157

13.14 In some respects, Ether became a disengaged witness in the utter destruction of the Jaredites. There would come a point when he would no longer preach to Coriantumr and his people; there would come a time when their fate was sealed. Ether would watch the conduct of the Jaredites by day and write of them by night. Needless to say, we only have a small portion of that journal preserved for us in the book that bears his name.

13.15 As has been stated before, we are not privy to exactly how Coriantumr came to be the king over all of the land. There was a mighty man who overthrew the dynasty of Jaredite kings who had descended from the brother of Jared during the days of Moron, the grandfather of Ether. This conquering general had descended from Jared, and thus he was distinguished from the traditional line. We do not know if or how Coriantumr was related to this great warrior (see 11.15–23). We cannot speak with certainty regarding any affiliation that the new kings of the Jaredites had with the secret combinations in their midst and therefore we have some difficulty regarding the nature of the uprisings that took place against Coriantumr. It would seem reasonable to assume, however, that the rulers of the Jaredites had not been in collusion with the bands that sought to destabilized the government.

13.15.46—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.16 We are not told how or when Coriantumr received this training, but his life had undoubtedly been one of a military upbringing or he would never have been able to assume the throne of the great military men who sat upon the throne before him.

13.16.3—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.17 We do not know who the named men are in this verse. It is their children, however, who are unwilling to repent of their wickedness. The implica-

14 And as he dwelt in the cavity of a rock he made the remainder of his record, viewing the destructions which came upon the people, by night.

15 And it came to pass that in that same year in which he was cast out from among the people there began to be a great war among the people, for there were many who rose up, who were mighty men, and sought to destroy Coriantumr by their secret plans of wickedness, of which hath been spoken.

16 And now Coriantumr, having studied, himself, in all the arts of war and all the cunning of the world, wherefore he gave battle unto them who sought to destroy him.

17 But he repented not, neither his fair sons nor daughters; neither

Ether 13:16
DHC 2:129

tion is that Coriantumr, Cohor, and Corihor were the main contenders for power at this point in Jaredite history.

13.17.18—*Cohor*—This is the only instance in the text of the Book of Mormon where this man is mentioned by name.

13.17.26—*Corihor*—This seems to be the only time that this Jaredite is mentioned by name. We cannot say with certainty if we should equate this man with the grandson of Orihah, the first rebel against the kings of the Jaredites at the beginning of their civilization some sixteen hundred years before (see 7.4–13). It is likely, however, that the present Corihor is one of the mighty men who rose up in the latter days of the Jaredite people to overthrow Coriantumr.

13.18 Moroni is not clear as to the role of Cohor and Corihor in the various battles between Coriantumr and the members of the secret combinations. Were they fellow champions of the dynasty, or were they among the members of the secret combination? We cannot be certain at this point. The fact that we do not hear of them again, it would seem that they were killed during the many conflicts that ensued.

13.18.12—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

13.18.36—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.19 We know little or nothing of these men, save that they lost their lives in the final conflicts between themselves and their adversaries.

13.19.10—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.20 This appears to be the last time that Ether and Coriantumr would speak to one another. No doubt Coriantumr could see nothing but a military solu-

the fair sons and daughters of Cohor; neither the fair sons and daughters of Corihor; and in fine, there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins.

18 Wherefore, it came to pass that in the first year that Ether dwelt in the cavity of a rock, there were many people who were slain by the sword of those secret combinations, fighting against Coriantumr that they might obtain the kingdom.

19 And it came to pass that the sons of Coriantumr fought much and bled much.

20 And in the second year the word of the Lord came to Ether,

tion to the rebellions within his kingdom. That blindness persuaded him that it would be a waste of time to change his lifestyle. Such rationalizations have destroyed the kingdoms of the earth before and since. The fate of the Jaredite people was sealed at this point.

13.20.13—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

13.20.21—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.21 The destruction of the Jaredite people would be complete. Coriantumr would wander far afield from the battle scenes at the hill Ramah. He would eventually make his way back to the land of Moron, the former capital of the nation. It would be in ruins and without a single inhabitant. He would travel further south until he came in contact with the Mulekites, a party of Jews who had escaped from the city of Jerusalem before it was destroyed by the Babylonians in 589 BC. He would live nine months with them before passing out of this life. They would commit his remains to the earth and raise up a monument in his honor. This record would be translated some three or four hundred years later by the Nephite King, Mosiah 1 (see *OM-C 1.12–23*).

13.21.40—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.22 Certainly the Jaredites were interested in putting Ether beneath the sod, but it hardly seems possible that they would be so forward in their attempts to take the prophet's life if they had not been encouraged by the king and his family. Ether apparently fled to the same place where he had ensconced himself before (see 13.14).

13.22.7—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the

that he should go and prophesy unto Coriantumr that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people—

21 Otherwise they should be destroyed, and all *his household save it were himself. And he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr.

22 And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not; and they sought to kill Ether, but he fled from before them and hid again in the cavity of the rock.

* p. 568

Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.22.26—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

13.22.37–41—*the cavity of the rock*—The use of the definite pronoun in this phrase implies that the rock and the cavity were the same as those mentioned earlier in the narrative (see 13.14 and 13.18).

13.23 The loss to Shared must have been extraordinarily disheartening to one who was such a dedicated military man as was Coriantumr.

13.23.10—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

13.23.17—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.23.27–28—*third year*—While it is tempting to suggest that the personal battle between Shared and Coriantumr lasted three years, we should probably accept the notion that Ether and Moroni are speaking of the third year that Ether had been living in the cavity of a rock (see 13.18 and 13.20)

13.24 We know little or nothing of these unnamed sons of Coriantumr.

13.24.5—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors

23 And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity.

24 And the sons of Coriantumr, in the fourth year, did beat Shared, and did obtain the kingdom again unto their father.

of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.24.8–9—*fourth year*—That is to say, the fourth year since Ether had taken up residence in the cavity of a rock.

13.24.11—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

13.25 This is an anarchy similar to that which would occur among the Nephites just prior to the great destruction that befell the land at the time of the crucifixion of Jesus Christ (see *3 NE-C 6.27–30* and *3 NE-C 7.1–11*)

13.26 It would appear that the singular secret combination had fragmented into a host of bickering parties intent on gathering to themselves all of the wealth and fame that was possible in this degenerating society. No doubt they were spurred by the personal dominion of the hearts and minds of the inhabitants of the land that they might thereby gratify the desires of their lost and fallen nature.

13.27 In all of these battles we cannot be certain as to how much geographical movement has taken place with the various armies. Is the valley of Gilgal near the land of Moron, the capital of the Jaredites, or is it elsewhere? We cannot say.

13.27.7—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.27.12—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

13.27.38—*Gilgal*—We do not know if this is the Jaredite or Nephite name for this location. It seems clear that Moroni, even a thousand years after the fact, knows precisely where it is. We do not know the relationship of this valley to the city of the same name destroyed at the time of the Savior's death (see *3 NE-C 9.6*). Nor can we say if we should understand any connection between the valley and one of the commanders of the Nephites forces at the hill Cumorah (see *MM-C 6.14*).

13.28 In his defeat, in which direction did Shared flee? That he resorted to the

25 Now there began to be a war upon all the face of the land, every man with his band fighting for that which he desired.

26 And there were robbers, and in fine, all manner of wickedness upon all the face of the land.

27 And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle; and they did meet in great anger, and they did meet in the valley of Gilgal; and the battle became exceedingly sore.

28 And it came to pass that

plains of Heshlon is certain, but where in the lands of the Jaredites were they located?

13.28.7—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

13.28.23—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.28.37—*Heshlon*—This is the only place in the text of the Book of Mormon where this geological feature is mentioned by name. We cannot be certain which of the two languages gave rise to the nomenclature in this instance, whether Nephite or Jaredite.

13.29 The adversaries vacillated between the plains and the valley; the valley seemed to hold a military advantage for Coriantumr.

13.29.7—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

13.29.20—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.29.30—*Gilgal*—We do not know if this is the Jaredite or Nephite name for this location. It seems clear that Moroni, even a thousand years after the fact, knows precisely where it is. We do not know the relationship of this valley to the city of the same name destroyed at the time of the Savior’s death (see *3 NE-C 9.6*). Nor can we say if we should understand any connection between the valley and one of the commanders of the Nephites forces at the hill Cumorah (see *MM-C 6.14*).

13.30 The death of Shared would not bring about a cessation of hostilities.

Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon.

29 And it came to pass that Shared gave him battle again upon the plains; and behold, he did beat Coriantumr, and drove him back again to the valley of Gilgal.

30 And Coriantumr gave Shared

The society had been fragmented into a myriad of warring bands, few of whom recognized the authority of the king of the Jaredites.

13.30.2—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

13.30.4—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

13.30.11—*Gilgal*—We do not know if this is the Jaredite or Nephite name for this location. It seems clear that Moroni, even a thousand years after the fact, knows precisely where it is. We do not know the relationship of this valley to the city of the same name destroyed at the time of the Savior’s death (see *3 NE-C 9.6*). Nor can we say if we should understand any connection between the valley and one of the commanders of the Nephites forces at the hill Cumorah (see *MM-C 6.14*).

13.31 This would probably constitute the fifth and sixth years since Ether had taken up residence in the cavity of a rock.

13.31.2—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

13.31.4—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

battle again in the valley of Gilgal, in which he beat Shared and slew him.

31 And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years, in which time all the people upon the face of the land were shedding blood, and there was none to restrain them.

{Chapter VI; continued}
(Chapter 14)

14.1 It would appear that almost every vestige of civilization was swept away in the aftermath of the general war between Coriantumr and Shared. Personal

1 AND now there began to be a great curse upon all the land

Ether 14
DS 3:40

property held no meaning for the marauding bands of combatants and robbers. undefended goods were spirited away. Unprotected family members were abused. Without the constraint of enforceable law, the spirit of the natural man ruled unopposed.

14.2 This constitutes a complete disintegration of the body politic. A man could depend upon no one of his neighbors. He could trust no stranger. A state of constant hostility dwelt in the minds and hearts of all of the Jaredites while the government suffered the chaos of military exhaustion.

14.3 Gilead, the brother of Shared, assembled a portion of the original army that attempted to overthrow the kingdom of Coriantumr, thus renewing the civil war.

14.3.14—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

14.3.27—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.3.42—*Akish*—This is the only place in the text of the Book of Mormon where this geological feature is mentioned by name. We know little about its location, although it appears to be relatively near the capital city of the Jaredite nation. In this case, we would conclude that it was located somewhere in Central America, unless a second capital bearing the same name had been established elsewhere (see 7.5.16). We are likewise unformed as to any possible relationship between the naming of this wilderness and the villain of the same name who was instrumental in establishing the secret combination that subverted the rule of king Omer (see 9.1).

14.4 In some respects the wilderness of Akish served Gilead in much the same way as the plains of Heshlon had served his brother (see 13.28–29). We do not know the nature of the casualties and which of the two armies suffered the greater loss, but given the consequences of the battle in the wilderness of Akish, that Coriantumr did not pursue his offensive there, resorting rather to a siege, it would seem reasonable to conclude that Coriantumr's army had

because of the iniquity of the people, in which, if a man should lay his tool or his sword upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.

2 Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow neither would he lend; and every man kept the hilt of his sword in his right hand, in the defence of his property and his own life and of his wives and children.

3 And now, after the space of two years, and after the death of Sha*red, behold, there arose the brother of Shared and he gave battle unto Coriantumr, in which Coriantumr did beat him and did pursue him to the wilderness of Akish.

4 And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish; and the battle became exceedingly sore, and many thousands fell by the sword.

EM 1:157, 190
EM 4:1598

* p. 569

generally been bested in the wilderness.

14.4.10—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

14.4.20—*Akish*—This is the only chapter in the text of the Book of Mormon where this geological feature is mentioned by name. We know little about its location, although it appears to be relatively near the capital city of the Jaredite nation. In this case, we would conclude that it was located somewhere in Central America, unless a second capital bearing the same name had been established elsewhere (see 7.5.16). We are likewise uniformed as to any possible relationship between the naming of this wilderness and the villain of the same name who was instrumental in establishing the secret combination that subverted the rule of king Omer (see 9.1).

14.5 The egregious lack of discipline on the part of Coriantumr’s soldiers caused this humiliating defeat. The facility with which that Akish passed through Coriantumr’s ranks would lend support to our conclusion that the king’s army had been the one that had suffered most in the wilderness battles.

14.5.7—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.5.10—*seige*—One wonders at the nature of the wilderness and how it was that Coriantumr was able to bottle up Gilead in that region with a depleted force

14.5.18—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

14.6 Having bypassed the main force of Coriantumr’s army, Gilead thought to take the psychological high ground by taking control of the Jaredite capital. One wonder’s at the attitude of the people, yet when one remembers the state of chaos that permeated the entire country, the citizenry may have been willing to accept the power of any man who was willing to enforce the laws of the land.

14.6.8—*Moron*—We have speculated before that during the hundreds of years that the Jaredites inhabited the promised land, they may have transferred their capital city to another location, retaining the name of the original site (see 7.5.16).

14.6.16—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of

5 And it came to pass that Coriantumr did lay siege to the wilderness; and the brother of Shared did march forth out of the wilderness by night, and slew a part of the army of Coriantumr, as they were drunken.

6 And he came forth to the land of Moron, and placed himself upon the throne of Coriantumr.

the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.7 We have no definite idea as to what Shared and Gilead's relationship had been with the secret combinations that had thought to overthrow the reign of Coriantumr. If there had been a connection, however, and Gilead began to impose the practical effects of the combination being in control of the government, it would be easy to understand how the inhabitants of the land became polarized so quickly. Of one thing we can be sure, however; the secret combination supported the rule of Gilead.

14.7.7—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.7.14—*wilderness*—We cannot speak with certainty here, but it would seem reasonable to assume that Ether and Moroni are referring here to the wilderness of Akish.

14.8 It is clear that the secret combinations were actively involved in supporting Gilead, but an argument may be made that would suggest that factions within the original combination had chosen opposite sides of the conflict.

14.8.5—*Shared*—We are left to draw our own conclusion as to whether Shared was the successor of Cohor and Corihor, or simply one of the many mighty men who had fought against Coriantumr several years before.

14.8.9—*Gilead*—The brother of Shared and a nemesis of Coriantumr, the last king of the Jaredite civilization.

14.9 We are not told exactly what the motive of the high priest was in taking the life of Gilead, but we should probably understand that the internal struggles for power within the secret combinations and between secret combinations was running rampant. It would appear that there many witnesses to this assassination.

14.10 The high priest himself was subsequently murdered as well by Lib. One

7 And it came to pass that Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive great strength to his army.

8 Now the brother of Shared, whose name was Gilead, also received great strength to his army, because of secret combinations.

9 And it came to pass that his high priest murdered him as he sat upon his throne.

10 And it came to pass that one of

wonders at the sequence of events. Was there any sort of collusion between the high priest and Lib that precipitated the death of Gilead? What motivated Lib to kill the high priest? What was the nature of the secret pass and how is it that both Lib and the high priest met each other there? What were the circumstances that permitted Lib to assume the title of king in Gilead's place? Why were the people of Moron and the army of Gilead willing to accept his reign and leadership?

14.10.28—*Lib*—The murderer of the high priest who had dispatched Gilead, the successor to his brother Shared, and one of the nemeses of Coriantumr the last king of the Jaredites.

14.11 Coriantumr apparently thought that with the death of Gilead, his adversaries would be somewhat in disarray. Again, the wilderness of Akish must have been located in close proximity to the land of Moron.

14.11.12—*Lib*—The murderer of the high priest who had dispatched Gilead, the successor to his brother Shared, and one of the nemeses of Coriantumr the last king of the Jaredites.

14.11.13—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.11.20—*Moron*—We have speculated before that during the hundreds of years that the Jaredites inhabited the promised land, they may have transferred their capital city to another location, retaining the name of the original site (see 7.5.16).

14.12 The leaders of the various Jaredite armies actually led their soldiers into battle, frequently engaging in hand to hand combat personally. Shared personally wounded Coriantumr in his thigh (see 13.31).

14.12.10—*Lib*—The murderer of the high priest who had dispatched Gilead, the successor to his brother Shared, and one of the nemeses of Coriantumr the last king of the Jaredites.

14.12.27—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is

the secret combinations murdered him in a secret pass, and obtained unto himself the kingdom; and his name was Lib; and Lib was a man of great stature, more than any other man among all the people.

11 And it came to pass that in the first year of Lib, Coriantumr came up unto the land of Moron, and gave battle unto Lib.

12 And it came to pass that he fought with Lib, in which Lib did smite upon his arm that he was wounded; nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon the seashore.

concerning this third Coriantumr that the present account treats.

14.12.41—*seashore*—If the city of Moron was the same throughout the history of the Jaredite peoples, then the seashore spoken of here would probably in the same general location as that where Omer spent much of his life in exile (see 9.3). This would then probably place the seashore somewhere along the east coast of Nicaragua. If there was a second city of Moron established elsewhere by the Jaredites, the seashore spoken of here could be almost anywhere in North America.

14.13 The thigh wound had incapacitated Coriantumr for a time; the wound to his arm did not.

14.13.7—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.13.11—*Lib*—The murderer of the high priest who had dispatched Gilead, the successor to his brother Shared, and one of the nemeses of Coriantumr the last king of the Jaredites.

14.14 The resort to the wilderness of Akish was quickly followed by a flight to the plains of Agosh. Clearly Coriantumr's army had been decimated or they would have been able to deal adequately with Lib's army in the strategically advantageous wilderness, a place that they had been fortifying during the previous two years.

14.14.7—*Lib*—The murderer of the high priest who had dispatched Gilead, the successor to his brother Shared, and one of the nemeses of Coriantumr the last king of the Jaredites.

14.14.13—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.14.22—*Akish*—This is the only chapter in the text of the Book of Mormon where this geological feature is mentioned by name. We know little about its location, although it appears to be relatively near the capital city of the Jaredite nation. In this case, we would conclude that

13 And it came to pass that Coriantumr pursued him; and Lib gave battle unto him upon the seashore.

14 And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish.

it was located somewhere in Central America, unless a second capital bearing the same name had been established elsewhere (see 7.5.16). We are likewise uniformed as to any possible relationship between the naming of this wilderness and the villain of the same name who was instrumental in establishing the secret combination that subverted the rule of king Omer (see 9.1).

14.15 And here begins the retreating war of attrition that Coriantumr would fight until the final culmination on the hill Ramah. As the army fell before Lib's forces, they gathered up all of the inhabitants of the land to supply themselves with men and goods. We are not told how long this retreat lasts, but it appears to have been drawn out for a considerable period of time. Given that the final battle would be fought at the same place that the Nephites would be completely destroyed, we should probably assume that a similar distance was traversed by the Jaredites (see *MM-C 6.1*).

14.15.7—*Lib*—The murderer of the high priest who had dispatched Gilead, the successor to his brother Shared, and one of the nemeses of Coriantumr the last king of the Jaredites.

14.15.18—*Agosh*—In this verse and in the next are the only places in the text of the Book of Mormon where this place name is used. We have no idea as to where these plains were located, but it seems reasonable to assume that they lay north of the city of Moron and the wilderness of Akish.

14.15.20—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.16 Lib was the largest living Jaredite (see 14.10) and notwithstanding the arm wound Coriantumr had received from the commander of the opposing army (see 14.12), the latter was ultimately victorious. The personal victory over Lib did not result in a victory for the army, which continued to retreat as the soldiers under Shiz's leadership pressed in upon them.

14.16.10—*Agosh*—In this verse and in the next are the only places in the text of the Book of Mormon where this place name is used. We have no idea as to where these plains were located, but it seems reasonable to assume that they lay north of the city of Moron and the wilderness of Akish.

14.16.15—*Lib*—The murderer of the high priest who had dispatched Gilead, the successor to his brother Shared, and one of the nemeses of Coriantumr the last king of the Jaredites.

14.16.26—*brother*—That is to say, Shiz, Coriantumr's final personal opponent.

14.16.32—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the

15 And it came to pass that Lib did pursue him until he came to the plains of Agosh. And Coriantumr had taken all the people with him as he fled before Lib in that quarter of the land whither he fled.

16 And when he had come to the plains of Agosh he gave battle unto Lib, and he smote upon him until he died; nevertheless, the brother of Lib did come against Coriantumr in the stead thereof, and the battle became exceedingly sore, in the which Coriantumr fled again before the army of the brother of Lib.

history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.17 The Jaredites had expanded their geographical possessions over a great territory north of the narrow neck of land. As Coriantumr retreated away from Shiz's advancing hoards, he gathered up every man that he could bring into his army, leaving their wives, daughters and little children at the mercy of Shiz's men. Shiz would have no mercy, but left a desolation behind him wherever he went.

14.17.8—*Lib*—The murderer of the high priest who had dispatched Gilead, the successor to his brother Shared, and one of the nemeses of Coriantumr the last king of the Jaredites.

14.17.11—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

14.17.21—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.18 As Coriantumr continued his flight before Shiz, rumors of the devastation left in the armies' wake preceded the combatants. As Coriantumr's army passed through the land, no doubt the men joining the army demanded that their families be allowed to come with them. Others joined Shiz. No one was left behind, however. If the women and children could not match the speed of the Coriantumr's men, they were left behind to be slaughtered by the advancing army. We know that Shiz allowed the families of the combatants to travel with them, but only if they were willing to be armed. What we know for a certainty is that once the two armies passed through a habited part of the land, those who refused to arm themselves were put to death. When the final battle took place at the hill Ramah, every single surviving representative of the Jaredite people was in attendance.

14.18.7—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

14.19 We can only guess at the motives that led the Jaredites to choose

17 Now the name of the brother of Lib was called Shiz. And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities.

18 And there went a fear of Shiz throughout all the *land; yea, a cry went forth throughout the land—Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!

19 And it came to pass that the

* p. 570

between the two armies.

14.20 Again, the draft was absolute.

14.20.15—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

14.20.26—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.21 We may ask ourselves how long this war of attrition lasted, how speedily the two armies traveled, and how many Jaredite bodies lay weltering in their own gore. Coriantumr will reflect that by his reckoning more than two million men had been killed in the war, together with countless women and children (see 15.2).

14.22 The army of Coriantumr raced ahead for resorts from which they might stave off the onslaught of Shiz's men. The pursuing army pressed forward as quickly as possible so as to not lose contact with their enemy. No one was interested in performing civilized rites in behalf of the dead.

14.23 The loss of life was constant. The stench was unbearable. Almost any breeze from whatever direction would remind the combatants of the horrors that lay behind them. We do not know where Ether was during all this time, but he clearly was an eyewitness to the devastation and desolation that transpired as the two armies passed through each succeeding region of country.

14.24 Shiz's twofold desire to put Coriantumr to death reflects the bitterness of his mind and heart. Lib, Shiz's brother, had been a cold-blooded conspirator and murderer who would allow nothing to stand between himself and the throne of the Jaredites. His death in battle was a casualty of war, but an act of justice as well. Shiz fully understood his brother's history, but feigned indignation in order to stir up his troops. Shiz chaffed at the teachings of Ether. He perceived the prophet to be an obstacle to his own perverted aspirations and desired more than anything else to discredit him in the eyes of the people. It was public knowledge that Coriantumr had been promised that he would be

people began to flock together in armies, throughout all the face of the land.

20 And they were divided; and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr.

21 And so great and lasting had been the war, and so long had been the scene of bloodshed and carnage, that the whole face of the land was covered with the bodies of the dead.

22 And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of blood to the shedding of blood, leaving the bodies of both men, women, and children strewed upon the face of the land, to become a prey to the worms of the flesh.

23 And the scent thereof went forth upon the face of the land, even upon all the face of the land; wherefore the people became troubled by day and by night, because of the scent thereof.

24 Nevertheless, Shiz did not cease to pursue Coriantumr; for he had sworn to avenge himself upon Coriantumr of the blood of his brother, who had been slain, and the word of the Lord which came to Ether that Coriantumr should not fall by the sword.

the last man standing when the war was over. Shiz wished to prove Ether a liar.

14.24.2—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

14.24.8—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.24.37—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

14.25 The stubbornness of Coriantumr in not hearkening to the voice of the Lord through his servant in combination with the determination of Shiz to destroy what little remained of the Kingdom of God among the Jaredites, provided the mixture of personalities that ultimately brought the whole of the Jaredite people into the world of spirits.

14.26 Assuming that the geography of the western hemisphere is today as it was in the days of Coriantumr, the retreat would have involved a distance of well over five thousand miles. Given the probably length of the war, this is not unreasonable.

14.26.7—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

14.26.10—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.26.18—*seashore*—We are at somewhat of a loss as to where this coastal region was. We cannot deduce with any degree of accuracy how long the war between Shiz and Coriantumr had been protracted, but that it had consumed a number years is most likely. In a state of constant retreat, the army of Coriantumr must have traversed a considerable distance in their flight from Shiz. Assuming that this retreat was initially toward the north, an eastward vector may very well have carried them

25 And thus we see that the Lord did visit them in the fulness of his wrath, and their wickedness and abominations had prepared a way for their everlasting destruction.

26 And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by the seashore, and there he gave battle unto Shiz for the space of three days.

Ether 14:25
MD 851
DNCTC 3:532

to the shores of the Atlantic Ocean, as many scholars of the Book of Mormon have long since concluded

14.27 The resolve of the army of Coriantumr stiffened on the seashore, probably because they had no other recourse. Given the length of time that the Jaredites had inhabited the western hemisphere, we should not be surprised that colonies existed in such far-flung locations as the land of Corihor. Shiz continued his policy of forcing the inhabitants of the land to join his army or die a miserable death.

14.27.11—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

14.27.27—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.27.34—*Corihor*—In this verse and in the next are the only places in the text of the Book of Mormon where this place name is used. We have no idea as to where this land and valley were located, but it seems reasonable to assume that they were located somewhere in the northeast quarter of the North American continent. We cannot tell what connection, if any, that there is between this land and the prince of the Jaredites who rebelled against his father during the first few centuries of the Jaredite civilization (see 7.3–15). Likewise, we have no knowledge if there is a relationship between the land and one of the characters operative in the early years of Coriantumr's escapades (see 13.17)

14.28 We do not know whether these were the Jaredite names for these places or Nephites names that were familiar to Moroni because of his many travels. One has to ask the question as to why Moroni is as specific as he is in his account. While it does provide verisimilitude to his history, the references are not particularly useful to the modern reader.

14.28.8–10—*valley of Corihor*—We cannot speak with certainty, but it is highly likely that the valley of Corihor was located within the boundaries of the land of Corihor.

14.28.12—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr

27 And so terrible was the destruction among the armies of Shiz that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them, all them that would not join them.

28 And they pitched their tents in the valley of Corihor; and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore, Coriantumr did gather his armies together upon the hill Comnor, and did sound a trumpet unto the armies of Shiz to invite them forth to battle.

lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.28.20—*Shurr*—This is the only place in the text of the Book of Mormon where this geological feature is mentioned by name. We cannot determine exactly where the valley lay, but we can probably assume that it lay to the northwest from the seashore where the three-day battle was fought, and south of the valley of Corihor.

14.28.38—*Comnor*—This is the only place in the text of the Book of Mormon where this geological feature is mentioned by name.

14.29 We do not know precisely what happened during these three battles. Some scholars have concluded that Shiz attacked the hill Comnor repeatedly before returning to his encampment in the valley of Corihor. This interpretation is not conclusive, however. The verse can easily be read that Shiz's army was more than just driven away from the hill, but that they were pursued as well, retreating toward the north away from the valley of Corihor. They then may have regrouped, attempting a counterattack, but were again repulsed and driven again further northward. With this sort of understanding, we may perceive a shifting of the battle scenes from the seashore, northwest toward what we now know at the Great Lakes region.

14.30 Again, the personal combat between Coriantumr and Shiz. We should remember that Shiz was attempting to invalidate the prophecy of Ether. It may have been that Shiz thought that he had achieved his object when Coriantumr fell to the ground badly wounded.

14.30.7—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

14.30.10—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

14.31 If Coriantumr were dead, then for Shiz the war was over. He no doubt felt that in time he could win over the surviving members of Coriantumr's army and establish the kingdom once again. There was no further necessity to take the lives of his erstwhile opponents.

14.31.16—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

14.31.28—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at

29 And it came to pass that they came forth, but were driven again; and they came the second time, and they were driven again the second time. And it came to pass that they came again the third time, and the battle became exceedingly sore.

30 And it came to pass that Shiz smote upon Coriantumr that he gave him many deep wounds; and Coriantumr, having lost his blood, fainted, and was carried away as though he *were dead.

31 Now the loss of men, women and children on both sides was so great that Shiz commanded his people that they should not pursue the armies of Coriantumr; wherefore, they returned to their camp.

* p. 571

the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

{Chapter VI; continued}
(Chapter 15)

{¶—1830}

15.1 During the second year of Ether's exile in the cavity of a rock, the prophet had ventured to speak with Coriantumr, testifying that if he would repent, the kingdom would continue. If he persisted in his wickedness, however, all but Coriantumr would fall into the dust and the land would be given to another people (see 13.20–21). At the time, the destruction of millions of people, perhaps tens of millions of people, seemed impossible and an insufficient motive for changing one's life. As much as twenty years had passed and the prospects for the Jaredites as a race were grim indeed. During the great retreat, the war of attrition had caused the deaths of two million of his own soldiers. In addition, entire families, women and children, had been left behind to perish at the hands of Shiz and his men. Shiz's forces had been ravaged as well. So desperate had the two combatants become that all of the women and children on both side were armed and set for hand to hand conflict.

15.1.7—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.1.20—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

15.2 This population had been scattered from the narrow neck of land all the way to the site of the final battle at the hill Ramah, a distance of more than five thousand miles. One wonders who was in charge of the gruesome tally.

15.3 During the reign of Com, prophets testified that the utter destruction of the Jaredites would surely come if they did not repent of their wickedness (see 11.1). Some years later, during the reign of Ethem, other prophets were raised

1 AND it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him.

Ether 15
MD 175
DS 3:40, 320
EM 1:157, 190
EM 4:1598
Ether 15:1–34
DS 1:151

2 He saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children.

Ether 15:2
FPM 346
EM 1:192

3 He began to repent of the evil which he had done; he began to remember the words which had

up by the Lord with precisely the same message (see 11.12–13). Two generations later, during the life of Coriantor, a third group of prophets appeared among the people who added to the general warning that the Lord was preparing another people to replace the Jaredites as the inheritors of the promised land (see 11.20–21). With Ether, then, Coriantumr was faced with a cloud of witnesses regarding the destiny of his people if they did not repent of the evil in which they had been engaging.

15.3.28—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

15.4 In lieu of repentance, however, Coriantumr sought a political solution to the problems confronting him. He had begun to repent, he felt sorrow and remorse, but he was not willing to change his life. Writing Shiz was a fool's errand; his adversary had an agenda for more perverse than Coriantumr's (see 14.24).

15.4.12—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.5 It may be that Shiz was somewhat startled to discover that Coriantumr was still alive. In fact, it may have been embarrassing to him. Shiz was determined to overthrow the kingdom of Coriantumr, but more than that he wished to destroy the faith of the people in the words of the prophets, particular those of the prophet Ether. Shiz's gesture regarding Coriantumr's people was an empty one, inasmuch as he had already determined to incorporate them into his own party. Only the public execution of Coriantumr by Shiz's hand would suffice.

15.5.8—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.5.18—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.6 We have no idea what Coriantumr would have done had his people not responded for him. On the one hand, the king could clearly perceive the fulfillment of the many prophecies that had been given by the servants of God. He had also been told that he would survive the holocaust no matter how things worked out for his people. If he had truly believed in the word of Ether, he would have feared nothing that Shiz could do. It is difficult to accept any possibility that Coriantumr was merely attempting to make sure that Ether's prophecy regarding his life expectancy would come true, by refusing to submit to Shiz's demands. Coriantumr's people were offended by the proposal and their king did nothing to restrain them. Shiz's people were just as incensed at the opposite side, Shiz no doubt pointing to the cowardice of their king.

been spoken by the mouth of all the prophets, and he saw them that they were fulfilled thus far, every whit; and his soul mourned and refused to be comforted.

4 And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people.

5 And it came to pass that when Shiz had received his epistle he wrote an epistle unto Coriantumr, that if he would give himself up, that he might slay him with his own sword, that he would spare the lives of the people.

6 And it came to pass that the people repented not of their iniquity; and the people of Coriantumr were stirred up to anger against the people of Shiz; and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore, the people of Shiz did give battle unto the people of Coriantumr.

15.6.18—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.6.28—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.7 It seems unlikely that the battle here is being conducted at the hill Comnor in the land of Corihor. That prominence had been forsaken as the two armies drove one another northward (see 14.29).

15.7.3—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.7.18—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.8 We cannot know at this point, where exactly along the southern shore of Lake Ontario the two armies encamped.

15.8.13—*Ripliancum*—The region of western New York is filled with lakes, rivers, streams, and springs, including the Finger Lakes. But the greatest of all of the bodies of the fresh water is Lake Ontario. The hill Ramah is located about twenty-five miles south of the great lake.

15.8.35—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.9 Coriantumr survives each succeeding battle with great wounds, no doubt astonishing his comrades in arms. Coriantumr, too, no doubt is surprised. Ether, however, is a grim witness to the fulfillment of the word of the Lord.

15.9.15—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

7 And when Coriantumr saw that he was about to fall he fled again before the people of Shiz.

8 And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all; wherefore, when they came to these waters they pitched their tents; and Shiz also pitched his tents near unto them; and therefore on the morrow they did come to battle.

9 And it came to pass that they fought an exceedingly sore battle, in which Coriantumr was wounded again, and he fainted with the loss of blood.

Ether 15:8–11
DS 3: 233, 240

hemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.10 The army of Shiz having been routed by Coriantumr’s forces, the stage of the final battle is set. Shiz is encamped at Ogath; Coriantumr is at Ramah. Only Coriantumr and Ether will live to travel elsewhere.

15.10.10—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.10.17—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.10.46—*Ogath*—This is the only place in the text of the Book of Mormon where this site is mentioned by name. All that we know for certain about its location is that it lay south of the hill Ramah, Ramah itself being 25 miles south of Lake Ontario in western New York.

15.11 The entire archive of the Nephites had been hidden up in the hill Shim about the year AD 320 by the prophet Ammaron (see *4 NE-C 1.48*). Shortly after the year AD 375, Mormon perceived that if the relics in depository were to be preserved he would have to transport them elsewhere (see *MM-C 4.23*). For this purpose, he once again took command of the Nephite forces, apparently with the intent of using some of the manpower to transfer the records and other artifacts to a better location. This he accomplished, the entire library being ensconced in the hill Cumorah before the final battle between the Lamanites and the Nephites in the year AD 384 (see *MM-C 6.5–6*). There they have remained ever since.

15.11.10—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr

10 And it came to pass that the armies of Coriantumr did press upon the armies of Shiz that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogath.

11 And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father Mormon did hide up the records unto the Lord, which were sacred.

Ether 15:11
EM 1:346
EM 2:719

lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.11.18—*Ramah*—The site of the final conflict between Coriantumr and Shiz, the last of the Jaredites. It is the same as the hill Cumorah which witnessed the demise of the Nephite civilization nearly one thousand years later. This singular mount is located in what is now western New York near the town of Palmyra.

15.11.28—*Mormon*—The father of the angel Moroni and the compiler of the record of the Nephite civilization and its dealings with the Lord God of Heaven. He is, for the most part, the narrative voice from Mosiah through the seventh chapter of Mormon.

15.12 During the many years of battle, not one Jaredite had managed to escape choosing sides, save those who were murdered for not choosing sides. The two armies are driven by fatalistic military excess in the end, each hoping to gain the advantage over the other. No living human being had evaded recruitment, save one. Ether watched from afar. He was either not detected or was simply ignored by the combatants. He was a *persona non grata* in both camps.

15.12.29—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

15.13 We do not know where Ether was as he made his observations. Nor do we know how he provided for himself as the last four years of the Jaredite nation passed by.

15.13.7—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

15.13.10—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.13.40—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.14 Apparently the men of both armies knew precisely where all of the remaining Jaredite communities were located. The gathering would have been insistent, most undoubtedly brutal in most instances. Those who would not serve were put to death. We may conclude that the recruiters were excruciatingly thorough in their canvassing of the land.

15.14.8–9—*four years*—One wonders about the distances that would have been covered as the armies of the two despots were raised.

15.15 We might suppose that great forges were set up in both camps, smithing

12 And it came to pass that they did gather together all the people upon all the face of the land, who had not been slain, save it was Ether.

13 And it came to pass that Ether did behold all the doings of the people; and he beheld that the people who were for Coriantumr were gathered together to the army of Coriantumr; and the people who were for Shiz were gathered together to the army of Shiz.

14 Wherefore, they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive.

15 And it came to pass that when

* p. 572

Ether 15:15

weapons and armor in order to equip the thousands of new recruits, particularly the women and children, as they were conscripted into the two armies.

15.15.35—*weapons*—It is unlikely that the materials and techniques that the Jaredites used to make their weapons had changed much during the final years of the nation. When the 43 men sent by Limhi to find the city of Zarahemla missed the objective and found themselves in the land of Desolation, they found ruins filled with bones, and the remnants of weapons and pieces of armor of all kinds, made of brass, copper, and iron (see *MS-C 8.10–11*). The remains had been left by the warring Jaredites some four or five hundred years before.

15.16 The casualties were great, but more especially among the untrained women and children who had been armed for battle.

15.17 The second day of battle was no better than the first. Again, it would have been the tender and the inexperienced who would have lost their lives. Their husbands and fathers could only look on with grief, until an unquenchable bloodlust for revenge seized them. The end was coming quickly.

15.18 The decimation of the armies, the increasing loss of life, the accumulating corpses between Ramah and Ogath alarmed Coriantumr, he clearly foreseeing the only possible result if hostilities continued.

15.18.7—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.18.13—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

they were all gathered together, every one to the army which he would, with their wives and their children—both men women and children being armed with weapons of war, having shields, and breast-plates, and head-plates, and being clothed after the manner of war—they did march forth one against another to battle; and they fought all that day, and conquered not.

16 And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that they did rend the air exceedingly.

17 And it came to pass that on the morrow they did go again to battle, and great and terrible was that day; nevertheless, they conquered not, and when the night came again they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.

{*¶—1830*}

18 And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom, and spare the lives of the people.

15.19 All of the Jaredites, all who had survived the two engagements, were so overcome by anger and despair that they could not bring themselves to desist from the horror in which they were participating. They had drunk deeply from the fountain of filthy waters, to use father Lehi's imagery, and were prepared to descend into the depths of hell.

15.20 Thus concluded the third day of this final battle of attrition. One wonders why the soldiers slept upon their swords. Had there ever been any nighttime assaults? Were the sleeping arrangements the result of abject fatigue? Were the soldiers beginning to suspect thievery among their own comrades in arms? Were there weapons and pieces of armor that were better made than others? It would appear that every man was fending for himself.

15.21 This constitutes the briefest of accounts of the fourth day of the final conflict between Shiz and Coriantumr.

15.22 A wildness, a fit of uncontrollable viciousness possessed the hearts and minds of all of the soldiers. They cared for nothing except for the destruction of all around them. They gloried in their brutality, for there was nothing left to restrain them.

15.23 How many thousands, perhaps tens of thousands had fallen in the previous four days. How did the remaining 121 warriors find a place to assault one another? Certainly no one had taken time to bury the dead.

15.23.30—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.23.39—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.24 These were men who had become singleminded, who thought of nothing more than to take the life of his neighbor. In the only place where human life prevailed in the western hemisphere, only violence reigned in the hearts of men.

15.25 On the sixth day of battle only fifty-nine men of the many millions of Jaredites who had once graced the western hemisphere remained. It would

19 And behold, the Spirit of the Lord had ceased striving with them, and Satan had full power over the hearts of the people; for they were given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed; wherefore they went again to battle.

20 And it came to pass that they fought all that day, and when the night came they slept upon their swords.

21 And on the morrow they fought even until the night came.

22 And when the night came they were drunken with anger, even as a man who is drunken with wine; and they slept again upon their swords.

23 And on the morrow they fought again; and when the night came they had all fallen by the sword save it were fifty and two of the people of Coriantumr, and sixty and nine of the people of *Shiz.

24 And it came to pass that they slept upon their swords that night, and on the morrow they fought again, and they contended in their might with their swords and with their shields, all that day.

25 And when the night came there were thirty and two of the

Ether 15:19
MD 727
MF 118
EM 1:378

* p. 573

appear that every woman and every child now lay weltering in the dust of the battle field.

15.25.15—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.25.24—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.26 By the afternoon of the seventh day all but one of the millions who had fought in the final war of the Jaredites would be dead.

15.27 We are not told how many of the fifty-nine combatants lived after the three hours of hand to hand warfare. Those who had survived, however, had all fallen to the earth from fatigue and weakness due to the various injuries they had received during the preceding week.

15.28 One wonders why the men of Coriantumr chose to flee the battlefield rather than simply execute their unconscious enemies. Were their remaining numbers too few to risk such a deed? It could not have escaped the attention of Shiz that the prophecies of Ether and others were about to be fulfilled. Even if Shiz and his men were triumphant, there was now no possible way to build up the Jaredite nation once more upon the earth. All of the women and children were dead; there was no way in which the survivors could perpetuate themselves. But the real villainy in the heart of Shiz is revealed once again when he proposes to invalidate the word of God regarding Coriantumr. Shiz was determined to make all those who professed the Gospel of Christ to be liars every one. By killing Coriantumr, Shiz would justify all that he had done since the beginning of the rebellion.

15.28.11—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is

people of Shiz, and twenty and seven of the people of Coriantumr.

26 And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men as to the strength of men.

27 And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood.

28 And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives; but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the sword.

concerning this third Coriantumr that the present account treats.

15.28.30—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.29 We do not know in which direction Coriantumr and his men fled, but apparently Shiz had no trouble following his enemies. It is tempting to picture the final scene on the top of the hill Ramah, but there is no warrant for that.

15.29.38—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.29.40—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.30 Ether is somewhere nearby in all of these scenes and is privy to the final blow struck by Coriantumr. It is unlikely that either of the generals knew that they were being observed.

15.30.8—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer's two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

15.30.25—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.31 We need not quibble about the nature of Shiz's final moments. We need not go into possible medical facts that would substantiate the account as it has been delivered unto to us. An eyewitness transcribed his testimony to the facts upon durable materials that have subsequently been translated by the gift and power of God on at least two separate occasions. There can be no error. These events have been preserved as they happened and we ought to accept them at face value.

15.31.15—*Shiz*—The brother of Lib and the last of the antagonists of Coriantumr before the utter destruction of the Jaredite civilization.

15.32 The eight-day battle had taken its toll on Coriantumr as well.

29 Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood.

30 And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz.

31 And it came to pass that after he had smitten off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died.

32 And it came to pass that

15.32.7—*Coriantumr*—There are three characters bearing this name in the text of the Book of Mormon; two that figure directly into the history of the Jaredite people and one that is linking with the history of the Nephites. In the days of Helaman, the son of Helaman, one Coriantumr was sent by the king of the Lamanites to invade the land of Zarahemla (see *HE-C 1.16–32*). Omer, the son of Shule, suffered at the hands of his brother Jared, the latter overthrowing his kingdom. Omer’s two sons, Esrom and Coriantumr raised an army against their uncle and restored their father to the throne of the Jaredites (see 8.1–6). The third Coriantumr was the last of the Jaredites, one of two survivors of the final battle that destroyed the entire civilization. Coriantumr lived with the Mulekites, the founders of the land of Zarahemla, for nine months before departing mortality (see *OM-C 1.20–22*). It is concerning this third Coriantumr that the present account treats.

Coriantumr fell to the earth, and became as if he had no life.

15.33 Again, we cannot tell where Ether had been hiding and providing for himself during the last week of the existence of the Jaredite people. The Lord commanded him however, to survey the camps of the two armies and the various battle fields that he might verify that no one had survived the war, except for Coriantumr. This must have been a grim task indeed, particularly for one imbued with the Spirit of the Lord. Ether affixes his solemn witness that all that the Lord had prophesied through His servants would happen, had happened.

33 And the Lord spake unto Ether, and said unto him: Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written) and he hid them in a manner that the people of Limhi did find them.

Ether 15:33
CR86-A 75
CR99-O 89
EM 1:156
EM 2:845

15.33.6—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

15.33.36–37—*hundredth part*—The current edition of the book of Ether comprises 31 pages of printed text. Assuming that Moroni is using no hyperbole here, we might expect a volume from the 24 gold plates in excess of 3000 pages, if it were fully rendered into English. This fact says something of the written language of the Jaredites.

15.33.53—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

15.34 We do not know which of the two options Ether experienced. It is interesting, however, that Moroni cites those particular words. I suspect that he sensed in Ether a kindred spirit, one who spent a considerable period of time on his own, in exile, avoiding contact with any other human being. Perhaps Moroni wondered how his own mission as guardian of the depository would affect his immediate future.

34 Now the last words which are written by Ether are these: Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God. Amen.

15.34.9—*Ether*—The son of Coriantor and the last Jaredite prophet, who probably lived during the sixth century before the birth of Jesus Christ.

15.34.48—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

Alphabetized List of Specifically Noted Words and Phrases in Ether Commentary

<p><i>Aaron</i>—1.16.2 <i>Aaron</i>—1.15.7 <i>Aaron</i>—10.31.16 <i>Ablom</i>—9.3.62 <i>Abraham</i>—13.11.64 <i>Adam</i>—1.3.23 <i>Adam</i>—1.4.14 <i>again</i>—9.26.6 <i>Agosh</i>—14.15.18 <i>Ahab</i>—1.10.2 <i>Ahab</i>—1.9.7 <i>Ahab</i>—11.10.7 <i>Ahab</i>—11.11.7 <i>Akish</i>—8.15.15 <i>Akish</i>—8.17.29 <i>Akish</i>—8.14.39 <i>Akish</i>—8.13.7 <i>Akish</i>—8.11.8 <i>Akish</i>—8.10.9 <i>Akish</i>—9.12.12 <i>Akish</i>—9.1.22 <i>Akish</i>—9.11.5 <i>Akish</i>—9.4.23 <i>Akish</i>—9.10.7 <i>Akish</i>—9.6.32 <i>Akish</i>—9.5.7 <i>Akish</i>—9.7.7 <i>Akish</i>—14.14.22 <i>Akish</i>—14.4.20 <i>Akish</i>—14.3.42 <i>all</i>—11.10.21 <i>Alma</i>—12.13.7 <i>Amen</i>—4.19.45 <i>Amen</i>—5.6.36 <i>Amen</i>—12.41.48 <i>Amen</i>—15.34.48 <i>Amgid</i>—10.32.36 <i>Ammon</i>—12.15.7 <i>Amnigaddah</i>—1.15.2 <i>Amnigaddah</i>—1.14.7 <i>Amnigaddah</i>—10.31.28 <i>Amulek</i>—12.13.9 <i>ancient inhabitants</i>—1.1.12–13 <i>anoint</i>—10.10.32 <i>apostles</i>—12.41.16 <i>assist</i>—5.2.17 <i>barges</i>—2.6.16 <i>bones</i>—11.6.53</p>	<p><i>broken</i>—10.1.37 <i>broken heart</i>—4.15.63–64 <i>brother</i>—10.14.3 <i>brother</i>—11.5.8 <i>brother</i>—14.16.26 <i>brother of Jared</i>—7.5.33–35 <i>brother of Jared</i>—2.16.27–29 <i>brother of Jared</i>—2.4.25–27 <i>brother of Jared</i>—12.24.31–33 <i>brother of Jared</i>—2.14.19–21 <i>brother of Jared</i>—6.20.19–21 <i>brother of Jared</i>—1.40.12–14 <i>brother of Jared</i>—3.25.13–15 <i>brother of Jared</i>—6.2.15–17 <i>brother of Jared</i>—4.4.13–15 <i>brother of Jared</i>—11.17.19–21 <i>brother of Jared</i>—6.25.14–16 <i>brother of Jared</i>—2.8.10–12 <i>brother of Jared</i>—1.35.8–10 <i>brother of Jared</i>—1.37.8–10 <i>brother of Jared</i>—1.39.8–10 <i>brother of Jared</i>—2.18.8–10 <i>brother of Jared</i>—2.21.8–10 <i>brother of Jared</i>—6.23.11–13 <i>brother of Jared</i>—3.6.9–11 <i>brother of Jared</i>—2.20.7–9 <i>brother of Jared</i>—3.1.8–10 <i>brother of Jared</i>—2.23.7–9 <i>brother of Jared</i>—12.20.15–17 <i>brother of Jared</i>—3.7.7–9 <i>brother of Jared</i>—1.34.3–5 <i>brother of Jared</i>—4.1.6–8 <i>brother of Jared</i>—2.15.3–5 <i>brother of Jared</i>—6.15.3–5 <i>brother of Jared</i>—6.19.3–5 <i>brother of Jared</i>—3.21.12 <i>brother of Jared</i>—4.7.18 <i>brother of Jared</i>—12.21.4–6 <i>brother of Jared</i>—12.30.3–5 <i>Cain</i>—8.15.39 <i>calamity</i>—11.6.5 <i>Christ</i>—4.2.3 <i>Christ</i>—4.3.27 <i>Christ</i>—4.1.71 <i>Christ</i>—12.19.13 <i>Christ</i>—12.16.18 <i>Christ</i>—12.38.27 <i>Christ</i>—12.7.7</p>	<p><i>Christ</i>—13.4.7 <i>Cohor</i>—7.15.21 <i>Cohor</i>—7.20.19 <i>Cohor</i>—7.21.2 <i>Cohor</i>—7.22.3 <i>Cohor</i>—13.17.18 <i>Com</i>—1.13.2 <i>Com</i>—1.27.2 <i>Com</i>—1.12.7 <i>Com</i>—1.26.7 <i>Com</i>—9.25.9 <i>Com</i>—10.34.2 <i>Com</i>—10.31.51 <i>Com</i>—10.33.6 <i>Com</i>—10.32.7 <i>Com</i>—11.2.18 <i>Com</i>—11.3.5 <i>Com</i>—11.1.9 <i>come</i>—3.22.6 <i>Comnor</i>—14.28.38 <i>concubines</i>—10.5.28 <i>contrite spirit</i>—4.15.67–68 <i>Coriantor</i>—1.7.1 <i>Coriantor</i>—1.6.22 <i>Coriantor</i>—11.18.29 <i>Coriantor</i>—11.20.6 <i>Coriantor</i>—11.19.7 <i>Coriantor</i>—11.23.7 <i>Coriantum</i>—1.14.2 <i>Coriantum</i>—1.28.2 <i>Coriantum</i>—1.13.7 <i>Coriantum</i>—1.27.7 <i>Coriantum</i>—9.21.21 <i>Coriantum</i>—9.24.23 <i>Coriantum</i>—9.22.6 <i>Coriantum</i>—9.23.7 <i>Coriantum</i>—10.31.39 <i>Coriantumr</i>—8.4.36 <i>Coriantumr</i>—12.1.16 <i>Coriantumr</i>—12.2.17 <i>Coriantumr</i>—13.19.10 <i>Coriantumr</i>—13.23.17 <i>Coriantumr</i>—13.20.21 <i>Coriantumr</i>—13.16.3 <i>Coriantumr</i>—13.29.20 <i>Coriantumr</i>—13.30.2 <i>Coriantumr</i>—13.28.23 <i>Coriantumr</i>—13.18.36</p>
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