

Book of Ether

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Appendix A

The People of Zarahemla (The Mulekites), and Limhi's Party

Omni 1:14-22, Helaman 6:10, Mosiah 25:2, Mosiah 8:7-14, Mosiah 21:35-28

OMNI

14 And they [Mosiah and those Nephites that followed him] discovered a people who were called the people of Zarahemla. . . .

15 Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out from Jeruslaem at the time that Zedekiah, king of Judah, was carried away captive into Babylon.

16 And they journeyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth.

[note* Helaman 6:10 Now . . . the land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south.

Mosiah 25:2 Now there were not so many of the children of Nephi . . . as there were of the people of Zarahemla, who was a descendant of Mulek, and those who came with him into the wilderness]

17 And at the time that Mosiah discovered them, they had become exceeding numerous. Nevertheless, they had had many wars and serious contentions, and had fallen by the sword from time to time; and their language had become corrupted; and they had brought no records withthem; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them.

18 . . . Zarahemla gave a genealogy of his fathers, according to his memory . . .

20 And it came to pass that in the days of king Mosiah there was a large stone which was brought to king Mosiah, with engravings on it; and he did interpret the engravings by the gift and power of God.

21 And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.

22 It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward."

MOSIAH 8

...

7 And the king said (unto Ammon): Being grieved for the afflictions of my people, I caused that FORTY AND THREE of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla, that we might appeal unto our brethren to deliver us out of bondage.

8 And they were lost in the wilderness# for the space of many days, yet they were diligent, and found not the land of Zarahemla but returned to this land, having traveled in a land among many waters, having discovered a land which was covered with bones of men, and of beasts, and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel.

9 And for a testimony that the things that they had said are true they have brought twenty four plates which are filled with engravings, and they are of pure gold.

10 And behold, also, they have brought breastplates, which are large, and they are of brass and of copper, and are perfectly sound.

11 And again, they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust; and there is no one in the land that is able to interpret the language or the engravings that are on the plates. Therefore I said unto thee: Canst thou translate?

12 And I say unto thee again: Knowest thou of any one that can translate? For I am desirous that these records should be translated into our language; for, perhaps, they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came; or, perhaps, they will give us a knowledge of this very people who have been destroyed; and I am desirous to know the cause of their destruction.

13 Now Ammon said unto him: I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer.

14 And behold, the king of the people who are in the land of Zarahemla is the man that is commanded to do these things, and who has this high gift from God.

MOSIAH 21

...

25 Now king Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla; but they could not find it, and they were lost in the wilderness.

26 Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed; and they,

having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon.

27 And they brought a record with them, even a record of the people whose bones they had found; and it was engraven on plates of ore.

28 And now Limhi was again filled with joy in learning from the mouth of Ammon that king Mosiah had a gift from God, whereby he could interpret such engravings; yea, and Ammon also did rejoice.

COMMENTARY

Omni 1:17 They Had Become Exceedingly Numerous (Chronology):

In Omni 1:17 we read that the People of Zarahemla had become “exceedingly numerous,” that had had “many wars,” “their language had become corrupted,” and they had lost the essence of their religion. According to Joseph & Blake Allen, such historical events require a substantial number of years to transpire. Thus a much later date than 600 BC for the Jaredite destruction seems reasonable. [Joseph Lovell Allen & Blake Joseph Allen, Exploring the Lands of the Book of Mormon, Second Edition, 2008, p. 130]

[Note* Other factors like Mosiah 25:2 which says that Zarahemla was a descendant of Mulek,” and Helaman 6:10 which says that Mulek was the son of Zedekiah seem to push the date of the Jaredite destruction more towards 250-200 BC, just before the time period of Mosiah. Alan Miner, Personal Notes]

Omni 1:20 A Large Stone Brought unto [Mosiah] with Engravings on It:

Amaleki tells how “there was a large stone brought unto [Mosiah] with engravings on it” (Omni 1:20). The details of this record are not related anywhere else in the Book of Mormon. The stone gave an account of “one Coriantumr, and the slain of his people” (v. 21). Coriantumr was the name of the Jaredite king who survived the final battles of his people, the Jaredites (Ether 12-15). Assuming that these separate verses refer to the same man, then Coriantumr was most likely the one who wrote his own history on this large stone. The people of Zarahemla “had brought no records with them” (Omni 1:17); however, even if some Mulekites could write, this stone had to be translated, and so could not have been in the tongue of the Mulekites. It is not known to what degree this record taken from the stone duplicated or enhanced Moroni's abridgement of the 24 plates found by the people of Limhi and translated by Mosiah2. The following logic might be followed regarding the stone:

1. If the stone was large, then it would have been difficult to transport and thus might have been found not too far distant from the local land of Zarahemla. Thus, a Mesoamerican setting seems more plausible than a Hemispheric.

2. Coriantumr had been severely wounded in the final battles (Ether 15:1, 28-32). He probably wouldn't have been able to leave such a monument in a land so distant from the final battles. In addition, he probably wouldn't travel far from the Jaredite capital of Moron, which was mentioned from the beginning (Ether 7:6) to the end (Ether 14:6) of the Jaredite records of Ether.

Thus, we might presume that the local land of Zarahemla wasn't far from the location of the Jaredite lands. These Jaredite lands might have been known and visited by the people of Zarahemla. One might wonder whatever happened to this large stone? Are there any places other than Mesoamerica where large stones are found with writing on them? [Alan C. Miner, Personal Notes] [See the commentary on Alma 22:30-31]

Omni 1:20 A Large Stone Brought unto Him With Engravings on It:

According to John Sorenson, in the spring of 1988, the Associated Press and New York Times, among other outlets, reported the discovery of a stone slab from the state of Veracruz in Mexico. It contained "inscriptions in an unknown language," supposedly by some "mysterious people." In reality, the actual discovery was in 1986, and the glyphs on the new find are in the same system used on the Tuxtla (Veracruz) Statuette, first published in 1907, which is related to other finds analyzed at length in a 1987 article by S. Meluzin. One important lesson from this is that although we live in an interesting time, when information about ancient American civilizations is expanding notably, and although we should learn all about these civilizations, we should be patient and refrain from commenting until those finds are proved genuine and until all the information is in.

Nevertheless, the Veracruz find indeed promises to be of major importance because of the length of its text (577 characters), its date (second century A.D.), and its location (in or near what many Latter-day Saints believe to have been a Nephite land at the time). [John L. Sorenson, "Latest Discoveries," in Reexploring the Book of Mormon, pp. 111-112]

Note* The geographical area of this find (the Tuxtla Mountains of Veracruz, Mexico) happens to be the same area where most major Mesoamerican Book of Mormon models place the Jaredite hill Ramah (also the Nephite hill Cumorah), which was situated in the Nephite land northward. [Alan C. Miner, Personal Notes]



Omni 1:20 A large stone brought unto him with engravings on it (Illustration): Monument No. 12 at La Venta Museum, Villahermosa, Tabasco. Joseph Allen correlates this stone somewhat with the idea of the large stone mentioned in Omni. [Joseph Allen, Exploring the Lands of the Book of Mormon, p. 57]

Omni 1:20: He Did Interpret the Engravings by the Gift and Power of God:

According to Amaleki, Mosiah1 interpreted the engravings on the large stone "by the gift and power of God" (Omni 1:22). This phrase, "the gift and power of God," is very similar to the wording that Ammon used in telling king Limhi that "king Mosiah[2] had 'a gift from God,' whereby he could interpret" the engravings on the 24 plates (Mosiah 21:28). Was Mosiah1's interpretation of the large stone accomplished with or without the use of the Urim and Thummim? The Printer's Manuscript and the first edition (page 200 -- now Mosiah 21:28) mention that Benjamin had the gift of interpretation. Was this a gift apart from the Urim and Thummim which eventually came into the hands of Mosiah2?

According to John Sorenson, we cannot be certain [the instrument had by either Benjamin or Mosiah] was the Jaredite instrument . . . Perhaps "Mulekite" explorers had found the Jaredite interpreters on the battlefield near the hill Ramah (while missing the twenty-four gold plates found by the Limhi expedition?) There was some early exploration because they found Coriantumr. Another possibility is that King Mosiah (I) might have received the Urim and Thummim that originated with Moses from the people of Zarahemla, who had retained it as a sacred relic since Mulek's time without being able to make it work. Perhaps someone in Mulek's party had been inspired to carry it from the temple in Jerusalem immediately before that structure was destroyed by the Babylonians ("T.W.B." in the Millennial Star [76:552-571] speculated that Mulek's party took the Urim and Thummim from the temple and brought it to America.) [John L. Sorenson, "The 'Mulekites'," in Brigham Young University Studies, Vol. 30 No. 3 (Summer, 1990): p. 20]

According to Cleon Skousen, following the return of the Jews from Babylon (538 B.C.) the sacred instruments [Urim & Thummim] appear to have been lost from among the Jews: "And the Tirshatha [Governor] said unto them, that they should not eat of the most holy things, til there stood up a priest with Urim and Thummim." (Nehemiah 7:65; Ezra 2:63) However, they appear to have been very familiar with these instruments so their disappearance may have been just before the captivity. [W. Cleon Skousen, The Third Thousand Years, pp. 643-645]

According to Sidney Sperry, there is a Jewish tradition found in the Babylonian Talmud, Sota, 48, a, to the effect that the Urim and Thummim were lost at the time of the destruction of the temple. [Sidney B. Sperry, Book of Mormon Compendium, p. 28]

Verneil Simmons fills in some details. . . . While the biblical account is garbled as to time and place, it is certain that at Ramah, north on the road to Riblah where the king of Babylon awaited the captives, Jeremiah was not only freed but also given food and money and permission to travel where he chose. He was invited to Babylon where he would have been treated honorably, but if he did not wish to accept the king's invitation, then he was to do whatever seemed good to him. In other words, he had complete freedom to move about the country at will (Jeremiah 39:11-15; 40:1-6). . . .

Included in the captives that went to Babylon was the chief priest of the Temple, as well as the second priest and the three keepers of the door. With the captives out of the city, the conquering army was left in control and probably began gathering up the riches of the wealthy from their abandoned palaces, as well as removing the fabulous vessels from the Temple itself. Even the pillars of brass before the doors of the Temple proper and the twelve bronze bulls were broken up and carried away (Jeremiah 32:17-23). . . .

But what happened to the most sacred objects of the Jewish people, the Ark of the Covenant and the Urim and Thummim? When the period of captivity was fulfilled and Cyrus, king of Persia, restored the Jews to Jerusalem, he went to the treasure-house and ordered the return of as many of the Temple vessels as still remained. In the book of Ezra it is recorded that all the vessels of gold and silver that were taken back to Jerusalem numbered 5,400. But neither in the account of the stripping of the Temple, nor in the record of what was restored many years later, is there any mention of the Ark of the Covenant or the Urim and Thummim, the objects of the innermost sanctuary of the Temple! It has been supposed that both objects were carried away as booty to Babylon and there destroyed. But according to II Maccabees and the Jews of Jerusalem in 175 B.C., **Jeremiah** served the Lord in preserving the Ark of the Covenant. He had been commanded of the Lord to Preserve the Ark of the Covenant as a witness against Israel in times to come. But what happened to the Urim and Thummim? The writers of the Book of Mormon tell us that Mosiah had them after he came into the land of Zarahemla, which Zarahemla was a descendant of Zedekiah through his son, Mulek. The king of Babylon had ordered his captain, Nebuzaradan, to grant any request made by Jeremiah. If the prophet had wanted access to the Temple during the time the city's wealth was being removed, no one would have opposed him. The priests of the Temple had been taken captive and killed and undoubtedly lesser attendants had fled for safety. Jeremiah had the authority to order the taking forth of the Ark of the Covenant, that he might hide it. Only Jeremiah, and Gedaliah the new governor appointed by the king, had any real authority after the armies left. . . . Zedekiah's daughters were not considered valuable as marriage pawns and were not even taken to Babylon but sent back to remain in the care of Gedaliah. . . . Was it possible that a "little one," or an infant son was among those sent back? (see the commentary on Omni 1:16) Were these children returned to Gedaliah in the care of Jeremiah? Jeremiah had been told in his initial call that part of his work would be to "plant." Ezekiel said the Lord would take an heir of the king of Judah and "plant" him in an eminent "mountain," or nation. Is it possible that the fulfillment of Ezekiel's prophetic statement occurred when Jeremiah preserved an infant son of King Zedekiah by arranging for his escape from the country. (see the commentary on Mosiah 25:2) [Verneil W. Simmons, Peoples, Places and Prophecies, pp. 94-95] [See the commentary on Omni 1:16; Mosiah 25:2]

Thus, it is also possible that the Urim and Thummim of the Jews eventually ended up in the hands of Mosiah¹.

David Palmer cites an interesting history of the Cakchiquel indians of Guatemala. He says that the Cakchiquels had a sacred object called the "rock of obsidian," which was associated with their legendary migration across the sea. Their legend states:

Go my sons and daughters, these will be your obligations and the work which we give you to do. Thus speaks the rock of obsidian. Go where you see mountains and valleys. Oh my sons, there your countenances will become happy. These are the presents which I will give you, your riches and dominion over all. (Recinos, 1950:52).

[David A. Palmer, In Search of Cumorah, p. 157]

These ideas certainly provide at least some options in explaining how the "interpreters" came to be in the hands of the king of the land of Zarahemla before he had the 24 plates of Ether. [See the commentary on Mosiah 8:11; 28:20; Ether 3:22-28; 4:5]

Omni 1:20 He Did Interpret the Engravings by the Gift and Power of God:

In Omni 1:20-22, we find the following:

And it came to pass in the days of Mosiah, there was a large stone brought unto him with engravings on it; and he did interpret the engravings by the gift and power of God. And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons. It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward. (Omni 1:20-22)

As far as these verses are concerned, rather than focus on a "royal descent," I would tend to focus on the idea that a Nephite king and man of God was able to give an interpretation "by the gift and power of God" to a Jaredite monument, and that this sculpted monument was presumably not understood by the people of Zarahemla, who, as we have just established, were Mulekites heavily influenced by Jaredite language and culture. Why weren't the people of Zarahemla able to understand the Jaredite monument themselves? A possible answer is alluded to in some comments by Garth Norman:

In its strictest sense Izapa sculpture is not art but language, because it was created to be read. We tend to think that to really understand an ancient language we have to have a phonetic script to translate so we can get the actual words of texts, then we can really know what they were saying and understand it. That is not the case with Izapa.

Thus Coriantumr's stone might have been one of symbols, not words. Moreover, the true message of these symbols could have been a "mystery" understood only "by the gift and power of God." Of what did the monument testify? It testified that "the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward." This is covenant language and implies that the Jaredites (and more especially Coriantumr and all his household) had rejected Jesus Christ and his plan of salvation (read Ether 12:1---13:22; 15:1-4). Now I ask the reader, Could the Izapan monuments, especially Stela 5, be looked at in a similar way? In other words, does Stela 5 contain a "hidden" symbolic message of Jesus Christ and the plan of salvation? Although the full answer to that question is not to be found within the scope of this paper, I can say here that such a concept would not be without support in the text of the Book of Mormon. [Alan C. Miner, "Izapa: A Response to the Question of Geography," Unpublished]

Omni 1:21 [The Engravings] Gave an Account of One Coriantumr, and the Slain of His People:

From the book of Ether, we know that Coriantumr was the last surviving king of the Jaredites (see Ether 12-15). Now we have a report of a stone (or stela) with "engravings" that purportedly tell of Coriantumr "and the slain of his people" (Omni 1:21), and how "the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward" (Omni 1:21).

Brant Gardner asks, what kind of king would create a stone monument to the defeat of his people? Carving a stela takes time and the dedication of resources to support the carvers, so who carved the stone if the people of Coriantumr had been vanquished? Would Coriantumr have had the skills and the desire to leave a memorialization of his defeat? There is only one explanation--perhaps Mosiah's inspired (perhaps not exactly literal?) reading of the stone was an expanded interpretation of the engravings. [Brant Gardner, "Book of Mormon Commentary," <http://www.highfiber.com/~nahualli/LDStopics/Omni/Omni1.htm>, pp. 41-42]

Omni 1:21: **Coriantumr Was Discovered by the People of Zarahemla:**

According to John Sorenson, the newcomers are said to have discovered Coriantumr, not vice versa. Where might that contact have taken place? He could not have been a young man (note Ether 13:16-17), he had been very severely wounded in the final battle (Ether 15:28-32), and he had earlier suffered at least one serious injury in war (Ether 15:1) as well as probably others. With such physical limitations as these scriptures imply, it would be remarkable if he had made more than a partial recovery from his near death at Ramah. Ether's prophecy to the king had indicated only that he would "receive a burial" (Ether 13:21) by the new people. This statement, together with the fact that he lived only "nine moons" with the new group before passing away (Omni 1:21), can be seen as supporting the view that he was infirm when found. Thus he is not likely to have traveled far on his own from the hill Ramah. Yet he would surely have moved some distance, for the effects of the carnage in the final battle area would have been unbearable for him.

Coriantumr might have been discovered by the Mulek group on or near the battleground during a Mulekite exploratory probe inland as they paused briefly while coasting southward toward their final destination. . . . Other possibilities come to mind, however. One is that Coriantumr did travel by himself toward a location where he thought he might find some remnant population to give him succor. According to Sorenson, the site of the city of Mulek geographically correlates with La Venta, which was or had been one of the major centers of Jaredite era settlement at this time, yet it was in a peripheral position in relation to most of the Olmec (Jaredite?) areas. . . . Sorenson estimates the distance at ninety beeline miles from Ramah (the Tuxtla Mountains), but at least double that on the ground. . . . It is no more than barely possible that La Venta Stela 3 was intended to picture the meeting of Mulek and Coriantumr. [John Sorenson, "The Mulekites", F.A.R.M.S., p. 14]

Omni 1:21 **For the Space of:**

Richardson, Richardson and Bentley note that both the Bible and the Book of Mormon often symbolize the passage of time and space by proceeding a measurement of time with the phrase "for the space of . . ." (such as in Genesis 29:14 and Omni 1:21). Twenty such occurrences appear in the Bible and eighty-seven in the Book of Mormon. [Allen H. Richardson, David E. Richardson and Anthony E. Bentley, 1000 Evidences for the Church of Jesus Christ of Latter-day Saints: Part Two-A Voice from the Dust: 500 Evidences in Support of the Book of Mormon, p. 254] [See Vol. 6, Appendix C]

Omni 1:21 **The Space of Nine Moons:**

In Omni 1:21 we find the term "moon" used to denote time:

And it came to pass in the days of Mosiah, there was a large stone brought unto him with engravings on it . . . and they gave an account of one Coriantumr . . . and Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons. (Omni 1:20-21)

Because this is the only time the term "moons" appears in the Book of Mormon as a unit of time measurement, it is hard to tell whether it was part of the Mulekite calendar (used only by the people of Zarahemla) or whether the Nephites also used a "lunar" calendar.

However, according to Randall Spackman, the fact that Amaleki used this term "moons" around 200 B.C., which was about four centuries after Lehi left Jerusalem, is evidence that both the Nephites and the people of Zarahemla shared a basic understanding of lunar observation, dividing time into moons, and adding moons to mark off longer periods of time.

Mormon, the Nephite abridger of the Book of Mormon record, used the words "month" and "months" when he wrote the books of Alma and 3 Nephi after about A.D. 350. Although neither author (Amaleki or Mormon) defined the calendrical terms "moons" and "months," the appearance of the two English cognate terms in the book of Mormon translation implies that the underlying Nephite words had different meanings, however slight.

Although the terms "moons" and "months" might be referring to essentially similar periods, we might have some subtle reasons for using two different terms. [Randall P. Spackman, "The Jewish/Nephite Lunar Calendar," in *Journal of Book of Mormon Studies*, Vol. 7/1, November 1, 1998, p. 55]

Note* While Amaleki does not state specifically whether the Nephites used a lunar calendar, it is quite probable that the people of Zarahemla who reported the find of Coriantumr at least reported something related to "lunar" time in order for Amaleki to record the term "moons."

It is also an oddity that the terms "month" and "months" only occur in the books of Alma and 3 Nephi (Alma = 10; 3 Nephi = 4). It is also very significant that in at least one instance (3 Nephi 8:5) mention of the term "month" is not only made with the term "years," but the exact years after the sign of Christ's birth in which the great destruction happened. In this instance, the years and months cannot be accounted for by a strictly lunar calendar (A twelve-moon calendar averages only 354.367 days per year, eleven days fewer than a solar calendar year, which averages 365.2422. By the time Christ reached the passover beginning his 34th year, having completed 33 years, he would be 33 X 11 days, or 363 days, or almost 1 solar year behind. Mormon distinctly mentions that after the sign of Christ was given, "the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ" (3 Nephi 2:8), however nothing at all is said relative to the a different length for the months or years.

Omni 1:21 **The Space of Nine Moons:**

According to Warren and Palmer, the reference to "nine moons" (Omni 1:21) is in harmony with our knowledge concerning the ancient calendar systems in Mesoamerica. Lowe et.al. (1982) make clear that in each of the sixteen Maya languages in the lists of Stoll (1958:77-78):

. . . the word for moon is also the word for month; the same is true of the Popoluca, Zoque and Mixe lists in Bom and La Farge (1926-1927, 2:461). Such consistency in linguistic parallelism over so wide

an area (when included with Central Mexico) not only confirms that "moon" and "month" are indistinguishable but establishes the additional fact that this indistinguishability is very ancient. [Bruce W. Warren and David A. Palmer, The Jaredite Saga, unpublished]

Omni 1:22 Their bones lay scattered in the land northward.

Interestingly, in Omni 1:22 it says, in reference to the destroyed Jaredites, that "their bones lay scattered in the land northward." What is Mormon's reference point? Mormon says nothing of direction in the accounts in Mosiah 8:7-14 and Mosiah 21:25-27 (other than the implication that the Limhi party was trying to find the land of Zarahemla which was northward of the land of Nephi). Moroni writes that he is going to give an account of the ancient inhabitants who were destroyed upon the face of "this north country." (Ether 1:1). What is Moroni's reference point? And why doesn't he use the term "land northward"?

Mosiah 8:7 I Caused That Forty and Three of My People Should Take a Journey . . . [to] Find the Land of Zarahemla:

Previous to the arrival of Ammon, King Limhi had sent an expedition of men to find the land of Zarahemla, but they "were lost in the wilderness for the space of many days" (Mosiah 8:8). How could they get lost?

King Limhi's people were descendants of a Nephite group that had returned with Zeniff to the land of Lehi-Nephi only about 60 years previous. If Limhi's grandfather was Zeniff, who originally came from Zarahemla, Limhi's people must have known something of the way back because Zeniff had made the trip at least three to five times or more, depending on the frequency and scope of his spy activities (Mosiah 9:1-6). Perhaps the Limhi expedition knew the general direction and approximate time of travel to the land of Zarahemla but did not know the exact route. The Limhi expedition probably had some standard measurement for distance and direction in order to arrive at their destination because at one point, they "supposed it to be the land of Zarahemla" (Mosiah 21:26). According to John Sorenson, the maximum believable limit for their travels seems to be three times the distance from the local land of Lehi-Nephi to the land of Zarahemla. The party was "diligent" (Mosiah 8:8), so if they had gone beyond this limit, they probably would have realized that they were lost. Had the expedition traveled to the west of Zarahemla, they might have gone through wilderness, Lamanite country (Alma 22:28). If they had traveled just east of Zarahemla they would have been in "the east wilderness," which also might have been Lamanite country (Alma 50:9,11). The text simply says that in their search, the Limhi party traveled in "a land among many waters" (Mosiah 8:8). To reach any candidate for a land of "many waters," the expedition would have had to pass by both the land of Zarahemla and the narrow neck of land (which was located somewhere between the land of Zarahemla and the final battlegrounds of the Jaredites) without realizing they had done so.

Upon wandering into the Jaredite battlegrounds, the search party found, among other artifacts, Jaredite records. Where did the expedition find them? Were they deposited in Ether's cave? Were they located in the hill that Ammaron and Mormon later used to deposit their records (the hill Shim -- Mormon 1:3)? Or were they someplace else?

Finally, if the search party found their way back to the land of Lehi-Nephi and still hadn't stumbled onto the real land of Zarahemla, did they use the same landmarks to mark their course for the return trip

as they had used on their initial search? And if so, what sort of geographical landmarks had they used to navigate? Perhaps in searching for Zarahemla, the Limhi expedition might have located the head of the wrong river. By following a large river from its head in the tops of the mountain wilderness which separated Zarahemla from Lehi-Nephi to where it emptied into the sea, a group of explorers eventually would end up in a lowland basin with water, swamps, and lagoons everywhere.

Assuming a Mesoamerican setting, an area that qualifies itself in distance, location, movement, and size is the area where river systems drain from the Chiapas Mountains into the Gulf of Mexico. The average rainfall in the area is among the highest in the world. The sea-level area accompanied with the high rainfall, causes lagoons of water, creating a swampland setting and making travel through the area very difficult. It extends from the Tabasco region on one side of the Isthmus of Tehuantepec (the proposed narrow neck of land) to the Veracruz region (proposed Jaredite lands) on the other. [Alan C. Miner, Personal Notes] [See also Mosiah 21:25-27, which gives details of this same expedition]

Mosiah 8:7 I Caused That Forty and Three of My People Should Take a Journey . . . [to] Find the Land of Zarahemla:

Mormon notes that "king Limhi had sent, previous to the coming of Ammon¹, a small number of men [43 men -- Mosiah 8:7] to search for the land of Zarahemla" (Mosiah 21:25). This Limhi Expedition probably had some standard of distance and direction because at one point in their travels they found "a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed; and they . . . supposed it to be the land of Zarahemla" (Mosiah 21:26). According to John Sorenson, the maximum believable limit they could have traveled seems to be three times the distance from Lehi-Nephi to the land of Zarahemla because the party was "diligent" (Mosiah 8:8). If they had gone overly far, they would not have supposed that they had reached the land of Zarahemla but would have possibly realized that they had been off course. [John L. Sorenson, The Geography of Book of Mormon Events: A Source Book, F.A.R.M.S., p. 222] If we combine an approximate distance with the approximate time traveled, we could estimate how long Limhi's expedition was gone and thus be able to ascertain about when it was that king Limhi sent the 43 men. In Mosiah 7:5 it says that in search of Zarahemla, Ammon "wandered" between the land of Zarahemla and the land of Nephi and still covered the distance in "forty days" (Mosiah 7:5). Alma, with "flocks and herds" took a little more than 21 days to cover the distance (Mosiah 18:1-5, 23:3, 24:20, 24:25). Using these times for a minimum and a maximum we get the following:

Minimum time for going and returning:

21+ days = the number of days going

21+ days = the number of days returning

42+ days = an *estimated minimum* time for the duration of travel for the Limhi Expedition

Maximum time for going and returning:

3 x 40 days = 120 days going

3 x 40 days = 120 days returning

240 days (about 8 months) = an *estimated maximum* time for the journey of the Limhi Expedition

The Limhi Expedition might have wandered in the trip going out, but coming back, it probably would have traveled much faster if they were returning over known terrain. According to the chronology in Appendix A, the Limhi Expedition was probably sent out about 7-8 months before Ammon arrived, took

about 4-6 months to complete their search, and returned just a few months before the arrival of Ammon and his brethren. [Alan C. Miner, Personal Notes]

Mosiah 8:8 The Space of Many Days . . . Yet Were They Diligent:

According to Charles Bagley, the geographic situations that confront us are certainly important in any evaluation that may be made of the Limhi expedition. The probability that it could have originated in South America and extended as far as New York State is very remote. But it is equally unlikely that it all took place within a couple of hundred miles or so of the city from which it started. There is strong evidence that they traveled a distance much greater than the time required than that needed to get to Zarahemla. "The space of many days" (Mosiah 8:8) given as the time required to accomplish this journey is indefinite. But the phrase, "yet were they diligent" suggests that it could have been a very long one. How far they could have gone is answered in documented reports of similar journeys.

The Lewis and Clark expedition (May 14, 1804 to Sept. 23, 1806) is one example. "The journey from the Mississippi River to the Pacific and back again, 8000 miles, occupied two years four months and nine days." (*New Standard Encyclopedia*). Of the 45 members of the original party all survived but one. They had been given up for lost and their return was quite as unexpected as could have been that of Limhi's forty-three scouts. Although Lewis and Clark were well provisioned with food, boats, horses and money, some of these, particularly the horses, were more of a hindrance than a help at times. A less encumbered party could have made better time, some believe. [Charles S. Bagley, "The Limhi Expedition, unpublished, September 1985. pp. 9-11] [See the commentary on Mosiah 21:25]

Note* Dividing 8000 miles by 28 months gives an average of roughly 286 miles per month. At least some of this travel can be attributed to waterways. Using the estimated maximum time (8 months) and minimum time (40 days) and the proposed time (4-5 months) calculated for the Limhi expedition from the previous commentary, we can then substitute the Lewis and Clark distances which yield the following:

Maximum distance = 2288 miles

Minimum distance = 375 miles

Proposed distance = abt. 1300 miles or a little over 600 "wandering" miles each way.

[Alan C. Miner, Personal Notes]

Mosiah 8:8 The Space of Many Days . . . Yet Were They Diligent:

John Sorenson notes that according to R.E.W. Adams, Cortez and his troops traveled across the water-logged base of the Yucatan peninsula, averaging a little more than ten miles per day (having to construct many bridges). [John L. Sorenson, The Geography of Book of Mormon Events: A Source Book, F.A.R.M.S., 1992, p. 401]

Note* This would amount to roughly 300 miles a month, which is not too far off from the average given above of 286 miles per month for the Lewis and Clark expedition. Given the proposed time for the Limhi expedition (4-5 months), the proposed distance would about remain the same--1300 miles or a little over 600 "wandering" miles each way. [Alan C. Miner, Personal Notes]



Geographical Theory Map: Mosiah 8:7; 21:25 43 Men Had Been Sent to Find Zarahemla (Year 479-480)

Mosiah 8:8 Having Traveled in a Land Among Many Waters:

King Limhi's men told about discovering numerous ruins of buildings and bones of men, which lay northward in "a land among many waters" (Mosiah 8:8). According to Jerry Ainsworth, the expression *many waters* in the Book of Mormon refers to the waters of the sea (see 1 Nephi 13:10-17), as it does in the Old Testament (see *mayim rabbim*, "many waters," Isaiah 17:12-13). Land being *among* the waters of the ocean is a precise description of this land in Mesoamerica. Sections of land were actually dispersed among the waters of the ocean. In fact, an ancient Hebraic meaning of the term *ca-mr-ah* is equal mixture of land and water.

This area I have been describing, one of water-covered land or marshland extended from the city of Tampico, across the Isthmus of Tehuantepec, and up to the Laguna de Terminos, at the base of the Yucatan Peninsula (see illustration). This area was called Tlapalco, which in the old Nahuatl language means "wet or flooded land."

When the Spaniards arrived in what is now called Veracruz, they named half of this wet area (from Tampico to the Isthmus) the state of Veracruz. The remaining section of wetlands (from the Isthmus to the Yucatan) was named Tabasco, which has the same meaning as in the Nahuatl language: wet or flooded land. Eighty percent of the state of Tabasco is surrounded by wetlands or water. These were lands among the waters of the ocean, which is precisely how Mosiah 8:8 describes the land.

Satellite photography and other topographical evidence from the area of Tampico on the Gulf of Mexico southward shows that this land's early inhabitants (the Jaredites) built terraces, canals, and

reservoirs along the eastern seaboard. These were used for capturing and raising fish, transporting foodstuffs, raising crops, etc., and they are a conspicuous feature of a civilized people's utilizing the land's natural water resources. [Jerry L. Ainsworth, The Lives and Travels of Mormon and Moroni, pp. 66-67, 118-119] [However, see the commentary on Helaman 3:5]

Mosiah 8:8 **Having traveled in a land among many waters (Illustration):** Map 4 Prior to the landing of the Spaniards, the States of Vera Cruz and Tabasco were known as Tlapalco-"Flooded or Wet Lands" [Jerry L. Ainsworth, The Lives and Travels of Mormon and Moroni, p. 67]



Mosiah 8:8 **A land among many waters (Illustration):** Tabasco & Campeche (The land of many waters)] [Merrill Oaks, "Some perspectives on Book of Mormon Geography," Slide #97]

Mosiah 8:10 **What Have You Against Being Baptized . . . As a Witness . . . That Ye Have Entered into a Covenant with Him:**

According to Kent Brown, it is possible to see Alma₁ as a type of Moses . . . the parallels are intriguing. Among other things, each led his group through the wilderness to the land from which their ancestors had set out. Moreover, each gave the law to his people and placed them under covenant to obey the Lord. For Alma's group, the terms of the covenant are rehearsed in Mosiah 18:8-10; the sign of the covenant consisted in baptism (Mosiah 18:12-16); the name of the covenant people was "the church of God, or the church of Christ" (Mosiah 18:17); and the terms of the new law, including the priesthood offices, are outlined in Mosiah 18:18-28. [S. Kent Brown, "The Exodus Pattern in the Book of Mormon" in From Jerusalem to Zarahemla, pp. 79, 92]

Mosiah 8:11 **The Blades Thereof Were Cankered with Rust:**

If according to Mosiah 21:26, Limhi's expedition supposed a land littered with rusted blades and other items to be the land of Zarahemla, could they mistake the rust and deterioration of approximately

70 years for that of 500 years? In other words, if the Limhi expedition truly stumbled upon the remains of the final Jaredite battles, and if they believed these battles happened no more than 70 years previous, what does that say about the relationship between the Mulekites and the Jaredites? If, as we have always believed, the Mulekites landed *after* the Jaredites were destroyed, how do we explain the report of the Limhi expedition? If the Mulekites had truly landed in the Americas just after the destruction of Jerusalem in 586 B.C., then the Mulekites had lived near or among the Jaredite population for nearly 400 years until Mosiah₁ happened upon the people of Zarahemla, who were descendants of Mulek and his people. This Mulekite-Jaredite relationship would explain the Jaredite proper names and story details found later on in the book of Alma relative to the kingship struggles. [Alan C. Miner, Personal Notes] [See the commentary on Alma 2:1, 2:11]

Mosiah 8:11 **The Blades Thereof Were Cankered with Rust:**

The text says King Limhi's Scouts found the Jaredites ruins (including rusty swords) about 121 B.C. (see Mosiah 8:7-11). Glenn Scott asks the question: How long could those rusting blades have lasted in the hot, humid climate of the Gulf coast? Obviously not the 460+ years from the arrival of the Mulekites until Limhi's scouts found them. What then is the last possible date for those last Jaredite battles?

When King Mosiah I led the Nephites down to the land of Zarahemla, around 250-200 BC, the Mulekites brought a great stone (stela) to him to translate, which described the end of Coriantumr and his nation (Omni 1:20-21). Even if those battles were as late as 200 BC, it would mean those blades had been exposed to the elements for almost eighty years!

There is other evidence the Jaredites and Mulekites *coexisted* for more than 300 years. One is that a number of obviously Jaredite names show up in the land of Zarahemla, especially among the Mulekites (Helaman 1:15). Obviously Jaredite names include: Coriantumr, Morianton, Corianton, Gadianton, Nehor, Shiblon, Shim, and of course, Noah (obviously brought from the Old World by the Jaredites). Even Nephite weights and measures had Jaredite names (Nibley 1988, 242-246). Other Olmec (Jaredite) traits found among the Maya (Mulekite/Nephties) were: the growing of maize; carved images; mathematics; astronomy; and of course the Calendar Round. [Glenn A. Scott, Voices from the Dust, p. 129]

Mosiah 8:11 **No One in the Land That Is Able to Interpret the Language or Engravings [on the 24 Plates]:**

After giving a brief history concerning the circumstances surrounding the discovery of twenty-four gold plates filled with engravings, King Limhi asserts that "there is no one in the land that is able to interpret the language or engravings that are on the plates [the 24 plates of Ether]" (Mosiah 8:11) Moreover, he asks Ammon if he knows anyone that can translate these records. Ammon replies,

I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, . . . behold, the king of the people who are in the land of Zarahemla is the man that is commanded to do these things, and who has this high gift from God. (Mosiah 8:13)

This commentary leads to conjectures about intercultural contact and literacy between the Jaredites, Mulekites, and Nephites:

1. Perhaps there had been no contact between the Jaredites, the people of Zarahemla or the people of Mosiah. A Mesoamerican setting would make the absence of contact difficult because between 600 B.C. and 200 B.C., there was established trade between the Olmec areas (proposed Jaredite locations) and the Highland Maya areas near Kaminaljuyu (proposed local land of Nephi).

2. Perhaps Ether wrote in an ancient language on the 24 plates which could only be understood by other prophet-historians by means of special instruments, or "interpreters." For example, the Lord instructed the brother of Jared concerning his experiences: "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). This is similar to the Nephite prophet-historians Mormon and Moroni (see Mormon 9:34 -- "none other people knoweth our language").

3. If the ability to read and write records was reserved for royal Jaredite kings or historians (including Ether and Coriantumr, then perhaps the people of Zarahemla (assuming they knew the Jaredites) were never given the opportunity to learn the official Jaredite scribal language. For example, after the final battles of the Jaredites, Ether and Coriantumr were apparently the only royal survivors. Omni 1:20 refers to a large stone which was brought to Mosiah with engravings. This stone "gave an account of one Coriantumr and the slain of his people and "Coriantumr was discovered by the people of Zarahemla and he dwelt with them for the space of nine moons" (Omni 1:21), yet it was not the people of Zarahemla who apparently wrote on the stone, nor translated the stone. The engravings were translated by the Nephite king Mosiah, who translated them "by the gift and power of God" (Omni 1:20).

4. Perhaps over some 400 years, the people of Zarahemla had lost the skills of reading and writing (see Omni 1:17 -- "their language had become corrupted and they had brought no records with them").

[Alan C. Miner, Personal Notes] [See the commentary on Omni 1:20-21; Mosiah 28:20; Ether 3:22-28; 4:5]

Mosiah 8:12 **The People Who Have Been Destroyed, from Whence These Records Came:**

According to Hunter and Ferguson, the Mesoamerican historian Ixtlilxochitl correlated the ancient Mexican calendar with New Testament history, having learned the latter from the Catholic missionaries and soldiers in Mexico. The correlations and parallels between his account and the Book of Mormon on the events which occurred on the fourth day of the month in A.D. 34, "when Christ our Lord suffered," are very striking, to say the least. Ixtlilxochitl double-checks his date, stating it was 166 years since the calendar was corrected and adjusted at the great council meeting. That meeting was held in 132 B.C., as has been shown. Thus, 166 years after 132 B.C. is the year A.D. 34. His other check, "270 years since the Ancient Ones had been destroyed," also conforms. Ixtlilxochitl's chronology indicates that the descendants of the settlers from the Great Tower (the Jaredites?) met their fourth and final calamity in 236 B.C., and 270 years thereafter falls at A.D. 34. [Milton R. Hunter and Thomas S. Ferguson, Ancient America and the Book of Mormon, p. 298]

Mosiah 8:13 **He Can Look, and Translate All Records That Are of Ancient Date:**

Ammon says he knew of a man who could "look and translate all records that are of ancient date . . . and the same is called a seer" (Mosiah 8:13). According to Brant Gardner, the key to understanding what Ammon is saying here is the word "ancient." That is, we are dealing with "ancient" records. To understand the importance of the ancient text, we need to understand the way the past was conceived in ancient Israel and in ancient Mesoamerica (and likely in many other parts of the ancient world). History was not simply something that had happened, but a glimpse at cycles that had occurred and will occur again.

For Israel, "the unifying principle [acted] like a magnet in evoking a pattern amongst iron filings. It created a pattern of history out of all its complexities, a pattern which disclosed the previously hidden purpose of God." Thus for Israel, the past revealed the form of the future. One of the manifestations of this patterning of life and history can be seen in the numerous ways in which the Exodus became the model for subsequent events, including Lehi and his family.

In Mesoamerica, all time ran in repeating cycles. The creation myth that was shared among the Maya and Nahua told of recurring cycles of destruction and new creations in which the destruction/renewal of the sun was the principle event. The serendipitous arrival of the Spanish in a Mesoamerican cyclical year which symbolized change and renewal allowed them to be seen as a predicted return of the god, Quetzalcoatl. Sadly, however, the greatest repetition of the past was not Cortez' arrival becoming the triumphal return of Quetzalcoatl, but the eerie way that the destruction of the Aztec kingdom repeated the destruction of ancient Tula--an event also linked indelibly to Quetzalcoatl in Nahua mythology.

A seer, therefore, was one who could not simply read about the past, but have the past revealed to him--to have the "real truth" of the past revealed, not simply the record of the past. With a conception of the past that linked it to the future, a seer was then one who could see the future *because* he could see the past, whereas a prophet saw only the future that was revealed to him. As a seer would have the larger patterns available to *his* prophecy.

Notice how king Limhi immediately understands this concept by his response to Ammon: "a seer is greater than a prophet" (Mosiah 8:15). It is then that Ammon amplifies what the king has said. [Brant Gardner, "Book of Mormon Commentary," <http://www.highfiber.com/~nahualli/LDStopics/Mosiah/Mosiah8.htm>, pp. 14-15]

Mosiah 8:13 **The Things Are Called Interpreters:**

"Interpreters" as mentioned in Mosiah 8:13 are also a part of Jaredite history (Ether 4:1-7). However, we do not know how or why "the king of the people who are in the land of Zarahemla" (Mosiah 8:14) received his set. In Mosiah 18:13, Ammon simply states that the king had them in his possession, as if they had always been a part of Nephite history. Yet Nephi does not mention bringing "interpreters" or any such thing from Jerusalem, and Ammon's comment is the first time we hear about them. Mormon does not even insert an explanation. Ether's 24 plates were with king Limhi at this time, so apparently the "interpreters" which Ammon spoke of were not a part of Ether's 24 gold plates. Further complicating the puzzle, the first edition of the Book of Mormon names "Benjamin" as the king of Zarahemla who had the interpreters and not Mosiah (see page 200). So how did the interpreters come into the possession of

Mosiah₂ or Benjamin? [Alan C. Miner, Personal Notes] [For a discussion of the possible scenarios, see the commentary on Mosiah 28:20]

Mosiah 8:15 The King Said That a Seer Is Greater Than a Prophet:

It is interesting that it was "the king" who said that "a seer is greater than a prophet" (Mosiah 8:15). But Who was that king? Was it the "king of the people who are in the land of Zarahemla"--king Benjamin? or king Mosiah? Or was it king Limhi? According to Hugh Nibley, it is very interesting that the oldest and highest office held by a Pharaoh was that of the *wr m3* or *wr m3w*. It's written with an eye, and with the two stones under it. You write it this way and these things are the two stones he used to see with. He was the high priest of Heliopolis--the oldest center, the original center in Egypt. The high priest of Heliopolis was the On of the Bible, as the name shows. This was the ancient observatory, and he was the great seer, the great observer. He saw everything with these two stones. As I said, that's the oldest title that Pharaoh had, and it's the "great seer of Heliopolis" because he had the gift of seers and the two stones. It's an old tradition that he is referring to here. It comes up in a very striking way in the book of Ether, which comes later on and is archaic.

Question: So is it possible that Mosiah had a seer stone or something before they found the stones with the bow? Answer: Yes [Hugh W. Nibley, Teachings of the Book of Mormon, Semester 2, pp. 32, 202-203]

Mosiah 21:25 King Limhi Had Sent . . . a Small Number of Men to Search for the Land of Zarahemla:

[See the commentary on Mosiah 8:7]

Geographical Theory Map: Mosiah 21:25; 8:7 43 Men Had Been Sent to Find Zarahemla (Year 479-480)

Mosiah 21:26 Dry Bones:

The Limhi Expedition found "dry bones" which covered the land through which they traveled, obviously of a people "which had been destroyed" (Mosiah 21:26). For how many years would bones "as numerous as the hosts of Israel" (Mosiah 8:8) be preserved in a humid climate such as exists along the Veracruz and Tabasco coasts of the Gulf of Mexico (the proposed lands of the Jaredites)? How many years would "dry bones" continue to cover the land -- 50 years? 100 years? 200 years? 400 years? [Alan C. Miner, Personal Notes]

Appendix B

The Jaredite Story Chronological Setting

In order to gain perspective and understanding relative to the story recorded in the Book of Ether, I feel it is necessary to put this history in a chronological setting. In order to do this one must address a number of factors:

- (1) Basic Scriptural Records:
 - a. The Bible (Book of Genesis, Chapters 5-11)
 - b. The Pearl of Great Price (Book of Moses, Chapter 6-8).
 - c. The Septuagint (LXX)
 - d. The Samaritan Bible

- (2) Native Historical Records of the Old World and the New World.
 - a. The Writings of the Egyptian Dynasties
 - b. The writings of the Babylonian dynasties
 - c. The writings of the Jews
 - d. The writings of Native Americans and Chroniclers

- (3) Archaeological Data relative to Time and Location
 - a. Old World
 - b. New World
 - c. Methods
 - d. Problems

1. THE SCRIPTURAL RECORD

In the LDS Bible Dictionary we find the following statement:

Bible chronology deals with fixing the exact dates of the various events recorded. For the earliest parts of O.T. history we rely entirely on the scripture itself; but the Hebrew Bible, the Septuagint or Greek translation, and the Samaritan Pentateuch do not agree together, so that many dates cannot be fixed with certainty.

The Old Testament account in the King James Version and most English Bibles today (including the LDS Bible) are based upon the Masoretic text, which was produced by Masorete Jews around 100 A.D.

Joseph Smith used one of these “Masoretic text” bibles when he made revisions to the text which ultimately resulted in the Book of Moses that now is included in the Pearl of Great Price. The chronology of the ancient Patriarchs in both the KJV and the Pearl of Great Price are essentially the same.

Another version of the Old Testament account is found in the Septuagint (LXX) which is a Greek translation of the Old Testament which was made by Jews in Egypt before the time of Christ. The apostles of Jesus used the Greek Septuagint. The dating of the Creation in the Septuagint has been pushed back earlier than that of the Masoretic text because the lives of some of the patriarchs have been lengthened.

The Samaritan Pentateuch was the Bible of the Samaritans. It's chronology differs from both the Masoretic text and the Septuagint. In order to gain perspective on the differences in the various scriptural texts consider the following:

TIME PERIOD	MASORETIC	SAMARITAN	SEPTUAGINT
Creation to the Flood	1656 yrs.	1307 yrs.	2242-2262 yrs.
Flood to Abraham's Birth	352 yrs.	942 yrs.	1323-1232 yrs.

Again, in the LDS Bible Dictionary we find the following statement:

The dates found at the top of many printed English bibles are due to Archbishop Ussher. Some of them have been shown to be incorrect. . . . Those desiring calculated dates on these events may wish to consult published chronologies.

This leads to a discussion of how these dates were arrived at (at least with the King James Version). James Ussher was born in Ireland in 1581. Ussher was an eminent scholar. His works totaled 17 volumes, the most famous of which was *Annals of the Old and New Testament*, published in the 1650s. Ussher's chronology was the earliest and became the most known and accepted, being inserted into the margins of the King James (Authorized Version) Bible as well as many others.

Ussher arrived at his dates in the main by using internal chronology. In other words, he assumed that the Old Testament genealogies did not omit any names and that the periods of time in the texts were all consecutive. He then calculated the ages of Adam and his descendants using the scriptural references to how many years they lived and what their ages were at the time of birth of their sons, plus other references. Although Ussher used the best knowledge of his day in constructing his chronology, in time people proposed multiple historical and scientific reasons to doubt his findings.

While I do not expect the reader to accept Ussher's dating, his basic chronological construction affords the reader a frame of reference from which one can begin to evaluate those other factors which have caused persons to see things differently.

[SAMPLE: USSHER OLD TESTAMENT CHRONOLOGY]

Scriptural Event:	Year from Creation	Father's Age	Life Span Birth-Death	(Age at Death)	Genesis, Moses. Reference
CREATION --	1 (6 days*)		4004 B.C.		Gen 1->5:3;
Adam (& Eve)	1 (day6*) [¶]		4004-3074	(930)	Gen 5:3-5; Moses 6:10
-Seth	130→	130	3874-2962	(912)	Gen 5:6-8; Moses 6:13
--Enos	235→	105	3769-2864	(905)	Gen 5:9-11; Moses
---Cainan	325→	90	3679-2769	(910)	Gen 5:12-14; Moses
----Mahalaleel	395→	70	3609-2714	(895)	Gen 5:15-17; Moses
-----Jared	460→	65	3544-2582	(962)	Gen 5:18-20; Moses
-----Enoch	622→	162	3382-3017→	(365→)	Gen 5:21-24; Moses
-----Methuselah	687→	65	3317-2348	(969)	Gen 5:25-27; Moses
-----Lamech	874→	187	3130-2353	(777)	Gen 5:28-31; Moses
-----Noah	1056→	182	2948-1998	(950)	Gen 9:29; Moses
-----Shem	1558→	502	2446-1846	(600)	Gen 11:10-11; Moses

FLOOD

(God causes the Flood) 1656 2348-2346 BC Genesis 6-8; Moses

[Shem]					
-Arphaxed	1658→	100	2346-1908	(438)	Genesis 11:12
--Selah	1693→	35	2311-1878	(433)	Genesis 11:14
---Eber	1723→	30	2281-1817	(464)	Genesis 11:16
----(1) Peleg	1757→	34	2247-c. 2017	(c. 230)	Genesis 11:18
-----Reu	1787→	30	2217- c. 1987	(c. 230)	Genesis 11:18, 20

(In the days of Peleg THE EARTH WAS DIVIDED – Gen. 10:25)

(The date for the TOWER of BABEL is listed as approximately 2185 BC) [Days of Peleg = 2247-C. 2017 BC]

[Peleg]					
[-Reu]					
--Serug	1819→	32	2185-c. 1955	(c. 230)	Genesis 11:22
---Nahor	1849→	30	2155-		Genesis 11:24
----Terah	1878→	29	2126		Genesis 11:26
-----Abraham	2008→	130	1996		Genesis 12:4

(Abraham leaves Haran -- at age 75 Genesis 12:4)

Bruce Warren writes:

Between the Greek and the Jewish versions of the Old Testament, there are two significant chronological differences. They relate to the time span between the time of Noah and the time of Abraham. The first difference is the appearance in the Septuagint chronology of an additional individual, "Cainan." His name also appears in the genealogies given in the New Testament (Luke 3:36). That is not surprising since Luke used the Greek scriptures as his basis for Old Testament material. The second difference is that beginning with the first son of Noah born after the Flood (Arphaxad) all of the generations have an extra hundred years in the Septuagint version. This continued down to the time of Abraham. Overall, an extra 800-900 years are provided. Therefore, the Greek Septuagint account places the Flood of Noah's time at roughly 3100 B.C. The episode at the "great tower" would then fall at about 2700 B.C. [Jaredite Saga, Chapter 2, pp. 2-3]

What is pertinent here (at least for me in discussing the chronology in the Book of Ether) is that according to the Masoretic text, the dispersion of the nations from the Tower of Babel occurred around 2185 BC , and according to the Septuagint (LXX) this dispersion occurred around 2551 or 2651 BC.

What is not necessarily apparent from these biblical chronology tables, however, is that the Bible follows the descendants of PELEG, who was a son of Eber. The dating of Joktan, the brother of Peleg is NOT given in the Bible, nor is there a complete biblical record of Joktan's lineage. The only thing that is mentioned concerning Joktan is that he had some sons. One of them was named "Jerah" or "Jared"

(depending on the bible used) and another son was named “Ophir.” The Bible also notes concerning the sons of Joktan that: “their dwelling was from Mesha [southern Arabia] as thou goest unto Sephar’ a mount of the east.” (Gen. 10: 30) The following is an estimated charting of the lineage of Joktan from the Bible:

[Using Ussher’s Chronology of Eber’s pertinent descendants through his second son Joktan]

Scriptural Event:	Year from Creation	Father’s Age	Life Span Birth-Death	(Age at Death)	Genesis, Moses. Reference
[Eber]					
-(2) Joktan	[c. 1760→]	[c. 37]	[c. 2244-		
--Jerah (JARED)*****		[c. 30]	[c. 2214-		Genesis 10:26
--Ophir (BROTHER OF JARED?)*****					Genesis 10:29

If “Jerah” (“Jared”) the son of Joktan was indeed the “Jared” associated with the dispersion at the time of the “Great Tower” in the Book of Ether, then there is a chronological link to the Bible story, and perhaps a more substantive reason why the record of the descendants of Jared in the Book of Ether is important.

If a textual date (either from the Masoretic, LXX, or Samaritan text) is chosen for the Tower of Babel (granted the assumption that the Tower of Babel is the “great tower” mentioned in the Book of Ether) then the next step is to explain how this textual date fits with historical records.

2. HISTORICAL RECORDS

In order to give perspective to how various historical records might shape the chronological perspective of the story in the Book of Ether, consider the following:

Usher calculated the date of the world’s creation to be the morning of October 23, **4004 B.C.**

Jewish calculation for the world’s creation is dated to **3761 B.C.**

Byzantine calculations place the world’s creation at **5509 B.C.**

Babylonian Chronicles date the flood to **3100 BC**

The Native American Ixtlilxochitl, born about 1568 in Mexico, and who had a compilation of older records

at his disposal, said that the Creation took place in **5229 B.C.**, and that the **Flood occurred in 3513 B.C.**

The Native Mesoamerican Long-Count Calendar begins with a date of **3114 BC.**

Izapa calendar & Stela 5 (Norman) fixes the Calendar Round creation base date to **3120 BC.**

Bruce Warren writes:

The line of pharaohs apparently settled in Egypt AFTER the Flood. Dynasty lists and archaeology combine to put the first pharaohs at about 3100 B.C. The Book of Abraham, translated by Joseph

Smith from Egyptian papyrus, tells of the visit of Abraham to a great pharaoh. The Pharaoh claimed to be a descendant of Egyptus, who was descended from Ham. Ham, in turn, was a son of Noah. (Abraham 1:21) This information is in reasonable agreement with the Greek Septuagint translation. [Jaredite Saga, Chapter 2, p. 3]

In 1971, Donovan Courville published a two-volume rendering of the chronology of the entire ancient world. He had pieced together Egyptian dynasties, complete with dates, to form a chronology of ancient Egypt. He had then made connections between those dynasties and various eras in other parts of the ancient world. The problem with his work was that he had failed to account for the fact that some of the Egyptian dynasties have since been found to be contemporaneous rather than consecutive. In other words, while his attempt was good, it was still fallible.

Using the same Egyptian dynasty method of correlation, in 2008, Rev. David A. Kind published a biblical Old Testament chronology **based on the Septuagint version**. A few of the correlations are as follows:

	5501	Creation (Adam)
	5271	Seth
	5066	Enosh
	4876	Cainan
	
	3239	The Great Flood
Mizraim/Menes?	3237	Arphaxad
	3102	Cainan
Djer, Merneith . . .	2972	Salah
	2842	Eber
Khasekhem(2704)	2708	Peleg
Unas (2375)	2369	death of Peleg

What about Mesopotamian history? As an example of historical support, Bruce Warren writes:

“Histories of the Mesopotamian kings are fairly specific in time sequence and describe a great flood. This is consistent with the chronology from the Septuagint Old Testament for the Flood of Noah. As mentioned, this chronology places the Flood at about 3100 B.C. “[Jaredite Saga, ch. 2, p. 3]

Additionally, the following Sumerian-Babylonian writings or monuments are related to the Jaredites:

- Sumerian cuneiform writing
- Ziggurats (general time of construction)
- Babylonian cuneiform tablets at Ebla
- Chronicles of the Babylonian Kings

Historical support should also be given for whatever location in the Americas an author chooses to place the Jaredite culture. For example, in 1950 Milton R. Hunter and Thomas Stuart Ferguson would write:

Ixtlilxochitl dates the great flood, it being the first great calamity, at 3513 B.C. (1,716 years after his creation date, 5229 B.C.) The date of the arrival of the first artisans, whom he refers to elsewhere as “the Ancient Ones,” in Hue-hue Tlapallan (ancient bountiful land) in the New World is placed by him at 2993 B.C. Since it had been 104 years earlier that they departed from “the very great tower,” the departure date would be 3097 B.C., according to his chronology. The exact date of the building of the Tower of Babel has not been arrived at by the archaeologist. This date given by Ixtlilxochitl would seem to be reasonable in the light of modern archaeology. Babel antedated the temple tower of Ur in the same general Mesopotamian area by a considerable period and ur dates from 2300 B.C.(n.10) Thus, we may have help from the New-Word historian, Ixtlilxochitl, in arriving at the true date for the Tower of Babel. [Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon*, p. 35]

Additionally, the following Mesoamerican writings and monuments are related to the history & dating of the Olmecs:

- Basalt heads
- Izapa Stela 5 Tree of Life (Garth Norman)
- Ixtlilxochitl
- Sahagun
- 2006 Tres Zapotes stone
- Aztec Calendar Stone (plus Vatican Codex)

3. ARCHAEOLOGY RELATIVE TO TIME AND LOCATION

History is a factor of time and location. It is not only important to know the time period for any cultural archaeological findings, but it is also pertinent to know the location. While the archaeological world of knowledge is limited, new discoveries are constantly expanding our understanding. Carbon-dating and DNA-analysis are now becoming accepted evidence in the scientific world.

Ideally, each author of a Jaredite geography model should strive to provide plausible support for his or her perspectives relative to time and location in a real-world archaeological setting. The broad basic categories pertinent to the record in the Book of Ether are as follows:

- Jaredite Travels in the Old World
 - Great Tower location in Mesopotamia?
 - Valley of Nimrod?

Travel Route

- Eastward Migration Theory
- Westward Migration Theory
- Southern Migration Theory

Jaredite Ocean Route (Travel)

- Pacific (North)
- Atlantic
- Pacific (South)

Jaredite Landing Site (Setting)

- North America
- Mesoamerica
- South America

For an example of archaeological support which ties in with biblical support, Bruce Warren writes:

There is archaeological evidence for the Flood in Mesopotamia at the cities of Kish, Shuruppak, Uruk, and Lagash (Parrot, 1955:55). The archaeological dating of those flood levels is consistent with our dating of about 3100 B.C. for Noah's Flood. Further, those cities are in the very area where Noah has been placed by biblical scholars—an area called "Sumer." [Jaredite Saga, ch. 2, pp. 3-4]

Although it would be ideal if the information quoted by Bruce Warren is the ultimate truth, there is no guarantee that can be given. What is more important to me at the moment is that Bruce Warren has backed up his claims with plausible support.

In summary, while there is a diversity of thought on the dating of Old Testament biblical events (and thus the foundation for the Book of Ether Story, and while the historical and archaeological data for the Americas are varied and limited, an author should be clear about where his or her support lies. A proposed model for the Jaredites is due at least plausible support in the areas of scriptural accounts, historical accounts, and archaeological data.

Archaeological Dating Methods

Dating the material drawn from archaeological excavations can be made by either a direct study of an artifact, or by associating the material with the context in which it is found—point of discovery, sequence of the find, etc. The integrity of the dating process is indispensable for reconstructing an accurate model of the past. The archaeological dating science has many different methods. Theoretically, the more varied and abundant the methods used, the more correct the overall dating will be on a particular site.

Absolute Methods

Absolute dating methods rely on using some physical property of an object or sample to calculate its age. Below are listed some various types of **DATING**:

- Radiocarbon** - for dating organic materials
- Dendrochronology** - for dating trees, and objects made from wood, but also very important for calibrating radiocarbon dates
- Thermoluminescence** - for dating inorganic material including ceramics
- Optical** - for some archaeological applications
- Potassium–argon** - for dating fossilized hominid remains
- Archaeomagnetic** - Clay lined fire hearths take on a magnetic moment pointing to the North Pole each time they are fired and then cool. The position of the North Pole for the last time the fire hearth was used can be determined and compared to charts of known locations and dates.
- Lead Corrosion** -
- Amino acid** -
- Obsidian hydration** -- a geochemical method of determining age in either absolute or relative terms of an artifact made of obsidian.

Rehydroxylation dating - for dating ceramic materials.

Relative Methods

Relative or indirect methods tend to use associations constructed from the archaeological body of knowledge. An example is **seriation**, which may use the known style of artefacts such as stone tools or pottery..

Written Markers

- Epigraphy** - analysis of inscriptions, clarifying their meanings, classifying their uses according to dates and cultural contexts, and drawing conclusions about the writing and the writers.
- Palaeography** - the study of ancient writing, including the practice of deciphering, reading, and dating historical manuscripts.
- Numismatics** - the study of coins--many coins have the date of their production written on them or their use is specified in the historical record.

Age-equivalent Stratigraphic Markers

- Paleomagnetism** - measuring the magnetic polarity—the polarity of the Earth changes at a knowable rate. This polarity is stored within rocks; through this the rock can be dated.
- Tephrochronology** - analyzing volcanic ash -- volcanic ash has its own signature for each eruption. In a sedimentary sequence the associated material within the ash layer can be dated, giving a date for the eruption. If this ash is found anywhere else in the world, a date will already be known (bearing in mind transportation time).
- Oxygen isotope chronostratigraphy** -this is based on the climatic stages displayed – different cold and warm stages experienced in deep time.

Stratigraphic Relationships

Archaeologists investigating a site may wish to date the activity rather than artifacts on site by dating the individual layers of occupation. However, the date of the layers often fall in a range of possibilities so using the layers to date other layers is not a straightforward process.

Intrusive Finds

Intrusive finds require good judgment to categorize correctly. Contamination of the excavation could give false dating information.

Problems with Actual Archaeology

While the current methods of archaeology are theoretically impressive, there are some glaring problems, at least in Mesoamerica. John Sorenson, former head of the Anthropology Department at BYU which encompassed the Archaeology Department, and who has spent a lifetime in study of Mesoamerica, has responded to an esteemed critics' view regarding the lack of "Book of Mormon" archaeological findings:

It is interesting to see your loyalty to the ideals of archaeology, but surely you know that the realities are quite different. The first place where the two collide is in **sampling**. Probably no more than two hundred ancient Mesoamerican sites have been seriously excavated, and those excavations have rarely dug into more than a small portion of the inhabited area of those sites. It would be surprising if as much as one ten-thousandth of the information potentially obtainable by studying the material remains has so far been disclosed. Sure, much of the rest would no doubt yield data mainly duplicative of what is already known, but some would not. And a large proportion of what has already been excavated has not been studied by contemporary methods or is not accessible for study.

So ancient remains of metals may "leave traces." But can anybody name even a single site where "chemical remains" have been widely sought by modern methods? I doubt it.

An example of the sampling problem is evident at the site of Utatlan (in Guatemala, dated AD 1300–1500). Fox, Wallace, and Brown reported finding by chance a location "just outside" the site proper where two hundred molds for the manufacture of copper at an industrial level came to light.² The facility would have been far larger than what was needed for the city's requirements. What is the chance that such an isolated facility outside the central ceremonial centers where excavation usually goes on would ever be discovered at other places?

Then there is the problem of **accessing the information that does exist**. I have spent considerable time searching site reports for mentions of metal objects that have been found that apparently date before the "metal curtain" of about AD 900 in Mesoamerica in the area but are conventionally ignored in discussions of the history of metallurgy.³ There have proved to be several hundred such specimens dating from 400 BC to AD 900, 153 of which were excavated by professional archaeologists.⁴ (Why bother to seek "chemical traces" of metal when actual specimens are totally ignored?) This incidence of metal objects would be even more surprising were it not for the fact that terms have been reconstructed in five major Mesoamerican language families that mean "metal" or "(metal) bell," all the words thought to refer to times prior to 1000 BC.⁵

Obviously, excavational archaeology still has a long way to go in reconstructing a complete history of Mesoamerican metallurgy, including both terrestrial and meteoric iron among more than a dozen known metals and alloys. Eminent metallurgical expert Dudley Easby commented regarding this history, "The relative [apparent] absence of metals in the early Americas constitutes one of the most infuriatingly enigmatic subjects in the history of technology."⁶ [John L. Sorenson, "An Open Letter to Dr. Michael Coe," Interpreter: A Journal of Mormon Scripture, 1 (2012): 91-109]

In summary, while there is a diversity of thought on the dating of Old Testament biblical events (and thus the foundation for the Book of Ether Story, and while the historical and archaeological data for Mesopotamia and the Americas are varied and limited, an author should be clear about where his or her support lies. A proposed model for the Jaredites is due at least plausible support in the areas of scriptural accounts, historical accounts, and archaeological data. Therefore, what follows is a “Basic Standard of Evaluation for Jaredite Chronology & Geography.”

Appendix C

A Basic Standard of Evaluation for Jaredite Chronology & Geography

by Alan C. Miner

Note* *In order to allow proper perspective and evaluation, any author proposing a geographical model for the Book of Mormon story as found in the Book of Ether is invited to provide answers to the questions inserted into the outline below for the chronological sequence of events mentioned in the Book of Ether. Where applicable, approximate dates and approximate real-world locations for places or events mentioned in the Book of Ether should be provided. There should be adequate commentary, maps and charts to illustrate an author's perspective.*

Pertinent Outline of the Book of Ether

Moroni records the history of the destroyed people from **"this north country"** (Ether 1:1)

[Question: What is "this north country" that Moroni is referring to? What is the reference point?]

Account taken from the 24 plates found by Limhi's group (Ether 1:2)

[Question: The Limhi group was sent northward about 121 B.C from the land of Nephi to search for the people of Zarahemla. They got lost in the wilderness and eventually went so far northward that they found the remains of a destroyed civilization (the Jaredites). They, having supposed it to be the land of Zarahemla, returned home and brought with them the 24 plates (see Mosiah 8:7-14; 211:25-28). How does this dating correlate with the end-date for the destruction of your proposed Jaredite culture in America

[Question: There is another pertinent question that stems from the fact that in the account of Limhi's group, the destroyed people (the Jaredites) who they found and who left behind the 24 plates and breastplates are described as "large." Here in the first chapter of Ether the brother of Jared is also described as being "a large and mighty man" (Ether 1:34) Does your proposed Jaredite lands in America have a history or archaeological evidence of "large" people?]

[Note* At the end of this Outline for the Book of Ether, you will be asked how this geography and dating of Limhi's group relate to your proposed American location of Jaredite lands as well as Nephite/Lamanite lands. You can make a more detailed response to this question at that reference.

Moroni writes only a portion of total history on plates (Ether 1:4)

First part of record from Creation, Adam→tower . . . had by the Jews (1:3)

[Question: What is your dating for the Creation, the Flood, the great Tower? What is your support?]

[Question: What is your explanation for the fact that the "earth was divided" in the days of Peleg?]

[Question: Do you support the idea that "Jerah" was the "Jared" of Book of Ether? And is there support for the idea that "Ophir" was "the brother of Jared" mentioned in the Book of Ether? (see chapters 1-6)]

(Pertinent Outline of Book of Ether story - continued)

Moroni gives the genealogy of Ether, who wrote the record (“from the tower down until they were destroyed.” (1:5)

[Question: There are 30 GENERATIONS of Jaredites listed below. Most are listed as “sons” or that someone “begat” them. Some are listed as “descendants.” In YOUR chronology are there more than 30 generations? If so explain.]

[Question: Using the Ussher Chronology, if Jared was born in the days preceeding the tower [about 2200 BC?], and if Ether lived during the final battles of the Jaredites [about 300 BC?] and possibly died 20 years after that time, and if the kingship was usually conferred upon a younger son born in old age (see Ether 10:13) which would provide an overlap of about 20 years, then the average lifetime for each generation would be [Person’s age minus 20]. The equation for calculating the average length of a kingship generation(X) would be $30(X) = 2200-300$, or $30(X) = 1900$. Then $X = 1900$ divided by $30 = 63.33$. Thus, using the Ussher chronology of the Bible and a reasonable estimate for the end of the Jaredite culture in the New World (America), the average age of a kingship generation would be 63.3 years and the average age for the king would be about 83.3 years. Now from YOUR beginning date and ending date for your proposed Jaredite Story, could you provide an approximate date of birth and length of life for the Jaredite kingship generations listed below ?]

GENERATIONS FROM ETHER TO JARED IN THE BOOK OF ETHER ((See this List in Ether 1:6-33)

[INSERT CREATION DATE/ FLOOD DATE/ BEGINNING OF MESOAMERICAN OCCUPATION/ OLMEC TIME PERIODS, CITY OF LIB, LA VENTA/ PHOENICIAN INFLUENCE / DESTRUCTION DATE / Ixtlixlxochitl /]

Father/Son List	Father’s Age at birth	Life Span / Birth	Scriptural or B. of Ether Reference [Note* List helpful scriptural data in brackets]
(From Adam to Eber is listed below for comparison)			
Adam(creation date)		960 /	Gen. 5:3-5; Moses 6:10
Seth		912 /	Gen. 5:6-8; Moses 6:13
Enos		905 /	Gen. 5:9-11; Moses
Cainan		910 /	Gen. 5:12-14; Moses
Mahalaleel		895 /	Gen. 5:15-17; Moses
Jared		962 /	Gen. 5:18-20; Moses
Enoch		365→	Gen 5:21-24; Moses
Methuselah		969 /	Gen. 5:25-27; Moses
Lamech		777 /	Gen. 5:28-31; Moses
Noah		950 /	Gen. 9:29; Moses
Shem		600 /	Gen. 11:10-11; Moses
[FLOOD		2348 BC???	Gen. 6-8; Moses]
Arphaxed		438 /	Genesis 11:12
Selah		433 /	Genesis 11:14
Eber		464 /	Genesis 11:16
Jared		[400] /	[Came forth . . . from the great tower at the time the Lord confounded the language of the people” (1:33)] [camped “for the space of four years” in the place Moriancumr” (2:13)] [“for . . . many years we have been in the wilderness” (3:3)]
Orihah among		[450] /	[Orihah’s “days were exceedingly many.” He begat thirty and one, whom were twenty and three sons” Ether 7:1]
Kib		[300] /	
Shule		[200] /	
Omer		[150] /	
Emer		[150]	
Coriantum		142	[Coriantum “lived until he was an hundred and forty and two years old

(9:24)]		
Com	[100]	[Com "reigned forty and nine years (9:25)]
Heth	[100]	
Shez	[140]	[Shez "was a descendant of Heth" Ether 10:1] ["Shez did live to an exceedingly old age" (10:4)]
Riplakish	[90]	[Riplakish "reigned . . . forty and two years" and then was killed. (10:8)]
[Unk. Time Period]	[200?]	
Morianton (desc.)	[140]	[Morianton was "a descendant of Riplakish (10:9)] [Morianton "did live to an exceeding great age, and then begat Kim"
(10:13)		
Kim	[90]	[Kim reigned eight years and his father [Morianton] died. (10:13)]
Levi	[100]	[Levi lived "to a good old age" (10:16)]
Corom	[90]	[After Corom "had seen many days" he passed away (10:17)]
Kish		
Lib		
Heathom		
Heth		
Aaron (desc.)	[Heth "begat Aaron" (10:31)]	
Amnigaddah		
Coriantum		
Com	[100]	[Com reigned for "forty and two years", fought "many years", and "lived to a good old age" (Ether 10:32; 11:4)]
Shiblon(m)		
Seth		
Ahah		
Ethem		[Ethem was "a descendant of Ahah" (11:11)]
Moron		
Coriantor	[100]	
*Ether (desc.)	[100]	["Coriantor begat Ether" (11:23)] ["The days of Ether were in the days of Coriantumr," who was King
(lineage not		stated) over all the land" (12:1) and fought in the final battles
of the		Jaredites]
DESTRUCTION		
Total years from Jared to Ether = (????) =		

(Pertinent Outline of the Book of Ether story continued)

GREAT TOWER

Jared comes forth from the great tower (1:33) ----->

Jared travels northward down into **Valley of Nimrod** (2:1) ----->

They travel into **That Quarter Where "Never Had Man Been"** (2:5) ----->

They travel in **the Wilderness--across Many Waters** (2:6) ----->

They stop at that **"Great Sea Which Divideth the Lands"** (2:13) ----->

[Question: Can you provide commentary, dates and geographical maps for the above travels?]

They called the name of the place Moriancumr (2:13)

Place MORIANCUMR

[Question: Who or what was Moriancumr named after? How long had this land been inhabited?]

They dwell at Moriancumr for 4 years (2:13)
The Lord appears to brother of Jared (2:14)
They construct **barges** (2:22)
Vision of the brother of Jared (3)
Driven 344 days across the ocean (6:11)

[Question: Is there historical or scientific data relative to the proposed Jaredite “barges”? Are there ocean currents and winds that might support your proposed route for Jaredite travel? Are there any native accounts from the proposed Jaredite lands in America that connect early settlers with the Old World tower of Babel, a confusion of languages, or travels across the ocean?]

They land upon the **PROMISED LAND** (6:12)
They went forth upon **the face of the** land (6:13)

[Question: Is it possible to show any evidence for any Near Eastern culture traits in the proposed Jaredite lands in America during the proposed duration of the Jaredite history?]

ORIAH becomes first king (6:27)
Oriah begets Kib (7:3)
LAND of MORON (Where the king dwells) (7:6)

[Question: Who or what was the Land of Moron named after? How long had the king (Kib) resided in the Land of Moron? Where was it located from the Jaredite landing site? How long had they lived there? See Ether 6:9—7:6]

KIB reigns (7:3)
Kib begets Corihor (7:3)
Corihor “went over” to Nehor (7:4) ----->

LAND of NEHOR

[Question: Who or what was the Land of Nehor named after? How long had this land been inhabited? Where was it located from the Jaredite landing site. --See Ether 6:9—7:6]

<----- Corihor “came” “up” to land of Moron

(7:5)
“The land of Moron where the king dwelt was near
the land which is called Desolation by the Nephites.” (7:6)

[Question: Can you map the Nephite “land of Desolation”? Cite the appropriate verses.]

Corihor takes Kib captive to Nehor (7:5) ----->

CORIHOR reigns from Nehor (7:7,9)
Kib begets Shule (7:7)
←Shule “came” to Hill Ephraim (7:9)
He made swords out of STEEL (7:9)

[Question: When and where was “steel” first used in your proposed American setting for the Jaredites?]

He returned to **the City Nehor** (7:9)→

American

[Question: When were “cities” first established in your proposed setting for the Jaredites?]

Shule defeats Corihor (7:9)

[LAND OF MORON]

KIB reigns (7:9)

Kib bestows kingdom to Shule (7:10)

SHULE reigns over Moron + Nehor (7:10)

He spreads the kingdom "upon all the face of the land" (7:11)

<----- Kib restored to Kingship (7:9)

[Question: Can you define and map the phrase "all the face of the land" relative to your proposed Jaredite lands in America?]

Shule gives Corihor some power (7:13) ----->

Corihor "reigns" in Nehor (7:13)

Corihor begets Noah (7:14)

Noah rebels (7:15)

<-----

Noah gives battle to Shule (7:16)

Noah obtains land of "their first

Inheritance

(Nehor?) (7:16)

NOAH reigns over "that part of the land"

(Nehor

(7:16)

<-----

Noah gives battle again to Shule (7:17)

<----- Shule taken captive into Moron (7:17)

Noah about to reign over Moron + Nehor (7:18)

Sons of Shule kill Noah (7:18)

SHULE restored to kingship over Moron (7:18)

COHOR rules in Nehor (7:20)

SHULE restored to kingship over Moron (7:18)

COHOR rules in Nehor (7:20)

["The country is divided into two kingdoms" --- Shule and Cohor (7:20)]

<-----

Cohor gives battle to Shule (7:21)

Shule beats & slays Cohor (7:21)

Nehor

Nimrod (Cohor's son) gives up power in (7:22)

SHULE reigns over Moron + Nehor (7:22)

Shule gives Nimrod some power (7:22)

MORON #1 + NEHOR ARE UNITED = LAND of MORON #2?

(Reasoning: Nehor as a separate land is never mentioned after this)

LAND of MORON #2

SHULE reigns (7:22)

Shule begets Omer (8:1)

OMER reigns (8:1)

Omer begets Jared (8:1)
[LAND OF MORON #2]
Jared rebels & "came" to land of Heth (8:2) ----->

HETH

[Question: Who or what was the Land of Heth named after? How long had this land been inhabited? Can you map its location?]

Jared flatters & gains half of kingdom (8:2)
Jared gives battle to Omer (8:3)
Jared carries Omer into captivity (8:3) ----->
JARED reigns over Heth + Moron #2
Omer begets Esrom & Coriantum (8:4)
They battle Jared (8:5)
Jared gives up power (8:6)

OMER reigns (over just Moron #2?) <-----

sorcery and
these
Jared plots with Akish by means of
secret combinations. Whoso upholds
things shall be destroyed. (8:7-25)

Akish overthrows Omer (9:1) <-----

Omer "departed out of the land,
traveled many days,
came over and passed by the hill of Shim
and "came over by the place where the Nephites were destroyed," (Hill Cumorah?)
"and from thence eastward"
"and came to a place called Ablom, by the seashore." (9:3)---> **ABLOM**

[Question: Can the above underlined scenario be explained and mapped in your proposed American setting of the Jaredites?]

LAND of MORON #3

JARED annointed king over Moron #2 & Heth = Moron #3 <-----
Akish kills Jared (9:5)
AKISH reigns (9:6)
Akish imprisons & kills one son (9:7)
Akish's son (Nimrah) "fled out of the land and came over and dwelt with Omer" (in Ablom) (9:9) -----> **ABLOM**
Civil War (9:12) "lasted fort the space of many years, unto the destruction of nearly all the people of the kingdom"
30 remain plus "they who fled with the house of Omer" (of royal house?) (9:12)
Omer restored to power (9:13)
OMER reigns (9:12)
Omer begets Emer (9:14)
EMER reigns (9:14)
The people "had all manner of fruits and grains, "silk", "fine linen", "gold", "silver", "precious things" (9:17)
"All manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats" (9:18)
Horses, asses, elephants, cureloms, cumoms (9:19)

[Question: Can each of these materials and animals be correlated with your proposed Jaredite setting and time frame in America?]

Emer begets Coriantum (9:21)
[LAND OF MORON #3]

CORANTUM reigns (9:21)
Coriantum builds "many mighty cities" (9:23)

[Question: Can these "many mighty cities" be correlated with your proposed Jaredite setting and time frame in America?]

Coriantum begets Com (9:25)

COM reigns (9:25)
Com begets Heth (9:25)
People had spread AGAIN over all the face of the land (9:26)

MORON #3 + ABLOM = LAND of MORON #4

LAND of MORON #4

Heth kills Com (9:27)
HETH reigns (9:27)

No Rain & Poisonous Serpents (9:30)

[Question: Can this event be correlated with your proposed Jaredite setting and time frame in America?]

Flocks Flee to Land Southward (9:31) ----->

[Question: Is this the "land southward" as described in Alma 22? Can you map it in relation to your Jaredite lands?]

People Follow (9:33) ----->
Serpents hedge up the way (9:33)

[Question: Is "the way" considered a pass or passage to the land southward? Is "the way" associated with the narrow pass or passage or the "narrow neck of land" – see Alma 22:31-32?]

←-----RAIN -People humbled, began to revive again
North countries become fruitful as well as "all the countries round about." (9:35)

[Question: Can the "north countries" and "all the countries round about" be mapped in your Jaredite setting? Is it a fertile region?]

Question: Moroni initially referred to "this North Country" (see Ether 1:) He now refers to the "North countries." and "all the countries round about." Are these countries ruled over by one king or many? Where does the main king rule from? Should we rename this "new land" the Land of Moron #5? (9:35)

LAND of MORON #5?

Heth perishes in the famine (10:1)
SHEZ reigns, (From where?) builds up "many cities" (10:1)
The people began to spread over all the face of the land (10:4)
Shez begets Riplakish (10:4)
RIPLAKISH reigns (10:4)
"many wives and concubines" (10:5)
"heavy taxes" "many spacious buildings" (10:5)
Fine gold "refined" in his prisons

People rebel (10:8)

Family of Riplakish driven out (10:8) -----> **??????**
 [LAND of MORON #5] <----- Morianton (descendant of Riplakish) "went" forth to battle (10:9)
 (outlying cities?)

[Question: Is there a long period of time that should be accounted for here because of the word "descendant"? Where was Morianton residing when he "went forth to battle?]

Morianton gains some power (10:9)
 Morianton becomes king over all (10:13)
MORANTON reigns (10:13)
 Morianton begets Kim (10:13)
KIM reigns (10:13)
 Brother puts Kim in prison (10:14)
BROTHER OF KIM reigns (10:14)
 Kim begets Levi (10:14)
 Levi battles the king (10:15)
LEVI reigns (10:15)
 Levi begets Corom (10:16)
COROM reigns (10:16)
 Corom begets Kish (10:17)
KISH reigns (10:17)
 Kish begets Lib (10:17)
LIB reigns (10:17)
 Poisonous serpents destroyed (10:19)
They build a "great city" [city of Lib] by the narrow neck of land, by the place where the sea divides the land"
 (10:20)

[Question: Do your proposed Jaredite lands in America have a place where it could be said there was a "great city" by a "narrow neck of land"? And can this "narrow neck of land" be correlated with a division between the northward Jaredite lands and a land southward that meets the description of Nephite / Lamanite lands? And can this "narrow neck of land" be correlated with "the place where the sea divides the land"?

"They did preserve the land southward for a wilderness, to get game. (10:21)
 "The whole face of the land northward was covered with inhabitants" (10:21)

[Question: Again, can your proposed Jaredite lands in America show evidence of such population and such a wilderness?]

They were exceeding industrious" (10:22)
 "They did. . . traffic with one another" for gain (10:22)

[Question: Does your proposed Jaredite culture location in America show evidence of trade routes? And how far did these extend?]

"They did work all manner of ore" . . . they did make gold, silver, iron, brass, copper all manner of metals"
 (10:23)

[Question: Does your proposed Jaredite culture location in America show evidence of metalwork and mining for this time period?]

["They did have silks, and fine-twined linen; and they did work all manner of cloth" (10:24)
 ["all manner of weapons of war." "all manner of work of exceedingly curious workmanship" (10:27)

[Question: Does your proposed Jaredite culture location in America show evidence of such things for this time period?]

Lib begets Hearthom (10:29)

(All to be slain except him if no repentance)
("Another people to receive the land for their inheritance")

[Question: Does your proposed Jaredite culture of Kingship show evidence of being replaced by another civilization that correlates in time and location with the Mulekites (who show evidence that they were influenced by the Phoenicians—consider the "Sidon River" for example) or by yet another culture corresponding to the Nephites?

People seek Ether's life (13:22)

Ether flees to **cave** (13:22) -----> **Cave**

Shared gives battle to Coriantumr (13:23)

3rd Year:

Shared brings Coriantumr into captivity (13:23)

SHARED reigns (13:23)

4th Year:

Sons of Coriantumr beat Shared (13:24)

Coriantumr reigns (13:24)

Battle in Valley of Gilgal

Coriantumr beats Shared (13:28)

Coriantumr pursues Shared (13:28) -----> **Plains of Heshlon**

Shared beats Coriantumr (13:29)

<----- Shared drives Coriantumr (13:29)

Coriantumr slays Shared (13:30)

Coriantumr wounded (13:31)

5th Year:

No battles (13:31)

6th Year:

No battles (13:31)

7th Year:

Coriantumr beats Brother of Shared (14:3)

Coriantumr pursues him (14:3) ----->

wilderness of Akish

Coriantumr lays seige (14:5)

<----- Brother of Shared escapes (14:5)

Brother of Shared places himself on throne (Where?) (14:6)

Coriantumr dwells in wilderness (14:7)

8th Year:

Brother of Shared (Gilead) murdered by Lib
LIB reigns

Coriantumr dwells in **wilderness** (14:7)

9th Year:

<----- Coriantumr fights with Lib (14:11)

Lib flees (14:11)-----> **Borders upon the Seashore**

Lib battles Coriantumr (14:13)

wilderness of Akish <-----Coriantumr flees (14:14)

<-----Lib pursues Coriantumr

Coriantumr flees "had come" (14:15-16)----->

Lib did come against him (14:16)----->

Plains of Aqosh

Coriantumr kills Lib (14:16)

Brother of Lib (Shiz) fights Coriantumr

(14:16)

<----- Coriantumr flees (14:16)

<----- Shiz pursues him (14:17)

TOTAL WAR (14:19-20)

Unknown Location ??????????

[Question: Can the action in these final battles be mapped and dated relative to your Jaredite lands?]

Shiz pursues Coriantumr "eastward" (14:26)-----> **Borders of the Seashore**

Shiz battles Coriantumr (14:26)

Land of Corihor

<----- Shiz flees to Corihor (14:27)

Shiz camps in Valley of Corihor (14:28)

Valley of Shurr

Coriantumr camps in Valley of Shurr (14:28)

<----Coriantumr gathers people to hill Comnor (14:28)

Shiz "comes" forth to battle (14:29)----->

Shiz smites Coriantumr (14:30)

Wounded Coriantumr carried away (14:30) -->

<----Shiz returns to camp (14:31)

Nearly "**two millions**" of Coriantumr's people" had been slain (15:2)

[Question: Can this number of people (on one side) which were slain in a final war of destruction be correlated with the location and time period of your proposed Jaredite lands in America?]

Coriantumr recovers--WRITES to Shiz desiring peace (15:1-4)

[Question: Can writing and the interchange of written messages be correlated with the location and the time period of your proposed Jaredite lands in America?]

Shiz desires Coriantumr's death (15:5)

Shiz gives battle to Coriantumr (15:6)----->

Coriantumr flees (15:7)-----> **Waters of Ripliancum**

[Question: Is there a location similar to the "waters of Ripliancum" which "by interpretation is large or to exceed all" that correlates with your proposed Jaredite lands in America?]

Shiz pursues-----> Coriantumr pitches tents (15:8)

Shiz pitches tents (15:8)

Coriantumr beats Shiz (15:9--10)

Place called Ogath

<----- Coriantumr pursues Shiz "southward" (15:10)

Shiz pitches tents in a place called Ogath(15:10)

Hill Ramah

Coriantumr pitches tents by the "**Hill Ramah**" (15:11)

The hill Ramah "was that same hill" where Mormon hid the records" (15:11)

[Question: Is there any "hill" located in your proposed Jaredite lands in America which exhibits evidence of major battles not only from the end of Jaredite times (600 BC-200 BC) but also from the end of Nephite times (c. 380AD)? Can this hill meet the qualifications set forth in the Book of Mormon? In other words, based on direct statements from the text of the Book of Mormon, and in a few cases, strong inferences drawn from statements in the text, a list of topographic and geographic criteria for Ether's "Hill Ramah" / Mormon's "Hill Cumorah") has been developed. Can your Hill Ramah (Hill Cumorah) meet these criteria ?

1. It was near an eastern seacoast (Ether 9:3).
2. It was near a narrow neck of land (Alma 22:29-32, Mormon 2:29, Mormon 3:5) (Alma 43) (Alma 56)

(Alma 50:33-34, 52:9) (Mormon 2:29, 3:5-7, Alma 63:5) (Ether 10:22-28).

3. It was on a coastal plain, and possibly near other mountains and valleys (Ether 14:12-15).
4. It was one day's journey "southward" of a large body of water (Ether 15:8-11).
5. It was in an area of many rivers and waters (Mormon 6:4).
6. It was in the presence of fountains (Mormon 6:4).
7. The abundance of water apparently provided a military advantage (Mormon 6:4).
8. There was an escape route to the land ("country") southward (Mormon 8:2).
9. The hill was large enough to provide a view of hundreds of thousands of bodies (Mormon 6:11).
10. The hill was apparently a significant landmark (Ether 9:3; Mormon 6:6).
11. The hill was apparently free standing so people could camp around it (Mormon 6:2, 6:11).
12. The climate was apparently temperate with no cold or snow (No record of cold or snow) (see Enos 1:20; Alma 46:40)
13. The hill was located in a volcanic zone susceptible to earthquakes (3 Nephi 8:6-23)

[taken from David A. Palmer, *In Search of Cumorah*, pp. 42, 53]

(Outline of Pertinent Chronology of the Book of Ether continued)

[FINAL BATTLES]

10th, 11th, 12th, 13th Year:

All people gathered for four years, except Ether (15:12)

Cave

Ether beheld "all the doings of the people"(15:13)

Coriantumr and Shiz battle for 2 days (15:15-17)

Coriantumr offers Shiz the kingdom for the lives of his people (15:18)

The people are hardened (15:19)

The people battle for five days (15:20-26)

Coriantumr is wounded and flees (15:17-18)----->

Shiz pursues and catches Coriantumr on day six (15:29)----->

Coriantumr kills Shiz (15:30-31)

Coriantumr falls to the earth (15:32)

Cave

Ether goes forth and beholds the scene (15:33)

Ether finishes his record (15:33)

Ether hides records in a manner that the people of Limhi did find "them" (15:33)

[Question: Is there any historical record that alludes to a culture of many successive kings and ending in a devastating civil war, which culture location correlates with the proposed location period of the Jaredites in America, and which kingship-line ended between about 600BC and 200 BC? (For the end-dates, see the story of the Limhi party (Mosiah 8:7-11; 21:25-27) and the story of the people of Zarahemla and their finding the last Jaredite king, named Coriantumr, who lived with them for "nine moons" (Omni 1:13--1:22))]

[Question: How does your geography and dating of Limhi's group relate to your proposed American location of Jaredite lands as well as Nephite/Lamanite lands? Can you illustrate this with a map?

Appendix D

Proposed Chronologies for the Book of Ether

Jaredite Chronology

By John L. Sorenson

Taken from “The Years of the Jaredites” 1969

Sorenson writes:

The Book of Mormon has been in print for 140 years. In that time, no one has written a chronology of Jaredite story using the dates and calendar familiar to modern readers. As a result, Jaredite history floats in readers’ minds in a chronological limbo. This lack led to no serious problem as long as there was nothing in secular history with which to compare the civilization described in Ether. Today, however, ancient American cultures known through archaeology and assignable to the period of Jaredite existence are coming to sufficient attention that systematic comparison ought not to be put off longer. . . .

Sorenson says that the method followed here has been quite simple.

1. First, it was necessary to settle upon beginning and ending dates for the Jaredite civilization in terms of chronological frameworks outside the Book of Mormon.
 - a. The flood/tower combination of Genesis is undoubtedly derived from the same source as the flood/tower of secular Mesopotamian history. . . .On this basis a date for **the beginning of the Jaredite story** can be estimated. **About 3100 B.C. is acceptable.** Possibly it could be a little later.
 - b. The end of the Jaredite account cannot be dated without question either.
 - i. Assumption #1: Ether 11:20-21 implies that the later immigrant peoples (of Zarahemla and of Lehi) had not yet reached the promised land in America at a time just before Ether.
 - ii. Assumption #2: Coriantumr, the final Jaredite king, “was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.”(Omni 1:20-21). The encounter with Coriantumr could have taken place at any time in the first decades, or somewhat later, of the Mulekites’ inhabiting the new land. . . . That it was early in their history may be inferred from the fact that more extensive mention of contacts would have been likely had the people of Zarahemla and the Jaredites lived in adjacent lands for any length of time.
 - iii. Assumption #3: The fact that the Mulek group “discovered” Coriantumr, rather than the reverse, and that he died after only nine lunar months with them, suggests that the fallen king had been incapacitated by his wounds (see Ether 15:32) and so did not live long after the final Jaredite battle.
 - iv. CONCLUSION: A reasonable conclusion is that the most likely **end-date of the Jaredite people [Jaredite kingship line]** falls not earlier, and not much later, than **580 B.C.**
 - v. The possibilities for the beginning date range from perhaps 3250—2800 BC
 - vi. The possibilities for the end date range from perhaps 580—400 BC
2. Next an attempt was made to distribute the events in the Book of Ether over the whole time

period marked out in a way which did no violence to the facts in the book.

- a. The task is to distribute between 3100 and 580 B.C. the history of the Jaredites as reflected in the statements in the Book of Ether.
 - i. This involves judgment.
 - ii. Period names are descriptive of the major directions in that history.
 - iii. Minor adjustments were made to make the main periods come out in convenient segments.

Once a chronological framework is established, comparisons of Jaredite events and tendencies internally in the Book of Ether can be made, and external comparisons to archaeology and histories can be made.

A Logic for Jaredite Chronology

I. Pioneering Phase (3100-2920 B.C.)	<u>Years</u>
Departure from the "great tower" to arrive at land	30
Adjustment to choosing a king	70
Orihah's rule ("exceeding many days," 31 children)	80
	<hr/>
Total duration of phase	180
 II. Formation Phase (2920-2320 B.C.)	
A. Early Formation	
Kib begets Corihor after he becomes king, then reigns 32 years until Corihor's flight	34
Corihor prepares to rebel, fathers children who help	32
Corihor rules, with father captive, until latter is very old	25
Kib, the father, begets Shule, who grows to manhood before seizing the throne	25
Shule has children, including Noah who rebels and reigns over half the kingdom	33
Cohor, Noah's son, succeeds him, ruling half the land	15
Nimrod, another son of Cohor, succeeds, then gives up the half kingdom to Shule, reuniting the nation	10
Thereafter Shule begets children in his old age	25
Omer, Shule's son, begets Jared, then the latter has children	30
Jared plots, Omer flees, Jared rules one year	1
Akish kills Jared. Akish's one son is imprisoned; he then has others	35
Akish wars with his sons for many years	35
(Sub-phase total)	(300)
 B. Late Formation	
Omer regains the throne. While old, begets Emer, who	

comes to reign	20
Emer's "house" reigns 62 years	62
Coriantum follows and rules until 142 years of age	142
Com reigns 49 years until Heth is born; Heth grows up then kills his father	30
Heth rules until the drouth becomes unbearable	24
(Sub-phase total)	(300)
Total duration of phase	<u>600</u>

III. Disruption Phase (2320-1720 B.C.)

A. Early Disruption

Interval	30
Shez picks up the pieces after drouth, and lives long	88
Interval	100
Riplakish, a descendent of Shez, gains power, then reigns 42 years, until killed in a rebellion	42
Interval	100
(Sub-phase total)	(360)

B. Late Disruption

Morianton, a descendent of Riplakish, prepares, fights for years to gain contral power	40
He lives to "an exceeding great age"	60
His son Kim succeeds him, reigning 8 years while his father still lives	8
Kim's brother later overthrows him; Kim goes into captivity	15
Kim begets Levi in his old age	65
Levi lives in captivity 42 years after father's death	42
Then Levi fights and gains the throne	10
(Sub-phase total)	(240)
Total duration of phase	<u>600</u>

IV. Elaboration Phase (1720-1120 B.C.)	
A. Early Elaboration	
Levi rules to "a good old age"	60
Corom replaces Levi and "saw many days"	66
Kish then reigns and passes away	60
Lib next reigns, living many years	60
Hearthom rules for 24 years before being overthrown	24
(Sub-phase total)	(270)
B. Late Elaboration	
He then lives in captivity many years	60
Heth lives in captivity all his days	60
Interval	30
Aaron (a "descendent") lives in captivity	60
Amnigaddah also lives in captivity	60
Corianton also was in captivity all his days	60
(Sub-phase total)	(330)
Total duration of phase	<u>600</u>
V. Decline Phase (1120-570 B.C.)	
A. Early Decline	
Com matures, prepares, and gains control of half of the kingdom	30
He then rules for 42 years (10:32)	42
After that he wars "for many years" with Amgid	30
After Amgid's demise, Com rules to the accession of his son Shiblom	18
Shiblom rules through much trouble, then is slain	35
Seth (apparently the successor) is in captivity all his days	60
His son Ahah retakes the kingdom; "few were his days"	25

Interval	30
(Sub-phase total)	(270)
B. Late Decline	
Ethem (a "descendent") obtains the kingdom, reigns	50
Moron, his son reigns (10), loses half the kingdom (35), fights but loses all (5), then is a captive (20)	70
Coriantor is in captivity all his days	60
Interval	40
Ether (a "descendent") sees the end of the nation	60
(Sub-phase total)	(280)
Total duration of phase	<u>550</u>
Total duration of Jaredite tradition	<u>2530</u>

Chart by John L. Sorenson – dated April, 1970

DATE	PHASE	SUB-PHA.	PERSONS	EVENTS, CHARACTERISTICS	MESOAMERICAN ARCHAEOLOG.	
-600 BC 550	Ebb Phase (540)	Late (270)	Ether	Great final war	Violent end of "Olmecs" Relatively unsettled, decadent time	
		Early (270)	Ethem	War and disruption		
-1000 BC	Developed Phase (600)		Ahah	War, famine, destruction	(Lehi) (David) (Moses)	"Olmec" La Venta San Lorenzo destroyed
		Con	Years of war Secret groups reappear			
1500 BC	Conflict Phase (600)	Late (330)	Corianton	Extensive trade, metalwork "City" built at narrow neck	"Olmec" climax "Olmec" San Lorenzo T	
		Early (270)	Heth			
2000 BC	Building Phase (600)	Late (240)	Lib	(General political stability throughout Phase D)	(Braham)	Settlements south of Tehuac. Isth. start Earliest known agricultural villages Civilization inferrable
		Early (360)	Levi	Riches, many "cities"		
2500 BC	Advance Phase (180)	Late (300)	Morianton	Political disruption	Earliest known agricultural villages Civilization inferrable	
		Early (300)	Riplakish	Severe drouth Secret groups again		
3000 BC	Advance Phase (180)	Late (300)	Shez	Many "cities" built	Earliest known agricultural villages Civilization inferrable	
		Early (300)	Emer	All but handful destroyed groups First appearance, secret A		
3000 BC	Advance Phase (180)	Early (300)	Omer	First king chosen		
			Shule			
3000 BC	Advance Phase (180)	Early (300)	Kib	Journey to new land		
			Jared			

Jaredite Development & Chronology

Compiled by Robert F. Smith 1970

Printed in "Years of the Jaredites" by John L. Sorenson

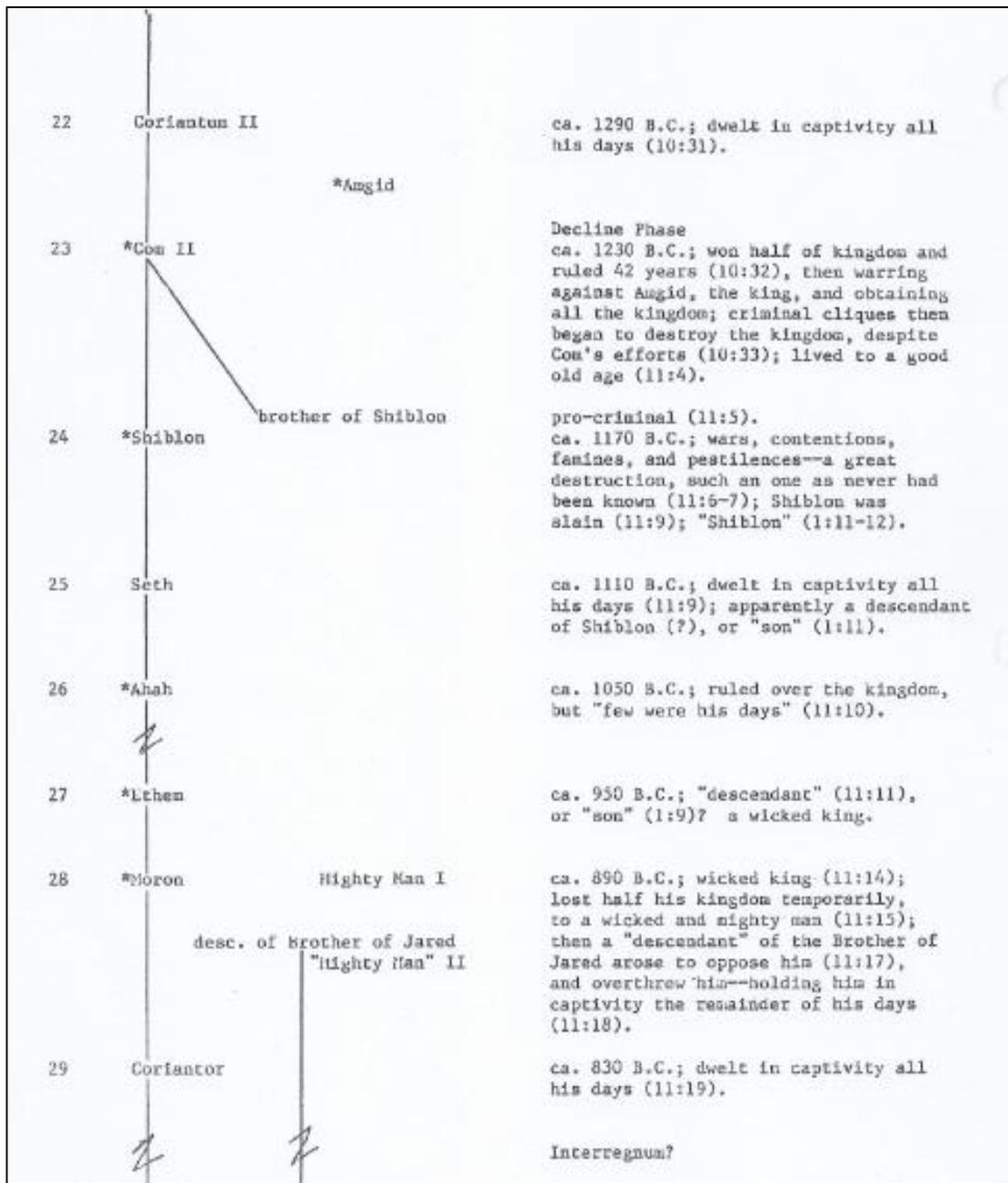
Jared: Migration from the Tower: **abt. 3139 B.C.**

Orihah	[no date given]
Kib	2920 B.C.
Shule	2800 B.C.
Omer	2745 B.C.
Emer	2630 B.C.
Coriantum I	2568 B.C.
Com I	2453 B.C.
Heth I	2380 B.C.
Shez I(desc)	2250 B.C.
Riplakish	2150 B.C.
Morianton(desc)	1950 B.C.
Kim	1870 B.C.
Levi	1800 B.C.
Corom	1740 B.C.
Kish	1680 B.C.
Lib I	1620 B.C.
Hearthom	1560 B.C.
Heth II	1500 B.C.
Aaron (desc)	1410 B.C.
Amnigaddah	1350 B.C.
Coriantum II	1290 B.C.
Com II	1230 B.C.
Shiblon	1170 B.C.
Seth	1110 B.C.
Ahah	1050 B.C.
Ethem (desc)	950 B.C.
Moron	890 B.C.
Coriantor	830 B.C.
Ether	650 B.C.
Final destruction	551 B.C.
Coriantumr found	550 B.C.
Limhi Party	124 B.C.

An Alternative
JAREDITE DEVELOPMENT & CHRONOLOGY

Compiled by
 Robert F. Smith

JSD	Lineage	Events, Notes, and References
1	Jared I ↳ Jacob ↳ Gilgash ↳ Mahah *Brother of Jared (Mahonri Moriancumer) ↳ Pagag ↳ brothers of Pagag	ca. 3139 B.C.; migration from "great tower" (Heb. migdal Gn 11:4); Mt Zerin (Lth 12:30); GMT 3114 B.C. for start of Mayan Long Count, and arrival in New World; choosing of king; fowl, fish, & bees (2:2-3).
2	*Orihah	"whose days were exceeding many" (7:1); begat 31 children (7:2), thus polygynist.
3	*Xib ↳ *Corihor	ca. 2920 B.C.; Early Formative; reign of 32 years plus (from begetting Corihor until Corihor's Flight, 7:4); in land of Moron; in land of Nehor.
4	*Shule ↳ *Noah ↳ Cohor I ↳ Cohor II	ca. 2800 B.C.; period of coregency (7:13); hill Ephraim & city Nehor (7:9). ca. 2770 B.C.; rules over "land of their first inheritance" (7:16).
5	*Omer ↳ *Ninrod ↳ *Jared II ↳ dau. of Jared ↳ Esron ↳ Coriantumr I ↳ Kinnor ↳ *Akish ↳ son ↳ Nimrah	ca. 2745 B.C.; Late Formative at end of Omer's reign? ca. 2720 B.C.; Jared rebelled and dwelt in land of Heth (8:2).
6	*Omer	Omer flees to Ablos via the hill Shin (9:3), and Nimrah joins him (9:9). ca. 2630 B.C.; reigns 62 years (9:16), with 2-year coregency (9:15); Late Formative: fruit, grain, silk, linen, gold, silver (9:17); cattle, oxen, cows, sheep, swine, goats, etc. (9:18); horses, asses, elephants, curelous, cumous (9:19).
7	*Coriantumr I	ca. 2568 B.C.; 4-year coregency (9:22); lived 142 years (9:24); "did build many mighty cities" (9:23).
8	*Con I	ca. 2453 B.C.; son of old age (?); ruled 49 years (9:25) in the stead of his father, and then begat Heth.
9	*Heth I ↳ (drought)	ca. 2380 B.C.; rules until "great famine" and drought (9:28,30), and flocks migrate before serpents into the land southward--Zarahemla to the later Nephites (9:31).



Jaredite Chronology

Sidney B. Sperry

Book of Mormon Chronology: The Dating of Book of Mormon People and Events

1970

Sidney Sperry served as Dean of the College of Religion at Brigham Young University. His booklet was published by Deseret Book. However, in the Preface he writes: "The views advanced in this brochure concerning Book of Mormon chronology are, unless otherwise indicated, my own." However he adds, "It has been my good fortune to mull over some special problems in Book of Mormon chronology with three of my good colleagues in the College of Religion at Brigham Young University."

While Sperry didn't include a detailed chronology of Ether, he did include his viewpoint, which perhaps reflected on the teachings of the times. For this reason I feel that his writings are worth included here.

Starting on page 23 Sperry writes:

The Book of Ether poses great problems in attempting to make a suitable chronology or dating of events. Moroni simply does not give us sufficient data to do a good job of estimating the dates of the events that he describes. . . .

The end of the Jaredites as a nation is easier to estimate more accurately than when they left the great tower (of Babel). We do not know the date of the tower of Babel with any great accuracy. . . .

The table [of scriptural references to age in the Book of Ether] shows that "descendant" does not necessarily imply a number of generations omitted. Indeed, "descendant" implies the meaning of "son of." Notice also the many references to old age. The Jaredites seem to have been a long-lived people.

If, now, we knew the average number of years between each two names of individuals in the list [the 30 father-son genealogical list given in Ether 1:6-33] (i.e. from birth to birth), we could multiply it by twenty-nine and obtain a fairly accurate estimate of the time the Jaredites lasted as a people. And if, for example we added this figure to B.C. 550 (about forty years after the Mulekites came to this continent), we would come up with a date respectably close to the time of the tower of Babel. Unfortunately we don't know what the "average number" is. That is the rub. . . .

Taking my own family to obtain an average I made a list of eleven persons ranging from 1615 to 1953. The average number of years between names was 33.8 years. . . .

As hinted above [in the table of scriptural references] the Jaredites seem to have been a long-lived people. So let us make a table in which we experiment with figures

For his new Table, Sperry takes the "Average No." of years per generation (for example: in line #1 it is "40 years") then this number is "Multiplied by 29" which is the number of generational gaps (for example, in line #1 the result here is "1160 years." He then adds this number to his proposed date (550 BC) for the time of the advent of the Mulekites (and Coriantumr) and gets the "Date of Babel B.C" (for example, the result in line #1 is "1710 BC.").

	Average No.	Multiplied by 29	Date of Babel (B.C.)
1.	40	1160	1710
2.	45	1305	1855
3.	50	1450	2000
4.	55	1595	2145
5.	60	1740	2290
6.	65	1885	2435

Sperry then writes:

How far, in good conscience, can we go in upping the "average number" shown in the chart? I have the feeling that when we nearly double the modern figure I started out with in our experiment [33.8 years] we are reaching a logical limit. In other words, sixty or sixty-five years is about the sensible limit to which we can go with the Jaredite list, giving us an approximate date the tower of Babel of B.C. 2290---at the most, B.C. 2435. . . .

After discussing what a number of biblical scholars like Dr. William F. Albright, Dr. John Bright, and Archbishop Usher had written on the length of ancient biblical generations, and also what was written in the Book of Abraham about Abraham, Sperry writes:

Personally I feel . . . the date in the chart above (B.C. 2290), using sixty years as our "average number" is too high. **A date nearer B.C. 2200-2225 suits me better.** Only time can prove whether or not I'm right. Archbishop Usher set the date at B.C. 2247.

Jaredite Chronology

By David Palmer

"In Search of Cumorah: New Evidences for the Book of Mormon from Ancient Mexico" 1981

Appendix A (pp. 22-226)

[Note* I have highlighted, and slightly edited this material to enhance understanding--Alan Miner]

Developing a Chronology for the Jaredites

Development of a chronology for the Jaredites is prerequisite to establishment of correlations between the Jaredite history and archaeological remains. Unfortunately, the Book of Ether does not contain a single absolute date, and there is not even an internal count of years mentioned. Moroni had available on the plates of Ether an account from the fall of Adam to the time of the great tower. (Babel) Though he chose not to include that account in his record, the chronology which it contained was no doubt quite accurate, and certainly more reliable than that which we have today. Nevertheless, we must deal with what scriptural evidence we have available to us.

A Native Historical account by Ixtlilxochitl which give 1,716 years from the Fall to the flood, and another 416 years until the time of the Dispersion, is also given some credence.

We will therefore utilize a mixture a data from the works of :

Ixtlilxochitl

The King James Version of the Bible, and

The Greek Septuagint version of the Old Testament.

in an effort to approximately date the flood and the tower of Babel.

[Apparently Palmer gives us his end results before beginning his reasoning.????]

The date proposed for the tower of Babel is 2752 B.C. to 2697 B.C.

The date proposed for the destruction of the Jaredites is 550 to 600 B.C. . . .

Nominally, therefore, I have used 2700 B.C. to 600 B.C. as the timespan of the Jaredite peoples. The 2100 intervening years are divided between the 29 mentioned descendants of Jared, with addition of two more unnamed descendants between Riplakish and Morianton where intervening generations are implied (SEE Chart #2)

Early Bible Chronology

It would be perhaps simpler if there was just one Bible chronology. Unfortunately, the King James Version, based on the Hebrew Masoretic text for the Old Testament, differs from the Greek Septuagint, which differs from the Samaritan bible. How then should we begin? **I propose to start with the expulsion from the Garden of Eden and compare the King James , Septuagint, and Mesoamerican chronologies.** Later we will work in the other direction and give B.C. dates to the chronologies.

From the Fall to the Flood we have 1,656 years in the King James Version (KJV)

- “ we have 2,606 years in the Greek Septuagint,
- “ we have 1,656 years in the Book of Moses (Pearl of Great Price)
- “ we have 1,716 years in the history of Ixtlilxochitl.

I lean towards the Mesoamerican-KJV range of 1,656 to 1,716 years.

Another big difference between the KJV and the Septuagint is the period from the Flood to the birth of Abraham.

- The KJV allows a mere 297 years
- The Septuagint allows 1,172 years.

I believe the chronology in the Greek Septuagint is more accurate (1,172 years).

There are many historical problems with the KJV Flood to Abraham chronology . . . So I will add the KJV dating from the Fall to the Flood (1656 years) with the Greek Septuagint dating for the period from the Flood to the birth of Abraham (1,172 years) and get a total of 2,828 years from the Fall to the Birth of Abraham.

Using the accepted date of Abraham’s birth in the KJV (1996 B.C. --- Ussher), and adding the total of 2,828 years to get the fall of Adam, we arrive at the following results:

Adam’s Fall	4824 B.C. (1996 + 2,828)
Noah’s birth	3768 B.C.
Flood	3168 B.C.
...	
Abraham’s birth	1996 B.C.

Mesoamerican Sources for Dating the Flood

The Aztec calendar stone (with dates from the Codex Vaticanus)

An alternative approach to dating the Flood is to turn to the Mesoamerican legends and calendars. The great Mexican calendar “Aztec calendar stone” shows four ages of the world which ended in destruction. These destructions were due to a flood, wild animals, great winds, and finally a great earthquake. The Vatican codex gives the length of each of these ages.

I associate the last with the great destruction by earthquake, etc. And I associate the great earthquake with the great destruction at the crucifixion of Christ (34 A.D.)

Working backwards from the date of the last destruction (34 A.D.) and using the dates for the ages given in the Vatican Codex, we can postulate the dates for the other destructions at 1372 B.C., 2336 B.C., and **3146 B.C., the latter being the Flood.**

[Palmer notes: see Ixtlilxochitl, Vol. II, p. 22, notes for discussion of Vatican codex dates.]

Maya Long Count calendar

Another potential point of synchronization is the fact that **the zero point of the Maya Long Count calendar system was August 12, 3113 B.C.**

Mesoamerican historian Bernal has suggested that the beginning date may represent the time of the “birth of the gods,” a description which would not be out of harmony with the concepts of the Flood. In fairness, however, this date could refer to the time of the tower or time of arrival in the New World. It is also possible that it was a totally fictitious number. However, it is sufficiently close to estimates of the Flood from our other sources as to lead us to suspect there might be a connection.

If, for instance, one adds the time of 1,716 years, which Ixtlilxochitl gives as separating the Fall from the Flood, to the Long Count date of 3113 B.C., the resulting estimate for the date of the Fall is 4829 B.C., five years different than we previously calculated.

The proposed time for the Flood in Noah’s time [using Mesoamerican sources] was thus between 3113 B.C. (by the Maya Long Count calendar) and 3168 B.C. (by the Aztec calendar stone),, dates sufficiently early to solve a number of archaeological and historical synchronization problems, though perhaps not all

What about the Tower?

However, fixing the date of the Flood does not completely solve the problem of dating the tower of Babel, since the Bible does not give any direct indication as to when, between Noah and Abraham, the Dispersion took place. Therefore I will turn to the Mesoamerican chronicles where more information is given concerning that span of time between the Flood and the Tower.

Dating of the Tower

Ixtlilxochitl states explicitly that 416 years elapsed from the Flood to the time of the Dispersion. With the dates we have proposed for the Flood this gives the following estimates for the Dispersion at Babel:

	<u>Flood</u>	<u>Tower</u>
My biblical chronology reconstruction	3168 B.C.	2752 B.C.
Vatican codex reconstruction (Aztec stone)	3146 B.C.	2730 B.C.
Maya Long Count Zero Date:		
Julian Calendar	3113 B.C.	2697 B.C.
Gregorian Calendar	3114 B.C.	2698 B.C.

Thus, in developing my Chart #2 I have rounded off the date of the great tower to 2700 B.C.

Arguments for Even Earlier Dating

There could be a number of sound arguments presented which would make the time of the great tower much earlier in time.

(1) Some would place the great tower at 3113 B.C. (rather than 2700 B.C.), which would put it towards the beginning of **the age of ziggurat construction**, rather than in the height of such activity some centuries later.

(2) Arguments have also been made to the effect that Abraham should be placed somewhere in the 2200 to 2500 B.C. time period (rather than 1996 B.C.). This proposal is rooted in the discovery of Ebla, a great city in Syria which dates from 2500 to 2250 B.C., and collection of some fifteen thousand **cuneiform tablets discovered there at Ebla**. There is a language and some specific names on the tablets which relate very closely to the Old Testament. Even more intriguing are the exact names of the five "cities of the plain" mentioned in the fourteenth chapter of Genesis. Thus Abraham's birthdate of 1996 B.C. might need to be moved back in time.

(3) If the date for Abraham must be moved back to about 2300 B.C., it would coincide with the **Muslim tradition** which places the Abrahamic period at around 2300 B.C. (LaFay, 1978)

Despite the problems, I [David Palmer] choose to stay with the traditional Biblical date for the birth of Abraham.

Chart #1
Archaeological Sequences in Mesoamerica
During Book of Mormon Times

<i>Date</i>	<i>Period</i>	<i>Culture and Remains in Mesoamerica</i>	<i>Book of Mormon</i>
2300 B.C.	EARLY PRECLASSIC	Permanent villages Farming Pottery Puerto Marques, Santa Luisa, El Cuello, and highland Oaxaca villages built	Jaredites built towns in high- lands of Moron
1500 B.C.	MIDDLE PRECLASSIC (Olmecs)	Theocratic government Great ceremonial centers at San Lorenzo and La Venta Massive monuments Large trading network Disappearance of Olmecs: 600 B.C.	Great cultural advances at city of Lib Civil wars Destruction about 600 B.C.
600 B.C.	LATE PRECLASSIC	Development of cities Theocratic government Extensive use of platforms, pyramids, altars, and incense burners	Arrival of Nephites and Muliakites from Palestine Highly stratified society in Land of Nechi(200 B.C.)
100 B.C.	(Protoclassic Development)	Use of cement, calendar, astronomy Efficient agriculture and crafts Belief in Quetzalcoatl (the feathered serpent)	Organization into states about 100 B.C. Visit of Christ Period of peace
300 A.D.	EARLY CLASSIC	Abandonment of sites in Central Depression of Chispas Expansion of Teotihuacan and alliance with Kaminaljuyu Dated monuments glorifying rulers in Mayan area	Nephites driven from Zarahemla Nephite destruc- tion Continued wars (400 A.D.)
450 A.D.	MIDDLE CLASSIC		

Chart 1 – p. 92

Chart #2
Jaredite Chronology

<i>B.C. Dates</i>	<i>Generation (mid-life age)</i>	<i>Event or Cultural Feature</i>
2700	Jared	Departure from Mesopotamia and over-water journey.
2630	Orihah	Establishment of Moron in highlands.
2560	Kib	
2500	Shula	Knowledge of "steel."
2430	Omer	Short-lived settlement on east coast near Ramah. Moron population reduced to 30 by wars.
2370	Emer	Domesticated animals including elephants and horses.
2290	Coriantum	Cities built.
2230	Com	
2160	Heth	Destruction of most of the people by drought and famine; poisonous serpents.
2090	Shez	
2020	Riplakish	Society organized, many cities, grain, domesticated animals, precious metal working.
1820	Morianton	
1750	Kim	In captivity.
1680	Levi	In captivity.
1620	Corom	
1560	Kish	
1480	Lib	City built by narrow neck of land, development of a great new culture.
1410	Hearthom	In captivity.
1350	Heth	In captivity.
1280	Aaron	In captivity.
1210	Amnigaddah	In captivity.
1140	Coriantum	In captivity.
1070	Com	Civil war and division of kingdom; secret combinations.
1010	Shiblom	Wars, famine, pestilence.
940	Seth	In captivity.
870	Ahah	Obtained the kingdom and caused much wickedness.
800	Ethem	
740	Moron	Civil war.
870	Coriantor	
600	Ether	Final civil war and destruction of Jaredites. Coriantumr and Ether survive. Ether completes his history of the Jaredites.

Chart 2 -- p. 128

Jaredite Chronology

John W. Welch

“Longevity of Book of Mormon People and the ‘Age of Man’” 1985

In 1985 John Welch wrote an article evaluating the timelines for several lineages in the Book of Mormon. In Section IV, he exhibits a chart of the 30 generations from Jared to Ether with references to old age, and then treats that Jaredite timeline with three perspectives:

- (1) If these 30 generations span 2500 years, the average age of a father upon the birth of his successor was 83.3 years. The minimum span would seem to be from 2200 B.C. to 550 B.C., or 1650 years, or 55 years per generation. The maximum would be 3100 B.C. to 200 B.C., or 2900 years, or 96.6 years per generation. The text supports the conclusions that successor sons were born generally in their father’s old age, and that younger sons regularly succeeded their fathers as rulers (see, e.g., Ether 6:24-27).
- (2) It is quite likely that the Jaredites, if they followed standard ancient Near Eastern custom, practiced polygamy, which would explain the births of children late in the lives of these men (see Ether 10:5; 14:2).
- (3) Ancient king lists and genealogies exist from Mesopotamia and several other civilized regions. The reliability of the dates in these archaic lists is always open to question, and the case is no different with respect to the Jaredite king list. On the other hand, it is known that many ancient kings reigned for extraordinarily long times.(n.16)

IV. The Jaredite King List

Name	Generation Number	AAoFBoS
Jared	1	
Ornhah	2	Appears to have been one of last sons. Ether 6:27.
Kib	3	Begotten in old age; last of 23 sons. Ether 7:2.
Shule	4	Begotten while father exceedingly old. Ether 7:7
Omer	5	Begotten while father in his old age. Ether 7:26.
Emer	6	Begotten in Omer's old age. Ether 9:14.
Coriantum	7	Father begets many, but lives only 4 years after appointing him king. Ether 9:21-22. Coriantum's wife died at age 102; he remarries and begets other sons and daughters, and dies at age 142. Ether 9:24.
Com	8	Reigned 49 years. Ether 9:25.
Heth	9	
Shez	10	Lived to an "exceeding old age." Ether 10:4.
Riplakish	11	Reigned 42 years. Ether 10:8.
Morianton	12(?)	It is possible that Morianton is not a son, but a later "descendant" of Riplakish (Ether 10:9), but in all other instances where a person is called a "descendant" in this king list in Ether 1, it appears from later texts that it means "son of." See Ether 1:6 with 11:23, and 1:16 with 10:31.
Kim	13	Begotten after father had lived to an "exceeding old age." Ether 10:13.
Levi	14	Begotten in Kim's "old age." Ether 10:14.
Corom	15	Lived to a "good old age." Ether 10:16.
Kish	16	
Lib	17	Lives many years. Ether 10:29. Golden Age of Jaredite Civilization.
Hearthom	18	Lived in captivity half his days. 10:30.
Heth	19	Lived in captivity all his days. 10:31.
Aaron	20	Lived in captivity all his days. 10:31.
Amnigaddah	21	Lived in captivity all his days. 10:31.
Coriantum	22	Lived in captivity all his days. 10:31.
Com	23	Lived to a "good old age." Ether 11:4.
Shiblon(m)	24	
Seth	25	Lived in captivity all his days. 11:9.
Ahah	26	
Ethem	27	
Moron	28	Ruled "many years." Ether 11:16.
Coriantor	29	Lived in captivity all his days. 11:19.
Ether	30	

Jaredite Chronology

Randall Spackman

The Jaredite Journey to America: A Pilgrimage of the 2nd Millennium B.C. 1986

In 1986, Randall Spackman produced an unpublished 189-page book of the Jaredite history contained in the Book of Ether. He included multiple tables, maps, illustrations, with appendices, bibliography and footnotes. While he did not include a full detailed chronology, he did include some novel reasoning on the length of that Jaredite history which is worth documenting here. What he focuses on is the average length of the father-son generation in the Jaredite genealogy list compared with the Tower of Babel dating. Because his findings limit the years from the “great tower” to the Jaredite destruction, he proposes a “tower” event, but many years after the biblical Tower of Babel. He writes:

A favorite target of the foes of the Book of Mormon has been the story of the Jaredite journey to America. . . . Such a story provides ample scope for analysis, criticism and comment. For example, because the Jaredite journey appears to begin at the Biblical tower of Babel, this story could be treated in the same way some scholars have characterized the Babel story: a “creation of fancy,” an outgrowth of an originally fictitious saga written to show “how men in their striving for fame, alliance, and political development set themselves against God.”(n.2) . . .

On the other hand, Mormon apologists have supported the story with several rather unrealistic notions. . . . [Some] have theorized that, since the universal language change and scattering associated with the Biblical tower of Babel cannot have happened later than about 3000 B.C., then over a period of thousands of years, the typical Jaredite generation (the time from the birth of the father to the birth of his son) averaged at least 55 years and probably more than 70 years! Apparently unwilling to accept such a theory, another scholar has proposed that the Jaredite genealogy is not a list of fathers and sons as it states it is, but merely a list of key individuals in Jaredite history.(n.4) . . .

After discussing the initial Jaredite records of Jared, the brother of Jared, and Ether, and the multiple translations of the Jaredite records by Mosiah, Moroni and Joseph Smith, Spackman writes:

The history of the Jaredite record [our modern-day Book of Ether] indicates, on its face and by the declarations of those who published it in English, that the ultimate authorship of any particular section may be impossible to determine. The history also indicates that the abridged form of the record developed by Moroni may tend to be more of an ancient saga than a historical record. Ancient sagas are not the flat recounting of historical facts, but the recounting of history in a way that is consistent with the major themes that a people use when thinking of their history. Moroni quite openly inserted Nephite themes in his abridgment.

After addressing the “descendant” verses “son” situation with the Jaredite genealogy list (Spackman favors a complete father-son relationship), he writes:

Moroni knew the story of the tower of Babel because of the Jewish scriptures which his forefathers brought with them when they left Jerusalem. . . . In addition Moroni wrote . . . that the Jaredites “were scattered at the time the Lord confounded the language of the people, when they

were building a tower to get to heaven.” Therefore, the incident which led to the start of the Jaredite journey quite clearly was identified by Moroni to be the same incident on which the Biblical tower of Babel story was based. Of course, Moroni may have been mistaken. **There were numerous Mesopotamian towers, built and destroyed one by one over thousands of years, that could have been Jared’s “great tower.”**

On page 17, Spackman presents the following Table II which summarizes his reasoning as to the span of generations. He starts with his “Estimated Birthdate of Ether” (for example: “628 BC”). Then by using his “Average years per Generation” (for example: 28 years) he calculates the “Birthdate of Jared” (for example: “1440 BC”). Spackman’s implied conclusion is that the “great tower” was built about the time of Jared (in this case about 1400 BC) and that the Jaredites were destroyed a little after 600 B.C.

TABLE II
THE JAREDITE CHRONOLOGY

ESTIMATED BIRTHDATES
(Years B.C.)

<u>Name</u>	<u>Estimate 1</u>	<u>Estimate 2</u>	<u>Estimate 3</u>	<u>Estimate 4</u>	<u>Estimate 5</u>	<u>Estimate 6</u>
Ether	628	620	620	631	625	625
Jared	1440	1495	1525	1530	1610	1640
<u>Average years per Generation</u>	28.0	30.2	31.2	31.0	34.0	35.0

Estimate 1: All generations equal 28 years.

Estimate 2: Generations vary among 20, 55 and 105 years.

Estimate 3: Generations vary among 20, 60 and 105 years.

Estimate 4: All generations equal 31 years.

Estimate 5: Generations vary among 25, 55 and 105 years.

Estimate 6: Generations vary among 25, 60 and 105 years.

Jaredite Chronology

Bruce W. Warren ????

[See David Palmer]

Jaredite Chronology

Glenn A. Scott

Voices from the Dust: New Light on an Ancient American Record, 1996

PROJECTED SCHEDULE OF DATES FROM THE FLOOD TO THE NEW WORLD (Table 1)

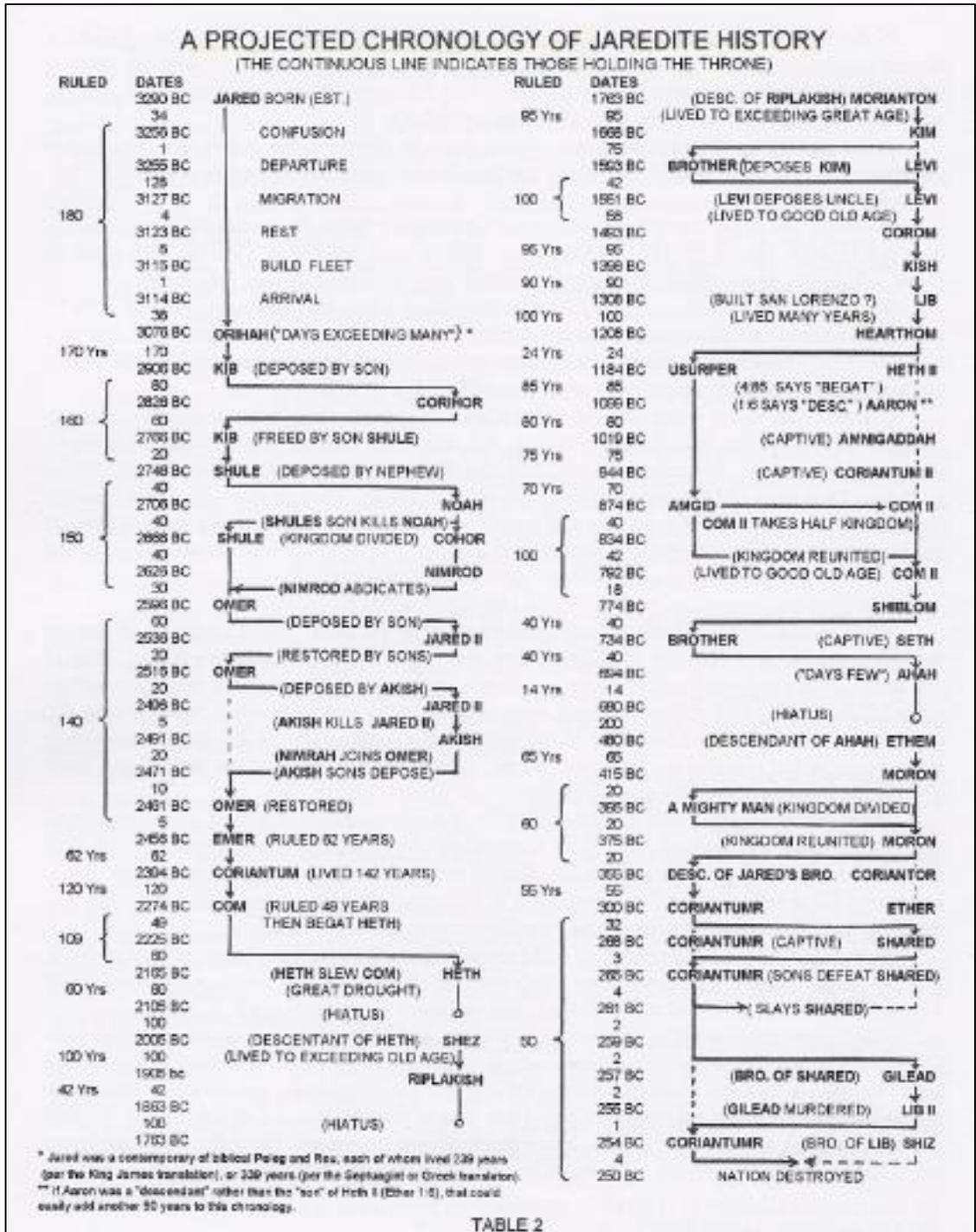
NOAH (a)	or NOE (c)	born (a) Genesis 8:33	(c) Genesis 7:6	600 BF	(a) 4600 BC
SHEM (a)	or SEM (c)	born (a) Genesis 7:85;	11:7	98 or 108? BF	(a) 4108
BC	THE FLOOD				(b) 4000
BC					
ARPHAXAD (a)	Ark lands on Mt. Lubar (d) in Ararat range			1 AF	(a) 3999
BC					
	or ARPACHSHAD (c)	born (a) Genesis 11:7		2 AF ()	3998
BC					
CAINAN (a,c)	Noah's sons build cities in foothills of Ararat range			7 AF	(a) 3983
BC					
	or KAINAM (d)	Luke 3:43 (a)	Genesis 11:12 (c)	137 AF	(c) 3863
BC					
SALAH (a)	Kainam finds preflood star carvings			191 AF	(d) 3809
BC					
	or SALA (a,c)	Luke 3:42 (a)	Genesis 11:13 (c)	267 AF	(c) 3733
BC					
EBER (a)	Noah dies and is buried on Mr. Lubar (d)			350 AF	(a) 3650
BC					
	Or HEBER (c)	Luke 3:42 (a)	Genesis 11:14 (c)	397 AF	(c) 3603
BC					
PELEG (a)	or PHALEG (c)	Luke 3:42 (a)	Genesis 11:16 (c)	531 AF	(c) 3469
BC					
	Earth divided by children of Noahn (d)			533 AF	(d) 3467
BC					
REU (a)	City Shinar (Kish?) and Great Tower begun			661 AF	(d) 3339
BC					
	Or RAGAU (a,c)	Great Tower fcompleted (d)		704 AF	(d) 3296
BC					
JARED &BRO	BROTHER OF JARED born			720 AF (est)	3280
BC					
	Tower falls (d,e) Confounding and scattering			744 AF	(e) 3256
BC					
	First Dynasty in Egypt (f)				ca. 3150
BC					
	Jaredite migration across Asia (g, h) ends				3119

BC	Jaredites rest at Camp Moriancumer (i)	3115
BC	Voyage (344 days) (i) Year "0" at First Inheritance (j)	3114
BC	Oldest pottery found in America (C ¹⁴ adjusted) (j)	ca. 2860
BC		

SOURCE KEY

(a)	Holy Scriptures (Inspired Version)	AF = After the Flood
(b)	Keller, <i>The Bible as History</i>	BF = Before the Flood
(c)	Septuagint (Greek) Version of the Old Testament	
(d)	The Book of Jubilees (trans.) R. H. Charles	
(e)	<i>Bar Hebraeus</i> (trans.) E. W. Budge	
(f)	Cottrell, <i>The Anvil of Civilization</i>	
(g)	Nibley, <i>World of the Jaredites</i>	
(h)	Simmons, <i>Peoples, Places & Prophecies</i>	
(i)	Book of Ether, Book of Mormon	
(j)	M. Coe, <i>The Maya</i>	

A PROJECTED CHRONOLOGY OF JAREDITE HISTORY
(Table 2)



Combining the dates from Table 1: “Projected Schedule of Dates from the Flood to the New World”
with Table 2: “A Projected Chronology of Jaredite History”

Glenn Scott postulates:

Jared was born:	3290 BC
Tower of Babel falls	3256 BC
Jaredite Departure:	3255 BC
Jaredite Arrival:	3114 BC
Jaredite Destruction	250 BC

On page 8-9 Scott writes:

The 2200 BC Assumption

In the course of nearly every Book of Mormon class, the question arises, “What was the date of the earliest event recorded in The Book of Mormon?” Almost invariably someone will answer, “2200 BC, at the Tower of Babel.” Now it is perfectly true that Ether (the Jaredite prophet and historian) wrote, “Jared came forth with his brother and their families . . . from the great tower when the Lord confounded the language of the people” (Ether 1:7 [1:33]). It is also true that for a long time, many have assumed that this even took place in 2200 BC. But where did this easy assumption come from?

The usual response is, “Well, isn’t it in the book itself?”

The confusing answer is “Yes” and “No.”

The “No” part of the answer means that although the authors of this record [Book of Mormon] did give some dates in the text, *at no time* did any of them say that the date of the great tower was 2200 BC.

The “Yes” part is more complex. As early as 1888, LDS publishers began adding estimated dates in the margins of their editions of The Book of Mormon. Some of those dates were modified in 1906 and again in 1920. (n.20)

Apparently there were no marginal dates from the 1830 through the 1837 editions of the Book of Mormon. However, at the printing of the RLDS large-type 1943 edition, the publisher added estimated dates to the margin of many pages. – some of which were simply editorial “guesstimates.”

In 1948 and later printing of the 1908 RLDS edition, footnotes on pages 715-727 indicate that the events recorded there occurred 2200-2000 BC.

Our question is: Where did the publisher get those dates—especially the 2200 BC date? Very few Book of Mormon readers know, so let’s dig in and see what the facts reveal.

Those dates are based on the calculations of James Ussher, an Archbishop from Armagh, Ireland, who in 1654 published a two-volume work, *Annales Veteris et Novi Testamenti* (Annals of the Ancient and New Testaments). In this work, Archbishop Ussher claimed that the Creation took place in 400-4 BC. Later, John Lightfoot, Vice Chancellor of Cambridge University (a contemporary of Ussher), further refined that estimate to October 23, at 9:00 A.M. (n.21)

Now you probably smile at such preposterous naiveté, as most persons do. However, the surprising fact remains that the RLDS editors accepted Ussher’s “guesstimate” of 2200 BC as the date of the Tower of Babel—just as many others have continued to do without questioning that easy assumption.

Halley's Bible Handbook states, "Ussher's guesses are based on false premises" and that is because "the genealogies of Genesis . . . are undoubtedly abbreviated."(n.22)

We wonder how Ussher and Lightfoot could presume to be so precise because determining exact dates of ancient events from the Bible alone is virtually impossible. Let us review some of the reasons why this is so.

The accuracy of biblical genealogies are dependent on the skill and judgment of the translator, e.g., in the original Hebrew, both *son* and *descendant* were written by the same word, *BN* (vowels were not introduced until the sixth century AD). Thus, in translating from the ancient Hebrew, there is no way to be sure whether the relationship expressed as BN originally meant son or descendant. To further confuse the situation, even if the term descendant is known to be correct, there is no way to know how many generations (nor their length) passed between the ancestor and that descendant.

Another situation which baffles attempts to set definite dates is where various scriptural sources disagree with one another. For example, Genesis (7:85 IV) indicates that Shem was born 108 years before the Flood, but Genesis (11:7 IV; 11:10 KJ) indicates it was 98 years.

Also the Hebrew Bible (Genesis 10:15 IV; 10:24 KJ) shows Salah as Arphaxad's son, but the Greek Version (Genesis 10:2) shows he was his *grandson*. Now, it would be easy to dismiss the Greek version, except for the fact that an ancient Hebrew midrash, *The Book of Jubilees* (codified in the third century BC), also lists the name of this extra generation, as does the Testimony of ST. Luke (3:453 IV; 3:36 KJ). Since it would be easier for any of a series of scribes to lose a name, than for three separate records to invent and insert the same name (Cainan), we accept this additional generation.

Finally, Matthew (1:3-4 IV; 1:6-16 KJ) lists 27 generations from King David to Jesus, but the Testimony of Luke (3:30-38 IV; 3:23-31 KJ) lists 41, and two of them are identified as descendants rather than sons. Henry Halley explains, "Many genealogies illustrate the habit of omission."(n23)

The point here is to show that such differences make it impossible to establish a specific time frame.

. . . [Scott goes on about modern archaeological dating of ancient civilizations]

Scott then writes on page 11:

We know that toward the end of the fourth millennium B.C. several bona fide civilizations arose in widely scattered areas of the world: Mesopotamia, Egypt, Crete, India, China and two separate areas of the New World. In the first two of these have been found continuous lists of kings--**dating to c. 3100 B.C.**¹

Thus, we now have not only solid physical evidence in support of the biblical narrative of the Flood, but a date which enables us to establish a more realistic chronology of biblical events, and discard the naive guesstimates of Archbishop Ussher.

[Glenn A. Scott, Voices from the Dust: New Light on an Ancient American Record, p. 11]

[Note* Glenn Scott has written much more on the history and complexity of dating the biblical narrative (and thus the Book of Ether). I have included some of this in my textual commentary for the Book of Ether. I would recommend his book to the interested reader. Alan Miner, Personal Notes]

Jaredite Chronology

Brant A. Gardner

Second Witness: Analytical & Contextual Commentary on the Book of Mormon,
Vol. 6: Fourth Nephi through Moroni 2007

Brant Gardner writes that for the Jaredite story timeline, there are a number of anchors.

(1) One chronological anchor comes from the biblical Tower of Babel story in the Bible.

(2) One chronological anchor comes from the Book of Mormon story of the Limhi Party and also Coriantumr (the last Jaredite king) being found by the people of Zarahemla.

(3) There is also the list of Jaredite kings, but how should one count time between Jaredite kingship names. The problem is that there are very few age citations in the Book of Ether, and kingship reigns overlap, leaving the reader to decide how age would correlate with the length of kingship reign.

Brant Gardner admits that assigning the length of years for each kingship reign can't be done internally in the Book of Mormon. But Gardner's method of calculated dates for the Jaredites differs significantly from previous dating by LDS authors. He hypothesizes that perhaps this dating of Jaredite kingship reigns can be done from external evidence. He writes:

An examination of Maya kings' reigns, though much later [than the Olmec/Jaredite civilization in Mesoamerica], suggests that a generous average reign would be thirty years.(n.2) So beginning with the first generation after Jared and applying this thirty-year average figure produces a timeline of about 870 years.(n.3)

Gardner then makes an unprecedented step to anchor this external data from Maya kingship reigns to the end-date of Coriantumr (and the Limhi Party) and then extrapolate backwards using the thirty-year average figure.

In his commentary he uses 200 B.C. as a probable death date for Coriantumr and his contemporary Ether and therefore a plausible anchor for the generational chronology.(n.5) Using this end-date anchor and extrapolating backward, he arrives at his beginning for the Jaredites somewhat earlier than 1070 B.C. (using the calculated Maya kingship average of 30 years –totaling 870 years).

Thus he places the beginning of the Jaredites after Abraham and the patriarchs, and after Joseph in Egypt, and after Moses and the plausible timing of the Israelites' return from Egypt.(n.6) Yet the Jaredites were not properly of Israel.

In view of the gap of upwards of 1200 between his beginning date for the Jaredites and other traditional chronologies, Gardner justifies his dating as follows:

I see Ixtlilxochitl [the native Mesoamerican historian] being used as a source as an immensely helpful model in solving the dilemma of connecting the Jaredite story to that of the Tower of

Babel. Ixtlilxochitl constructed his history from two sources: native pre-conquest texts and the biblical stories learned from the Spanish Fathers. . . . In telling the native history, he saw parallels between pieces of the native account and Bible stories. Either because of his own belief in the Bible (he was a Christian) or his awareness that a Christian-like narrative would be pleasing to the politically dominant Spanish, the final form of his native history took its shape as much from the Bible as from the native histories to which he may have had access. Ixtlilxochitl was not alone in the process of reshaping texts; and most Mesoamerican native documents from the post-conquest period show similar influences.(n.26) It may be the process we are seeing at work in the tower story [found in the Book of Ether].

That is, Gardner believes that the tower story was added into the original record by those record-keepers who later translated or abridged the story. Gardner notes that the provenance of the book of Ether is inherently problematic:

1. Ether is the original author. . . .
2. Mosiah translates the text using the translators.
3. Moroni retells the text.
4. Joseph Smith translates Moroni's text into English.

Gardner writes that these transmission steps offer the opportunity for mixing the biblical Tower of Babel with Ether's original history. Because we would not expect Ether himself to create an erroneous link between the "great tower" and the Tower of Babel, if the reference to the tower is in the original Ether, then it must be part of the Jaredite history. However, Mosiah, Moroni, and Joseph Smith all knew the biblical story. If any one of them made the same kind of translation/historical conflation as Ixtlilxochitl did, then the tower story could have been read into the Jaredite story, rather than being original to it.

Gardner writes:

While this hypothesis contradicts the traditional reading—and also contradicts the assumption that, if it's scripture, it must be historically accurate—it does help explain how a text that is otherwise accurate to a time and place could miss a "little thing" like a gap of two thousand years between the dates Sorenson and Palmer are using for the Old world tower and the date I reconstruct from the average reign calculation of the king-list. *In other words, I hypothesize that the Jaredites did indeed leave an area of tower-builders but that the association of some tower in their history with the tower of Babel was made in [one of the later transmitter's mind], not in Ether's.*

Brant A. Gardner, Second Witness: Analytical & Contextual Commentary on the Book of Mormon, Vol. 6: Fourth Nephi through Moroni, pp. 146-154]

The following represents Brant Gardner's Jaredite Chronology:

Jared: Migration from the Tower: **abt. 1070 B.C.**

Kingship reign (average 30 years)

Orihah	1070 to 1040 BC.
Kib	1040 to 1010 BC.
Shule	1010 to 980 BC.
Omer	980 to 950 BC.
Emer	950 to 920 BC.
Coriantum I	920 to 890 BC.
Com I	890 to 860 BC.
Heth I	860 to 830 BC.
Shez I(desc)	830 to 800 BC.
Riplakish	800 to 770 BC.
Morianton(desc)	770 to 740 .C.
Kim	740 to 710 BC.
Levi	710 to 680 BC.
Corom	680 to 650 BC.
Kish	650 to 620 BC.
Lib I	620 to 590 BC.
Hearthom	590 to 560 BC.
Heth II	560 to 530 BC.
Aaron (desc)	530 to 500 BC.
Amnigaddah	500 to 470 BC.
Coriantum II	470 to 440 BC.
Com II	440 to 410 BC.
Shiblon	410 to 380 BC.
Seth	380 to 350 BC.
Ahah	350 to 320 BC.
Ethem (desc)	320 to 290 BC.
Moron	290 to 260 BC.
Coriantor	260 to 230 BC.
Ether	230 to 200 BC.
Final destruction	200 BC.
Coriantumr found	200 BC.
Limhi Party	200 B.C.

Jaredite Chronology
Joseph Allen & Blake Allen
Exploring the Lands of the Book of Mormon, Second Edition, 2008

Joseph & Blake Allen write:

3114 B.C. – The Great Flood

This placement of 3114 BC is in line with other cultures and their dating of the great deluge. For example, when we combine both Mesopotamian and Hindu views, a date of 3102 BC is established, a date very close to the 3114 BC Maya calendar base date.(n.7) [p. 66]

2600 B.C. – The Arrival of the Jaredites / First Settlers to the New World.

The date of the arrival of the Jaredites is based upon (1) the dating of the great tower -- Tower of Babel, and (2) the archaeological and traditional evidence coming out of Mesoamerica in relationship to the first settlers.

From the information available to us in the writings of Ixtlilxochitl, we learn that 426 years elapsed from the time of the Flood until the confusion at Babel. The first settlers arrived in Mesoamerica 520 years later, at a place along the Gulf of Mexico called Huehue Tlapallan.(n.8) This time period places the date of the arrival of the Jaredites at 2693 BC. Ixtlilxochitl said that the first settlers, who came from the great tower at the time of the confusion of languages, wandered for 104 years before they settled at HuehueTlapallan.(n.9) Therefore, the date of 2600 BC is fairly consistent with both the early settlement patterns in Mesoamerica as well as with the Old World dating of the tower.

Thus: Jared: Migration from the Tower: 2688

2600 BC – 1500 BC – Early Preclassic Mesoamerican Settlements/Early Jaredite Period

If the Jaredites arrived in Mesoamerica around 2600 BC, then we can expect to see the beginnings of legitimate civilization centers around that time. Early settlement patterns along the Gulf of Mexico and in Oaxaca, Mexico support that expectation.

[We might expect Joseph Allen to give some approximate dates for the following genealogy but he doesn't.]

Orihah
Kib
Shule
Omer
Emer
Coriantum I
Com I
Heth I

1500 BC – 600 BC – Middle Preclassic

The archaeological sites of San Lorenzo, La Venta, and Tres Zapotes in Veracruz, Mexico tell the story of the Classic Period of the Olmecs. . . . (n.10)

The Classic Period of the Olmecs, as determined by the number and quality of monuments, encompasses the time from 1200 BC to 600 BC. This dating is consistent with the Classic Period of the Jaredites as described in Ether 10. This six-hundred-year period appears to embrace the kingships of Shiz to Com and occupies only one and a half pages in the book of Ether. By utilizing the date of the ascension to the throne of [the Olmec/Jaredite?] King Kish at the age of twenty-six on Wednesday, March 25, 967 BC, as determined by the dates on the Temple of the Cross at Palenque, we can approximate the dates of the thirteen other [Jaredite] kings mentioned in Ether 10. The reconstruction of the kingships in intervals of fifty years each is as shown below. By adding the last six Jaredite kings, plus Ether, a contemporary of Coriantumr, with intervals of fifty years, we arrive at an ending date for the Jaredites of 250 BC, which is almost identical to the date given by Ixtlilxochitl for the destruction of the “giants.”

Shez	1250 BC
Riplakish	1200 BC
Morianton	1150 BC
Kim	1100 BC
Levi	1050 BC
Corom	1000 BC
KISH	967 BC
Lib	900 BC
Hearthom	850 BC
Heth	800 BC
Aaron	750 BC
Amnigaddah	700 BC
Coriantum	650 BC
Com	600 BC
Shiblom	550 BC
Seth	500 BC
Ahah	450 BC
Ethem	400 BC
Moron	350 BC
Coriantor	300 BC
Ether (Coriantumr)	250 BC

We may be inclined to say that if we have seen one [stone]Olmec head, we have seen them all. This, however, is not the case. Each sculpture is uniquely different. In [Olmec] times the amount of work required to carve out of basalt a detailed face and then to transport it down river from the Tuxtla Mountains to its resting place was probably an almost overwhelming task. The archaeologists' examinations of the various monuments show that the monuments date to separate time periods, suggesting that the monuments represent a dynasty or a king lineage.

600 BC – 250 BC – Jaredite and Olmec Destruction

Mormon tradition places the date of the destruction fairly close to 600 BC. . . . We are inclined to move further away from a 586 BC date and closer to the 250 BC date for the following reasons:

- (1) The Mulekites first landed in the and northward, the pale where the Jaredites lived (see Alma 22:30). A certain period of time was required for the people of Zarahemla, Zarahemla himself being a descendant of Mulek, to migrate to the land southward where Mosiah discovered them (see Omni 1:13-16).
- (2) Zarahemla's being a descendant of Mulek suggest that more than one generation had elapsed from the time of Mulek to Zarahemla (see Mosiah 25:2)
- (3) When Mosiah discovered the people of Zarahemla, they had become exceedingly numerous, they had fought many wars, and their language had become corrupt. We can expect that several generations had transpired for those events to occur (see Omni 1:17).
- (4) When the 121 BC Limhi expedition discovered the twenty-four gold plates that contained the history of the fallen Jaredites, they also reported that they saw ruins of building, bones, and swords that had rusted (see Mosiah 8:8-11). We know that the Jaredites lived near the seashore and that their last battle was also near the seashore (see Ether 9:3). If the Jaredites were destroyed in a sea-level climate and if the Jaredite destruction was anywhere near 600 BC, certainly no evidence of bones or swords would have remained in 121 BC when the Limhi expedition discovered the Jaredite records.
- (5) If the Jaredites can be compared to the Olmecs, then the destruction of the Olmecs (Jaredites, as determined by radiocarbon dating is between 400 and 300 BC.(n.12) . . .
- (6) Ixtlilxochitl records the destruction of the "giants" (Jaredites) at 240 BC. (n. 14)

We will place the destruction of the Jaredites at 250 BC.

[Joseph Lovell Allen & Blake Joseph Allen, *Exploring the Lands of the Book of Mormon*, Second Edition, 2008, pp. 66-69, 119-120]

Jaredite Chronology

Del DowDell

Who Really Settled MesoAmerica?, 2010

Del DowDell writes:

Many Book of Mormon scholars and Mesoamerican Theorists, when describing the time frame of the Jaredite people, often ignore the scriptural chronology in favor of historical data.(n.1) which has been handed down through various means over the centuries.(n.2) While the same might be said of the Bible, in the case of the Jaredites, we also have in the Pearl of Great Price(n.3) a second and supportive writing in the Book of Moses concerning the time frame of the Great Tower. . . .

It is always interesting when men of letters consider that they know more than the revealed word, and that historical information is more accurate than biblical information. . . .

The Prophet's lessons popularly known as the Lectures on Faith were originally delivered to a class of the elders in Kirtland, Ohio, in the winter of 1834-35. . . . These lectures were then published in the forepart of the Doctrine and Covenants. In all editions from 1835 until 1921, at which time they were removed because they are not specific revelations to the Church and were never sustained as such. However, they are profitable for doctrine, for learning, and for instruction.

The second lesson, referred to as Lesson Second, of this series delivered by Joseph Smith, dealt with the history of the creation down through the patriarchs to Abraham, at which point the Prophet then enumerated the ages of the ancient Patriarchs, beginning with Adam and continuing on down to Noah. . . .

The Beginning Date for the Jaredites: After reviewing Genesis, Abraham [Moses?] and the Second Lecture delivered by Joseph Smith, we should be able to provide a realistic and accurate date for the beginning time of the Jaredites. Obviously, with such records at our disposal, we do not need to look for historical data as scholars are wont to do—we need only understand the dates as God has had them set down for our use. The one assumption made is the time of Adam's "birth," that is, when Adam and Eve left the Garden of Eden(n8) and his age began in earthly terms, which we have set at 4000 B.C.(n.9)

Adam 130 when Seth was born, year 3870 B.C. (Genesis 5:3/Moses 6:10)

...

...

...

Noah 600 when the Flood came, year 2344 B.C. (Genesis 7:6)

Thus, in the year 2344 B.C., 1656 years after Adam left the Garden of Eden, the floods began according to this biblical chronology supported by both Moses in the Pearl of Great Price, and in Joseph Smith's School of the Prophets. . . . [pp. 13-14]

Chapter Twelve

The Jaredite Chronology

There can be no exact figuring of the chronological events of the Jaredites;(n.1) however, enough information is available in the ancient text to arrive at some assumptive dates. . . .

Based on biblical dating, we know that the Jaredites left Mesopotamia in the year 2116 B.C., and arrived in the land of promise about 8 years later with the final battle that wiped them out occurring around 567 B.C. . . .

The intermediate dates of this chronology are not claimed to be accurate, nor are the ages listed for the various people described within its time frame. The purpose of the chronology, which is based on scriptural and sequential events within Ether's record, is meant solely to show a correlation between the time the Jaredites left Mesopotamia in 2116 B.C., and the time of their demise around 567

B.C.(n.9)

In developing this time frame, certain assumptions were made:

1. The age of 100 to 110 were used for an "old" age, and 120 to 130 years were used for a very "old" age, based on the fact that Coriantumr lived to be 142 years of age, and his first wife died at the age of 102—the only such death ages given in the entire record.(n.10)
2. An age between 65-85 is used for a man having children in "his old age."
3. Birth generations in captivity were figured at 25 years, that is, three generations in captivity spanned 75 years until the fourth generation is born.
4. The ages of about 20 to 30 years old were used for rebellion, since young men of that age are the most likely to rebel against authority or the established government . . .
5. The record shows that there were 28 generations between Jared and Ether, with one possible exception, which is between Morianton and Riplakish, since both the genealogy and generations listed in Ether 1:23 and 10:9 list Morianton as a "descendant," not son, of Riplakish.(n.11)
6. We have figured about 52 years per generation. [pp. 201-209]

2116 ³	Jaredites departed from the Great Tower Camped in the Valley to the north Gathered wild animals, fowls, bees, etc. Built barges, crossed many waters Wandered in the wilderness
2114	Arrived and made camp at the seashore of the Great Sea, an area they named Moriancumer ⁴
2110	After 4 years on the seashore, they began building barges
2109	Set out across the Great Deep ⁵
2108	Landed in the promised land Brother of Jared had 22 children, considering one born about every 2.5 years, and that two-thirds of the children were born after landing, there is a span of 38 years for child-bearing, another 40 years for aging. If he was 28 when leaving Mesopotamia, this would make him about 106 years of age when he dies after about 78 years in the land of promise (however, he might have been older, based on previous Patriarchical aging)
2098	Orihah, youngest son of Jared, born
2055	Orihah anointed king at the age of 43 Has 31 children and lives an "exceeding many" days, perhaps 120 years
2028	Begat Kib in his old age, when about 70
2003	Kib becomes King when he is about 25, Orihah is about 95 Has a son named Corihor, when he is about 26

1976	Corihor has a son named Noah
1971	Corihor rebels when 32 years old against his father, who is about 58 Corihor travels to Neho and has sons and daughters in exile Corihor draws many to his banner until he has an Army
1970	Corihor attacks and captures Kib, the king, who is now about 58 years old Kib lives in captivity until he is very old, perhaps until 90
1963	Kib has a son named Shule in his old age, perhaps when 65
1938	Shule is about 25 when he defeats Corihor, who is about 63 Shule restores Kib to the throne when Kib was about 90
1936	Kib grants the kingdom to Shule, who becomes king at about 27 Shule reigns, has many sons and daughters Corihor, now 67, repents and is restored by Shule
1926	Corihor's son, Noah rebels when he is about 52, Shule about 39, and Corihor (Noah's father) about 84
1924	The land divided into two kingdoms, Noah, who is about 52, and Shule, who is about 39 Shule captured and taken into captivity by Noah
1913	Shule's sons kill Noah, set Shule free, and restore him to his throne when he is about 50 Corhor, the son of Noah takes over the other kingdom
1910	Shule slays Corhor in battle when Shule is 53 Nimrod, Corhor's son, gives up the kingdom to Shule, which reunites the Jaredite nation Shule has many sons and daughters in his old age
1865	Omer reigns after his father Shule
1853	Jared rebels against his father when about 20 years of age, and draws many away to the land of Heth; Omer is about 45 years old
1850	Jared captures Omer in battle and places him in

	captivity Omer spends half his days in captivity
1838	Omer's sons, Esrom and Coriantumr raise an army and give battle to their brother, Jared; they defeat the army and spare Jared's life Omer restored to the throne at about the age of 60
1808	Jared, at about 50, becomes sorrowful for no longer being king His daughter ^c suggests a plan regarding secret combinations, and a plot is hatched in which she dances before Akish, who is about 25, who is then convinced to kill Omer in exchange for her hand in marriage Jared and Akish create and restore the secret combinations of old and plan to destroy the kingdom and kill Omer Omer, who is around 90, is warned by the Lord and flees with his family to the area of Cumorah and the land of many waters where the Nephites would later be destroyed
1800	Jared is named king when he is about 58
1798	The secret combination spreads throughout the kingdom Akish kills Jared and becomes king, then imprisons one of his sons, but another son, Nimrah, is angry and gathers men to him and flees to Omer and dwells there Akish has other sons and daughters who win the hearts of the people
1770	Akish's sons start a war with their father, Akish, who is now about 75
1765	This war lasts many years and nearly destroys all the people of Akish's kingdom, leaving only 30 people alive plus some who had fled to Omer's kingdom Omer is reinstated as king over all the land at about 100 years of age
1762	Emer, Omer's son, is made king
1760	Omer lives two years in total peace, then dies at about 105 years
1703	Emer reigns for 62 years amidst a revitalization of

	the kingdom in wealth and posterity Coriantum, Emer's son, made king at about 60, and builds many cities His wife dies childless at the age of 102, and Coriantum marries a young maid and has many sons and daughters, living until 142 years
1623	Com, Coriantum's son, becomes king and reigns for 49 years
1574	Heth kills Com and becomes king at about 40 years of age People become wicked and secret combinations are revived A great famine occurs, many people die, including Heth, and fiery serpents enter the land and kill many animals, chasing them southward. Some animals escape death by crossing into the Land Southward—people kept from chasing after them. The famine finally ends, rain falls and fruit is available in the north countries
1537	Shez, Heth's son, and the only one of Heth's household not killed in the famine, becomes king at about the age of 35, and works to rebuild the kingdom. Peace and righteousness reign
1527	Shez' son, also called Shez, rebels against his father, but is killed by a robber Shez lives to an exceeding old age, and builds many cities and the people again spread over the land; Shez dies around the age of 120
1407	Shez' son Riplakish becomes king. He taxes the people heavily and imprisons them for non-payment
1365	The people rise up in rebellion against Riplakish, killing him in the battles. Riplakish's descendants were driven out of the land
1347	After many years, a descendant of Riplakish named Morianton, about 30 years of age, wars on the people, capturing many cities, and over the space of many years conquers the land
1337	Morianton established himself king. He eased the people's tax burden and they anointed him their king at about the age of 40

	Morianton built many cities and the people became rich under his rule
1250	Morianton's son, Kim, becomes king 8 years before his father's death
1242	Morianton lives to an exceeding great age, and dies when about 130 years
1222	Kim's brother battles Kim and captures him and places Kim into captivity where he remained all his days, bearing sons and daughters. One of his sons was Levi
1177	Levi serves in captivity for 42 years after Kim dies.
1135	Levi, at the age of 42, wars against the king and defeats him, obtaining for himself the kingdom and becoming king, living to a good old age
1092	Corom, Levi's son, is anointed king, and lives to about the age of 80
1032	Kish, Corom's son, is anointed king
1012	Lib, Kish's son, is anointed king In Lib's day, the poisonous serpents were destroyed, and the king hunted in the Land Southward and becomes a great hunter A city is built near the Narrow Neck of Land The Land Southward preserved as a wilderness for game and hunting The people covered all the land northward
972	Lib dies and his son, Hearthom is anointed king
948	Hearthom loses the kingdom after reigning 24 years. He spends the rest of his days in captivity
932	Hearthom's son, Heth, lives in captivity all his days
907	Heth's son, Aaron, lives in captivity all his days
882	Aaron's son, Amnigaddah, lives in captivity all his days
857	Amnigaddah's son, Coriantum, lives in captivity all his days
832	Coriantum's son, Com, draws away half the kingdom after him Com reigns for 42 years over his half of the kingdom,

	then defeats Amgid, the king, and reigns over the entire kingdom
	Robbers again are in the land, and the ancient secret combinations are revived
742	Com's son, Shiblom, anointed king and in his days great evil came into the land. The people rebelled, killed Shiblom and placed his son, Seth, into captivity
712	Seth's son, Ahah, reigned as king over the people all his days, and "few were his days."
702	Etham, the son of Ahah, was king
682	Moron, the son of Etham, was king
662	In Moron's day, the people rebelled, and a mighty man, a descendant of the brother of Jared, defeated Moron and obtained the kingdom, placing Moron into captivity all his days.
642	Moron's son, Coriantor, dwelt in captivity all his days
622	Ether, probably around 40, the son of Coriantor, becomes prophet (and the author of the Book of Ether), and lives in the days of Coriantumr, probably about 30, who is king over all the land.
597	<i>Lehi leaves Jerusalem during King Zedekiah's first year as King?</i>
592	Ether, about 60, is cast out for preaching, and dwells in the cavity of a rock during the final great battles and the last war among the Jaredites
590	Ether told to prophesy unto Coriantumr, that unless he repented, another people would receive the land of promise for their inheritance and Coriantumr should receive a burial by them, and every soul should be destroyed save it were Coriantumr.
589	Coriantumr captured by Shared and placed in captivity
588	Coriantumr's sons defeat Shared in a battle and free Coriantumr. There is war on the face of the entire Land Northward and in one battle Coriantumr kills Shared

- 587 *Lehi and his family land in the promised land, in the Land Southward along the west seashore*
- 586 After two years, Gilead, the brother of Shered does battle with Coriantumr, now about 54, defeats part of his Army, and places himself on Coriantumr's throne in the land of Moron
- 584 Lib, a member of the secret society, murders the man who murdered Gilead, and takes over the throne.
- 583 Coriantumr does battle with Lib and kills him, but Shiz, the brother of Lib, gives battle to Coriantumr. In the following battles two million of Coriantumr's soldiers, plus wives and children, are killed.
- Mulek leaves Jerusalem in the 11th year of Zedekiah, king over Judah, when the king was captured by Nebuchadnezzar II (2 Kings 25:2-3)*
- 579 After a four-year hiatus, while both sides gathered all the remainder of the people to their armies, the final battle takes place, with Coriantumr, now about 58, and Shiz the last two alive, and Coriantumr kills Shiz.
Ether, now about 70, investigates the remains of the battle and records it.
Coriantumr revives from his wounds and wanders for several years, first through the land of his people, seeing the dead bodies strewn across the land where he realizes the word of the Lord delivered to him by Ether, has been fulfilled, then through the narrow neck of land and into the Land Southward, eventually arriving in the Land of Zarahemla
- 568 Coriantumr, at the age of about 69, in ill health and near death, is discovered by the people of Zarahemla⁸ (the descendants of Mulek) who bring him into the city they had built, where Coriantumr, unable to communicate in his language with the Mulekites, carves a history of his people on a rock.
- 567 After nine months in Zarahemla (Omni 1:21), and about 12 years after the final Jaredite battle, and living long enough "to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their

Jaredite Chronology

Izapa Sacred Space: Sculpture Calendar Codex, 2012, pp. 176, 179-182
V. Garth Norman

Garth Norman writes on page 176:

A most intriguing discovery was found on Stela 5 [at Izapa archaeological temple site near Tapachula, Mexico]. The first measurements I discovered of the god's foot produced the 49.5 cm. Royal Babylonian cubit standard for horizontal details. The vertical measurements Proved to be increments of the Royal Egyptian 52.5 cm. cubit just like the lines connecting eyes!

What mean these stones? Layers of meaning! The rich symbolic hieroglyphics on the stone monuments, once catalogued and compared, opened the cosmos of this ancient temple center to my understanding. Mounds and stones not only told an internal story, but their precise placements and alignments to nearby mountains revealed an ancient calendar system. Nothing in the temple center was placed or carved haphazardly. Everything was measured, including the East-West axis through the center of this grand complex.

Table 11-a. Izapa Stelae panels spacing measurements - 49.5 cm. Royal Babylonian cubit.

Stela	RB Cubits	Where Measured
1	2	Baseline up to top of panel (scrolls line)—Right side
2	2.5	Baseline to top panel center line – Left side
3	2	Between panels –Center
4	2.5	Between panels –Center
5	2	Between panel—Center
8	3	Between panels tops—Center
9	3	Baseline to top center line – Left side
10	2	Between panels on tree vertical line –Left side (cf. Stela 5)
11	2.5	From base panel to top panel 3 rd line—Left side
12	3	Between panels—Left side
18	3	Between panel tops—Center
19	2	Between bottom & top lines—Left side
20	2	Between bottom & top lines—Left side
21	2	Between bottom line & panel line at top of scrolls—Left side
23	2	Between base line and top serpent—Center
26	2	Between panels—Center
27	2	From ground line up to panel tooth base over tree—Left side

Garth Norman continues on p. 179)

In the preceding chapter we have seen how the World Tree on Stela 5 preserves a historic record of the Five World Ages and other events with their coded signs, fixed to a vertical timeline scale on the tree

trunk, and set to a standard measure within a geometric format, an ingenious pictographic record system for decoding history.

With the Five World Ages defined on the Stela 5 World Tree, and the tree being part of the scale map of the temple center, it was a simple matter to plot a precession scale map below and above the World Ages on the tree trunk. What I found in a relatively short time was truly amazing. . . .

What the ancient astronomers saw at Izapa beginning with Olmec occupation around 1500 BC, we can still see today. . . .

A foundation of the Izapa calendar is the 2920-day, 8-year sun, moon and Venus alignment which occurred on autumn equinox 600 BC and every 8 years following. With eight as a key number in the Calendar cycles, Izapa's September 21 autumn equinox 8-year sun-moon-Venus alignment celebrates the most important event years. This 8-year, 2920-day record on Stela 12 (Chapter 10) is a calendar code:

Venus cycle 584 days X 5 = 2920 days

Sun cycle 365 days X 8 = 2920 days

Moon cycle 29.5 days X 99 = 2920 days

. . . Again, what Olmecs and Izapans saw anciently we are able to create today with modern technology. . . .

I propose this 2920 day (8-year sun-moon-Venus alignment cycle) was transcribed into 2920 years fixing the Calendar Round creation base date of the World Ages at 3120 BC. Every significant cycle date from 26,000 Precession to the 260-year cycle falls on the 8-year planetary alignment cycles in relation to Izapa's 600 BC autumn equinox base date:

2920 years after 3120 BC is 200 BC

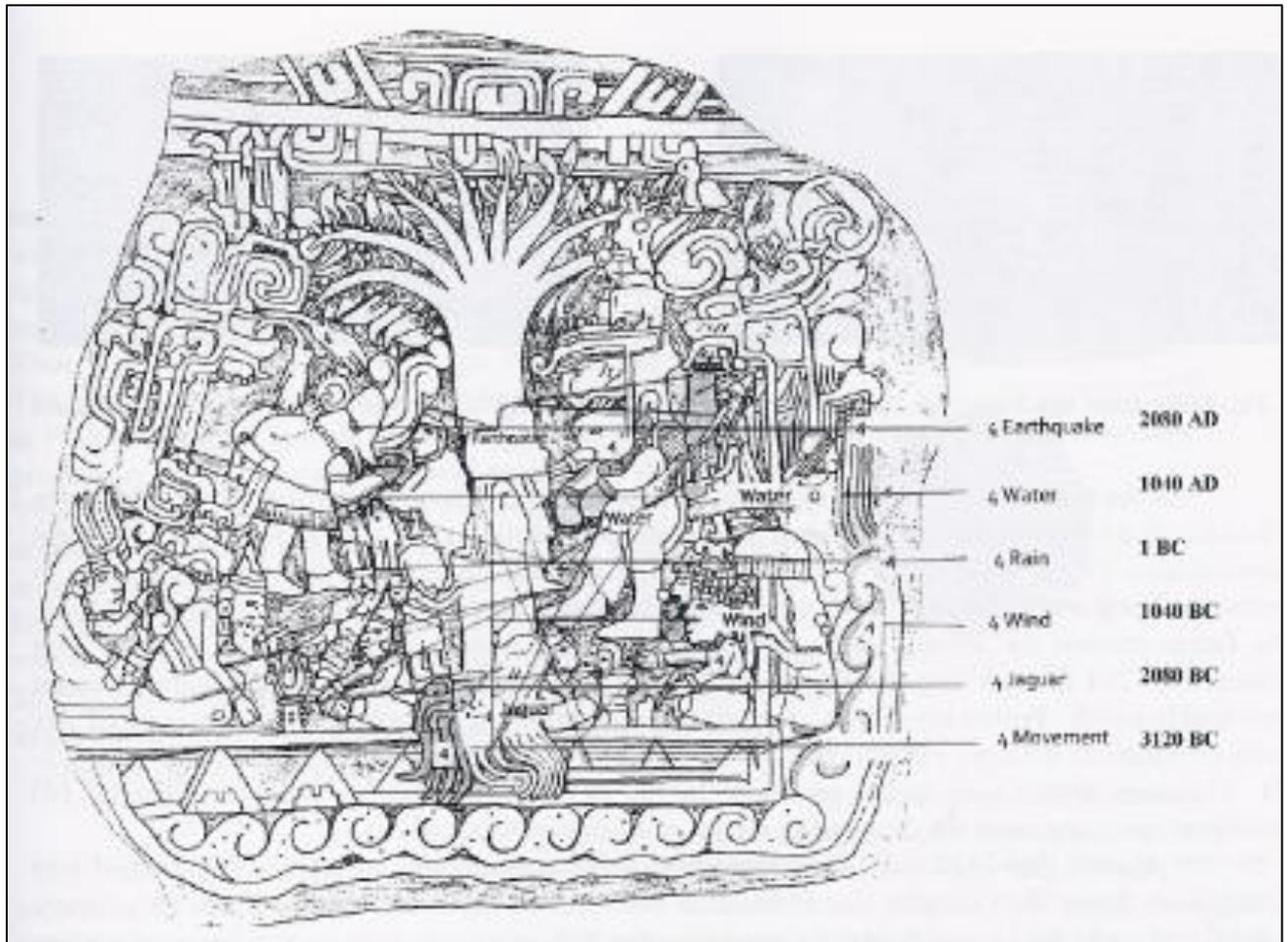
Or 400 years after 600 BC

And 2520 years back to 3120 BC (600 + 2520 = 3120).

Fixing 3120 BC in this way kept focus on the 8-year planetary cycle as a governing principle at Izapa. . . .

While this particular Calendar Round/World Ages cycle was set in motion with Izapa's 600 BC base date that started the Izapan-Mayan era calendars, the more ancient Olmec origin of the Calendar Round that must have dictated Izapa's zenith passage settlement around 1500 BC implies a far more ancient origin of precession knowledge with the eight-year alignment-cycle that might be traced back to cultural diffusion from the Old World where Orion played a major role in pyramid orientation. (Warren 1995)

This opens the window of probability that Izapa's planetary alignment base date on autumn equinox 600 BC was predesigned to coincide with foreknowledge of the eight-year cosmic event, and was not an accident. The same holds true for fixing the World Ages shift times to this eight-year alignment s is portrayed on the Stela 5 World Tree with the birth of Quetzalcoatl in 1 BC at the end of the third World Age which correlates with Brotherston's 1 BC Mixtec calendar base-date. (1993:377)



Stela 5 World Ages plus dates in the 520 X 2 = 1040 year cycle. (Drawing by Author)

The creation base date path line at 3120 BC in the tree roots comes off the head and foot of the man on the base line at the far right being born from the falling water. This 3120 BC dating coincides closely with dating the flood epic in the Babylonian chronicles at 3100 BC (Warren 1995).

Jaredite Chronology

Mormon Codex, 2013, p. 28, 74

John L. Sorenson

The Early Jaredite Phases: Arrival, Building, Conflict (ca. 2800-1640 BC)

The Jaredite Middle Phase: Developed (ca. 1640-1025 BC)

The Jaredite Final Phase: Ebb (ca. 1025-570 BC)

Table 3.1
Phases of Jaredite Culture History

Phase	Subphase	Est. Dates (BC)	Historical Markers
Ebb	Late	570	Ether; Coriantumr ₂
	Early	760	Ethem (ruler)
Developed	Late	1025	Com (ruler)
	Early	1365 1390	Hearthum (ruler); Lib's "great city"
Conflict	Late	1640	Levi (ruler)
	Early	1865	Morianton (ruler)
Building	Late	2125	Drought
	Early	2380	Omer; Emer (rulers)
Arrival		2680 2800	Oriah (ruler); Build barges; Depart "great tower"

Table 4.1 continued

Conventional Periodization	Periodization Used Herein	Dates	Historical Markers
Middle Pre-Classic	Terminal Middle Pre-Classic	500 bc	La Venta abandoned; Kaminaljuyu Providencia period
	Full Middle Pre-Classic		Kaminaljuyu Las Chacuz period; La Venta (final) Phase 4
Early Pre-Classic	Initial Early Classic	600 bc	La Venta flourishes
	Terminal Late Pre-Classic	1000 bc 2000 bc	San Lorenzo

Jaredite Chronology

John P. Pratt

“Twelve Steps from Christ to Adam” (*Meridian Magazine*)

April 19, 2015

A precise chronology from Christ back to Adam is created in twelve steps, requiring only minimal knowledge of Biblical history and the Venus Calendar.

Over the past three decades, fourteen sacred calendars have been discovered which have been used to create a chronology from Adam through the present day. Many of the key religious events of history occurred on dates which are holy days on many of those calendars simultaneously. Each calendar provides one thread of testimony, but together the threads are woven into a strong rope which provides compelling evidence of the overall accuracy of the chronology.

One problem has been that it has now become so complex that someone new to the concept cannot go to any one place and see the network of proof of the accuracy of these dates. Any one date can be looked up on the Religious Chronology page of my website, which provides links to the articles in which that date was discussed. Recently Ed J. Pinegar, friend and author, asked me to write a short overview of how the interlinking sacred calendar date system works without the reader having to learn all of the details of even one calendar. This article is my response, which has been long needed to show the principles. It requires only a little knowledge of just one sacred calendar: the Venus Calendar. Armed with that and only one holy day from the Hebrew Calendar, a chronology framework from Christ back to Adam can be built in twelve steps.

God said He created lights in the heavens (including the sun, moon, and planets) to be used for signs, seasons, days, and years (Gen 1:14). That is just what is discussed in this article. The Hebrew Calendar tracks the sun and moon, and the Venus Calendar tracks the next brightest light in the sky. The word translated “season” in that scripture is better translated “set time” elsewhere (Gen 17:21), and refers to the holy days used by the Lord for timing religious events.

The method is to start with two firm anchor dates, known from historical records. Those two dates are chosen because they also coincide with holy days on the Venus Calendar. Then one can link those dates to other events separated by known Venus Calendar intervals which realign that calendar on the same holy day. Two such periods are 40 years and 430 years. The only knowledge of the Hebrew Calendar needed for this article is that it has a sacred day in the spring called Passover which begins a seven-day holy week. Many of the derived dates used in this article occur not only on a Venus Calendar holy day, but also on Passover, forming a double witness. Passovers are calculated using the Perpetual Hebrew Calendar because it includes minor corrections required to be accurate over long time periods. Now let us look first at five holy days on the Venus Calendar and then discuss twelve steps from Christ to Adam.

1. Venus Calendar

The Venus Calendar keeps track of where the planet Venus is in the sky. Venus sometimes appears in the western sky as the Evening Star, and other times in the eastern sky as the Morning Star.

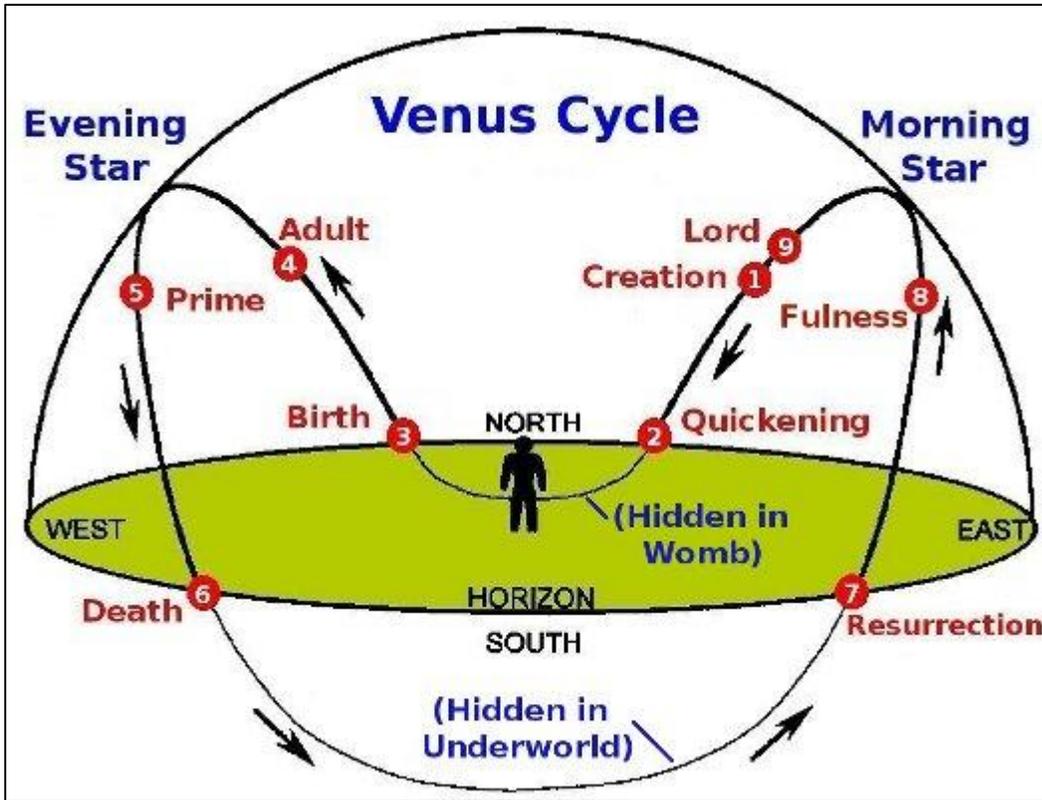


Fig.1. Nine sacred orbital points of the Venus Cycle

The cycle of Venus represents the cycle of life, especially that of the Savior (Rev. 22:16). There are nine key orbital points of the planet which correspond to nine steps of life. All nine of those coincided with nine different sacred events in His life.[1]

Figure 1 shows how Venus appears to move through the sky. It spends about nine months as the Evening Star and then nine more as the Morning Star. The nine sacred orbital points are numbered in order. The first point is called "Creation" and occurs toward the end of the Morning Star period. This point represents the beginning of life, usually associated with conception. When the star sets, it enters a womb of darkness for nearly two months. Then Venus is born when it rises as a comparatively dim Evening Star. It becomes accountable as an adult at point four, as it continually brightens. It is brightest near point 5, which is called Prime. That represents when one is "born again", becoming reconciled to God. Then comes Death at point 6 when it sets as an Evening Star. A few days later Venus resurrects as the Morning Star at point 7. It is then brightest near Point 8, called "Fulness". Finally it completes the cycle at Point 9, called "Lord", when it becomes one with God.

At each of those holy points there are two consecutive holy days. One represents the last day of the last phase and at the same time the “zeroth day” of the next (D&C 29:30). It is followed by the first day of the next phase. For the purposes of this paper, an event occurring on either the zeroth or first day will simply be said to be occurring on the associated holy day. In this paper, only five of the nine holy days are needed. They are the five most important, being those with the odd numbers (associated with entering light rather than darkness): Creation, Birth, Prime, Resurrection, and Lord.

The Venus Calendar tracks only the average position of the planet in the heavens. It has a fixed pattern which remains unchanged for about twenty years. At that point the calendar is adjusted with some “leap days” to keep it tracking the planet better. Those adjustments also follow a fixed format. This is mentioned so that the reader understands that the calendar has a fixed format and cannot be adjusted at will to fit desired historical milestones. Hopefully, that is all that is needed to understand this article. More details can be found in an earlier article.[2]

2. Twelve Steps to Adam

As explained above, the first two steps of the method select well established dates from history which are also holy days on the Venus Calendar. All dates are given on our modern Gregorian Calendar (the one used worldwide today), even though it was not in use back in those times. Let us begin with what the sacred calendars testify is the most important and holy date in history: the Resurrection of Jesus Christ.

2.1 Resurrection of Christ

Anchor Date: Resurrection

The precise date of the resurrection of Jesus Christ is made clear in the four Gospels of the New Testament: Matthew, Mark, Luke and John. They all say he was crucified on a Friday, which was called “the preparation”, meaning the preparation for their weekly sabbath (Saturday at that time). They also all testify that the empty tomb was found on Sunday morning, which was called “the first day of the week”. It is important to understand that our seven-day cycle of the week has not been interrupted or changed since many hundreds of years before Christ. Thus, Sunday back then corresponds to Sunday in our times.

Careful readings of the Gospels also show that Passover for the Judeans fell on Saturday that spring, on the day after the Crucifixion. Thus it was important to get His body off the cross and placed in the sepulcher before sunset on Friday, which would begin both Passover and the weekly sabbath. The Hebrew day begins after sunset (or 6 pm). Putting those two facts together implies that the Lamb of God was sacrificed at the same time the lambs were sacrificed which would be eaten that same evening as part of the sacred Passover meal. The day of the week of Passover is also a big clue to the year because Passover can fall on different days of the week.

Jesus said many times in his ministry that he would rise on the “third day” from his death. People at that time counted inclusively, which means the starting event is counted as the first. That is, the Friday of His death was the first day, Saturday the second, and He rose on Sunday, the third day.

The year of the Resurrection can be determined by noting that John describes a three year public ministry beginning on a Passover (John 2:23). It began at least six months after his baptism, which occurred in AD 29. At that time that year was called the “fifteenth year of Tiberius Caesar”, which is explicitly stated by Luke (Luke 3:1). Putting all of that together leads to the year AD 33, in which year Passover indeed fell on a Saturday.

Thus, our first anchor date is that of the Resurrection: Sun 3 Apr AD 33. If all we knew about Jesus were facts about his ministry and death, there would probably be no dispute about this date. However, because of confusion about the time of Jesus’ birth, most scholars have rejected the testimony of the scriptures and believe that the Resurrection was three years earlier. For this article, let us just believe the scriptural witness and accept the date of the Resurrection as an accurate date to which a true chronology can be anchored. That is what this author did three decades ago when his first article was published expressly to establish that as a fixed date. Readers can get further details by reading it.[3]

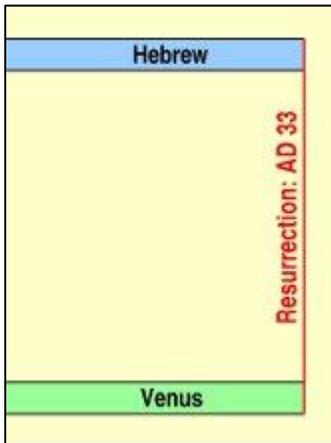


Fig. 2. Resurrection Anchor Date

That anchor date for the Resurrection occurred precisely on Resurrection Day on the Venus Calendar. There are 585 days in the Venus Cycle, and the Resurrection of Jesus Christ occurred on the very day of the resurrection of the planet Venus as the bright Morning Star. It was the discovery of that unlikely alignment that initially induced this researcher to begin looking for other religious events on both Hebrew and Venus holy days.

For the purposes of this paper, note that this anchor date falls on a holy day on both the Hebrew and Venus Calendars. Figure 2 shows the last part of two timelines ending with the Resurrection, which will be extended back to Adam. The upper bar represents the Hebrew Calendar, the lower bar shows holy days on the Venus Calendar, and the events are shown on vertical lines connecting them. If the event line connects to the upper bar, it means that the event fell on a known day of Passover week (in this

case the second day). If it connects to the bottom bar, it occurred on one of the five pairs of holy dates on the Venus Calendar discussed above.

2.2 King Jeconiah Captive

The most solid anchor date known to me of any in ancient history is the date of the capture of King Jeconiah (also called Jehoiachin) by King Nebuchadnezzar of Babylon. He was immediately replaced by the better known King Zedekiah. The exact day and year of his capture are recorded in clay tablets called the Babylonian Chronicles.[4] Moreover, as a second witness, the precise day (New Year's Day) is also implied in the Bible (2 Chron. 36:10).

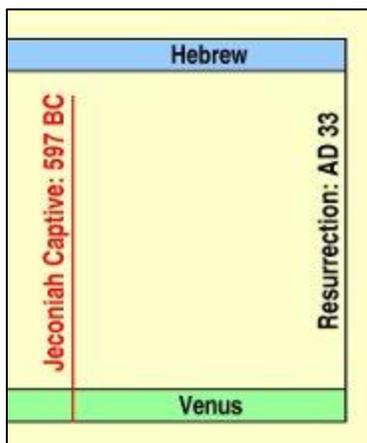


Fig. 3. Captivity Anchor Date

That day was Sat 10 Mar 597 BC, which was New Year's Day on the Hebrew Calendar. On the Venus Calendar it was "Birth", the day when Venus is born as it first rises as the Evening Star. It is shown in Figure 3 as connected to the Venus timeline (being a holy day), but not to the Hebrew timeline because it did not fall on Passover. As these timelines are built, the new additions from each step are shown in red, with former results in black.

2.3 Jubilee Year

The law that God gave to Moses included counting years a special way. First, they were to be counted by sevens, like days of a week. In fact, the seventh year was to be a sabbath year, even as was the seventh day of the week. Then the weeks of seven years were also to be counted by jubilees of seven times seven years. The fiftieth year after a jubilee of 49 years was called the "jubilee year" (Lev. 25:8,10). It was also the first year of the next set of set of 49 years. For our purposes it is only necessary to know that years are counted in sets of 49 called jubilees.

There is clear evidence in the Book of Jeremiah that the ninth year of Zedekiah was a jubilee year (Jer. 34). In a revelation, the Lord told Jeremiah that because the King had broken his promise to celebrate the jubilee by proclaiming liberty to the slaves, the Lord would bring Nebuchadnezzar back to finish off capturing and destroying the city. That was in Zedekiah's ninth year.

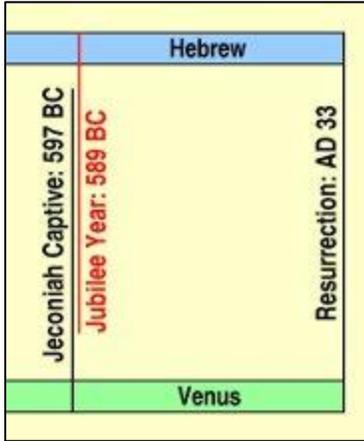


Fig. 4. 589 BC: Jubilee Year

The third step of the chronology is simply to identify that jubilee year. Counting from Zedekiah's first year in 597 BC, his ninth year began in the spring of 589 BC. Nebuchadnezzar's siege began in the winter (December) of Zedekiah's ninth year, three months after the end of the jubilee year. The jubilee year was from the fall of 590 BC to the fall of 589 BC. For this date, only the year is necessary. For more details, an entire article was devoted to establishing this point.[5]

2.4 Birth of Christ

The fourth event date needed is that of the birth of Jesus Christ. This date has eluded scholars because there is not enough information in the scriptures to determine it. The approximate year is made clear by Luke who states that Jesus "began to be about thirty" when he was baptized in AD 29 (Luke 3:23). That implies His birth was in about 2-1 BC (there was no year 0 BC). Most modern scholars place His birth much earlier, in 6-4 BC because of what some records say about death of King Herod the Great. But again, just sticking with the Biblical account, one would expect the year to be 2-1 BC. Indeed, the traditional date for Christmas is 25 Dec 1 BC.

The Lord has promised to give us a pattern in all things, that we may know the truth of all things (D&C 52:14). That is the fundamental scripture of my calendar research, which is based on the sacred calendar patterns He provided.

The jubilee was given in the law of Moses to point toward Christ, just as were all things in the law of Moses (Gal. 3:24). The principal concept of the jubilee year was to proclaim liberty (Lev. 25:10). Jesus declared that he came to proclaim liberty, quoting (Isa. 61:1-2), where it is called it the "acceptable year" (Luke 4:17-21).

Thus, we would expect the jubilee to come either at his birth, or when he quoted that scripture, or perhaps at the Passover of his death when He fulfilled the promise by proclaiming liberty to the captives in spirit prison (D&C 138:18). Looking at when the jubilee falls during the life of the Savior, we find that twelve jubilees after the one in the days of Zedekiah bring us to the year 1 BC as a jubilee year. The next one would come 49 years later, after His death. So the best interpretation appears to be that Christ would be born in a jubilee year.

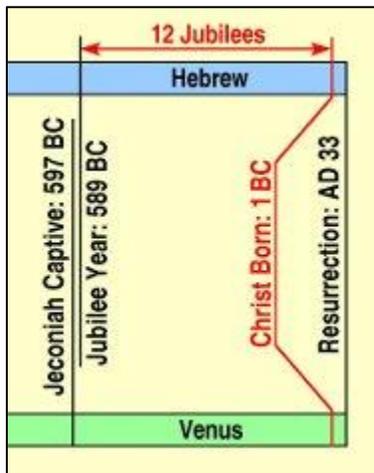


Fig. 5. Christ Born: Jubilee Passover

As for the day of his birth, a careful reading of the law of Moses shows that Passover was designed to be the “birthday party” of the Savior.[6] The Passover feast, eaten on the evening preceding (beginning) the holy day Passover, was the Savior’s birthday feast. It also celebrated the birth of the nation of Israel, which was born on the Passover day on which they escaped from bondage in Egypt.

Passover that year occurred on Thu 6 Apr 1 BC, with Jesus being born the preceding evening right when the Passover Feast would have been eaten. It turns out the evening of the feast occurred on the holy day “Lord” on the Venus Calendar. That is His special day, He being the Lord of all. So both His day of birth as well as His day of Resurrection were bull’s-eyes on the Venus Calendar. That is, they were both not just on any holy day, but the one day in 585 most suited for the event.

2.5 Crossing River Jordan

There is a Jewish tradition that has proven to be correct that Israel was a nation in the land of Israel for 17 jubilees before they fell to Nebuchadnezzar.[7] Moreover, the law of Moses explicitly states that Israel was to begin counting jubilee years from the time they crossed the Jordan River and entered the Promised Land after having wandered in the wilderness for forty years after their Exodus from Egypt (Lev. 25:2,11).

Thus, the seventeen jubilees do not just refer to any set of 17 x 49 years, but to a period which both began and ended in a jubilee year. That is, we have just seen that Judah fell to Nebuchadnezzar just after a jubilee year, and Israel entered the Promised Land at the beginning of counting jubilees. Remember that the first year of a jubilee is also a jubilee year, being the fiftieth year of the preceding jubilee.

Counting back 17 jubilees from 589 BC brings us to 1422 BC as the year of Crossing the River Jordan into the Promised Land. So how does that fit with the Venus Calendar? It turns out some very specific information is included in the history. After they crossed the river, a few days later they celebrated Passover. Then on the day after the feast, they ate the parched corn they found in the land. Interestingly enough, the manna, on which they had subsisted for forty years also fell on that day, even though they had plenty to eat. We are explicitly told that the manna ended on the following day (Josh. 5:10-12). What was that all about?

Manna, the bread from heaven, represented Jesus Christ (John 6:32,35). The day on which it stopped was on the Friday before Easter. That is, it was on Good Friday, the day on which Jesus, the true Bread from Heaven, was also taken away. That is another witness that the Savior was crucified on a Friday.

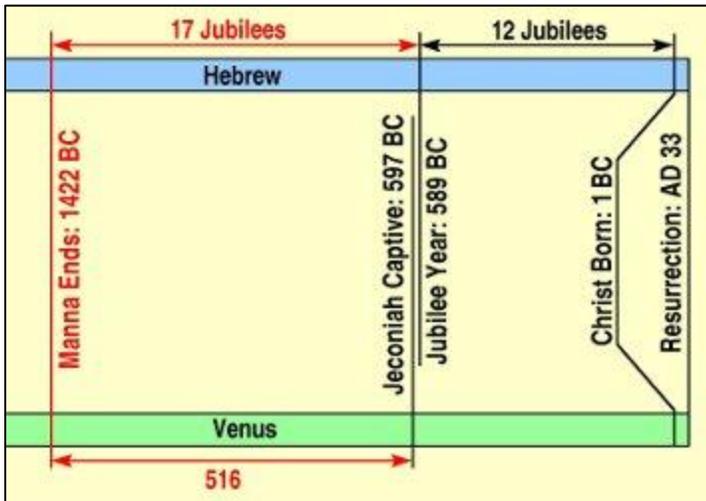


Fig. 6. Crossing Jordan: Venus Born as Manna Ceased

That day was the holy day for Birth on the Venus Calendar. Thus the next step in the chronology is the day the manna ceased, occurring both during the Passover week and also on a holy day on the Venus Calendar. In Figure 6 that day is shown on both timelines. The number 516 below the Venus timeline means that it was exactly 516 Venus cycles from the Venus day “Birth” when the manna stopped to the Venus day “Birth” when King Jeconiah was taken captive. Where arrows are shown between dates, it is an exact number of Venus Cycles or Hebrew years (counting years from Passover to Passover).

2.6 The Exodus

The Exodus of the Israelites from bondage in Egypt is the most famous Passover event because it was the archetype of what Passover is all about. Indeed, it is usually assumed that Passover is a holy day designed only to commemorate that great event and nothing more. But that event of freeing the slaves from bondage typified the more important event of Christ freeing spirits from bondage in the spirit prison, which was accomplished on the Passover on Saturday after his death when He went to the spirit prison and proclaimed liberty (D&C 138:18).

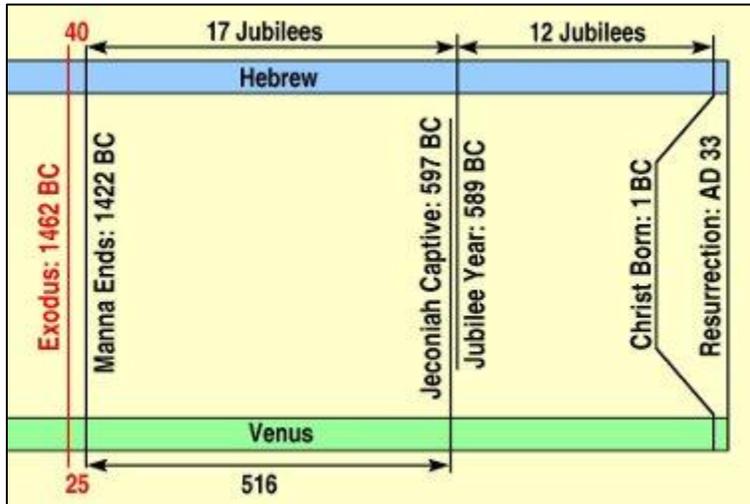


Fig. 7. The Exodus: Birth of Israel and Venus

After the Exodus, the children of Israel wandered for almost exactly forty years in the wilderness. It turns out that 40 years are within a few days of being 25 Venus cycles. Counting back exactly 25 Venus cycles from the day the manna ceased brings us to Tue 14 Apr 1462 BC. That evening began the night of the Parting of the Red Sea on the Last Day of Passover. The Exodus from Egypt began on Passover, then three days later Pharaoh awakened to the fact that he'd set all the slaves free and began to chase them, and on the seventh and Last Day of Passover, the Red Sea was parted so they could escape into the wilderness. On the Venus Calendar it was the day of Birth, very appropriate (another bull's-eye) for the birth of Israel as a nation as it broke through the water and was delivered from the womb of Egypt.

2.7 Birth of Jacob

There is a very precise reference given in the Bible about the exact day of the Exodus. We are told that it was 430 years to the very day since the sojourn of Israel began (Exo. 12:40-41). The beginning of the "sojourn" of Israel is a somewhat veiled reference to the birth of Jacob, whose name was later changed to Israel.

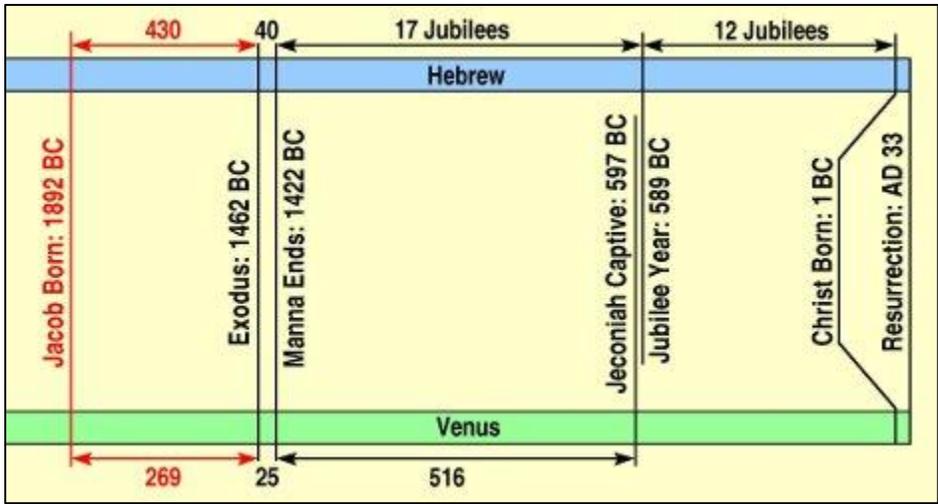


Fig. 8. Birth of Jacob: Passover and Birth of Venus

It turns out that 430 years is also an interval in which the year lines up with Venus, being 269 Venus cycles. Going back exactly 430 years to the day of Passover that year, brings us to a perfect alignment with Venus. That is, instead of Venus aligning on the Last Day of Passover, this time the day of Birth for Venus falls exactly on Passover. Thus we have two witnesses agreeing on the importance of this date, which indeed works perfectly as the birth date of Jacob: Wed 20 Mar 1892 BC after sunset. Jacob’s birth did not occur on a random holy day of Venus, but on the very day representing birth. That’s yet another bull’s-eye!

2.8 Eber and Peleg

The number 430 shows up again in those boring pages of the Book of Genesis that tell how long the ancient patriarchs lived, and how old they were when they had their principal son. In the case of Eber, for whom the Hebrews are named, we are told that he lived 430 years after the birth of his son Peleg (Gen. 11:17). This is starting to get pretty far back because Peleg was born only about a century after the Great Flood. Eber lived so long that he knew and taught Jacob.

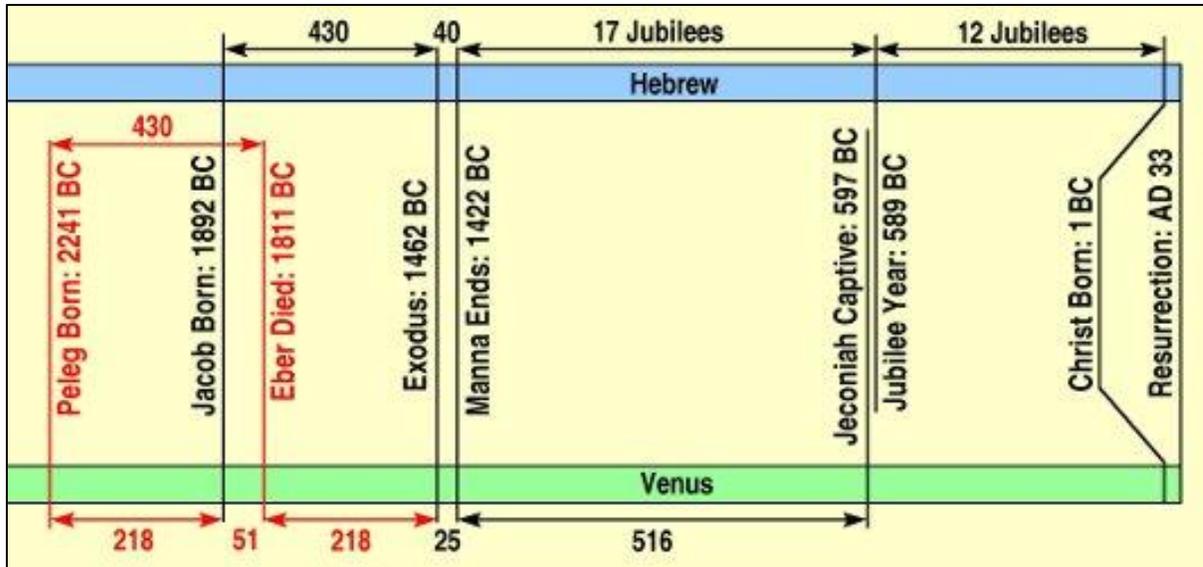


Fig. 9. Peleg to Eber: 430-year Venus Interval

So as we check to see if that 430 years might also correspond to a Venus cycle realignment, we are not disappointed. In fact, it corresponds to the interval between two “Birth” holy days on the Venus Calendar. By simply counting the years between births from the Bible we find precise dates for both the birth of Peleg (Mon 22 Sep 2241 BC) and for the death of Eber (Mon 4 Oct 1811 BC). The birth of Peleg on the day Birth for Venus is another bull’s-eye where the event matches the symbolism.

There is great wisdom hidden in what appear to be the most boring parts of the Bible. Genesis is not a bunch of campfire stories as is so often taught by modern faithless scholars. But the best is yet to come!

2.9 Baptism of Christ

There is another event date needed in the life of Jesus Christ before we can move back further towards Adam and Eve. As mentioned above, the year of the baptism of Jesus is given by Luke as being AD 29, but the day of the year is not mentioned. It is possible, however, to propose a date, from considerations of the Hebrew Calendar alone.

The Savior was baptized on a day when many others were also. It would most likely have been a holy day on the Hebrew Calendar, at least a sabbath day, when many would have been off work and free to go to John the Baptist in the wilderness. But there is one day of the Hebrew year which is the perfect day for baptism. When Moses was given the law, there were six feast days and one fast day designated. That fast day is called the Day of Atonement. It is the holiest day of the Hebrew year. It is the day to become reconciled with God.

In AD 29 it turns out that the Day of Atonement fell on the Saturday sabbath day, so it was doubly holy. It was a day when people would be looking for a rousing repentance sermon, just as Christians hope for

a great Easter sermon on Easter Sunday. Thus, early in my work it was proposed that Jesus was baptized on Sat 6 Oct AD 29, the Day of Atonement.[8]

On the Venus Calendar, that was the day Prime, when the planet is fully mature and near its brightest point. That is the day symbolic of being born again, which is what baptism symbolizes. By “born again” is meant allowing the natural (evil) man to be replaced by becoming reconciled to God, choosing to obey Him. Thus, both the Venus and Hebrew holy days are bull’s-eyes, where the event matches the holy day symbolism. That date has since been verified as being a holy day on ten of the fourteen known sacred calendars, so it is no longer in question.

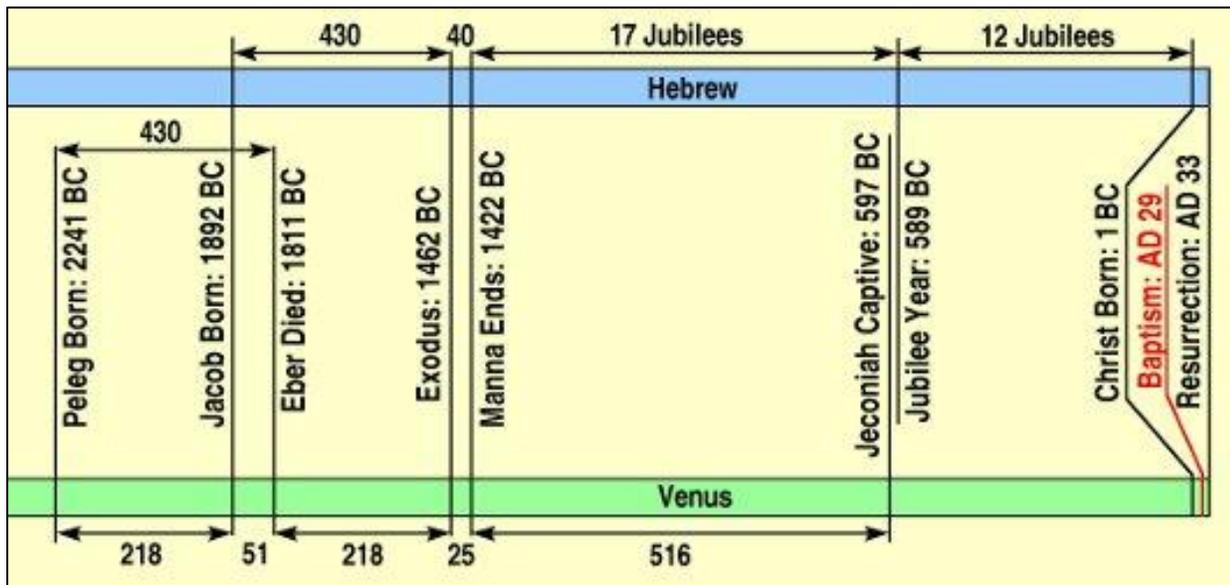


Fig. 10. Baptism of Jesus Christ: Venus Reborn

2.10 Great Flood

The Biblical account of the Great Flood is very interesting in one respect. Until that point in the Bible, after the creation, only years are mentioned, as in the ages of the patriarchs. Then in the record of the Great Deluge, we are told the very day on which seemingly insignificant events occurred: the day on which Noah loaded the ark, when the rain began and stopped, when mountain tops were first seen afterward, when he released some birds, and even the day when the earth dried (Gen. 8:14). Really? The day the earth dried? What is this really all about?

In earlier papers every one of those dates has been discussed and shown to have been a meaningful holy day on various calendars.[9] For the purpose of this article only one date is needed: the day Noah began to load the ark, being one week before the Flood began. That day is dubbed Noah’s Ark Day in my articles.

Because the day on which the Flood began is given to the very day (Gen. 7:11) it is only necessary to count back years from the birth of Peleg to find that year (Gen 11:10-16).

When the stated day (on the Hebrew Calendar) is determined for that year, it turns out that Noah’s Ark Day fell on the day Prime (Rebirth/Baptism) on the Venus Calendar. That is the same day as the Savior’s baptism. In fact, the interval between the two dates is not just approximately a number of Venus cycles, it is 1,483.0003 cycles. That is exactly 1,483 to within the accuracy to which the average length of the Venus Cycle is known (583.92166 days). So, as shown in Figure 11, it was an exact number of Venus cycles.

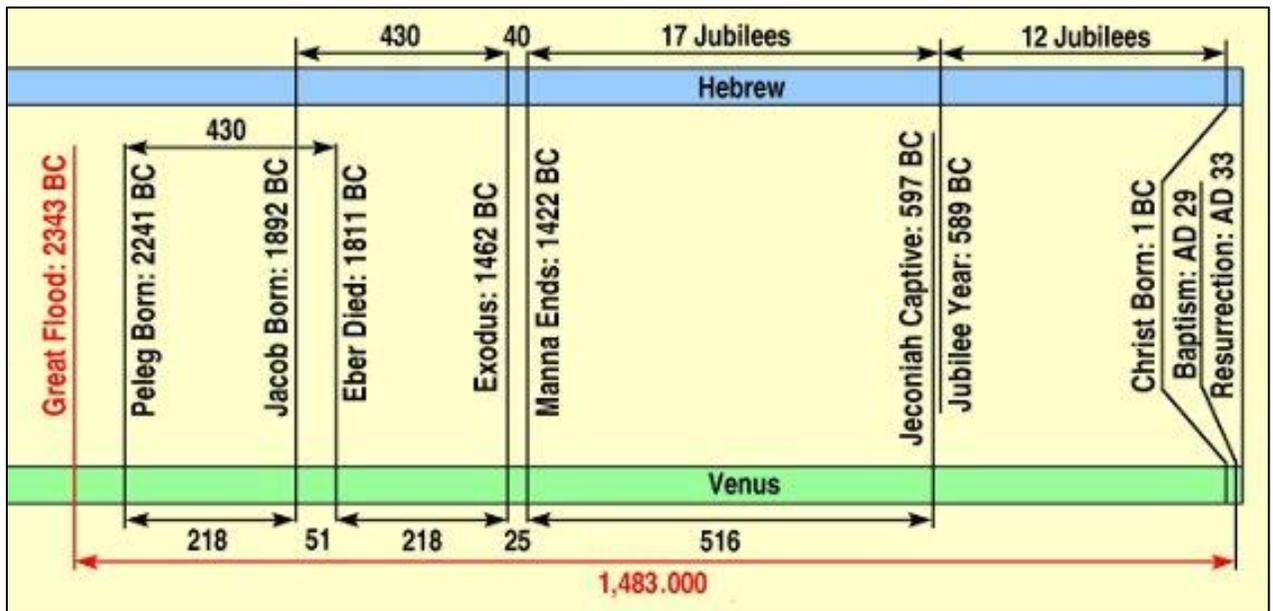


Fig. 11. Baptism of Christ and Earth Linked

Is that important to know? Many inspired commentators have taught that the Great Flood was the baptism of the earth, and that baptism is to be done by immersion (“baptize” is Greek for “immerse”). This appears to be a direct confirmation of that symbolism.

2.11 Jared (The father of Enoch)

Now we come to what appears to me to be one of the most amazing discoveries of the hand of God. Readers are asked to ponder these facts carefully and ask themselves if it could have all happened by random chance.

Each of the ten patriarchs from Adam to Noah has a name with special meaning in Hebrew. This article focuses on only one of them: Jared, the father of the great prophet Enoch. The name Jared means to “descend”. The word is directly related to baptism, so much so that it appears that Jared was named to symbolize baptism.

Jared's birth and death dates can be determined from the dates given in the Bible and using other sacred calendar patterns.[10] It turns out that both his birth date (Mon 30 May 3540 BC) and death date (Mon 3 Nov 2578 BC) occurred when Venus was precisely at "Prime". That is the same day representing baptism as at the Great Flood, his death being exactly 147 Venus cycles before Noah's Ark Day. It was also the same Venus day as Savior's Baptism.

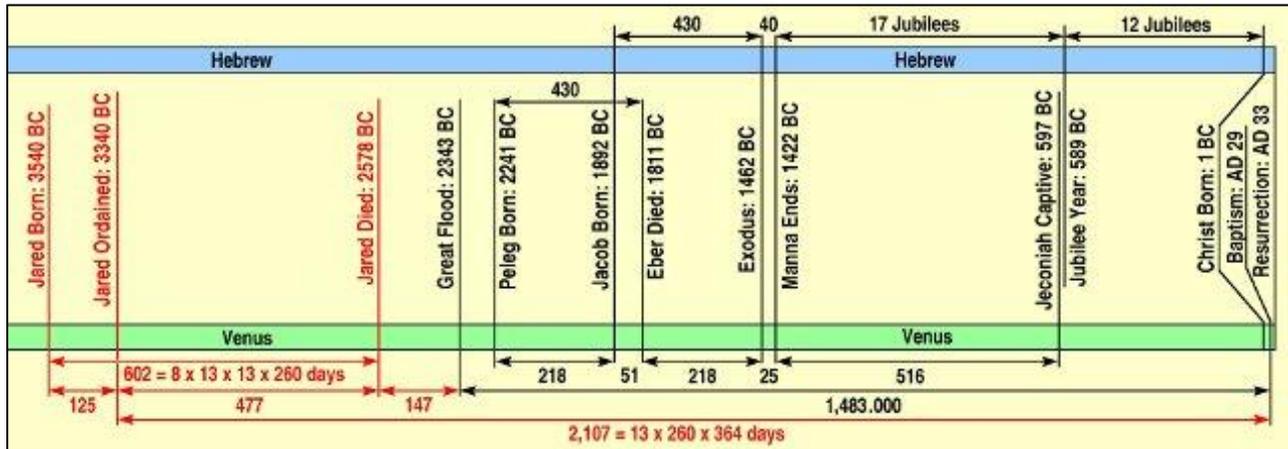


Fig. 12. Jared's Vital Dates Symbolized Baptism

Moreover, as shown in Figure 12, the length of his life of 962 years (exactly 602 Venus cycles) was an amazing number of days: $8 \times 13 \times 13 \times 260$ days. The most important sacred calendar appears to be the Sacred Round, which has a cycle of 260 days. So Jared's life was an exact number of both Venus cycles and also of Sacred Rounds. And the numbers 8 and 13 are extremely important. The number of days from the Savior's birth to his resurrection is exactly 8×13 cycles of the planet Mercury (another sacred calendar).

But there's more! In what might be the strangest scripture of all, in modern revelation the Lord has given the times of the ordinations of all of the patriarchs from Adam to Noah. Who could possibly care about such apparently unnecessary detail? And the strangest verse of all is where we are told that one of those prophets was 496 years and 7 days old when he was ordained (D&C 107:46). Who really cares about those extra seven days? Stop and ponder for a moment, why would the Lord reveal that to us?

It turns out the Lord revealed just the minimum to allow the exact day of each ordination to be determined.[11] In the case of Jared, he was ordained at the age of 200 on Sat 6 Apr 3340 BC. That day also was the day Prime on the Venus Calendar (exactly 125 Venus cycles from his birth), so his entire life seems symbolic of baptism.

The final amazing fact is that the number of days from the ordination of Jared to the baptism of Jesus was $13 \times 260 \times 364$ days. It turns out that another sacred calendar has exactly 364 days every year (no leap days ever), being the Uniform Enoch Calendar. So his ordination date is also the same as Christ's baptism date on the Sacred Round and the Enoch Calendar, both of which were on holy days. Similar things have been explained in other articles about the other patriarchs using the witnesses of many

sacred calendars. To keep it simple for this article, we just looked at Jared and his vital dates on only one sacred calendar. Surely the foreknowledge and hand of God is evident to the reader in all of these calendar alignments.

2.12 Adam

The final step is to count back years from Jared to the point from which the beginning of Adam’s mortal life of 930 years is reckoned. In my work that day is called the “Beginning of Mortality”.

That day is clearly indicated on 12 of the 14 known sacred calendars to have been one of the holiest days in all of history. It was Sun 9 Apr 4001 BC, being Passover on the Hebrew Calendar. This makes a lot of sense symbolically. One of the features of Passover is that it is the time to leave and go into the wilderness, as the Israelites did at the Exodus from Egypt. The Book of Mormon prophet Lehi most likely left at Passover for his journey into the wilderness.[12] It is for this reason that the Beginning of Mortality in my articles is identified as when Adam and Eve were expelled from the Garden of Eden into the wilderness.

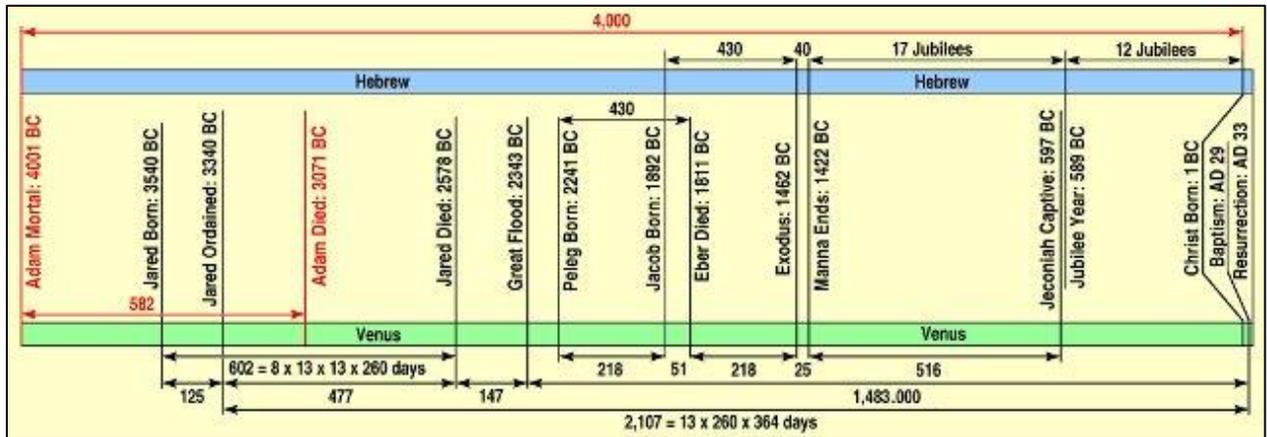


Fig. 13. Hebrew and Venus Calendar Links from Adam to Christ

On the Venus Calendar, the day was Creation, the first day of the Venus Cycle. Moreover, it was that same day on three other planetary calendars, so the holy days were not random but clearly indicated the “Beginning”.

Moreover, the Beginning of Mortality was exactly 4,000 (Hebrew) years before the birth of Jesus Christ, to the very day (Passover). Again that shows incredibly high organization. A thousand years with man is one day with God (2 Peter 3:8), so Jesus came after exactly four of those long days.

Although not needed for the chronology, it may be interesting to note that the 930-year life of Adam also turns out to be an exact number (582) of Venus cycles. Figure 13 illustrates the complete chronology, where both the Hebrew and Venus calendars are tied into the system, both going all the way up to Christ. Surely all of this was planned out from the very Beginning.

3. Conclusion

Starting from the two solid historical anchor dates of the Resurrection of Christ and the beginning of King Jeconiah’s captivity, an entire chronology of important derived dates is deduced from interpreting Biblical events in light of the Venus Calendar. That chronology is summarized in Figure 14. The illustration is shown small for printed copies, but can be enlarged by clicking on it, which will also illustrate color-coded Venus holy days.

The meaning of God’s words that He uses the lights in the heavens for days, years and set times (Gen 1:14) is now becoming clear to a degree not hitherto understood. Most of this article is based on an entire calendar associated with just one of those lights, the planet Venus. Its cycles are used to time events to the very day which can be separated by hundreds of years. We can learn the birth dates of ancient prophets, the very day the Great Flood began, and even that the interval between Adam and Eve leaving the Garden of Eden and the birth of Christ was 4,000 years to the very day.

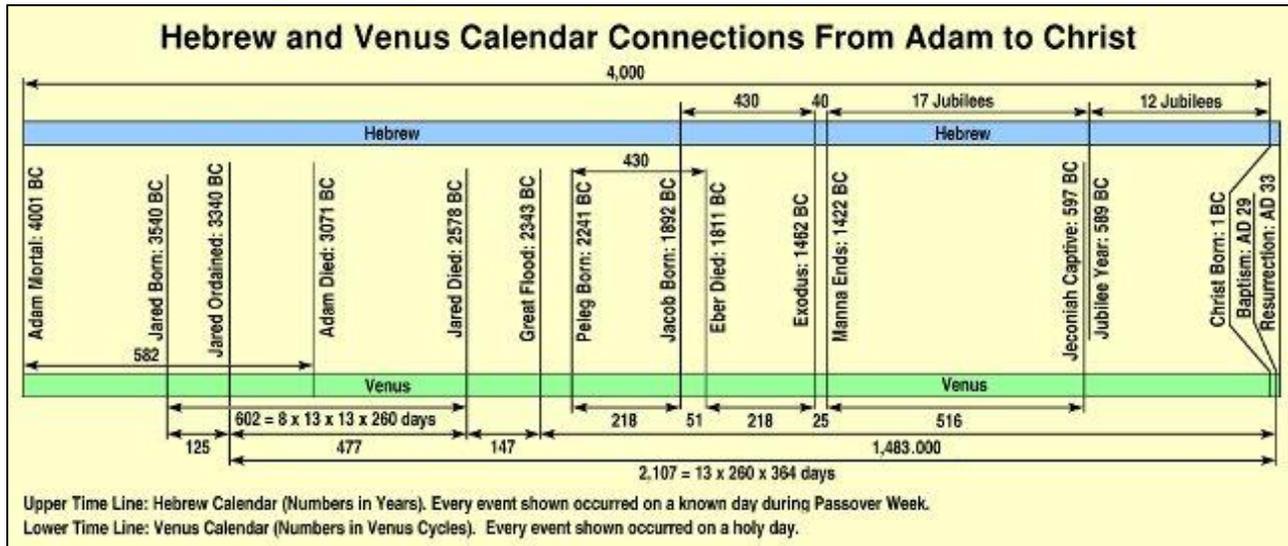


Fig. 14. Hebrew and Venus Calendar Links from Adam to Christ

The high degree of precision (to the very day) for every date and even the precise number of days in some of the longest intervals provides compelling evidence that the extreme ages ascribed to the antediluvian patriarchs are correct in terms of our years, that there was indeed a Great Flood, that Adam was a real person and the Fall a real event, and most importantly, that all of these events pointed to the birth and mission of the Savior and Redeemer, Jesus Christ.

[Note* John Pratt’s chronology is within a few years of James Ussher’s chronology regarding the time period of the Tower of Babel.

Pratt has Peleg (the brother of Joktan) being born in 2241 BC

Ussher has Peleg (the brother of Joktan) being born in 2247 BC

Ussher's date for the Tower of Babel is listed as approximately 2185 BC

Pratt does not give a date for the Tower of Babel.

Alan Miner Personal Notes]

Notes

Pratt, John P., "Venus Calendar Patterns Testify of Scriptures" 26 April 2013, Section 2.1 "Life of Christ".

Pratt, John P., "Venus Calendar Patterns Testify of Scriptures" 26 April 2013.

Pratt, John P., "The Restoration of Priesthood Keys on Easter 1836, Part 1: Dating the First Easter", *Ensign* 15, No. 6 (June, 1985), pp. 59-68.

Pratt, John P., "When Was Judah's 70-Year Babylonian Captivity?", *Ensign* 28, No. 10 (Oct., 1998), pp. 64-65.

Pratt, John P., "Jubilee Witness" *Meridian Magazine*, 17 Oct 2012.

Pratt, John P., "Passover: Was it Symbolic of His Coming?", *Ensign* 24, 1 (Jan, 1994), pp 38-45. A full discussion of the death date of Herod the Great is at J. P. Pratt, "Yet Another Eclipse for Herod," *The Planetarian*, 19 (Dec. 1990): 8-14.

Pratt, John P., "Jubilee Witness" *Meridian Magazine*, 17 Oct 2012, Section 3.5: 17 Jubilees.

Pratt, John P., "A Native American Easter: How the Ancient American Calendar Testifies of Christ" *Meridian Magazine*, 28 Mar 2001, Section 5: "The Savior's Baptism: 13 Water". In this article, the added witness was noted that the day was 13 Water on the Sacred Round, 13 representing the high point and of course Water perfect for baptism.

Pratt, John P., "Astronomical Witnesses of the Great Flood" *Meridian Magazine*, 13 Aug 2003.

Pratt, John P., "Astronomical Witnesses of the Great Flood" *Meridian Magazine*, 13 Aug 2003, Section 2.5: Jared's Dates.

Pratt, John P., "Venus Calendar Patterns Testify of Scriptures" 26 April 2013, Section 4.2 "Antediluvian Dates".

Pratt, John P., "Lehi's 600-year Prophecy of the Birth of Christ" *Meridian Magazine*, 31 Mar 2000.

Appendix E

Parallels Between Nephite History and Jaredite History

Now that the reader has become familiar with Moroni's abridgment of the **record of Ether** (the Jaredite History), it might be interesting, literarily speaking, to go back to the beginning of Mormon's abridgment (including even possibly the lost beginning part) to see either what influence the record of Ether had in how Mormon shaped his abridgment of Nephite history to parallel Jaredite history, or on the other hand, how Moroni shaped Jaredite history to parallel Nephite history. Moreover, we might wonder if both Mormon and Moroni worked together to shape the manner in which the Jaredite and Nephite histories parallel one another. To be sure, there are numerous subtle parallels to the Jaredite record in the history of the Nephites—this even before we have the record of Ether recorded in the Book of Mormon text. For Mormon and/or Moroni to weave such parallel details into their abridged narratives can be viewed as a marvelous work and a wonder.

The first part of Mormon's abridgment of the Large Plates (which covered the time from Lehi & Nephi to Mosiah1 and Benjamin) was lost. As a result, all I can do is theorize from the text of the Small Plates that we DO have (1 Nephi, 2 Nephi, Jacob, Enos, Jarom, Omni).

From the Small Plates, nothing is ever DIRECTLY said about the Jaredites, however, there are some significant allusions that tend to link the two civilizations:

Both records begin with a prophet being warned that the Lord is going to "destroy" a covenant nation and scatter the people. With the Nephites it is the land and temple at Jerusalem. With the Jaredites it is the "tower"

In both records, the prophet initially leads families to a place where they can prepare and provision themselves for the journey.

In both records, the prophets are granted a grand vision of the purpose and time for the people on the earth.

In the Nephite record, the prophet Lehi finds that he is descendant of Manasseh, of the tribe of Joseph, who was the birthright heir in the family of the patriarch Jacob (Israel). The family of Ishmael that accompanies them are descended from Ephraim, the other son of Joseph. Thus they represent a patriarchal line of Abraham, Isaac, and Jacob. But nothing else is said. In the Jaredite record, the prophet is named Jared and he also has a brother that speaks with the Lord. However, in Genesis 10 we find that after the flood associated with Noah, there was a son named Shem who had a great-grandson named Eber, from which the name "Hebrews" comes from. Eber had two sons: Peleg and Joktan. The bible says that in the days of Peleg, "the earth was divided" meaning the Lord would provide more than one "Promised Land" for His covenant children. From Peleg came Abraham, Isaac and Jacob. From Joktan came Jared and his brother. The Bible says that the descendants of Joktan settled in lands to the south of the "tower" (which tower was presumably in Mesopotamia). These lands in southern Arabia included what is now modern Oman. Lehi and his prophet-son Nephi were commanded to travel south and then east in their journey through Arabia until they came to a land "bountiful" by the sea.

Thus both prophets led their people to a place on the sea. Research has shown that this might have been the same place. There they were commanded to build a vessel or vessels which would carry their people across the sea. The Lord instructed both the Jaredite prophet and the Nephite prophet in how to build the vessel(s).

Both groups reach the same Promised Land after a lengthy journey across a chaotic sea.

The **covenant** that the Lord places on the people of Lehi and Nephi in the **Land of Promise** a repetitive theme alluded to many times throughout the history of the Nephites.

In **2 Nephi 1:4-12**, one can find details of this covenant. A similar covenant was made with the Jaredites. For some examples of allusions to the parallel covenant penalties, see the following:

Jaron 1:10: And it came to pass that the prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face off the land.

Ether 2:7-10: He [the Lord] 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. 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. 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. 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.

In **Jacob 5**, Jacob records the Parable of the Olive Tree found in the writings of the prophet Zenos. Within that parable (in **Jacob 5:43-44**), there is an allusion to the Jaredites occupying the same promised land as the Nephites:

43And behold, this last [Tree] whose branch hath withered away. I [the Lord of the Vineyard] did plant in a good spot of ground [*or the land of the Americas*], yea, even that which was choice unto Me above ALL other parts of the land of My vineyard.

44And thou [My servant] beheldest that I [the Lord of the Vineyard] also cut down that [Tree] which cumbered [*or obstructed the Lord's work in*] this spot of ground [*or in other words, the Jaredites were destroyed*] that I [the Lord of the Vineyard] might plant this Tree in the stead thereof [*or that the people of Lehi might inherit the blessings of the Americas instead of the Jaredites*]

In **Jarom 1:10** we find an allusion to the covenant related to the land of the Americas.

In the **Book of Omni**, we find that when the Nephite King Mosiah led a group of “Nephites” down to the land of Zarahemla [dated between 279 B.C. and 130 B.C.], they found a people who were descended from Mulek, who came out of Jerusalem at the time that his father, Zedekiah, was king of the land of Judah and at the time when Jerusalem was destroyed. Zedekiah and Mulek represented the other part of the Promised Land given to the prophet Jacob (Israel). They were descendants of Judah. After arriving in America (sometime after 600 B.C.) and after some unspecified time, the “Mulekites” or better said their descendants (referred to as the “people of Zarahemla”) met up with the people of King Mosiah.

In **Omni 1:20-21** we find that during the reign of Nephite King Mosiah, the people of Zarahemla brought to him a great stone to translate, which described the end of Coriantumr (the last Jaredite king) and his nation. In verse 22 it says:

It also spake a few words concerning his [Coriantumr's] fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward.

Words of Mormon: At this point in the narrative, Mormon bridges the gap between the Small Plates and his abridgment of the Large Plates (starting with the book of Mosiah).

*Note** In the writings of Moroni, and especially in his abridgment of the Jaredite covenant history, Moroni apparently chose to “liken” them to his people the Nephites. He had apparently read his father Mormon’s abridgment with keen interest, of how his namesake “Captain Moroni” had fought to defend the true covenant order of the Nephites against those “kingmen” (Alma 51:5) who desired a different type of king. In Mormon’s abridgment of the writings of Alma are found accounts of anti-Christ and trouble-makers who were apparently influenced by the same ideas that brought down the Jaredites. Some have looked towards a close geographical connection between Nephite lands and Jaredite lands to account for this. Others have looked to the Mulekites as the connecting link. Perhaps the parallels were purposeful on the part of both Mormon and Moroni. Most of these parallel Nephites were bad men (hence the color brown). My purpose here is only to suggest that there might be inherent meaning in some of the names related to both the Nephites and Jaredites. Those Nephite names that have a matching name in the Jaredite record are as follows:

Nephite Names

Jaredite Names

Noah (Mos. 7:9) – a wicked king of Nephi-Lehi, part of the land of inheritance.

Noah (Eth. 7:14,16) – One of the sons of **Corihor**, rebelled against the righteous Shule. Gave battle and became king over a part of the land of inheritance.

Aaron (J) (Mos. 27:34) son of Mosiah

Aaron (Ether 1:16, Ether 10:31) Jaredite king, son of Heth, dwelt in captivity

Nehor (Alma 1:5)— guilty of priestcraft, taught the people contrary to the word of God.

Amlici (Alma 2:1) – a dissident was after the **order of Nehors**

Nehor (Eth. 7:4,9) – a city and land to where the rebellious **Corihor** went.

Desolation of Nehors (Alma 16:11) – this is what they called the city Ammonihah after it had been destroyed (Alma 8–16). The people had rejected Alma and the gospel and persecuted and killed those who believed in the words of Christ.

Aha (Alma 16:5) One of two sons of the chief captain over the armies of the Nephites, whose name was Zoram.

Ahah (Eth. 1:9; 11:10) the son of Seth, an iniquitous king

Note: According to Hugh Nibley, the name "Aha" in Egyptian means "warrior". It was a very common name. The first king of Egypt was called "Aha." That was one of his epithets; he was "Aha, the warrior." It's always written with a pair of arms, one holding a club and one holding a shield. That's the name "Aha," which means "a leader in war." . . . The reader should note that in the Jaredite record we also find the name "Ahah" (Ether 1:9; 11:10). (Hugh W. Nibley, *Teachings of the Book of Mormon*, Semester 2, p. 354-355.)

Korihor (Alma 30:12) – an anti-Christ at the time of Alma2.

Corihor (Ether 7:9)son of Kib, rebels, loses kingdom to Shule, repents

Corianton (Alma 31:7) – the son of Alma who rebelled while on a mission and went with those who believed counter to the teachings of Christ. He went after “**Isabel** the harlot ” (Alma 39:3)

(Note: The ancient Hebrew name *Isabel* is rightly to be treated as though spelled *Ishabaaal*, or better *Ishahbel*. Its usage dates to **Adam**. In ancient Hebrew, *Ish* means man, and *Ishah* or *Isha* means woman, fundamentally. However, the term began to acquire implications of sin, until the name *Ishah* acquired the connotation *seducer*, and finally *adulteress*. The word *baal*, which is sometimes written *bel*, came to refer to the evil heathen god Merodach. [Ariel L. Crowley, About the Book of Mormon, pp. 109-110])

Coriantum (Ether 1:14; 11:31)— Son of Amnigaddah; in captivity all his days
Coriantum (479-28, 495-21)— son of Emer, anointed king, reigns righteously

Shiblon (Alma 31:7)— a son of Alma, went with him on his mission to the Zoramites.

Shiblom (Ether 1:; 11:4-6)— A Jaredite king, son of Com. The brother of Shiblon rebelled against him and put the prophets to death who prophesied of the destruction of the people

Moroni (Alma 43:16) – Nephite chief captain

Moron (Eth. 11:14) ruled when a “mighty man” arose to battle for the kingdom.

Morianton (Alma 50:28) – fled toward the land northward (associated with the Jaredites)

Morianton (Eth. 10:9) – descendant of **Riplakish**.

Kishkumen (Hel. 1:9) – a Gadianton robber leader, he murdered the Nephite leader Pahoran.

Akish (Eth. 8:11) – friend to Omer -helped institute secret combinations. He helped overthrow the kingdom of Omer. He murdered the king **Jared**.

Riplakish (Eth. 10:4) - reigned, but did not do that which was right in the sight of the Lord.

Coriantumr (Hel. 1:15) – a dissenter, a descendant of Zarahemla,

Coriantumr (Eth. 12:1) a final leader of the Jaredites.
Torn between good & evil.

Gilgal- (3 Nephi 9:6)- a city that was sunk and all the inhabitants buried in the earth prior to Christ’s appearance in the New World

Gilgal- (Mormon 6:14)- a leader of 10,000 who had fallen in the final battles

Gilgal- (Ether 13:27) the name of a valley where the armies of Coriantumr and Shered met for battle

Moroni— the last Nephite chief captain and heir to be king. (Morm. 1:2-5; 2:17-18) (Royal Lineage)

Moron (Eth. 7:5) the first land where the king dwelt.

Nephite Place Names **Jaredite Place Names**

Hill of Shim (Mormon 1:3) – “a hill which shall be called Shim” where all the sacred engravings were deposited.

Hill of Shim (Eth. 9:3) where Omer passed by before he “came over by **the place where the Nephites were destroyed** .”

Hill Cumorah (Mormon 6:4) The hill where Mormon hid up all the records. (Morm. 6:6) The hill where the Nephites had their last battles & were destroyed.

Land of Cumorah (Morm. 6:4)

The **Hill Ramah** (Eth. 15:11) the site of the final Jaredite battles and the same hill where Mormon hid up the records

[Note: word “ramah” means “hill” (<http://www.biblestudytools.com/lexicons/hebrew/kjv/ramah>)]

Ether 7:6: “Now the land of Moron, where the king dwelt, was near the land which is called Desolation by the Nephites.”

Ether 9:31: “. . . 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.”

Ether 9:3: “Omer . . . passed by the hill of Shim, and came over by the place where the Nephites were destroyed . . .

Ether 15:10: “they did flee southward, and did pitch their tents in a place which was called Ogath. 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 (see Mormon 6:6)

In 1977, John A. Tvedtnes, MA, graduate student in Semitic linguistics and archaeology, Hebrew University, Jerusalem, presented a paper titled “A Phonemic Analysis of Nephite and Jaredite Proper Names” (see Newsletter and Proceedings of the S.E.H.A., Number 141 (December, 1977). In addition to the corresponding Nephite/Jaredite names just previously listed, he proposed the following Nephite names to be Jaredite in origin:

John Tvedtnes makes a list of Nephite proper names that are either clearly Jaredite, or suspected Jaredite, yet these names don’t have a corresponding name that appears in the Jaredite record. The names of people or places and their location in the text are listed below.

Amaron (J) (Omni 1:3) son of Omni, receives plates from his father

Ammaron (J) (4 Nephi 1:48) keeps the records

Ammoron (J) (Alma 52:3) king of Lamanites

Amnihu (J?) (Alma 2:15) Hill

Amnor (J?) (Alma 2:22) Nephite spy (Alma 11:6) a silver coin

Amoron (J) (Moroni 9:7) reports to Mormon

Antum (J?) (Mormon 1:3) land where the plates were hidden by Ammaron

Camenihah (J) RLDS: Cumenihah (Mormon 6:14) a Nephite chieftain, fell with his 10,000 i

Cumeni (J) (Alma 56: 14) city

Emron (J?) (Moroni 9:2) a Nephite soldier, slain.

Gadiandi (J?) (3 Nephi 9:8) a city

Gadianton (J) (Hel. 2:4) (Hel. 2:11) expert in wickedness, secret combinations (+)

Gadiomnah (J?) (3 Nephi 9:8) a city

Giddianhi (J?) (3 Nephi 4:5) plunders

Kumen (J) (3 Nephi 19:4) one of the twelve disciples

Kumenonhi (J)(3 Nephi 19:4) one of the twelve disciples

Mocum (J?) (3 Nephi 9:7) city, destroyed

Moriantum (J) (Moroni 9:9-10) a place. People in Moriantum take Lamanite daughters prisoner, rape and murder them

Mormon (J?) prophet (WofM 1:1, 3 Ne. 5:12)

Place (Mosiah 18:4-7)

Pacumeni (J) (Hel. 1:3) son of Pahoran, contends for judgment seat
Riplah (J?) (Alma 43:31) hill east of river Sidon
Shemlon (J?) (Mosiah 10:7) land bordering on Lehi-Nephi
Shemnon (J?) (3 Ne. 19:4) one of twelve Nephite disciples
Shiblom (J?) ((Mormon 6:14) Nephite commander, falls with his 10,000 in last battles
Shiblon (J) (Alma 11:15) Nephite coin
Shiblum (J?) (Alma 11;16) Nephite coin
Shimnilom (J?) (Alma 23:8) city in land of Nephi. Lamanites are converted.
Teancum (J?) (Alma 50:35) Nephite military leader
(Mormon 4:3) city near the city of Desolation

John Tvedtnes concludes by saying “that despite a few minor problems . . . the phonemic systems of both Jaredite and Nephite are rather clear, at least so far as we have them represented in the transliteration of Book of Mormon proper names. . . . Further investigation of Book of Mormon proper names will give additional insights into the Record and its original languages.”

Note: There are numerous subtle parallels to the Jaredite record in the history of the Nephites after they came in contact with the Mulekites in the land of Zarahemla. For Mormon to weave such details into his abridged narrative even before the actual history was recorded by Moroni over 300 pages later is a monumental task. The book of Mosiah is the first book in Mormon’s abridgment of the Large Plates that appears in the Book of Mormon as the first 116 pages of Mormon’s abridgment were lost.

(John A. Tvedtnes, “A Phonemic Analysis of Nephite and Jaredite Proper Names,” *Newsletter and Proceedings of the S.E.H.A.*, Number 141 (December, 1977), p. 1-7.)

Mosiah 1:15; 6:4,6 In an article titled “Book of Mormon Evidence: Links between Jaredite History and the Book of Mosiah,” (#0007, 09 /19/2020) the researchers at Evidence Central, write the following:

One interesting relationship concerns a number of parallels between King Mosiah and a Jaredite King named Shule. The similarities in their lives involve at least the following points:

Both kings had fathers who bestowed kingdoms upon them (Mosiah 1:15; cf. Ether 7:10).

Both kings reigned in the stead of their fathers while their fathers were still alive (Mosiah 6:4; cf. Ether 7:10).

Both kings were remembered for their righteousness and wise judgment (Mosiah 6:6; 29:40; cf. Ether 7:8, 11).

Both kings were contrasted with a wicked king named Noah (Mosiah 29:18; Ether 7:14–18).

Both kings reigned during a time when righteous prophets (and other righteous people) began to be persecuted (Mosiah 26:38; cf. Ether 7:24).

Both kings established a law throughout their land which prohibited religious persecution (Mosiah 27:2; cf. Ether 7:24–25).

Both kings had peace and prosperity in their lands after they established the law which prohibited persecution (Mosiah 27:6–7; cf. Ether 7:26–27).

Thus It may be that Mormon (when recording the story of Mosiah) and/or Moroni (when recording the story of Shule) had picked up on these similarities and chose to somewhat emphasize them in their abridgments.

In **Mosiah 8:6–18** (through a recorded conversation between Limhi and Ammon) we learn that a search party sent by king Limhi had come across evidence of a huge battle. They had also retrieved a record on 24 gold plates, but lacked the ability to translate the record.

Note: According to H. Clay Gorton, **Mosiah 8:11-13** can be viewed as a conceptual **chiastic parallelism**. A brief outline of the pertinent elements is as follows:

11 And again, they have brought [Jaredite relics] and **there is no one** in the land that is able to interpret the language or the engravings that are on the plates.

A Therefore I said unto thee: Canst thou **translate?**

12 B And I say unto thee again: **Knowest thou of any one that can translate?**

C For **I am desirous** that these records should be translated into our language;

D for, perhaps, they will give us a knowledge of
a remnant of **the people who have been destroyed,**

E **from whence these records came;**

D or, perhaps, they will give us a knowledge of
this very people who have been destroyed

C and **I am desirous** to know the cause of their destruction.

13 B Now Ammon said unto him: **I can assuredly tell thee, O king, of a man that can translate the records;**

A for he has wherewith that he can look, and **translate** all records that are of ancient date;

And it is a gift of God. And the things are called interpreters, and **no man** can look in them except he be commanded . . .

(H. Clay Gorton, A New Witness for Christ: Chiastic Structures in the Book of Mormon, 1997, p. 344.)

In **Mosiah 21:25-28**, Mormon revisited the topic of Limhi’s party and the 24 plates again. Thus we know that the information in this record was important to Mormon because he began to build up his readers’ anticipation for its translation.

Mosiah 28:11-19: According to Brant Gardner, “If repetition signals something to which Mormon wanted his readers to pay attention, then the story on the [24 plates of gold] was particularly important. Mormon recounts the basic story three different times.” (see Mosiah 8:6-21; Mosiah 21:25-28; **Mosiah 28:11-19**). Mormon writes: “For behold, it is expedient that all people should know the things which are written in this account” (**Mosiah 28:19**). Indeed as Gardner writes, “the record on these [plates of gold] is at the heart of Mormon’s subtheme, explaining how and why the Nephites would be destroyed.” (Brant A. Gardner, “Mormon the writer,” in *Give Ear to My Words*, p. 480.)

In **Mosiah 28:17**, readers learn that Mosiah had “finished translating” the Jaredite record which was brought to Zarahemla by the people of Limhi. Yet Mormon provides only a brief overview of its contents:

Now after Mosiah had finished translating these records, behold, it gave an account of the people who were destroyed, from the time that they were destroyed back to the building of the great tower, at the time the Lord confounded the language of the people and they were scattered abroad upon the face of all the earth, yea, and even from that time back until the creation of Adam. (Mosiah 28:17)

In **Mosiah 28:18-19**, Mormon then promised that “this account shall be written hereafter; for behold, it is expedient that all people should know the things which are written in this account.” Even though readers, at this point, don’t yet know much about the Jaredite record, Mormon, Mosiah, and even Mosiah’s people all apparently do. For instance, Mormon reported that when the content of the Jaredite history was revealed to Mosiah’s people, it caused them to “mourn exceedingly, yea, they were filled with sorrow; nevertheless it gave them much knowledge, in the which they did rejoice”

Mormon never says what important knowledge did the Jaredite record give these people and why did it cause them to mourn? Fortunately, Moroni later made good on his father’s promise by abridging the book of Ether. John Welch notes that we can be fairly certain that by abridging the book of Ether, Moroni was intentionally fulfilling his father’s editorial promise made in Mosiah 28:17–19. This is because the title page of the Book of Mormon, which was given its final form by Moroni, contains a reverse quotation of these passages. (See John W. Welch, “Introductory Pages of the Book of Mormon,” John W. Welch Notes, online at bookofmormoncentral.org.)

In **Mosiah 29:3-7**, immediately after mentioning Mosiah’s translation of the Jaredite record, Mormon reported on the succession crises among Mosiah’s people. Mosiah’s sons had all refused their father’s throne surely leaving the people concerned about who was going to lead them after Mosiah’s death. This crisis seems to be the primary factor which prompted Mosiah to abolish the kingship and institute a system of judges. Mosiah explained,

Now I declare unto you that he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom. And now if there should be another appointed in his stead, behold I fear there would rise contentions among you. And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry and draw away a part of this people after him, which would cause wars and contentions among you, which would be the cause of shedding much blood and perverting the way of the Lord, yea, and destroy the souls of many people.

John A. Tvedtnes has noted, “Such a situation had never occurred among the Nephites, but it had been common among the Jaredites for brother to rebel against brother or father and to draw away part of the people to wage war (see Ether 7:4–5, 15–17; 8:2–3; 9:11–12; 10:3, 8–10, 14, 32; 11:4, 15–18).” (John A. Tvedtnes, “King Mosiah and the Judgeship,” *Insights: A Window on the Ancient World* 20, no. 11 (2000): 2; reprinted in *Insights: A Window on the Ancient World* 23, no. 1 (2003): 2.)

Moreover, Tvedtnes goes on to point out that the language of “drawing away” supporters to overthrow the kingdom is found exclusively in the Jaredite record (Ether 7:4, 9, 15; Ether 9:11; Ether 10:32). Four out of five of these passages which use this phrase involve conflicts with close family members, and two of them (Ether 7:9, 15) involve Shule, a Jaredite king whom readers already have reason to believe was familiar to Mosiah.

In **Mosiah 29:18-19** during his speech, Mosiah drew direct attention to King Noah, using him as an example of how much wickedness one king can cause among the people and how that can lead them to bondage. Yet Tvedtnes has pointed out that this “is also a common theme in the book of Ether” which begins with the brother of Jared warning people about the captivity that can result from kingships (Ether 6:22–23) and then goes on to record numerous instances where “kings were conquered by a son or brother and made to serve in captivity (see Ether 7:5, 7, 17; 8:3–4; 10:14–15, 30–31; 11:9, 18–19, 23; 13:23.)”

In **Mosiah 29:22**, Mosiah uses another distinctive phrase when stating that wicked kings often have “friends in iniquity” who will support them. Although Mosiah may have been referencing King Noah’s priests and other supporters, the use of the term “friend(s)” in the context of wickedness is not found often in the Book of Mormon. In fact, its only other occurrence in Mormon’s abridgment of Nephite history is found in 3 Nephi 6:27, which involved a secret combination among judges and their kindred and friends. Interestingly, readers learn in Helaman 6:28 that secret combinations were also had among the Jaredites and that this is what “dragged the people down to an entire destruction.” Thus readers might expect discussions of secret combinations in the Nephite record to naturally draw upon themes and wording found in the Jaredite record. That being the case, it is noteworthy that the only other instances of “friends” being linked to wicked rulers are found in the book of Ether (see Ether 8:11, 17; 9:1). In other words, it is possible that the use of “friends” in contexts of wickedness in Mosiah 29:22 and 3 Nephi 6:27 both hearken back to Jaredite history.

In **Mosiah 29:27**, the final and clearest evidence that Mosiah’s knowledge of Jaredite history had influenced his thinking can be seen: “And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land” (emphasis added).

Tvedtnes reasoned that because “the Nephites had not experienced such ‘great destruction’ on ‘this land,’ Mosiah must have had the destruction of the Jaredites in mind.”⁶ Mosiah’s emphasis on the “land” being visited with destruction might even be an allusion to Ether 7:23. This verse records a prophecy that if “the people”—note that it is the people generally and not just the king—didn’t repent they would bring “a curse upon the land, and they should be destroyed.”⁷ This prophecy plays an important role in the book of Ether, as seen in its recorded fulfillments found in Ether 9:16, 20 and Ether 15:3.

The writers at Evidence Central conclude:

Together, the above lines of evidence indicate that whoever authored or abridged the book of Mosiah was familiar with the details of Jaredite history. While this situation is understandable if the Book of Mormon is what it claims to be, it causes some difficulty for the theory that Joseph Smith simply made up the story, especially for the theory that he made it up as the translation unfolded. As explained by John A. Tvedtnes,

What is significant about these facts is that Joseph Smith did not dictate the story of the Jaredites until long after he dictated the book of Mosiah. Consequently, the historical details of Jaredite kingship could not have been known to Joseph at this early stage of the translation. This lends evidence to the authenticity of the account of Mosiah’s having translated the book of Ether and becoming acquainted with its contents.

(Evidence Central, “Book of Mormon Evidence: Links between Jaredite History and the Book of Mosiah,” #0007, Date 09/19,2020. See also, Book of Mormon Central, “What Do the Jaredites Have to Do With the Reign of the Judges? (Mosiah 28:17),” *KnoWhy* 106 (May 24, 2016). See John A. Tvedtnes, *The Most Correct Book: Insights from a Book of Mormon Scholar* (Springville, UT: Horizon, 2003), 191–192.)

Alma 16:11: According to Paul Hoskisson, the name "Nehor" is a Jaredite name (see Ether 7:4,9), and the Nephite apostate movements might have been inspired by Jaredite history. If this was the case, then the cities of the order of Nehor such as Ammonihah (**Alma 16:11**) might have been located in lands more "northward." This area is also a possibility for the origin of the Amlicites (see Alma 2:1). (Paul Hoskisson, "An Introduction to the Relevance and a Methodology for a Study of the Proper Names of the Book of Mormon," in *By Study and Also by Faith*, Vol 2, F.A.R.M.S., p. 130.)]

Perhaps the name Nehor is an example of "metonymy" by the abridger Mormon in order to provide the reader with this cultural connection. In other words, in writing his abridged record, Mormon gave this person the Jaredite name "Nehor" in order to link him to the same philosophies that arose in the Jaredite civilization where the name "Nehor" also appears. What this then might imply is that the Jaredites were destroyed because of priestcraft!

In **Alma 22:30-31**, Mormon links the Nephite/Mulekite culture and their geography to Jaredite lands & history.

30. . . which [land **Desolation**]

was discovered by the _____ people of Zarahemla

31 **being** the place of **And** they came*from there [**Desolation**]

it [the land **Desolation**] first landing

[the _____ people of Zarahemla's] first landing

[the _____ people of Zarahemla]

[on **the north**]

up into the **south wilderness***

Thus _____ the **land** on **the northward**

was **called** _____ **Desolation**

and the **land** on **the southward**

was **called** _____ **Bountiful**

being _____ the **wilderness** [**Bountiful**] [of the Jaredites]

which [**wilderness**]

[O, P / 1837] was / is filled with ALL manner of wild animals of EVERY kind a part

of which

had come*from the **land** _____ **northward*** for food

[Note* This "south wilderness" appears to be a reference to Ether 9:31-32 and 10:19-21 about the Jaredites:

31 And there came forth poisonous serpents also upon the face of the land [northward]. And it came to pass that there were many of them which did perish by the way, 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.

19. . . And in the days of [the Jaredite king] Lib, the poisonous serpents were destroyed. Wherefore they did go into the land southward, to hunt food for the people of the land, for the land [southward] was covered with animals of the forest. . . .

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.]

Alma 30: According to Godfrey Ellis, although the text does not specifically state where the anti-Christ named Korihor came from, the text provides some structural intratextual parallels that help point to the likelihood that Korihor was not only a Zoramite, but that his preaching is LINKED with beliefs that had previously brought covenant destruction to not only the Jaredite nation, but possibly to the Israelite tribes in the Old World from which the Mulekites had escaped.

Ellis first looks into name parallels that link Korihor with Jaredite history and destruction. The account of Korihor, an anti-Christ, is linked with another account of an anti-Christ (Nehor) that is recorded in the first chapter of the book of Alma (Alma 1:2-26). Intriguingly, the name Nehor in the Jaredite records was the location of a Jaredite battle involving a man of “many evils” named, strikingly enough, Corihor (Ether 7:4, 9, 13). “Corihor” is found prominently in the Jaredite record of their covenant destruction (see Ether 7:3-15; 13:17; 14:27-28). Also striking is that this Corihor had a son named Noah (Ether 7:14). The life of Alma’s father (Alma the elder) had been threatened by a king named Noah (Mosiah 18:33) because Alma believed and preached the teachings of the Lord’s prophet Abinadi, who had prophesied of Christ and had been put to death by Noah. What better symbolic name could have been picked to match an anti-Christ rejection of Nephite beliefs and an in-your-face preaching against the teachings of the now high priest Alma the younger.

(Godfrey J. Ellis, “The Rise and Fall of Korihor, a Zoramite: A New Look at the Failed Mission of an Agent of Zoram,” *Interpreter: A Journal of Latter-day Saint Faith and Scholarship* Volume 48 (2021): 49-94.)

Additionally, the Nephite lands which supported this order of Nehor seem to be located geographically and apparently culturally close to the former Jaredite lands. The people seemed to be of Mulekite heritage. (Brant Gardner, “Book of Mormon Commentary,” at <http://www.frontpage2k.nmia.com/~nahualli/LDStopics/Alma/Alma43.htm>, p. 1, 8. and Alan C. Miner, Personal Notes*)

Alma 30:60—Alma 31:1: According to Godfrey Ellis, there is some structural parallelism at the end of Alma chapter 30 and the beginning of Alma chapter 31 that could be important for understanding the story of Korihor. Because in 1879, Orson Pratt chose to split this parallelistic structure into two different chapters, this understanding is normally missed by the reader. The structure is in the form of extended alternating parallelism simplified as follows:

- (30:60) a . . . the end of him
 - b . . . perverteth the ways of the Lord
 - c . . . **the devil** . . . his children
 - d . . . drag them down to hell.
- (31:1) a . . . the end of Korihor
 - b . . . perverting the ways of the Lord
 - c . . . **Zoram** . . . their leader
 - d . . . bow down to dumb idols

Ellis cites the parallelism between “the devil” in verse 30:60 and “Zoram” in verse 31:1 and asks who was it that led Korihor astray? Was it the devil himself or one of his servants such as “Zoram.”? (See Godfrey J. Ellis, “The Rise and Fall of Korihor, a Zoramite: A New Look at the Failed Mission of an Agent of Zoram,” *Interpreter: A Journal of Latter-day Saint Faith and Scholarship* Volume 48 (2021): 73-74.)]

Note: Could it possibly be that Mormon chose to use a name-type (Zoram) that further LINKED the destruction of another covenant people—namely another people who came out of Jerusalem at the time that Lehi and Nephi departed? But you say, “Wasn’t Zoram the name of Laban’s servant or scribe that faithfully followed Nephi (1 Ne. 4:31-38)?” Yes he was, but he also was part of the scribal class that preserved the scriptural record, and as such these scribes could also deliberately misrepresent and/or omit portions of that scriptural record (and thus leave Jesus Christ out of the picture). So after the Nephites under Mosiah’s leadership had come to a land populated by descendants of Mulek (the people of Zarahemla), here in the book of Alma we find multiple anti-Christ. We also find that these “Mulekites” had originally come from Jerusalem around the time of its destruction. Furthermore, these “Mulekites” had apparently been in contact with the now destroyed Jaredite culture for hundreds of years. And finally, these people of Zarahemla, who had descended from the Mulekites, had NOT brought any scriptural record with them. Is Mormon trying to illustrate a repetitive pattern of covenant nations omitting the scriptural knowledge of Christ from their worship and thus being destroyed?

Alma 31:7 . . .

	but	<u>the names</u>		
			of	those whom
he [<u>Alma</u>]		<u>took</u>	with	him
were		Shiblon		
	and	Corianton		

Note: With respect to the names of Alma's sons, Gordon Thomasson hypothesizes that in order to facilitate editorial condensation of the Nephite records, Mormon used a process of metonymic naming wherein he substituted symbolically or historically "loaded" names for the actual personal names of given individuals.

"Metonymy" or "metonymic naming" involves "naming by association," a metaphoric process of linking two concepts or persons together in such a way as to tell us more about the latter by means of what we already know about the former. (pp. 8, 10). The names Shiblon and Corianton are Jaredite names (see Ether 1:5, 7, 14, 28; 11:5, 18; 12:1). As Dr. Hugh Nibley and Benjamin Urrutia have pointed out, Jaredite names tend to appear in the Nephite record at those times when severe problems arise in Nephite society.

Are the names of Alma's younger sons (Shiblon and Corianton) a reflection of his rebellion at the time? Or were these names put in the abridgment after-the-fact by Mormon as a reflection of the kind of life Alma the younger was leading and brought his younger sons into before he repented? (Gordon C. Thomasson, "What's in a Name? Book of Mormon Language, Names, and [Metonymic] Naming," in *Journal of Book of Mormon Studies*, Volume 3, Number 1 (Spring 1994), p. 8, 10, 14.)

Alma 37:21, 27-31 / compare Ether 8: 15-22 Secret oaths

21 And now, I will speak unto you concerning those twenty-four plates, that **ye keep them**, that the mysteries and the **works of darkness**, and their **secret works** — or the **secret works** of those people who have been **destroyed** — **may be made manifest** unto this people—yea, all their **murders** and **robblings**, and their **plunderings**, and all their **wickedness** and **abominations**, **may be made manifest** unto this people — yea, and that **ye preserve** these **directors**.

27 And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed.

28 For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might not be destroyed.

29 Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness and their murders and their abominations shall ye make known unto them; and ye shall teach them to abhor such wickedness and abominations and murders; and ye shall also teach them that these people were destroyed on account of their wickedness and abominations and their murders. 30 For behold, they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities; and the blood of those whom they murdered did cry unto the Lord their God for vengeance upon those who were their murderers; and thus the judgments of God did come upon these workers of darkness and secret combinations.

31 Yea, and cursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe.

Ether 8:15-22

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 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 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.

Alma 43:5 Brant Gardner writes that in **Alma 43:5** we have the name of the military commander of the Lamanite forces, "**Zerahemna**." Up to this point in the Book of Mormon we have rarely seen the names of the commanders of the opposing forces, but we now see them with much greater frequency.

Note* As in previous instances, this proper name (Zarahemna) could be a metonymic clue to what is going on culturally. The name "Zarahemnah" is very similar to Zarahemla, the Mulekite leader who was found by Mosiah₁ around 200 B.C. These Mulekites descended from the tribe of Judah, originally came from Jerusalem in the Old World, and had probably existed in a Jaredite culture for almost 400 years. Part of what brought the Jaredite culture down was the desire for kingship and secret societies. These cultural ideas were a continuing sore spot between the people of Zarahemla and the people of Mosiah, Benjamin, and Alma.

In **Alma 43:6**, we find that, "**Zarahemnah appointed [the Amalekites and Zoramites] Chief Captains over the Lamanites.**" Brant Gardner writes that we first meet the Amalekites in Alma 21:1-4 in Lamanite country. Their city (along with the Amulonites) was called Jerusalem. This tells us that they were a distinct body of people that had some uniting factor that wasn't the city to which they belonged. We also learn that they were of the order of Nehor, which appears to be a religion that specifically derived from Nephite lands. There is much more in this battle than simply a desire for territory or tribute. There is a class of ideas, a class of perceived rights, and the unique hatred that seems to come when one actively turns against an old way.

Note* The name "Zoramites" implies a descendency from Zoram, a name associated not only with military prowess, but with a Jewish servant of Laban. The reader should not be surprised then when this military account involves a leader named Zarahemna, who uses as his leaders the Amalekites (people of the order of Nehor--note the Jaredite name connection and secret society implication) and that the Nephites are internally plagued with a divisive struggle between kingmen and freemen.

Additionally, the Nephite lands which supported this order of Nehor seem to be located geographically and apparently culturally close to the former Jaredite lands. The people seemed to be of Mulekite heritage. (Brant Gardner, "Book of Mormon Commentary," at <http://www.frontpage2k.nmia.com/~nahualli/LDStopics/Alma/Alma43.htm>, p. 1, 8. and Alan C. Miner, Personal Notes*)]

In **Alma 46:22** we find the Nephites/Mulekites making a simile oath relative to the Jaredite nation:

	We		covenant	with	Our	God
that	we	shall be	destroyed			
even as	our brethren	[the Jaredites / Mulekites?]				
		[were	destroyed			
				in the	land	northward
if	we	shall	fall	into		transgression

Alma 50:25 The People of Morianton Contend with the People of Lehi
 ~~~ The People of Morianton Flee towards the Land Northward

25 **And it came to pass**

|              |                                      |            |                     |  |                            |  |
|--------------|--------------------------------------|------------|---------------------|--|----------------------------|--|
| <b>that</b>  | <b>in the commencement</b>           |            |                     |  |                            |  |
|              | <b>of the twenty and fourth year</b> |            |                     |  |                            |  |
|              | <u>of the reign of the judges</u>    |            |                     |  |                            |  |
|              | there would                          |            |                     |  |                            |  |
| <b>also</b>  | have been                            |            | <b>peace</b>        |  |                            |  |
|              |                                      |            | among               |  | <b>the people of Nephi</b> |  |
|              | had it NOT been                      |            |                     |  |                            |  |
|              | for a                                |            | <b>contention</b>   |  |                            |  |
| <b>which</b> | _____ took place                     | among      | them                |  |                            |  |
|              | concerning                           | <u>the</u> | <b>Land of Lehi</b> |  |                            |  |

[O / ^P, 1830]

|                       |  |             |            |                                       |
|-----------------------|--|-------------|------------|---------------------------------------|
|                       |  | <b>and</b>  | <u>the</u> | <b>Land of Morionton / ^Morianton</b> |
| which [land]_         |  | joined upon | <u>the</u> | borders of <b>Lehi</b>                |
| both                  |  |             |            |                                       |
| of which [lands] were |  | on          | <u>the</u> | borders by the seashore               |

Note: In 1999, the Zarahemla Research Foundation (RLDS) finished an exhaustive review of all known manuscripts and editions of the Book of Mormon in order to restore the text "to its purity." The result was the Restored Covenant Edition of the Book of Mormon. One of their "restorations" involves the geographical place name "Morianton" (Alma 50:25), which they have changed to read "Morionton." (Zarahemla Research Foundation, "Geography Concordance" in The Book of Mormon: Restored Covenant Edition, p. 1006.)

Royal Skousen seems to agree with this change (see The Book of Mormon: The Earliest Text (2009:457463) tends to agree.

I, however, disagree. To begin with, while the Original Manuscript consistently reads "Morionton," the Printers Manuscript consistently has the name spelled as "Morianton." If the vowel sounds are consistently "short," there is hardly any difference in the pronunciation, and Oliver Cowdery was the scribe in both instances. Next, and the most important reason as far as I personally am concerned, comes the principle of parallelism. In my studies, the conflicts in the land of Zarahemla seem to stem from the Mulekite/Jaredite culture, with correspondingly similar names. The name "Morianton" appears in the Jaredite record (see Ether 1:23, 10:9-13).

In **Alma 50:34** there is a reference to "the narrow pass."

Alma 50: 34 And it came to pass that they did not head them until they had come to the borders of the land Desolation; and there they did head them, **by the narrow pass which led by the sea into the land northward**, yea, by the sea, on the west and on the east.

There are two more references to a narrow pass or a narrow passage associated with what appear to be similar geographical features as those associated with the small neck of land:

Alma 52: 9 And he also sent orders unto him that he should fortify the land Bountiful, and secure **the narrow pass which led into the land northward**, lest the Lamanites should obtain **that point** and should have power to harass them on every side.

Mormon 3: 5 And it came to pass that I did cause my people that they should gather themselves together at **the land Desolation**, to a city which was in the borders, **by the narrow pass which led into the land southward.**]

Note: If this narrow pass "led into" the land northward or southward, then we might assume that it had some length to it, and that it was a travel pathway. We might also assume that this travel pathway was of significance not only in Nephite times, but in Jaredite times also, and there was a point at which it could be defended.

**Alma 50:40** . . .

**And** [he **Pahoran**] did **commence his reign**  
**in the end**  
**of the twenty and fourth year**  
 [of the **reign** of the **judges**]  
 over the **people of Nephi**

Note: According to Royal Skousen, the correct spelling of the name should be Parhoron; the first four occurrences of this name [in the Original Manuscript] were spelled Parhoron (Alma 50:40, 52:2-3), not Pahoran (as it appears in the current text) or Parhoran (as it appears in Alma 51:7. [Royal Skousen, "Translating the Book of Mormon, Evidence from the Original Manuscript," in Book of Mormon Authorship Revisited, p. 70] (see also Skousen, The Earliest Text:2009:459-507.)

Here again, I would tend to keep with the name "Pahoran." Only the first four names in the Original Manuscript were spelled "Parhoron," but by Alma 62 the name is being spelled "Pahoron." In the Printers Manuscript it is consistently spelled "Pahoran."

As for parallels with the Mulekite/Jaredite culture, "Pagag" was the firstborn son of the brother of Jared.

**Helaman 1:11-12**

|    |                   |                                    |                       |                   |                          |
|----|-------------------|------------------------------------|-----------------------|-------------------|--------------------------|
|    | <b>but behold</b> | so speedy                          | was the flight        |                   |                          |
|    |                   |                                    | of                    | <b>Kishkumen</b>  |                          |
|    | that              | NO man could                       | overtake              | <b>him</b>        |                          |
| 11 | And               | he [ <b>Kishkumen</b> ]            | went unto             | <b>those</b>      |                          |
|    |                   | that                               | sent                  | <b>him</b>        |                          |
|    | And               | <b>they</b>                        | <b>entered into</b>   | a                 | covenant*                |
|    |                   | Yea                                | <b>swearing</b>       | by                | Their Everlasting Maker* |
|    | that              | <b>they</b> would                  | tell                  |                   |                          |
|    |                   | NO man                             |                       |                   |                          |
|    | that              | [he] <b>Kishkumen</b>              |                       |                   |                          |
|    |                   | had                                | <b>murdered</b>       | <b>Parhoron</b>   |                          |
| 12 | <b>Therefore</b>  | [he] <b>Kishkumen</b>              |                       |                   |                          |
|    |                   | was                                | <b>NOT known</b>      |                   |                          |
|    |                   |                                    | among the             | <b>people</b>     |                          |
|    |                   |                                    |                       | of                | <b>Nephi</b>             |
|    | for               | he [ <b>Kishkumen</b> ]            |                       |                   |                          |
|    |                   | was                                | <b>in disguise</b>    | at the time       |                          |
|    | that              | he [ <b>Kishkumen</b> ]            | <b>murdered</b>       | <b>Parhoron</b>   |                          |
|    | And               | [he] <b>Kishkumen</b>              |                       |                   |                          |
|    | And               | <b>his band</b>                    |                       |                   |                          |
|    |                   | <b>who</b> had                     | <b>covenanted</b>     |                   |                          |
|    |                   |                                    | with                  | <b>him</b>        |                          |
|    |                   | did                                | mingle                | <b>themselves</b> |                          |
|    |                   |                                    | among the             | <b>people</b>     |                          |
|    |                   |                                    | In a                  | <b>manner</b>     |                          |
|    | that              | <b>they ALL</b> could NOT be found |                       |                   |                          |
|    | But               | <b>as MANY</b> as were found       |                       |                   |                          |
|    |                   | were                               | <b>condemned</b> unto | <b>death</b>      |                          |

Note: The name "Kishkumen" (**Helaman 1:11**) brings up some fascinating questions. The reader should first note that it was Kishkumen, not Gadianton, who was first associated with secret oaths and covenants among the Nephite-Mulekite people. Secondly, we should note that the name "Kishkumen" is built around the root "Kish."

Now comes the interesting part. In the history of the Jaredites, the name of the man who was first associated with secret oaths and covenants was named Akish (notice the "kish" root). According to Ether 8:15 it says that "Akish did administer unto them the oaths which were given by them of old who also sought power, which had

been handed down even from Cain." It also says that "the secret combinations of Akish and his friends . . . did overthrow the kingdom of Omer" (**Ether 9:1**). Interestingly, the overthrow of the kingdom was also the ultimate goal of Kishkumen and his band (Helaman 2:3). Did Kishkumen somehow choose or change his name to conform to his status in an ancient Jaredite-Mulekite secret society? Did Mormon purposely choose these "kish" names in his abridgement to convey a message? Is this an example of Metonymic naming? It might be wise to ponder the connection here.

**Helaman 1:11:** Daniel Peterson notes that after murdering Pahoran, Kishkumen escaped and returned to those who had sent him. The conspirators then swore an oath of silence. Intriguingly, the Nephite record tells us that it was a religious oath, "swearing by their everlasting Maker." (**Helaman 1:11.**) This seems odd to those of us unaccustomed to thinking of murder as a religious act. But the very word assassin was given to us by a religious sect of the medieval Near East who bore it as a name. The "Assassins" carried out daring murders for many years from mixed religious and political motives.

Indeed, the Book of Mormon declares that the origin of such murderous conspiracies can be traced back to Lucifer through Cain, "who was a murderer from the beginning." (**Ether 8:15**; cf. Helaman 6:26-30) (Daniel C. Peterson, "Their Own Worst Enemies," in Studies in Scripture: Book of Mormon, Part 2, p. 94.)

In **Helaman 1:11-12** we find evidence of ancient wicked secret covenants:

And he went unto those that sent him, and they all entered into a **covenant**, yea, swearing by their everlasting Maker, that they would tell no man that Kishkumen had murdered Pahoran. Therefore, Kishkumen was not known among the people of Nephi, for he was in disguise at the time that he murdered Pahoran. And Kishkumen and his band, who had **covenanted** with him, did mingle themselves among the people, in a manner that they all could not be found; but as many as were found were condemned unto death.

Victor Ludlow notes that of the 154 references to "covenant" in the Book of Mormon, 113 of them explain some promises made between God and his children on the earth. Most of the remaining references describe honorable promises made between leaders and individuals, usually to end periods of conflict. But a third and smallest category of passages contains 17 references to evil, secret covenants made between men and the devil. **Fifteen of these secret covenant references are found in 12 verses in the book of Helaman and the first chapters of 3 Nephi: Helaman 1:11-12; Helaman 2:3; Helaman 6:21-22; Helaman 6:25-26; Helaman 6:30; 3 Nephi 6:28; 3 Nephi 6:29-30; 3 Nephi 7:11.** (Victor L. Ludlow, "Secret Covenant Teachings of Men and the Devil," in The Book of Mormon: Helaman through 3 Nephi 8, According to Thy Word, p. 265-279.)

**Helaman 1:15:** [Note: According to Michael Hobby, the fact that the Mulekites were deeply involved in Jaredite culture is obvious . . . the fact that they carried with them the Jaredite culture is evidenced by their personal and city names, names of coinage, etc. One direct example is the name Coriantumr [Mulekite] in Helaman 1:15.

There is also a Coriantumr [Jaredite] mentioned in Ether 8:6 and also chapters 12—18 of Ether.

In all likelihood, the people of Zarahemla who were originally found by Mosiah might have considered the Jaredite king Coriantumr to be their king. Now, many years later, this new Coriantumr, "a descendant of Zarahemla" and thus a Mulekite, was leading the Lamanite armies against the Nephites at a time of kingship dispute. Was this a continuation of the Mulekite-Nephite, Kingmen-Freemen dispute that had been going on ever since the first recorded Mulekite war of dissent (Amlicite [Amalickite] war) mentioned in Alma 2. (Michael M. Hobby, The Mulekite Connection, p. 21-22, 24.) Is this an example of Metonymic naming?

In **Helaman 2:3**, the word "**destroy**" might mean more than the reader is aware. According to Michael Hobby, with Pahoran out of the way (Helaman 1:9), and also Pacumeni (Helaman 1:21), the Mulekite faction who had supported Paanchi were now only one assassination away from frustrating Nephite law. The sons of Helaman<sub>3</sub> were not old enough to fill the judgment-seat should anything happen to their father (see Helaman 3:21). Further, like Alma<sub>2</sub> in the beginning, Helaman<sub>3</sub> now was both High Priest and Chief Judge. Had Kishkumen (notice the Jaredite "Kish" root in his name) not been discovered by one of the servants of Helaman<sub>3</sub>, he would have murdered Helaman<sub>3</sub> on instructions from Gadianton. This would have opened up the way for a Mulekite to obtain the Judgment-seat, thereby consolidating power in the hands of the dissident Mulekites. Although Gadianton had to flee into the wilderness, he was able to convert that faction which had supported Paanchi (Helaman 1:7) into a guerilla band, which drew it's Mulekite based strength from that portion of society outside the church. [Michael M. Hobby, The Mulekite Connection, p. 47.]]

**Helaman 3:24-32**

John and Gregory Welch write that during the reign of the judges, the Nephites constantly fluctuated in their level of righteousness. The overview that follows charts this Nephite cycle of righteousness/wickedness in Mormon's abridgment.

|                | <b>Righteousness</b> | <b>Prosperity</b> | <b>Pride</b>    | <b>Wickedness</b> | <b>Destruction</b> | <b>Humility</b> |
|----------------|----------------------|-------------------|-----------------|-------------------|--------------------|-----------------|
| <b>Cycle 1</b> | Hel. 3:24-32         | Hel. 3:25,32      | Hel. 3:33-36    | Hel. 3:33-36      | Hel. 4:5           | Hel. 4:15       |
| <b>Cycle 2</b> | Hel. 4:15            | Hel. 4:15         | Hel. 7:23-24    | Hel. 10:3         | Hel. 11:4          | Hel. 11:17-19   |
| <b>Cycle 3</b> | 3 Nephi 5:3          | 3 Nephi 6:4-9     | 3 Nephi 6:10-16 | 3 Nephi 6:15-18   | 3 Nephi 7:1-8      | 3 Nephi 10:8-10 |
| <b>Cycle 4</b> | 4 Nephi 1;10         | 4 Nephi 1;20      | 4 Nephi 1;24    | 4 Nephi 1;27      | Mormon 4:19-21     |                 |

(John W. & J. Gregory Welch, Charting the Book of Mormon: Visual Aids for Personal Study and Teaching, Chart 144, 1999.)

Lee Donaldson writes that Moroni weaves a repetitive pattern of "**Six Tragic Covenant Cycles in the Book of Ether**":

|                | <b>Delivered</b> | <b>Prosper</b> | <b>Pride &amp; Iniquity</b> | <b>Brought Down</b>        |
|----------------|------------------|----------------|-----------------------------|----------------------------|
| <b>Cycle 1</b> | 1:33—6:12        | 6:18, 28       | 7:4-19                      | 7:20-25                    |
| <b>Cycle 2</b> | 7:26             | 7:27           | 8:2-17                      | 9:1, 12                    |
| <b>Cycle 3</b> | 9:2-3            | 9:16-20        | 9:26-29                     | 9:30-34                    |
| <b>Cycle 4</b> | 9:35             | 9:35—10:4      | 10:5-10                     | 10:11-15                   |
| <b>Cycle 5</b> | 10:15            | 10:16-29       | 10:30                       | 11:7                       |
| <b>Cycle 6</b> | 11:8             |                | 11:10-15                    | 11:19—12:3,<br>13:15—15:31 |

(Lee L. Donaldson, "The Plates of Ether and the Covenant of the Book of Mormon," in The Book of Mormon: Fourth Nephi through Moroni, From Zion to Destruction, p. 76.)

In **3 Nephi 3:9**, Giddianhi, the leader of the Gadianton Robbers, refers to a "**society and the works thereof**" that were of "**ancient date** and have been **handed down** unto us"

Monte Nyman writes that in Moroni's abridgment of the book of Ether, which chronicles the history of the Jaredites, we find the daughter of Jared referring to "the record which our fathers brought across the great deep. Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory?" (Ether 8:9). This record does not seem to be the same as the 24 plates of gold translated into what

Moroni called the book of Ether (see Ether 1:2), although the first part of Ether does speak of the creation and the time from Adam to the great tower (Ether 1:3). Since the Jaredites kept records on metallic plates, it is possible that the record that the daughter of Jared spoke of is still in existence and will come forth and be translated at some future date. It is even possible that Giddianhi, the leader of the Gadianton robbers, had in mind some version of that record when he said that his secret society had information "of ancient date" that had been "handed down unto us" (3 Nephi 3:9). (Monte S. Nyman, "Other Ancient American Records Yet to Come Forth," in Journal of Book of Mormon Studies , vol. 10, num. 1, 2001, p. 60.)]

Note\* The history of the Jaredites (the book of Ether) concerns a people that predated the Nephites. However, the book of Ether is placed chronologically after the history of the Nephites in the Book of Mormon. That is, during the translation process (one time through with no major editing), the prophet Joseph Smith would be translating this incident involving Giddianhi in the book of 3 Nephi **before** he ever got around to translating the book of Ether. Such subtle mention of secret societies and their records would be yet another set of textual correlations that would require more literary abilities than one could expect had Joseph Smith made all this up.

**3 Nephi 9:9**

9 And **behold**

[A] that GREAT **City of Jacob-ugath** [hyphen was originally in P ; also "the" king]  
 which was inhabited by the people of the **king Jacob**  
 have  
 [B] I [Christ] **caused to be** burned with fire  
 [D] because of their **sins**  
 and their **wickedness**  
**which** was **above ALL** the **wickedness** of the whole earth  
 because of their **secret murders**  
 their  
 and [their] **combinations**  
 for it was  
**they** that did **destroy** the **peace**  
 of **My people**  
**and** the **government of the land**

Note: According to John Sorenson, at least three types of cities are indicated in the Book of Mormon. The first is a city that is the administrative center for a local land. The second is a city without any significant amount of dependent land. The third is a "great city." The six "great" cities specifically identified in the Book of Mormon are: Ammonihah (Alma 9:4), Jerusalem (Alma 21:2), Zarahemla (3 Nephi 9:3), Moroni (3 Nephi 9:4), Moronihah (3 Nephi 9:5), Jacobugath (3 Nephi 9:9), and the Jaredite city built by king Lib (Ether 10:20). Interestingly, four of those "great" cities are mentioned in one chapter (3 Nephi 9). In addition, when the Savior spoke to the people from above on the occasion of the great catastrophe, he referred to "great and notable cities" (3 Nephi 8:14) and "great cities" (3 Nephi 10:4) which had been destroyed. (Compare the "large cities" mentioned in Mosiah 27:6.)

(John L. Sorenson, "The Settlements of Book of Mormon Peoples," in Nephite Culture and Society, p.140-142,150151.)

In **Mormon 2:3**, the Nephite armies "began to retreat towards **the north countries**" (**Mormon 2:3**), but what and where were **the north countries**? Were **the north countries** a synonym for "the land northward"? It is interesting to note that at the beginning of his abridgment of the book of Ether, Moroni says, "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 1:1). By saying "this north country," Moroni seems to imply that he was located in the north country, or the place where the Jaredites had been destroyed. The final battle site of the Jaredites (the hill Ramah) was the same final battle site of the Nephites (the hill Cumorah) (Mormon 8:1-4). The fact that Moroni was abridging the record of the Jaredites seems to imply that he had returned to the hill Cumorah, located in "this north country." Mormon himself will record that the Nephite "retreat" ended at the hill Cumorah (Mormon 6:4-11).

### **Mormon 6:6**

In **Ether 15:33** the comment is made, "and [Ether] 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." The question then becomes, Did Limhi's party find and carry back over 100 times the 32 pages in our present edition? (pp. 487-518) This would mean that the 24 gold plates would have had to contain over 3200 pages. If the "24 gold plates" represented only an abridgement of the Jaredite history by Ether, then Mormon might have been comparing Ether's writings to the entire Jaredite record collection. Ether would have probably had access to all the Jaredite records in order to make his abridgement, and most probably made some comments relative to the amount of records there were. An interesting, though unproven thought here is that if the prophet Ether finished his record as he viewed the final battles of his people from a cave (Ether 13:13-14); roughly 1000 years later, there were two points of geography that Mormon distinctly correlated between the Jaredite history and the Nephite history: the hill Shim (Ether 9:3) (**Mormon 1:3; 4:23**) and the hill Ramah/Cumorah (Ether 15:11) (**Mormon 6:2-22**). If there were many Jaredite records besides the record of Ether, they would have had to have been deposited somewhere, and it is my opinion that Mormon's (& Moroni's) correlation went beyond geography. I feel that the detailed requirements of such a correlation might have had to do with the location of Jaredite records.

On the other hand, if the "24 gold plates" did indeed contain 3200 pages worth of material, then I would have to rethink the definition of "plates." Each of the 24 "plates" might have been equivalent to the "plates of Nephi." Thus, the 24 gold plates might have been equivalent to 24 volumes. But then again, it would have been quite difficult for Mosiah (to say nothing of Moroni) to translate 24 volumes.

Finally, the comment by Mormon might have been just a paraphrase of a comment he came across by Ether in Mosiah's translation. Thus, Ether might have been describing the fact that he was making an abridgment of the history of the Jaredites which only represented the hundredth part of that which had already been written.

### **Mormon 8 :1, 3**

In his initial writings, Moroni notes that he is writing "to fulfil the commandment of my father" (Mormon 8:1, 3 – see Mosiah 28:17 -19). In his studies on the covenant context of the Book of Mormon, Steven L. Olsen remarks:

The abridged covenant Jaredite history of more than thirty generations is summarized in approximately thirty pages of translation. This abbreviation is even more serious when it is realized that Moroni's own commentaries occupy about one-fourth of the resulting text of the Book of Ether, a considerably higher percentage than his father's editorial asides."

John Welch writes: "The fact that Moroni felt free to insert his own material into his abridgment of the book of Ether indicates that, in general, he was not attempting to produce a technically rigorous version of Jaredite history." (John W. Welch, "Preliminary Comments on the Sources behind the Book of Ether," FARMS Preliminary Report, 1986, p. 7.)

Grant Hardy adds:

Moroni . . . was intent on using the record of Ether to reinforce lessons that could be drawn from the experience of his own people, the Nephites. He wanted to provide an example of another covenant people that could universalize the Nephite story. But to do so he had to emphasize parallels while minimizing differences. . . . Again and again, it seems that Moroni is deliberately employing language from Nephi's writings to tell the story of the first generation of the Jaredites. (Grant Hardy, Understanding the Book of Mormon: A Reader's Guide, 2010, p. 229-232.)

### **Ether 1:32-33**

Genesis chapter 10 chronicles the spread of Noah's sons (Shem, Ham and Japheth) from Mesopotamia after the Flood. Shem became the birthright son. Shem's descendants spread throughout the northern and southern parts of the Arabian Peninsula. Shem's great-grandson was named Eber (from which we derive the name "Hebrews." And Eber had two sons worth mentioning here: One of these sons, named "Peleg" was said to have lived in the time when the people of the earth were divided (Genesis 10: 21-25). From Peleg descended Abraham, Isaac and the house of Jacob (Israel).

Another son of Eber was named Joktan. And Joktan also had two sons worth mentioning. One was named "Jerah" (or "Jered" in some Bibles) and one was named "Ophir" (Genesis 10:26-29). These sons of Joktan were associated with the time of the tower of Babel (Genesis 11:1-17).

Now, in the Book of Ether from the Book of Mormon, we encounter one "Jared" and "his brother" who are said to have departed from "the great Tower" (**Ether 1:32-33**). This raises the question: Were Joktan's sons (Jered and his brother Ophir) part of a migration from the tower of Babel? The Bible tells us that Joktan's sons were said to have migrated to and dwelt upon the southern coast of Arabia from the location of "Mesha" on the west to "Sephar" (Dhofar) on the east in what is now modern Oman (Genesis 10: 30-32). This raises the next question: Were "Jered" and his brother "Ophir" from the Bible the same "Jared" and the "brother of Jared" mentioned in the Book of Mormon? And if so, was Jared's migration to the New World "Promised Land" (Ether 6:12) a fulfillment of the Bible saying that Peleg lived in the time when the world was divided? Perhaps, and perhaps not. However, the association does help provide a theoretical basis for the inclusion of the Jaredite record in the covenant Nephite Book of Mormon record—which derived its covenant authority from Adam down to Shem, and from Shem to Joseph, and from Joseph to Nephi, and ultimately from Nephi to Mormon (see Mormon 1:5; 8:13).

It is also interesting to note that Dhofar has been historically associated with the name Ophir, and that by the 3rd millennium BC maritime relations had been established between Mesopotamia and Dhofar through the Persian Gulf. (The above ideas are adapted from personal communication with George Potter.)

### Ether 7:23

There is a special phrasing used by each of the three major narrators of the Book of Mormon— once by Nephi (**1 Nephi 1:4**), once by Mormon who used the words of Alma (**Alma 37:30**), and now by Moroni in a repeated manner of three times with the third time being repeated three times (see **Ether 7:23; 9:28; 11:1, 12, 20**). The basic phrasing is as follows:

7:23 . . . \*there came **prophets** among the people  
[who were sent from **the Lord**] [*simply implied in most examples*]  
**prophesying**  
**wickedness** of the people  
they should be **destroyed**  
if they did NOT **repent**\*

This paralleled phrasing appears to be a formal warning before a final destruction of the covenant people of Christ. In **1 Nephi 1:4**, the warning was given to the Jews at Jerusalem at the time of Lehi. In **Alma 37:30**, as part of Mormon’s literary technique, he inserts into his abridgment the direct record of Alma in which this phrasing was used by Alma to his son Helaman in reflecting upon the record of the Jaredite civilization contained on the 24 gold plates, especially on the secret societies. As Mormon records, these secret societies were a big part of what brought down the Nephites. As I said above, here in the book of Ether, Moroni expands the usage, repeating it in three chapters, and three times in the last chapter. The number three is symbolic of the superlative. That is, in including this phrasing, Moroni seems to be emphasizing in the MOST emphatic manner to his readers (us in the latter-days) that we are being warned, and will be warned in regard to a final destruction IF WE DON’T REPENT. (I owe this insight to the references cited in *Roger A. Dibb, Book of Mormon Scriptural Phrases*, 2015, p. 64.)]

**Ether 10:9**: According to the chiasmic arrangement for the book of Ether by Greg Wright, the central elements are as follows:

- |     |                                                                            |        |
|-----|----------------------------------------------------------------------------|--------|
| 26  | “ <b>after the space of many years</b> ”                                   | (10:9) |
| 27  | “ <b>he [Morianton] . . . went forth and gave battle unto the people</b> ” | (10:9) |
| 27’ | “ <b>he [Morianton] gained power over many cities</b> ”                    | (10:9) |
| 26’ | “ <b>for the space of many years</b> ”                                     | (10:9) |

The central message here seems nebulous and undefined, other than a wicked Jaredite man named Morianton gaining power over many cities. However, I believe the key to this central message is found in the history of the Nephites. In Alma 50:25-37, there is a man by the same name— “Morianton” (a case of metonymic naming), who inspires his people to “take up arms against their brethren” (v. 26). Morianton decides to occupy the land northward (v. 29) and to “take possession of the land.” The land northward is where the former Jaredite lands were located, and as such the story of Morianton becomes **symbolic**. Mormon (the abridger) makes a key insertion here in his abridgment of the Nephite record that he feared that Morianton “**would obtain possession of those parts of the land, which would lay a foundation for serious consequences among the people of Nephi, yea, which consequences would lead to the overthrow of their liberty.**” Without getting into the details of the Jaredite history (or the Nephite history), suffice it to say that **the Jaredites (and the Nephites) lost their liberty through disobedience to the covenants that they had made with the Lord.** And Moroni (Mormon’s son and the abridger of the Jaredite record), brings that message home in a most unique chiasmic way. In this chiasmic structuring of the book of Ether, note the introduction of “secret oaths” and “secret combinations” (step 18a & 18b) designed to “overthrow the country.” Also note the appearance of “poisonous serpents” (20a)—an allusion to false teachings and false Gods, which deprive the people of food (a dualistic term alluding also to the deprivation of spiritual food).

## Appendix F

### Excerpts from the Book of Moses (Covenant History and Covenant Language)

5: 59 And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; . . .

6:1 And Adam hearkened unto the voice of God, . . .

2 And Adam knew his wife again, and she bare a son, and he called his name Seth. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.

[“New” covenant land of promise with the covenant blessing of “seed”]

3 And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos.

4 And then began these men to call upon the name of the Lord, and the Lord blessed them;

5 And a book of remembrance was kept, in the which was recorded, in the [covenant] language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

6 And by them their children were taught to read and write, having a language which was pure and undefiled.

7 Now this same [covenant] Priesthood, which was in the beginning, shall be in the end of the world also.

8 Adam spake: In the day that God created man, in the likeness of God made he him;

9 In the image of his own body, male and female, created he them, and blessed them, and called their name Adam

13 Seth . . . begat Enos, and . . . taught his son Enos in the ways of God; . . .

17 And Enos . . . begat Cainan. And **Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise**, . . .

[New covenant “land of promise” ]

19 And Cainan . . . begat Mahalaleel;

20 And Mahalaleel . . . begat Jared;

21 And Jared . . . begat Enoch; . . . And Jared taught Enoch in all the ways of God.

22 . . . God, himself, conversed [with the sons of Adam].

23 And they were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught unto the children of men.

25 And Enoch . . . begat Methuselah.

26 as [Enoch] he journeyed, the Spirit of God descended out of heaven, and abode upon him.

27 And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and my fierce anger is kindled

against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;

28 And for these many generations, . . . have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam.

29 Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death; and a hell I have prepared for them, if they repent not;

30 And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, . . .

32 And the Lord said unto Enoch: Go forth and do as I have commanded thee, . . .

33 Say unto this people: Choose ye this day, to serve the Lord God who made you.

34 Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.

36 And he [Enoch] beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye; . . .

37 And it came to pass that Enoch went forth in the land, among the people . . .

39 . . . fear came on all them that heard him; for he walked with God. . . .

49 Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.

50 But God hath made known unto our fathers that all men must repent.

51 . . . [The Lord] called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. . . .

57 Wherefore teach it unto your children, that all men, everywhere, must repent, . . .

and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

61 Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

62 And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

63 And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

67 . . . thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

68 Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.

18 And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

20 . . . the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. . . .

43 Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up. . . .

47 And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me. . . .

50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the floods.

51 And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;

52 And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand; . . .

60 And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah; . . .

and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

63 And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, . . .

67 And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy;

69 And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that **Zion was not, for God received it up into his own bosom;** and from thence went forth the saying, Zion is Fled.

[New covenant land of promise]

8:2 And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins. . . .

4 And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.

5 And it came to pass that Methuselah . . . begat Lamech; . . .

8 And Lamech . . . begat a son,

9 And he called his name Noah, . . .

12 And Noah . . . begat Japheth; and [also] begat Shem, and . . . he begat Ham.

13 And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. . . .

16 And it came to pass that Noah . . . taught the things of God, even as it was in the beginning.

17 And the Lord said unto Noah . . . if men do not repent, I will send in the floods upon them. . . .

– 19 And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

20 And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words [1<sup>st</sup> witness];

21 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah [2<sup>nd</sup> witness].

22 And God saw that the wickedness of men . . . being only evil continually.

23 And it came to pass that Noah continued his preaching unto the people, saying: Hearken, and give heed unto my words;

24 Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not [3<sup>rd</sup> witness].

26 And the Lord said: I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he [Noah] hath called upon me; for they have sought his life.

27 And thus **Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth.**

28 The earth was corrupt before God, and it was filled with violence.

30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and **behold I will destroy all flesh from off the earth.**

[End of the Book of Moses]

[New covenant land of promise. From Noah to Jared & his brother--- The cycle is repeated]

Shem---Arphaxed---Salah---Eber---Joktan --- Jared & his brother (Jared & his brother driven out from the great tower—they go to another “land of

promise”)

Note\* Joktan had a brother named Peleg, :for in his days was the earth divided” (Genesis 10:25). In other words a new “promised land” was sought)



## Appendix G

### Covenants and Identifying Covenant Language in the Bible

The More Sure Word (a Study of the Bible by Peter Giardina)

[[www.themoresureword.com](http://www.themoresureword.com)]

Peter Giardina writes:

Since the revelations of covenant I have received were a personal experience for me, and not just a learning experience, some of the articles will be of a personal nature, while others will look and sound more like teaching texts. In this manner, I hope to be able to convey some of the process of receiving instruction from the Holy Spirit as well as the way an understanding of Biblical covenant can strengthen and intensify your relationship and walk with God. . .

The art of relationship building, i. e. covenant making, is founded on the idea of mutual giving. Parties focused on receiving will never have a successful relationship, and strife will be their master. Division will ultimately be followed by dissolution of the relationship. When one gives, another receives, but receiving is never the end game. As covenant relationships become more solemn and of a higher order, the requirement for giving increases. As the mandatory level of giving increases, the covenant relationship climbs to a higher level while the importance and value of receiving decreases. Covenants are entered only by giving, never on the basis of what will be received. The level of required giving defines the level of the covenant.

Clearly covenant relationships are extremely important to God, and as you should expect, they are beautifully “hidden.” He has hidden them first in the Bible, hidden among millions of books; then He has hidden them among billions of covenant relationships among the people of the world. Biblical covenant must truly be exceptionally valuable since God has gone to such extensive measures to hide it. Covenant relationships are so common, we hardly ever pay any attention to them. Finding those that are important to God requires they be sought with great diligence. . . .

The God-created order of the universe is that there is relationship between the parts. . . . So strong is the need to be connected, we can barely live outside of relationships. In fact, we can even say that we, whether as individuals or a group of any size, are defined by our relationships. Like it or not, you exist in relationships. Your grandparents were right, your friends say a lot about who you are.

All relationships, i.e., covenants, whether small or great, are defined by the degree of giving necessary to establish and maintain the relationship. Receiving, though it happens of necessity, is merely a byproduct of giving; it is not a factor in the human relationship ecosystem. In fact, entering a relationship solely for personal gain is considered to be disingenuous and deceitful. This is true no matter how casual the relationship. Of course, when one person gives, someone also receives; but receiving is never in the driver’s seat. Relationships are formed when two or more people give

something of value to each other. No relationship exists between you and a person you pass on the street, or any of the thousands of people you happen to be with at a ball game, because nothing has been given. In short, if nothing is given by all parties, no relationship exists. . . .

As the necessary giving level increases so does the strength of the bond between the covenanting partners. . . . Often times parties enter into covenant relationships by means of a legal contract. The terms and conditions of these contracts are often called the covenants of the contract. . . .

Sacrifice is a common thread in making and keeping a covenant. The sacrifices are made in the form of giving, one to the other. It is giving, making sacrifices, that forms the bond of the covenant. The greater the sacrifices, the stronger the bond. A bond is formed between two parties when each party agrees, either formally or informally, to certain conditions of performance. Keeping them will require making sacrifices. . . .

With each level of covenant, there are consequences for either keeping or not living up to the covenant's terms and conditions. And dissolving or breaking the relationship all together can carry severe penalties. Loss of rights and privileges or a break in intimacy can result, and in the case of divorce, financial loss is often incurred, and sometimes even parental rights can be suspended for one or the other parent.

During the Jesus-Nicodemus discourse, Jesus spoke of spiritual realities which Nicodemus did not understand, among them the famous words of John 3:16 which states:

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

In this one verse, Jesus capsulizes the covenant relationships I've been describing. Here we see giving by God. This was the highest level of giving ... **He gave all** ... by giving His Son, Jesus, the Messiah ... the exact representation of His nature. In other words, all that God is, Jesus is. Therefore, God gave all when He gave Jesus.

Next, John 3:16 tells us that whoever believes in Jesus Christ will not perish. The word believe in this passage speaks of much more than mental agreement. The Greek word is *pisteuō* (pist-yoo'-o). It means to commit one's trust in, to believe, rely upon, trust, or put confidence in. These definitions speak of commitments based on belief and trust, i.e., faith . . . since God gave all, the believer's sacrifice of self must also be all. . . .

Next we learn that those who believe, i.e., those who make a self-surrendering sacrifice, will not perish. Rather, out of their sacrifice, a death of self occurs and a new life emerges. With this, the final element of the covenant-making process is uncovered -- new life out of death.

Blood covenant requires a sacrifice of one's very life, but out of the death of two a new life emerges. Death resulting in life is a prime characteristic of blood covenant. The death, of course, is a sacrificial death of self. Anciently it was accomplished by the [ritual] substitutionary death of an animal. The death of the animal represents the death of the individuals making the covenant. Since the

covenanting parties consider themselves to be dead to a life of living for themselves, they vow to live a new life, each for the other. This mutual agreement of trust, safety, protection and peace creates an eternal bond between them. They are said to be covenant brothers or “blood brothers.” In the Bible, they are called **friends**.

Blood covenant is the highest level of covenant, and as such, it has the highest requirement of giving. . . . each party gives ALL they have. All equals all. A covenant of blood so completely intermingles the lives of the covenanting parties that **they are said to be one person**. In fact, **each is said to be the image of the other**. This was a physical reality in ancient days since the parties exchanged their robes and belts with each other. Thus each one actually took on the appearance the other. Further, covenant friends would consider themselves to be in each other since they had eaten the same bread (representing their bodies) and drunk the same wine (representing their blood).

Thinking of covenants as relationships and not just legal contracts and marriages puts a new slant on the order of things in the world. Covenants are the way the universe is linked together, and giving is always involved. The earth gives up its nutrients so the tree thrives. The air gives up its oxygen and everything that has breath maintains life. And when people give of themselves, whether a little or a lot, a vast network of relationships is formed and maintained. These covenant relationships are the very foundation of everything that comprises the human experience.

There is, however, an additional level of covenant that is of a higher order than any other. It is a covenant of blood or blood covenant. This is a covenant so totally conjoining that the parties become one person beyond life. Not even death can dissolve a blood covenant between two people. The conditions of this covenant even extend to the descendants of the covenanting parties. The rewards for keeping a blood covenant are especially wonderful, while the consequences for not keeping it are extremely severe. . . .

You cannot give something without experiencing the loss of it. Therefore, giving is sacrificial. If you care for the other person, however, just the knowledge that they will benefit from the object you’ve given is reason enough to give it. In this situation, giving becomes a joy rather than a burden. . . .

The . . . blood covenant is a love that is greater than any other covenant relationship. Jesus described it as the greatest love of all. It is a love that has no limits, no boundaries, no ceiling on either the amount of giving or on what will be given. Everything is freely given, nothing is held back, and it is all given without a morsel of remorse, not at the time of the giving nor at any time in the future.

A blood covenant consists of three components: The intermingling of blood, the giving or exchanging of possessions and the formation of a new life. . . .

The practice of making covenant by inter-mingling blood and exchanging all other possessions was common in ancient cultures around the world. H. Clay Trumbull, in his book, *The Blood Covenant*, reported on research findings that indicated that the practice of blood covenanting was evident from the earliest times in all parts of the globe. Trumbull revealed his findings in a series of lectures in 1885.

Even though the practice of blood covenanting had been so wide-spread, it had all but ceased to exist, not only in practice, but also in awareness, by the time of Trumbull's lectures.

Blood covenant was definitely a middle Eastern rite. Certainly this was true for the time the books of the Bible were written. Thus, it should not be surprising that blood covenant making is indicated in the Bible. What is surprising is that its practice and importance to Biblical interpretation is all but overlooked by Biblical scholars and commentators. This is especially odd since the Bible is all about covenant. The Christian Bible consists of two major sub-divisions, an Old Covenant and a New Covenant, commonly called the old and new testaments. The words covenant and testament can be used interchangeably, but covenant is the better choice for Biblical references, because it is the word used in both the old and the new texts.

[Note\* The Book of Mormon is titled "Another Testament [Covenant] of Jesus Christ" ]

Foundational to the significance of blood covenanting is an understanding that life is in the blood. Your heart beats around 100,000 times a day, and with each beat it pumps life-sustaining blood to approximately 2.5 trillion red blood cells in your body. It is easy to understand why the heart is used in the Bible as a metaphor for your very nature or inner being. Since your life is in the blood, an intermingling of blood between you and another person results in the co-mingling of your very lives and natures. Intermingling of blood is an important aspect of blood covenant making. A blood covenant requires each person to sacrifice their life for their covenant companion. **This was done symbolically by the death of a sacrificial offering such as a lamb.** Only when two lives are given in this way can two people become one in a blood covenant. . . .

The sacrifice required of parties entering a blood covenant can be stated in one word: ALL. The requirement for giving is not limited to physical possessions. Everything each person has, including desires, hopes and dreams are freely given to each other. . . . And when a covenant partner should die, they will extend the promises of the covenant to their partner's children and grandchildren. . . .

The result of a blood covenant . . . is a higher compact, a more solemn relationship than any in existence. . . .

The blood covenant, which is the highest order of covenant, has been "hidden," first by God to be found only by those who have turned their hearts to Him, but also by Satan and his minions in an effort to prevent you from ever suspecting the existence of this important covenant. . . .

I have found a scant few books on the subject, but the instruction of Biblical covenant, especially blood covenant, continued as I studied the [Scriptures] under the tutelage of the Holy Spirit.

Coming to a knowledge and understanding of Biblical covenant took time and patience. . . . Everything in the [Scriptures] can be viewed through the covenant lens. . . .

Some of you are undoubtedly football fans. Others have a passion for photography, while many prefer skiing, tennis, surfboarding or perhaps auto racing as favorite activities. No matter what the area of interest each has its own language composed of specific terms and phrases. The same is true for work

activities. Chemical engineers communicate with a different set of terms than heart surgeons, and the lingo of graphic artists differs from that of musicians. Biblical covenant is no different. It has a language all its own. Knowing the language, i.e., its specific terminology, is a great help in identifying covenant in the [Scriptures]. . . .

In the language of the Bible, at the time when it was written, it was enough to merely make a reference to covenant to be understood, because covenant was so common and openly practiced. A modern-day analogy can be found on the sports pages of a newspaper. An article filled with terms like home runs, stolen bases, and double plays is clearly about baseball. There is no need for a glossary of terms because all baseball fans understand the jargon. Likewise it was not necessary for the writers of the Bible to explain all of the covenant expressions they used, or even to describe the entire covenant making process.

One aspect of blood covenant is the idea that once a blood covenant is made each party **is in the other**. This results from the mutual giving of all, the intermingling of blood and eating and drinking the same bread and wine.

The following verses from John 17 illustrate how Jesus incorporates these covenant words and phrases as He prays to the Father.

10 “and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.”

21 “that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

22 “The glory which You have given Me I have given to them, that they may be one, just as We are one;

23 “I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.”

26 “and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.”

Therefore, we conclude from the terminology Jesus is using in the above verses that He is clearly speaking of blood covenant. . . . Jesus and the Father are one. They are in covenant. And our covenant with Jesus is not one that differs in any way from the covenant between Jesus and the Father. . . . Blood covenant friends are now, always have been and always will be the body of Christ. . . .

Blood covenant friends are friends like no other. In ancient days they might be referred to as blood brothers . . . God made a covenant with Abraham, and he was called God’s friend:

“Did You not, O our God, drive out the inhabitants of this land before Your people Israel and give it to the descendants of Abraham **Your friend**.” (2 Chronicles 20:7)

“and the Scripture was fulfilled which says, ‘and Abraham believed God, and it was reckoned to him as righteousness,” and **he was called the friend of God.**” (James 2:23)

Jesus said to His disciples,

14 **“You are My friends if you do what I command you.**

15 “No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.” (John 15:14-15)

There are still more covenant references in this amazing prayer in John 17:

1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; **glorify** Your Son, that the Son may **glorify** You,

2 “even as You gave Him authority over all flesh, that to all whom You have given Him, He [Jesus] may give eternal life.

3 “This is eternal life, that they may **know** You [the Father], the only true God, and Jesus Christ whom You have sent.” (John 17:1-3)

[Note\* “For behold, this this is my work and my glory-- to bring to pass the immortality and eternal life of man” (Moses 1:39)]

One of the characteristics of blood covenant is that out of death springs new life. The new life of the new covenant is a new spiritual life, and as such it is an eternal life. Notice that in verse 2 **Jesus prays that the Father would be glorified as He, Jesus, gives eternal life to all the Father gives Him. . . .**

Also note the use of the word “know” in the third verse. The Greek word for the English word **know** means far more than mental knowing. It is a knowledge that comes from very close experience between the parties. It conveys the idea of a personal, intimate relationship with the one being known. Therefore, Jesus is asking the Father that those for whom He is praying to come into a deep, personal relationship with Him. In other words, Jesus is expressing the covenant concept that when someone makes covenant with Him, they will also come into a personal, intimate relationship, that is, a covenant relationship, with the Father.

**What’s In A Name?**

Further covenant evidence is found in the 6th and 11th verses of the 17th chapter of John.

6 “I have manifested **Your name** to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.”

11 “I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in **Your name, the name which You have given Me**, that they may be one even as We are.”

**The covenant making process includes an exchange of names.** Each party making the covenant would take on part of the other’s name. This concept of acting in the name of another person is expressed in the idea of someone being a representative for someone else. In the United States, representatives are elected to do the work of the government for the people who elected them. When they vote on a piece of legislation, they are placing a vote for the people they represent. Another example is when a person hires a lawyer to appear in court as their representative. The arguments lawyers make before a judge and jury are considered to be the arguments of the people they represent. In covenant lingo, the government representative and the attorney would be said to be acting in the name of the ones they represent in the performance of their duties.

This prayer of Jesus’ to His Father in heaven [in John 17] is clearly a prayer that all those given to Him by the Father, that is, all who believe in Him and repent, would come into covenant with Him, and through Him into covenant relationship with the Father.

The language of covenant also includes references to the **characteristics** of God. It is clear from John 17 that Jesus is in a covenant relationship with the Father. It is also understood that His prayer is that all those who would believe in Him would be brought into the same covenant relationship shared by He and the Father. Please understand that covenant is a characteristic of God. When God created the heavens and the earth, He brought into existence things that did not previously exist. Since the Father, Son and Holy Spirit were already in covenant, it was not necessary for covenant to be created. . . .

The words in the bible that describe the nature of God are also covenant terms. Words such as love, mercy, grace and forgiveness are not only characteristics of God, but also components of covenant.

[Note\* There are over 500 different descriptive titles for Deity in the Book of Mormon. There are additional titles in the Old Testament and New Testament. Thus these three “covenant” works testify of the characteristics of God my just the titles contained in the text.]

Jesus said, “If you love [agapē] Me, you will keep my commandments.” (John 14:15) Thus in general terms he is saying that those who revere Him will keep His commandments. But the word love also indicates a blood covenant relationship. Jesus said this love, this blood covenant love, was the greatest love of all, “Greater love [agapē] has no one than this, that one lay down his life [die to self and make and keep the covenant] for his friends.” (John 15:13) . . .

Jesus died on the cross, putting to death His physical flesh. We enter covenant with Him by putting to death our spiritual self, i.e., giving all of our hearts and souls to Him as Moses reminded the Israelites before crossing the Jordan, “You shall love the LORD your God with all your heart and with all your soul and with all your might.” (Deuteronomy 6:5) These are the same words Jesus used when asked

what was the greatest commandment, “And He said to him, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’” (Matthew 22:37)

When one is in a blood covenant relationship, they willingly and without hesitation do whatever their covenant partner, their friend, asks of them. . . . And if we who are in covenant with Jesus are to do what He asks, shouldn't He do the same? Of course, He should, and so he promised.

“Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.”  
(John 14:13)

And just in case we aren't paying attention, Jesus says the same thing in the very next sentence.

“If you ask Me anything in My name, I will do it.” (John 14:14)

Notice that He used the expression, in My name, in both statements. In my name is a covenant indicator. You should understand at this point that to ask God for something in the name of Jesus does not mean saying, “In the name of Jesus,” while praying. What it does mean is to make your request from a position of being in a blood covenant relationship with Jesus Christ. Therefore, Jesus is saying in the above verses that anything or whatever will be given when one asks from being in and living out of a blood covenant relationship with Him. . . .

Therefore, to the degree that you keep His commandments, you will become a vessel of His power.

Seeing that each party of a blood covenant vows complete obedience to the other, we understand that total, absolute obedience is a fundamental covenant characteristic. The first indication of this in the Bible is found at the beginning, in the first chapter of Genesis. In the third verse, God commanded, “Let there be light.” The creation responds in covenant obedience, therefore, the verse is completed with the words, “And there was light.” Each time God commands that something occur, the Bible tells us “it was so.” This is a picture of absolute, total covenant obedience. Clearly the creation process is a covenant making activity.

This brings us to the final step of the creation, the creation of man, and another piece of the covenant language glossary. Verse 26 tells us that God said, “**Let Us make man in Our image.**” And the 27th verse says, “God created man in His own image, in the image of God He created him; male and female He created them.” We have come to understand that human covenant partners in ancient days would actually take on each other's physical appearance since they exchanged robes, weapons and shields. But they would also be a reflection of their partner inwardly since the life of their partner was within them. Recall the words of Jesus to His disciple, Philip.

Jesus said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father’” (John 14:9)

**Jesus is saying that He is one with the Father, in covenant with Him, and therefore He is the very image of the Father.** Colossians 1:15a says, “He [Jesus] is the image of the invisible God.” And Hebrews 1:3 says, “He [Jesus] is the radiance of His [God’s] glory and the exact representation of His nature.” Hence, when the Bible speaks of someone being in the image of another, it is a reference to the existence of a covenant.

### **A Glossary Of Blood Covenant Words And Phrases**

**Give, giving** — A fundamental component of blood covenant. Inherent in the meaning of giving is a free transfer of possessions. In blood covenant, the transfer is not limited to possessions, but also includes an exchange of lives ... even to the extent of including each partner’s wants, desires and aspirations.

**Two become one** — A transfer, or exchange, of lives results in the covenanting partners becoming one. In Bible terminology, to say that two or more individuals are one, is to say they are joined by means of a blood covenant.

**Unity, union, united** — When two become one through blood covenant, they are then united.

Everything that is mine is yours, and yours is mine — Another way of expressing oneness and unity.

In, as in I in you and you in me — When two or more people are joined in a blood covenant, they are said to be in each other.

**Friend(s)** — Blood covenant partners are referred to as friends in the Bible. Blood covenant friends are closer than brothers. In other words, a blood covenant relationship is a more solemn compact than even family relationships.

**Death, die, dying** — The giving of all one has, is or ever will be is referred to as the death of blood covenant partners. This is also expressed as dying to self, putting to death the deeds of the body, or sanctification.

**Life, eternal life** — From the death of two covenanting partners comes a new life. When a blood covenant is made, the individual lives of the covenanting parties cease to exist. In their place, a new life is formed out of the commingling of the two. The result is one life in two persons. This can be represented mathematically as  $1+1=1$ . God is one life in three persons or  $1+1+1=1$ .

**Know, to know, to be known** — In the Hebrew and Greek Bible texts, the word know means much more than to obtain a collection of facts about something or someone. In both languages, there is the understanding of a deep, personal relationship brought about by extensive experience. Thus to know another person in this way is to be in an intimate, experiential relationship such as marriage or blood covenant. You must rely on context to distinguish the actual meaning.

**Name, your name, in the name of** — Blood covenant partners exchange names or incorporate a part of their partner’s name into their own. The changing of names most often indicates the existence of a

blood covenant. Consider the name changes of Abram to Abraham and that of his wife from Sarai to Sarah, Jacob to Israel, Simon to Peter, and Saul to Paul. The idea of one going in the name of another is similar to the idea of representation. Lawyers represent clients in legal proceedings by speaking in the place of their clients. In blood covenant language, a lawyer speaking for a client would be said to be acting in the name of the client.

**Love — A characteristic of God.** The Bible says God is love. Love is not a feeling in the Bible as it is thought of today in general society. Rather, love is an attribute of blood covenant. The characteristics of blood covenant are perfectly defined in the word love, and they are laid out for us in chapter 13 of Paul's first letter to the Corinthians. The words covenant and love are interchangeable. A blood covenant relationship is a love relationship of the highest order. Love is: patient, kind, never jealous, does not brag, is not arrogant, does not act unbecomingly, does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth, bears all things, believes all things, hopes all things, and endures all things. Love never fails. This is love between covenant partners, between Jesus and every believer, between believers and God. Without love we are but noisy gongs and clanging cymbals.

**Obedience, faithfulness, steadfastness** — It is understood that blood covenant partners will do anything and whatever is asked of them by their covenant friend(s).

**Image, in the image of** — Blood covenant friends are one ... their lives are duplicates. Therefore, they not only look like each other, they exhibit the same behavior. They are united in every way. Thus, the Bible refers to blood covenant friends as being the image of each other. This is the meaning of God creating man in His image.

These covenant words and phrases can be found throughout the Bible. This is true because the Bible is a covenant document.

### **Covenant Making Components**

The covenant making ceremony was often undertaken in public before witnesses. However, even if no witnesses were in attendance, it was always understood in ancient Israel that God was not only a witness, but also the mediator of the covenant being made. Although a complete covenant making ceremony is not described in the Bible, it is believed from other sources that such ceremonies did occur. It seems likely that all of the elements of the ceremony did not always take place due to circumstances. The various elements of the covenant making process are listed below.

**Exchange Robes Or Coats** — This exchange signifies giving of one's self ... this could also be called one's identity.

**Exchange Belts** — In Biblical days, belts were used to hold a man's weapons. This exchange signifies a pledge to be the other's protector.

**Animal Sacrifice** — Blood covenants are said to be cut rather than made ... the sacrificial death of an animal (often a lamb) signifies the giving of the covenanter's own lives; more than their identity, but their very breath of life. It also signifies the consequence associated with not honoring and keeping the covenant.

**Intermingling Of Blood** — Cuts in the palms of their right hands would act to intermingle the blood of the covenant makers. They then joined their cut hands above their heads causing their blood to mix and the intermingled blood to run down their arms. The Bible teaches that the life is in the blood, thus, the intermingling of the covenant maker's blood signifies the intermingling of their lives. Sometimes cuts would also be made on their right forearms.

**Create A Visible Scar** — A substance that would not lead to infection would be rubbed into the cuts so a clearly recognizable scar would forever be a witness to the fact that each person was joined to another in a blood covenant of peace and security.

**Exchange Names** — Each party of the covenant adds a part of the other's name to theirs, or they may take on an entirely new name, signifying that a new identity has been formed, and the two have become one new person comprised of both ... they are now two in one, or stated mathematically ...  $1 + 1 = 1$ .

**Blessings And Curses** — Each party has given ALL to the other ... nothing was held back ... there is no regret. Both blessings and curses are proclaimed by each party as incentives to keep the covenant. And remember it is God who is the mediator of the covenant as well as the one who executes the blessings and curses.

**Share A Memorial Meal** — This involves eating the same bread and drinking the same wine. This could be done as part of an entire meal such as the Passover meal Jesus ate with His disciples. Sharing the same bread and wine represents the intermingling of two lives as they become one, i.e., that each party is in the other, by symbolically eating and drinking each other's body and blood.

**Place A Memorial** — This could be a pillar as described in Genesis 31:44-52 or a tree as in Genesis 21:33. Either would act as a memorial to the covenant-making event that took place in that spot.

The above components are also covenant indicators found in the Bible. For instance, the Passover meal Jesus shared with His disciples was much more than the last supper He would have with them, it became a covenant-making meal as indicated by Jesus offering His body and blood to them in the form of bread and wine.

[The More Sure Word (a Study of the Bible by Peter Giardina) [themoresureword.com](http://themoresureword.com)]



## Appendix H

### The Relationship of the Interpreters to the Record of the Brother of Jared

By Alan C. Miner

As an aid to understanding the chronology of Moroni's writings, and geographical location from which they were written, it feels important to understand the relationship between the interpreters and the record of the brother of Jared. To this end is this paper written.

The Book of Mormon reader will find that Moroni, in his abridgment taken from the book of Ether, writes of the brother of Jared, the great patriarch of a group of families that departed from the great tower. Seeking answers in order to accomplish the tasks which lay before him, the brother of Jared went up into a high mountain to commune with the Lord. Because of his great faith, the Lord appeared to him as a premortal being and revealed to him many marvelous things having to do with all ages of time, both past and future. The Lord then commanded the brother of Jared to write what he had "seen and heard."

'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.* 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.* And behold, *these two stones will I give thee, and ye shall seal them up also with the things which ye shall write.* For behold, *the language which ye shall write I have confounded; 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.* 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. 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 from him, for he knew that the Lord could show him all things. 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.* 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.'* (Ether 3:21-28; emphasis added)

What the brother of Jared initially wrote is generally referred to as "the record of the brother of Jared." Moroni notes in the middle of abridging the book of Ether that he had already written "the very things which the brother of Jared saw" and "sealed up the interpretation."

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. 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 that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord. (Ether 4:4-5).

This implies that Moroni's process for interpreting and writing the record of the brother of Jared was distinctly different in time and manner than his method for abridging the book of Ether. If the record of the brother of Jared is what constitutes the sealed portion of the set of plates which Moroni delivered to Joseph Smith, then they probably constituted a unit which would have been set apart on Moroni's

plates from Moroni's abridgment of the book of Ether as Joseph Smith did not include the record of the brother of Jared as part of the Book of Mormon text. Whether that setting apart involved metal bands around a section of plates right in the middle of Moroni's abridgment of the book of Ether, or physical repositioning of the record to be at the very end of Moroni's set of plates is not known. It is not even clear what portion of the plates which Moroni delivered to Joseph Smith was sealed. Joseph Smith simply said: "The volume was something near six inches in thickness, a part of which was sealed" (*History of the Church*, Vol 4., p. 537). George Q. Cannon said that "about one-third" was sealed (*Young Peoples' History of Joseph Smith*, p. 25), whereas Orson Pratt maintained that the sealed portion comprised "about two-thirds" of the plates (*Journal of Discourses*, Vol. 3, p. 347). Neither of the last two brethren indicate where they obtained their information. Nevertheless, if this sealed portion comprised two-thirds of the plates delivered to Joseph, then the written text produced by the sealed portion alone could possibly total over a thousand printed pages (double the length of our present Book of Mormon) or even many more. Such a prodigious work would have required a good amount of time for Moroni to fabricate (or have fabricated) the required metal plates, translate the characters by means of the interpreters, and inscribe the necessary material onto those plates.

The "two stones" mentioned in connection with the record of the brother of Jared are referred to in other parts of the Book of Mormon text as the "interpreters" and were apparently what the Lord referred to in a revelation recorded in The Doctrine and Covenants as the ones used by Joseph Smith: Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, *the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face*, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea.' (D & C 17:1; see also D&C 10:1))

The interpreters, or Urim & Thummim, were initially found by Joseph Smith in a stone box with a breastplate and a set of plates which Moroni had deposited there. He writes:

Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated on any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth. Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger." (*History of the Church*, Vol. 1, p. 16) (see also Skousen, *Treasure from the Book of Mormon*, vol. 2, p. 2102)

Joseph Smith was told by the angel Moroni that he should only show the contents of the box to certain people because they were extremely sacred:

Again he [Moroni] told me, that when I got these plates . . . I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed (*History of the Church*, Vol. 1, p. 13)

This correlates with the warning words of Ammon in the book of Mosiah: "And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish." (Mosiah 8:13)

Joseph Smith described the plates which Moroni entrusted him with as follows:

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. (Dean C. Jessee ed., *The Personal Writings of Joseph Smith*, 1984, p. 214)

It appears that Joseph Smith's mother was one of those allowed the privilege of viewing at least one of these sacred items--the breastplate--early on. She gives this account:

It [the breastplate] was wrapped in a thin muslin handkerchief [which in those days was large and much like a scarf], so thin that I could feel its proportions without any difficulty. It was concave on one side, and convex on the other, and extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers, (for I measured them) and they had holes in the end of them, to be convenient in fastening. After I had examined it, Joseph placed it in the chest with the Urim and Thummim. (Quoted by B.H. Roberts in Comprehensive History of the Church, Vol. 1, pp. 92-93) (See also Skousen, Treasure from the Book of Mormon, vol. 2, p. 2102)

Andrew Hedges writes<sup>ii</sup> that the material of this thin muslin handkerchief was apparently so fine that Lucy could reportedly "see the glistening metal,"<sup>iii</sup> and ascertain its proportions without any difficulty." Hedges also notes that following Lucy's examination of the breastplate, Joseph placed it "in the chest with the Urim and Thummim."<sup>iv</sup> I have yet to find any statement concerning the origin of the breastplate, i. e. whether it originated with the brother of Jared, Mosiah, Mormon, or Moroni. Because Limhi's party brought back "breastplates, which are large, and they are of brass and of copper," one might want to associate the breastplate with the Jaredites, however, one should also realize that the breastplate was associated with the interpreters and that at the time the Limhi party returned, the king of the land of Zarahemla already had the interpreters (see Mosiah 8:13-14).

Joseph Smith describes the Urim & Thummim as follows:

With the records was a curious instrument, the Urim & Thummim, which consisted of two transparent stones, set in the rim of a bow fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God" (History of the Church, Vol. 4, p. 537).

William Smith, the brother of Joseph Smith, gives a more detailed description of these instruments, although he does not give any details as to the source of his knowledge:

The Urim and Thummim were set in a double silver bow which was twisted into the shape of a figure 8, and the two stones were placed literally between the two rims of the bow. At one end was attached a rod which was connected with the outer edge of the right shoulder of the breastplate. By pressing the head a little forward, the rod held the Urim and Thummim before the eyes much like a pair of spectacles. A pocket was prepared in the breast-plate on the left side

immediately over the heart. When not in use the Urim and Thummim was placed in the pocket, the rod being of just the right length to allow it to be deposited. This instrument could, however, be detached from the breast-plate when away from home, but Joseph always used it in connection with the breast-plate when translating, as it permitted him to have both hands free to touch the plates. The instrument was too large for Joseph's eyes: they must have been used by larger men. (Saints Herald, March 9, 1932, p. 258)

Concerning the function of the Urim & Thummim, Cleon Skousen notes that the words "Urim" and "Thummim" appear to be individual names assigned to each of two transparent stones which were used by the servants of God from Adam on down, (1) to facilitate revelation (Numbers 27:21). The "interpreters" were used for revelation of all kinds (see Alma 37:21-25); (2) to give righteous judgments (Exodus 28:30); and (3) to translate ancient records written in an unknown tongue (D & C 10:1; Ether 3:23-24). (W. Cleon Skousen, The Third Thousand Years, pp. 643-646)

Paul Hoskisson writes that "Urim and Thummim is the transliteration of two Hebrew words meaning, respectively, 'light(s)' and 'wholeness(es)' or 'perfection(s)'. While it is usually assumed that the **-im** ending on both words represents the Hebrew masculine plural suffix, other explanations are possible." (Paul Hoskisson, "Urim and Thummim," in Encyclopedia of Mormonism, pp. 1499-1500)

According to Randall Spackman:

One of the most attractive, recent suggestions is that Urim is derived from the Assyrian u'uru, meaning "to send forth" and related to the noun urtu, meaning "a divine decision," Thummim may be related to the Assyrian noun tamatu, meaning "an oracle." Therefore the two terms might constitute a Hebrew hendiadys, a combination of "two formally co-ordinate terms -- verbs, nouns, or adjectives -- by "and" which "express a single concept in which one of the components defines the other." The order of the terms is immaterial. Given the foregoing approach, the phrase "Urim and Thummim" could read as meaning "a divine decision in answer to a question" or "sacred answer," denoting the use to which the object was put. (Randall P. Spackman, personal communication, see also Skousen, The Third Thousand Years, p. 643)

Concerning the origins of the Urim & Thummim, Bruce R. McConkie writes:

Undoubtedly the Urim & Thummim were in use before the Flood, but the first scriptural reference to them is in connection with the revelations given to the Brother of Jared. (Ether 3:21-28) Abraham had them in his day (Abraham 3:1-4), and Aaron and the priests in Israel had them from generation to generation (Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 1 Samuel 28:6; Ezra 2:63; Nehemiah 7:65). There is no record that Lehi brought a Urim and Thummim to this continent, but king Mosiah had one prior to the discovery of the Book of Ether, and it was handed down from prophet to prophet. (Omni 1:20-21; Mosiah 8:13-19; 21:26-28; 28:11-20; Alma 63:12; Ether 4:1-7). (Bruce R. McConkie, Mormon Doctrine, p. 818)

A passage in the Book of Mormon speaks about the beginnings of these "stones" or Urim & Thummim and reads as follows:

And now he [Mosiah II] translated them [the 24 plates of Ether] by means of those two stones which were fastened into the two rims of a bow. Now these things [the interpreters or Urim & Thummim] were prepared *from the beginning*, and were *handed down from generation to*

*generation, for the purpose of interpreting languages . . . and whosoever has these things is called seer, after the manner of old times. (Mosiah 28:13-16)*

The Book of Abraham also speaks concerning the history of the Urim & Thummim:

*"And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees. . . . And the Lord said unto me: Now, Abraham . . . it is given unto thee to know the times of reckoning and the set time, yea, the set time of the earth upon which thou standest, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night . . . And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God. Thus I, Abraham, talked with the lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; . . . (Abraham 3:1-11)*

*But the records of the fathers, even the patriarchs, concerning the right of the Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day. . . (Abraham 1:31)*

Abraham's comments touch on the association of the Urim and Thummim with (1) a knowledge of all God's works related to the earth; (2) the idea that this knowledge was made known unto "the fathers"; and (3) the idea that the fathers made records which have been kept. If, according to Mosiah, the interpreters were "prepared from the beginning, and were handed down from generation to generation," and they were given to the brother of Jared, who apparently took them to the New World, then how did they get into the hands of Abraham in the Old World? And conversely, if Abraham had them, how did they get back into the hands of Benjamin (or Mosiah)?

We have been taught that the gospel has revealed to man in each dispensation, and in each dispensation the people have become so wicked that the restored gospel has been taken from them. We also know that although it is always "the Lord" who directs the transfer of knowledge, sometimes He has angels who represent Him and speak for Him. We can assume that the Lord could make whatever number of Urim & Thummims He wanted to, however as we have seen take place in the restoration of the fullness of the gospel to Joseph Smith, the Lord works within the covenant order of the Priesthood wherever possible to restore powers from chosen individual to chosen individual. Thus, from Adam to Abraham and then to Jacob and Joseph and Moses in the Old World we have a connected line of Patriarchs. (See the illustration below) However, the fact that the potential for covenant gifts of God are restored in their fullness does not always mean that the people live in such a way as to receive of that fullness, or to even understand what that fullness could be. As has been mentioned before, in each succeeding dispensation after Adam, a restoration of covenant gospel knowledge was necessary, and apparently a record to verify that covenant and a Urim & Thummim to understand the previous covenant records. In the case of Ether and Abraham, we have the patriarchs of two different, but simultaneous dispensations: one in the Old World and one in the New World. Thus there was a need for two different covenant records, but the question is, was there a need for two different sets of interpreters also? Two general theories have been proposed.

#### Theory #1

According to Cleon Skousen, the fact that Abraham had a record from "the beginning" (Abraham 1:31) and at the same time had the Urim and Thummim (Abraham 3:1-4) implies that those instruments

might have been in the possession of Noah (as Orson Pratt has stated--see *Journal of Discourses*, Vol. 16, p. 50) and also in the possession of all the patriarchs back to Adam. This seems rather strongly supported by the Book of Mormon which says that "these things (the interpreters) were prepared "from the beginning." (Mosiah 28:13-16) [Cleon Skousen, The Third Thousand Years, p. ]

In the chronology of the patriarchs, after the flood of Noah's time which came as a punishment for the wickedness of the people, Seem the son of Noah started anew by settling in the land of Mesopotamia. The brother of Jared lived some years after Seem at the time of the great tower when the Lord was cursing and scattering his people for their wickedness. The great tower has also been associated with the land of Mesopotamia. Abraham also came from the land of Mesopotamia and was a descendant of Shem.

Sidney Sperry writes that it is possible that during a period of apostasy, early in Jaredite history, the Lord may have taken the Urim and Thummim from the Jaredites (the descendants of Shem?) and delivered them to Abraham, another descendant of Seem, who received them while still residing in Ur of the Chaldees. (Abraham 3:10) [Sidney B. Sperry, Book of Mormon Compendium, p. ]

However, Skousen notes that we do not know exactly what happened to these two transparent stones between Abraham and Moses. They may have been handed down continuously through Isaac, Jacob, and Joseph but it is more likely that they were given and then taken back at times into divine custody. Between Abraham and Moses no mention is made of them until Moses is told to put them in the jewelled linen container (called a "breastplate") which Aaron wore on the front of his Priesthood vestment, called the ephod. The ephod was a multi-colored waistcoat with two large onyx stones on the shoulders. The names of six tribes were carved on each stone. From these stones hung woven golden chains which were attached to the linen container called the "breastplate of judgment." Concerning it the Lord said: "thou [Moses] shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." (Exodus 28:30)

Later, these instruments were turned over to Aaron's son, Eleazar, and Joshua was told to get the word of the Lord through this means. The Lord said: "And he [Joshua] shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation." (Numbers 27:21) There is another lapse of around 400 years and then we are told, "when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (I Samuel 28:6) This implies that these sacred instruments were available but would not function during a period of apostasy.

Following the return of the Jews from Babylon (538 B.C.) the sacred instruments appear to have been lost from among them. "And the Tirshatha [Governor] said unto them, that they should not eat of the most holy things, til there stood up a priest with Urim and Thummim." (Nehemiah 7:65; Ezra 2:63) However, they appear to have been very familiar with these instruments so their disappearance may have been just before the captivity. [W. Cleon Skousen, The Third Thousand Years, pp. 643-645 ]

According to Sperry, there is a Jewish tradition found in the Babylonian Talmud, *Sota*, 48, a, to the effect that the Urim and Thummim were lost at the time of the destruction of the Temple. Since this is about the time that the Nephites left Jerusalem, we suggest the possibility that Father Lehi took them with him or that Nephi secured them along with the Brass Plates. If one of them did secure the instruments, we see that the Nephites had the sacred "interpreters" during all the years of their long history. Though

this theory requires the Lord to transfer of only one Urim and Thummim from this continent, where the Jaredites were located, to Abraham in the Near East at Ur of the Chaldees, it is very attractive and fits very nicely into Nephite history. For according to Sperry, what happened to the Urim and Thummim among the Jaredite people after the death of the brother of Jared is not known. Nothing is said either about their use or about the names of the prophets to whom they were handed down. All we know is that the Urim and Thummim or "interpreters," as they were called by the Nephites (Mosiah 8:13; 28:20), eventually found their way into the hands of Nephite prophets and "were handed down from generation to generation" until they came into the possession of Moroni. Moroni hid them in the hill, where, about 1400 years later, they were acquired by the Prophet Joseph Smith (Ether 4:5). [Sperry, Book Of Mormon Compendium, pp. 26-29].

### Theory #2

Paul Hoskisson writes that "in antiquity at least two different Urim and Thummim existed, and possibly three. ["Urim and Thummim," in *Encyclopedia of Mormonism*, p. 1499-1500) Joseph Fielding Smith believes that the Urim and Thummim had by Abraham were "separate and distinct" from those had by the brother of Jared and brought by him to this continent (See *The Improvement Era*, Vol. 57:382; see also *Doctrines of Salvation*, Vol. 3, pp. 222-226). If he is right, we are left with the possibility that one of the last of the Jaredite prophets managed to transmit the Urim and Thummim to an unnamed Nephite prophet.

According to Sperry, possibly Ether himself transmitted the Urim and Thummim at the Lord's behest to one of the Nephite prophets about the time of the last battles of the Jaredites. We remember that Ether hid the record that he had written about his people in such a manner that a branch of the Nephite people found them (Ether 15:33); the sacred "interpreters" might also have been hidden in such a manner that an inspired Nephite prophet would find them. (Sperry, Book of Mormon Compendium, pp. 27-29)

Additionally, the last words of Ether are intriguing: "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" (Ether 15:34) If Ether turned over the Urim and Thummim as a "translated" being, then it is easy to reconcile the bestowal of these instruments on any of the Nephite prophets from the time of his translation (approximately from the time of Mosiah<sub>1</sub> forward to Mosiah<sub>2</sub>).

**Appendix The relationship of the Interpreters to the 24 Plates of Ether and the Chronology of Moroni's Writings (Illustration):** SEE Line of Succession of "the Fathers" [Alan C. Miner, Personal Collection]

There are a few evidences that might point to not only an early transfer of the interpreters to the Nephite prophets, but a simultaneous transfer of the record of the brother of Jared, which was "sealed up" with it--Ether 3:23):

1. The record of the brother of Jared was not only written in a language that no one could read without the aid of the interpreters (Ether 3:22-24). The brother of Jared was also commanded to seal up the interpreters with the things which he wrote (Ether 3:23), and "show them not, until the Lord should show them unto the children of men" (Ether 3:27-28) Thus, there is some question as to whether any subsequent record keeper among the "Jaredites" was even allowed to read the details of this account, let alone write them. As is stated, "Nobody could look in the interpreters without being commanded. If he did so, he should perish. (Mosiah 8:13) The book of Ether gives only a brief synopsis or overview of what took place with the brother of Jared's encounter with the Lord on the mountain. Such information could

easily have been passed down without the "sealed up" details. Although Moroni mentions that he "could not make a full account of the things which are written [concerning the brother of Jared]" (Ether 3:17), Moroni was living after the time of the Savior's appearance to the Nephites which fulfilled the time period he himself stipulated before the record would be made manifest (see Ether 4:1).<sup>v</sup> Appropriately, Moroni notes 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" (Ether 3:17). Thus it is unclear whether Ether ever read the original account of the brother of Jared with the aid of the two stones that were sealed up for its translation, or whether he just included a summary of what the brother of Jared had told to the descendants of Jared. It is also unclear to what extent Moroni embellished Ether's account. Although Mormon was forbidden to pass on all the information recorded on the Large Plates concerning the teachings of the Savior among the Nephites (see 3 Nephi 26:1-12), that material would have been available to Moroni. Thus, if Jesus expounded "all things unto them, both great and small," and if the Savior "commanded that they [the writings of the brother of Jared] be made manifest" (Ether 4:2), then Moroni had access to that record, and could have used the information to embellish his abridgment.

2. There is no mention of the "interpreters" or the record of the brother of Jared being passed along to other "Jaredite" prophets after the time when it was written. The book of Ether, which is Moroni's abridgment of the people who came out from the great tower, was originally written by Ether. Ether witnessed the destruction of his people in about 250 B.C, and apparently took great care to list his genealogy back to Jared (Ether 1:6-32), and his record seems to be told from the perspective of Jared's royal line. From his record, we find that one of Jared's sons chose to become the first king of the people when all the sons of the brother of Jared declined the opportunity (Ether 6:19-27). While kings tend to keep records, the brother of Jared was commanded by the Lord to "seal up" his record with "the two stones" and "show them not, until the Lord should show them unto the children of men" (Ether 3:28). Thus there is a possibility that the record of the brother of Jared and the interpreters might have been passed down through the brother of Jared's lineage rather than the kingship lineage of Jared.

3. Possibly 50 years after the destruction of the Jaredites (proposed to be about 250 B.C.), or at about 200 B.C., we find the first recorded allusion to the interpreters among the Nephites. Mosiah<sub>1</sub> interpreted the engravings on a stone by "the gift and power of God" (Omni 1:20), a phrase used in reference to the interpreters (see Mosiah 8:13,14; 21:28). Intriguingly, Joseph Smith also linked the interpreters with the same phrase: "Through the medium of the Urim and Thummim I translated the record by *"the gift and power of God"* [*Documentary History of the Church*, Vol. 4, p. 537]. Interestingly, the engravings on the stone dealt with the history "of one Coriantumr, and the slain of his people" (Omni 1:21). Coriantumr was the only survivor in an apparently ongoing kingship feud with (or among) the "Jaredite" people. Significantly, Coriantumr was a descendant of the brother of Jared, not of Jared. Thus we have an association of someone translating "by the gift of God" a record dealing with the "people" of a descendant of the brother of Jared.

4. Limhi's search party, which found the 24 plates, represented a people without any authority from God, even to baptize (see Mosiah 21:33). One might wonder how such a non-authorized body of men could obtain a "sealed" record of the brother of Jared and the interpreters when "nobody could look in the interpreters without being commanded. (Mosiah 8:13). Apparently Ammon apparently chose to speak with king Limhi in private about the interpreters possibly to avoid discussing a sacred matter openly among people who had not made any true covenants with the Lord. This also gives the reader one possibility as to why the interpreters had not been mentioned previously in the Nephite record. In other words, it is possible that because of their sacred nature and sacred use, "interpreters" were not mentioned by name in Mormon's abridgment nor in the small plates of Nephi until the distinct power and nature of

such an instrument was made reference to by Ammon. (Of course another reason is the loss of the 116 pages of Manuscript) Cleon Skousen writes that "just as ancient prophets very seldom refer to the Urim and Thummim because of their sacred character, so also the modern custodians neither discuss them nor display them. Concerning this, Joseph Smith said: "Again he [Moroni] told me, that when I got those plates . . . I should *not* show them to any person; *neither* the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed." [Documentary History of the Church, Vol. 1, p. 13]

5. Ammon had to explain what interpreters were to king Limhi. There is no mention in the text that the "interpreters" were in the possession of Limhi, only that king Mosiah [Benjamin] had them (Mosiah 8:9-14) In a related verse, the name "king Benjamin" appears in the Printers Manuscript for what is now "king Mosiah" (Mosiah 21:28) as the person who had "a gift from God, whereby he could interpret such engravings." Ammon also said concerning the king<sup>vi</sup> of the land of Zarahemla: "for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God" (Mosiah 8:13-14).<sup>vii</sup> Previously, Amaleki had recorded that Mosiah (1) interpreted the engravings on a stone by "the gift and power of God" (Omni 1:20) Thus, if the interpreters are associated with the phrase "gift of God," and king Mosiah(1) translated the stone by the "gift of God," and "king Benjamin" had "a gift from God," there is reason to believe that the interpreters (and the record of the brother of Jared) were separate from the 24 plates found by the people of Limhi.

6. Previous to Ammon's group being sent to find Zeniff's people (over which Limhi was now king), king Benjamin talked about the premortal Christ, which is part of the message of the record of Jared (see Ether 3)

7. Although there is no mention of Lehi or Nephi carrying the Urim & Thummim away from Jerusalem, or the passing on of such an instrument to subsequent kings or prophets in the land of Nephi, one should bear in mind that the interpreters were **not** listed among the sacred items such as the sword of Laban, the records, and the Liahona, which Mosiah<sub>2</sub> received from his father Benjamin (see Mosiah 1:16). However, when Mosiah (2) gave Alma the younger charge of the sacred items, the text states that Mosiah, "took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who wa the son of Alma; yea, all the records and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing *them* down from one generation to another, *even as they had been handed down from the time that Lehi left Jerusalem*" (Mosiah 28:20).

8. In Alma 37:21, Alma<sub>2</sub> counsels his son Helaman "concerning those twenty-four plates, that [1] ye keep them . . . and that [2] ye preserve these *interpreters* . . . For behold, the Lord saw that his people began to work in darkness . . . And the Lord said:

I will prepare unto *my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, . . . the works of darkness. . . And now, my son, these interpreters were prepared that the word of God might be fulfilled, which he spake, saying, I will bring forth out of darkness unto light all their secret works; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land. And now, my son, we see that they did not repent; therefore they have been destroyed. . . (Alma 37:23-25)*

The reader should note that the "words of God" which were to be fulfilled by the interpreters

were linked by Alma to the 24 plates which Mosiah translated for the people. These words are not part of Moroni's abridgment. However, the same concept of destruction because of secret works can possibly be linked to a sermon by Jacob (see 2 Nephi 10:15-17). Secret works were also a subject Jeremiah touched on as related to the impending destruction of Jerusalem. Could the Urim & Thummim been the means of discovering such secret works among the people at the time of Jeremiah?

9. At the time of the destruction of Jerusalem, the Urim & Thummim disappeared. Lehi and Nephi were "the fathers" of the Nephite civilization who left Jerusalem at this time. Accordingly, we have Lehi's and Nephi's record and we have some knowledge of their visions. However, Nephi never specifically mentions anything about receiving a Urim & Thummim. In fact, we don't come across any mention of "interpreters" until the book of Mosiah, approximately four centuries after Nephi's death. Yet very intriguingly, Tradition has it that a period of 400 years passed between scriptural mentions of the Urim & Thummim in the Old Testament (see Numbers 27:21; 1 Samuel 28:6).

10. Moroni seems to be consistent in saying that he "took" his account from the twenty and four plates. One might wonder about the implication of the word "took." Just how loosely or tightly did Moroni make his abridgment? And how could "twenty and four plates" have ever captured the detailed history of this people for over 2000 years as Moroni seems to allude to? Moroni says that he only recorded the "one hundredth part" of the history recorded on the 24 plates (Ether 15:33). If that "one hundredth part" covers 31 1/2 printed pages of our current edition, then the 24 plates of Ether's writings would translate to somewhere near 3,150 pages of written text.

Further complicating this idea of the content of the twenty and four plates is the idea that they contained the record of the brother of Jared. The vision of the brother of Jared is referred to in the book of Ether, but was apparently sealed up. We find the following statement by Moroni in the text:

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.

Wherefore the Lord hath commanded me that I should seal them up; and he also hath commanded that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord. (Ether 4:4-5)

Thus there was a sealed portion to the plates which were given to Joseph Smith by Moroni, and this sealed portion presumably represented the writings of the brother of Jared. Joseph Smith was commanded not to translate this sealed portion. This seems to correlate with the Lord's words to Moroni in the text regarding the writings of the brother of Jared:

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. 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 that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord. 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. 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 4:4-7)

Although it is not absolutely clear what portion of the plates of Mormon was sealed (see previous discussion), if the sealed portion comprised two-thirds of the plates delivered to Joseph, then the written text produced by this portion could possibly total over a thousand printed pages (double the length of our present Book of Mormon).

A final complicating factor regarding the content of the twenty and four plates runs as follows:

(a) If Moroni only wrote "the hundredth part" of the record of Ether (Ether 15:33), and

(b) the record of the brother of Jared was part of that twenty and four plates, and

(c) if the sealed portion of the plates (the record of the brother of Jared) represented two-thirds of the plates which Moroni gave to Joseph Smith, and

(d) if two-thirds of those plates represents double the one-third which Joseph Smith translated, and if what Joseph translated amounts to approximately 500 pages, then the sealed portion might approximate 1000 pages of translated text.

(e) If 1000 pages of text represents only "the hundredth part" of what Moroni wrote," then the total text of the twenty and four plates would come to approximately 100,000 pages.

One might wonder, How could this be? In saying that he only recorded the "one hundredth part" of the history, was Moroni perhaps referring to other additional Jaredite records he had access to? That is, was Moroni lamenting the fact that Ether had written such an abbreviated history in view of all the rest of the Jaredite records which were at Moroni's disposal? Ether 13:13 says that Ether "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." Did Ether have a record repository in a cave much like Mormon and Moroni had the hill Shim and the hill Ramah? Were there other Jaredite records? Or were the twenty and four plates a "set" of 24 volumes? At present the information available is not sufficient to answer these questions.

11. In Ether 4:2 we find that "after Christ truly had showed himself unto his people (on the American continent) he commanded that *they* (the writings of the brother of Jared just mentioned in Ether 4:1) *be made manifest*." However, in Mormon's abridgment of Nephi's record (Third Nephi) concerning the appearance of the Savior to the Nephites, nothing is specifically mentioned about the record of the brother of Jared being manifest to the people. However, Mormon does note the following:

And now there cannot be written in this book even a hundredth part of the things which Jesus did truly teach unto the people; But behold the plates of Nephi do contain the more part of the things which he taught the people. And these things have I written which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto the people, from the Gentiles, according to the words which Jesus hath spoken. . . . And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people. Therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me. (3 Nephi 26:6-12)

One might ask, Just how were the words of the brother of Jared "*made manifest*"? Did Christ tell the people from his point of view (from memory) of the experiences of the brother of Jared, or did Christ translate for them (in an oral manner) the actual writings of the brother of Jared, or did Christ use a

possible translation by king Mosiah? Did Christ cause that an exact written translation be made of the writings of the brother of Jared, or did the Nephites just receive what Nephi<sub>3</sub> recorded? If the things of the brother of Jared were "*made manifest*" at the time Christ came to the New World, and if Nephi<sub>3</sub> recorded in detail the experiences of the brother of Jared in the book of Third Nephi, were they sealed up? Did Mormon purposely edit them out of his abridgment because of a commandment of the Lord similar to that given to Moroni and Joseph Smith (see Ether 4:5-7; 5:1) that the words of the brother of Jared would not come forth unto the Gentiles until they repented and showed the same faith as the brother of Jared? Did Moroni use Third Nephi on the Large Plates as a source for what he wrote in the book of Ether about the experiences of the brother of Jared? It seems plausible. Did Moroni use Third Nephi on the Large Plates as a source for the writings of the brother of Jared? That also seems a possibility. How could Moroni improve on the interpretation of the writings of the brother of Jared by the Savior himself?

12. In Ether 12:23-24 Moroni makes the following comment:

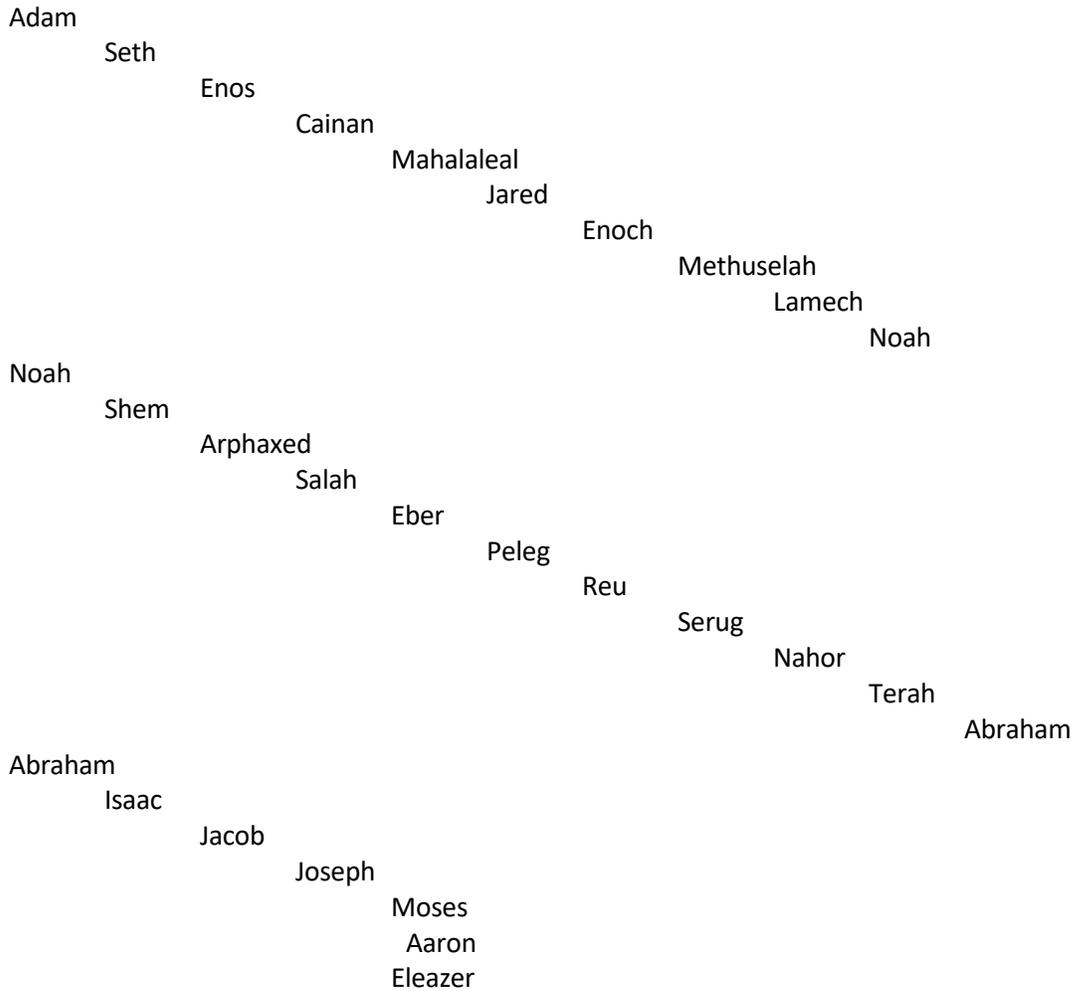
And I said unto him: Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;

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.* (Ether 12:23-24)

By saying "*thou hast not made us mighty in writing like unto the brother of Jared,*" is this verse saying that Moroni had read the writings of the brother of Jared in their original language and found them to be "*overpowering*"? Or is this verse saying that Moroni found the possible translation made by Mosiah II of those writings to be "*overpowering*?" Or did Moroni find the words of Christ expounding the writings of the brother of Jared to be exceptionally praiseworthy of the man's written effort? Whatever the case, one would have to think that if Moroni found the writings of the brother of Jared to be "*overpowering,*" then he had somehow read from a source which revealed the power of those writings.

In summary, I hope I have added to the perspective given by those articles which have already been written concerning the relationship of Moroni's writings to the interpreters and the twenty four plates of Ether. In elucidating this understanding, I hope I not only have paved the way for a discussion of the chronology and geographical setting of Moroni's writings, but motivated the reader to search out even more and better perspectives so that future Book of Mormon students might profit from our efforts.

LINE OF SUCCESSION FOR THE URIM AND THUMMIM



Adam ----- Noah (Flood) ---> [Lord]?  
 Shem ----- (Tower) ---> [Lord]  
 Brother of Jared ----- (Rebellion) ---> [Lord]  
 Abraham ----- Joseph? (Captivity) ---> [Lord]?  
 Moses ----- (Dispersion) ---> [Lord]?  
 Lehi (Nephi)? --- [Benjamin] Mosiah---- Moroni (Destruction) ---> [Lord]  
 Joseph Smith -----> [Lord]

Question: Were the "interpreters" or "Urim and Thummim" always associated with some kind of symbolical breastplate, whether it was from the Old World or from the New World?



## Appendix I

### The Chronology and Geographical Setting of Moroni's Writings

By Alan C. Miner

There are a number of verses in Moroni's writings and elsewhere which might have a bearing on the chronological and geographical scenario of Moroni's wanderings, and ultimately where Moroni would "hide up the records in the earth" (Mormon 8:4) for the final time. In order to evaluate these verses, a review is in order. (Note\* While reading this review, the reader is advised to use the accompanying chart detailing the scriptures cited )

Preparatory to the final battles of the Nephites, Mormon gathered his people around the hill Cumorah (Mormon 6:4) and hid up in the hill "all the records" which had been entrusted to him by the hand of the Lord, save it were "these few plates" which he gave unto his son Moroni (see Mormon 6:6). Mormon never specifies what the phrase "these few plates" refers to, but most logically it would have to refer to at least Mormon's abridgment of the large plates of Nephi along with the small plates of Nephi (W of M 1:1-9). After the final battles, Mormon finished his record concerning the destruction of his people (Mormon 6:1), leaving things in the hands of Moroni.

Moroni begins his writings with the following:

Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but *a few things* to write, which things I have been *commanded* by my father. . . . Therefore *I will write and hide up the records* and *whither I go it mattereth not*. How long the Lord will suffer that I may live I know not. (Mormon 8:1-4, emphasis added)

Moroni does not elaborate on what "few things" he has been commanded to write by his father, yet one gets the idea that he is apparently ready to proceed to the end with this task. One is also left to wonder whether the process of "writing" and then "going wherever" is to be chronologically consecutive (all the writing first, then "going wherever") or concurrent (a repeated cycle of writing and wandering). This leads us to the next verse where Moroni says the following:

Behold, my father hath made this record, and *he hath written the intent thereof*. And behold, *I would write it also* if I had room upon the plates but I have not; and ore I have none, for I am alone . . . and how long the Lord will suffer that I may live I know not. Behold, *four hundred years have passed away* since the coming of our Lord and Savior. (Mormon 8:5-6; emphasis added)

Again, Moroni does not elaborate on what he refers to as Mormon's "intent"--what it was or even where Mormon might have written it on his plates. Perhaps Moroni was hinting at the idea that Mormon had written a Title Page which stated his intent (see the Title Page), or perhaps Mormon had brought it to the attention of Moroni that in his abridgment he had informed the reader of his intention to write the history of the Jaredites (see Mosiah 28:17-19).<sup>viii</sup> Or perhaps Mormon felt that some clarification was in order regarding some things that the Savior did when he was with them (see 3 Nephi 16:4, 23:4). Whatever the case, Moroni did not give a direct answer, yet he did give a number of reasons why, in the year 401, he apparently did not write his father's intent:

- (1) he did not have room upon the plates
- (2) he was alone
- (3) he feared he might not live long enough.

Yet rather than ending abruptly, Moroni apparently had enough room to address all unbelievers and to bear his testimony concerning Christ (Mormon 8:7--9:37).

Even more strangely, Moroni then proceeds to give an account of the Jaredites (Ether 1:1) without letting the reader know where he found or made additional plates, whether he was still alone, and what made him feel safe enough to tackle such a project. The reader should keep in mind that what Moroni was destined to write amounted to not only an abridgment of the history of the Jaredites (the book of Ether), but the vision of the brother of Jared (Ether 3:21-28; 4:1-7) or what is referred to as the sealed portion of the plates. Such a project would involve a significant number of plates, an amount some have claim would yield over twice the content of our present Book of Mormon." Furthermore, from the time Moroni declares, "Behold, four hundred years have passed away since the coming of our Lord and Savior" (Mormon 8:6), until the plates are sealed up after "more than four hundred and twenty years have passed away since the sign was given of the coming of Christ" (Moroni 10:1), a time period of about 20 years, Moroni does not provide any other direct chronological dates.

So one might ask, When did Moroni start to write the book of Ether and how long did it take? When did Moroni write what we consider the sealed portion of the plates that were handed over to Joseph Smith? When did Moroni write the Title Page? Or was it Mormon who wrote the Title Page in showing the "intent" of his writings to his son Moroni? And though we find a reference on the Title Page--"sealed up by the hand of Moroni," and though Moroni has previously said that he intends to "write and hide up the records in the earth," there is no confirmation that Moroni ever "hid" the records up prior to A.D. 421 (Moroni only notes that "I am the same who *hideth* up this record unto the Lord"--Mormon 8:14) nor is there any textual confirmation that Moroni ever "sealed up" Mormon and Moroni's plates prior to A.D. 421. Nor can we even be sure that "sealing" is equated with "hiding up in the earth." So when did Moroni deposit the plates in the stone box on the hill in New York close to where the home of Joseph Smith would come to be? Let us proceed.

The heading to the book of Ether reads: "The record of the Jaredites, taken from the twenty-four plates found by the people of Limhi in the days of king Mosiah." However, this heading was not in the Printer's Manuscript nor in any 19th century edition. This language appears to have been introduced by James E. Talmage first in 1920. However, the wording here agrees with the statement made on the Title Page:"An abridgment taken from the Book of Ether also . . ." and the wording closely parallels that found in Ether 1:2. Here Moroni says,

"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. And 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--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. But behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed." (Ether 1:2-5)

Thus, our first assumption must be that Moroni was retranslating at least "part" of the 24 plates. Moroni would not have been able to read the 24 plates of Ether without divine help. Limhi, who apparently spoke the same Nephite language the Moroni spoke, could not read them. But Ammon declared that king Mosiah [or king Benjamin<sup>ix</sup>], who had "interpreters" could. Thus we find from Mosiah 28:10-17 that Mosiah<sub>2</sub> did indeed translate the 24 plates "by the means of those two stones which were fastened into the two rims of a bow."

But having made this first assumption, there are a few items in the text which might lead one to reassess what we have assumed:

(1) Moroni states that he did not write "those things which transpired from the days of Adam until that time; but they are had upon *the plates*." Since Moroni had just previously mentioned the 24 plates of Ether, it seems very likely that the phrase "the plates" refers to anything else. One might reason that if Moroni would have been referring to Mosiah's translation he would necessarily have said, "the plates of Nephi." Nevertheless, Moroni left the term unspecific.

(2) Moroni makes it only part way through his abridgment of the Book of Ether when he notes that he has already sealed up the interpreters (see Ether 4:5). One might ask, Could Moroni retranslate the remaining part of the 24 plates of Ether without the interpreters? Granted that Moroni notes in Ether 5:1 that he has "written the words which were commanded me, *according to my memory*" giving some students of the Book of Mormon the idea that Moroni might have written what he did from memory,(note\*\*\*) but Moroni made this statement directly after discussing the vision of the brother of Jared and the Lord's commandment to record that vision. Thus, the more logical assumption is that Moroni remembered the Lord's commands to his best memory only what was to be written concerning the content of that vision, for that is the context of Ether 5:1.

(3) If Mosiah<sub>2</sub> spoke the same Nephite language as Moroni, why would Moroni retranslate a record which had already been translated by a previous prophet-king and record keeper?

(4) Mormon makes an editorial note in Mosiah 28:18-19 to the effect that "*this account shall be written hereafter*." The term "this account" appears here to refer to Mosiah's translation, for Mormon had just previously mentioned that "this account did cause the people of Mosiah to mourn exceedingly" (Mosiah 28:18). Nevertheless, it is possible that the phrase "this account" may refer not to Mosiah's translation but to the content of the 24 plates as described in Mosiah 28:17. Still, Mormon seems to have been very familiar with the contents of the 24 plates of Ether. We find evidence of this in Mormon's knowledge of the Jaredite experience with secret combinations, for example (see Helaman 2 through 3 Nephi 7, and in 4 Nephi 1:42). If Mormon took his abridgment from the large plates of Nephi (W of M 1:9), it would appear that Mormon would have worked from Mosiah's translation in the same manner in which he abridged other Nephite records. One may assume that Moroni would have done likewise, especially since his introductory words (Ether 1:1-5, 33) are so similar to Mosiah<sub>2</sub>'s statement in Mosiah 28:17.

Thus, a second assumption concerning the expression "I take my account from the twenty and four plates" might be that it is vague enough to allow Moroni to have worked from king Mosiah's translation. Whether Mosiah's inspired translation was detailed enough for Moroni to abridge is hard to say, however we do get clues from the text. Along those lines it is worthy to note that Mosiah and later Nephite leaders also tried to keep silent about the oaths, covenants, agreements, signs, and wonders found on these plates, so that Nephites would not "fall into darkness also and be destroyed" (Alma 37:27).

Such concerns suggest that his translation was quite detailed.

Whether Moroni was retranslating the Book of Ether (from an unknown language to "reformed Egyptian"), or whether he was translating what Mosiah had written (from Hebrew to "reformed Egyptian--Mormon 9:32), it could conceivably have taken Moroni years to abridge "from the tower down until they were destroyed" (Ether 1:5). Moroni notes that he only wrote "the hundredth part" of what was contained in the Book of Ether (Ether 15:33). He would have had to painstakingly inscribe the text onto numerous metal plates which he would have had to either acquire or make. And in making his abridgment, he could not have proceeded little by little, he would have had to have understood the whole from the beginning in order to know what to leave in and what to take out so that his abridgment of Jaredite history would parallel aspects of Nephite history. He also would have needed to gain insight as to when he might insert comments relative to conditions among the people in the latter-days (see Ether 4, 5, 12) .

The time required for Moroni to write "upon these plates the very things which the brother of Jared saw" (Ether 4:4), is an additional matter. The record of the brother of Jared could conceivably have been separate and distinct from the Book of Ether.<sup>x</sup> As mentioned previously, the content of this section of plates (or the sealed portion) has been estimated at double that of our present Book of Mormon.

Thus, Moroni's book of Ether could easily have consumed a number of years worth of his effort.

Now one might ask, Can we tell from the text where Moroni buried the plates? During his abridgment of the Book of Ether, Moroni notes that he was commanded to "hide . . . up again in the earth" the record of the brother of Jared (and possibly the 24 plates of Ether) (see Ether 4:3). This tells us that these records had been buried in the earth before (see Mormon 6:6), no doubt prior to Moroni using them. Additionally, Moroni comments that he was to seal up the "very things which the brother of Jared saw" and also "the interpretation thereof." He then notes that he had "sealed up the interpreters." (Ether 4:5) Whether this "sealing up" the interpreters implies a sealing up the record, or whether sealing up the record implies "burying" the record is not detailed by Moroni. Nevertheless, some of the first words that we have from Moroni after completing his abridgment of the Book of Ether is that he "had supposed not to have written any more" (Moroni 1:4). Thus, one might be justified in theorizing that if Moroni "had supposed not to have written any more," then he presumably had already buried his record in what he supposed was it's final resting place, and that place was in the vicinity of where all the records were hid up in the hill Cumorah. If this were the sole criteria for choosing between a Mesoamerican setting or a New York setting, then New York might be considered,<sup>xi</sup> but there are multiple criteria and other possible scenarios.

One of the more logical scenarios has Moroni remaining in the vicinity of the hill Cumorah (in Mesoamerica) only until the abridgment of the Book of Ether was completed.<sup>xii</sup> Having reburied all the records in the hill except Mormon's abridgment, the small plates of Nephi, and his own abridgment of the Book of Ether, and possibly having written the Title Page for the set of plates, Moroni then apparently considered his mission as the Lord's scribe for his people complete and his life possibly in jeopardy (see Ether 12:38). Being careful not to make himself "known to the Lamanites lest they should destroy [him]" (Moroni 1:1), yet fortified with the knowledge and power of Christ (see Ether 12:39-41; Moroni 1:3), Moroni was in perfect position to "bid farewell" unto his brethren the Lamanites (see Ether 12:38) in Mesoamerica and embark on a great missionary journey to the lands northward. One might wonder to whom Moroni would have gone if all the Nephites had apparently been destroyed in the final battles at Cumorah. Didn't Moroni declare himself "alone" (Mormon 8:3)? Yet the reader is informed in Moroni 1:2 that even after the time required for Moroni to finish his father's writings and abridge the Book of

Ether, there were still Nephites that would not deny the Christ and they were being put to death by the Lamanites. Thus the need for these believers to receive a confirming testimony and spiritual fortification from Moroni.

Within this scenario, it is easy to realize how and why Moroni chose to add the material of his own book. All the information recorded in his book of Moroni can be viewed as suitable for basic instruction and verification of basic principles and ordinances among isolated pockets of believers in Christ. Having to refer to material over and over that was not specifically recorded on the plates would have prompted Moroni to etch these onto the remaining space. Moroni could have conceivably taught every bit of this material either from memory (see Ether 12:32-33 as related to Moroni 2-6) or from a few manuscript pages which he might have carried with him (see Moroni 7, 8 & 9) without any trouble. Just when he did this during his journeys after leaving Cumorah in Mesoamerica would be a matter of conjecture. The important point to convey here is that under this scenario, Moroni could have ultimately ended up at the "hill Cumorah" in New York to ultimately "hide up" (Mormon 8:4) in a stone box both the plates which he "sealed up" and the breastplate with Interpreters (or Urim & Thummim) when "more than four hundred and twenty years [had] passed away since the sign was given of the coming of Christ" (Moroni 10:1).

According to Mormon folklore, Moroni wandered through North America. Numerous ancient Native American stories follow the same pattern in proclaiming the existence of a "prophet" who would come into a village by surprise, teach peace and love, and then leave (see Hansen, *He Walked the Americas*). This scenario would have fit Moroni very well. LDS Church history is also the source of a number of instances where Moroni is said to have dedicated temple sites.

Another scenario that I would like to inform the reader about is the idea that Moroni might have buried up his record, the breastplate and interpreters in the Mesoamerican Cumorah and traveled to New York without them, having turned them over to a guardian angel (Mormon?) for safe transport. Upon arrival, Moroni would have been met by the guardian angel who would have returned the records for burial. This manner of transporting the plates is not without precedence.<sup>xiii</sup> A variation on this theory has Moroni transporting the records, breastplate & Interpreters after his death (thereby becoming the guardian angel himself).

In summary, the task of determining when and where Moroni was when he wrote all that he wrote and said all that he said is not easy or simple. Nevertheless, by listing all the criteria, one is better able to determine if a theory is plausible. Using these criteria, I will now propose a chronological and geographical setting for Moroni's wanderings and writings:

#### PROPOSED CHRONOLOGY AND GEOGRAPHICAL SETTING FOR MORONI'S WRITINGS

|            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| A.D. 385   | NEPHITES GATHER TO CUMORAH / MORMON HIDES UP PLATES (EXCEPT "THESE FEW")                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Mormon 6:5 | And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land of Cumorah.                                                                                                                                                                                                                                                                                                                                                                                                       |
| Mormon 6:6 | . . . I, Mormon began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanties, (for the Lamanties would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were <b>these few plates</b> which I gave unto my son Moroni. |

A.D. 401 MORONI BEGINS HIS WRITINGS (STILL NEAR CUMORAH)

- Mormon 8:1 Behold I, Moroni, do **finish the record of my father**, Mormon. Behold, **I have but few things to write**, which things I have been commanded by my father.
- Mormon 8:2 And now it came to pass that after the great and tremendous battle at Cumorah, behold, the Nephites who had escaped into the country southward were hunted by the Lamanites, until they were all destroyed.
- Mormon 8:3 And my father also was killed by them, and **I even remain alone to write** the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not.
- Mormon 8:4 Therefore I will write and hide up the records in the earth; and whither I go it mattereth not.
- Mormon 8:5 Behold, my father hath made this record, and **he hath written the intent thereof**. And behold, **I would write it also if I had room upon the plates but I have not**; and **ore I have none**, for **I am alone . . .** and how long the Lord will suffer that I may live I know not.
- Mormon 8:6 Behold, **four hundred years have passed away** since the coming of our Lord and Savior.
- Mormon 8:7–9:37 And behold, the Lamanites have hunted my people, the Nephites, down from city to city and from place to place, even until they are no more; and great has been their fall . . . **Amen**.
- Mormon 8:14 And **I am the same who hideth up this record** unto the Lord . . .
- Mormon 9:37 . . . **Amen**
- Ether 1:1 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 1:2 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**.
- Ether 1:3 And 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--
- Ether 1:4 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.
- Ether 1:5 But behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed.
- Ether 1:33 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 3:21 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 3:22 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 3:23 And behold, **these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write**.
- Ether 3:24 For behold, the language which ye shall write I have confounded; 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.
- Ether 3:25 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.
- Ether 3:26 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 show unto him; therefore the Lord could not withhold anything from him, for he knew that he the Lord could show him all things.
- Ether 3:27 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.
- Ether 3:28 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.

Ether 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 **[Benjamin] keep them**, that they should not come unto the world until after Christ should show himself unto his people.

Ether 4:2 And **after** Christ truly had showed himself unto his people **he commanded that they should be made manifest**.

Ether 4:3 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.

Ether 4:4 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.

Ether 4:5 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 that I should seal up the interpretation thereof; wherefore **I have sealed up the interpreters**, according to the commandment of the Lord.

Ether 4:6 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.

Ether 4:7 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 4:19 . . . **Amen**.

Ether 5:1 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 5:6 . . . **Amen**

Ether 12:24 And thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou has 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.

Ether 12:32 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 . . .

Ether 12:33 And again, **I remember** that thou has said that thou hast loved the world, even unto the laying down of thy life for the world . . .

Ether 12:41 And now I would commend you to seek this Jesus. . . Amen

A.D. 401-421 MORONI FINISHES HIS ABRIDGMENT OF THE BOOK OF ETHER

Ether 13:1 And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.

Ether 15:11 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 15:33 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.

A.D. 401-421 MORONI LEAVES THE AREA OF CUMORAH (MESOAMERICA) TO TESTIFY OF CHRIST

Moroni 1:1 Now I, Moroni, after having made an end of abridging the account of the people of Jared, *I had supposed not to have written more*, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.

Moroni 1:2 For behold, their wars are exceedingly fierce among themselves; and because of their hatred **they put to death every Nephite that will not deny the Christ**.

Moroni 1:3 And I, Moroni, will not deny the Christ; wherefore, **I wander whithersoever** I can for the safety of mine

|                  |                                                                                                                                                                                                                                                                                                                                                                                                                             |
|------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                  | own life.                                                                                                                                                                                                                                                                                                                                                                                                                   |
| Moroni 1:4       | Wherefore, I write a few more things, contrary to that which I had supposed; for <b>I had supposed not to have written any more</b> ; but I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanites, in some future day, according to the will of the Lord.                                                                                                                              |
| Moroni 2,3,4,5,6 | [Moroni's teachings]<br>"The Words of Christ, which he spake unto his disciples"<br>Chp. 2 (Concerning the bestowal of the Holy Ghost by the Nephite Twelve)<br>Chp. 3 (Concerning the ordination of priests and teachers)<br>Chp. 4 (Mode of administering the sacramental bread)<br>Chp. 5 (Mode of administering the sacramental wine)<br>Chp. 6 (Conditions and mode of baptism--Church discipline)                     |
| Moroni 7,8,9     | [Moroni includes Mormon's teachings & Epistles to Moroni] (Note* For a chronology of Mormon's epistles, see the commentary on Moroni 8-9)<br>Chp. 7 Mormon's teachings on faith, hope, charity.<br>Chp. 8 Mormon's epistle to Moroni "soon after [his] calling to the ministry" on baptism of children<br>Chp. 9 Mormon's epistle to Moroni [Atrocities committed by Lamanites and Nephites--Mormon's admonition to Moroni] |
| Moroni 9:22      | I pray unto God that he will spare thy life, to witness the return of his people unto him, or their utter destruction; for I know that they must perish except they repent and return unto him.                                                                                                                                                                                                                             |
| Moroni 9:23      | And if they perish it will be like unto the Jaredites . . .                                                                                                                                                                                                                                                                                                                                                                 |
| Moroni 9:23      | I have sacred records that I would deliver up unto thee.                                                                                                                                                                                                                                                                                                                                                                    |
| Moroni 9:26      | Mormon says "Amen."                                                                                                                                                                                                                                                                                                                                                                                                         |
| Moroni 10:1      | Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that <b>more than four hundred and twenty years</b> have passed away since the sign was given of the coming of Christ.                                                                                                                                                                     |
| Moroni 10:2      | And I <b>seal up</b> these records, after I have spoken a few words by way of exhortation unto you.                                                                                                                                                                                                                                                                                                                         |
| Moroni 10:34     | . . . <b>Amen.</b>                                                                                                                                                                                                                                                                                                                                                                                                          |
| A.D. 421-->      | MORONI SEALS UP THE RECORDS AND BURIES THE PLATES, BREASTPLATE, & INTERPRETERS IN THE NEW YORK "HILL CUMORAH"                                                                                                                                                                                                                                                                                                               |

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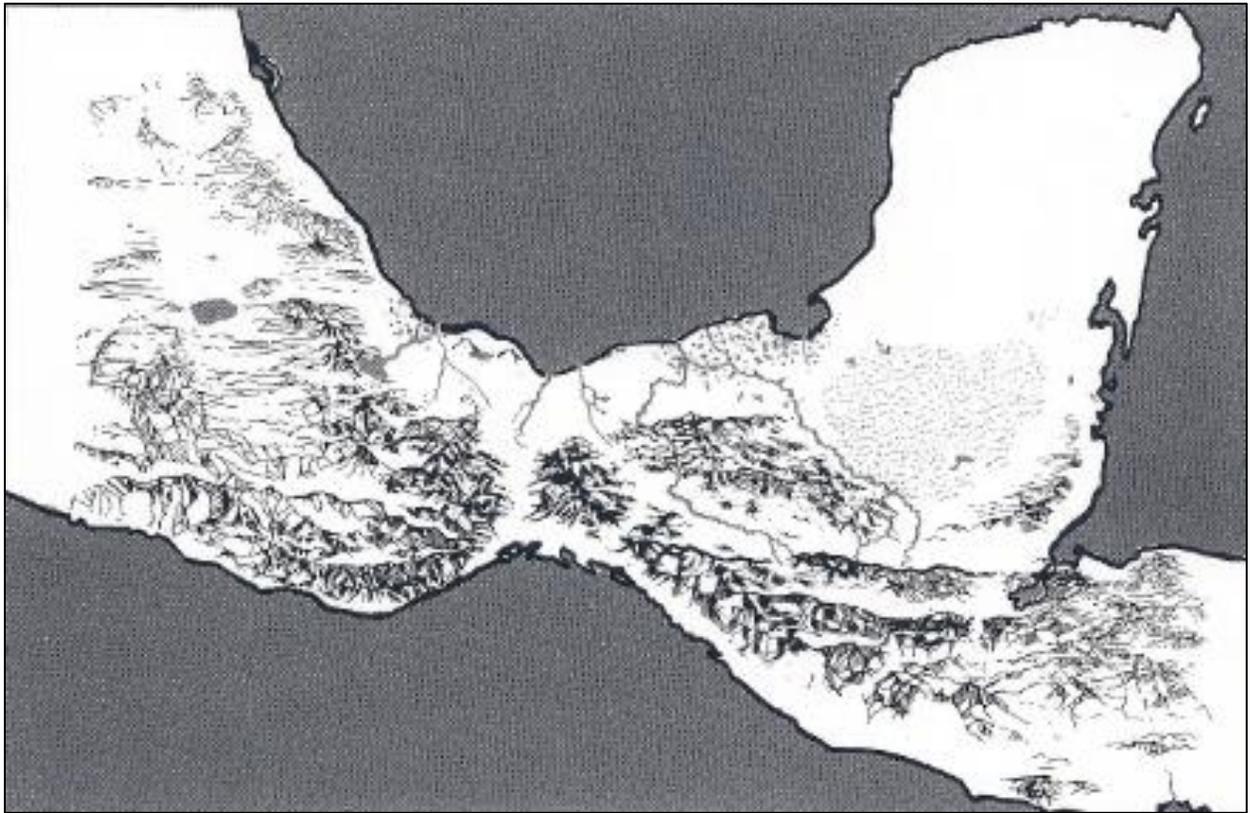
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## Additional Commentary (Updates)

Note\* All updated material as of April 6, 2015 has been incorporated into the main text. The material in this section represents information and commentary from additional sources and additional serious students of the Book of Mormon who choose to respond to what has been sent out in circulation. Additional commentary updates and corrections can be distributed by e-mail periodically after this volume has gone into circulation. Once again my e-mail address is [alan.c.miner@hotmail.com](mailto:alan.c.miner@hotmail.com)

Note\* For the benefit of any serious student of Book of Mormon geography, I am including below a blank map of Mesoamerica. This can be copied, detailed and substituted for any of the Theoretical Geography Maps in my commentary collection without disturbing the written outline of activities listed below my maps or the title above my maps. One of the purposes of this collection of commentary is to encourage a continuing search for geographical, cultural and chronological perspectives. To this end multiple illustrated maps are essential to conveying and understanding those different perspectives.





## Notes

i. Woolley 1965, *The Sumerians*, 9.

ii. Andrew H. Hedges, "Protecting the Plates in Palmyra: 22 September-December 1827" in *Journal of Book of Mormon Studies*, Vol. 8, Number 2, 1999, p. 22.

iii. B. H. Roberts writes:

I am careful to give these details . . . because the statement of details, as the history develops, will correct many misrepresentations, made either by careless, not to say reckless, writers, or evil disposed persons, and dismiss the presumed absurdities built upon their statements, such for instance as the misrepresentations of John Hyde, who from the measurement of the old plates reaches the conclusion that their weight would be something like two hundred pounds, and then adds: "Besides these plates, he [Joseph Smith] had, according to his third story, **a breast-plate of brass**, Laban's sword, the crystal interpreters, the brass ball with spindles, 'director' of Lehi. Yet he packs this horse load, keeps these large and awkward shaped things completely concealed, and, at the same time, beats off and out-runs two empty-handed men a distance of two miles." (Hyde's *Mormonism, Its Leaders and Designs*, pp. 243-4, published 1857, W. P. Fetridge & Co., N. Y.) [B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, Vol. 1, p. 93, footnote 10; emphasis added]

iv. Proctor and Proctor, eds., *History of Joseph Smith*, 148-149. Lucy described the breastplate as being "concave on one side and convex on the other, and extended from the neck downwards as far as the center of the stomach of a man of extraordinary size" (ibid.). It is doubtful such an object could have fit into the laptop tool box in which Joseph had placed the plates, suggesting that the chest mentioned here was probably a separate container.

v. The reader should note that previously in Ether 1:3-5, Moroni had stated:

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

This statement might be used as evidence that the record of the brother of Jared was part of the "twenty and four plates which were found by the people of Limhi, which is called the Book of Ether" (Ether 1:2), however, Moroni's abridgment of the book of Ether seems to have been drawn from multiple sources. (See John Welch, "Preliminary Comments on the Sources behind the Book of Ether," FARMS, 1986, pp. 4-5, 9-13). The reader should note that Moroni himself stresses that it is HIS account. That is, Moroni has purposely shaped Ether's account from the perspective of his own (Moroni's) sources of knowledge in order to fit his own purposes:

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

To what extent Moroni *took* from this account regarding the brother of Jared's communion with the Lord, and to what extent he embellished the story with his own knowledge which he *took* from other sources is unknown. Moroni only notes two things concerning his record: (1) "and he [Ether] finished his record; (and the hundredth part I have not written)" (Ether 15:33); and (2) "An abridgment *taken* from the Book of Ether" (see the Title Page).

vi. I have to wonder about Ammon's response: "The king of the people who are in the land of Zarahemla is the

man that is commanded to do these things" (Mosiah 8:14). Was Ammon stressing the man or the position? In other words, was Ammon referring just as much to the power of the office of the Nephite "*king*" (Prophet/priest (record keeper of the small plates)/King as he was to the person? (The reader should note that Benjamin was the first since Nephi to assume all the roles) If such was the case then the interpreters been passed down from the first Nephite king (Nephi), although there is no record of such a transaction.

vii. Why would Ammon have knowledge of the interpreters and associate them with king Benjamin unless king Benjamin had occasion to use them? And if so, what would he have used them on? The most logical answer would have to be that the record they were most associated with was the record of the brother of Jared.

I prefer to think that the name "*Benjamin*" instead of "*Mosiah*" was not a true mistake in the Book of Mormon compilation/translation process. It is hard to imagine such a mistake being made. The reader should be aware that in the Printers Manuscript there is one more verse that makes the same "mistake" as in Mosiah 21:28. That verse is found over a hundred pages later in Ether 4:1. Unfortunately, while changes were certainly made, there has never been any information ever given on why the name "*Benjamin*" was later changed to "*Mosiah*."

viii. Some have theorized that because Mormon's record primarily concerned the destruction of *his people* (Mormon 6:1), the Nephites, Mormon purposely withheld the history of the Jaredites until after he had fulfilled his responsibilities concerning his own people. With the final battles and the impending threat of death, the aging Mormon would have thus deferred the assignment to his son Moroni.

ix. It is clear from Mosiah 28:17 that Mosiah II translated the 24 gold plates. It is unclear, however, whether the interpreters, and even the record of the brother of Jared were part of the 24 gold plates found by Limhi's men. (See Appendix B: "The relationship of the Interpreters to the Record of the Brother of Jared.")

x. See Appendix B: "The Relationship of the Interpreters to the Record of the Brother of Jared."

xi. For Paul Hedengren, the interpretation of this data is critical to the geographical setting of the Book of Mormon. Hedengren proposes that the hill where Moroni buried the plates and where the final battles were fought was the same--the New York Hill Cumorah. His reasoning is as follows:

After the fall of the city of Jordan, Mormon gathers his army around the hill Cumorah. Since the hill has a proper name used by Mormon and is apparently known by the Lamanite king, we can assume that this was an established part of Nephite territory. Following the defeat of the Nephite armies, the Lamanites occupy and inhabit the area. Moroni hides and wanders in the general area; the numerous swampy areas help him avoid detection.

After fulfilling his father's commandment, Moroni prepares to hide the gold plates. At some time the Lord instructs Moroni to produce the book of Ether. To do this, he goes to the Nephite record storage in the hill Cumorah and obtains the original twenty four plates of the history of the Jaredites. After finishing the abridgment, he hides up again the original plates in the hill Cumorah.

Believing the Book of Mormon to be completed and not willing to risk its capture by the Lamanites, he secures the plates in what he thinks will be their final hiding place. Although not expecting to write more, Moroni has survived longer than he expected, and he writes the book of Moroni on plates, which he adds to the already hidden plates. This occurs at least thirty-six years after the great battle at Cumorah and is the last we know of Moroni until he speaks with Joseph Smith.

Where did Moroni hide the gold plates? While the text does not say, we know precisely where because we know precisely where Joseph Smith obtained them. Thus we know that Moroni buried the gold plates in a hill. As we have seen, we expect that hill to be in the vicinity of the hill Cumorah, for the text indicates that

Moroni remains in the vicinity of the hill Cumorah. [Paul Hedengren, The Land of Lehi, pp. 40-43]

xii. Although both Joseph Allen and John Sorenson basically subscribe to this idea, they have failed to give a lot of detailed textual discussion to their ideas.

Joseph Allen writes:

The question is often asked, "How did the records that Mormon gave to Moroni about 385 A.D. and that the Angel Moroni gave to Joseph Smith in 1827 A.D. get to the Hill Cumorah in New York?" . . .

The final battle was 385 A.D.; Moroni's last entry was 421 A.D. That makes 36 years from the time of the last battle to Moroni's last dated entry. During that 36 years, he abridged the Jaredite record that we know as the Book of Ether; he finished the record of his father, Mormon; and he wrote material under his own name, which is the last book in the Book of Mormon. . . .

After abridging the Book of Ether, Moroni very probably hid up, in the Mesoamerica Cumorah, the 24 gold plates from which he abridged the Jaredite record and then carried the abridged portion of the record to New York. He had ample time. (Joseph L. Allen, *Exploring the Lands of the Book of Mormon*, p. 351)

John Sorenson writes:

Let's review where the final battle took place. The Book of Mormon makes clear that the demise of both Jaredites and Nephites took place near the narrow neck of land. Yet New York is thousands of miles away from any plausible configuration that could be described as this narrow neck. Thus the scripture itself rules out the idea that the Nephites perished near Palmyra.

Then how did the plates get from the battleground to New York? We have no definitive answer, but we can construct a plausible picture. Mormon reports that he buried all the records in his custody at the Hill Cumorah of the final battle *except* for certain key golden plates (Mormon 6:6) Those from which Joseph Smith translated, he entrusted to his son Moroni. As late as 35 years afterward, Moroni was still adding to those records (Moroni 10:1). He never does tell us where he intended to deposit them, nor where he was when he sealed them up (Moroni 10:34). The most obvious way to get the plates to New York state would have been for somebody to carry them there. Moroni could have done so himself during those final, lonely decades. (John L. Sorenson, *An Ancient American Setting for the Book of Mormon*, p. 44)

Additionally, Sorenson writes:

The parts of the land northward where the Nephites lived (the "north countries" of Ether 1:1) were those they tried to defend the most desperately in Mormon's last campaigns. They were the same zones from which people were gathered around A.D. 25, according to 3 Nephi 3-4, to a refuge area in the land southward to wait out the robbers. The northern limits of focused Nephite colonization did not extend much beyond the land of Cumorah; all the surviving Nephites could collect there in the fourth century A.D. despite the social chaos resulting from a string of defeats at the hands of the Lamanties (see Mormon 5-6). . . .

The question of where migrants of Lamanite extraction settled in the land northward is, however, unclear (see Helaman 3:12). They might have gone to areas other than "the north country" in the eastern lowlands. Nearly all the information about colonization of the land northward comes from the first century B.C. Information later in the Book of Mormon is minimal. (John L. Sorenson, *Mormon's Map*, p. 115)

Jerry Ainsworth proposes a variation on this scenario in that he has both Mormon and Moroni departing toward North America directly after the final battles at the Mesoamerican "Cumorah." They carried with them not only the abridgment (Mormon's set of plates), but the 24 plates of Ether. Accordingly they wrote the rest of the record as they preached to Nephite remnants, ultimately depositing the finished and sealed record at the New York "hill Cumorah." Ainsworth writes:

Manti, Utah could have been the place where Moroni began the translation and abridgment of the record of Ether. Numerous stories exist in south and central Utah of caves containing ancient records. The story behind the selection of the Manti Temple site informs us that Moroni was in the area. (*Life of Heber C. Kimball*, 1888, p. 436.)

Charles L. Walker, an early member of the Church, made an entry in his journal on January 26, 1881, about "Moroni dedicating the Temple site[s] of what we now call St. George, Nauvoo, Jackson Co., Kirtland and others we know not of as yet" (*Diary of Charles Lowell Walker*, 2:526). Walker expressed a belief commonly held during the early Church period. It appears Moroni may have dedicated other sites on this continent for future temples. Having seen our day in a vision, Moroni would have known where the various temples of this dispensation would stand. Some sites of current LDS temples in the United States suggest part of the route Moroni took from Utah to upstate New York. Such statements certainly place Moroni in Utah prior to his travels to where he would eventually bury the plates.

Inscriptions in Fillmore, Utah and Cedar City, Utah, are attributed by some to Moroni. Moroni himself says of the plates of Ether that "whoso findeth them, the same will have power that he may get the full account" (Ether 1:4). This may imply that Moroni buried the plates of Ether at this location.

Having already witnessed the whole history of the world by way of the Urim and Thummim, there was no reason for him to carry the plates of Ether all the way to upstate New York, especially since he wrote the accounts of Ether from memory (see Ether 5:1). If he needed help in recalling specific dates or locations, he still had the Urim and Thummim with him. A person using the Urim and Thummim in order to obtain the information would therefore see the events inscribed on the plates. That might explain why Moroni wrote what he did "according to my memory" (Ether 5:1), not according to a verbatim account. Moroni himself saw the events, both those in the past and in the future.

It conceivably took Moroni years to translate the complete book of Ether, both the sealed and unsealed parts. Just to translate the sealed portion, he was required to write, or rather inscribe, twice as much as his father had inscribed. In addition, Moroni completed his father's abridgment of Nephite history, adding two chapters to Mormon's own book. After translating the book of Ether, he wrote his own book--the book of Moroni.

On completing the translation of the book of Ether, Moroni "had supposed not to have written any more" (Moroni 1:4). He nonetheless writes his own book while he "wander[s] whithersoever I can for the safety of mine own life" (Moroni 1:3). The time frame for these events was A.D. 400 to 421. Mormon had been killed some time before A.D. 400. It surely took a considerable period of time for Moroni to relocate in a safe place where he could make and write upon gold plates. That leads one to believe he started translating the book of Ether perhaps years after A.D. 400. No doubt he wished to secure the Book of Mormon for the Prophet Joseph Smith as soon as he finished translating the book of Ether.

We can thus estimate that it took Moroni a long time, perhaps more than ten years, to translate the book of Ether. That book--the twenty-four plates of Ether--Moroni was commanded to "hide . . . up *again* in the earth" (Ether 4:3; emphasis added). This tells us that the plates of Ether had been buried in the earth before, no doubt prior to Moroni receiving them. It also tells us he buried the plates before finishing the book of Ether, probably in the west, prior to initiating his travels to the east. Having done this, he did not have to then carry these plates, this extra weight to upstate New York.

It's also possible that Moroni was involved in ministerial duties during the time of translation. Having translated the sealed portion of the book of Ether, Moroni was the most informed person on this continent. He would have been in demand as a man of God among believers in any of the areas he traveled through. He lets us know there were still Nephites who would not deny Christ (Moroni 1:2). It's commonly believed that Moroni wandered alone through North America for twenty-one years, ending his travels in upstate New York. One sees pictures of him traversing the vast wilderness by himself. However, that does not appear to have been the case. A number of ancient Native American stories exist throughout North America of a "prophet" who comes into a village by surprise,

teaches peace and love, and then leaves. (see Hansen, *He Walked the Americas*). Some believe that these accounts describe Jesus Christ making visits to Native American villages. A more likely candidate for such a history, however, is Moroni.

It would have been appropriate for Moroni to visit scattered migrant communities and share the gospel of peace with them as he traveled across America. Undoubtedly, many groups from the people of Ammon, as well as Nephites, lived on this continent who would be ready to minister to his needs in providing food and shelter. In all likelihood, Moroni spent extended periods of time at such places in order to rest from his journey (see map 32). The prophet Onandagus, of whom Joseph Smith makes mention (*History of the Church* 2:79; see also Palmer, *In Search of Cumorah*, 76.), may have been contemporary with this time.

These duties carried Moroni from the southwest corner of the present United States of America across the complete breadth of the continent, and possibly into Canada, to upstate New York, where he completed several tasks. He returned to his father's abridgment picking up where Mormon had left off many years earlier. Moroni says, "I am the same who hideth up this record unto the Lord" (Mormon 8:14). He then wrote Mormon 8:14 through 9:37, completing his father's book. He wrote these remaining verses some time **after** completing the sealed portion of the Book of Mormon. The time was about A.D. 421 (see Moroni 10:1).

After he had finished translating the record of Ether, Moroni assumed his writing was complete. He therefore turned to the last gold plate he had, which was clear on both sides. On it, he wrote what is called the title page to the Book of Mormon. As in Semitic languages, Moroni was writing from right to left, so the last plate would have been on the left side of the stack of plates.

One supposes Moroni then made the stone box that the Prophet Joseph Smith found in the ground. In that box, Moroni secured the gold plates, the Urim and Thummim, and the breastplates. He then prepared a large flat rock to serve as the top of this stone "vault" for the sacred items to be buried in. Now that his mission was complete, Moroni assumed he would be discovered and killed. Until that event, he went on, however, to write his own book on the right side of the last gold plate (the title page being on the left side.)

When Moroni says, "I had supposed not to have written more, but I have not as yet perished" (Moroni 1:1), he tells us two things. First, he was now at the hill in upstate New York, where he was to bury the plates. Second, he assumed he would be killed. Having seen all the events of this world, via the Urim and Thummim, he certainly knew his own fate. It is a safe assumption that after Moroni secured the three sacred items in the stone box provided, he was discovered and killed.

Moroni's whole book fills twelve typed pages, which means it would have required one side of a gold plate (see Appendix)

If Moroni was born in A.D. 350, he would have been seventy-one years of age when he completed and buried this record in A.D. 421.

(Jerry Ainsworth, *The Lives and Travels of Mormon and Moroni*, p. xix)

#### Proposed Chronology and Geographical Setting of Moroni's Writings according to Jerry Ainsworth

- 385 The battle takes place and only twenty-four Nephites survive. Mormon is among the survivors, so Moroni returns the plates to him.
- 386 Three of the four Lamanties armies return to their homelands. Mormon, Moroni, and the other twenty-two Nephite survivors begin their journey toward the northwest to join Nephites who had gone there earlier.
- 38-? Mormon meets up with his remaining regiment, while Moroni separates and goes elsewhere.

- 38-? Moroni is called to the ministry (Moroni 8:1)
- 386-399 Mormon meets with other Nephites and soldiers. He has other battles with Lamanties (Moroni 9:19)
- 386-399 Mormon preaches to members of the Church, peaceable followers of Christ (Moroni 7:1-4), the people of Ammon. Mormon writes his son and asks him to return and get the plates.
- 399 Moroni returns and receives the plates. He has been doing missionary work for many years now.
- 400 Mormon is killed in battle (Mormon 8:2-3). Moroni is not in the battle where his father is killed.
- 40-? Moroni moves to a safe place and writes Mormon 8:1-13. In verse 11 he writes that the three Nephite disciples have ministered to him and to his father.
- 41-? Moroni accesses the plates of Ether and sees the brother of Jared's visions. He then writes most of what he saw as well as the interpretation (Ether 4:4-5; Ether 5:1). He then buries the plates of Ether (Ether 1:4), *probably before he begins his journey to the east.*
- 41-?-420 Moroni travels to the eastern part of the U.S., teaching the gospel in villages as he travels.
- 421 Moroni arrives in upstate New York, where he returns to his father's book and completes chapters eight and nine. He then writes the title page on the inside of the last plate. Later, he writes his own book on the back of the last plate, then buries the plates in the hill in upstate New York. some time after burying the plates, he is killed
- 1830 Moroni buries the Urim and Thummim and probably the plate at the same location as the twenty-four plates of Ether (Ether 1:4)

Jerry Ainsworth, *The Lives and Travels of Mormon and Moroni*, pp. 209-222]

xiii. Lucy Mack Smith writes the following:

When Joseph commenced making preparations for the journey [back to the Whitmer house from Harmony], he inquired of the Lord to know in what manner he should carry the plates. The answer was, that he should commit them into the hands of an angel, for safety, and after arriving at Mr. Whitmer's the angel would meet him in the garden and deliver them up again into his hands. Joseph and Oliver set out without delay, leaving Emma to take charge of affairs during her husband's absence. On arriving at Waterloo, Joseph received the Record according to promise. (Lucy Mack Smith, *History of Joseph Smith*, pp. 149-150; see also pp. 154-155)