

Book of Ether

Chapter 12

Ether 12:1 Coriantumr Was King over All the Land:

In Ether 12:1 we find a king named "Coriantumr" who "was king over all the land," and "the days of Ether were in the days of Coriantumr." Thus, if Jaredite kingship continued to be handed down from father to son, it appears that King Coriantumr was descendant of the second "mighty man," who was "a descendant of the brother of Jared" (Ether 11:17).

We are told that Coriantumr "was king over all the land" but we are not told where he "reigned" from. The reader should note, however, that during some ensuing battles, "the brother of Shered" (Gilead) "came forth to the land of Moron, and placed himself upon the throne of Coriantumr" (Ether 14:5-6). Thus, Coriantumr apparently reigned over all the land from the (local?) land of Moron. [Alan C. Miner, Personal Notes]

Ether:12:2,6 Ether . . . Began to Prophecy unto the People . . . I [Moroni] Would Speak Somewhat Concerning These Things:

In my collection of commentary dedicated to the culture and geography of the Book of Mormon, what might I say concerning the prophecies of Ether and the comments of Moroni contained in chapter 12 of the Book of Ether? Well, culture is all about the setting. In this instance, the cycles of wickedness and calamity that Moroni and his father Mormon had observed among the Nephites in abridging their records could now be seen by Moroni in abridging the records of the Jaredites. It was clear to him why his father Mormon had commanded him to record their covenant history. The Jaredites (and Nephites) came to a covenant Land of Promise with certain conditions placed upon their continued happiness and freedom. In Ether 6:16-17 we read that the Jaredites "came to the promised land; and therefore . . . they were taught to walk humbly before the Lord; and they were also taught from on high." And "they did walk humbly before the Lord, and did remember how great things the Lord had done for . . . their fathers."(6:30)

[Note* "Remember" is a covenant word]

In the Nephite historical record, Laman and Lemuel, the brothers of Nephi that were prone to rebellion, complained about the prophecies of destruction that were to come upon Jerusalem and its people. They said:

And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them [without justification]. (1 Nephi 17:22)

Nephi gave a more reasoned and spiritual response:

23. Do ye believe that our fathers, who were the children of Israel, would have been led away out of the hands of [bondage] if they had not hearkened unto the words of the Lord? . . .
30. And notwithstanding they being led, the Lord their God, their Redeemer, going before them, leading them by day and giving light unto them by night, and doing all things for them which were expedient for man to receive, they hardened their hearts and blinded their minds, and reviled against Moses and against the true and living God.
31. And it came to pass that according to his [covenant] word he did destroy them; and according to his [covenant] word he did lead them; . . .
32. And after they had crossed the river Jordan he did make them mighty unto the driving out of the children of the land, yea, unto the scattering them to destruction.
33. And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay.
34. Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.
35. Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people [who preceded Moses in this “promised land”] had rejected every word of God, and they were ripe in iniquity; and the fullness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers, unto their obtaining power over it.
36. Behold the Lord hath created the earth that it should be inhabited; and he hath created his children that they should possess it.
37. And he raiseth up a righteous nation, and destroyeth the nations of the wicked.
38. And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.
39. He ruleth high in the heavens, for ti is his throne, and this earth is his footstool.
40. And he loveth those who will have him to be their God. Behold he loved our fathers, and he covenanted with them, yea, even Abraham, Isaac, and Jacob; and he remembered the covenants which he had made; . . .
45. Ye [Laman and Lemuel] are swift to do iniquity but slow to remember the Lord your God. . .

Again, in chapter 1 of the Second Book of Nephi, Lehi declares:

5. Notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. . . .
7. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. . . .
10. But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord—having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the

world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise— behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them.

Now concerning the covenant promises of the promised land, Moroni is about to bear a Great Covenant Witness to not only (1) the covenant people of Christ’s Church in modern-day America, but (2) the “Gentiles” of the New World whose fabric of freedom, liberty and prosperity has been interwoven with the covenants concerning this Land of Promise; and (3) those Gentiles from around the world who have faithfully looked to Christ and to America as symbols of freedom.

First the background setting to Moroni’s words are explained in the Student Manual for Religion 121-122 on the Book of Mormon:

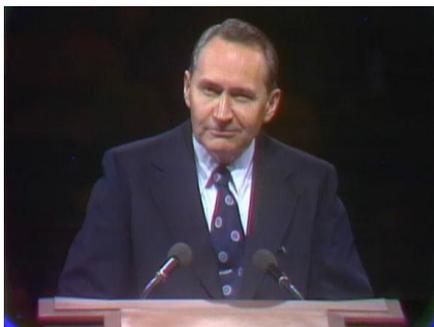
Ether 11: The Final Stages of Jaredite Civilization

As with the Nephites, the Jaredite society moved through various stages of decline. As recorded thus far in their history, the Jaredites went through a cycle of prosperity, apostasy, judgment, repentance, prosperity, and so on. But eventually, as with the Nephites, the depths of apostasy and wickedness became more and more serious.

Ether (chapter 11) contains the final stages of the Jaredite cycle of apostasy. They had earlier rejected mocked and reviled the prophets. Though King Shule had passed a law protecting the prophets and punishing those who persecuted them (see Ether 7:23-26), a later king made it state policy to execute the prophets (see Ether 11:5). Finally, the wickedness became so rampant that the prophets “withdrew from among the people” (11:13) [Church Educational System, *Book of Mormon Student Manual Religion 121 and 122*, p. 142]

The interesting thing to note here is that Moroni’s words are not meant for the Jaredites, nor the Nephites, nor were they necessarily meant for the people of Joseph Smith’s day. Neither are they meant as a simple general discussion of the principles of faith, hope and charity. As a witness and testimony to the truthfulness of the Book of Mormon, Moroni’s words are directed to the people of our modern-day. They are given to a people that are facing destruction.

Fittingly, we have modern day Special Witnesses of Christ who have given emphasis to the warning of Moroni. Almost 40 years ago, on February 24, 1976, a Bicentennial year for the United States of America, Apostle L. Tom Perry of the Council of the Twelve delivered this address on “God’s Hand in the Founding of America”:



Elder L. Tom Perry ca. 1976

I look around me and find some very definite signs of the decay that is beginning to occur. Corruption, crime, dishonesty, immorality, pollution, laziness, devotion only to special interests— these are signs that precede the fall of great civilizations. We see so much evidence of these signs before our eyes. Yet I realize the promise that has been given to us in this great land of America. I also remember the prophecies concerning our great responsibilities to preserve that which we have been blessed with by God

The Lord has promised to sustain the truth in this land. Our commitment to America has been testified to by many, . . .

Now at this critical stage in our nation's history we suddenly find ourselves with a great opportunity to reverse the trend and help chart the course of this country back toward righteousness. We have printed a document that will be available throughout the Church. It contains our message to our country during this Bicentennial year. The title is "God's Hand in the Founding of America." . . .

The Bicentennial effort of The Church of Jesus Christ of Latter-day Saints is communicated to America in three unique messages.

First, America's early history began more than 2,000 years ago and is contained in an ancient and sacred record called the Book of Mormon.

Second, the discovery of America and the establishment of the United States was a part of God's plan and was brought about by men who were inspired and guided by God.

And [Third], America's future destiny is dependent on the righteousness and morality of her families.

Why is it so important to know and understand America's past? We know that history provides important lessons and warnings for today—lessons about God and his interest in the affairs of men; and warnings in the form of destructions that came to early American civilizations when they lost their reverence for family, morality, or God. Why are these messages particularly important during the Bicentennial year? Because the only true way to celebrate the Bicentennial is in the same spirit that prevailed 200 years ago, in the spirit of humility and acknowledgment of God's control over the earth and man's dependency on Jesus the Christ.

Ancient America

. . . Archaeologists have confirmed the existence of a great pre-Aztec civilization on the American continent. The Book of Mormon is a record of this civilization . . .

The Book of Mormon history concerning the children of Lehi extends back ten times farther than that which we celebrate in the Bicentennial, and 20 times farther concerning those who followed the brother of Jared, a record also contained in the Book of Mormon. We have overwhelming evidence of God's hand in the establishment of this nation and his dealings with mankind both during times of righteousness and wickedness. [And in the destruction of these nations]

America Rediscovered

Centuries passed before the Lord guided Christopher Columbus to the New World. On several occasions Columbus gave credit to the Almighty. In writing to the Spanish leaders, he said, "Our Lord unlocked my mind, sent me upon the sea, and gave me fire for the deed. Who heard of my enterprise, called it foolish, mocked me, and laughed. But who can doubt but that the Holy Ghost inspired me?" (Jacob Wassermann, *Columbus, Don Quixote of the Seas*, trans. Eric Sutton, Boston: Little, Brown, and Co., 1930, p. 20.) . . . Thus, Columbus and others, particularly those seeking religious freedom, were led to the shores of America.

Men Raised Up

. . . The success of the Declaration of Independence and the Revolutionary War came

about through men who were raised up by God for this special purpose. You must read the Declaration of Independence to feel its inspiration. You merely need to study history to recognize that a group of fledgling colonies defeating the world's most powerful nation stemmed from a force greater than man. Where else in the world do we find a group of men together in one place at one time who possessed greater capacity and wisdom than the founding fathers—Washington, Jefferson, Franklin, and others? But it was not to their own abilities that they gave the credit. They acknowledged Almighty God and were certain of the impossibility of their success without his help.



Benjamin Franklin made an appeal for daily prayers in the Constitutional Convention. In that appeal he said, "If a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? I believe without His concurring aid we shall succeed in this political building no better than the building of Babel." (Mark E. Petersen, *The Great Prologue*, Deseret Book Co., 1975, p. 88.)

Inspired Document

. . . No constitution on earth has endured longer than ours. We seek and usually find the answers to today's hardest legal questions within this document of yesterday. The Constitution was and is a miracle. Both Washington and Madison referred to it as such. It was an inspired document, written under the divine guidance of the Lord. James Madison, commonly called the Father of the Constitution, recognized this inspiration and gave the credit to "the guardianship and guidance of the Almighty Being whose power regulates the destiny of nations whose blessings have been so conspicuously displayed to the rising of this republic." (Prologue, p. 95.) We believe that the Constitution was brought about by God to insure a nation where liberty could abound, where his gospel could flourish.



Joseph Smith said, "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner." (Teachings of the Prophet Joseph Smith, p. 147.)

Again from Brigham Young, "[The Constitution] was dictated by the invisible operations of the Almighty." (John A. Widtsoe, ed., *Discourses of Brigham Young*, Deseret Book Co., 1966, p. 359.) From our current living prophet, Spencer W. Kimball, "One of the reasons America is great today is because those men who formulated the Constitution had vision. They looked ahead to today, and all of us here are recipients of their wisdom and foresight." Among other things, the Constitution guarantees the religious freedom that allowed the Reformation to continue and flourish. The great religious reformers began to throw off the rituals and dogmas that had been attached to Christianity during the dark ages and sought to return to the pure and simple truths of the New Testament.

Gospel Restored

. . . Many of the great reformers stated that their efforts were to assert basic Christian teachings of the Bible, but at the same time they acknowledged that they had no authority to administer the ordinances of the Church or to reestablish the original church of Jesus Christ. Luther said, "Christianity has ceased to exist among those who should have preserved it." . . . We believe that both America's freedom and the continuing reformation that flourished here occurred in preparation for the restoration from heaven of the full gospel of Jesus Christ. That restoration took place in the 1820s through a man named Joseph Smith. . . . An important part of the Restoration was the return of the priesthood or the [covenant] power of God. . . .

America's Future

. . . Today we are fortunate to live in a choice and promised land. It will remain free and blessed as long as its people remember the God who gave them life and this free land. We must remember that the family is the basic unit of a strong society. We are all part of God's family; and as our Father, he expects us to build strong family units. It is in the family that the basic morality and righteousness should be taught that will keep America free. Each member of every family plays an important role in America. For several thousand years throughout this land the great fathers and mothers, the noble sons, the patriot sons, the choice daughters have forged America into what we have today.

It is America's conscience that has preserved her. America is beautiful only when she is good, when children are laughing in her streets, and love abounds in her families. Without this conscience, civilization crumbles, as it has before on this continent. We are all part of America's future. Our job is to remember the lessons of the past, to patch up the mistakes and the sins of everything that has gone before. The place to start is within our own families; and as we have been counseled, "No success can compensate for failure in the home." That's where we want to leave these people who come and have an opportunity of hearing our message, the most important message that will be taught during America's Bicentennial year.

America's Greatness Is Based on Righteousness

The source of America's greatness is not a new doctrine to us. The Book of Mormon has declared over and over again that the blessings of heaven are contingent upon the righteousness of its people. In fact, this teaching has been proven in almost every age.



Alexis de Tocqueville

Remember in 1831 when the famous French historian Alexis de Tocqueville said:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world of commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great." (Jerreld L. Newquist, comp., *Prophets, Principles and National Survival*, Salt Lake City: Publishers Press, 1967, p. 60.)

I want to again remind you of your responsibility to preserve the righteousness of America. I have reviewed 4,000 years of history, declaring this to be a land of promise, chosen of the Lord for his special purposes. Now we must deal with America's future. The land must continue to remain strong and great and good. It is destined to be the major supplier of human and financial resources, to build the kingdom of God here in the whole world, and to prepare the world for the return of the Lord and Savior. The adversary knows all too well that a weak America will literally stop this building process and thwart the work of God.

I hope I have painted a clear picture for you to see your role in this great eternal process. The Lord is making his major investment in you. In my dealings with the Lord, I have found him to be one who expects performance. Look at the very beginning; he supplied Adam and Eve with the potential for their needs. Remember his first command to them—multiply, replenish, have dominion over, and subdue. (See Gen. 1:28.) They were not placed in the Garden of Eden merely to have a comfortable life or to enjoy the benefits of the Lord's labor, but to accomplish, to do. He is the supplier of resources and, in turn, expects performance out of us.



John Adams understood the potential of a righteous government when he wrote:

“Suppose a nation in some distant region should take the Bible as their only law book and every member should regulate his conduct by the precepts there exhibited. Every member would be obligated in conscience to temperance and frugality and industry, to justice and kindness and charity toward his fellowmen, and to piety, love, and reverence toward Almighty God. In this commonwealth no man would impair his health with gluttony, drunkenness or lust. No man would sacrifice his precious time to cards or trifling with other mean amusements. No man would steal or lie or in any way defraud his neighbor, but would live in peace and good will toward all men. No man would blaspheme his Maker or profane his worship, but a rational and manly, a sincere and unaffected devotion would reign in the hearts of all men. What a utopia, what a paradise this region would be.”

I want to issue you a challenge. I want you who are the best trained, the best educated, who have been given these great advantages here in America to literally become the conscience of America and the molders of its destiny and future. With your knowledge, your training, your understanding of how God works in the hearts of his children here on earth, let us obligate ourselves to temperance, to frugality, and to industry. Let us show justice, kindness, and charity toward our fellowmen. Let us demonstrate the love and reverence we should exhibit toward our Almighty God. Let us not trifle with the things that are holy to God.

Fifty-six men represented 2.5 million in 1776 to bring about a new nation that has literally blessed the whole world. That was one man to every 45,000. Today I'm calling on each of you to exert an influence over about 220 million people in this land. The odds are even better for you; the advantage is on your side. This is the time for you to be bold enough to stand up for what you believe, to let the world know that God still blesses this great land of America—if we will live righteously, according to that which he has commanded.

Will God bless us that we may have the courage to fulfill our responsibility here? I know by

personal experience during these last two years that the heavens are still open, that he still does direct his work here. That message should ring from the hilltops of this nation during its Bicentennial. Will you have the courage to stand up with me and be counted with those who would preserve this land of the free through the righteousness of its people? [L. Tom Perry, “God’s Hand in the Founding of America, *New Era*, July 1976, pp. “]

[Now, almost forty years after this speech was given by a Special Witness of Christ, in my view the reader of Chapter 12 of the Book of Ether can better assess what Moroni is talking about. Again, as one reads the words in Ether 12, in my view they should keep in mind that Moroni is not giving a simple sermon on faith in just anything, or hope in just anything, or man-designed-and-corrupted charity schemes. Moroni’s father Mormon had given a sermon on the same topics just a few years before. The setting was the same – the impending destruction of a covenant people and a nation. Moroni would ultimately include that sermon on his plates (see Moroni 7) In the same manner as his father Mormon, Moroni here in Ether chapter 12 is talking about how to achieve covenant blessings and avoid covenant destruction—as a person, as a family, and as a nation in a world that is ruled by Jesus Christ, the Creator, the Savior, and the Lord over the earth. Alan Miner, [Personal Notes](#)]

Ether Chapter 12:4-27 (The Prophetic Covenant Writings of Moroni, Paul, Mormon, and Nephi):

Ether chapter 12 is a very interesting chapter, especially since many anti-Mormons readily see in it the phrases that Paul used in Hebrews chapter 11 on faith, hope and charity. The flaw in their thinking is that they assume Paul was the originator of those phrases or thoughts.

Let me first go to the writings of Grant Hardy to establish the perspectives. He writes that Moroni’s first clear allusion to the book of Hebrews comes after he reports that Ether “did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled” (Ether 12:3).

Moroni then helpfully explains using phrases also found in Hebrews chapter 6:

Ether 12:4: Wherefore, whoso believeth in God, might with surety hope for a better world, yea, even a place at the right hand of God which hope cometh of faith, maketh **an anchor to the souls** of men, which would make them **sure and steadfast.**”

Compare Hebrews 6:19: Which hope we have as **an anchor of the soul**, both **sure and steadfast.**”

Moroni then incorporates several additional phrases which likewise address the relation between faith and hope:

Ether 12:8: Christ has “prepared a way that thereby others might be **partakers of the heavenly gift.**”

Compare Hebrews 6:4: “tasters of the **heavenly gift** and . . . **partakers** of the Holy Ghost”

Ether 12:17,22: “by faith . . . **obtained the promise**”

Compare Hebrews 6:15: “And so, after he had patiently endured, he **obtained the promise**”

Ether 12:19: “could not be kept from **within the veil**.”

Compare Hebrews 6:19: “entereth into that **within the veil**”

Thus, for some reason there seems to be a direct connection between the contents of Ether chapter 12 and Hebrews chapter 6. But it doesn't stop there; there is also an allusion in Ether chapter 12 to Hebrews chapter 11:

Ether 12:6 “And now, I, Moroni . . . would show unto the world that **faith is things which are hoped for and not seen.**”

Compare Hebrews 11:1: “Now **faith is the substance of things hoped for, the evidence of things not seen**”

In Hebrews chapter 11, after this definition of faith, there is a long list of things accomplished by covenant-obedient faith, including the creation of the world and specific actions taken by Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses. etc.

Likewise in Ether chapter 12, Moroni gives a parallel list of how covenant-obedient faith made it possible for various things in Book of Mormon history to happen.

Both Ether chapter 12 and Hebrews chapter 11 include numerous repetitions of the expression “by faith (sixteen times in Hebrews chapter 11; eleven times in Ether chapter 12).

There can be little doubt that there is a direct connection between the Apostle Paul's Epistle to the Hebrews (chapters 6, 11) and Ether chapter 12. The question is, Why? The answer might not be that simple.

Moroni also seems to have an uncanny knowledge of the Nephite recordkeepers that preceded him and their writings. Moroni relies heavily upon their ideas and phrases as he thoroughly and deftly integrates their voices with that of the author of Hebrews. As stated previously, he began by listing in his examples of faith, several of the Nephite faithful. He also incorporates several phrases from distinctive occasions of Nephite preaching:

Ether 12:8 Christ “glorified the name of the Father”

Compare 3 Nephi 9:15 “in me hath the Father glorified his name” (spoken by the Resurrected JESUS)

Ether 12:8 Christ has “prepared a way” for those with faith.

Compare 1 Nephi 3:7 “the Lord . . . shall prepare a way for them” (spoken by NEPHI)

[Note* Nephi uses this phrase 5 other times in his writings]

Ether 12:14: “wrought the change upon the Lamanites”

Compare Mosiah 5:2 “wrought a mighty change in us” (the people’s response to King Benjamin’s Address--- recorded by MOSIAH)

Ether 12:16 “all they who **wrought miracles**” / “wrought them by faith”

Compare Moroni 7:37 “it is by faith that **miracles are wrought**” (spoken by MORMON)

Ether 12:19 “beheld with an **eye of faith**”

Compare Alma 5:15, 32:40 “**eye of faith**” (spoken by ALMA— Note* the second time is just preceding Alma referring to the book of Zenos and the book of Zenock)

If one attributes the early comparisons of the text in Ether 12 with Hebrews 6 and 11 (i.e. to Paul), then is one also obligated to attribute these allusions above to Alma, Mormon, Mosiah, Nephi, and Christ—and maybe even to Zenos and Zenock? Before answering, let us continue with Moroni, because Moroni continues to draw extensively from prior texts to present his ideas.

Starting at verse 23, Ether chapter 12 begins to shift its literary dependence from Hebrews 11 to a Nephite source to 2 Nephi chapter 33. This is yet another text that addresses the relationship between faith and hope. Moroni subtly segues into this text with the notion of being made strong in weakness, a phrase common to both Hebrews and Nephi:

Ether 12:27: I give unto men weakness that they may be humble . . . for if they humble themselves before me and have faith in me, then will **I make weak things become strong** unto them.

Hebrews 11:32-34: The time would fail me to tell of . . . the prophets: who through faith . . . wrought righteousness, obtained promises . . . [and] **out of weakness were made strong**. (cf. 2 Cor. 12:10)

2 Nephi 33:4: I know that the Lord God will consecrate my prayers for the gain of my people. And the words which I have written in **weakness will be made strong** unto them.

Of importance here is that in 2 Nephi 33:4, Nephi LEHI (in the writings of Nephi) is appropriating the prophecy of Joseph, which is found in 2 Nephi chapter 3. In chapter 3, LEHI is giving a final blessing to his son Joseph. In that blessing Lehi quotes the prophecy of Joseph of Egypt. In that prophecy Joseph uses the phrase “**weakness shall be made strong**” (verse 13). Verse 21 of chapter 3 is part of what follows after Lehi said: “And the Lord said unto me also.” The Lord is describing the WRITERS OF THE COVENANT BOOK THAT ARE YET TO COME.—“And **the weakness of their words will I make strong** in

their faith.” These sources (Lehi , Joseph of Egypt, and the Lord) are clearly the source of Nephi’s use of the phrase in his own formal farewell testimony (2 Nephi chapter 33) concerning the covenant record.

As if to confirm this link, Moroni uses the phrase “mighty in writing” (Ether 12:23, 24). The only prior usage of this phrase was by Nephi (2 Ne. 33:1) in his final testimony. But again, Nephi was only responding to his father Lehi’s final words in 2 Nephi chapter 3.

The point is that Moroni in Ether chapter 12 seems to be alluding to Nephi’s expansion of Joseph’s prophecy (2 Nephi 33) rather than to the original prophecy (as found in 2 Nephi 3). The three related chapters are an indication that Moroni—like Nephi before him saw himself playing a key role in the fulfillment of Joseph’s prophecy. Indeed, Moroni’s admission of “weakness in writing” however sincere and whatever his actual limitations, was also a bid to claim a share in Joseph’s prophecy.

Ether chapter 12 and 2 Nephi chapter 33 share similar themes and several common phrases, but they also display a parallel structure. Nephi, apparently picking up the idea in Joseph’s prophecies that weak things could be made strong (2 Ne. 3:13,21), frames his concluding remarks within two corresponding covenant-related comments:

(1) “And I **know** that the Lord God will consecrate my prayers [concerning his written covenant record] for the gain of my people. And the words which I have written in weakness will be made strong unto them [his brethren]” (2 Ne. 33:4)

(2) “Ye shall **know** that I have been commanded of him [Christ] to write these things, notwithstanding my weakness” (2 Ne. 33:11)

In between these beginning and end phrases related to a “covenant people,” Nephi presents a self-reflective meditation that features references to faith, hope, and charity—though the latter two terms appear very infrequently in Nephi’s writings.

Moroni seems to have adapted Nephi’s model: he sandwiches his own observations on faith, hope, and charity between two admissions of “weakness in writing.”

(1) The first (Ether 12:23-25) is an allusion to the covenant-faith of the brother of Jared by which the Lord “**madest him** that the things which he wrote were mighty even **as thou art**, unto the overpowering of man to read them.”(v.24)

(2) The end (Ether 12:38-40) is a statement of covenant obedience and covenant Redemption by Moroni :

“And now I, Moroni, bid farewell unto the Gentiles, year, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

And then shall ye know that I have seen Jesus [just as has the brother of Jared] and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;

And only a few [of these covenant-related] things—[parallelistic structure, parallelistic terms, parallelistic prophetic prophecies] have I written, because of my weakness in writing.

In between these verses, Moroni broadens the Lord's covenant promises so that not just weak writing will be made strong, but all sorts of weaknesses can be overcome through covenant-faith in Christ.

The discussion by Moroni in Ether chapter 12 of the three covenant virtues of faith, hope, and charity also signals a simultaneous allusion to Moroni's father Mormon, who was the only other Book of Mormon figure to discuss the three together. It should be noted here that in Mormon's sermon on faith, hope, and charity as found in Moroni chapter 7, he also closely reflects Paul's eloquent statement on the same at 1 Corinthians chapter 13:

Moroni 7:45-47 "And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore cleave unto charity, which is the greatest of all, for all things must fail—But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

Compare 1 Corinthians 13:4-8 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth . . .

[A big question might be: "Is Moroni quoting from 1 Corinthians 13"? A bigger question is: "Is Paul quoting from some other source?"]

Now in the final section of Ether chapter 12, Moroni alludes to remarks made earlier by both Nephi and Mormon, the Book of Mormon's first and last writers. In addition to 2 Nephi 33, Moroni draws from the last lines of a letter from his father recorded in Moroni chapter 9, which will become Mormon's final reported words once Moroni's own book is compiled:

Ether 12:38 "And now I, MORONI, bid farewell unto the Gentiles . . . until we shall meet before the judgment-seat of Christ . . . all men shall know that my garments are not spotted with your blood"

Compare 2 Nephi 33:13, 7: [NEPHI]"Farewell until that great day shall come." . . . "I shall meet many souls spotless at his judgment-seat."

Ether 12:39-40 [MORONI] “And **then shall ye know that I have** seen Jesus, and that he hath talked with me **face to face** . . . concerning these things . . . and only a few **things have I written**, because of my **weakness in writing**.”

Compare 2 Nephi 33:11: [NEPHI] “you and I shall stand **face to face** before his bar [of Jesus]; and ye shall **know** that I have been commanded of him to **write these things**, notwithstanding **my weakness**.”

Ether 12:41 [MORONI] “And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that **the grace of God the Father, and also the Lord Jesus Christ . . . may be and abide in you forever. Amen**.”

Compare Moroni 9:26 [MORMON] “**may the grace of God the Father . . . and our Lord Jesus Christ . . . be, and abide with you forever. Amen**.”

In terms of the Book of Mormon’s internal chronology, Moroni at Ether chapter 12 is quoting from documents in his possession: the small plates of Nephi and a personal letter from his father. But there is another factor.

According to scholarly studies, Joseph Smith dictated the book of Ether before either dictating Moroni chapter 9 or 2 Nephi chapter 33 (which itself is dependent on 2 Nephi chapter 3). It begins to strain credulity when we try to imagine Joseph Smith creating a narrator who makes specific allusions to several interrelated texts, none of which had yet been created.

From the perspective of believers, Moroni ends up here providing perhaps the strongest textual validation for the historicity of the Book of Mormon.

[Grant Hardy explains]

There is certainly a great deal of biblical language in Ether 12, some of it quite specific in its origins, but taken as a whole, the chapter is not a case of easy plagiarism or randomly recalled phrases. Its various elements, both borrowed and original, are interwoven into an integrated, carefully constructed essay. Moroni’s remarks make a distinct point about the nature of faith, which applies directly to the narration at hand as well as more broadly to his anticipated readership. In bidding his readers farewell for a second time, he demonstrates a keen awareness of how his predecessors had approached this same task. The allusive character of Ether chapter 12 allows Moroni to respond to earlier Nephite writers through both incorporation and elaboration. When we note all the textual borrowings, Moroni’s prose becomes rather more engaging, despite his complaints of being unable to express himself adequately. In the End, Ether chapter 12 is more than a simple adaptation of Hebrews chapter 11 rounded out with a few Book of Mormon phrases. It offers a merging of the book’s first and last authors, combined with a fusing of the biblical and Nephite traditions.

[Grant Hardy, Understanding the Book of Mormon: A Reader’s Guide, pp. 256-261]

[Note* Despite the explanation above, those who “mock” might say, “But you still haven’t fully addressed the anachronistic use of Paul’s writings in the book of Hebrews chapter 11 being used in Ether chapter 12. Let me explain from a covenant perspective. In the biblical narrative we find a man named Saul, who was persecuting the Church. He was on the road to Damascus (Acts 9) when he was visited by the Lord Jesus. His sight was taken away. He was led to Damascus to a man named Ananias. Saul had seen Ananias coming to him in a vision (Those who “mock” would discount this because it is anachronistic.) Ananias laid his hands on Saul and restored to him his sight because the Lord had told him that Saul “is a chosen vessel unto me, to bear my **Name** before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my **Name’s** sake.” (This seems to be another anachronistic covenant statement by the Lord. He is going to show Saul the future.) The book of Acts then states that Saul immediately was baptized (a covenant act) and straightway he preached Christ. But there must be some missing scripture here because of something said in the Epistle of Paul the Apostle to the Galatians. (Saul was later referred to by the Latin name of Paul). In Galatians 1:15-20, Paul himself declares:

But when it pleased God, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me (covenant language), that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Then after three years I went up to Jerusalem to see Peter, and abode with him . . . Now the things which I write unto you, behold, before God, I lie not.

Question: Why would Paul, after being visited by the Savior, decide to go to Arabia?

Answer: Horeb

Horeb is thought to mean glowing/heat, which seems to be a reference to the Sun.

The name Horeb first occurs at Exodus 3:1, with the story of Moses and the Burning bush. According to Exodus 3:5, the ground of the mountain was considered holy, and Moses was commanded by God to remove his shoes. Exodus 17:6 describes the incident when the Israelites were in the wilderness without water. Moses was "upon the rock at Horeb", struck the rock and obtained drinking water from the rock. The only other use of the name in Exodus is at Exodus 33:6, where Horeb is the location where the Israelites stripped off their ornaments. This passage (i.e. Exodus 33:1-6) suggests that Horeb was the location from which the Israelites set off towards Canaan as they resumed their Exodus journey.

In Deuteronomy, Horeb is mentioned several times in the account of the wanderings of the Israelites in the wilderness, Deuteronomy 1:2, 1:6, 1:19. The account of the delivery to Moses of the Ten Commandments, and references back to it, include mentions of Horeb at Deuteronomy 4:10, 4:15, 5:2,9:8, 18:16, 28:69. There are similar references back at Psalms 106:19 and Malachi 3:22.

The name Horeb is used only by the Elohist and Deuteronomist whereas the name Sinai is used in the Torah only by the Jahwist and Priestly Source. So in essence, **Horeb is another name for Mt. Sinai.**

As the accounts in Exodus and Deuteronomy tell us, Moses tended the sheep of Jethro in the land of Midian. Midian was in Arabia. Thus Mount Horeb (or the mount of the Sun and heat) was where Moses was visited by the Lord, and where the Lord revealed to Moses his covenant way.

So again why would Saul (Paul) visit Mount Horeb? We must infer that he went there to experience the same things that Moses experienced—covenant communion with the Lord. What was that all about? The bible does not tell us much, but the book of Moses gives us some important details. In Moses chapter 1 we find the following:

The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain. And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; . . .

And behold, thou art my [covenant] son; wherefore look, and I will show thee the workmanship of mine hands; . . .

Wherefore . . . I have a work for thee . . .

And it came to pass that Moses looked, and beheld the world upon which he was created: and Moses beheld the world and the ends thereof [that is from the beginning to the end], and ALL the children of men . . . “ [This must be another anachronistic view into the future for those who “mock”]

The Lord ministered unto Moses on Mount Horeb (a natural Temple) and instructed him in covenant **knowledge** [SEE the book of Moses for much more detail.]

Interestingly, in Paul’s second epistle to the Corinthians (2 Corinthians chapter 12) Paul gives an experience he had in heaven:

I **knew** a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God **knoweth**;) such an one caught up to the third heaven. And I **knew** such a man, (whether in the body, or out of the body, I cannot tell; God **knoweth**;) How that he was caught up into paradise, and **heard unspeakable words, which it is not lawful for a man to utter.**

Note the covenant-related language, and the repetition of the covenant word “know.” The concept that obedient covenant people are given knowledge by the Lord and then instructed to keep that knowledge sacred is something that is recorded many times in the scriptures. Suffice it to say at this point that according to covenant law, sacred knowledge pertaining to that covenant is not to be revealed only at certain times and in certain places. For example, in describing the time when the Lord

visited and ministered to the righteous Nephites in America, Mormon records: “And many of them saw and heard unspeakable things, which are not lawful to be written.” (3 Nephi 26:18). “And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things. And it was forbidden them that they should utter . . . And whether they were in the body or out of the body, they could not tell.” (3 Nephi 28:13-15). Some might say, “Well this is just plagiarism from Paul’s writings.” But there is another plausible alternative.

In Luke 9:28-36 we find a very brief account of Jesus taking Peter, James and John up into a mountain to pray. There Jesus was transfigured and talked to Moses and Elias. The account says that Peter, James, and John were seemingly going in and out of sleep, but they experienced the glory of the occasion. Apparently, many details are left out of the account, but afterward it says that Peter, James and John “kept it [what happened] close, and told no man in those days any of those things which they had seen.” (Luke 9:36). So is Paul being “plagiarized” by Mormon or is Paul plagiarizing Peter, James and John, who in turn were directed by Jesus?

Again, those who “mock” will continue to say, “This is purely conjecture about Paul, or Peter, James and John.” So let me cite another very similar example of a covenant Prophet—Elijah. In 1 Kings 19:8 it says that after being visited by an angel, Elijah “arose, and did eat and drink, and went in the strength of that meat **forty days and forty nights** unto **Horeb** the Mount of God. And he came thither unto a cave, and lodged there”

Elijah had been faithful to his covenants, but so had other prophets and they all had been slain by the children of Israel who had forsaken the Lord’s covenant, and had thrown down the sacred altars. That left Elijah as the only covenant Prophet, on top of Mt. Horeb—perhaps the only non-desecrated temple site left— living in a cave, and conversing with the Lord about the looming covenant destruction of a covenant people. So here we have a story about a Prophet warning a people of covenant destruction, fleeing to a cave, communing with the Lord from a mountain-top—does it kind of show an uncanny allusion to the Prophet Nephi, the Prophet Mormon, the Prophet Moroni, and the Prophet Ether? Or is this just a coincidence?

Before you answer, I would like to cite another example of someone being fortified in covenant knowledge while fasting **forty days and forty nights**—Jesus. In Matthew 4:1 we find: “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered . . .”

Once again let me ask, is this phrase—about fasting “forty days and forty nights”—just a borrowed allusion to Elijah’s experience that Matthew happened to embellish and assign to the Savior? Or does it give hidden meaning to where Jesus went (Mr. Horeb?) and what happened there relative to his covenant calling?

Interestingly, as recorded in Matthew chapter 17, when Jesus was transfigured before Peter, James and John on an high mountain, his face “did shine as the sun, his raiment was white as the light (or as light as white hot heat). Matthew then records: “And, behold, there appeared unto them Moses and Elias [Elijah] talking with him.”

Question: Is Matthew playing the allusion games again? What do Moses and Elijah have in common with Jesus?

Answer: Covenant instruction on a mount.

Now if what I have just written about is true, can I say that Nephi, Mormon, and Moroni—the three main writers of the Book of Mormon, had something in common with Paul, as well as Jesus (and perhaps as well as many other prophets and apostles)? Does this make their writings and allusions all anachronistic if they use similar, or even the same terminology? Hardly. Not when all of them were allowed to see the end from the beginning.

In order to decide whether something is anachronistic, I need to define the source—who someone is quoting. But this could prove difficult with authors of covenant scripture. Let me explain. Paul went to Horeb and apparently received a similar vision as Moses did. But apparently, the vision of Moses was similar to the vision had by Joseph of Egypt, who preceded him. And Joseph’s vision was similar to the vision that Lehi had, which was similar to the vision that Nephi saw, which was similar to the vision that Mormon saw, which was similar to the vision that Moroni saw, which was similar to the vision that the brother of Jared and others saw, according to their covenant calling. So, if their visions have a common theme and a common source, does it matter when descriptive material is “borrowed” by the translator when describing the teachings of any of these covenant writers? Moreover, could it be termed a covenant insight when Lehi incorporates the words of Joseph of Egypt into his final testimony? Is it telling when Moroni laments not being able to write so powerfully as the brother of Jared? When Paul inscribed his epistles, to what extent was he repeating the instruction that was given to the “man in Christ” that was taken into heaven? And if the source was Christ himself, and if Moroni also talked with Christ face to face, then what does it matter whether a message appears to be coming from Paul or Moroni, for in essence that message is coming from Christ himself.

One more thing before I leave this bit of commentary. There is one important person that I have left out of this discussion—the “translator” of the covenant records of Nephi, Mormon and Moroni—Joseph Smith. According to the research of H. Donl Peterson, in addition the God the Father, Jesus Christ and Moroni, Joseph Smith was visited by **about sixty** additional heavenly personages—covenant Prophets and Patriarchs mentioned in the Bible and the Book of Mormon. Among these were:

Abraham, Isaac, Jacob (*JD* 21:94, 23:48)

Adam (Michael) & Eve (*HC* 3:388; *D&C* 128:21; *HC* 2:380; *JD* 18:326, 21:94; 23:48;
D&C 107:53-57; *JD* 9:41; *Oliver B. Huntington Diary*, Part 2, p. 244, June 23, 1897)

Elias & Elijah (*D&C* 110:12, 13; *JD* 23:48)

John the Baptist (*D&C* 13; *HC* 1:39—40)

Mormon (*JD* 17:374)

Moses (*D&C* 110:11; *JD* 23:48; 21:65)

Nephi (*JD* 21:161)

Noah (Gabriel) (*D&C* 128:21; *JD* 21:94, 23:48)

Paul (*Teachings of the Prophets Joseph Smith*, p. 180)

The Twelve Jewish Apostles and the Twelve Nephite Apostles (*JD* 21:94)

[See H. Donl Peterson, *Moroni: Ancient Prophet Modern Messenger*, pp. 148-150. For much more detail regarding these visions, see the collection of articles assembled in *Opening the Heavens: Accounts of Divine Manifestations 1820-1844*, edited by John W. Welch.]

This tells me that prophets and covenant recorders of the Lord's covenant way such as Nephi, Mormon, Moroni and Paul were similarly blessed to have communed with a number of heavenly messengers. Jesus was so blessed on the Mount of Transfiguration as well as on other occasions. Adam is said to have been with him in the Garden of Gethsemane. And does one doubt for even one millisecond that ALL of heaven was riveted to what was happening on that night in Gethsemane? The question that is raised here about the translation of covenant writings is this: In view of such visitations and heavenly instruction, who am I to limit or define what sources a covenant translator can choose to use in his process of translation?

In conclusion I will say that I consider what I have just presented as very plausible. It is not provable because the "world" will never open themselves up to the perspectives that I have talked about. As Nephi says: "there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written and esteem them as things of naught." (2 Nephi 33:2) And how does one try to communicate sacred perspectives to someone who not only doesn't recognize the authority of God and his covenant way, but who wants to judge the ways of God according to his own personal set of standards? (See the story of Cain) Whether it be the recording process of his covenant testaments, or the translation process of his covenant testaments, or the proper manner of obedience to those covenant testaments, it must needs be done in the Lord's way. He is "Alpha and Omega, the Beginning and the Ending" (Revelation 1:8). He is "The [Covenant] Word" (John 1:1). [Alan Miner, Personal Notes]

Ether 12:4 Whoso Believeth in God Might With Surety Hope For a Better World:

Hope is the justified anticipation of eternal life as promised to those who exercise faith in Jesus Christ. Bruce R. McConkie stated,

"As used in the revelations, hope is the desire of faithful people to gain eternal salvation in the kingdom of God hereafter. It is not a flimsy, ethereal desire, one without assurance that the desired consummation will be received, but a desire coupled with full expectation of receiving the coveted reward." (*Mormon Doctrine*, p. 365)

Hence, the record states that the believers might with surety hope for a better world. (italics added)

. . . The best definition of hope is given by Moroni who focuses our hope on the atonement, And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise. (Moroni 7:41).

“The concept of hope plays a vital role in Latter-day Saint thought. Firmly centered in Christ and his resurrection, it is the ‘hope of eternal life’ (Titus 1:2) repeatedly alluded to by Paul. It is the opposite of the despair found among those who are ‘without Christ, having no hope, and without God in the world’ (Eph. 2:12). As the Book of Mormon prophet Moroni writes, ‘If ye have no hope, ye must needs be in despair’ (Moro. 10:22). For those, however, who accept Christ's Atonement and resurrection, there comes a ‘brightness of hope’ (2 Ne. 31:20) through which all who believe in God ‘might with surety hope for a better world’ (Ether 12:4).” (James K. Lyon in *Encyclopedia of Mormonism*, p. 656)

Spencer W. Kimball writes:

“...Remember that there were no clouds in the sky, no evidence of rain, and no precedent for the deluge when Noah builded the ark according to commandment. There was no ram in the thicket when Isaac and his father left for Moriah for the sacrifice. Remember there were no towns and cities, no farms and gardens, no homes and storehouses, no blossoming desert in Utah when the persecuted pioneers crossed the plains.

“And remember that there were no heavenly beings in Palmyra, on the Susquehanna; or on Cumorah when the soul-hungry Joseph slipped quietly into the grove, knelt in prayer on the river bank, and climbed the slopes of the sacred hill.” (*Faith Precedes the Miracle*, pp. 11-12)

Neal A. Maxwell adds:

“As we see ourselves, and others, passing through fiery trials, the wisdom of Peter, who had his own share of fiery trials, is very useful: ‘Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.’ (1 Peter 4:12.)” (*All These Things Shall Give Thee Experience*, p. 44)

James E. Faust comments:

“Some years ago president David O. McKay told from this pulpit of the experience of some of those in the Martin handcart company. Many of these early converts had emigrated from Europe and were too poor to buy oxen or horses and a wagon. They were forced by their poverty to pull handcarts containing all of their belongings across the plains by their own brute strength. President McKay relates an occurrence which took place some years after the heroic exodus:

“A teacher, conducting a class, said it was unwise ever to attempt, even to permit them [the Martin handcart company] to come across the plains under such conditions.

“[According to a class member,] some sharp criticism of the Church and its leaders was being indulged in for permitting any company of converts to venture across the plains with no more supplies or protection than a handcart caravan afforded.

“An old man in the corner ... sat silent and listened as long as he could stand it, then he arose and said things that no person who heard him will ever forget. His face was white with emotion, yet he spoke calmly, deliberately, but with great earnestness and sincerity.

“In substance [he] said, ‘I ask you to stop this criticism. You are discussing a matter you know nothing about. Cold historic facts mean nothing here, for they give no proper interpretation of the questions involved. Mistake to send the Handcart Company out so late in the season? Yes. But I was in that company and my wife was in it and Sister Nellie Unthank whom you have cited was there, too. We suffered beyond anything you can imagine and many died of exposure and starvation, but did you ever hear a survivor of that company utter a word of criticism? Not one of that company ever apostatized or left the Church, because everyone of us came through with the absolute knowledge that God lives for we became acquainted with him in our extremities.

“‘I have pulled my handcart when I was so weak and weary from illness and lack of food that I could hardly put one foot ahead of the other. I have looked ahead and seen a patch of sand or a hill slope and I have said, I can go only that far and there I must give up, for I cannot pull the load through it.’ He continues: ‘I have gone on to that sand and when I reached it, the cart began pushing me. I have looked back many times to see who was pushing my cart, but my eyes saw no one. I knew then that the angels of God were there.

“‘Was I sorry that I chose to come by handcart? No. Neither then nor any minute of my life since. The price we paid to become acquainted with God was a privilege to pay, and I am thankful that I was privileged to come in the Martin Handcart Company.’ (Relief Society Magazine, Jan. 1948, p. 8.)

“Here then is a great truth. In the pain, the agony, and the heroic endeavors of life, we pass through a refiner’s fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. In this way the divine image can be mirrored from the soul. It is part of the purging toll exacted of some to become acquainted with God. In the agonies of life, we seem to listen better to the faint, godly whisperings of the Divine Shepherd.

“Into every life there come the painful, despairing days of adversity and buffeting. There seems to be a full measure of anguish, sorrow, and often heartbreak for everyone, including those who earnestly seek to do right and be faithful. The thorns that prick, that stick in the flesh, that hurt,

often change lives which seem robbed of significance and hope. This change comes about through a refining process which often seems cruel and hard. In this way the soul can become like soft clay in the hands of the Master in building lives of faith, usefulness, beauty, and strength. For some, the refiner's fire causes a loss of belief and faith in God, but those with eternal perspective understand that such refining is part of the perfection process.

"...The proving of one's faith goes before the witnessing, for Moroni testified, 'Ye receive no witness until after the trial of your faith' (Ether 12:6). This trial of faith can become a priceless experience." (Conference Report, May 1979 *Ensign*, "The Refiner's Fire")

[josephsmith.com . . . Ether]

Ether 12:6 Faith Is Things That Are Hoped For and Not Seen:

The Book of Mormon contains at least two classic definitions of faith. Moroni's definition is: "faith is things which are hoped for and not seen" (Ether 12:6). Alma the younger defined faith as follows: "faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true" (Alma 32:21). Paul defined faith in a similar way: "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). [CES, *Book of Mormon Student Manual*, Religion 121 and 122, 1989, pp. 189-190]

Ether 12:6 Dispute Not Because Ye See Not:

Ether apparently made many "great and marvelous" prophecies (Ether 12:5; Ether 13:13). Apparently few of these prophecies were included in detail by Ether in his record for according to Ether 13:2-11, although "he truly told (his people) of all things, from the beginning of man" down to the "New Jerusalem" and the "Jerusalem of old;" he was "forbidden" by the Lord to write more of these prophecies in his record (Ether 13:13). Moroni says that the people "did not believe, because they saw them not [the marvelous things]." [Alan C. Miner, Personal Notes]

According to Catherine Thomas, in Ether 12:6 we find Moroni's counsel: "Dispute not because ye see not, for ye receive no witness until after the trial of your faith." In the scriptures, *faith* assumes *faith in Jesus Christ*. (See Ether 12:18) This brings Catherine Thomas to comment, Why is it so important to have a trial--a period of proving--of one's faith in Jesus Christ? Why is one more blessed for believing in Jesus without having seen him? Here we come to an essential spiritual fact: one key purpose of earth life is to develop faith, to learn to "walk by faith, not by sight." (2 Corinthians 5:7) Moroni observed that people first had to have faith in Christ before he could show himself to them. But how can people have faith in that which they have not seen? Why should people believe in Christ more than in Buddha? Why should they believe in any God at all?

God can hold people responsible of faith in Christ for three reasons:

(1) Jesus Christ *IS* the Savior of all.

(2) God created people such that they could discern truth from error. Their existence and progression involve the divine substances of light, spirit, truth, intelligence, and glory. (D&C 93) This

divinity underlies the nature of God and man. People may enlarge their portion of divinity until like Christ they obtain the fullness, at which point they too become gods. Another term for the divine element in mortals is "Spirit of Christ." (Moroni 7:16; John 12:4)

(3) Faith implies a desire, a *choosing* to know. Many people have sensed spiritual truths but have not wanted to exert the effort leading to personal sanctification. Amulek said, "I knew . . . yet I would not know." (Alma 10:6)

Here is the distinction between testimony-seeking and sign-seeking: the sign-seeker wants to keep his disobedient life and still have spiritual power. He wants to reap when he has not sown. The testimony-seeker wants to submit to God, repent, and live by the light that the Lord gives through the Holy Ghost.

When a messenger of God teaches the gospel by the Holy Spirit, that spirit bears witness to the truth. The listener is now responsible; shall he or she accept or reject the witness? We recall that God held Korihor responsible for his deception. Korihor confessed that he chose Satan's lie because it was pleasing to his carnal mind. (Alma 30:53) When gospel truth has been revealed, deception is a choice; spiritual blindness is self-induced. (Alma 13:4)

If we have come to earth to develop this inner truth-discernment, then we understand why Jesus told his disciples that he must for their sakes go away. That is, if they were to develop this inner spiritual capacity independent of what they could see, spiritual realities had to be removed behind a veil. Moroni calls this spiritual organ of truth discernment the "eye of faith." (Ether 12:19).

Faith progresses from one's having confidence in God to God's having confidence in that person and permitting him or her to witness and even to administer divine power, as did Moses, Alma, Amulek, Nephi and Lehi, Ammon, the three Nephite disciples, and those--like the brother of Jared, whom Moroni described in Ether 12:19-21, whose inner spiritual capacity was so well-developed from obedience--who had obtained Christ's word (or mind of Christ, 1 Corinthians 2:16) to such a degree that they could, with their immanent oneness in Christ, compel his presence. We will learn before the end of chapter 12 in the book of Ether that Moroni himself was such a man. [Catherine Thomas, "A More Excellent Way," in Studies in Scripture: Book of Mormon, Part 2, pp. 274-277]

Ether 12:7-31 (**Examples of the Power of Faith**):

In this extensive list, Moroni describes these great events much as Paul had done earlier. Many similarities exist between the writings of Moroni and Paul, particularly on the subject of faith, hope, and charity. One of the most striking parallels is the way each deals with the subject of faith.

BY FAITH—ETHER 12

BY FAITH—HEBREWS 11

(Ether 12:7) Christ appeared to the Nephites

(Hebrews 11:2) the elders obtained a good report

(12:8) Christ became the author of salvation

(11:3) we understand the Creation

(12:10) the ancients received the priesthood

(11:4) Abel offered a more excellent sacrifice
 (12:11) the law of Moses was given
 (11:5) Enoch was translated
 (12:11) the law of Moses was fulfilled
 (11:7) Noah prepared an ark
 (12:13) Alma and Amulek caused the prison to tumble to the earth
 (11:8) Abraham left his home of Haran to receive a greater inheritance
 (12:14) Nephi and Lehi wrought the change upon the Lamanites
 (11:11) Sara conceived and bare Isaac
 (12:15) the sons of Mosiah converted thousands of Lamanites
 (11:17) Abraham offered up Isaac
 (12:17) the three Nephites obtained the promise of translation
 (11:20) Isaac prophesied about and blessed Jacob and Esau
 (12:20) the brother of Jared saw God
 (11:21) Jacob blessed his sons
 (12:22) the brother of Jared was shown all things
 (11:22) Joseph commanded that he be buried with his fathers
 (12:23) the Nephite prophets received a promise that the Book of Mormon would come forth in the last days
 (11:23) Moses was hid for three months
 (12:30) the brother of Jared moved a mountain
 (11:24-27) Moses rejected his royal Egyptian lineage in favor of his status as a Levite
 (12:31) the Savior appeared to the twelve disciples (see 3 Ne 27:1-2)
 (11:28) Moses and Israel were preserved during the first Passover
 (12:29) the Israelites passed through the Red seas as by dry land
 (11:30) the walls of Jericho fell down
 (12:31) the harlot Rahab preserved herself and her household
 (11:32-39) great men and women performed miraculous things and suffered amazing trials

[josephsmith.com . . . Ether]

Ether 12:8 He [Christ] Has Prepared a Way That Thereby Others Might Be Partakers of the Heavenly Gift (Covenant Language):

In Ether 12:8 Moroni writes that Christ has prepared a way that thereby others might be partakers of the heavenly gift. The prophet Malachi of the Old Testament, quotes the Lord saying:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." (Malachi 3:1 (KJV))

This lets us know that the “way” is a covenant way. [Alan Miner, Personal Notes]

Ether 12:10 It Was By Faith That They of Old Were Called After the Holy Order of God (Covenant):

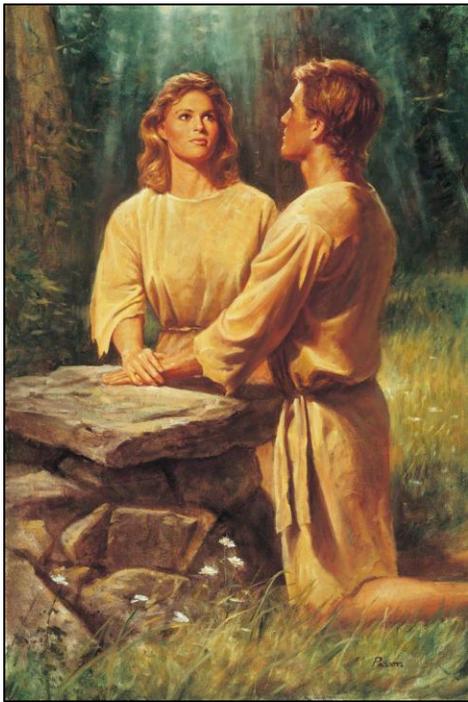
In the Book of Moses we find the account of Adam and Eve. In chapter 5 we find the following in verses 6-8:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord?

And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

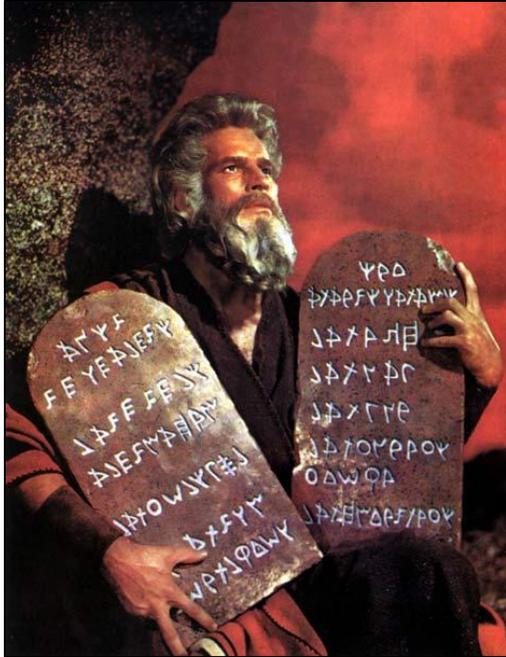
Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the son forevermore.



Adam and Eve Ids.org

Ether 12:11 Wherefore, By Faith Was the Law of Moses Given (Covenant):

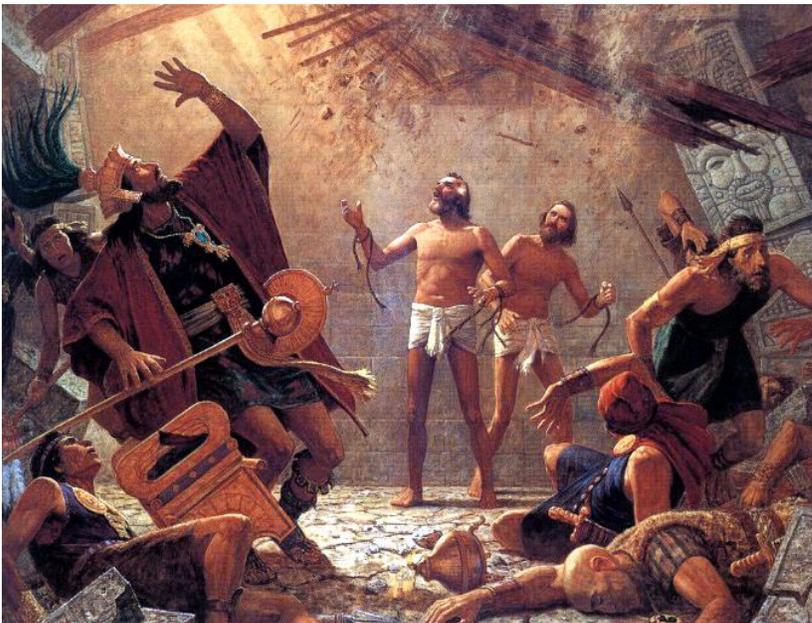
In the Book of Exodus chapters 20-23 we find the account of Moses receiving the Law.



Moses with the tablets of the Law

Ether 12:13 It Was the Faith of Alma and Amulek That Caused the Prison to Tumble to the Earth (Covenant):

Chapter 14 of the Book of Alma gives an account of the missionary labors of Alma and Amulek. Alma and Amulek were imprisoned and smitten. The believers and their holy scriptures were burned by fire. The prison walls were rent and Alma and Amulek were delivered. Their persecutors were slain.



Alma and Amulek in prison

principlesofthegospel.blogspot.com

Ether 12:14 It Was the Faith of Nephi and Lehi That Wrought the Change upon the Lamanites (Covenant):

In Chapter 5 of the Book of Helaman we find the story of the missionary efforts of Lehi and Nephi among the Lamanites. They were thrown in prison for many days without food, and when they went forth to slay them, Nephi and Lehi were encircled about as if by fire, “even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nephi and Lehi were not burned. And they heard a still voice of perfect mildness. Notwithstanding the mildness of the voice, behold, the earth shook exceedingly, and the walls of the prison trembled. And the voice came three times saying: “Repent ye, repent ye, for the kingdom of heaven is at hand; and seek no more to destroy my servants. And the third time the voice came speaking unto them marvelous words which cannot be uttered by man. This led to the conversion of many Lamanites.



Nephi and Lehi encircled about as if by fire ldscriptureteachings.org

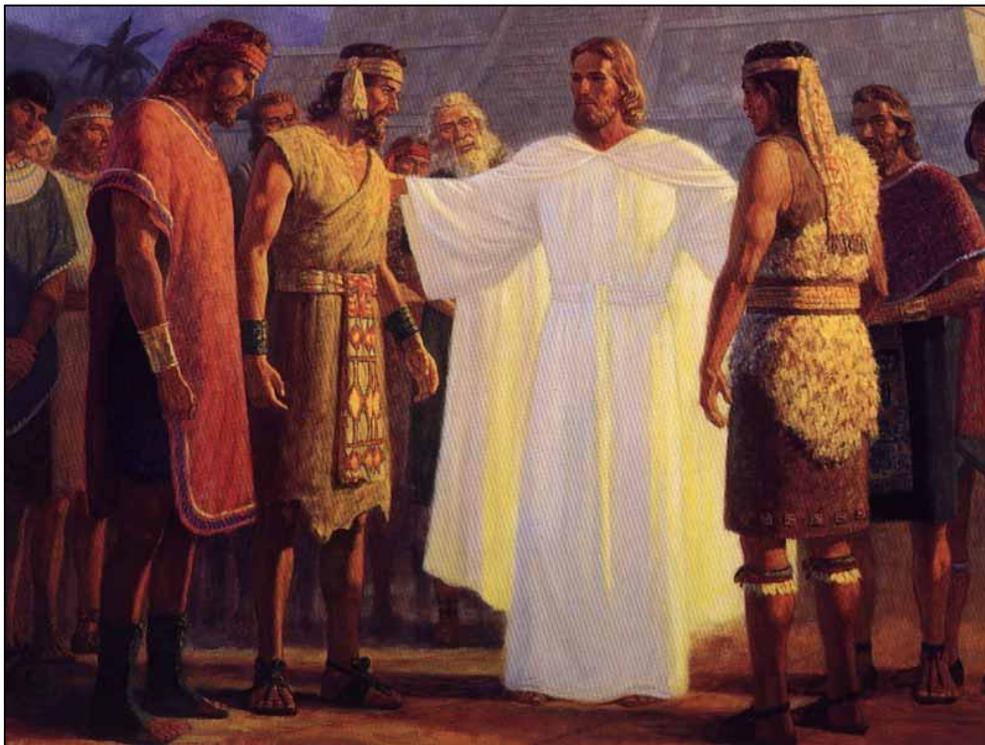
Ether 12:15 It Was the Faith of Ammon and His Brethren Which Wrought so Great a Miracle among the Lamanites:

In chapters 17-26 of the Book of Alma we find the missionary labors of the sons of Mosiah among the Lamanites. During those labors the power of the Lord was shown very forcefully to the Lamanite kings, overpowering them. Ultimately many of the Lamanites were converted and as a testimony of their complete repentance and newly found faith, these Lamanites buried their weapons of war and **covenanted** to never take them up again. (ch. 24)



Ether 12:17 It Was By Faith That the Three Disciples Obtained a [Covenant] Promise That They Should Not Taste of Death (“The Three Nephites”):

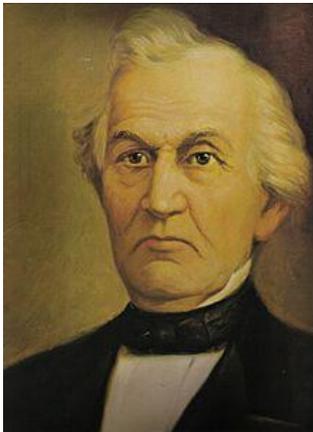
According to lds.org, the Lord granted to three of his twelve Nephite disciples in the New World the same blessing granted to John the Beloved in the Old World—that they might stay on the earth to bring souls to Christ until the Lord comes again. They were translated so that they would feel no pain and would not die (3 Ne. 28).



Christ with the Three Nephites

Christ granted the three disciples' desire to tarry until his coming: 3 Ne. 28:1–9;
They will never suffer the pains of death or sorrow: 3 Ne. 28:7–9;
They shall have fulness of joy: 3 Ne. 28:10;
They were temporarily caught up into heaven: 3 Ne. 28:13–17;
They ministered unto the people and endured persecution: 3 Ne. 28:18–23;
They ministered unto Mormon: 3 Ne. 28:24–26; (Mormon 8:10–11;)
They will minister to the Gentiles, Jews, scattered tribes, and all nations: 3 Ne. 28:27–29;
Satan has no power over them: 3 Ne. 28:39.

There have been multiple stories where people have thought that a mysterious helpful visitor or visitors were part of the “Three Nephites.” These stories have been collected in book form and on the Internet. One such story involves David Whitmer.



David Whitmer

From an interview with David Whitmer, one of the three witnesses of the Book of Mormon, Orson Pratt and Joseph F. Smith gave the following report:

Orson Pratt: Did you see the angel at this time?

David Whitmer: . . . Our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written.

Before I knew Joseph, I had heard about him and the plates from persons who declared they knew he had them, and swore they would get them from him. When Oliver Cowdery went to Pennsylvania, he promised to write me what he should learn about these matters, which he did. He wrote me that Joseph had told him his (Oliver's) secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph. Soon after this, Joseph sent for me (D. W.) to come to Harmony to get him and Oliver and bring them to my father's house. I did not know what to do, I was pressed with my work. I had some 20 acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual and, on going to the field, found between

five and seven acres of my ground had been plowed during the night. I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow. This enabled me to start sooner. When I arrived at Harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished.

When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old-fashioned, wooden, spring seat and Joseph behind us; while traveling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, "Good morning, it is very warm," at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, "No, I am going to Cumorah." This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again.

(Interview with David Whitmer by Orson Pratt and Joseph F. Smith, September 1878, "Report of Elders Orson Pratt and Joseph F. Smith, Millennial Star 40 (9 Dec 1878):771-7)
[Douglas and Jewel Beardall, About the Three Nephites, pp. 142-143]

Ether 12:23 Lord, the Gentiles Will Mock At These Things:

"The weakness that troubles Moroni is his inability to express in writing what he feels inside, what he can express in speech through the power of the Spirit. He is obviously moved by the literary power and skill of the brother of Jared. His own writing pales by comparison, and he feels below the task of translating and abridging the work of this great writer and prophet. We can understand Moroni's feelings of inadequacy. A comparable task for us might be to paraphrase and abridge all 38 of Shakespeare's plays, preserving some of the continuity and brilliance of the originals. We, too, would worry that others would mock at our words." (Gary Hatch, *Book of Mormon Symposium Series, 4 Nephi - Moroni*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 111)

[josephsmith.com . . . Ether]

Ether 12:25 Thou Hast Also Made Our Words Powerful and Great:

The words and phrases of the Book of Mormon are "powerful and great" (Ether 12:25). Treasures await the pondering mind that contemplates virtually every word, idiom, figure of speech, or semantic value in the texts of this remarkable record. . . .

Words and phrases may tell a great deal about such things as the meaning, history, peculiarity, and artistry of the Book of Mormon. Remarkable patterns of word distributions and phrase densities may indeed yield valuable results, although it is too early to tell what such findings may or may not ultimately mean. An enormous amount of research and reflection remains to be done before scholars can speak definitively about such matters.

Based on research by John Welch, David Fox, Roger Keller, Paul Hoskisson, Deloy Pack, Robert Smith, and Bruce Warren, April 1987.

[John Welch, "Words and Phrases," Reexploring the Book of Mormon]

Ether 12:25 When We Write We Behold Our Weakness, and Stumble Because of the Placing of Our Words: (Covenant Structure and Covenant Language)

In some of Moroni's final commentary in Ether chapter 12, he laments his weakness in writing. Some might look to his use of the phrase "awkwardness of our hands" to allude to inscribing characters on metal plates. But this seems to be discounted in the next sentence in which Moroni speaks to the Lord about 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. I can assume that the brother of Jared wrote on metal plates also, thus the phrase "awkwardness of our hands" seems symbolic. In verse 27 Moroni records the Lord's response to Moroni's lament: "If men come unto me I will show unto them their weakness. I will give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me." This is a great answer, but it still leaves me wondering what Moroni's "weakness" was. Perhaps Moroni alludes to it in Ether 12:25: "When we write we behold our weakness, and stumble because of the PLACING of our words." What does "placing" of words have to do with "weakness"? In order to gain some insight let me first turn to some comments by Grant Hardy. He writes: "Mormon describes his discovery of the Small Plates among the records in his possession as a delightful surprise (W. of M. 1:3-5) . . . Given the circumstances, we can assume that Moroni would have carefully studied this newfound scriptural treasure. "

Moroni would also have had years to study and record the words of the brother of Jared, as well as the history on the "24 plates" of Ether. Perhaps what is not said here by Moroni is the extreme complexity of prophetic writing—especially in these covenant records that make up the Book of Mormon. Donald Parry writes that one of the characteristics of prophetic writing is parallelism. Apparently, the prophets and writers of the scriptures employed the use of parallel lines for the purpose of reinforcing their teachings and doctrines. Within these parallel lines were certain covenant terms and phrases that were PLACED in such an order and in such a position that they would match up with the same terms or similar meanings in other lines. Moreover, the lines were ordered in a multitude of different structural forms. Biblical scholars have discovered some of these forms and assigned them a name (Epistrophe, Polysyndeton, Extended Alternate, Simple Alternate, Chiastic, etc., to name a few). What we have begun to discover is that the Book of Mormon, and First Nephi in particular is loaded with

covenant structure and covenant language. (See Donald W. Parry, *The Book of Mormon Text Reformatted according to Parallelistic Patterns*, F.A.R.M.S.)

Thus as Moroni read and came to understand the writings of Nephi and the brother of Jared (which were keenly directed by the Lord), it is not surprising that he would want to “parallel” their covenant structure, their covenant terms, and their covenant message. It is not surprising then that Moroni would lament the “weakness” of his writing. Nevertheless, we find multiple allusions in the Book of Ether to the covenant parallelistic structure and covenant language of the Small Plates. (Unfortunately we do not have the writings of the brother of Jared).

[Alan Miner, Personal Notes]

According to Grant Hardy, Moroni brings into conjunction the early people of Nephi and the people following Jared and his brother by shaping the Jaredite’s story using both parallel narrative elements and distinctive phrasal borrowings from the covenant Nephite account.

Moroni highlights the similarities of the Jaredite and Nephite migrations through a series of significant literary parallels:

1. The brother of Jared is “large” in stature and “highly favored of the Lord” like Nephi (Ether 1:34; 1 Nephi 2:16; 1:1)
2. The people are instructed to “gather together seed of every kind” (Ether 1:41; 1 Ne 16:11).
3. The Lord provides direction for travel (Ether 2:5, 6; 1 Nephi 16:9; 18:5).
4. The Lord instructs them to build ships, including design details (Ether 2:16; 1 Nephi 17:8; 18:1,2)
5. They are to be led to “a land of promise . . . choice above all other lands” (Ether 2:7; 1 Ne. 2:20; 2 Ne. 1:5).
6. A [covenant]warning is given concerning those who would possess the land of promise, that the “fullness of the wrath of God” would come upon them when they were “ripened in iniquity” (Ether 2:9; 1 Nephi 17:33, 35).
7. The people pitch their tents by the seashore (Ether 2:13; 1 Ne. 17:4).
8. They are anxious about being “swallowed up in the depths of the sea” (Ether 2:25; 1 Nephi 18:10, 15, 20).
9. They make implements “molten out of the rock” (Ether 3:1,3; 1 Nephi 17:6).
10. Nephi and the brother of Jared converse with the Lord on a mountain (Ether 3:1-16; 1 Ne. 17:7-14; 18:3).
11. Nephi and the brother of Jared are shown a vision of future world events (Ether 3:25; 1 Nephi 11-14).
12. The [covenant] people will “cross the great waters” (Ether 6:3; 1 Ne. 17:17).
13. They are “driven forth before the wind . . . towards the promised land” (Ether 6:8; 1 Ne. 18:8).
14. These [obedient covenant people] experience “the multitude of [the Lord’s] tender mercies” (Ether 6:12; 1 Ne. 8:8).
15. Upon arrival in the promised land, they “went forth upon the land” and “began to till the earth” (Ether 6:13; 1 Ne. 18:23-24).

- 16, The people gather before the patriarch dies (Ether 6:19; 2 Ne. 1:1; 4:12)
- 17. The [covenant] people desire an [earthly] king; hesitancy is expressed by reluctant leaders (Ether 6:22-25; 2 Nephi 5:18).

Hardy writes that again and again, it seems that Moroni is deliberately employing language from Nephi’s [covenant] writings to tell the story of the first generation of the [covenant] Jaredites. . . .

Here is yet another list, identifying key words or phrases that connect the founding eras of the Jaredites and the Nephites, along with an indication of how often these terms show up elsewhere in the Book of Mormon.

ETHER	PHRASE	1 NEPHI	NUMBER OF USES ELSEWHERE
1:38	“let us be faithful”	3:16, 4:1, 7:12	0
1:41	seed “of every kind”	16:11	0
1:43	raise up seed unto the Lord	7:1	1
2:3	honey	17:5, 18:6	3 (all 2 Ne. Isaiah)
2:6	“travel(ed) in the wilderness	2:5	3
2:7, 10,15	a land “choice above all other lands”	2:20, 13:30	2 (2 Ne. 1:5, Ether 9:20; cf. 2 Ne. 10:19, Ether 12:2)
2:9	God’s wrath comes on those who are “ripe(ned) in iniquity”	17:35	1 (Ether 9:20)
2:22;6:3	cross the “great waters(s)”	17:17	0 (cf. Omni 1:16)
2:25	“swallowed up in the depths of the sea”	18:10,15,20	0
3:1,3	“molten out of a/the rock”	17:16	0
3:3	“smit(t)e(n) us because of our iniquity”	18:10	0
6:6	“great and terrible tempest(s)”	18:13	1
6:8	“driven forth before the wind”	18:8,9	1
6:9	praise God “all the day long”	18:16	0
6:12	“humble(d) themselves/himself Before the Lord”	13:16; 15:20; 16:5, 32: 18:4	2 (incl. Ether 9:35)
6:12	“multitude of his tender mercies”	8:8	0

Hardy writes that what the list seems to demonstrate is a close, unique literary connection between the first chapters of Ether and First Nephi. . . .

[Grant Hardy, Understanding the Book of Mormon: A Reader’s Guide, pp. 231-234]

Ether 12:26 Fools Mock But They Shall Mourn (Antithetical Parallelism):

According to Donald Parry, parallelism is universally recognized as the characteristic feature of

biblical Hebrew poetry. (p. i)

Apparently, the prophets and writers of the scriptures employed the repetition of alternating parallel lines for the purpose of reinforcing their teachings and doctrines. (p. x)

Antithetical Parallelism is characterized by an opposition of thoughts, or an antithesis between two lines. This "antithesis is not in terms of contradiction but in opposite aspects of the same idea. A common feature of antithetic parallelism is the article "but." (p. xxvii)

A good example is found in Ether 12:26:

Fools mock,
but they shall mourn;

[Donald W. Parry, The Book of Mormon Text Reformatted according to Parallelistic Patterns, F.A.R.M.S., p. 473]

Ether 12:26 Fools Mock, But They Shall Mourn:

B. H. Roberts relates the following:

"I remember having a very rich bit of experience with that passage in the younger days of my ministry when I was on my first mission. It fell to my lot to engage in a three-day debate with a seasoned man in that line of work. I was but twenty-three and had had no experience. He was fifty-four and had the reputation of having driven all his opponents from the platform. He mocked considerably at the Book of Mormon, and brought up this very question of its lack of incisiveness and clear-cut aphorisms, and challenged me to produce anything that could be comparable with the sharp, clear-cut aphorisms of the Bible scriptures.

"I told him I could think just at the moment of but one, and that was, 'Fools mock, but they shall mourn.'

"I am not very much acquainted with his history after that debate, but after three days' discussion he utterly refused to go on with the debate, when it was really but half through, and notwithstanding he had previously driven every opponent from the platform...immediately following the discussion, we began baptizing, and within two months had raised up a branch in the neighborhood of more than sixty members. The Lord so blessed us on that occasion.

"After calling this gentleman's attention to that passage, 'Fools mock, but they shall mourn,' he did not ask for any more aphorisms." (*Conference Report*, Apr. 1928, p. 108-9)

[josephsmith.com . . . Ether]

Ether 12:26 My Grace Is Sufficient For the Meek:

The Lord's grace is also sufficient for the proud, but the proud would rather willfully reject his gift than admit to spiritual neediness. Therefore, the Lord's grace, although sufficient, is not offered to them. James wrote, "God resisteth the proud, but giveth grace unto the humble" (James 4:6). Nephi taught that the Holy Messiah is full of grace and truth, but he also explained that not everyone was eligible for that grace. Rather it was to be given only to those who have a broken heart and a contrite spirit; and unto none else (2 Ne 2:6-7).

Neal A. Maxwell said:

"Meekness ranks low on the mortal scale of things, yet high on God's: 'For none is acceptable before God, save the meek and lowly in heart.' (Moroni 7:44.) The rigorous requirements of Christian discipleship are clearly unattainable without meekness. In fact, meekness is needed in order to be spiritually successful, whether in matters of the intellect, in the management of power, in the dissolution of personal pride, or in coping with the challenges of daily life." (Meek and Lowly, p. ix)

James continues, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you...Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:7-10). Here James connects the concepts of humility and submissiveness. We cannot be truly humble when we are still imposing our will upon the Lord. Only when our will is placed in submission to His are we truly humble.

[josephsmith.com . . . Ether]

Ether 12:27 My Grace Is Sufficient For All Men That Humble Themselves Before Me:

Though separated by an ocean and several centuries of time, Paul and Moroni are doctrinal companions on many subjects. They both elaborate on how human weakness is given to foster meekness. Interestingly, Moroni is concerned with his writing style, but Paul was struggling with putting off the natural man. Like many of us, his weakness was carnal in nature. In his discussion, he gives us a great formula for overcoming sin, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness (2 Cor 12:7-9).

If the Lord's grace was sufficient for Moroni's writing, and if the Lord's grace was sufficient for Paul as he suffered with the buffetings of Satan, then the grace of the Lord is sufficient for us—no matter what the weakness—if we are sufficiently meek and humble.

[josephsmith.com . . . Ether]

Ether 12:27 If They Humble Themselves . . and Have Faith . . . Then Will I Make Weak Things Become Strong unto Them:

“...if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.’ (Ether 12:27; italics added.)

Ezra Taft Benson comments:

“What a promise from the Lord! The very source of our troubles can be changed, molded, and formed into a strength and a source of power. This promise is repeated in one form or another in many other scriptures. Isaiah said, ‘He giveth power to the faint; and to them that have no might he increaseth strength.’ (Isa. 40:29.) Paul was told by the Lord, ‘My grace is sufficient for thee: for my strength is made perfect in weakness.’ (2 Cor. 12:9.) In the Doctrine and Covenants we read, ‘He that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom.’ (D&C 52:17; see also 1 Ne. 17:3; 2 Ne. 3:13; D&C 1:28; 133:58-59)

[josephsmith.com . . . Ether]

Ether 12:30 The Brother of Jared Said unto the Mountain Zerin Remove--and It Was Removed:

According to Daniel Ludlow, in the New Testament the Savior said that "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove" (Matthew 17:20). Many people have assumed that the Savior was simply giving a dramatic illustration to portray the great power of faith. However, He may have been referring to an actual incident, for Ether 12:30 says that the brother of Jared "said unto the mountain Zerin, Remove—and it was removed." [Daniel H. Ludlow, A Companion to Your Study of the Book of Mormon, p. 325]

Ether 12:30 For the Brother of Jared Said unto the Mountain Zerin, Remove--and It Was Removed:

In Ether 12:30 we find that "the brother of Jared said unto the mountain Zerin, Remove--and it was removed." Glenn Scott gives an intriguing (yet hypothetical) scenario of this event:

As the long miles were traversed and the months and years slipped away [in vast wilderness country of Asia] (Ether 3:3), the faith of Jared's people must have been sorely tried. Consider for example their frustration at finding their way blocked by a mountain they called Zerin. Try to imagine yourselves in their place. One day as they drove their flocks along . . . they found themselves in a narrowing pocket from which their only exit was to go back the way they had so arduously come. . . "O Lord," the Brother of Jared must have cried, "we have led this people whithersoever thou has directed us, for these many years in the wilderness, but now we have

nowhere to turn. Wilt thou now suffer us to perish here in this wilderness?" (compare Ether 2:18-19; 3:3-4)

The answer must have been, "What will ye that I should do for you? Have I not promised to go before you into a land which is choice above all the land of the earth?" (compare Ether 2:7). Then the Brother of Jared upon receiving direction from the [Lord] understood as Moroni later described, "O Lord . . . I know that Thou workest unto the children of men according to their faith," [and] the brother of Jared said unto the mountain Zerin, Remove--and it was removed." [Glenn A. Scott, Voices from the Dust, p. 32]

Ether 12:34 This Love Which Thou Hast Had for the Children of Men is Charity:

Royal Skousen notes that in 1526 William Tyndale’s English-language The New Testament started showing up in England. Tyndale’s translation was vigorously attacked by Sir Thomas More, the King’s minister and counselor (and later chancellor). More argued against Tyndale’s 1526 translation of a number of words. One was the word *agape* as ‘love’. By the time of the 1611 King James Bible (KJV), the translation issues that Thomas More viciously attacked William Tyndale over were settled. In particular the translation of the word *agape* is as follows: the word *love* is used throughout except in the latter part of the New Testament where *charity* is sometimes used in place of *love*, chiefly in the letters of Paul.

Skousen writes that in reviewing the words objected to by More in the King James Bible, we can see that some deference was paid to More in the epistles with the use of *charity* rather than *love* in certain phrases (thus “faith hope charity” in 1 Corinthians 13:13), otherwise the New Testament word is *love*, Tyndale’s word, especially in the gospels where even the Vulgate has *amo* “love” (thus “lovest thou me” in John 21)

Examples: *agape* ‘love’ versus ‘charity’

1 Corinthians 13:13

Tyndale NT 1526	“now abideth faith hope and love”
Geneva Bible 1560	“and now abideth faith hope and love”
KJB 1611	“and now abideth faith hope charity”

Matthew 22:39

Tyndale NT 1526	“thou shalt love thine neighbor as thyself”
Geneva Bible 1560	“thou shalt love thy neighbor as thyself”
KJB 1611	“thou shalt love thy neighbor as thyself”

Interestingly, the Book of Mormon is in full agreement with the vocabulary decisions made in the King James Bible, yet it makes adjustments for the original debate by making sure that you, the reader, correctly understand how to interpret these words. Thus we find that the Book of Mormon often tells the reader that the word *charity* is ‘love’ – that is, in various places it adds the word ‘love’ so that

you won't think that the text is referring to alms giving (Tyndale's complaint about the Latin word *charity*). In each case the Book of Mormon builds upon the original debate, yet resolves it according to the King James translation. Even then, the resolution follows Tyndale's interpretation.

Examples: 'love' and 'charity' in the Book of Mormon

2 Nephi 26:30	that all men should have charity which charity is love
Ether 12:34	this love which thou hast had for the children of men is charity
Moroni 7:47	but charity is the pure love of Christ
Moroni 8:17	and I am filled with charity which is everlasting love

The translation issues that Thomas More attacked William Tyndale over were basically settled in the King James Bible (1611), yet the Book of Mormon takes those translation issues to their final conclusion by explicitly resolving the conflict by frequently declaring charity to be love, as the pure love of Christ" [Royal Skousen, "Tyndale Versus More in the Book of Mormon," Interpreter: A Journal of Mormon Scripture 13 (2015)1-8]

Ether 12:34 **Except Men Shall Have Charity They Cannot Inherit That Place:**

Neal A. Maxwell comments:

"Striving to incorporate these cardinal qualities (as a child, submissive, meek, humble, patient, full of love, see Mosiah 3:19) makes us more saintly and helps us immeasurably...The living Church greatly facilitates living discipleship in which opportunities and reminders of the needed virtues are all about us.

"Developing these saintly qualities is every bit as essential as receiving the ordinances of the gospel. Even the gifts of God are not of full use if one has not, for instance, developed the quality of charity:

'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.' (1 Corinthians 13:13.)

“Thus developing charity is clearly just as essential for admission to the upper realms of the celestial kingdom as is baptism! We are to be more than merely nice; rather, we are to be ‘full of love’ (Mosiah 3:19). Moroni could not have been more declarative on this point.” (*If Thou Endure It Well*, pp. 33-34)

[josephsmith.com . . . Ether]

Ether 12:37 If They Have Not Charity It Mattereth Not unto Thee:

Hugh Nibley writes:

“In reply to his request, the Lord gave Moroni no firm promise. His only answer was: ‘If they have not charity it mattereth not unto thee, thou hast been faithful’ (Ether 12:37). God will not force any man to have charity—that would not be charity, which must be spontaneous and unsolicited, as Paul says, seeking nothing for itself (1 Corinthians 13:5). Charity is the one thing a person must have in himself and of himself. And so there Moroni leaves it: will we have charity, or will we not?” (*The Prophetic Book of Mormon*, p. 467)

[josephsmith.com . . . Ether]

Ether 12:38 I, Moroni, Bid Farewell unto the Gentiles . . . All Men Shall Know That My Garments Are Not Spotted With Your Blood :

As we imagine Moroni, the vision of two other great prophets should come to view, for this passage can be applied, equally well, to the lives of Joseph and Hyrum Smith. Undoubtedly, they will be at the same judgment-seat of which Moroni spoke. Their garments were also clean of the blood of the Gentiles. They also bade farewell to the Gentiles prior to their untimely deaths. In fact, these words became the prophetic farewell of Hyrum. The morning that these two prophets left for Carthage, Hyrum read this passage in the Book of Mormon, and turned down the leaf upon it (DC 135:4).

[josephsmith.com . . . Ether]

Ether 12:38 My Garments Are Not Spotted with Your Blood (Covenant Language):

The phrase "My garments are not spotted with your blood" (Ether 12:38) is symbolic covenant language:

1. Alma the Elder poses the following question, "And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against you? . . . Behold, my brethren, do

ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?" (Alma 5:22, 24) When "garments" are "stained," it implies that the person is impure and unholy as opposed to pure and holy?

2. How do garments become white? We get the answer in Alma 13:11, "therefore they [high priests] were called after this holy order [the high priesthood], and were sanctified, and their garments were washed white through the blood of the Lamb." Thus, to make garments white through "the blood of the Lamb" is another way of saying that by covenant obedience to Christ's law, he will make your garments pure and "white" because of his Atonement for sins which he had covenanted to do before the foundation of the world.

3. Jacob says the following: "Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins" (Jacob 3:5). Thus the term "skins" of "filthiness" seems to be used in the same way as "stained garments."

4. Jacob continues, "O my brethren, I fear that unless ye shall repent of your sins that their [the Lamanites'] skins will be whiter than yours, when ye shall be brought with them before the throne of God." (Jacob 3:8) The term "skins" talked about here seems to have the same meaning as "garments" in that both are associated with the character of a person being judged at the "throne of God" or at the "bar of God."

5. Mormon says this about the people who had associated themselves with the Gadianton Robbers: "And it came to pass that they did come up to battle; . . . and they were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood" . . . Here we have "robbers" who dress themselves in the "skin" of the "lamb" which is "dyed" or washed in "blood." This seems to be a counterfeit symbolism for "garments which are washed clean in the blood of the Lamb." Something is being symbolically said about the character of the Gadianton Robbers.

6. In summary, a skin and a garment in symbolic covenant language have the same purpose-- they illustrate (or illuminate) the character of a person. Wickedness is represented by skins (or garments) of blackness (or darkness). Garments (or skins) can be washed clean (or white) through the blood of the Lamb. When Latter-day Saints enter the temple where covenants are made, they change into white clothes. These clothes portray purity in character, and faithfulness to the covenant.

7. In reality, the character of a person is what is important to the Lord, whatever the real color of their garments or the real color of their skin might be. The symbolic terms "skin" or "garments" or "white" or "washed in blood" are covenant terms. In the same manner as the terms "know" and "friend" and "remember," when we run onto these terms in our reading of the Book of Mormon, perhaps what is being talked about is covenant related.

[Clate Mask and Alan Miner, Personal Notes]

Ether 12:38 My Garments Are Not Spotted with Your Blood (Covenant Clothing):

After writing on the process of faith, hope and charity with covenant language, Moroni records in Ether 12:37: “And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean . . .”

In the next verses (12:38-39) Moroni writes: “And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love , until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood. And then shall ye know that I have seen Jesus, and that he hath talked with me face to face.”

Clearly, the idea of a “clean garment” and “garments not spotted with your blood” are symbolic phrases that relate to a good conduct. A “garment” was part of the ancient covenant ceremony. A “clean” or “unspotted” garment is symbolic of a person that has faithfully kept his covenants. With this in mind, the following should prove interesting to the LDS reader.

Bryce Haymond writes:

For the last few decades Brigham Young University has been involved in the excavation and study of ancient ruins and tombs in the Fayum region of Egypt, particularly in the Fag El Gamous cemetery. Some of the remains there have been noted as early Christian. One of the reports of these findings was given in the 1993 issue of *BYU Studies* under the exhaustive title “Evidences of a Christian Population in the Egyptian Fayum and Genetic and Textile Studies of the Akhmim Noble Mummies.” The study was also written about in the 1991 January Ensign under the titles “More Valuable Than Gold” and “Secrets Woven in the Past.”

The *BYU Studies* report mentions the unusual construction of the textiles that some of these mummies were dressed with in their burial:

Ten of the robes on this burial are plain linen garments but the many strands of linen ribbon wrapped around the upper half of the body are gathered together into a complex knot. This knot is found on the left shoulder on two of the robes and on the right shoulder of the remaining eight robes. The symbol of the sacred knot or bow is common in Egypt and elsewhere and may indicate sacerdotal or priestly authority.

The piece of clothing closest to the body is not usually well preserved due to the destructive influence of fluids and chemicals remaining in the body. In this burial, as well as a few others, however, the woolen garment next to the skin is sufficiently well preserved for us to observe that small rosettes have been woven into the material in particular locations. There is one rosette over each breast and one on the right leg near the knee, but there is no corresponding rosette on the left leg. Across the lower abdomen, the material also has a hemmed slit about six inches long.

Considered all together, the various items of clothing all previously unused and many containing symbols and designs, argue strongly for belief not only in an afterlife, but also for appropriate

attire, most likely accompanied by or representative of a multifaceted and complex ritual process which would assure safe and successful passage into the realm of the divine.¹

Note 1. C. Wilfred Griggs, "Evidences of a Christian Population in the Egyptian Fayum and Genetic and Textile Studies of the Akhmim Noble Mummies," *BYU Studies*, vol. 33/2

[Bryce Haymond, "Early Christian Textile markings from Fayum Egypt," <http://www.templestudy.com/>]

[Note* Moroni lived almost 400 years after Christ appeared to the Nephites at the Temple in Bountiful. Though we don't know the exact circumstances of Moroni's death or burial, he would have ideally been buried in the garments and robes of the holy priesthood in a similar manner as those Christians in Egypt. According to the account of Joseph Smith, when Moroni appeared to Joseph he was dressed in white robes. Alan Miner, [Personal Notes](#)]

Ether 12:39 I Have Seen Jesus . . . He Hath Talked with Me Face to Face:

According to Daniel Ludlow, one major purpose for the coming forth of the Book of Mormon is to witness of the divinity of Jesus Christ. It therefore seems fitting and proper that many of the writers in this book should be personal witnesses of the Savior. Most of our present Book of Mormon was written by four men: Nephi, Jacob, Mormon and Moroni, and all four of these men personally saw the Savior and visited with Him. We have read earlier in the Book of Mormon concerning the appearance of the Lord to Nephi (2 Nephi 11:2), Jacob (2 Nephi 11:3), and Mormon (Mormon 1:15), and now Moroni says: "I have seen Jesus . . . He hath talked with me face to face" (Ether 12:39). [Daniel H. Ludlow, [A Companion to Your Study of the Book of Mormon](#), p. 325]

People to Whom Jesus Christ Appeared

1	Lehi	1 Nephi 1:9
2	Nephi ₁	2 Nephi 11:2
3	Jacob	2 Nephi 2:4; 11:3
4	Lamoni	Alma 19:13
5	the gatherings at Bountiful	3 Nephi 11–26
6	the twelve Nephite disciples	3 Nephi 27:2
7	the brother of Jared	Ether 3:14
8	Mormon	Mormon 1:15
9	Moroni	Ether 12:39
10	Benjamin	Mosiah 4:1
11	Alma ₂ with the sons of Mosiah ₂	Mosiah 27:11

Ether 12:39 I have seen Jesus Christ (Illustration): Chart: "People to Whom Jesus Christ or the Angel of the Lord Appeared." Source: John W. Welch, "Ten Testimonies of Jesus Christ from the Book of Mormon," in *Doctrines of the Book of Mormon: The 1991 Sperry Symposium*, ed. Bruce A. Van Orden and Brent L. Top (Salt Lake City: Deseret Book, 1992), 223-42. [John W. & J. Gregory Welch, *Charting the Book of Mormon: Visual Aids for Personal Study and Teaching*, F.A.R.M.S., Chart #41]

Ether 12:41 God the Father, and Also the Lord Jesus Christ, and the Holy Ghost:

According to Richardson, Richardson and Bentley, the Book of Mormon teaches that the Godhead consists of three separate and distinct beings, "God the Father, and also the Lord Jesus Christ, and the Holy Ghost" (Ether 12:41). This correlates very well with the beliefs of Mesoamerica.

In ancient American theology, the earth was created by a Godhead of three distinct personages: "then they planned the creation, and the growth of the trees and the thickets and the birth of life and the creation of man. Thus it was arranged in the darkness and in the night by the Heart of Heaven who is called *Huracan*. The first is called *Caculha Huracan*. The second is *Chipi-Caculha*. The third is *Raxa-Caculha*. And these three are the Heart of Heaven." *Chipi-Caculha* is also referred to as, *Gucumatz* and is identified with the Fair God--*Quetzalcoatl*. (Franklin S. Harris, Jr., *The Book of Mormon: Messages and Evidences*, pp. 76-78)ⁱ

Peter DeRoo writes the following in his work, *History of America Before Columbus* (1900), vol. 1, p. 372:

The natives of Campeche assured the Spanish missionaries that their religious teacher, Quetzalcoatl had given them images to explain his doctrine, and, in particular, a triangular stone, as an illustration of the Blessed Trinity, with which mystery they were well acquainted, says Sahagun, and in whose name they were baptized.

DeRoo goes on to tell of the Quiche trinity in Guatemala called "Tohil, Awilix, and Gucumatz," and the Chiapan trinity called "Icona, Bacab and Echuac." (Cheesman, *The World of the Book of Mormon*, p. 5)ⁱⁱ [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, pp. 31-32] [See the commentary on 3 Nephi 11:32]

Ether 12:41 I Would Commend You to Seek This Jesus of Whom the Prophets and Apostles Have Written:

Grant Hardy notes some similarities in how Christ is described in the Book of Ether compared to the rest of the Nephite record. He writes

Below is a list of some of the things that Moroni reminds readers about Christ, with references to a sampling of similar passages elsewhere in the Nephite record. According to Moroni's comments in Ether, Jesus:

1. Was prepared from the foundation of the world (Ether 3:14; Mosiah 18:13).
2. Is the Father and the Son (Ether 3:14; Mosiah 15:2, Hel. 16:18).
3. Is the creator of man after his own image (Ether 3:15; Mosiah 7:27).
4. Was lifted up upon the cross (Ether 4:1; 3 Nephi 27:14).
5. Is the Son of God (Ether 4:7; 1 Nephi 10:17; Alma 33:14,17,18,22).
6. Has power to cause the earth to shake (Ether 4:9; Hel. 12:11).
7. Is the source of all that persuades to do good (Ether 4:12; Moroni 7:16-17).
8. Is the light, life, and truth of the world (Ether 4:12; Alma 38:9).
9. Gave revelations to John (Ether 4:16; 1 Nephi 14:27).
10. Bears record of his word with the Father and the Holy Ghost (Ether 5:4; 3 Nephi 11:32).
11. Glorified the name of the Father (Ether 12:8; 3 Nephi 9:15).
12. Has prepared a place for his followers in the Father's mansions (Ether 12:32-34; Enos 1:27).
13. Loves the world and laid down his life for it (Ether 12:33; 2 Nephi 26:24).
14. Will be present at the judgment seat (Ether 12:38; Mormon 3:20).

[Grant Hardy, Understanding the Book of Mormon: A Reader's Guide, pp. 237-238]

[Note* These linkages by Grant Hardy are very insightful and help me to appreciate Moroni's writings much better. In addition to the above list, I have found that there are a number of subtle tweaks to or combinations of the Titles of Christ that are unique to the Book of Ether and add to our understanding of Him. The following exact descriptive titles appear for the first time in the Book of Mormon in the Book of Ether:

The God of the Land, Who Is Jesus Christ (Ether 2:12)
A God of Truth (Ether 3:12)
I Am, the Father and the Son (Ether 3:14)
I Am, the Father and the Son (Ether 3:14)
I Am, He Who Was Prepared from the Foundation of the World to Redeem My People (Ether 3:14)
The Father of the Heavens and of the Earth and All Things (Ether 4:7)
I Am, He Who Speaketh (Ether 4:8)
I That Speaketh At the Last Day (Ether 4:10)
I Am, the Father (Ether 4:12)
I Am, the Same That Leadeth Men to All Good (Ether 4:12)
I Am (Ether 4:12)
I Am, the Light, and the Life, and the Truth of the World (Ether 4:12)
I That Hath Spoken It (Ether 4:19)
The Fountain of All Righteousness (Ether 8:26)
The Name of the Father (Ether 12:8)
This Jesus of Whom the Prophets and Apostles Have Written (Ether 12:41)

[Alan Miner, Personal Notes SEE the Appendix to First Nephi for a full alphabetical and chronological list of titles for Deity as they appear in the Book of Mormon. There are over 500 different titles.]

Chapter 13

Ether 13:2 They Rejected All the Words of Ether (Covenant Language):

Notice how Moroni ties destruction of the Jaredites to this third rejection of the Prophets. Moroni uses covenant language and example to illustrate the justness of this covenant destruction. He writes:

And now I, Moroni, proceed to finish my record concerning the destruction of the [covenant] people of whom I have been writing.

For behold, they rejected all the words of Ether . . . wherefore the Lord would have that all men should serve him who dwell upon the face thereof [according to the covenant that was made with their Fathers].

Ether 13:2 After the Waters Had Receded From Off the Face of This Land It Became a Choice Land Above All Other Lands, a Chosen Land of the Lord (Covenant Language):

In Ether 13:2 Ether declared that “after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof.”

Just as members of the house of Israel are called a chosen people—chosen to do the Lord’s work—the Book of Mormon refers to the Americas as a chosen land—chosen to be the place for the Restoration of the gospel and, eventually, the New Jerusalem. Both the members of the house of Israel and the Americas have been chosen to assist Heavenly Father in spreading the gospel throughout the world.



The Whole of America is Zion

President Joseph Fielding Smith explained that all of North and South America is a choice land: “The Book of Mormon informs us that the whole of America, both North and South, is *a choice land above all other lands, in other words—Zion*. The Lord told the Jaredites that he would lead them to a land ‘which is choice above all the lands of the earth’ [Ether 1:42]” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:73).

President Ezra Taft Benson (1899–1994) also spoke of the Americas being chosen lands: “In 1844, the Prophet Joseph Smith made this solemn proclamation: ‘The whole of America is Zion itself from north to south’ (*Teachings [of the Prophet Joseph Smith]*, p. 362). The Lord Himself decreed: ‘This is a land which is choice above all other lands’ (Ether 2:10). This nation is part of the land of Zion. This is a land dedicated by God’s servants. When a Book of Mormon prophet referred to the nations of the world, this hemisphere was designated as ‘good’ (Jacob 5:25–26)” (*The Teachings of Ezra Taft Benson*[1988], 123).

Ether 13:2 The Lord Would Have That All Men Should Serve Him Who Dwell upon the Face Thereof:

Hugh Nibley writes:

“This is the ‘choice land above all other lands’ since the Flood, reserved for the New Jerusalem and the ‘remnant of the house of Joseph . . . like unto the Jerusalem of old’ (Ether 13:2, 6-8). But

God placed the promise upon it 'in his wrath' (Jacob 1:7; Alma 12:35; Ether 1:33; 2:8; 15:28). Why that, of all things? Because his patience was at an end when men had defiled all the other lands in the glorious and beautiful world he had given them. He would set apart a place where he would stand for no nonsense; there men would be given such freedom as nowhere else, and could enjoy such prosperity as nowhere else.

"But in return for this liberty, certain ground rules have to be observed. Perfect liberty means that you can go as far as you want...But when the inhabitants abuse that freedom until they 'are ripened in iniquity,' their presence will be no longer tolerated...God was angry when he laid down these conditions: 'These are my thoughts upon the land which I shall give you for your inheritance; for it shall be a land choice above all other lands.' And these are the thoughts: 'My Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord' (Ether 2:15). This promise is conveyed to us for our special benefit: 'And this cometh to you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done' (Ether 2:11). It is Moroni's prophetic warning to stop doing what we are doing. Fullness and ripeness: when the cup is full, it can no longer be diluted; when the fruit is ripe, it can only rot—there is no point to continuing the game. But up to that point all is permitted." (*The Prophetic Book of Mormon*, p. 505)

[josephsmith.com . . . Ether]

Ether 13:2-3 This Land Became a Choice Land . . . It Was the Place of the New Jerusalem:

In Ether 13:2-3, Moroni refers to a prophecy by Ether to the effect that,

he told them all things, from the beginning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof. And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

In the prophecy of Ether, the phrase "this land" apparently refers to the site where the New Jerusalem would be built. Some have taken this phrase ("this land") in a narrow ("literal") sense, meaning that it *must* have been the specific area where the Nephites and the Jaredites of the record actually lived. However, the context of Ether's words might have added meaning.

According to McConkie, Millet, and Top, the establishment of Zion and the New Jerusalem will come "down out of heaven" (Ether 13:3) in both a literal and a symbolic way. In the symbolic way, the New Jerusalem will be built upon heavenly principles and under the influence of revelation to the Lord's chosen officers . . . There is, however, an additional meaning--a very literal meaning--to this phrase. Enoch's city--the city of Holiness that was taken up into heaven (see Moses 7:13-21) will come down from heaven and be

united with the earthly New Jerusalem (see Elder Bruce R. McConkie, *Doctrinal New Testament Commentary* 3:581; see also *Millennial Messiah*, pp. 302-9) [Joseph F. McConkie, Robert L. Millet, Brent L. Top, *Doctrinal Commentary on the Book of Mormon*, Vol. IV, p. 307]

In other words, Moroni might be talking about two different time periods. The one time period is Millennial, in which a literal New Jerusalem will be built. The other is symbolic – covenant related, and more to do with what Moroni is talking about—Warnings of Destruction. Let me explain. The most significant thing about the Old Jerusalem is that it was located in a place (the Promised Land) where the people could worship God in the appropriate manner, that they could raise a family with those values, and that most significantly there was a Temple in which they could make covenants with God that would enable them to prepare themselves and their family for eternal life. Thus, in my view, a “New Jerusalem” can be attained anywhere good people have those same circumstances. America has been a special place because it was the Promised Land for the Jaredites and the Nephites. It is also the place where the Gospel was restored in the latter-days along with all of its teachings and covenants. America was also special because the first latter-day Temples were built here. America has been designated as a land of inheritance for the tribe of Joseph, and as such in the Millennium it will apparently have a literal “New Jerusalem” built here. A spot has been designated by Joseph Smith in Missouri. It has been referred to as the “City of Zion.” But America was also special because both the Jaredites and the Nephites were destroyed on this land. And the reasons for that destruction is what Moroni is talking about in Ether 12. The corruption of the nation is but a corruption of the family, and the corruption of the family is but a corruption of the individual. Repentance and Salvation work in the same manner.

During the Restoration period there were a number of definitions of Zion. The term “Zion” was first related to Kirtland, Ohio where the saints had gathered. Then there was Missouri. Then there was Nauvoo, Illinois. Then there was Salt Lake City, Utah. According to Joseph Smith, while the “city of Zion” (New Jerusalem) is to be built in Jackson County, Missouri (D&C 57:1-5; 84:2-5), the “land of Zion” comprises all of North and South America (see *Teachings*, p. 362).

Now the Church leaders have asked that members gather to “Zion” in the regions in which they live. In other words, under the correct circumstances, “Zion” or the “New Jerusalem” can be with the individual, it can then be with the family, and it can then lead to the salvation of a nation.

I have wondered why Moroni would bring up an event (the New Jerusalem) that wouldn’t happen until the Millennium in a setting where he was speaking about what it takes to avoid destruction. In my view the answer lies in the covenant-related **theme** of “Zion” or the “New Jerusalem” and not necessarily it’s location.

Ether 13:3 **The Place of the New Jerusalem, Which Should Come Down Out of Heaven:**

The Lord has revealed the exact location of the New Jerusalem, Missouri . . . is the land which I have appointed and consecrated for the gathering of the saints. Wherefore, this is the land of promise, and the place of the city of Zion . . . Behold, the place which is now called Independence is the center place (DC 57:1-3). Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place (DC 84:4).

The above scriptures speak of a New Jerusalem to be built by the gathering of the saints. But Moroni is talking about a New Jerusalem which should come down out of heaven. We should understand this to mean that the earthly Zion and the heavenly Zion will have to combine to become one great city. Elder Bruce R. McConkie explained, "This New Jerusalem on the American continent will have a dual origin. It will be built by the saints on earth and it will also come down from heaven, and the cities so originating will be united into one holy city." (*Mormon Doctrine*, p. 532)

Elder James E. Talmage said, "The Church in this day teaches that the New Jerusalem seen by John and by the prophet Ether, as descending from the heavens in glory, is the return of exalted Enoch and his righteous people; and that the people or Zion of Enoch, and the modern Zion, or the gathered saints on the western continent, will become one people." (*Articles of Faith*, p. 318 as taken from *Jerusalem: The Eternal City*, by Galbraith, Ogden, and Skinner p. 547)

The Lord describes the reunion of the earthly and heavenly Zions saying,

'I shall prepare, an Holy City (the earthly New Jerusalem), 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.

And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest' (Moses 7:62-64).

From the last verse, we learn that this great event occurs at the beginning of the Millennium. Furthermore, we should note that the tabernacle spoken of in Moses 7:62 is the same temple as the holy sanctuary spoken of in Ether 13:3. The time for the building of this city and its temple has not yet come (DC 58:44), but both will be built rather quickly when the time comes, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and rejoicing (DC 52:43).

[josephsmith.com . . . Ether]

Ether 13:23 It Was the Place of the New Jerusalem:

Richard O. Cowan writes:

The book of Ezekiel ends with the prophet's description of the latter-day inheritances of the twelve tribes in the Holy Land. He indicates that there would be a holy city, 4,500 cubits (approximately one and one third miles) square in which the Lord would be present (Ezek. 48:30-35). In the Apocalypse,

John similarly spoke of latter-day events, including the final judgement and millennium. He declared that he had seen a new heaven and a new earth and "the holy city," the dwelling place of God known as the "New Jerusalem," descending down from heaven to the earth (Rev. 21:1-4).

Since the early days of the Restoration, Latter-day Saints have been fired with the vision of this holy city, or Zion, on earth. The Book of Mormon, published in March 1830, declared that the New Jerusalem would be built upon "this land" (Ether 13:2-3), meaning the American continent. In December of that same year, when the writings of Enoch were made known, Latter-day Saints were not only thrilled with descriptions of the power and glory of the ancient city of Zion, but also learned that in a future era of righteousness the elect would be gathered into a similar "Holy City" to be known as Zion or the New Jerusalem (Moses 7:13-19, Moses 7:62). Two months later, the Lord specifically mentioned that there would be a temple in the New Jerusalem. As he revealed the law of consecration, he indicated that, among other things, the consecrated funds would be used for the "building up of the New Jerusalem" to which the Lord's people would gather at the time he would come to his temple (D&C 42:35-36; cf. 36:8 and 133:1-2). Another revelation given the following month further intensified the Saints' anticipation of establishing this Latter-day Zion: "And it shall be a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there" (D&C 45:66-67).

Location of the "Center Place"

Information concerning the location of the latter-day Zion and the specific nature and design of the great temple to be built there was not given all at once, but was received piecemeal. The Lord has revealed these matters "precept upon precept [and] line upon line" (Isa. 28:10), typically in connection with specific direction or counsel to the Saints at a given time. Similarly, Church leaders have focused on different aspects of building the future temple; their particular areas of emphasis can often be related to the circumstances of the Saints to whom they were speaking.

In September 1830, Hiram Smith announced revelations through a "certain stone" in his possession concerning "the upbuilding of Zion" and other subjects.[fn1]

A revelation through the Prophet to Oliver Cowdery at this time declared that "no man knoweth where the city of Zion shall be built." Nevertheless, Oliver was called to "go unto the Lamanites" (D&C 28:8) and was told that Zion would be "on the borders by the Lamanites" (v 9).

When the Saints began to gather to Ohio, some supposed that Kirtland might be the "place of the New Jerusalem spoken of in the Book of Mormon." [fn2] A few months later, the elders in Ohio were told to convene their next conference in Missouri, upon the land God would consecrate to his people (D&C 52:2). In July 1831, they arrived there with heightened feelings of anticipation. Newel Knight wrote:

Our feelings can be better imagined than described when we found ourselves upon the Western frontiers. The country itself presented a pleasant aspect with its rich forests bordering its

beautiful streams, and its deep rolling prairies spreading far and wide, inviting the hand of industry to establish for itself homes upon its broad bosom. And this was the place where the Lord had promised to reveal unto us where the New Jerusalem [or] Zion should be and our hearts went forth unto the Lord desiring the fulfillment, that we might know where to bestow our labors profitably.[fn3]

The Prophet Joseph Smith was likewise moved to exclaim, "When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?"[fn4] The new arrivals did not have to wait long for the answer. A revelation dated 20 July specified that Independence was to be the "center place" and that the temple should be built not far west of the courthouse (D&C 57:3).

On Wednesday, 3 August 1831, Joseph Smith and a small group of elders went to a knoll about a half-mile west of the Independence courthouse, turned south from the old road (now Lexington Avenue), and made their way about 200 feet through the thick forest. The Prophet then indicated the specific spot where the temple was to stand, and placed a stone to mark the northeast corner of the future structure. Relevant scriptures were read, and a dedicatory prayer was offered, in accordance with previously revealed instructions (D&C 58:57). "The scene was solemn and impressive."[fn5] In December of that same year, Bishop Edward Partridge purchased in behalf of the Church some 63.27 acres, which included the spot dedicated for the temple (Figure 1).

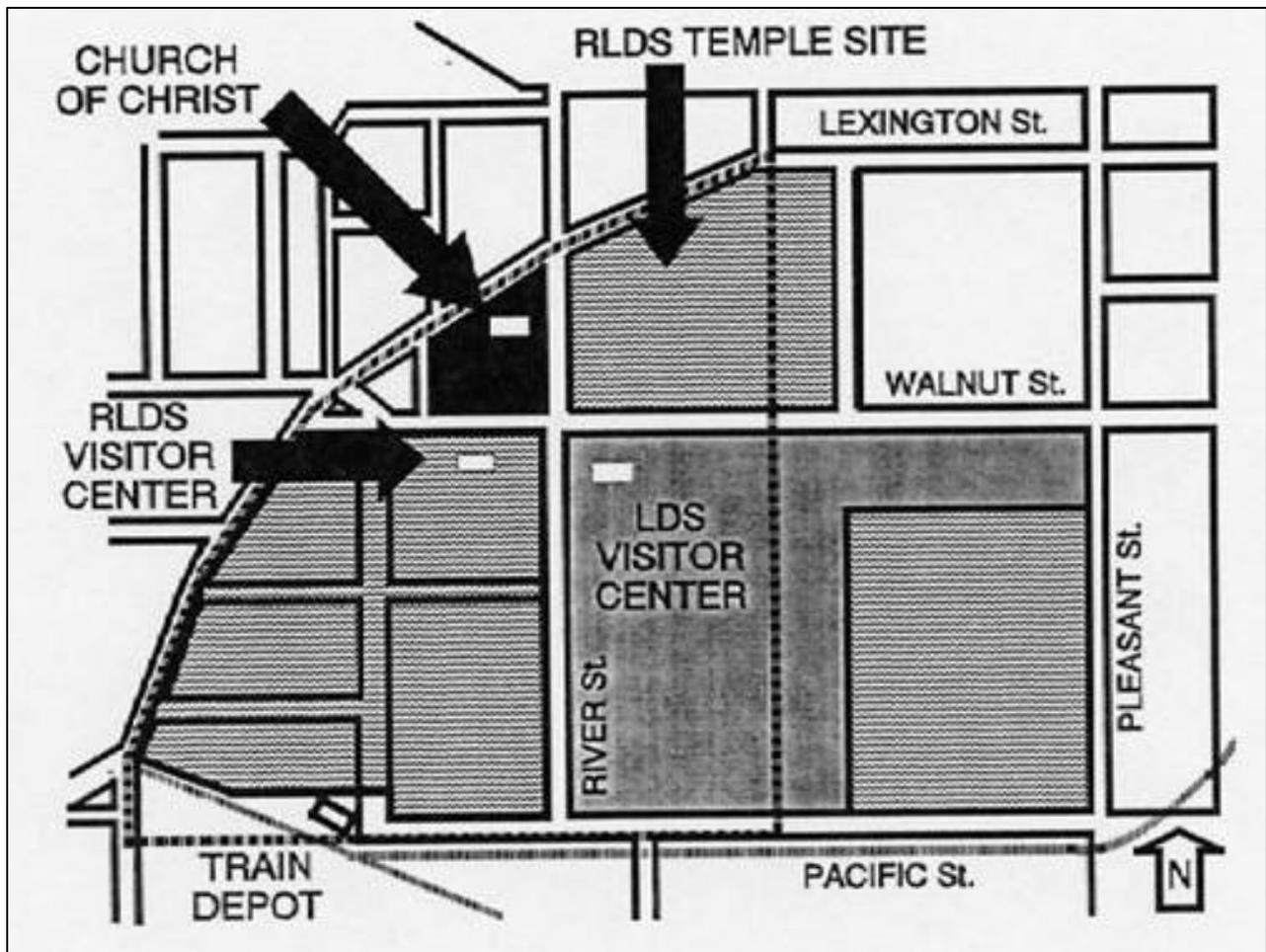


Fig. 1. Broken black line shows the perimeter of the property purchased by Edward Partridge in December 1831. Arrows and titles indicate the disposition of Partridge's purchases today.

For the next two years, Independence, Jackson County, was a focal point of the Saints' activity. Interest grew when, in June of 1833, Joseph Smith released his plan for the city of Zion (Figure 2). At the center of the mile-square city, he envisioned two large blocks containing 24 sacred "temples." These were to be assigned to the various priesthood quorums and were to serve a variety of functions. The Prophet anticipated that the city would have a population of from 15,000 to 20,000 so that these 24 buildings would be needed as "houses of worship, schools, etc." [fn6] Because all inhabitants of the city should be living on a celestial level (D&C 105:5) all these structures could properly be regarded as "temples"-places of communication between heaven and earth-even though their functions were not restricted to ordinance work.

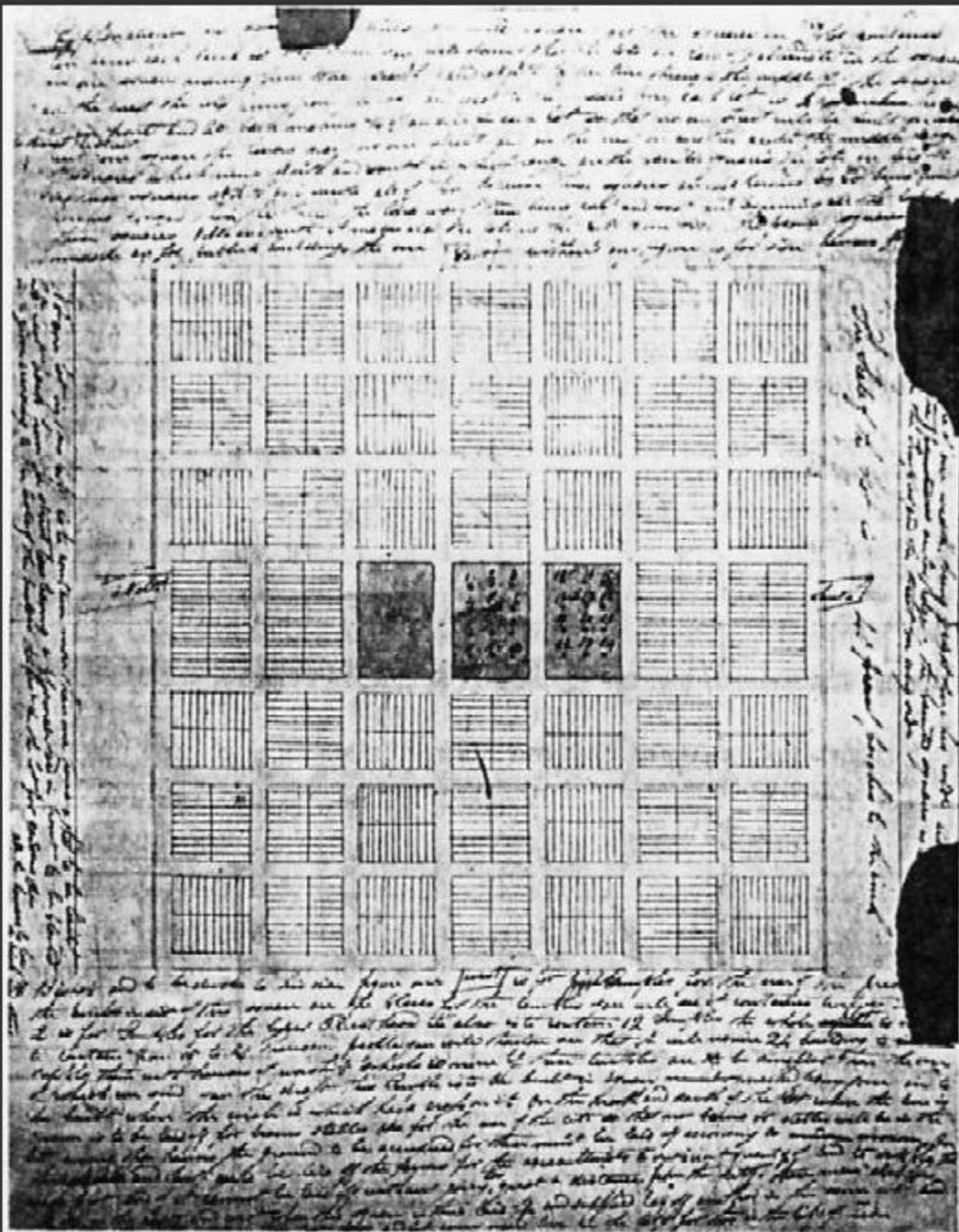


Fig. 2. 1833 Plat of City of Zion. Courtesy of LDS Church Archives.

The Prophet's plat for the city of Zion was prepared when he was also in the midst of planning Kirtland and its temple. A revelation given 6 May 1833 (D&C 94:1) called for three sacred structures at the center of Kirtland. Another revelation given 1 June (D&C 95:1) gave more details concerning the design and functions of the temple itself. The plat for Zion (drawn up the same month as this latter revelation) therefore represented an expansion in the number of sacred buildings from three to 24. The Prophet specified that "none of these temples are to be smaller than the one of which we send you a draft. The house of the Lord for the Presidency, is eighty-seven feet long and sixty-one feet wide, and ten feet taken off the east end for the stairway, leaves the inner court, seventy-eight feet by sixty-one."^[fn7] At least three sets of plans for this temple are extant. The first two sets, sketched freehand, follow the dimensions specified by the Prophet, so were undoubtedly linked with his June 1833 plat for the city of Zion. The third set, drafted more precisely, extended the length of the building by ten feet. Only fragments of the first set have survived. (The second and third sketches are shown in Figure 3, being compared with the Kirtland Temple.) All three sketches described a building having many of the features which would characterize the slightly smaller Kirtland Temple—the unique system of veils, box pews with reversible seating, and a series of pulpits at each end of the main halls.^[fn8] These buildings described by Joseph Smith were suited to the needs of the Saints in the 1830s and to construction methods common at the time. That these descriptions and plans were not the last word concerning the appearance of the ultimate New Jerusalem Temple became evident in later years.

[Fig. 3. "Developing the Temple Design" shows plans for the temple in Zion and compares this structure to the Kirtland temple.]

Furthermore, this plan for the city of Zion came at a time when the organization of priesthood quorums was still being unfolded. Significantly, the names to be given to the 24 temples emphasize the roles of various priesthood officers in these sacred structures. These officers corresponded precisely to those who were to occupy the tiered pulpits at the two ends of the temple's main rooms (Figure 4).

FIGURE 4: TEMPLES IN ZION	
TEMPLE NUMBERS AND NAMES	PULPITS
10-12 House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek.	West: Melchizedek Presidency
7-9 Sacred Apostolic Repository, for the use of the Bishop.	Bishopric
4-6 Holy Evangelical House, for the High Priesthood of the High Priests Holy Order of God.	High Priests
1-3 House of the Lord, for the Elders of Zion, and Ensign Elders of the Nations.	Elders East: Aaronic
22-24 House of the Lord for the Presidency of the High Presidency Priesthood, after the Order of Aaron.	Presidency
19-21 House of the Lord, Law of the Kingdom of Heaven, Messenger to the People; for the Highest Priesthood after the Order of Aaron.	Priests
16-18 House of the Lord for the Teachers in Zion, Messenger to the Church.	Teachers
13-15 House of the Lord for the Deacons in Zion, Helps in Government.	Deacons

But the temple in Zion was not to be built at that time. Anti-Mormon violence flared in Jackson County, and the Saints' press at Independence was destroyed on 20 July, less than one month after the Prophet had drawn up his plat for the City of Zion. By late fall, the Saints had to flee their homes in the chosen land. During the years following their expulsion they empathized with the ancient Israelites who sat down by the rivers of Babylon and "wept when [they] remembered Zion" (Ps. 137:1). In 1838, Joseph Holbrook, a Latter-day Saint then living in northern Missouri, returned to Jackson County on business: "At Independence I saw the temple lot that had been dedicated and consecrated to the Lord of hosts by the Prophet Joseph Smith, Jr. as the capital of Zion in the last days and now the Saints are driven from Jackson County and their inheritance laid waste and no Mormon is safe in this county, if known. When shall we build the[temple?]" Holbrook mused. "The Lord must truly work a work upon this land before this can be fulfilled so Lord, let it be." [fn9]

...

Interest Continues Following the Exodus

Even after Brigham Young led the Mormon pioneers to Utah in 1847, their hope to build this center place and its future glorious temple remained bright. "When Zion is established in her beauty and honor and glory," declared John Taylor in 1858, "the kings and princes of the earth will come, in order that they may get information and teach the same to their people."^[fn10]

The following year, Elder Charles W. Penrose explained that at the Second Coming, the Savior will first appear at the New Jerusalem. "He will come to the temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips, they will receive further instructions for the development and beautifying of Zion."^[fn11]

Once, while Brigham Young was walking through the Temple Block in Salt Lake City, his thoughts turned to Jackson County. He described what he thought the great temple might look like: Each building would have its own tower, and in the center of the "temple complex" there would be a "high tower" and a square beautified by "hanging gardens" where the people could meet.^[fn12]

The importance of the Saints' preparation was emphasized early. "When will Zion be redeemed?" asked Brigham Young in 1861; only "as soon as the Latter-day Saints are ready and prepared," he insisted.^[fn13] His stressing the need for hard work reflected the immediate demands on the pioneers: "Where is the man that knows how to lay the first rock for the wall that is to surround the New Jerusalem?" God will not do the work for us which we should do for ourselves, President Young emphasized, unless we "let him work by, through, and with us, we shall fall short and shall never have the honor of building up Zion on the earth."^[fn14]

The Saints in Utah were naturally interested in the prospects of returning to Jackson County, many assuming that the time of the return was not distant. In 1862, Brigham Young declared that he wanted to push construction of the Salt Lake Temple as far as possible before returning to Jackson County. "The way things are going," he believed, "the way will soon be clear." In fact, President Young hoped that it would be his privilege to see the temple in Jackson County finished before any other temple.^[fn15] Other events, however, would alter the Saints' timetable.

During the Civil War, the Mormons felt secure in the relative isolation of their Rocky Mountain stronghold. They viewed the destruction which the North and South were heaping on one another as just recompense for the nation's earlier mistreatment of the Latter-day Saints and supposed that this desolation would open the way for their return to Jackson County. When this failed to materialize, the Saints looked to a more distant return.

Orson Pratt, for example, exhibited this shift in feeling. In 1872, he quoted Joseph Smith's 1832 revelation that the "temple shall be reared in this generation" (D&C 84:4). Noting that most who were living when that revelation was given had passed away, Elder Pratt concluded that "the time must be pretty near when we shall begin that work."^[fn16] Just three years later he referred to the same

prophecy, but this time emphasized that he believed that God was not "limited to any definite period."^[fn17]

During the 1870s a number of Latter-day Saints in Utah engaged in a variety of cooperative ventures known as "united orders." They recalled the 1834 revelation given at Fishing River, Missouri, which specified that the people must be united and impart to the poor according to a celestial law before Zion could be established (D&C 105:3-5). In this setting, Church leaders emphasized the need to live this higher law before the New Jerusalem and its temple could be built. "We are not yet prepared to go and establish the Center Stake of Zion," President Young emphasized. The Lord gathered the Saints to the place where the New Jerusalem would be built and gave them laws concerning the establishment of Zion, "but the people could not abide them, and the Church was scattered."^[fn18]

Speaking in 1874, Orson Pratt recalled the Fishing River revelation given 40 years before and declared that if the Saints in their prevailing way of life were to attempt to build the temple on the consecrated spot, "we should be cast out again," because "the Lord would not acknowledge us as his people." Elder Pratt continued: "If we would go back then, we must comply with the celestial law, the law of consecration, the law of oneness."^[fn19] "When we go back to Jackson County, we are to go back with power," he declared on another occasion. "Do you suppose that God will reveal his power among an unsanctified people who have no regard nor respect for his laws?"^[fn20]

Brigham Young likewise cautioned, "If we are not very careful, the earth will be cleansed from wickedness before we are prepared to take possession of it. We must be pure to be prepared to build up Zion."^[fn21] George Q. Cannon insisted that before Jesus will come to his latter-day temple, "the organization of society that exists in the heavens must exist on the earth; the same condition of society, so far as it is applicable to mortal beings, must exist here."^[fn22]

Likewise, Wilford Woodruff reminded the people of Enoch's example and stressed that the New Jerusalem will have to be built "by the United Order of Zion and according to the celestial law."^[fn23] A portion of the property consecrated to the Lord's storehouse, explained Elder Orson Pratt, "will be used for the building of temples."^[fn24]

The opening of the St. George Temple in 1877 sparked a revival of interest in temples and temple ordinances. This, in turn, heightened interest in the future temple of the New Jerusalem. During the next two or three years, Elder Orson Pratt spoke repeatedly on the function and design of this magnificent structure. Citing the 1833 revelation directing that no unclean thing should be allowed to enter and defile the temple (D&C 97:15-17), he emphasized that "there are certain places appointed, and certain provisions to be complied with" in order for the fullness of priesthood ordinances to be made known by which fathers and children as well as the living and the dead are united. "This is the object of Temples," he declared.^[fn25]

Elder Pratt then reviewed how the pattern of temple design had unfolded: there had been no provisions for sacred ordinances at Kirtland, but a font was added at Nauvoo. Likewise, the New

Jerusalem temple will not be built "according to the pattern of our present Temples." But "there will be, according to the progress of this people, and the knowledge they receive," many features not found in present temples.[fn26] Speaking in the recently dedicated Tabernacle in Salt Lake City, Orson Pratt shared his idea of what the temple would look like. It would be "much larger, very much larger" than any existing Latter-day Saint building. It would not consist of one large hall as in the Tabernacle, but there would be 24 separate "compartments." "When we build these 24 rooms in a circular form and arched over the center [like the building in which Elder Pratt was speaking], we shall give the names to all these different compartments just as the Lord specified through Joseph Smith." [fn27] "The Lord our God will command his servants to build that Temple in the most perfect order," Elder Pratt testified. "When we build a Temple that is never to be destroyed, it will be constructed after the most perfect order of the celestial worlds." For this purpose, he concluded, we must have prophets in our midst who can receive "the whole pattern thereof given by revelation." [fn28]

Elder Wilford Woodruff learned by means of a dream that the glorious latter-day temple would be built with the help of heavenly beings:

I saw a short distance from the Missouri River, where I stood, twelve [men [whose] hands were uplifted while they were consecrating the ground; and later they laid the corner-stones of the house of God. I saw myriads of angels hovering over them, and above their heads there was a pillar-like cloud. I heard the most beautiful singing in the words: "Now is established the Kingdom of our God and His Christ, and He shall reign forever and forever, and the Kingdom shall never be thrown down, for the Saints have overcome." I saw people coming from the river and from distant places to help build the Temple. It seemed as though there were hosts of angels helping to bring material for the construction of that building. [fn29]

Elder Orson Pratt was also very much interested in the visible manifestation of God's glory at the future temple: "A cloud of glory [will] rest upon that temple by day, the same as the cloud rested upon the tabernacle of Moses . Not only that, but a flaming fire will rest upon the temple by night." He continued: "You will have no need of any artificial light, for the Lord God will be the light thereof, and his glory will be there, and you will see it and you will hear his voice." [fn30] This conspicuous display of God's glory will have "quite a tendency to strike terror to all the nations of the earth." Elder Pratt expected that its fame would become known worldwide and that people would travel from around the earth to see it. [fn31]

Developments at the "Center Place"

During the later nineteenth century, even though the Saints in Utah gave up the idea of an immediate return to Missouri and anticipated a more distant fulfillment of prophecies concerning the New Jerusalem and its temple, activities in the appointed "center place" did not cease. In 1867, a small group of former Mormons who were now followers of Granville Hedrick, returned to Independence and began the process of quietly purchasing two and one-half acres including the spot where Joseph Smith had placed the temple cornerstone over three decades earlier. This group would form the "Church of Christ, (Temple Lot)." During the 1870s and 1880s, the Reorganized Church of Jesus Christ of Latter Day

Saints, followers of Joseph Smith III, also began to return and eventually established their headquarters at Independence.

During these years, the Utah Saints lived in relative isolation, but this situation changed with the 1890 Manifesto announcing the end of plural marriages. During the decade of goodwill that followed, mission fields, including Missouri, that had lain dormant for several decades, now began to revive. This led the Saints once again to become more aware of contemporary developments affecting the temple site. In the early 1890s, for example, Utah newspapers covered the major features of the "Temple Lot Case" between the Church of Christ (or Hedrickites) and the Reorganized Church. Interest was particularly high during March 1892, when attorneys from both sides came to Salt Lake City to interview witnesses during a series of formal hearings.[fn32]

Utah interest in Missouri was further enhanced in 1904 when The Church of Jesus Christ of Latter-day Saints began to purchase 20 of the 63 acres originally acquired by Bishop Edward Partridge for the temple and other uses in Independence. In 1907 the Church located headquarters of the Central States mission here, and also established a press, Zion's Printing and Publishing Co., from which millions of missionary tracts, as well as copies of the Book of Mormon and the Liahona magazine were issued.

Latter-day Saints noted the activities of other groups interested in building a temple at the divinely appointed site. As early as 1914, Utah papers reported that the Church of Christ (not to be confused with the larger denomination having the same name) was actively considering temple construction. James A. Hedrick, a descendant of that church's founder, believed that Joseph Smith's declaration that the temple would be built "in this generation" (D&C 84:4) meant the work would need to be completed within 100 years of 1832.[fn33] As the deadline drew closer, a Hedrickite apostle, Otto Fetting, announced a series of revelations commanding that the work proceed, and on 6 April 1929, the Church of Christ "broke the sod" for the temple. An excavation was made for the 90 by 180-foot structure.

Speaking at the October 1929 General Conference in Salt Lake City, Anthony W. Ivins of the First Presidency referred to appeals for funds and to invitations from the Church of Christ for the Utah Church to join them in building the temple. "With all good feelings toward these people," he observed, "you will readily understand the impossibility of such a coalition." [fn34] Referring to these developments, Elder Joseph Fielding Smith affirmed that God had not released the Saints from their responsibility to establish Zion and to build the temple on the designated spot. He insisted that the temple would have to be built by those possessing proper priesthood authority and a knowledge of the purposes of temples and temple ordinances.[fn35] An editorial in the Liahona declared that "all premature, unauthorized movements" to build the temple must inevitably "come to naught." [fn36]

When Fetting's apostasy in 1930 drew away about one-third of the Church of Christ's 4,000 members, progress on the temple project halted. In 1946, the Hedrickites had the excavation filled in, the ground leveled, and the lot seeded in grass. They now view themselves as guardians of this sacred

property awaiting the time when all of the followers of Joseph Smith who are "pure in heart" will unite to build the temple.

A More Cautious Interest

Even though the General Authorities spoke of the New Jerusalem temple publicly less often during the twentieth century than previously, their occasional statements did reflect a continuing interest. For example, speaking at the dedication of the beautiful Alberta Temple in 1923, Elder Ruder Clawson anticipated that "the time will come when we shall have much finer temples. That which is to be built in the Center Stake of Zion, in Jackson County, will be far more magnificent than any yet erected."^[fn37]

During the 1960s, Elder Alvin R. Dyer, who earlier had been a mission president at Independence, was assigned to take a special interest in the sacred lands of Missouri. Speaking to students at Brigham Young University, he said he envisioned "a temple complex such as has never been known." At its center will be the great temple of the New Jerusalem in which the Lord will make his appearance, and from which he will govern all the earth.^[fn38]

Writing about prophesied events, Elder Bruce R. McConkie also emphasized the importance of the temple. He insisted that the New Jerusalem could not be "built up" as "a holy city, a city of Zion," until a temple is erected there. "The Lord will not reign in or send forth his law from a city in which he has no house of his own." Nevertheless, Elder McConkie did not believe that this temple needed to be built immediately: "Because the Saints were 'hindered by the hands of their enemies, and by oppression,' the Lord withdrew the time limitation (D&C 124:49-54), and the command now in force is: 'Zion shall be redeemed in mine own due time' (D&C 136:18)." ^[fn39]

During the 1970s, the Saints' attention again turned to Missouri. In 1971, the Church dedicated its visitors center designed to highlight the significance of Independence, both in the past and in the future. However, the Saints' interest in prophesied events has sometimes led them to attach undue significance to present-day developments in Missouri. In 1978, for example, when The Church of Jesus Christ of Latter-day Saints purchased over 4,000 acres of land across the river in Clay County, many Mormons concluded that this was somehow a sign of the temple's immediate construction. Church leaders stressed that the purchase was for investment purposes only.^[fn40]

Rather than focusing on actually moving to Missouri, the General Authorities have continued to urge the Saints to develop the qualities that must characterize those who build Zion. Elder Harold B. Lee cautioned: "The Lord has placed the responsibility for directing the work of gathering in the hands of the leaders of the Church." He emphasized that the Saints would do well, therefore, to look to the First Presidency for instructions as to when and where they should gather.^[fn41]

Consistent with this more cautious emphasis, developments in Missouri received relatively little public attention during the later twentieth century. Even though Utah newspapers covered the sensational story of the arson-caused fire which destroyed the Hedrickites headquarters building on

New Year's Day, 1990, they gave little or no attention to a more significant story-the Reorganized Church's beginning construction of their temple across the street during that same year. The new structure featured a 300-foot spiral tower, regarded as a "divinely inspired plan that would speak in a universal language to all persons throughout the world."^[fn42]

The "Center Place" as Viewed by a Worldwide Church

The Latter-day Saints' feelings about the land of Missouri have necessarily been affected by the growing emphasis on the Church's broader worldwide mission. Throughout the twentieth century, LDS leaders have urged the Saints to remain in their own lands, strengthen the Church there, and establish stakes of Zion. For example, at the 1972 Mexico City area conference, Elder Bruce R. McConkie again stressed the need to build up the Church in many lands: "The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people."^[fn43]

As part of its broadened focus, the Church has increasingly erected temples in many lands. Latter-day Saints believed these developments began to fulfill prophecies that temple work would accelerate even faster during the millennium. "When the Savior comes," foresaw Elder Wilford Woodruff, "a thousand years will be devoted to this work of redemption; and Temples will appear all over this land of Joseph-North and South America-and also in Europe and elsewhere."^[fn44] "To accomplish this work," President Brigham Young explained as early as 1856, "there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal."^[fn45] Likewise, President Spencer W. Kimball looked forward to the time "when the temples will be used around the clock and throughout the year."^[fn46]

In an era of international growth and temple building worldwide, what were the Saints to think about Missouri? "Let Israel gather to the stakes of Zion in all nations," exclaimed Elder McConkie. "Let temples arise wherein the fullness of the ordinances of the Lord's house may be administered. But still there is a center place, a place where the chief temple shall stand, a place to which the Lord shall come, and that center place is what men now call Independence in Jackson County, Missouri."^[fn47] Hence, despite the Church's broader view of the gathering and of temple building, the Saints have continued to show a keen interest in the land of Missouri, the center place, and the future temple to be built there. Paraphrasing the ninth article of faith, the Saints are grateful for all that God has revealed concerning Zion, they are excited about what he is now revealing about temples and temple service worldwide, but they are eagerly anticipating what he will yet reveal concerning the great temple of the New Jerusalem.

Footnotes

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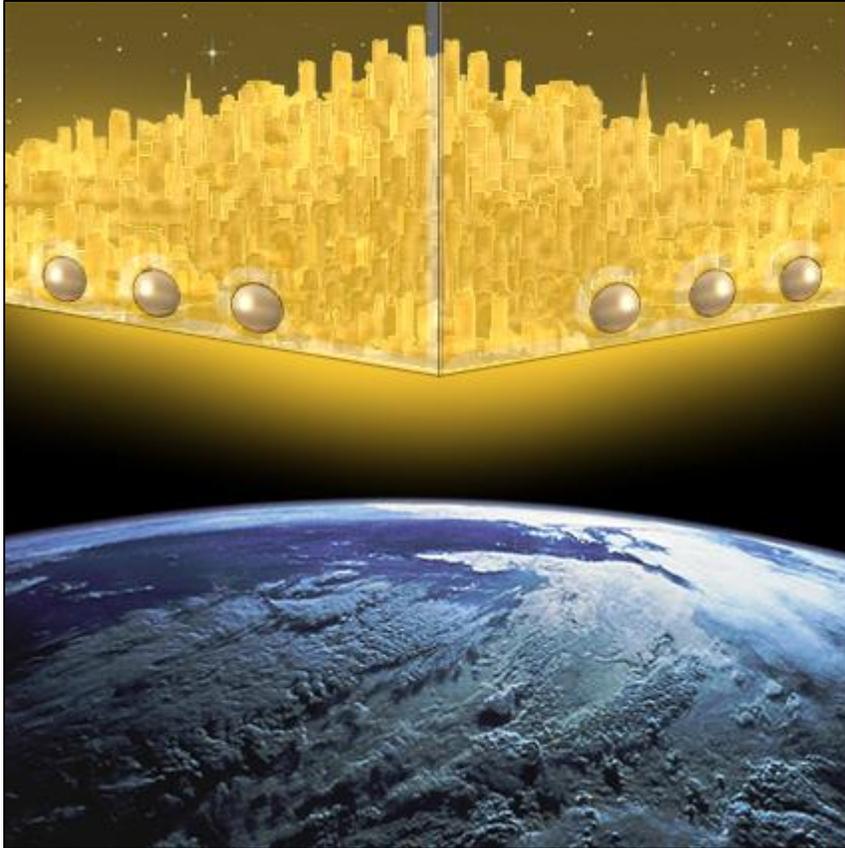
[Richard O. Cowan, "The Great Temple of the New Jerusalem," Regional Studies in Latter-day Saint History: Missouri, 1994 p. 138-152]

[Note* In my view, the covenant concept of "Zion" or the "New Jerusalem" is that it is a holy place where there are temples of God and people can make holy covenants with God that pertain to them and their families and raise their families in righteousness (a "promised land"). As such, Zion in these latter-days is wherever there is a temple and a righteous family. As this process expands, and when the time is right, the Lord will bring down the unique New Jerusalem with its heavenly order according to prophecy and revelation. Alan Miner, Personal Notes]

Ether 13:3 It Was the Place of the New Jerusalem, Which Should Come Down Out of Heaven, and the Holy Sanctuary of the Lord:

The prophet Moroni writes the following:

And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord . . . should be built upon this land [the Americas] . . . And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new." (Ether 13:3-11)



The New Jerusalem

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In his commentary on the Book of Revelation, Richard Draper provides the following regarding the City of Zion:

Many a Jewish apocalyptist . . . waxes rhapsodic over the splendor of the New Jerusalem, expressing the glory of God's kingdom in terms of a jeweled city with streets of gold and surrounded with splendor (see, e.g., Isaiah 54:11-14; Ezekiel 28:11-17). In the book of Revelation chapter 21 we get a feel for the resplendent power of God, which shines forth from the city to give life, light, and law to all things. (Draper, *Opening the Seven Seals*, p. 234)

This great city, New Jerusalem, resembles the temple of Ezekiel (see Ezekiel 48:31-35). However, one of the major differences between the two is that in Ezekiel only the temple is holy while in Revelation the whole city is a holy sanctuary.

One of the similarities in the description of the two temples is that both John and Ezekiel indicate the measurements for their respective temples were taken by an angel (John 21:15-17 and Ezekiel 40:3-5).

The city is four square, the same shape as the holy of holies, an exact cube, symbol of perfections and eternal stability. This suggests why the angel does the measuring [instead of John]. As great as John is, he is yet mortal . . . The task of measuring the height, depth, and breadth of celestial perfection is beyond any mortal man's capability. This is emphasized by the city's size – 12,000 furlongs (just short of 1,400 miles) in length, breadth, and (if it can be imagined) height. The term furlong (a distance of 220 yards) is used consistently in the KJV to translate the Greek stadion (a distance of 202.3 yards.).(Ibid., p. 236)

Elder Bruce R. McConkie said the same thing:

Here is a city, in size and dimensions, in splendor and glory, which is so far beyond human experience or comprehension that there is no way to convey to the finite mind what the eternal reality is. Hence, expressions relative to precious stones, to streets of gold, and to pearly gates. It is noteworthy that the city is cubic in shape. Calculated on the basis of 606 feet, 9 inches to the furlong, its outer limits will stretch nearly 1400 miles in length and breadth and height. This means there will be approaching 2,744,000,000 cubic miles of dwelling space within its sacred portals. (*Doctrinal New Testament Commentary*, vol. 3, p. 588)

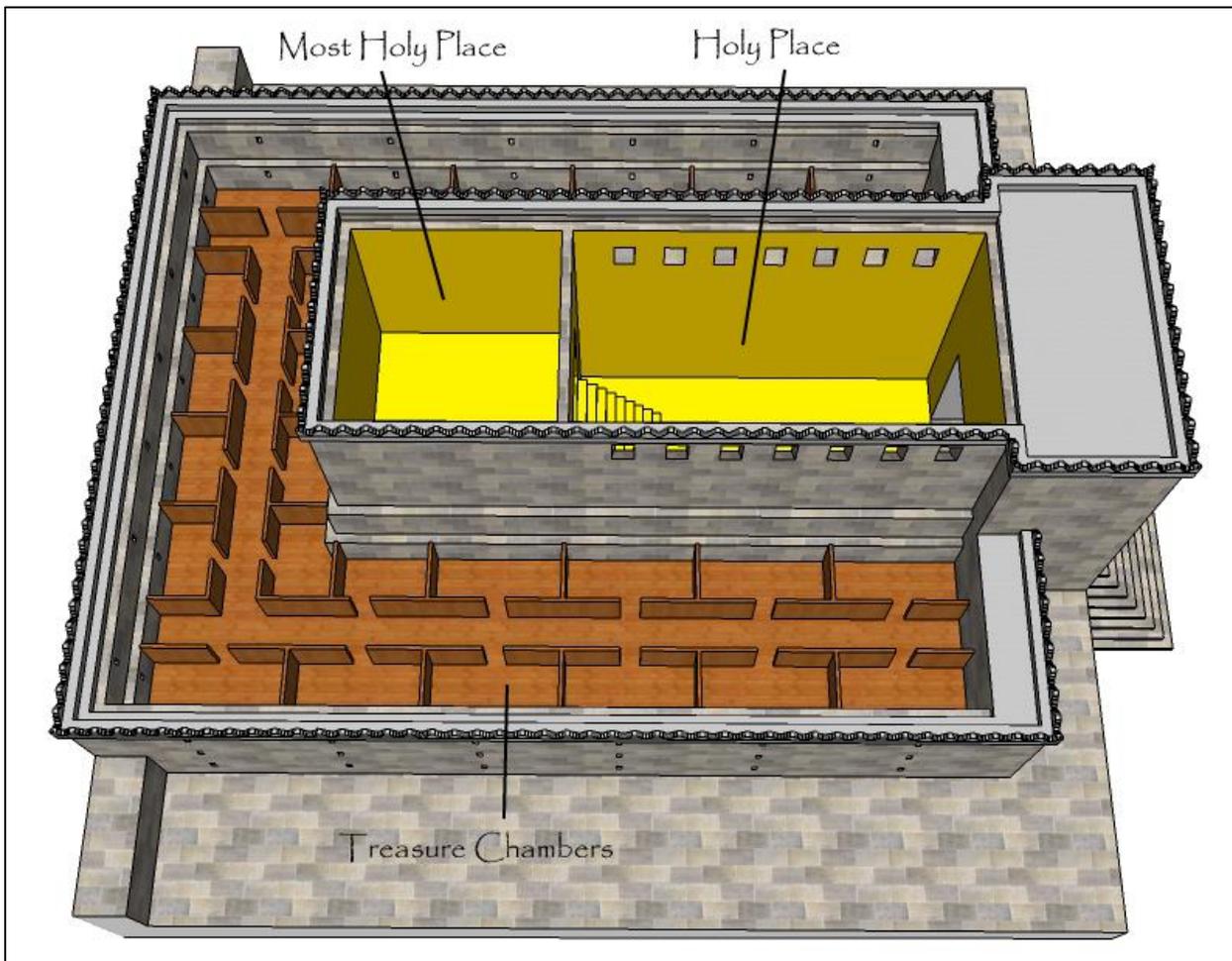


Size and Location of the New Jerusalem?

tourofheaven.com

Matthew B. Brown, while writing of the Tabernacle of Moses and the temple built by King Solomon, indicates that:

The Holy of Holies was shaped like a perfect cube. In the temple built by King Solomon, this room was decorated with pure gold (see 1 Kings 6:20). When these two themes are considered together, the possibility arises that the Holy of Holies was an earthly representation of the heavenly city of Zion, for it was also perfectly cubical and adorned with pure gold (see Revelation 21:10-18). The perfect square when “amplified into a cube, was the symbol of truth, because from whatever point of view it may be contemplated it is always the same.” (*The Gate of Heaven, p. 73*)



Solomon's Temple

the-cube-of-life.blogspot.com

Elder Franklin D. Richards taught that, “the houses of our God, when acceptably dedicated, become to us the gates of heaven. They are esteemed most holy unto the Lord of all places upon the earth; therein the faithful approach nearest unto God.” (*Journal of Discourses*, 25:231)

Bruce R. McConkie also commented: “The holy of holies in the Lord’s earthly houses are symbols and types of the Eternal Holy of Holies which is the highest heaven of the celestial world.” (*Doctrinal New Testament Commentary*, vol. 3, p. 588)

[Dan Neville, [Scientific Discoveries That Build Testimonies and Strengthen Faith](#), pp. 100-102]

Note* Thus the universe or the heavens apparently symbolize or testify of the truth of their Creator. The temple of Solomon, was deemed a gateway to heaven. And according to the words of Jacob, Christ is “the keeper of the gate . . . and he employeth no servant there; and there is none other way save it be by the gate” (2 Nephi 9:41) . Interestingly these words of Jacob were proclaimed from the temple built in the city of Nephi (see Jacob 1:17, 2:11), which was “like unto the temple of Solomon” (2 Nephi 5:16).

Also, whether it means anything or not, Salt Lake City is about 1100 miles from Independence, Missouri where Joseph Smith said would be the site of the New Jerusalem. That means that both places could be within the boundaries of the New Jerusalem or the City of Zion. [Alan Miner, [Personal Notes](#)]

Ether 13:5 **The Jerusalem From Whence Lehi Should Come . . . Should Be Built Up Again:**

The Jerusalem spoken of has been rebuilt according to this prophecy and the prophecies of other prophets, through whom the Lord said to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof (Isa 44:26-28). Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it . . . My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem (Zech 1:16-17).

The realization of these great prophecies was made possible, in part, by the dedication of the land of Jerusalem for the gathering of the House of Israel. Ironically, there were very few who understood the significance of the dedicatory prayer uttered on the Mount of Olives by Orson Pratt in October 1941. But that priesthood ordinance dedicated the Holy Land “for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honor of Thy name . . . Let that nation or that people who shall take an active part in behalf of Abraham’s children, and in the raising up of Jerusalem, find favor in Thy sight” (*History of the Church*, 4:456-7)
[josephsmith.com . . . Ether]

Ether 13:5 **The Jerusalem From Whence Lehi Should Come . . . Should Be Built Up Again:**

According to Jewish tradition, before the Messiah comes, not only must Jerusalem be reclaimed (which it has) but the Jerusalem Temple must be rebuilt. This presents an enormous problem, however, because the Muslim Dome of the Rock now sits atop the Temple Mount supposedly in that location, and to tear it down in order to build a Jewish temple would ignite a global Arab war against Israel.

Significantly, in 2008 a team of LDS researchers published the results of their research on the possible location of Solomon's Temple. They write:

Exactly where was Solomon's temple located? Virtually all investigators agree that it was on the Temple Mount Platform in Jerusalem, but its precise location has been in question. This article proposes a new location on that platform, where no building presently exists. If correct, then Solomon's temple could be restored without affecting the magnificent Muslim mosque, the Dome of the Rock, which is situated where most scholars believe Solomon's temple had stood.

The evidence presented here was discovered by our team who were sent to Jerusalem last April to research the Temple Mount and surrounding area. Team lead Garth Norman is a professional archaeologist with decades of expertise in archaeoastronomy, Lance Harding is an expert in structural design comparative study of temples, Jason Jones was our field work engineer and facilitator, having previously lived in Jerusalem, and John Pratt is an astronomer specializing in ancient sacred calendars. The research funding was arranged by Vern Swanson.[1]

Historical Background

King David, the father of Solomon, was commanded by the seer Gad to build an altar to the Lord on the threshing floor of Araunah, the Jebusite. David purchased the site and obeyed (2 Samuel 24:11-25). David himself was not allowed to build the temple, but was told that his son Solomon would accomplish that great task (1 Kings 5:5). The magnificent temple was seven years in construction and was finished in King Solomon's eleventh year of reign (1 Kings 6:38).

Tradition and evidence indicate that Solomon's Temple was built at or near David's Altar, atop the hill formerly known to Abraham as Mount Moriah. It is believed that it was the location of Abraham's offering of his son as a sacrifice (Gen. 22:2), and hence the mount is sacred to all believers in Abraham, including Muslims, Hebrews and Christians. The Temple Platform is located near the southeast corner of the old walled city of Jerusalem.

Solomon's Temple

Solomon's Temple was built during the tenth century BC [2] and lasted until it was destroyed in 587 BC by King Nebuchadnezzar of Babylon. He took into captivity those of the Kingdom of Judah who were not slain or scattered, where they remained until the Persians conquered his kingdom.

Soon after the victory of Cyrus of Persia, the Jews were allowed to return to their country, to rebuild their temple and to worship there. The temple was reconstructed (presumably in the same

location) and is generally referred to as the "Second Temple." It was desecrated by the Greeks in the third century BC, but then recaptured by the Jews in the second century. Its rededication at that time is celebrated as Hanukkah each year. It remained essentially intact until the time of King Herod, who took it upon himself to expand it in the first century BC by more than doubling its size, adding two more pillars in front (for a total of four), and also by increasing the size of the Temple Mount itself.

Titus of Rome destroyed Herod's temple in AD 70 so thoroughly that not one stone was left upon another, thus fulfilling the Savior's prophecy (Mat. 24:2).[3] That is what has made it so difficult to locate its precise position on the mount. Rome then erected a temple to Jupiter on the mount, symbolizing the superiority of their pagan gods to the Jewish. It in turn was removed when Christianity was adopted as the official religion of the Roman empire in the fourth century AD. Rather than erect a Christian shrine there, the Romans then allowed the mount to become a garbage dump.

The religion of Islam was born in the seventh century AD. Soon afterward, when the Muslims conquered Jerusalem, it was their desire to mark the location where their progenitor Abraham had offered his first-born son as a sacrifice. Moreover, it was important in the life of their prophet Mohammed. They restored (and perhaps extended or modified) the original flat area on the Mount called the Temple Platform. They built a magnificent shrine there over the rock which is the highest point on the mount. Hence that mosque today is known as the **Dome of the Rock**. The structure is a marvel and has stood there since AD 691.[4] Humanity owes a great debt of gratitude to the Muslims from having preserved this site until today. Some archaeologists may complain that they would like to have dug it all up, but many are very grateful that the site has been so well preserved. It is generally believed today that the Holy of Holies in Solomon's temple was indeed located around the Rock. Leen Ritmeyer is the foremost proponent of this interpretation.[5]

It is worthy of note that while the Muslims were concerned about preserving Abraham's sacred Rock altar on Mount Moriah, the Rock may also have been preserved by Solomon to be the altar site for his temple, located southeast of the temple, rather than marking the location of the temple itself.



The Dome of the Rock

Although at least a dozen other locations for the temple have been proposed, today the principal second choice is the Dome of Tablets located near the northwest corner of the Temple Platform (see Fig. 1).



Fig. 1. The Dome of the Tablets (foreground) and Dome of Rock (background)

This dome marks the location of a hundred square foot patch of what appears to be very flat original bedrock, which is at the level of the entire Temple Platform except for the highest point of the Rock. Prof. Asher Kaufman has proposed that it is indeed bedrock and marks the Holy of Holies of Solomon's temple.[6] If so, then a future Jewish Temple (the Third Temple)[7] could be constructed there without interfering with the mosque at the Dome of the Rock.

Astronomical Orientation

One argument for both of the Dome of the Rock and the Dome of the Tablets has to do with astronomy. When one looks at the long thin layout of Solomon's temple, the astronomer is struck by the fact that it would be perfect for letting the light of the rising morning sun (or moon, planet, or star) shine down its corridors and enter the Holy of Holies on certain sacred occasions.

The current Temple Platform is not oriented due east, nor does the east wall of the city run exactly north and south. The latter is a nearly straight line directed some 6 degrees west of north. The Dome of the Rock has the claim to fame that a line drawn from the Rock perpendicular to the east wall, points nearly exactly to the summit of the Mount of Olives, whose peak is some 4 degrees above the Temple Platform's horizon. This alignment suggests that sacred events might have included the sun rising over the high point of the Mount of Olives and shining down the axis of the temple into the Holy

of Holies. Thus Ritmeyer believes that Solomon's temple did not face due east, but rather some 6 degrees north of east to the summit of the Mount of Olives.

The astronomical claim of the Dome of the Tablets is that if the Holy of Holies were located there and if the temple axis did face exactly due east, then that axis also would point directly to the summit of the Mount of Olives. Thus both proposed locations are tied directly to astronomical orientation to the high point of the Mount of Olives.

Is there any reason to think that the orientation to the Mount of Olives was important? Indeed there is. While there is not much on record about looking from the temple toward the mount, there was a very important ceremony where a priest looked in the opposite direction, from the mount back to the temple. The sacred ceremony was the sacrificial offering of the Red Heifer which was done at a location on the Mount of Olives east of the temple such that when the temple doors were opened the priest would be to be able to see the veil which covered the Holy of Holies. He was said to stand "on top the Mount of Olives" at that time.[8] [SEE my Commentary on King Benjamin's speech in Mosiah chapter 3 as it regards the "Sacrifice of the Red Heifer"]

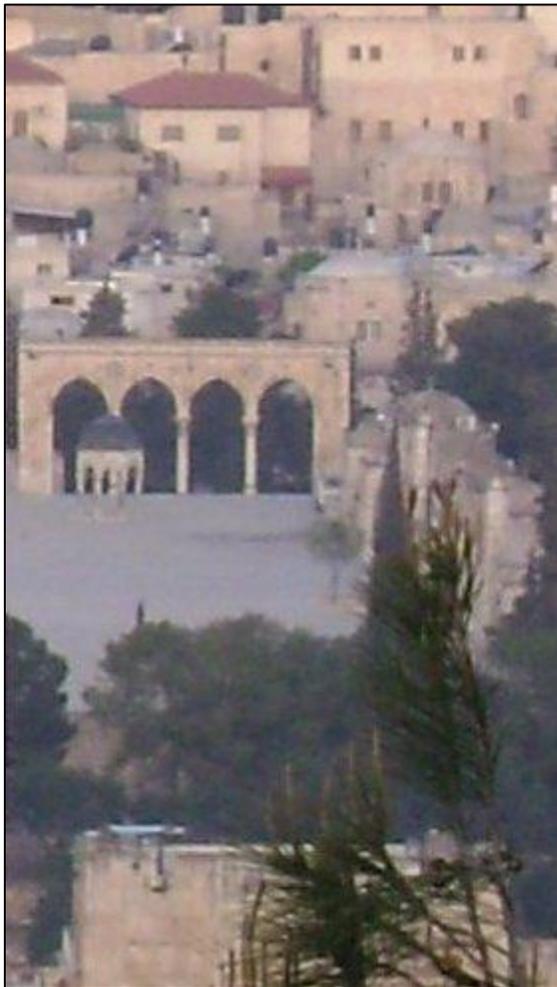


Fig. 3 The Dome of the Tablets at sunrise on Sat 5 Apr 2008 as seen from the Mount of Olives

Figure 3 shows the Dome of the Tablets at sunrise on Sat 5 Apr 2008, as seen from very near the peak of the Mount of Olives (from the roof of the Mount of Olives Restaurant, across the street from the Church of the Ascension, said to be located at the peak). Because we were not allowed on the Temple Mount at sunrise to see the sun rise over the Mount of Olives, we felt the next best thing would be to look the opposite direction, from the peak toward the temple. Thus, this picture shows a view similar to what the priest offering the Red Heifer might have seen.

New Proposed Location

Our research objectives included several points concerning the Temple Mount and the Mount of Olives. . . . [SEE the article in Meridian Magazine]

Conclusion

At least twenty locations have been proposed for Solomon's temple. Each was proposed for a different reason to solve different problems and explain various pieces of evidence. A good review of the evidence for each is given in Ritmeyer's book.[9] After having reviewed them all, the authors of this article have not found where their new proposed location has been suggested before. Thus we now present evidence for yet another proposed location.

Evidence has been presented for the location of Solomon's temple having been situated between the existing Dome of the Rock and Dome of the Tablets. This evidence consists of 1) a central axis row of stones that may contain original bedrock stones directed nearly perpendicular to the east wall of the Temple Mount, 2) a set of drainage channels on three sides of the location, 3) cisterns located below this area fed by holes in the drainage channels, as would be needed for Solomon's temple, 4) a pillar base in about the correct location for the Boaz pillar, and 5) all of the measurements between these features approximately corresponding to the Biblical dimensions. Thus, it is proposed that this site may indeed have been the original site of Solomon's temple. If this location is indeed correct, then the exact location and orientation have been pinpointed in a place where no building currently stands. Thus the temple could be restored there without impacting the Dome of the Rock in any way.

[John P. Pratt, V. Garth Norman, Lance Harding, and Jason Jones, "New Proposed Location for Solomon's Temple," Meridian Magazine (15 Aug 2008).]

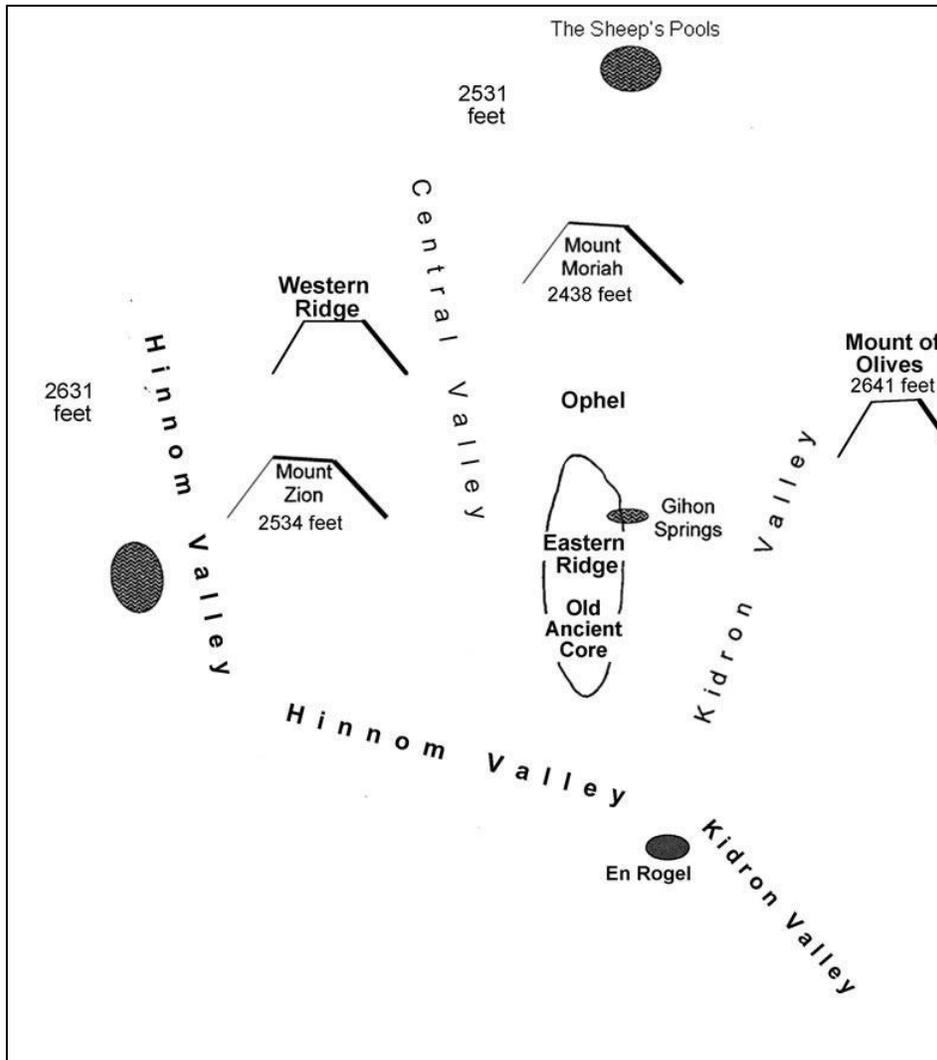
Additional Commentary Note*

David Larsen writes:

As an alternative perspective we might examine the theory of Margaret Barker that "the site of the first temple was not the site of the second temple." To get this theory from the source, you can listen to Barker give a brief overview of her thoughts during her interview with Dr. Bill Hamblin

(Margaret Barker Interview – Part 7a–Location of the Temple). Also, she outlines these views in her recent book, *The Hidden Tradition of the Kingdom of Heaven*.

Basically, her theory is that Solomon’s Temple was built on Mount Zion [Eastern Ridge], which is supposed to be to the southeast of the current Temple Mount, over the sacred Gihon spring.



Mount Moriah is the site of the present Temple Mount in Jerusalem
Margaret Barker’s proposed site would be on the Eastern Ridge atop or near the Gihon Springs

She also cites evidence from the Bible itself indicating that the Second Temple was to be built on a new site. She specifically cites Zechariah 4:6–9, which speaks of the rebuilding of the temple by Zerubbabel.

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.
8 Moreover the word of the Lord came unto me, saying,
9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

Given this visionary statement regarding the site of the new temple, Barker reasons:

Now flattening a mountain top would not have been necessary had the new temple been on the original site . . . A new site is the most likely explanation for the words in Zechariah about the temple site, especially as Enoch remembers that the original temple was not on the temple mount, but on the hill to the south-east of it. "And from there I was taken to the center of the earth, and I saw a blessed place in which were trees—with branches alive and sprouting from a felled tree. And there I saw a holy mountain. Issuing out from beneath this mountain, from the east side, water flowed down towards the south" (1 Enoch 26:1-2). This stream must be the Gihon spring, which flows from the south-eastern hill, not from the present "Temple Mount" (*Hidden Tradition*, p. 11).

Barker's proposed site for the first temple would be situated somewhat above and to the left of the raised Temple Mount (recognizable by the gold-domed Dome of the Rock). According to Barker, in her interview with Dr. Hamblin, the location of the original Mount Zion has often been confused. To the south of the Temple Mount there are two hills. The original Mt. Zion is the eastern hill, but many early Christian pilgrims identified the western hill as Mt. Zion—a title that it holds to today.

Barker mentions that Christian Byzantine Emperor Justinian built his version of Ezekiel's envisioned temple on the spot that he believed to be the location of Solomon's Temple—Mount Zion. However, he didn't realize that Mt. Zion had switched from the eastern hill to the western. So his church/temple, the Nea (or the New Church of St. Mary), was intended to be a restoration of Solomon's Temple on the original site, but was built on the wrong Mt. Zion. He even had to construct a complex water system under the site in order to match Ezekiel's description, whereas the original temple would have been built over the Gihon spring to the east.

The point, however, is that Justinian knew of the tradition that the original temple had been built on Mt. Zion and not the Temple Mount.

To me, this seems like a more likely theory than that of the Temple Mount theory. The more I read about the Second Temple, the more I come to believe that almost everything about it was different from the first. It would be very possible for it (and the Temple Mount with it) to have been built in a totally separate location chosen by Zerubbabel and the Zadokite priests.

[David Larsen, "Searching for the True Location of Solomon's Temple," heavenlyascents.com, August 22, 2008]

[Note* The important thing to note here is that now there are possibly two viable alternatives to the problem of having to destroy the Dome of the Rock in order to build the new Temple.]

Ether 13:5 **And (Ether) Spake concerning the House of Israel:**

According to Verniel Simmons, in the thirteenth chapter of the book of Ether, Moroni records a prophecy of Ether concerning the Jerusalems in both the Old World and the New World. This prophecy covers from verse 4 to verse 12, and among other things, tells the reader that "a New Jerusalem should be built upon this land [of the New World], unto the remnant of the seed of Joseph, for which things there has been a type" (Ether 13:6). Simmons ponders that while we know that this might relate to us in modern times, how does this relate to the Jaredite destruction or to the tribe of Jared? He continues:

In the Inspired Version of the Bible we find this story:

And then began these men [Adam, Seth, Enos] to call upon the name of the Lord; and the Lord blessed them; and a *book of remembrance* was kept in the which was recorded in the language of Adam, for it was given unto as many as called upon God, to write by the Spirit of inspiration; and by them their children were taught to read and write, having a language which was pure and undefiled . . . And a genealogy was kept of the children of God (Genesis 6:5-9, see also Genesis 6:47, I.V.)

What these men received by inspiration was to be written and taught to their children and we find Enoch, then Noah, prophesying, preaching the gospel, and teaching all things from the beginning. This period of time from Adam to Noah, covered at least ten generations, and we know that keeping a record was a necessity. Presumably the record passed from Noah into Shem's line. From there we can only guess who took charge of it. Usually, the birthright of the eldest son entitled him to keep the "family tree" or genealogical records; however, the Bible gives us a genealogy line from Noah to Abraham through Shem's fourth son, Arphaxad (see illustration).

It is interesting to note that the original *book of remembrance* had apparently disappeared before the day of Moses, for the Lord instructed Moses to make another account, beginning with Adam on down, from the revelations which He gave him.

Some record containing information very similar to what we would expect to find in the original *book of remembrance* came with Jared's colony (Ether 1:3). Due to the age of this record, we would expect it to have been inscribed on metal plates. If Jared's people were really the last to keep their language "undefiled" at the time of the "great tower," then they alone could continue to read the record. Did the original *book of remembrance* come with the brother of Jared to the New World? [Verneil W. Simmons, Peoples, Places and Prophecies, pp. 48, 51-52] [See the commentary on Ether 1:3; 2:1]

[Note* It is worth mentioning here that according to the theory of George Potter, Jared (Jera) is listed in the Book of Genesis as the son of Joktan. If such were the case it would make Moroni's words about the House of Israel relevant. [Alan Miner Personal Notes] [SEE APPENDIX—Jaredite Chronology]

[Note* The word “remember” or “remembrance” is related to covenants— a book of remembrance implies a covenant lineage. Alan Miner, Personal Notes]

Ether 13:7 The Seed of Joseph . . . Should Not Perish:

Moroni makes a veiled reference to Joseph’s coat of “many colors.” This infamous coat was torn into pieces, but a portion of it was preserved symbolizing that portion of Joseph’s posterity would be preserved and redeemed. Moroni said,

‘ . . . we are a remnant of the seed of Joseph, whose coat was rent by his brethren into many pieces . . . let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment’ (Alma 46:23-24).

Bryce Haymond provides this cultural link with the story of Joseph’s “Coat of Many Colors” from the Bible. He writes that Genesis 37 recounts the story of when Jacob gave a special coat to his son Joseph, which was said to have “many colours.” Later, Joseph was sold into Egypt by his brothers, his coat stripped from him, and returned to his father Jacob. Hugh Nibley gives us some interesting insight into this episode, and the special coat that Jacob gave Joseph. Apparently, Andrew Lloyd Webber was mistaken, as well as a number of other modern commentators:

The idea of a garment of many colors is an invention. If you look in your Bible every time it mentions many colors the word colors (even in the commentary) is in italics [the word in italics is actually many] because it is put in there by modern editors. It’s found in no ancient source. It’s not a garment of many colors at all. A garment of certain marks is the term that’s used here. We’ll see what it is in a second. “This garment had belonged to Abraham, and it already had a long history.” It’s history was lengthy because it went back to the Garden of Eden, you see. That’s the garment; it’s the only one. Just as we treat the story of Cain and Abel, we trivialize this. We say, “Joseph was the youngest kid, so his father favored him and gave him a pretty garment of many colors.” There is no mention in any ancient source of a garment of many colors. That’s an invention of modern editors trying to explain it. But here it was the garment he gave him. It was the garment of the priesthood. No wonder they were jealous of him, they being the elder brothers and he the younger in the patriarchal line coming down from Abraham. This garment had belonged to Abraham and had come down to Joseph instead of to the other brethren.¹

When Joseph's brethren returned to give the coat back to Jacob, other ancient documents and literature as well as understanding the meaning of the source languages help us understand what happened next:

Here we have "I detect, I perceive, I note." (He's blind, you see.) "the odor, the spirit, the smell of Joseph, if you do not think me out of my head from old age and a bit barmy." It talks about the spirit that is in it, the east wind that has brought it, etc. And this is a very important thing: "When they placed it upon the face of Jacob, he smelled also the smell of the Garden of Eden. For behold there is not in all the earth another garment that has that smell in it." This is a unique thing; this is the garment. "For there is not in any other garment on earth of the winds of the garden of Eden, unless it is in this one garment." So you can see why the brethren were so jealous; it was the garment of the priesthood. The commentator says he recognized that it was Joseph's garment by feeling it first because it had three marks in it.

What they translate as "coat of many colors" is first ketonet. Our word cotton is related to that. Ketonet is a cotton shirt. The Hebrew is ketonet passim. That means it reached down to his wrists and his ankles. The Hebrew actually tells us that it was of adequate length. A garment which is passim means a long garment which reaches down to the wrists and to the ankles. It's quite different [from the other story]; there's no mention of color there of any kind. The Vulgate says it was tunicam polymitam, which means it was worked very subtly with extra threads. Polymitan means "extra thread work, special embroidery, special technique." The Greek is chitona poikila. Poikilos means "tattooed, embroidered, elaborate work." A derived term of poikila is "of various colors, with spots or dots." But it means with marks on something. Here it says he knew it because it had three marks on it. He recognized it from the marks. Of course, they couldn't have been colored marks because he was blind when he felt the marks. He recognized it as belonging to his son Joseph.²

Where Nibley says that Jacob recognized it because it had three marks on it, he is quoting from a man commonly known as Tha'labi. Nibley introduces him:

In the tenth century of our era the greatest antiquarian of the Moslem world, Muhammad ibn-Ibrahim ath-Tha'labi, collected in Persia a great many old tales and legends about the prophets of Israel.³

Nibley's translation of Tha'labi is: "and there were in the garment of Joseph three marks or tokens when they brought it to his father."⁴

Notes:

1. Hugh Nibley, *Teachings of the Book of Mormon*, vol. 3, 51-52
2. *ibid.*
3. Hugh Nibley, *Approach to the Book of Mormon*, 218
4. *ibid.*

[Bryce Haymond, "Joseph's Coat of Many Marks," <http://www.templestudy.com/>]

Ether 13:10 The House of Israel (Covenant Language):

In Ether 13:10 Ether mentions the “house of Israel.” The name “Israel” can be looked upon as a title of Christ. And those who keep the Lord’s covenants and obey his commandments belong to the House of Israel. The covenants made to the Patriarchs from the beginning of time were the same as those that would be made with Abraham, Isaac and then Jacob, who took upon him the covenant name of “Israel” (a title also of who he made the covenant with). This was apparently revealed to the brother of Jared (who also was brought under covenant). He was told that salvation would eventually come to the House of Israel—that is, to God’s chosen people according to the covenant that would not only be made with Jacob, but also with Joseph, and also with Abraham. (Ether 13:10-11)

The following comes from the website www.abarim-publications.com and it is titled "Israel, the amazing name." What is written below is the basic explanation. This explanation is accompanied by various charts comparing a multitude of Hebrew characters. Suffice it to say:

The meaning of the name Israel is not clear, but yet it's huge. The meaning of Israel is not singular and distinct, but consists of many nuances and facets and bulges with theological significance.

Judging from Genesis 32:28, the form **ישראל** (Israel) appears to be a compilation of two elements. The first one is the noun **אל** (El), the common abbreviation of Elohim, meaning God.

The second part of our name appears to be related to the verb **שָׂרָה** (sara). However, even though Genesis 32:28 uses the enigmatic verb **שָׂרָה** — which is assumed to mean to struggle but which might mean something else entirely — it's by no means certain that this verb is etymologically linked to our name Israel. When we say, "we named him Bob because that seemed like a good idea," we certainly don't mean to say that the name Bob means "good idea."

The first part of the name Israel looks a lot like the verb **שָׂרָה** that explains this name, but this apparent link is possibly a mere case of word-play. In fact, the name Israel may have more to do with the verb **יָשָׁר** (yashar), meaning to be upright. Note that the difference between the letter **ש** (sin) as found in the name **ישראל** (Israel) and the letter **שׁ** (shin) as found in the verb **יָשָׁר** (yashar) didn't exist in Biblical times and as it was invented more than a thousand years after the Bible was written

Israel meaning

For a meaning of the name Israel, NOBSE Study Bible Name List, BDB Theological Dictionary and Alfred Jones (Dictionary of Old Testament Proper Names) unanimously go with the verb **שָׂרָה** of which the meaning is unsure. Undeterred, NOBSE reads God Strives, and BDB proposes El Persisteth or El Persevereth.

Alfred Jones figures that the mysterious verb **שָׂרָה** might very well mean "to be princely," and assumes that the name Israel consists of a future form of this verb, which hence

would mean to become princely. And so Jones interprets the name Israel with He Will Be Prince With God.

Here at Abarim Publications, our contention is that the mystery verb שרה doesn't mean struggle at all, but rather reflects a worthiness to govern a nation. At the Jabbok, Jacob became the world's first godly king and his nation was Israel; God's (Vicarious) Governor.

[Alan Miner, Personal Notes]

[Question: Did the brother of Jared not only have a personal name, but a covenant name?]

Ether 13:11 **Then Also Cometh the Jerusalem of Old:**

In this verse, Moroni speaks of the ancient city of Jerusalem which has since been rebuilt to be the gathering place for the house of Israel. The redemption of Jerusalem is the time when all the promises given to the house of Israel will be fulfilled. This is the redemption of the Millennial Jerusalem which Isaiah spoke of frequently, Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem (Isa 52:9). While Moroni is referring to Jerusalem during the Millennium, he undoubtedly saw the transformation it would undergo after the Millennium—as he admits, I was about to write more, but I am forbidden (v. 13).

Joseph Smith explained the difference between the New Jerusalem and the Old Jerusalem:

“Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from Revelation 21:2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here.” (*Teachings of the Prophet Joseph Smith*, p. 86, italics added)

Some elaboration on the Prophets remarks is in order. The Prophet quotes Revelation chapter 21 to show the differences between the two cities, saying “there are two cities spoken of here.” This subject is of particular interest because both the New Jerusalem and the Old Jerusalem are to be met by a city coming out of heaven. However, the circumstances and timing are different.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them’ (Rev 21:2-3).

The prophet taught that this description of the New Jerusalem should not be confused with the other holy city which John saw coming out of heaven:

‘And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.’ (Rev 21:10)

This passage speaks of a heavenly Jerusalem which will come out of heaven just as the Enoch’s Zion will come out of heaven to the New Jerusalem.

The key to understanding this is that this heavenly Jerusalem spoken of in Rev 21:10 does not come until **after** the Millennium. The two cities are compared in the following table:

Heavenly New Jerusalem

Heavenly Old Jerusalem

Description: a city which is to come from heaven and be joined with the New Jerusalem

Description: a city which is to come from heaven and be joined with the Old Jerusalem

Timing: beginning of Millennium

Timing: after the Millennium

Temple: large temple in the city will be the site of extensive temple work during the Millennium

Temple: no temple is necessary because the work has already been done, hence John saw no temple therein (Rev 21:22)

Inhabitants: the people of Enoch (Moses 7:62-64)

Inhabitants: an innumerable company of angels...the general assembly and the church of the firstborn (Heb 12:22-23)

Glory: established after the first heaven and the first earth were passed away (Rev 21:1) when the earth becomes a terrestrialized sphere

Glory: comes after a second heaven and a second earth have passed away, when the earth becomes a celestialized sphere

Leadership: The Son of God will dwell with men for a thousand years

Leadership: Both the Father and the Son will reign, for the Lord God Almighty and the Lamb are the temple of it (Rev 21:22)

Other scriptures which speak of this heavenly city of Jerusalem are Rev 21:9-27; 22:1-5, Heb 11:9-16; 12:22-23.

LeGrand Richards writes:

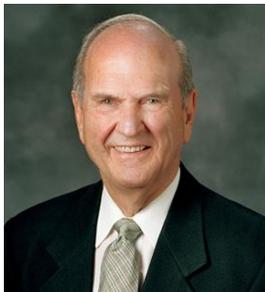
“There are those who do not understand why there should be no temple in this ‘holy Jerusalem.’ The fact is that when the thousand years are ended, the temple work will all have been done, and therefore we will have no more use for a temple, just as we learn from verse 23 (Rev 21)

that we will have no further need of the moon by night or the sun by day, 'for the glory of God did lighten it, and the Lamb is the light thereof.'" (*A Marvelous Work and a Wonder*, p. 327)
[josephsmith.com . . . Ether]

Ether 13:11 **The Fulfilling of the Covenant Which God Made with Their Father, Abraham:**

Michael King notes that since the fall of Adam, the prophets and patriarchs have been promised that they and their future posterity would one day return to the presence of God. Abraham, a man who "sought for the blessings of the fathers" (Abraham 1:2), received a renewal of this promise, which became known as the Abrahamic covenant (Genesis 17:7-9).

The Lord's promises to Abraham can be loosely summarized into three main ideas, captured in the letters LDS, representing land, deliverance (through Christ and God's priesthood), and seed (Genesis 17:5-9; Abraham 2:6-11). The promise was that Abraham would have countless seed, a place to raise that seed, and power through a deliverer to lift his seed from the corruption of a telestial world. Neither Abraham, though faithful and righteous, nor successive prophets saw the fulfillment of the covenant during their lifetimes. Speaking of Abraham, Isaac, and Jacob, the apostle Paul wrote, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Hebrews 11:13; see also 11:10-16). [Michael L. King, "Isaiah's Vision of God's Plan to Fulfill His Covenant," in *Covenants Prophecies and Hymns of the Old Testament*, p. 164]



According to Russell M. Nelson of the Council of the Twelve, the Book of Mormon teaches that we or modern Israel are among the covenant people of the Lord (1 Nephi 14:14; 15:14; 2 Nephi 30:2; Mosiah 24:13; 3 Nephi 29:3; Mormon 8:15). And, most remarkably, it teaches that the Abrahamic covenant will be fulfilled only in these latter days (1 Nephi 15:12-18; 3 Nephi 20:25-31). In 1 Nephi 15:18 we find the following:

Wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

The Lord bestowed this Abrahamic covenant upon the Prophet Joseph Smith for the blessing of him and posterity after him (see D&C 124:56-59). Did you know that Abraham is mentioned in more verses of modern revelation than in all the verses of the Old Testament? Abraham is mentioned in 506 verses of scripture, 289 of which are in modern revelation. [Russell M. Nelson, "Remnants Gathered, Covenants Fulfilled," in *Voices of Old Testament Prophets: The 26th Annual Sidney B. Sperry Symposium*, p. 9, 18] [See Abraham 2:9-11]

According to Chauncey Riddle, there are special code words or word usages in the Book of Mormon which are not culturally transparent to the user of ordinary English . . . The four major kinds of hidden meanings involve: (1) obscure usages, (2) technical usages, (3) metaphorical/allegorical usages, and (4) double entendres. . . . The phrase "the seed of Abraham" involves a double entendre. Double

entendre is where there is a plain, straight-forward and legitimate ordinary interpretation of a language usage which is underlayed by a second, more significant but abstruse meaning.

The question arises: What does the text mean in alluding to the seed of Abraham? The plain interpretation of the seed of Abraham is his physical posterity. Through the children of Abraham will all nations eventually be blessed.

The deeper meaning of this usage relates to the fact that "Abraham" is the new name given unto Abram. Abraham had a son named Ishmael when he was as yet Abram. Will all the nations of the earth be blessed through Ishmael? It appears not, though great blessings are given to Ishmael and his seed (see Genesis 17:20). The greater blessing was reserved to Isaac (see Genesis 17:19, who was conceived and born after Abram's name was changed to Abraham. Now the question is: Are all of the children of Isaac the seed of Abraham through which the nations of the earth will be blessed? Again the answer seems to be "No". The matter is explained in the Book of Abraham:

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; And I will bless them that bless thee; and curse them that curse thee; and in thee (that is, thy Priesthood) and in thy seed (that is, thy Priesthood) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessing of the Gospel, which are the blessings of salvation, even of life eternal. (Abraham 2:8-11)

Now it is plain from this passage that the blessings which Abraham's seed give to the nations come through the holy priesthood . . . If [people] come into the New and Everlasting Covenant and receive the holy priesthood, then indeed they can and will be ministers of the blessings of Jehovah to all nations.

The new name which Abram received, Abraham, literally means "father of many people." While it is true that Abram/Abraham is the father of many people, the title Abraham is rightfully the name of the great Jehovah, the true father of many people. In putting the name Abraham upon Abram, Jehovah (that is to say, Christ) is putting his own name upon his faithful servant. Thus the seed of Abraham . . . is actually a designation of the children of Christ. The blessing that is given to the nations is that the children of Christ invite all others to become the children of Christ, and administer that opportunity through the holy priesthood which has been put upon them by Christ. [Chauncey C. Riddle, "Code Language in the Book of Mormon," F.A.R.M.S., pp. 1-2, 13-16]

Perhaps the most pertinent insight here is that Moroni is repeating the words of his Father about the fulfilling of the covenant which God made with their father Abraham as recorded in Mormon chapter 5:20 where Mormon writes about not only the destruction of the Nephite nation, but what is to become of the Lamanites:

5:17 They were once a delightsome people, and they had Christ for their shepherd; yes, they were led even by God the Father,

18 But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

19. And behold the Lord hath reserved their blessing, which they might have received in the land, for the Gentiles who shall possess the land.

20. But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham and unto all the house of Israel.

21. And also the Lord will remember the prayers of the righteous, which have been put up unto him or them.

22. And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?

23. Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?

24. Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you—lest a remnant of the seed of Jacob shall go forth among you as a lion, and tear you in pieces, and there is none to deliver.

[Alan Miner, Personal Notes] [See the commentary on 1 Nephi 15:18, 22:9; Helaman 8:18; 3 Nephi 20:25, 20:27; Mormon 5:20]

Ether 13:13 Great and Marvelous Were the Prophecies of Ether:

Neal A. Maxwell comments:

“Other things Ether saw were simply too ‘great and marvelous’ for Moroni to record. (Ether 13:13) How marvelous these must have been—in view of the great things Moroni was able to record!

“Ether had a special perspective in his life. A fellow prophet, Moroni, paid Ether this compliment: ‘And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man...’ (Ether 13:1-3, italics added)

“Ether’s degree of disclosure to those he taught no doubt made for sweeping sermons” (*Ensign*, Aug. 1978, “Three Jaredites: Contrasting Contemporaries”)

[josephsmith.com . . . Ether]

Ether 13:13 They Esteemed Him As Naught, and Cast Him Out:

“Ether, the heir apparent to the Jaredite throne, was rejected by the people in power, and they even tried to kill him. The fact that Ether was the grandson of a deposed king and that he was

making accusations against king Coriantumr must have created a strong bias against him. Because both his person and his message were unwelcome in Coriantumr's court, Ether had to flee for his life (Ether 13:20-22). He lived without influence among the people rather than as a king in a castle. In fact, he was considered to be an enemy, and lived as a recluse in a cave. He warned the people, observed the war by night, and recorded the tragic events (Ether 13:13-14)." (E. Dale LaBaron, *Book of Mormon Symposium Series, 4 Nephi - Moroni*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 154)

[josephsmith.com . . . Ether]

Ether 13:13-14 [Ether] Hid Himself in the Cavity of a Rock by Day, and by Night He Went Forth . . . Viewing the Destructions Which Came upon the People:

Ether finishes his record and views the end of his people from a cave during the last of at least 13 years. (Ether 13:18,24,31; Ether 14:7,11; Ether 15:14) During this time Shared will place himself on the throne of Coriantumr in "the land of Moron" (Ether 14:6). The text of the Book of Mormon states that the land of Moron "was near the land which is called Desolation by the Nephites" (Ether 7:6), and the land Desolation was "by the narrow pass which led into the land southward" (Mormon 3:5). The final battles of the Jaredites will take place at the hill Ramah. If "by night [Ether] went forth . . . viewing the destructions which came upon the people" (Ether 13:13-14), then could the hill Ramah (Cumorah – see Ether 15:11) be very far away from the land of Moron, or the land Desolation, or the narrow pass which led into the land southward? [Alan C. Miner, Personal Notes] [See the commentary on Mormon 6:6]

Ether 13:14 [Ether] Made . . . This Record (Written Records):

In Ether 13:14, Moroni states that Ether "made . . . this record." According to Warren and Palmer, it would not be surprising to find evidence for writing in the New World, as it was certainly known in Sumer, the proposed homeland of Jared. However, the Jaredites experienced many catastrophes during the 1200 years before they really developed a distinctive culture. That period quite possibly destroyed all knowledge of the cuneiform practiced in the Old World. Nevertheless, the importance of writing was certainly known.

One evidence for writing during the Olmec period consists of a script on a cylinder seal found in the Valley of Mexico at Tlatilco. Kelley concludes that the unique script (see illustration) is an early form of Olmec writing (Kelly, D.H., 1966:744) [Bruce W. Warren and David A. Palmer, *The Jaredite Saga*, p. 8-8,10] Carl Jones has written an article comparing the writing on these cylinder seals to the writing on the Anthon transcript (see illustration). [Carl H. Jones, "The 'Anthon Transcript' and Two Mesoamerican Cylinder Seals," *Newsletter and Proceedings of the S.E.H.A.*, Number 122, September 1970] [See the commentary on Ether 3:22]

Ether 13:14 [Ether] made . . . this record (Written Records) [Illustration-not shown]: Markings on the inscribed roller stamp ("cylinder seal") found at La Venta, Tabasco, and Anthon Transcript equivalents. [Carl H. Jones, "The 'Anthon Transcript' and Two Mesoamerican Cylinder Seals," *Newsletter and Proceedings of the S.E.H.A.*, Number 122, September 1970]

Ether 13:14 [Ether] Made . . . This Record (Written Records):

John Lund notes that in a news release dated December 9, 2002, the National Science Foundation reported the following:

The discovery of a fist-sized ceramic cylinder and fragments of engraved plaques has pushed back the earliest evidence of writing in the Americas by at least 360 years to 650 B.C. . . . Archaeologists uncovered the cylinder and fingernail-sized fragments among debris from an ancient festival at San Andres, an Olmec town on the coastal plain of the Mexican state of **Tabasco**.



State of Tabasco in Mexico



San Andres cylinder with glyphs

[John L. Lund, Mesoamerica and the Book of Mormon: Is This the Place?, p. 102]

Ether 13:14 [Ether] Made . . . This Record (Written Records):

La Mojarra Stela 1 is a Mesoamerican carved monument (stela) dating from the 2nd century CE. It was discovered in 1986, pulled from the Acula River near La Mojarra, Veracruz, Mexico, not far from the Tres Zapotes archaeological site. The 4 1/2-foot-wide (1.4 m) by 6 1/2-foot-high (2.0 m), four-ton limestone slab contains about 535 glyphs of the Isthmian script.

This Epi-Olmec script is one of Mesoamerica's earliest known written records. In 1993, and again in 1997, after discovery of the new column of glyphs, John Justeson and Terrence Kaufman put forward a proposed decipherment of the glyphs. This decipherment has been disputed by Michael D. Coe and Stephen D. Houston, among others. Resolution of this debate will likely need to await further archaeological discoveries. However, among these glyphs are two Mesoamerican Long Count calendar dates which correspond to May 143 CE and July 156 CE. [Internet, Wikipedia]



Ether 13:14 [Ether] made . . . this record (Written Records--Illustration): Inscriptions in the Isthmian or Epi-Olmec script on the right side of La Mojarra Stela 1 [Internet, [Wikipedia](#)]

Ether 13:16 All the Arts of War:

Brant Gardner notes that in comparison with the Maya, little is known about Olmec militarism. Archaeologist Susan Toby Evans provides at least some evidence of the extent to which Olmec influence in military arts spread:

Militarism in the Middle Formative [600-300 B.C.] is evidenced by depictions of armed and 'uniformed' individuals. The spear-carriers carved into Cerro Chalcatzingo, Morelos, Mexico have the same posture and costume elements as those carved at Las Victorias near Chalchuapa, El Salvador. The direct distance between the two sites is over 1,000 km (more than 620 miles), and the southern Gulf lowlands lie between them, but of course, Olmec-stye traits are found in even more distant parts of Mesoamerica.(n.6) [Brant A. Gardner, Second Witness, Vol. 6: Fourth Nephi through Moroni, p. 308]

Ether 13:17 There Were None . . . upon the Face of the Whole Earth:

According to Hugh Nibley, the reader should notice that the common phrase "whole earth" (Ether 13:17) does not always mean the entire globe. That is quite evident here in Ether 13:17 where, speaking only of the Jaredites, it is noted that "there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins." In addition, the same limitations might apply to the phrase "all the land." [Hugh Nibley, The World of the Jaredites, p. 173]

Ether 13:20-21 [Coriantumr] Should Only Live to See the Fulfilling of the Prophecies:

In Ether 13:20-22 we find a prophecy given by Ether to Coriantumr that,

if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people--Otherwise, they should be destroyed, and all his household save it were himself. And he

should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr.

In the next verse it says that "it came to pass that Coriantumr repented not." Alma 22:30 tells us that the land Bountiful,

bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

Thus, the "people of Zarahemla" apparently discovered the area of the final battles. The Book of Mormon students should note that the term "people of Zarahemla" could refer to the group that Mosiah discovered (around 200 B.C.) or it might refer to the ancestors of the people of Zarahemla (the "Mulekites" -- Helaman 6:10; 8:21). Whatever the case, they apparently found Coriantumr and buried him, thus fulfilling the promise to Coriantumr.

One might wonder, did Coriantumr (as the surviving king, and also as a representative of the brother of Jared) communicate with Ether after the final battles? And if so, did Coriantumr know the location of all the Jaredite royal records, and also those handled by Ether? And if so, was that knowledge delivered to King Mosiah₁ through the translation of the record of the "large stone brought unto him with engravings on it" which he "did interpret . . . by the gift and power of God (see Omni 1:20-22)? Unfortunately, the text does not specifically tell us. [Alan C. Miner, Personal Notes] [But see the Commentary on Mosiah 8:7,11,12,13,15; Mosiah 28:20]

Ether 13:21 Coriantumr Should Only Live to See the Fulfilling of the Prophecies:

"The extent of this prophecy by Ether becomes evident as we follow Coriantumr to the end of his reign and view how improbable Ether's prediction was at the time he confronted the king.

"To illustrate how implausible Ether's prophecy must have seemed to Coriantumr, the record shows that he should have died several times from wounds and loss of blood, if not infection. But Ether had told him that he alone of all of his subjects would survive and be buried by another people who would inhabit the land (Ether 13:20-21; see also Omni 1:14-22)." (Douglas E. Brinley, *Book of Mormon Symposium Series, 4 Nephi - Moroni*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 54)

[josephsmith.com . . . Ether]

Ether 13:21 [Without Repentance] They Should Be Destroyed:

In the prophecy of Ether to Coriantumr, he said that without repentance the people would be destroyed (see Ether 13:21). According to Joseph Allen, Ixtlilxochitl wrote about the destruction of the first settlers of ancient Mesoamerica:

"In this land called New Spain [Mexico], there were giants, as demonstrated by their bones that have been discovered in many areas. The ancient Tulteca record keepers called them Quinametzin. . . They [the Quinametzin] were destroyed, and their civilization came to an end as a result of great calamities and punishments from heaven for some grave sins that they had committed. (Ixtlilxochitl:25)

[Joseph Allen, Exploring the Lands of the Book of Mormon, pp. 64-65]

Ether 13:21 [The People] Should Be Destroyed, and All [Coriantumr's] Household Save It Were [Coriantumr]:

Ether prophesied to Coriantumr that "if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people. Otherwise they should be destroyed, and all his household save it were himself" (Ether 13:20-21).

According to Verneil Simmons, the popular belief that the record requires a complete destruction of the Jaredite nation down to the last man, woman, and child should be reviewed. It is a common occurrence in Old Testament history to use all-inclusive terms when less than the total is actually meant. For example, in Jeremiah 39:6 we read that the king of Babylon slew *all* the nobles of Judah. Yet but a short time later one Ishmael "of the seed royal," accompanied by the "princes of the king," murdered Gedaliah who had been left as governor in the land. Obviously, not *all* the nobles had been slain – only those who had been with King Zedekiah when he was captured. In I Chronicles 10:6 we read that Saul "and *all* his house died together;" yet a younger son of Saul ruled for several years in Israel after Saul's death. In this case "all his house" meant those three sons captured with Saul. The all-inclusiveness appears to refer, in most instances, to those engaged in the immediate action. So when we read in Ether's account how every soul should be destroyed with the exception of Coriantumr, we should not insist that no one else survived out of a nation of several million people. [Verneil W. Simmons, Peoples, Places and Prophecies, p. 101]

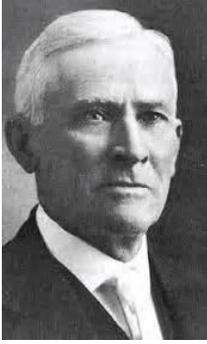
That not "all" were destroyed is confirmed by the fact that Ether survived to make a record. We are not told whether it was Coriantumr himself who carved the "large stone" which was found and brought to King Mosiah₁ and which contained the story of "one Coriantumr, and the slain of his people" (Omni 1:20-21).

Ether 13:21 And Every Soul Should Be Destroyed Save It Were Coriantumr:

In Ether 13:21 we find Ether prophesying to Coriantumr that if we would not repent, and all his household, that

they should be destroyed, and all his household save it were himself. And he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr.

Moroni notes that "Coriantumr repented not, neither his household, neither the people and the wars ceased not" (Ether 13:22).



Anthony W. Ivins, who would later become an apostle and counselor to President Heber J. Grant, in 1902 came up with an idea that may have been unique [for his time]. He asked the question, "Are the Jaredites an extinct people" to which most readers of the Book of Mormon would quickly respond, of course, long since extinct. But on the basis of his research, Ivins, who was a native of the Mexican LDS colonies, felt that the answer might not be so definite. He reported that in the national archives in Mexico City he had recently found an account by Francisco Munoz de la Vega, a former Catholic bishop in the state of Chiapas in southern Mexico, in which the cleric reported on an ancient manuscript that was in his possession. It stated that "the father and founder of their nation was named Te-po-na-hu-ale, which signified, 'Lord of the Hollow Piece of Wood'" The document further reported that this ancestor was "present at the building of the great tower, and beheld with his own eyes the confusion of languages." After that event, God commanded him to come "to these extensive regions [of Mesoamerica] and divide them among mankind."

Ivins posed the question, "Was the writer of this manuscript a Jaredite?" Jared was present at the building of "the great tower at the time the Lord confounded the language of the people" (Ether 1:33). Then the Lord had him build barges ("hollow pieces of wood"?) to cross the ocean to the New World. But how might a record of these matters have been preserved, since the book of Ether seems to say that all Jaredites were destroyed? Ivins suggested solution to the puzzle was that Coriantumr could have had descendants. Before his death, that final Jaredite king lived for the space of nine moons among the people of Zarahemla before the latter people came to a knowledge of the Nephites (see Omni 1:21-22). "During this period he may have begotten children." This seems even more likely, Ivins thought, given "the high estimate placed upon posterity by the ancients." It is logical that he would desire that his name be preserved, so he "would take [Mulekite] wives and beget children." Those descendants "would undoubtedly teach their children the story of the origin of their fathers" and of the great tower, hence the tradition recorded in the document held by de la Vega. [Author not listed, "Did the 'Last Jaredite,' Coriantumr, Leave Descendants," in *Journal of Book of Mormon Studies*, FARMS, Vol 8, Num 2, 1999, p. 82]

Ether 13:21 Coriantumr Should Receive a Burial By Them:

For completeness sake, the reader is reminded that Coriantumr lived for 9 months with the Mulekites before he died and was buried, Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons (Omni 1:21). The year of this occurrence is not given. [josephsmith.com . . . Ether]

Geographical Theory Map: Ether 13:23 - 13:31 Shared Battles Coriantumr (Chronology)



LAND OF MORON #6

2nd Year:

Ether prophesies to Coriantumr (13:20)
 (All to be slain except him if no repentance)
 ("Another people to receive the land for their inheritance")
 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)

Ether 13:23 [Shared] Did Bring [Coriantumr] into Captivity:

In Ether 13:23 it says that Shared "did bring [Coriantumr] into captivity." But where did Shared "bring" him to? Where did Shared reign from? [Alan C. Miner, Personal Notes]

Ether 13:25 There Began to Be a War upon All the Face of the Land:

In Ether 13:25 we find that "there began to be a war *upon all the face of the land*, every man with his band fighting for that which he desired." According to Hugh Nibley, the combing of the land for recruits did not include the entire continent, for it completely overlooked the Nephites, Lamanites, and Mulekites living on it. And who is to say that given *thousands* of years to wander in, plus a great tradition of hunting and nomadism, no Jaredites could have gone to the outermost limits of the continent (avoiding the war)? Ether is writing the history of one nation only, and Moroni presenting less than one percent of that history (Ether 15:33)-- a few renegades are no concern of theirs. [Hugh Nibley, The World of the Jaredites, Vol. 5, F.A.R.M.S., p. 249]

Chapter 14

Ether 14 (Coriantumr Battles Against the Armies of Gilead, Lib, and Shiz):

Neal A. Maxwell comments:

“There are some lyrical lines from a twentieth century musical, *Kismet*, that remind us all of the transitory nature of human power as seen in men like Shiz and Coriantumr.

Princes come, princes go

An hour of pomp

An hour of show

“There are some men at arms who—unlike Shiz and Coriantumr—learn from war and can distill immense, important lessons from the terrors of war. One such modern man was Douglas MacArthur, general of the United States armies and veteran of three great wars. In May of 1962, at age eighty-three, he spoke movingly and eloquently without notes of any kind to young soldiers at West Point. Significantly, General MacArthur noted in his benedictory address some of the things he had distilled from his experiences ‘in twenty campaigns, on a hundred battlefields, around a thousand campfires,’ such as how we must ‘master self before we seek to master others,’ how important it is to ‘have a heart that is clean,’ how divine help is needed to sustain the soldier, and of right and wrong. Reading of Shiz and Coriantumr, one has difficulty envisioning them learning such lessons from their many battles. As he recounted the lessons of life he had learned amid ‘the strange mournful mutter of the battlefield,’ General MacArthur also spoke of the ‘judgment seat of God’ and of man’s being created in the image of God. While the soldier pines for peace, MacArthur knew human nature well enough to cite Plato’s comment that ‘only the dead have seen the end of war.’ (*Reminiscences*, New York: McGraw-Hill Book Co., 1964, pp. 423-26.)

“The senseless slaughter of which Shiz was a part is described with poetic vividness: the armies marched ‘**from the shedding of blood to the shedding of blood.**’ (Ether 14:22.)” (*Ensign*, Aug. 1978, “Three Jaredites: Constrasting Contemporaries”)

[josephsmith.com . . . Ether]

Ether 14:1-2 A Great Curse Upon the Land:

Both the Nephites and the Jaredites suffered the curse of the 8th commandment, thou shalt not steal (Ex 20:15). The natural effect of a society which ignores this commandment is the chaos and paranoia described among the Jaredites. The Nephite treasures similarly became slippery, because the

Lord had cursed the land...for behold no man could keep that which was his own, for the thieves and the robbers...in the land (Mormon 1:18; 2:10). Again, the Book of Mormon teaches us that when we obtain any cursing from God, it is by disobedience to that law upon which it is predicated (see DC 130:21). That a man should lay his tool or his sword upon his shelf, and then, on the morrow, not find it was because of the collective Jaredite disobedience to the 8th commandment.

The First Presidency writes:

“We are not given the step-by-step backsliding of this Jareditic civilization till it reached the social and governmental chaos the record sets out, but those steps seem wholly clear from the results. Put into modern terms, we can understand them. First there was a forsaking of the righteous life, and the working of wickedness; then must have come the extortion and oppression of the poor by the rich; then retaliation and reprisal by the poor against the rich; then would come a cry to share the wealth which should belong to all; then the easy belief that society owed every man a living whether he worked or not; then the keeping of a great body of idlers; then when community revenues failed to do this, as they always have failed and always will fail, a self-helping by one to the goods of his neighbor; and finally when the neighbor resisted, as resist he must, or starve with his family, then death to the neighbor and all that belonged to him. This was the decreed ‘fulness of iniquity’ (Ether 2:10).” (Heber J. Grant, J. Reuben Clark, David O. McKay, Messages of the First Presidency, 6:99 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 507-8)

[josephsmith.com . . . Ether]

Ether 14:2 His Sword in His *Right* Hand:

In Ether 14:2 we find that, “every man kept the hilt of his sword in his right hand, in the defense of his property and his own life and of his wives and children.” I am sure the Jaredites were not all right-handed. This phrasing sounds more like covenant language to me. [Alan Miner, Personal Notes]

Ether 14:2 Wives:

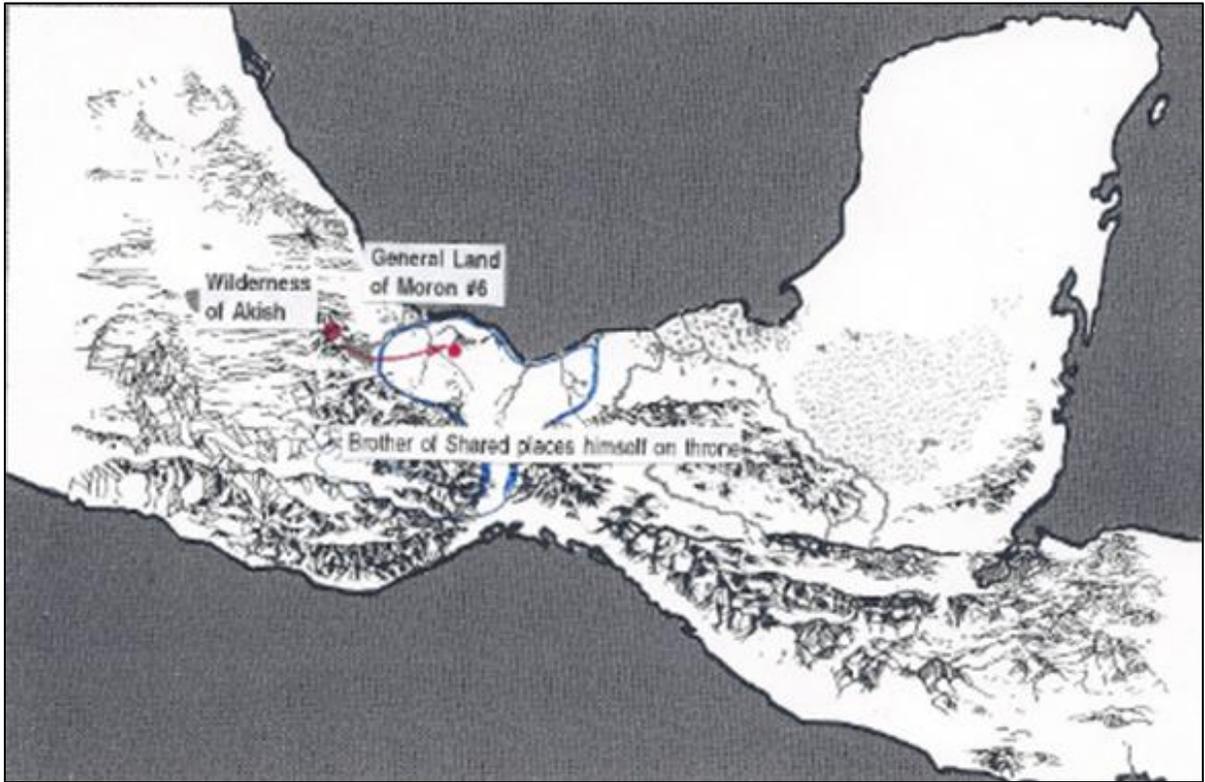
[See the commentary on Ether 10:5]

Ether 14:2 (Did Jaredites Practice Polygamy?):

“Ether 14:2 states that ‘every man kept the hilt of his sword in his right hand, in the defence of his property and his own life and of his wives and children.’ This verse seems to indicate that the people

practiced polygamy, but whether or not it was sanctioned by the Lord is not made clear in the record.”
 (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 327)
 [josephsmith.com . . . Ether]

Geographical Theory Map: Ether 14:3 - 14:11 Brother of Shared Claims Land of Moron (Chronology)



LAND OF MORON #6

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)

Ether 14:3 Wilderness of Akish:

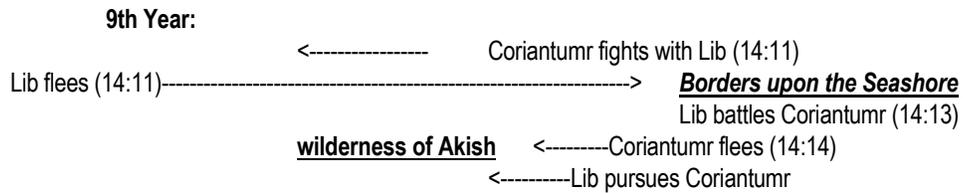
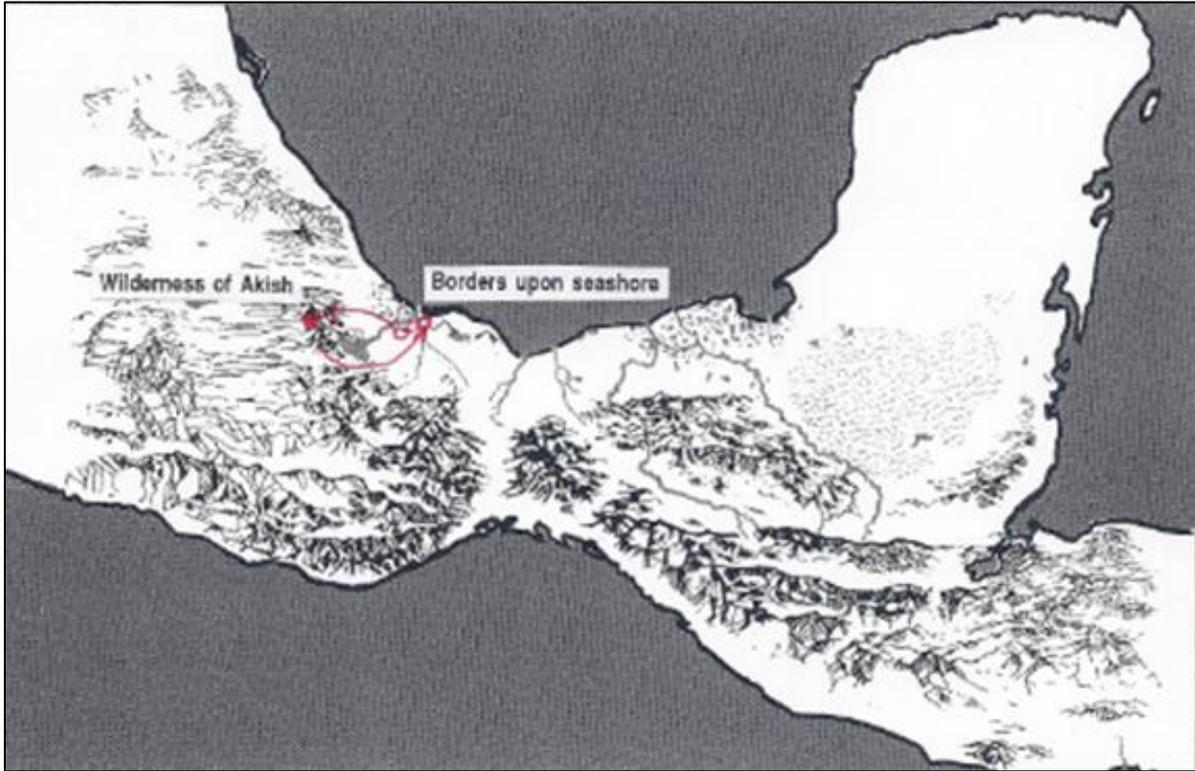
According to Bruce Warren, the name "Akish" (Ether 14:3) might have some parallels in Mesoamerican lore. The name "Akish" is very similar to the Quiche Maya name of *Kaqix* or *Caquix* (pronounced "kaw-kish"). This Mesoamerican name refers to the macaw parrot. The Tuxtla Mountains of southern Veracruz were referred to by the Aztecs as *Toztlan*, which means the place of the Macaw parrots. The Aztec place name glyph also depicts a macaw parrot for these mountains (Covarrubias 1947, 26, n. 4). With this in mind, it is interesting that one of the major proposed geographical sites for the last battles of the Jaredites is the Tuxtla mountains of southern Veracruz. [Bruce W. Warren, Blaine M. Yorgason, Harold Brown, New Evidences of Christ in Mesoamerica, Unpublished Manuscript] [See the commentary on Ether 8:2]

Ether 14:4 The Wilderness of Akish:

Apparently "the wilderness of Akish" (Ether 14:4) was big enough that two armies could battle inside it such that "thousands fell by the sword," yet small enough that "Coriantumr did lay siege to the wilderness" (Ether 14:5).

Ether 14:6 [The Brother of Shared] Came Forth to the Land of Moron and Placed Himself upon the Throne of Coriantumr:

If Coriantumr's throne was in "the [local?] land of Moron" (Ether 14:6), then can we infer that after almost 1500 years the Jaredites are still living in or near the land of Moron. If the land of Moron "was near the land which is called Desolation by the Nephites" (Ether 7:6), and if the land Desolation was "by the narrow pass which led into the land southward" (Mormon 3:5), and if the land Desolation was immediately "northward" of the land "Bountiful" in the land southward (Alma 22:31); then one might have trouble in finding textual justification for the proposition that the hill Ramah (Cumorah) might be located in New York. One might ask, if Mesoamerica is where we find remnants of ancient civilizations comparable to that of the Jaredites (and the Nephites), why would the Jaredite nation move in mass so far to the north to fight the final battles of annihilation? [Alan C. Miner, Personal Notes]



Ether 14:9 His High Priest Murdered Him As He Sat Upon His Throne:

Hugh Nibley writes:

“The success of any conspiracy against such watchful royalty depends therefore on secrecy and surprise before all else, and so we have as the unfailing adjunct and nemesis of Asiatic kingship the secret society, investing all life with a paralyzing sense of insecurity...overthrowing dynasties and empires in a single night . . . Even Jenghiz Khan, the mightiest of them all, was nearly pushed from his throne by an ambitious high priest, and at the dawn of history more than one such high priest seized the rule for himself. The case of the brother of Shared, whose ‘high priest murdered him as he sat upon his throne’ (Ether 14:9), is, then, thoroughly typical, and that by

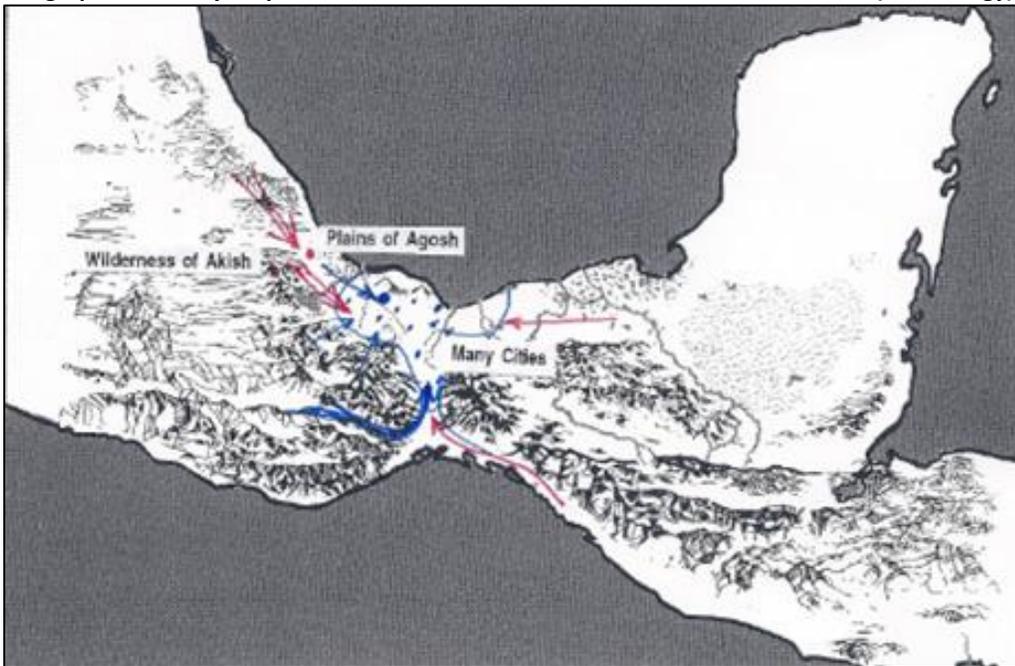
no mere coincidence. For we are . . . told that the system was inherited 'from them of old' and perpetuated by the same methods of secret societies, family compacts, bribes, oaths, assassinations, etc., as in the Old World." (*Lehi in the Desert & the World of the Jaredites*, p. 203)

[josephsmith.com . . . Ether]

Ether 14:11 Coriantumr Came up unto the Land of Moron:

Coriantumr "came up unto the land of Moron" (Ether 14:11) to fight Lib from the wilderness of Akish where he had been for two years (Ether 14:7). Thus, if we correlate the term "up" with elevation, we can propose that the wilderness of Akish might have been located in terrain that was lower in elevation than that of the (local?) land of Moron. [Alan C. Miner, Personal Notes]

Geographical Theory Map: Ether 14:13 - 14:20 Total Civil War (Chronology)



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 Agosh

Coriantumr kills Lib (14:16)

Brother of Lib (Shiz) fights Coriantumr (14:16)

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

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

Ether 14:13 Lib Gave Battle unto [Coriantumr] upon the Seashore:

In Ether 14:13 it says that "Lib gave battle unto [Coriantumr] upon the seashore." There is another reference to the "borders of the seashore" when Omer "came" to Ablom (Ether 9:3). Here no mention is made of Ablom. In addition the word "fled" is used instead of "came". This is not exactly a disparity; a different spot on the seashore distant from Moroni's location could be implied. [Alan C. Miner, Personal Notes]

Ether 14:17 [Shiz] Did Overthrow Many Cities:

In his flight from the plains of Agosh Shiz "did overthrow many cities" (Ether 14:17), implying that there was quite a population within a reasonable distance.

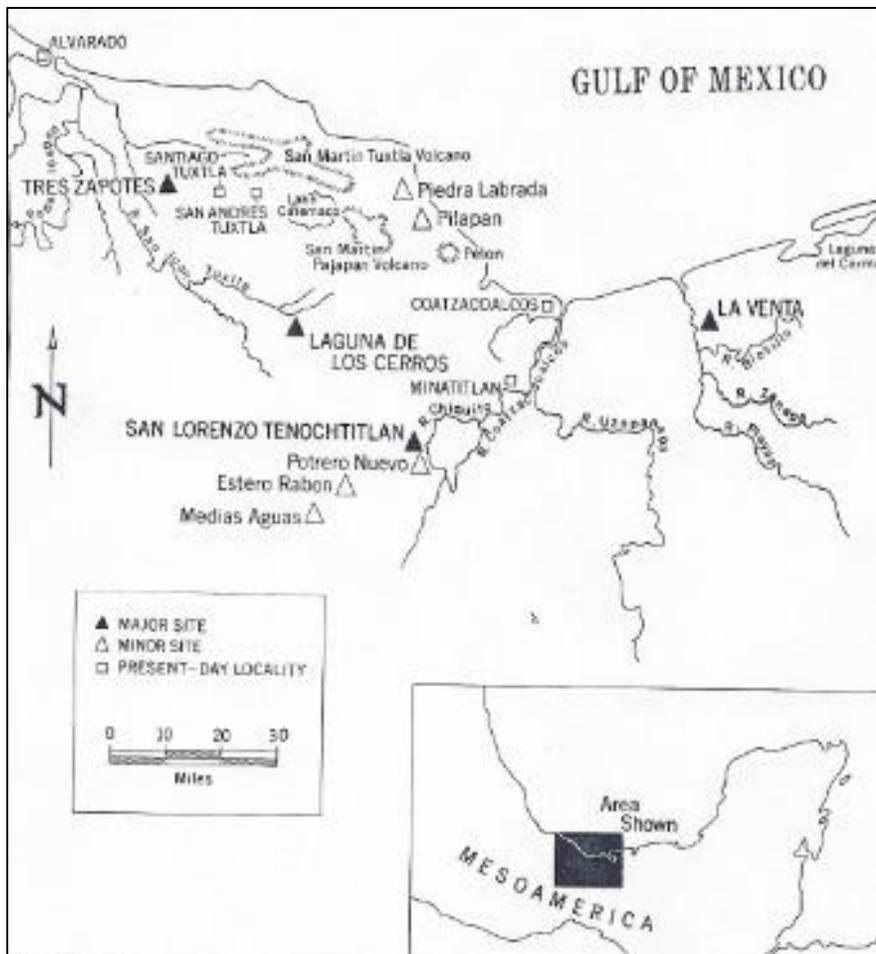
Ether 14:17 He [Shiz] Did Overthrow *Many Cities*:

According to David Palmer, of particular consequence to the question of locating Ramah/Cumorah is this question: "Were the last battles of the Nephties and Jaredites located within their normal sphere of influence, or were they carried out far removed from their cultural centers?" . . . A very key factor in understanding these Jaredite battles is the presence of an established populace in the areas where these battles occurred. In describing Coriantumr's flight from Shiz, who had battled with him at the plains of Agosh, Moroni (or Ether) said:

And it came to pass that Shiz pursued after Coriantumr, and he did *overthrow many cities, and he did slay both women and children, and he did burn the cities* . . . And it came to pass that the people began to flock together in armies, throughout all the face of the land. (Ether 14:17-19, italics added)

From this data we can establish as a requirement that Ramah/Cumorah must be near ruined cities dating from approximately 600-[300] B.C. [David A. Palmer, In Search of Cumorah, pp. 60-61]

The Book of Mormon student might note that the plains of Agosh would have been close to "many cities." According to Warren and Palmer, in addition to the many ruins of ancient date located in southern Veracruz and already reported on maps, many more were identified during a personal trip to the area. These include Cerro Cintepec, Hatzuntlan, Hueapan, Laguna Ostion, Los Mangos, Michapan, Minzapan, Oluta, Ojapa, Sayula, Soconusco, Stoteapan, and Textictepec. Very large ruins are also found on the Gulf Coast side of the Cerro Vigia where there are about seventy unexcavated mounds called Tatocapan. [Bruce W. Warren and David A. Palmer, The Jaredite Saga, p. 7-6, unpublished]



Ether 14:17 Many cities (Illustration): Fig. 1. Map of the Olmec heartland] [Charles R. Wicke, *Olmec*, p. XIV]

Ether 14:20 And They Were Divided (Civil War):

In Ether 14:20-21 it says:

“And they were divided; and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr. And so great and lasting had been the war, and so long had been the scene of bloodshed and carnage, that the whole face of the land was covered with the bodies of the dead.”

According to Joseph & Blake Allen, both the Book of Mormon and Olmec archaeological records inform us that the great first civilization came to a close as a result of a civil war.

The Olmec site of La Venta, which is located about fifteen miles inland from the Gulf of Mexico near the Coatzacoalcos River, was undoubtedly one of the most powerful and most holy places in the Olmec heartland. According to Michael Coe, the final destruction of the Olmes was caused by internal strife and was violent: “La Venta was deliberately destroyed in ancient times. Its fall was certainly violent, as 24 out of 40 sculptured monuments were intentionally mutilated. This probably occurred in the beginning of Late Formative times, between 400BC – 300 BC.”(n.23) [Joseph Lovell Allen & Blake Joseph Allen, *Exploring the Lands of the Book of Mormon*, Second Edition, 2008, pp. 126-127]

Ether 14:20 They Were Divided . . . the Army of Shiz, and . . . the Army of Coriantumr:

Hugh Nibley writes:

“Patriotism shows itself in times of crisis: ‘These are the times that try men's souls!’ is the refrain of the earliest purely patriotic odes—those of the Greek lyric poets, who describe the true patriot as one who stands shoulder to shoulder with his fellow citizens, facing any odds. In this atmosphere of crisis, an attitude of defense and defiance naturally associates patriotism with the panoply of war...There is something wrong with this patriotism, which is based on conflict. As Froissart tells us forcibly, under chivalry the only way to prove one's nobility was by fighting somebody. The tradition survives, and to this day there are many whose patriotism is not a widening but a contracting circle, recalling the defensive-aggressive posture of the Roman *trux et minax* (dour and threatening), the walled towns and castles of the Middle Ages, the family shelter of the Jaredites in which ‘every man did cleave unto that which was his own; . . . and every man kept the hilt of his sword in his right hand, in the defence of his property and his own life and of his wives and children’ (Ether 14:2), and finally, the narrowest circle of all, with every man ‘walk[ing] in his own way,’ seeking his own interests amid the rich offerings of Babylon (see D&C 1:16). The passion for security ends in total insecurity, with the would-be patriot fancying himself as a lone frontiersman, facing the world with his long rifle, his keen eyes searching the horizon for enemies and finding them everywhere; until one day as he draws his circle even smaller, we find him coolly keeping his next-door neighbor and fellow countrymen in the sights of his trusty .22, lest the latter make a suspicious move in the direction of his two-years' supply.” (*Brother Brigham Challenges the Saints*, p. 250 – 251)

[josephsmith.com . . . Ether]

Ether 14:23 The Scent Thereof Went Forth Upon the Face of the Land:

The smell of decaying human flesh is one of the most disgusting smells imaginable. Such an aroma of death plagued the land of Ammonihah after the desolation of Nehors. The record states that the smell was so bad that the land remained uninhabitable for many years (Alma 16:11). In both the case of the Jaredites and the people of Ammonihah, the situation was a quick, wholesale slaughter of a great number of people. One Civil War historian recorded, “On June 27, [1864] thirteen thousand Union men stormed the Confederates on Kennesaw Mountain—and failed....Three days after the battle, an armistice was granted for burying the fallen—‘not for any respect either army had for the dead,’ a Confederate remembered, ‘but to get rid of the sickening stench.’” (Geoffrey C. Ward, Ric Burns, & Ken Burns, *The Civil War*, p. 324 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 506)

But such a terrible slaughter with decaying flesh is prophesied to happen again. At the Second Coming when the Lord comes to destroy the armies of Gog, the prince of Magog, the multitude will be destroyed so quickly and in such great numbers that their bodies will be left strewn upon the land. The

resulting stench of decaying flesh will stop the noses of the passengers, and it will take 7 months to bury all the dead (Ezek 39:11-20).

[josephsmith.com . . . Ether]

Ether 14:24 **Shiz . . . Had Sworn to Avenge Himself Upon Coriantumr:**

Hugh Nibley writes:

“Since in heroic ages one becomes a leader by proving his prowess in open competition, personal rivalry and ambition are the ordinary and accepted motives for war and need no excuse. Throughout our Jaredite history the perennial source of strife and bloodshed is the purely personal rivalry between great leaders...Blood vengeance is obviously the rule in this as in other heroic societies, where it touches off those long tragic feuds that make up so much of the epic literature” (Lehi in the Desert & the World of the Jaredites, p. 410-11)

[josephsmith.com . . . Ether]

Ether 14:25, 27 The Lord Did Visit Them in the Fulness of His Wrath . . . [They Swept Off the Inhabitants Before Them, All They That Would Not Join Them:

Hugh Nibley writes:

“Both Shiz and Coriantumr as they moved about on their endless campaigns ‘swept off the inhabitants before them, all they that would not join them’ (Ether 14:27). This is the classic Asiatic method of forced recruiting: ‘If the neighbouring province to that which they invade will not aid them,’ says an eyewitness of the Tartar technique, ‘they waste it, and with the inhabitants, whom they take with them, they proceed to fight against the other province. They place their captives in the front of the battle, and if they fight not courageously put them to the sword.’ In such a way the Asiatic war-lords from the beginning ‘[swept] the earth before [them]’ like Shiz (Ether 14:18),...forcing all that lay in their path to become part of them. ‘I counted them among my people,’ says the Assyrian conqueror of one nation after another.” (Lehi in the Desert & the World of the Jaredites, p. 203)

[josephsmith.com . . . Ether]

Ether 14:25 [Shiz] Had Sworn to Avenge . . . the Word of the Lord . . . and Thus We See That:

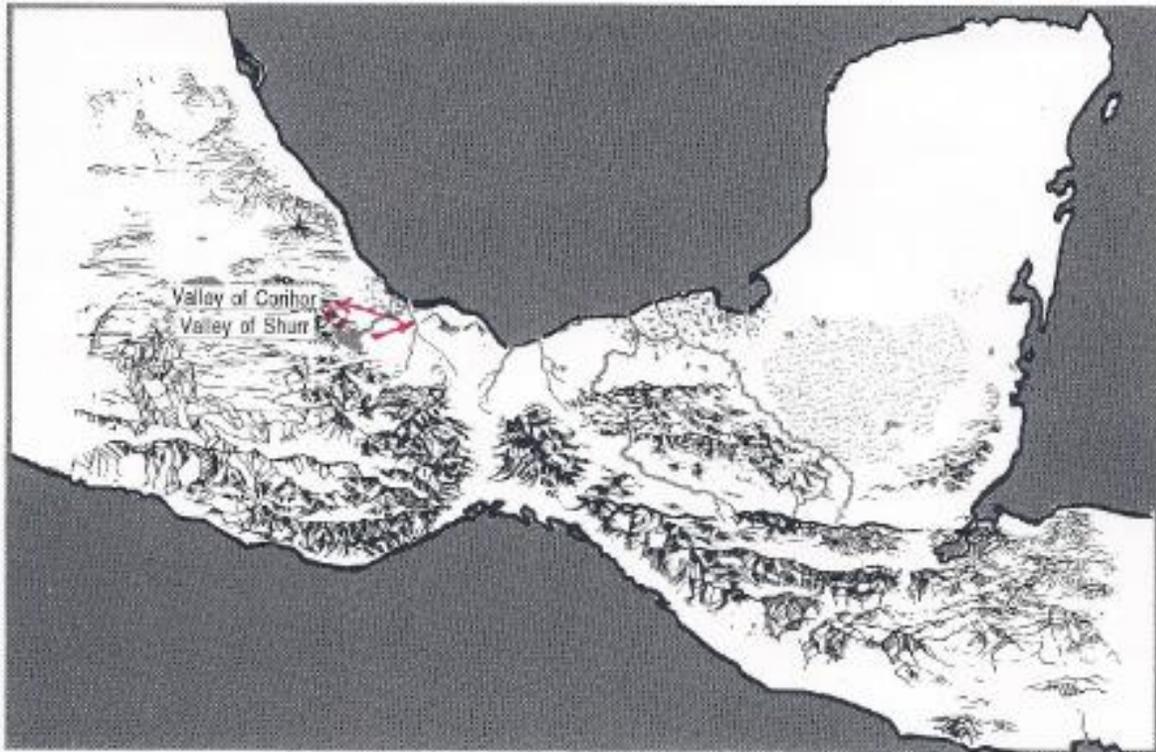
We are told that,

Shiz did not cease to pursue Coriantumr; for he had sworn to avenge himself upon Coriantumr of

the blood of his brother, who had been slain, and [to avenge himself] of the word of the Lord which came to Ether that Coriantumr should not fall by the sword.

And thus we see that the Lord did visit them in the fulness of his wrath, and their wickedness and abominations had prepared a way for their everlasting destruction. (Ether 14:24-25)

The Book of Mormon is a composite work, compiled from several archaic records that were abridged ultimately by Mormon or his son Moroni . . . According to the analytical work of Roger Keller, Mormon and Moroni each display their own unique and distinctive editorial styles. One significant difference is found in the use of the well-known but characteristic expression "and thus we see that . . ." Mormon used it over twenty times to insert moral conclusions in the sections he wrote or abridged (i.e., Alma 12:21; 24:19; 28:13; 30:60; 46:8; 50:19; Helaman 3:28; 6:34-36; 12:3). Moroni used the phrase only once (in Ether 14:25). [Roger P. Keller, "Mormon and Moroni As Authors And Abridgers," in Reexploring the Book of Mormon, pp. 269-271]



UNKNOWN LOCATION ??????????

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)

Coriantumr camps in Valley of Shurr (14:28)

Coriantumr gathers people to Hill Connor (14:28)

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

Shiz smites Coriantumr (14:29)

Coriantumr flees ----->

Shiz returns to camp (14:31)



TOTAL WAR (14:19-20)

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

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

[

Ether 14:26 Shiz Did Pursue Coriantumr Eastward, Even to the Borders of the Seashore:

Shiz pursued Coriantumr "eastward, even to the borders of the seashore" (Ether 14:26). Thus we might reason that the "plains of Agosh" and "many cities" were not far from an eastern "seashore." We are told that at this location (the borders of the seashore) Coriantumr "gave battle unto Shiz for the space of three days" and so terrible was the destruction on the armies of Shiz that they,

fled to the land of Corihor, and swept off the inhabitants before them, and they pitched their tents in the valley of Corihor, and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore Coriantumr did gather his armies together upon the hill Comnor.

From this description we might conclude that from the borders of an eastern seashore, the land of Corihor was just one step in the battle progression. Even if the land of Corihor was directly inland, it was still just a reasonably short distance from the seashore. On the other hand, the battles could have progressed along the borders of the seashore.

According to Warren and Palmer, during the last battles, the mention of a seashore is tied to the eastern seacoast. The lowland area of the Jaredites thus appears to be near the eastern sea, rather than the western sea. Other locations mentioned at that time are the valley of Gilgal, the plains of Heshlon, the wilderness of Akish, the waters of Ripliancum, the hill Comnor, the valley Shurr, the valley of Corihor, the plains of Agosh, and the place called Ogath. The final battle occurred next to a hill they called "Ramah." [Bruce W. Warren and David A. Palmer, The Jaredite Saga, 7-7, unpublished] [See the Geographical Theory Map]

Ether 14:28 Comnor (Comron)?:

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 "Comnor" (Ether 14:28), which has been changed to read "Comron." [Zarahemla Research Foundation, "Geography Concordance" in The Book of Mormon: Restored Covenant Edition, p. 1000]

This must be considered tentative subject to the verification of Royal Skousen, director of the Book of Mormon manuscript project, who will not comment at this time relative to such changes. [Personal communication, 11/22/1999]

Ether 14:28 [Coriantumr] Did Sound a Trumpet unto the Armies of Shiz to Invite Them Forth to Battle:

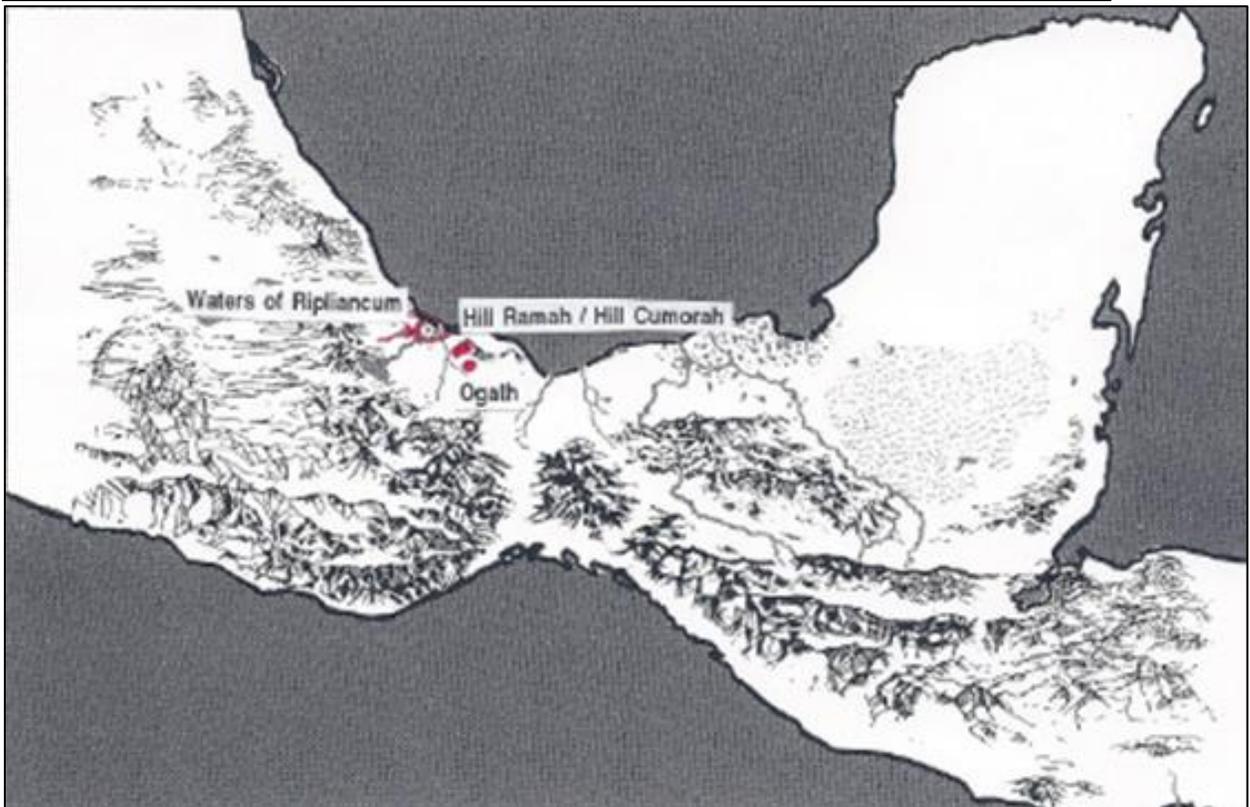
In Ether 14:28 we find that "Coriantumr did gather his armies together upon the hill Comnor, and *did sound a trumpet* unto the armies of Shiz to invite them forth to battle." According to Glenn Scott, it is very interesting to note that the blowing of a trumpet to initiate battle was a custom observed in Mesoamerica until the Spanish Conquest. [Glenn A. Scott, Voices from the Dust: New Light on an Ancient American Record, p. 58]

Ether 14:30 **Shiz Smote Upon Coriantumr That He Gave Him Many Deep Wounds:**

Certainly, Shiz did not know that in spite of all his efforts, he could never kill Coriantumr. Coriantumr had forgotten the prophecy of Ether that he would survive to witness the destruction of all his people (Ether 13:21). Apparently, the Lord preserved him as a punishment. As has been said, "To a civilization fully ripened in iniquity, judgment and destruction become the kindest gifts God can give." (Michael W. Middleton, *Book of Mormon Symposium Series, 4 Nephi - Moroni*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 194) But Coriantumr was not even worthy of death for he was to suffer the consequences of survival with a scorched conscience.

[josephsmith.com . . . Ether]

Geographical Theory Map: Ether 14:31 - 15:14 Final Battles ----> Hill Cumorah (Chronology)



Land of ???

Coriantumr writes an epistle of peace to Shiz (15:4)

Shiz writes an epistle of unreasonable terms to Coriantumr (15:4)

Shiz desires Coriantumr's death (15:5)

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

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

Coriantumr pitches tents (15:8)

Shiz pursues----->

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) [Hill Cumorah]

"It was that same hill where my father Mormon did hide up the records unto the Lord" (15:11)

[FINAL BATTLE PREPARATIONS]

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

All people gathered for four years, except Ether (15:12-14)

Chapter 15

Ether 15:2 There Had Been Slain . . . nearly Two Millions of His People:

Three times Shiz attacked Coriantumr on the hill Comnor, but suffered such heavy losses that, in spite of the fact that he had wounded Coriantumr severely, Shiz commanded his people that they should not pursue the armies of Coriantumr" (Ether 14:29-31). In the next few verses, Moroni gives the reader an idea as to just how heavy those losses might have been. In Ether 15:2 we find a remarkable number of "nearly two millions of [Coriantumr's] people" being slain in battle.

According to Hugh Nibley, there are a number of examples in ancient history which parallel such massive destruction as that which took place with the Jaredites. When Genghis Khan overcame the great Merkit nation, which was his great rival through all of central Asia, he left only one man alive . . . Incidentally, the wars of Genghis Khan cost China alone 40 million lives . . . The Assyrian kings, like the Romans, flooded the sites of cities they destroyed to convert them into uninhabitable wastelands. In cities of a million inhabitants, the Mongols left not a dog or a cat alive, and they converted vast provinces to complete deserts . . . The Kin and the Hsia Hsia were two Hunnish tribes and the two greatest empires of their day, as closely related in blood as were the people of Shiz and Coriantumr. They engaged in 15 years of warfare which wiped out 18 million people—a figure that makes Ether's 2 million people (Ether 15:2) seem rather paltry. Two million were killed in the last extermination. [Hugh W. Nibley, Teachings of the Book of Mormon, Semester 4, pp. 262-263] [See the commentary on Mormon 6:10-15]

Ether 15:2 There Had Been Slain . . . Nearly Two Millions of His People:

John Lund writes that in 1928, nearly a hundred years after the publication of the Book of Mormon, "James Mooney, distinguished ethnographer at the Smithsonian, combed through colonial writings and government documents to conclude that in 1491 North America had 1.15 million inhabitants."(n.156) The Smithsonian scientists were wrong, dead wrong. By 1950, Sherburne E. Cook, a physiologist, and historian Woodrow W. Borah from Berkeley made an exhaustive study of pre-Columbian North America. They wrote:

When Columbus landed, Cook and Borah concluded, the central Mexican plateau alone had a population of 25.2 million. By contrast Spain and Portugal together had fewer than ten million inhabitants. Central Mexico, they said, was the most densely populated place on earth, with more than twice as many people per square mile than China or India . . . Another way of saying this is that when Columbus sailed, more people lived in the Americas than in Europe.(n.157)

Over three decades later, and after revealing the results of extensive studies in Mesoamerica, Yale professor of archaeology Michael Coe commented: "What this means is that we may have to double our previous population estimates for the Central Area, which already run into the many millions." (n.155)

After Columbus and the Europeans arrived, the populations of North and South America were devastated by European diseases. However, prior to Columbus the decline of populations in Mesoamerica was the result of civil wars and the concomitant woes of famine and pestilence. Michael Coe asserts:

Archaeologists now agree that three factors were paramount in the [pre-Columbian] downfall: (1) endemic internecine warfare; (2) overpopulation and the accompanying environmental collapse, and (3) drought. All three probably played a part, but not necessarily all together in the same time and in the same place. Warfare seems to have become a real problem earlier than the other two.(n.159)

Dr. John E. Clark, a BYU professor of archaeology recently addressed the issue of demographics in Mesoamerica relative to the Book of Mormon:

Could millions of people have lived in the area proposed as Book of Mormon lands? YES, and they did. Mesoamerica is the ONLY area in the Americas that sustained the high population densities mentioned in the Book of Mormon, and for the times specified.(n.158)

[John L. Lund, Mesoamerica and the Book of Mormon: Is This the Place?, pp. 103-104]

Ether 15:4 He Wrote an Epistle:

As Coriantumr was recovering from his "deep wounds," he remembered the prophecies of Ether concerning the fate of his people, and began to repent. "He wrote an epistle unto Shiz, desiring him that . . . he would give up the kingdom for the sake of the lives of the people" (Ether 15:4). However, as has been noted before, Shiz was out to "avenge" the death of his brother and, in effect, prove the Lord's prophet wrong about Coriantumr not being slain (see Ether 14:24). Thus Shiz wrote "an epistle" to Coriantumr saying that "if [Coriantumr] would give himself up, that [Shiz] might slay him with his own sword, that [Shiz] would spare the lives of the people" (Ether 15:5). This exchange just stirred both sides up to battle again, and we are told that "when Coriantumr saw that he was about to fall he fled again before the people of Shiz, and . . . came to the waters of Ripliancum" (Ether 15:6-8).

Concerning the "epistle" of Coriantumr and the "epistle" of Shiz, David Palmer notes that Ether must have had records from which he compiled his history. Furthermore, the elite knew how to write, for at the very end of their civilization we find Coriantumr writing letters to his opponent, Shiz (Ether 15:4,5,18). Nothing is said, however, about writing among the common people. [David A. Palmer, In Search of Cumorah, p. 64]

Ether 15:4, 18 He [Coriantumr] Wrote an Epistle unto Shiz . . . Wrote Again an Epistle unto Shiz:

Epistles can be letters, but not all letters are epistles. An epistle is an elegant and formal letter of information. The instructional and informative qualities of the letter are emphasized. Such formality in structure has been observed at least as early as the Fifth Dynasty in ancient Egypt as part of the scribal-school writing curriculum. The Fifth Dynasty dates approximately from 2494 to 2345 BC. So the "epistle" that Coriantumr wrote unto Shiz as documented in Ether 15:4,18 implies more than just a "letter" and is a more correct term.

[Alan Miner Personal Notes]

Ether 15:5 If [Coriantumr] Would Give Himself Up, That [Shiz] Might Slay Him:

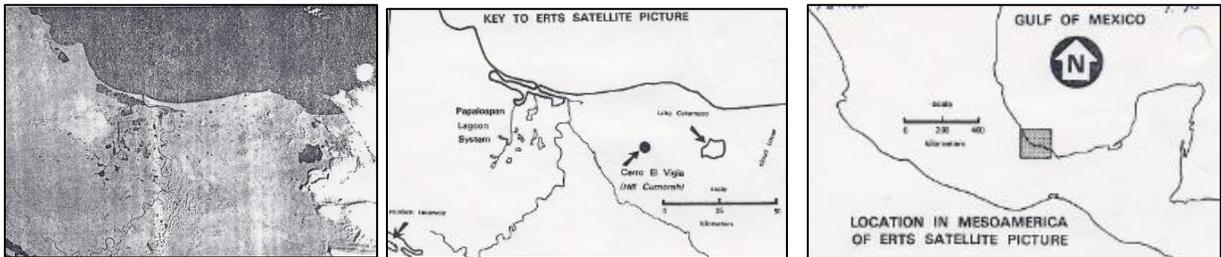
According to Warren and Palmer, the demand that Coriantumr deliver himself for execution (see Ether 15:5) may have been the beginning of a later Maya tradition. It required the execution of the losing king after a battle (Schele and Miller, 1986). [Bruce W. Warren and David A. Palmer, The Jaredite Saga, p. 9-2, unpublished]

Ether 15:7 (Coriantumr) Came to the Waters of Ripliancum:

The two armies were apparently exhausted (see Ether 14:31) and probably remained in the land of Corihor recuperating (see Ether 15:1) during the time of the exchange of epistles. When fighting resumed, it carried them to "the waters of Ripliancum" (Ether 15:7). In what direction the armies marched is not said. The waters of Ripliancum was probably near the "eastern" seashore (see Ether 14:26). The definition given to Ripliancum --"large, or to exceed all" (Ether 15:8)— implies that it was no ordinary body of water.

According to Warren and Palmer, the "waters of Ripliancum" could be the drainage of the River Papaloapan, which flows to the sea at Alvarado (Palmer, 1981). It is illustrated on Map #7-2. An ancient site located in the Papaloapan basin is called La Mojarra. It is about seventeen kilometers due south of the present city of Alvarado on the Acula River. A monument found there recently has calendar dates of May 21, A.D. 143 and July 13, A.D. 156 (Capitaine, 1988), which would correspond to the "land northward" of the Nephites, but it is very probable that there were much earlier occupations as well.

The interpretation of the large inland lagoon system called the Papaloapan basin as being Ripliancum is based on its nearness to the Gulf of Mexico. Further, it was not called a sea, lake or river. Rather, it is large and undefined, being a place where today large ocean-going fishing boats ply the waters. It is also the distance of one-day's walk northward from the hill where it is postulated that the last Jaredite battle took place. In fact, it can be seen from the slopes of the Cerro Vigia (hill Ramah). [Bruce W. Warren and David A. Palmer, The Jaredite Saga, p. 7-7, 9-3, unpublished]



Ether 15:7 The waters of Ripliancum (Illustration): ERTS Satellite picture showing the Papaloapan lagoon system (Waters of Ripliancum?) in relationship to the Cerro Vigia (Hill Ramah/Cumorah) with two locational keys to the Mesoamerican map. [David A. Palmer, In Search of Cumorah, pp. 94-95]

Ether 15:7 The waters of Ripliancum (Illustration-not shown): The great swamp and lagoon system of central Veracruz would serve as the "waters of Ripliancum" that blocked the retreat of Jaredite armies. (Photo by James C. Christensen used by permission of The Church of Jesus Christ of Latter-day Saints.) [John L. Sorenson, An Ancient American Setting for the Book of Mormon, p. 347]

Ether 15:8,10 When They Came to [the Waters of Ripliancum] They Pitched Their Tents . . . [They] Did Pitch Their Tents by the Hill Ramah:

Coriantumr withdrew to the waters of Ripliancum and "pitched their tents" (Ether 15:8). "On the morrow they did come to battle" and despite the fact that Coriantumr was wounded again, the armies of Coriantumr beat the armies of Shiz and Shiz "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" (Ether 15:11).

According to David Palmer, if the two quotations which note the pitching of tents first at the waters of Ripliancum (Ether 15:8) and then at the hill Ramah (Ether 15:10) are chronological in nature, then they might delineate a day's happenings before each pitching of tents. Thus the waters of Ripliancum might have been about a day's journey from the hill Comnor, and the hill Ramah/Cumorah might have been about a day's journey from the waters of Ripliancum. [David Palmer, In Search of Cumorah, p. 48]

Ether 15:11 The Hill Ramah:

Richardson, Richardson and Bentley note that the names and meaning of *Ramah* and *Rameumptom* are given in the Book of Mormon--that of *Ramah* to a high hill (Ether 15:11), and *Rameumptom* to a high and "holy stand" used by a group of apostate Zoramites for offering vain prayers (Alma 31:21). These names are not only authentic, but carry the same meanings as similar ancient Near Eastern words. *Rah-mah* means "height" or "high place." *Ra'am* is Hebrew for "high," or "to rise:--be lifted up." It is interesting that though the name *Ramah* is listed throughout the bible together with its variants of *Raamah* and *Rama*, the meaning of this strange word is not given in the sacred text. It is highly significant, therefore, that the Book of Mormon utilizes these words and gives their meaning which Joseph Smith would not have known--being relatively uneducated. [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. 233] [See the commentary on Alma 31:21]

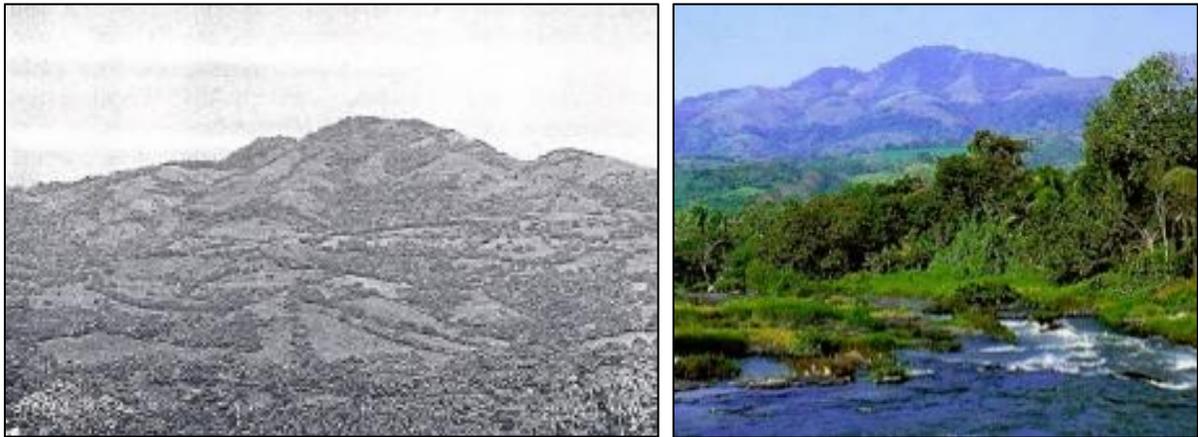
Ether 15:11 [Ramah] Was That Same Hill Where My Father Mormon Did Hide Up the Records:

In fleeing "southward" from the waters of Ripliancum, the armies of Shiz came to "a place which was called Ogath" (Ether 15:10) while the armies of Coriantumr pitched their tents by the hill Ramah, "and it was that same hill where my father Mormon did hide up the records unto the Lord, which were sacred." (Ether 15:11). The reader should note that Mormon *took* the records from the hill Shim (Mormon 1:3), but only *hid* them up in the hill Cumorah (see Mormon 6:6). Thus the Jaredite hill Ramah and the Nephite hill Cumorah are the same. The reader should also note that no mention is made of the Jaredite armies passing by the hill Shim, which Omer did in his flight from the land of Nehor. The text says that after passing by the hill of Shim, Omer "came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore" (Ether 9:3). If the armies of Shiz and Coriantumr came from the north (they were fleeing "southward"), and if they were apparently near an "eastern" seashore, then Omer's path would probably have come from the west or from the south. Thus one might conclude that from the hill Ramah/Cumorah, one would travel either west or south to reach the hill Shim. [Alan C. Miner, Personal Notes]

Ether 15:11 The Hill Ramah:

According to Millet, McConkie and Top, Moroni notes in Ether 15:11 that the hill Ramah, which was a sacred site to him, was the same Cumorah where his father, Mormon, had deposited the sacred plates. We do not know whether this hill had any other significance to the Jaredites, but it may not be totally unreasonable to suggest that Ether, under the inspiration of the Lord, may have likewise secreted his plates away there in a similar manner as did Mormon (see Ether 15:33). [Joseph F. McConkie, Robert L. Millet, and Brent L. Top, Doctrinal Commentary on the Book of Mormon, Vol. IV, p. 316]

Using this reasoning, another possibility for the record depository of Ether could have been the hill Shim. [Alan C. Miner, Personal Notes]



Ether 15:11 Ramah (Illustration): Left: Cerro El Vigia, the best candidate for the Hill Cumorah and the Hill Ramah. The battles of the Nephites and Jaredites would have taken place on the plains, beyond the hill in this view. (Courtesy Richard Jones.) [John L. Sorenson, An Ancient American Setting For The Book Of Mormon, p. 349] Right: Cerro Vigia NephiCode.com

Ether 15:11 The Hill Ramah/hill Cumorah:

According to Joseph & Blake Allen, the Book of Mormon clearly requires the hill Cumorah/hill Ramah to be near the narrow neck of land for the following reasons:

1. The narrow neck of land separated the land southward from the land northward. A treaty was made in A.D. 350 involving the land around the narrow neck. “we made a treaty with the Lamanites . . . in which we did get the lands of our inheritance divided. And the Lamanites did give unto us the land northward, yea, even to the narrow passage which led into the land southward. And we did give unto the Lamanites all the land southward.” (Mormon 2:28-29)

2. The city of Desolation was in the land northward and was near the narrow pass that led into the land southward. In the year A.D. 360 Mormon gathered his people together near the narrow neck of land, to the land Desolation, to a city which was in the borders by the narrow pass which led into the land southward.” (Mormon 3:3-6).

The city of Desolation was near the city of Teancum, which was near the seashore: “Now the city Teancum lay in the borders by the seashore and it was also near the city Desolation.” (Mormon 4:3)

In the year **A.D. 375** the Lamanites defeated the Nephites at the city of Desolation (which was in the borders by the narrow pass.” (Mormon 4:19)

3. The hill Shim is near both the narrow neck of land and the hill Cumorah (hill Ramah) because in **A.D. 375** Mormon went to the hill Shim and took all the records, and transferred them to the hill Cumorah because the Lamanites were about to overthrow the land. (Mormon 4:23; 6:6) The hill Shim was close to the city of Desolation.

4. The hill Cumorah/hill Ramah was close to the hill Shim. And they were close to the seashore. “Omer . . . came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, and came . . . by the seashore. (Ether 9:3)

5. Therefore, the narrow neck of land was close to the hill Cumorah/hill Ramah.

Joseph Lovell Allen & Blake Joseph Allen, Exploring the Lands of the Book of Mormon, Second Edition, pp. 694-697]



Ether 15:11 The hill Ramah [hill Cumorah]: Hills Shim and the hill Ramah/Cumorah Joseph Lovell Allen & Blake Joseph Allen, Exploring the Lands of the Book of Mormon, Second Edition, pp. 697]

Ether 15:11 The Hill Ramah/Cumorah (Geographical Setting):

According to David Palmer, there is not one single directional statement given, from the time of the battles at the city of Desolation to the battle at Cumorah. There is nothing to suggest that the Nephites were not still within a few hundred kilometers of the Isthmus. . . . 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 Mormon's Cumorah has been developed. These criteria are as follows:

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 south (east-south-east in modern coordinates) 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) (Enos 1:20) (Alma 46:40)
13. The hill was located in a volcanic zone susceptible to earthquakes (3 Nephi 8:6-23)

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

Ether 15:11 The Hill Ramah/Cumorah (Geographical Features Correlated with the Scriptural Criteria Listed Above):

David Palmer and Joseph Allen have listed the following reasons for labeling the Cerro Vigia located in the state of Veracruz, Mexico as the Hill Ramah/Cumorah:

1. *Near an Eastern seacoast:* The Gulf of Mexico constitutes an eastern seacoast 30-40 miles from the Hill Vigia.
2. *Near the Narrow Neck of Land (Narrow Pass):* The Hill Vigia is about 60 miles from the top of a pass that runs through the Isthmus of Tehuantepec.
3. *On a Coastal Plain and Possibly Near Other Mountains (hill Shim?) and Valleys:* The Hill Vigia is situated so it overlooks a coastal plain. Looking inland, there is another expansive plain. Towards the Gulf of Mexico and stretching down towards the Isthmus of Tehuantepec, lies the heart of the volcanic Tuxtla mountain chain.
4. *One Day's Journey South of a Large Body of Water:* About 20 kilometers "north" of Cerro (Hill) Vigia is the beginning of the vast expanse of water known as the Papaloapan lagoon system. Large oceangoing vessels are used to fish those waters . . . Since this area is neither a lake nor a river it is a good candidate for "Ripliancum" which was interpreted as "large, or to exceed all."
5. *In an Area of Many Rivers and Waters:* The Tuxtla mountain range is encompassed by two great drainage systems, the Papaloapan, and the Coatzacoalcos. The general area of the Cerro (Hill) Vigia was known anciently as "nonohualco," which means "place where water is everywhere."
6. *Presence of Fountains:* The Hill Vigia is located in a land of pure water where streams of underground water spring forth.

7. *The Abundance of Water Must Provide a Military Advantage:* The Tuxtla Mountain area is the Hawaii of Mexico. What does all this information about climate and water have to do with a military advantage? Palmer postulates that the military advantage sought was attraction of people. The battle was basically a numbers game. People could only be attracted to an army if they were fed, and how does one go about providing food for an army of a quarter million people? The way Mormon chose to provide food for his people during the four-year gathering period was to choose as the place of his last stand one of the most fertile areas of the Western Hemisphere.

8. *Escape Route to the Land Southward:* Those escaping to the "south countries" would have followed the route . . . skirting the northern flank of the Tuxtlas and approaching the sea. From there they would have been able to travel down to the isthmus virtually undetected, having a mountain range between them and the Lamanites.

9. *Hill Must Be Large Enough to Provide a View of Hundreds of Thousands of Bodies:* The Hill Vigia is about 2,400 feet high. A person can make a round trip to the top in 3-4 hours.

10. *The Hill Must be a Significant Landmark:* Cerro Vigia is easily distinguishable since it sits on the plain out of the main line of the Tuxtla chain. Friedlander found in 1922 that the Indians considered Cerro Vigia sacred. This may be related to the fact that a number of the Olmec monuments were carved from basalt taken from Cerro Vigia. This hill also appears to have been used for astronomical sightings . . . These were important for maintenance of the calendar which was used for a guide in the planting of crops.

11. *The Hill Should be Free Standing so People Can Camp Around it:* Cerro Vigia stands apart from the rest of the Tuxtla Mountain chain, separated from it by the city of Santiago Tuxtla.

12. *The Hill Should be in a Temperate Climate with no Cold or Snow:* The Tuxtlas are a year-round resort for the Mexican tourists. The area is the Hawaii of Mexico.

13. *The hill is in a Volcanic Zone Subject to Earthquakes:* Mesoamerica has been an area of very heavy volcanic activity. Mexico has about 37 recent volcanoes, twelve currently active. In Central America there are 67 recent volcanoes, 32 presently active. Both Mexico and Central American countries are plagued by earthquakes.

From a purely logical point of view, the Latter-day Saint "Hill Cumorah" in New York meets only partially the above Book of Mormon requirements for the Nephite Hill Cumorah. [David A. Palmer, *In Search of Cumorah*, pp. 96-101; and Joseph L. Allen, *Exploring the Lands of the Book of Mormon*, pp. 343-344]

The Book of Mormon itself must stand as the best witness of the criteria necessary to locate the Jaredite, Nephite, Lamanite, and Mulekite cultures. Therefore, thirteen geographic/topographic criteria were determined from the text. A discussion of the specific references from the Book of Mormon is given in the book, *In Search of Cumorah* by David Palmer (pp. 28-72).

The hill in New York meets criteria 2 (minimally), 4, 5, and 11. It does not meet the others. The hill Vigia in Mexico, proposed by Palmer (*In Search of Cumorah*, pp. 89-123) and Sorenson (*An Ancient American Setting*, p. 350) meets all of them. [David A. Palmer, Book Review in *Review of Books on the Book of Mormon*, Vol. 2, 1990, pp. 69-71]

Ether 15:11 The Hill Ramah/Cumorah (Cultural Setting):

The Book of Mormon itself must stand as the best witness of the criteria necessary to locate the hill Ramah/Cumorah in relation to Nephite, Lamanite, and Mulekite cultures. Therefore, fifteen cultural

criteria were determined from the text:

1. cities in the vicinity of the hill: 3 Nephi 8:8-14; 9:3-10;
2. towers or stepped pyramids for religious purposes: Mosiah 2:7; 11:12-13; 20:8; Helaman 7:10
3. efficient agriculture: Mosiah 7:22; 9:9; 9:14
4. metallurgy: 1 Nephi 18:25; 2 Nephi 5:15; Jarom 1:8; Mosiah 22:12
5. formal political states with centralized law enforcement: Mosiah 29:38-42; Alma 10:14-15; 3 Nephi 1:1
6. organized religion: 2 Nephi 5:18; Alma 4:4-5; 3 Nephi 11-28; 4 Nephi 1:26-41
7. idolatry at certain times:
8. craft specialization such as textiles:
9. trade and commerce: Alma 63:5-8; Helaman 3:10; Helaman 6:7-8; 3 Nephi 3:24; 4 Nephi 1:46
10. writing: Alma 63:12; Mormon 9:32
11. weaponry in the immediate vicinity of the hill:

Criteria applicable only for the Nephites. (However, the absence of mention of these four traits for the Jaredites does not preclude their presence during those times.)

12. astronomy: Alma 30:44; Helaman 12:15; 3 Nephi 1:21;
13. calendar systems:
14. cement: Helaman 3:9-11;
15. wheels: Alma 19:6; 3 Nephi 3:22

The Cerro Vigia in Mexico meets all of these cultural criteria. The hill in New York meets none of them. Modern archaeological research shows that there was little culture there until A.D. 1100. [David A. Palmer, Book Review in Review of Books on the Book of Mormon, Vol. 2, 1990, pp. 69-71]

Ether 15:11 The Hill Ramah/Cumorah (Cultural Features Correlated to the Scriptural Criteria Listed Above):

According to David Palmer, fifteen traits and types of archaeological information are required for any candidate hill to be called the "hill Ramah/Cumorah" (Ether 15:11/Mormon 6:4). The following is an evaluation of Cerro Vigia ("Lookout Hill") in Mesoamerica:

1. *Cities in the Vicinity of the Hill:* The Cerro Vigia is surrounded by ruins dating to the Jaredite and Nephite times. . . . The more ancient ruins are found in southern Veracruz, where the Cerro Vigia is located.
2. *Towers or stepped Pyramids for Religious Purposes:* In the Nephite period there were large pyramids located in the following archaeological sites: in Guatemala (Kaminaljuyu), in the state of Chiapas, Mexico (Izapa, Chiapa de Corzo, etc.), in the state of Oaxaca (Dainzu) and in the valley of Mexico (Cuicuilco, Teotihuacan, Tlapacoya, and Cholula). The pyramid at La Venta, in the state of Tabasco, Mexico is entirely manmade. It apparently served as a focal point for the Olmec religion from about 1000 B.C. to 600 B.C. Another Jaredite time period pyramid is seen at the site of San Jose Mogote, in the state of Oaxaca, Mexico.
3. *Efficient Agriculture:* Stantley (1982) has found strong evidence for intensive early Preclassic (400-600 B.C.) farming in the Tuxtla mountains of southern Veracruz, Mexico. Work by Flannery in Oaxaca, Mexico has shown that the people exploited the high water table by digging wells and carrying

water to irrigate their crops. As many as ten wells would be located in a one-acre plot. This technological advance allowed such efficient food production that at least half the population was able to turn to craft manufacture and mining. (Flannery, 1967) Three crops per year are possible using intensive irrigation. The use of canal systems for irrigation can be firmly dated to at least 400 B.C. in Oaxaca, with some village runoff canals going back to 1000 B.C. (Flannery, 1976)

4. *Metallurgy*: In Nephite times the presence of iron is found at the archaeological site of Kaminaljuyu in Guatemala City (a proposed site for the city of Nephi) . . . However, the antiquity of use of ancient metals in Mesoamerica is placed at 1500 B.C. This is based on language studies called glotto-chronology (Campbell and Kaufman, 1976).

5. *Formal Political States*: Mesoamerica offers the best examples of organized political states in America during Jaredite and Nephite times. The Olmec (Jaredite time period) centers of San Lorenzo and La Venta, with their monumental sculptures [of the heads of their leaders] are the best examples. During Nephite times the centers of Kaminaljuyu, Izapa, Chiapa de Corzo, Monte Alban, Dainzu, Santa rosa, and Teotihuacan are just a few examples.

6. *Organized Religion*: No one seriously questions the fact that organized religion was a very important cultural and historical factor in Mesoamerica from the very earliest times. This is documented in the accounts of ancient Mesoamerican history, such as the writings of Ixtlilxochitl.

7. *Idolatry at Certain Times*: From Mesoamerican archaeology we have been able to learn quite specifically what types of idols were worshipped in Lamanite-Nephite times and even in Jaredite times. The reason is that many of the idols were made in either stone or ceramic, and have survived.

8. *Craft Specialization*: Professions which can be archaeologically documented in Mesoamerica developed in Jaredite and Nephite time periods. These include spinners, weavers, architects, rock quarryers, sculptors, transportation experts, paper makers, artists, and workers of obsidian. In Teotihuacan alone, over five hundred craft workshops have been found.

9. *Trade*: Long distance trade developed in Mesoamerica at least by 1500 B.C. and was an important factor thereafter.

10. *Writing*: The earliest Mesoamerican writing system of which we have evidence appeared about 600 B.C. in Oaxaca, Mexico. Secondary evidence suggest strongly the use of writing on paper in early times. Scripts are found on cylinder seals as well as monuments. Such seals, which are similar to those in use in Mesopotamia, have been found in a number of places in Mesoamerica, including the Cerro Vigia.

11. *Weaponry in Immediate Vicinity of Hill*: The museum in Santiago Tuxtla at the base of the Cerro Vigia has on display only a few artifacts from the vicinity of the hill. Yet not only are there arrowheads and spear points, but also a variety of axe heads and other fearsome stone weapons.

12 & 13. *Astronomy and Calendar*: Observation of the heavenly bodies was intimately tied to the development of an accurate calendar. So accurate were the observations recorded that the Maya possessed a calendar superior to that of the Europeans who came to "civilize" them.

14. *Cement*: The use of cement and concrete spread throughout Mesoamerica in a time span from at least as early as 100 B.C. through A.D. 400. The tourist sees it in great abundance at Teotihuacan. At Kaminaljuyu the concrete mix was similar.

15. *Wheels*: The only direct evidence thus far encountered for wheels in Mesoamerica is on toys. About thirty examples of wheeled toys have been found, the earliest of which were discovered at the archaeological site of Tres Zapotes, near the Cerro Vigia.

In summary, though the Cerro Vigia passes all the criteria set down in the pages of the Book of Mormon, that does not necessarily prove that the correct hill has been identified. Any proposed alternative, however, must be subjected to the same stringent tests and pass them all. [David A. Palmer, *In Search of Cumorah*, pp. 106-123]

Ether 15:11 That Same Hill Where My Father Mormon Did Hide up the Records:

The hill Ramah was a major site in the final battles of the Jaredites. Moroni says that the hill Ramah "was that same hill where my father Mormon did hide up the records unto the Lord, which were sacred" (Ether 15:11). In Mormon 6:2 this hill is identified as the "hill which was called Cumorah."

According to Hunter and Ferguson, careful study of the Nephite account discloses that Cumorah was a place of considerable elevation. The fact that it was prominent and conspicuous enough to bear a name in both Jaredite and Hebrew-Nephite geographical terminology suggests the idea of a prominent elevation . . . Also, the place was known to their historians for many hundreds of years as has been shown.

The question arises, if Ramah-Cumorah were an elevation of considerable height, as suggested, why then do the Book of Mormon writers refer to it as a "hill"? The interesting fact is that all mountains, regardless of size, are referred to as "hills" in the Book of Mormon. The Hebrew term "harar" is translated "hill or mountain." It is the term used for referring to large elevations. The translators of the Old Testament have sometimes rendered the term "hill" and sometimes as "mountain." Apparently Joseph Smith saw fit to render it "hill" in all instances where an elevation was referred to by name in the Nephite account. In doing so he was doing an excellent job of translating.

Thus, the expression found in the Nephite account, "hill Cumorah" would seem to refer to a mount or mountain of considerable prominence in the area where it was located. The reader should also keep in mind that the hill Cumorah was near another hill, the "hill Shim" (Ether 9:3). [Milton R. Hunter and Thomas Stuart Ferguson, Ancient America and the Book of Mormon, pp. 364-365]

Ether 15:14 They Were for the Space of Four Years Gathering Together the People:

The two armies gathered recruits for the final battle "for the space of four years" (Ether 15:14). This tradition may have been followed a millennium later, when the Nephites gathered to defend themselves against the "Lamanites and robbers" (see Mormon 5:6; 6:2,5).

Warren and Palmer note that this tradition was apparently also followed in Mesoamerica, where it is found in the writings of Ixtlilxochitl, long after Book of Mormon times. When two opposing Mesoamerican armies planned to have a large battle, they gave each other four years to assemble the opposing armies (Chavero, 1952:52). [Bruce W. Warren and David A. Palmer, The Jaredite Saga, p. 9-5]



RAMAH and OGATH

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 the records in a manner that the people of Limhi did find "them"

(15:33)

Ether 15:15 They Did March Forth One against Another to Battle:

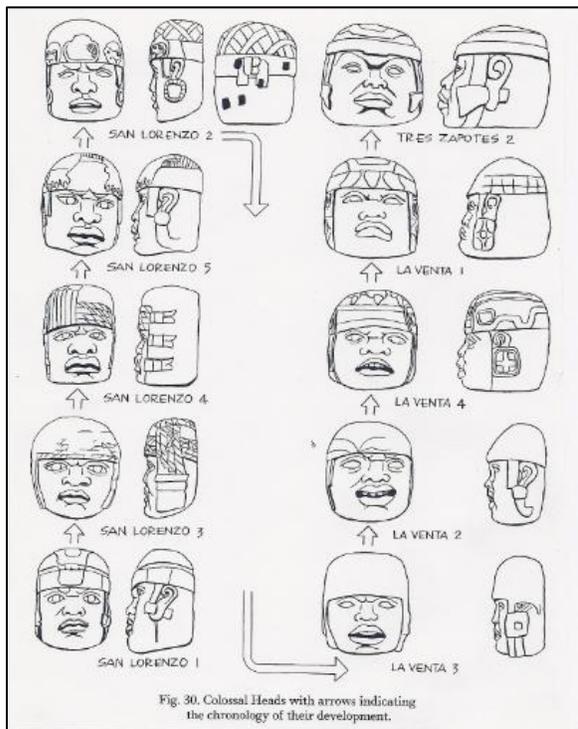
Moroni states that the armies of Shiz and the armies of Coriantumr "did march forth one against another to battle" (Ether 15:15). According to Joseph Allen, both archaeology and the Book of Mormon bear witness that the final war of the Jaredites and the final war of the Olmecs were caused by internal strife. Indeed, according to Michael Coe, the final destruction of the Olmecs was caused by internal strife and was violent (Coe 1962:90). [Joseph Allen, Exploring the Lands of the Book of Mormon, p. 65]

Ether 15:15 Headplates:

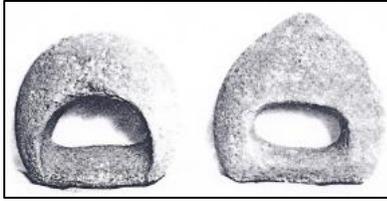
In Ether 15:15 we have the following description of Jaredite armor:

both men and women being armed with weapons of war, having shields, and breastplates, and *head-plates*, and being clothed after the manner of war--they did march forth one against another to battle.

According to Verneil Simmons, it is significant that some type of "head-plate" was worn both among the Jaredites and among the Olmecs. Dr. Michael Coe believes that the Olmec were ruled by "great civil lords, members of royal lineages." All writers dealing with the Olmecs have commented on the "helmets" of the great heads and it is Coe's suggestion that the stone heads depict warrior leaders rather than priests (see illustration). [Verneil W. Simmons, Peoples, Places and Prophecies, p. 132]



Ether 15:15 Headplates (Illustration): A representation of multiple Olmec stone heads (with "headplates") by Charles R. Wicke, Univ. of Arizona Press, Tucson, Ariz, 1971, p. 70, reprinted in [Verneil W. Simmons, Peoples, Places and Prophecies, p. 132]



Ether 15:15 Armed with weapons of war (Illustration): Two stone instruments believed to be weapons, or axe heads, found in the museum at Santiago Tuxtla, which is at the base of the Cerro Vigia. [David A. Palmer, In Search of Cumorah, pp. 119]

Ether 15:19 They Were Given Up unto the Hardness of Their Hearts . . . That They Might Be Destroyed:

According to John Sorenson, the final destruction of the Jared ruling line could have been as early as 580 B.C. or as late as 400 B.C. . . . the archaeological record is now quite settled on about 550 B.C. for the end of the First Tradition. The Book of Mormon does not tell us enough to allow a more precise determination, although I believe a date toward the earlier end of that span is preferable. The archaeological record is now quite settled on about 550 B.C. for the end of the First Tradition. (See illustration) [John L. Sorenson, An Ancient American Setting for the Book of Mormon, p. 119]

Near East	Dates	Scriptural Account	Mesoamerican Sequence
Alexander	200 b.c.	Nephites/ Lamanites People of Mosiah of Zarahemla	Second Tradition — "Theocratic"
Cyrus Lehi Isaiah	500 b.c.	Jaredite Destruction • Coriantumr / Ether • Ethem War and disruption • War, famine, destruction	End of Olmec Civilization • Increasing disruption • La Venta • Highland Olmec-related cultures • Weaker San Lorenzo
David	1000 b.c.	• Com / Many years of war • Secret combinations again • Rulers of Ether's lineage in Moron captive Trade widespread	• San Lorenzo destruction Olmec peak Influence and trade becoming widespread
Moses	1500 b.c.	• Great city at neck • King Lib	• Origin of San Lorenzo
Joseph Jacob	2000 b.c.	General stability and prosperity	General development toward civilization presumed from limited data
Abraham	2500 b.c.	• Riplakish Severe drought • Secret orders	Fragmentary remains show village agriculture life continuing Ceramics, agricultural villages begin
Sargon Egyptian pyramids	3000 b.c.	• Emer rules • King Umer	
Sumer Towers	3000 b.c.	• Pioneer settlements • "The Great Tower"	

Ether 15:19 They were given up . . . that they might be destroyed (Illustration): Chart: A comparison of events and conditions in [1] Mesoamerica, [2] the Book of Mormon, and [3] the ancient Near East. (Earlier dates are represented at the bottom, as they would be in archaeological excavations.) [John L. Sorenson, An Ancient American Setting for the Book of Mormon, p. 118]

Ether 15:29 On the Morrow:

After fighting all the first day, the two sides retired to their camps. "On the morrow" (Ether 15:17), they went to battle again. Thus "on the morrow" they fought a second day (vv. 17-19), and a third day (v. 20), and a fourth day (v. 21-22), and a fifth day (vv. 23-25), and a sixth day (vv. 26-28) on which Coriantumr's men "were about to flee for their lives," but apparently on the seventh day or "on the morrow" Shiz's men caught up with Coriantumr's men where Coriantumr finally "smote off the head of Shiz."

The last use of the phrase "on the morrow" (Ether 15:29) implies that Coriantumr's men fled at least part of one day from the scene of the final battles (the hill Ramah/Cumorah) before Shiz's group caught them. Wounded, Coriantumr could probably have only gone a few miles at most. [Alan C. Miner, Personal Notes]

Ether 15:29 They Had All Fallen by the Sword Save It Were Coriantumr and Shiz:

Ether 15:29 states that "they had all fallen by the sword save it were Coriantumr and Shiz." Brother Hugh Nibley has written the following concerning this problem:

Two circumstances peculiar to Asiatic warfare explain why the phenomenon is by no means without parallel:

(1) Since every war is strictly a personal contest between kings, the battle *must* continue until one of the kings falls or is taken.

(2) And yet things are so arranged that the king must be the very *last* to fall, the whole army existing for the sole purpose of defending his person . . . As long as the war went on, the king could not die, for whenever he did die, the war was over, no matter how strong his surviving forces. Even so, Shiz was willing to spare *all* of Coriantumr's subjects if he could only behead Coriantumr with his own sword. [Hugh Nibley, The World of the Jaredites, pp. 235-236]

John Lund writes that a curious and somewhat unusual custom among the Jaredites in the Book of Mormon was the practice of kings fighting kings. This practice dates back to approximately 1800 B.C. The Book of Ether is a continuous history of face to face battles between kings. The book ends with a battle between two kings who meet face to face. It was King Coriantumr against King Shiz and finally concludes with the cutting off of the head of the loser, another very Mesoamerican thing to do (Ether 15:30)

The famous Mayanist scholar, Linda Schele, said that it was a universal fact that kings fought kings. "Everywhere, kings faced kings in battle, and so inevitably, this custom and tradition of kings fighting kings in Mesoamerica. [John L. Lund, Mesoamerica and the Book of Mormon: Is This the Place?, p. 165]

Ether 15:29 They Had All Fallen by the Sword, Save It Were Coriantumr and Shiz (DNA Evidence):

What about DNA evidence for the Jaredites? As Rod Meldrum explains, in the case of Native Americans there can be some major problems. He writes:

A genetic bottleneck occurs when a significant portion of a population is killed or does not reproduce, causing a temporary reduction in the overall population . . . One extreme case is with the Jaredites near-extinction event . . . Later, Native American populations suffered a catastrophic bottleneck at the time of the early explorations of the Americas by European diseases for which the Native American peoples had no natural immunity.

The Jaredite near-extinction event is chronicled in the Book of Ether when their entire civilization became so wicked and engrossed in their hatred towards one another that they waged battle down to the last man, named Coriantumr . . . Even if there were “stragglers” [**“a remnant” – see Mosiah 8:12**] or those who hid away from the war, they would not have contributed much genetically to the overall remaining peoples on the Promised Land . . .

Such an extreme genetic event is very rare, yet it provides a clear example of how this event drastically altered the genetic landscape of a future generation. No mention is made of [the fate of wives or surviving offspring]. [Had the females perished] all of the female mtDNA markers would have been forever lost.

[Note* In Ether 15:15 it says: “ And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children—**both men, women and children being armed with weapons of war** . . . they did march forth one against another to battle.” In regard to the lineage of Coriantumr (the eventual victor!), Ether 13:21 says that, “they should be destroyed and **all his household** save it were himself, and he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them.” The results were probably the same for the lineage of Shiz who Coriantumr defeated. Whatever the genetic mixture was of the “remnants” who remained (Mos. 8:12) is unknown. Alan Miner, Personal Notes]

Another catastrophic genetic bottleneck event known to have taken place among Native American populations occurred at the time of the exploration of the New World by Europeans . . . According to the journal *Western Historical Quarterly*, Russell Thornton is a leading scholar in the field of American Indian demography. He accomplished one of the most detailed analyses of the impact on Native American populations from these disease epidemics. In his book, *American Indian Holocaust & Survival* he relates the following sad saga accompanying the discovery of America by Christopher Columbus in 1492:

. . . In the centuries after Columbus these “Indians” suffered a demographic collapse. Numbers declined sharply; entire tribes, often quickly, were “wiped from the face of the earth.” . . . For them the arrival of the Europeans marked the beginning of a long holocaust.

Such extinction of ancestral lines shifts the genetic influence toward only those that survived, which is called genetic drift. The most devastating cause of this dramatic population decline was the many infectious diseases that Europeans brought with them – diseases for which the Native peoples had no immunity:

“Other really deadly diseases undisputedly came only after 1492, such as smallpox, cholera, measles, diphtheria, some influenzas, typhoid fever, and the plague . . .” (ref. 17)

The estimated population of the American Hemisphere prior to 1492 has been widely discussed and thoroughly debated . . . Thornton in his book accomplishes one of the finest assemblies of information on the subject to the date of publication of his book in 1990. Hundreds of others have

referenced his work and it is still considered by many to be the definitive work on the subject. . . He writes of the beginning population prior to 1492: "My figures of 72+ million aboriginal American Indians in the Western Hemisphere." (Ref 17) . . . Central America had a much larger population than did North America at this time according to this demographer. Their population suffered tremendous loss of life from these European diseases.

The following figures are difficult to comprehend because of their severity. They are conservative in nature and over the period between 1492 and the early 1700s represent a massive genetic bottleneck event rivaling or surpassing any in human history:

. . . the native peoples of the Western Hemisphere underwent centuries of demographic collapse and geographic concentration. Their total numbers were reduced to but a few million before a population recovery began . . . I estimated in Chapter 2 a total population of 72+ million American Indians in the Western Hemisphere in 1492. This 72+ million declined in a few centuries to perhaps only about 4 to 4.5 million. This was a population about 6 percent its former size. It represents a tremendous population decline over the centuries. (Ref. 17)

. . . Quoting from Michael Crawford's book, *The Origins of Native Americans: Evidence from Anthropological Genetics*:

This population reduction has forever altered the genetics of the surviving groups, thus complicating any attempts at reconstructing the pre-Columbian genetic structure of most New World groups. (Ref 19)

. . . LDS scholar John M. Butler in his article, "Addressing Questions Surrounding the Book of Mormon and DNA Research," provides a clear answer as to how he views the current DNA situation given the background of tremendous genetic bottlenecks: ". . . it certainly seems possible that the [Jaredites] who are reported in the Book of Mormon to have migrated to the Americas . . . might not have left genetic signatures that are detectable today." (Ref 9)

[Rod L. Meldrum, Rediscovering the Book of Mormon Remnant through DNA, pp. 37-42]

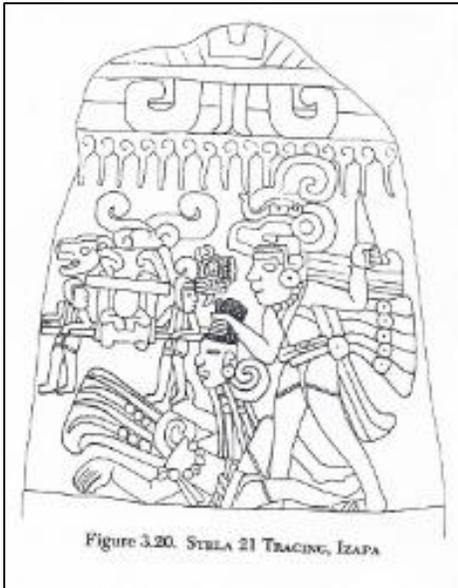
Note* Rod Meldrum goes on to make a case for DNA evidence in North America.

Ether 15:30 (Coriantumr) Smote Off the Head of Shiz:

According to Warren and Palmer, this dramatic scene of the decapitation of Shiz (see Ether 15:30) may possibly be represented by an important stela (#21) at Izapa (see illustration). This stela shows a person of high status decapitating another. Although the decapitated figure on Stela 21 is lying upon the ground, he is in an animated position with his left arm and leg raised as if dramatizing the suddenness and violence of his death . . . note the similar conformation of the arms. (Norman, Garth, N.W.A.F. Paper #30, Izapa Sculpture, part 2, 123, 1976).

According to Warren and Palmer, Stela 21 at Izapa likely reflects the ritualization of the accession of divine kings to the throne. It involves the decapitation of the captured king as part of an accession

ceremony. This became standard practice among the later Classic period Maya (Schele and Miller, 1986). [Bruce W. Warren and David A. Palmer, The Jaredite Saga, p. 9-7]



Ether 15:30 (Coriantumr) smote off the head of Shiz (Illustration): [Garth Norman, *Izapa Sculpture*, part 2, 123]

Ether 15:30-31 After [Coriantumr] Had Smitten off the Head of Shiz, . . . Shiz Raised upon His Hands . . . and Struggled for Breath:

In Ether 15:31 we find an interesting description of decapitation: “And it came to pass that after [Coriantumr] had smitten off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died.”

According to research by Gary Hadfield and John Welch, people have long wondered how Shiz could raise himself up, fall, and gasp for breath if his head had been cut off. Dr. Gary M. Hadfield, M.D., professor of pathology (neuropathology) at the Medical College of Virginia in Richmond Virginia has recently published in *BYU Studies*, 33 (1993): 324-25:

"Shiz's death struggle illustrates the classic reflex posture that occurs in both humans and animals when the upper brain stem (midbrain/mesencephalon) is disconnected from the brain. The extensor muscles of the arms and legs contract, and this reflex action could cause Shiz to raise up on his hands . . . In many patients, it is the sparing of vital respiratory and blood pressure centers in the central (pons) and lower (medulla) brain stem that permits survival.

The brain stem is located inside the base of the skull and is relatively small. It connects the brain proper, or cerebrum, with the spinal cord in the neck. Coriantumr was obviously too exhausted to do a clean job. His stroke evidently strayed a little too high. He must have cut off Shiz's head through the base of the skull, at the level of the midbrain, instead of lower through the cervical spine in the curvature of the neck . . . Significantly, this nervous system phenomenon (decerebrate rigidity) was first reported in 1898, long after the Book of Mormon was published.

In addition, the words "smote off" need not mean that Shiz's head was completely severed by Coriantumr. In Judges 5:26 Jael, the wife of Heber "put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she *smote off* his head, when she had pierced and stricken through his temples." Surely Jael did not cleanly chop off Sisera's head using a hammer. Indeed, both the Hebrew and Greek words translated as *smote off* mean "to hammer" or "to strike down with a hammer or stamp," but not generally to smite off. No more necessarily does Joseph Smith's translation in Ether 15:30 need to mean that Shiz's head was completely cut off. Fifty or sixty percent off would easily have been enough to get the job done, leaving Shiz to reflex and die. [Gary M. Hadfield and John W. Welch, The "Decapitation" of Shiz, in F.A.R.M.S. Update, Number 97, November, 1994]

Ether 15:30-31 After He Had Smitten off [Shiz's] Head . . . Shiz Raised upon His Hands and Fell:

Critics of the Book of Mormon have questioned how Shiz could have physically struggled after his head was cut off. According to Charles Pyle, there is nothing fanciful about his episode. This neurological reflex is known as decerebrate rigidity, and occurs when the upper brain stem becomes disconnected from the brain itself. Dr. Gary M. Hadfield, M.D., published in *BYU Studies*, (1993) 33:324, this statement:

Shiz's death struggle illustrates the classic reflex posture that occurs in both humans and animals when the upper brain stem (midbrain/mesencephalon) is disconnected from the brain. The extensor muscles of the arms and legs contract, and this reflex action could cause Shiz to raise up on his hands.

According to B. H. Roberts, (*New Witnesses for God*, Vol. 3, pp. 556-557):

Mr. G. W. Wightman, of the Seventeenth Lancers of the British Light Brigade, and a survivor of the wild charge at Balaclava, relates, in the "Electric Magazine" for June 1892, . . . the still more remarkable case of Sergeant Talbot's death:

"It was about this time that Sergeant Talbot had his head clean carried off by a round shot, yet for about thirty yards farther the headless body kept the saddle, the lance at the charge firmly gripped under the right arm."

For critics to say that a similar, though somewhat subdued, phenomenon does not occur in some human decapitations such as that of Shiz, is asking too much! Sir Charles Scott Sherrington, in his "Decerebrate Rigidity, and Reflex Coordination of Movements," in the *Journal of Psychology*, 22 (1898):319, graphically describes the occurrence of this phenomenon in both animals and human subjects. Several others of his works also mention the same. John D. Spillane's book also luridly describes the onset of decerebrate rigidity in some patients due to accident or another cause:

the limbs may be disposed in a manner resembling the decerebrate or decorticate postures of the experimental animal. It will be recalled that section of the brain stem between the superior colliculus and pons produces a degree of spasticity of the antigravity muscles of all four limbs which enable the animal to "stand." In the human patient decerebrate rigidity is often incomplete, but in varying degree and distribution, rigid extension of the four limbs may be seen. The upper limbs are

internally rotated at the shoulders, the elbows extended and the wrists flexed. The legs are straight and, if there is spasm of the adductors, they may be crossed. (*An Atlas of Clinical Neurology*, London: Oxford University Press, 1975, 2nd ed., p. 372)

This posture could easily, if the person it afflicted were lying face-down, have the appearance of rising up on his or her hands.

The phenomenon of decerebrate rigidity is also discussed under "Decerebrate" in *The Oxford English Dictionary* (2nd edition, 4:328): "a state in which the limbs are extended and certain skeletal muscles rigidly contracted."

So the eventful decapitation of Shiz in the Book of Mormon is medically plausible. Since the Book of Mormon record is silent on just how much of the head was smitten off, if any, and since the term smitten off is used in the Bible to indicate the piercing of Sisera's head with a tent peg--Judges 4:21; 5:26-27, the Book of Mormon is once again remarkably verified. [D. Charles Pyle, "Review of 'The Book of Mormon Vs. the Bible (or Common Sense),'" <http://www.linkline.com/personal/dcpyle/reading/bodineco.htm>, pp. 22-23]

Ether 15:33 Ether Finished His Record:

After all the battles were over, and Coriantumr was the only Jaredite leader left, the Lord told Ether to go forth, apparently from his "cavity of a rock" (see Ether 13:13-14). Moroni writes:

And he [Ether] went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written) and he hid them in a manner that the people of Limhi did find them. (Ether 15:33)

The descriptions in Ether 13:14-14 and in Ether 15:33 seem to imply that Ether's cave (or wherever he was) was not very far from the scenes of the final battles. They also imply that he probably "finished his record" in the same area. The question then becomes, How did Ether hide them "in a manner that the people of Limhi did find them"? We are left to ponder. We might assume that the 24 gold plates of Ether were probably deposited in or near his cave, and that Ether's cave was probably somewhere near the hill Ramah. Yet the record is silent. We are not only left to wonder about the fate of Ether, but in a large part with that of Coriantumr. One is only left to wonder, How long did they live? How far did they travel? And what did they do before they died. We are only told that "Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons" (Omni 1:21).

Note* The reader should also note that according to the commentary on Mosiah 8:7 and Mosiah 21:25, the hill Ramah (Cumorah) was apparently not more than 200 miles from the local land of Zarahemla where Mosiah₁ "discovered the people of Zarahemla" (Omni 1:14). [Alan C. Miner, Personal Notes] [See the commentary on Omni 1:21]

Ether 15:33 He Finished His Record . . . and He Hid Them (the 24 Gold Plates):

It is interesting to note that in Ether 15:33 there is a subtle grammatical error. Ether says that he finished his record (singular) and then he writes that he "hid them" (plural). The word "them" is a subtle

reference to the 24 gold plates found by the Limhi party years later (see Mosiah 8:7-11). Concerning the idea that Ether wrote his record on gold plates, and that he hid them, John Lund writes the following:

The Spanish obsession with gold became a wholesale disregard for culture and human life. They took gold from the teeth of the slain and anywhere they could find it. For a hundred years the smelters and mines burned night and day to satiate the greed of Europe. They melted down every piece of gold they found unless its value as a treasure exceeded its value as an ingot. If the Spaniards found any gold plates or gold records, they melted them down and sent them to Spain as ingots. . . .

Nevertheless, there have been several tombs in Mesoamerica in which thin gold plates have been found. In 1932 Alfonso Caso discovered at Oaxaca, Mexico numerous thin gold plates in the famous tomb #7 at Monte Alban.(n.138) . . . The archaeologist Edward Herbert Thompson was best known for his dredging Chichen Itza's sacred cenote in 1904. Among his finds were . . . seven thin gold plates with pictographic and hieroglyphic writing upon them. They are often referred to in the literature as gold discs. These precious finds were smuggled out of Mexico via diplomatic pouches to the Peabody Museum in Boston, where they currently reside. [John L. Lund, Mesoamerica and the Book of Mormon: Is This the Place?, pp. 92-94]

Ether 15:33 The Hundredth Part I Have Not Written:

If Moroni has not written "the hundredth part" (Ether 15:33) of the record of Ether, and if Ether did hide "them" (referring to the record); Is it reasonable to suppose that about 33 of our pages (the length of the Book of Ether) would turn into 3300 pages if the full "24 plates" were translated? Does the phrase "the hundredth part" have some other meaning?

According to Verneil Simmons, Ether does not tell us (or perhaps the fault is Moroni's who made the abridgment) that the Jaredite people kept civil records but it is evident from his history on the plates that they had to have done so. Ether might have memorized the correct genealogy of his own line of descent, which he records as the proper king-line, but he could not have supplied the details of the various reigns, the plots and counterplots, names and places, details of the famine and its results, their cultural achievements, etc., without reference to written records. [Verneil W. Simmons, Peoples, Places and Prophecies, p. 238]

Ether 15:34 The Last Words Which Are Written by Ether:

If the "Book of Ether" represents the "words which are written by Ether" (Ether 15:34) and if the 24 plates found by the people of Limhi (Ether 1:2) represented an abridgement by Ether of the history of the Jaredites; then where were all the other Jaredite records hidden up? Was it in Ether's cave? Was Ether's cave in the hill Ramah? or the hill Shim? We are not specifically told. We are also not told the time period beyond 401 A.S. that it took Moroni to abridge the record of Ether. Moroni first writes, "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 8:1). At this time Moroni mentions that "four hundred years have passed away since the coming of our Lord and Savior" (Mormon 8:6). In Moroni 10:1, Moroni mentions that "more than four hundred and twenty years have passed away since the sign was given of

the coming of Christ." Then in verse 2 he says "I seal up these records." [Alan C. Miner, Personal Notes]

Ether 15:34 Now the Last Words Which are Written by Ether (Writing):

Joseph Allen writes:

Discovery of the Oldest Writing

In the year 2006, a major Olmec language discovery was brought to light as a research team announced that in 1999, a script-covered block of stone was discovered at Lomas de Tacamilchalpa in the lowlands of Veracruz, Mexico. The characters on the stone represent the oldest writing yet found in the Americas. The quarry where the script was found is adjacent to the ancient archaeological Olmec site of San Lorenzo Tenochtitlan, Veracruz. The engraved stone is about the size of a legal sheet of paper and contains sixty-two images.

The images found on the stone slab, known as the Cascajal block, show an early form of Olmec writing that dates nearly three thousand years ago and is the first solid evidence of a true written language in the Americas. The Cascajal script is the first new writing system discovered in decades, and it is distinctively different from the writing of later Mesoamerican cultures. With rock rare in the area, researchers speculate that the Olmec normally wrote on wood or paper, which would have decayed long ago. Because the inscribed side of the Cascajal slab appears to have been ground down, the Olmec may have reused the slab by grinding earlier inscriptions away and then writing over the area.⁸

One writer, who echoed the view that the Cascajal stone shows the oldest New World writing that has yet been discovered, outlined the details of the stone:

The slab, which weighs about 12 kilograms and measures 36 cm long, 21 cm wide and 12 cm deep, is blank on all sides except one, which has been ground smooth and inscribed with 62 symbols of a hieroglyphic script. The symbols are arranged in rows and some are repeated, similar to other written languages. Three of the 28 distinct symbols appear four times, six appear three times, and 12 appear twice. Some symbols resemble objects including an insect, an ear of corn and a throne.

The repeated pairing of signs—such as a throne with a mat-like symbol—suggests poetic couplets, a form used by later cultures in the region. The meaning of the script remains a mystery, since this is a single inscription, and not part of a language with which we are familiar.⁹

One of the archaeologists behind the discovery is Brown University's Stephen D. Houston, formerly of Brigham Young University—but a non-Mormon. According to reports from Houston and his associates, "It is an unprecedented discovery and the block and its ancient script link the Olmec civilization to literacy, document an unsuspected writing system, and reveal a new complexity to this civilization." Houston himself says, "It's a tantalizing discovery. It could be the beginning of a new era of focus on Olmec civilization."¹⁰

"This reveals that the Olmecs, in many ways the first civilization in a vast part of the ancient Americas, were literate, which we did not know for sure before, and hints that they were

capable of the same large-scale organization assisted by writing like you saw in early Mesopotamia or Egypt.”¹¹

As in all archaeological discoveries, the immediate task is to determine if the item discovered is fake or legitimate. Some of the scholars who have expressed a positive validation of the Cascajal stone are Ma. del Carmen Rodríguez Martínez, Centro del Instituto Nacional de Antropología e Historia, Veracruz; Ponciano Ortíz Ceballos, Instituto de Antropología de La Universidad Veracruzana; Michael D. Coe; Professor Emeritus, Yale University; Richard A. Diehl, Department of Anthropology, University of Alabama; Stephen D. Houston, Department of Anthropology, Brown University; Karl A. Taube, Department of Anthropology, University of California, Riverside; and Alfredo Delgado Calderón, Centro del Instituto Nacional de Antropología e Historia, Veracruz.

The combined statement of the above scholars is as follows: “A block with a hitherto unknown system of writing has been found in the Olmec heartland of Veracruz, Mexico. Stylistic and other dating of the block places it in the early first millennium before the common era, the oldest writing in the New World, with features that firmly assign this pivotal development to the Olmec civilization of Mesoamerica.”¹²

[Joseph L. Allen, “The Jaredites and the Isthmus of Tehuantepec,” BMAF]

Ether 15:34 Whether the Lord Will That I Be Translated:

For some reason or other, Moroni felt inspired to record the very last words which were written by Ether: “ 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)

Why did Moroni quote the last words of Ether? Is it to give us a hint that Ether was translated by the Lord? Or shall we conclude that Moroni, like most human beings, shows his interest in the last things which are said by a famous person? [Sidney B. Sperry, Book of Mormon Compendium, p. 481]

[Note* If Ether, who lived before the time of Christ, was required to convey knowledge of the Jaredite records to either Mosiah1, or Benjamin, who also lived before the time of Christ, then would Ether necessarily have to appear as a “translated” being because Christ was the first resurrected being? Alan Miner, Personal Notes]

NOTES

i. See *Popol Vuh: The Sacred Book of the Ancient Quiche Maya*, English translation by Goetz and Morley, (Reprinted from Adrian Recinos, 1950, by the University of Oklahoma Press), pp. 77-84, 165-169; cited in Franklin S. Harris, Jr., *The Book of Mormon: Messages and Evidences*, (1961 pp. 76-78 and Hunter and Ferguson, *Ancient America and the Book of Mormon* (1950), p. 93.

ii. The above is also cited in Cheesman, *The World of the Book of Mormon* (1978), p. 5; See also Lewis Spence, *Myths and Legends: The North American Indians* (Boston: David P. Nickerson, 1932), p. 3.

