

Come Follow Me Lesson 46
Ether 12-15 Nov 23-29

Ether 12

The prophet Ether exhorts the people to believe in God—Moroni recounts the wonders and marvels done by faith—Faith enabled the brother of Jared to see Christ—The Lord gives men weaknesses that they may be humble—The brother of Jared moved Mount Zerin by faith—Faith, hope, and charity are essential to salvation—Moroni saw Jesus face to face.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: FAITH, POWER AND SALVATION: 1 Nephi 7:12; 2 Nephi 9:23; 2 Nephi 25:23; Moroni 7:33-34; Moroni 10:7. THE DOCTRINE OF FAITH: Alma 32; Bible Dictionary: “Faith” Ephesians 2:8. EXAMPLES OF FAITH: Ether 12; Hebrews 11. WORKS AND OBEDIENCE: 1 Nephi 3:7; James 2:17-26; D&C 130:20-21. FAITH UNTO REPENTANCE: Alma 34.

1 AND it came to pass that the days of Ether were in the days of ^aCoriantumr; and Coriantumr was king over all the land.

2 And ^aEther was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be ^brestrained because of the Spirit of the Lord which was in him. (The Jaredites are given one last chance to repent and come unto Christ.)

3 For he did ^acry from the ^bmorning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be ^cdestroyed, saying unto them that ^dby ^efaith all things are fulfilled—

PREACH MY GOSPEL: ENDURE TO THE END: 2 Nephi 31:20-21; Moroni 6:4; D&C 20:37; Articles of Faith 1:3; John 14:15, 21; Ephesians 4:11-14; Philippians 2:12. PREACH MY GOSPEL: HOPE: WHAT IS HOPE AND WHAT DO WE HOPE FOR? 2 Nephi 31:20; Alma 58:10-11; Ether 12:4, 32; Moroni 7:40-48; D&C 59:23; D&C 138:14; Romans 8:24-25; Hebrews 6:10-20; Topical Guide “Hope”.

4 Wherefore, whoso believeth in God might with ^asurety ^bhope for a better world, yea, even a place at the right hand of God, which ^chope cometh of ^dfaith, maketh an ^eanchor to the souls of men, which would make them sure and steadfast, always abounding in ^fgood works, being led to ^gglorify God.

5 And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe, because they ^asaw them not.

PREACH MY GOSPEL: KEEP THE LAW OF TITHING: D&C 119; D&C 120; Hebrews 7:1-2; Genesis 14:18-20; Leviticus 27:30-33; Malachi 3:7-12. FAITH: 3 Nephi 13:33; Ether 12:6.

PREACH MY GOSPEL: FAITH IN JESUS CHRIST: WHAT IS FAITH? Alma 32:21; Ether 12:6; Hebrews 11:1; see footnote b; Topical Guide “Faith”; Bible Dictionary: “Faith”; HOW DO YOU OBTAIN FAITH, AND WHAT CAN YOU DO THROUGH FAITH? 2 Nephi 25:29; 2 Nephi 26:13; Mosiah 4:6-12; Alma 32; Helaman 15:7-8; Ether 12:7-22; Moroni 7:33; Romans 10:17; Hebrews 11. WHAT BLESSINGS COME THROUGH FAITH? Mosiah 3:17; Mosiah 5:1-15; Helaman 5:9-12; John 14:6

SCRIPTURE MASTERY 6 And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that ^afaith is things which are ^bhoped for and ^cnot seen; wherefore, dispute not because ye see not, for ye receive no ^dwitness until after the ^etrial of your faith.

(Adversity can increase faith or instead can cause the troubling roots of bitterness to spring up... One’s life, therefore, cannot be both faith-filled and stress-free... Therefore, how can you and I really expect to glide naively through life, as if to say, “Lord, give me experience, but not grief, not sorrow, not pain, not opposition, not betrayal, and certainly not to be forsaken. Keep from me, Lord, all those experiences which made Thee what Thou art! Then, let me come and dwell with Thee and full share Thy joy. Neal A. Maxwell, Ensign, May 1991, 88-90. Spencer W. Kimball: “It takes faith—unseeing faith—for young people to proceed immediately with their family responsibilities in the

face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when ‘time and a half’ can be had working, when profit can be made, when merchandise can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do home teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill full-time missions. But know this—that all these are of the planting, while faithful, devout families, spiritual security, peace, and eternal life are the harvest” (*Faith Precedes the Miracle* [1972], 11.)

7 For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead; and he showed not himself unto them until after they had faith in him; wherefore, it must needs be that some had faith in him, for he showed himself ^anot unto the world.

8 But because of the faith of men he has shown himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, (The heavenly gift of which Moroni speaks is the forgiveness of sins, the companionship of the Holy Ghost (see Hebrews 6:4), and the accompanying gifts of the Spirit that are bestowed upon the just and faithful Saints of God. DCBM, 4:298) that they might hope for those things which they have not seen.

9 Wherefore, ye may also have hope, and be partakers of the gift, if ye will but have faith.

10 Behold it was by faith that they of old were ^acalled after the holy order of God.

11 Wherefore, by faith was the law of Moses given. But in the ^agift of his Son hath God prepared a more ^bexcellent way; and it is by faith that it hath been fulfilled.

12 For if there be no ^afaith among the children of men God can do no ^bmiracle among them; wherefore, he showed not himself until after their faith.

PREACH MY GOSPEL: HOW DO THE SERVANTS OF THE LORD FEEL ABOUT THE WORK? HOW DO SERVANTS OF THE LORD INFLUENCE THOSE THEY SERVE? Mosiah 28:3; 3 Nephi 28:4-10; D&C 68:2-6; Alma 8:14-15; Ether 12:13-15; Helaman 10:3-5; D&C 15:4-6; 16:4-6

13 Behold, it was the faith of Alma and Amulek that caused the ^aprison to tumble to the earth.

14 Behold, it was the faith of Nephi and Lehi that wrought the ^achange upon the Lamanites, that they were baptized with fire and with the ^bHoly Ghost.

15 Behold, it was the faith of ^aAmmon and his brethren which ^bwrought so great a miracle among the Lamanites.

16 Yea, and even all they who wrought ^amiracles wrought them by ^bfaith, even those who were before Christ and also those who were after.

17 And it was by faith that the three disciples obtained a promise that they should ^anot taste of death; and they obtained not the promise until after their faith.

18 And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God.

19 And there were many whose faith was so exceedingly strong, even ^abefore Christ came, who could not be kept from within the ^bveil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad.

20 And behold, we have seen in this record that one of these was the brother of Jared; for so great was his faith in God, that when God put forth his ^afinger he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which word he had obtained by faith.

21 And after the brother of Jared had beheld the finger of the Lord, because of the ^apromise which the brother of Jared had obtained by faith, the Lord could not withhold anything from his sight; wherefore he showed him all things, for he could no longer be kept without the ^bveil.

22 And it is by faith that my fathers have obtained the ^apromise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ.

23 And I said unto him: Lord, the Gentiles will ^amock at these things, because of our ^bweakness in writing; for Lord thou hast made us ^cmighty in word by faith, but thou hast not made us mighty in

writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them;

24 And thou hast made us that we could write but little, because of the ^aawkwardness of our hands. Behold, thou hast not made us mighty in ^bwriting like unto the brother of Jared, for thou madest him that the things which he ^cwrote were mighty even as thou art, unto the overpowering of man to read them.

25 Thou hast also made our words powerful and great, even that we ^acannot write them; wherefore, when we write we behold our ^bweakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall ^cmock at our words.

26 And when I had said this, the Lord spake unto me, saying: ^aFools ^bmock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness;

PREACH MY GOSPEL: HUMILITY: WHAT DOES IT MEAN TO BE HUMBLE? 2 Nephi 9:28-29; Mosiah 4:11-12; Alma 5:26-29; Alma 26:12; Matthew 26:39; Topical Guide: "Humility, Humble". WHAT BLESSINGS DO YOU RECEIVE WHEN YOU HUMBLE YOURSELF? Alma 32:1-16; Ether 12:27; D&C 12:8; D&C 67:10; D&C 112:10; D&C 136:32-33; Matthew 23:12; HOW CAN YOU RECOGNIZE PRIDE IN YOURSELF? 1 Nephi 15:7-11; 1 Nephi 16:1-3; 2 Timothy 3:1-4; Proverbs 13:10; Proverbs 15:10; Proverbs 28:25. **SCRIPTURE MASTERY**

27 And if men come unto me I will show unto them their ^aweakness. I ^bgive unto men weakness that they may be humble;

(One of the purposes of the conditions created by the Fall is to impel men to acknowledge their own weaknesses of the flesh and depend more on the power of God than on the "arm of flesh" (see 2 Nephi 4:34; D&C 1:19; D&C 18:11). Hardships and afflictions in mortality are often allowed by an omniscient God in order to turn the hearts of the children of men to him (see Mosiah 1:17; Helaman 12:3; Psalms 78:34-35). In addition to the universal weaknesses of the flesh that come as a result of the Fall, the Lord will at times "give unto men" a personalized, individual challenge that is designed to increase a person's faith in and dependence upon the Lord. It is in these moments of personal pain and recognition of our individual weaknesses and limitations that humbly leaning upon the "ample arm" of Jesus (see Hymns, no. 120) produces strength which compensates for and overcomes mortal weaknesses. The Lord's giving us weaknesses in order that we may humbly look to him as our source of strength is not just a series of isolated events in a lifetime but rather is an ongoing process. C. S. Lewis insightfully observed: "When a man turns to Christ and seems to be getting on pretty well (in the sense that some of his bad habits are now corrected), he often feels that it would now be natural if things went fairly smoothly. When troubles come along- illnesses, money troubles, new kinds of temptation- he is disappointed. These things, he feels, might have been necessary to rouse him and make him repent in his bad old days; but why now? Because God is forcing him on up, to a higher level: putting him into situations where he will have to be very much braver, or more patient, or more loving, than he ever dreamed of before. It seems to us all unnecessary: but that is because we have not yet got the slightest notion of the tremendous thing He means to make of us." (Mere Christianity, p. 174.) DCBM, 4:301. Our Eternal Father knows all of his spirit children, and in his infinite wisdom, he chooses the very time that each comes to earth to gain a mortal body and undergo a probationary experience. Everything the Lord does is for the benefit and blessing of his children. And each of these children is subjected to the very trials and experiences that Omniscient Wisdom knows he should have. Bruce R. McConkie, The Millennial Messiah, 660. Some are tested by poor health, some by a body that is deformed or homely. Others are tested by handsome and healthy bodies; some by the passion of youth; others by the erosions of old age. Some suffer disappointment in marriage, family problems; others live in poverty and obscurity. Some (perhaps this is the hardest test) find ease and luxury. All are part of the test. And there is more equality in this testing than sometimes we suspect. Boyd K. Packer, Ensign, Nov 1980, 21 Some have mistakenly believed that the Lord gave us weaknesses. He did not. We inherited the weakness that come as part of being mortals who are in a fallen state, and who are susceptible to weaknesses – individual character flaws – that may beset us as a result of our being in this fallen state. We did not have those character flaws as spirits in our pre-mortal state. Identifying the weaknesses that do develop,

and working to overcome them, is the way we eventually become like the Savior. Ludlow, *Unlocking the Book of Mormon*, 510.) **and my ^cgrace is sufficient for all men that ^dhumble themselves before me; for if they humble themselves before me, and have faith in me, then will I make ^eweak things become strong unto them.** (Whatever the weakness, Christ can supply the strength to overcome it. All other earthly efforts to overcome the effects of the weaknesses of the flesh, as helpful as they may be, are limited in their soul-transforming power. It is through the grace of Christ that even mortal inadequacies are compensated for or overcome while we yet tarry in the flesh (see *By Grace Are We Saved*, pp. 38-39). Through faithful acceptance of the atonement of Jesus Christ all losses can be ultimately restored, all suffering can cease, and all inequities and injustices in life can be rectified. "The Savior desires to save us from our inadequacies as well as our sins," wrote Bruce C. Hafen. "Inadequacy is not the same as being sinful- we have far more control over the choice to sin than we may have over our innate capacity... A sense of falling short or falling down is not only natural but essential to the mortal experience. Still, after all we can do, the Atonement can fill that which is empty, straighten our bent parts, and make strong that which is weak." (*The Broken Heart*, pp. 19-20.) DCBM, 4:302. Jack R. Christianson and K. Douglas Bassett: Our Savior took much more than just our sins upon himself in Gethsemane. In that sacred place Christ took upon himself our weaknesses as well, in the hope that we might one day be willing to participate in the process of changing them into strengths. *Life Lessons from the Book of Mormon*, 139-142.)

PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary "Charity". HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a. ²⁸ Behold, I will show unto the Gentiles their weakness, and I will show unto them that ^afaith, hope and charity bringeth unto me—the fountain of all ^brighteousness.

²⁹ And I, Moroni, having heard these words, was ^acomforted, and said: O Lord, thy righteous will be done, for I know that thou workest unto the children of men according to their faith;

³⁰ For the brother of Jared said unto the mountain Zerin, ^aRemove—and it was removed. And if he had not had faith it would not have moved; wherefore thou workest after men have faith.

³¹ For thus didst thou manifest thyself unto thy disciples; for ^aafter they had ^bfaith, and did speak in thy name, thou didst show thyself unto them in great power.

³² And I also remember that thou hast said that thou hast prepared a house for man, yea, even among the ^amansions of thy Father, in which man might have a more excellent ^bhope; wherefore man must hope, or he cannot receive an inheritance in the place which thou hast prepared.

PREACH MY GOSPEL: CHARITY AND LOVE: WHAT IS CHARITY? Moroni 7:45-48; 1 Corinthians 13; Bible Dictionary "Charity". HOW DID JESUS CHRIST DEMONSTRATE CHARITY: 1 Nephi 19:9; Alma 7:11-13; Ether 12:33-34; Luke 7:12-15. WHAT DO THESE VERSES TEACH YOU ABOUT CHARITY? 2 Nephi 26:30; Mosiah 2:17; Mosiah 28:3; Alma 7:24; Ether 12:28; D&C 88:125; 1 Timothy 4:12; 1 Peter 4:8 see footnote a. ³³ And again, I

remember that thou hast said that thou hast ^aloved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men.

³⁴ And now I know that this ^alove which thou hast had for the children of men is charity; wherefore, except men shall have charity they cannot inherit that place which thou hast prepared in the mansions of thy Father.

³⁵ Wherefore, I know by this thing which thou hast said, that if the Gentiles have not ^acharity, because of our weakness, that thou wilt prove them, and ^btake away their ^ctalent, yea, even that which they have received, and give unto them who shall have more abundantly.

³⁶ And it came to pass that I prayed unto the Lord that he would give unto the Gentiles ^agrace, that they might have charity.

37 And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made ^aclean. And because thou hast seen thy ^bweakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

38 And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the ^ajudgment-seat of Christ, where all men shall know that my ^bgarments are not spotted with your blood. (It is worthy of note that it was these verses which Hyrum Smith had been reading in the Book of Mormon only a short time before going to the place of martyrdom at Carthage (see D&C 135:4-5). DCBM, 4:304)

39 And then shall ye know that I have ^aseen Jesus, (Just as had his father Mormon (see Mormon 1:15), Moroni was privileged to see the resurrected Christ. He received this Second Comforter on account of his great faith and righteousness. This blessing came to him as an anchor to his soul—to support and strengthen him in the enormous challenges and obstacles he faced. There is another reason, however, why Moroni is giving us this information. It is not to boast of his own righteousness, nor is it to speak lightly of such a sacred privilege that was his. It was to give power and authority to his words and testimony and to demonstrate that the words contained in the Book of Mormon were authorized and accepted by the God of Israel. DCBM, 4:305. One does not usually leap ahead from one capacity level to a level much farther away; we usually develop patiently by making small adjustments, gradually increasing our capacity, building a solid foundation on the most simple principles of the gospel: "Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected." (D&C 67:13.) We make spiritual progress through two means: our own agency and God's timetable. He does not always reveal his timetable. To possess some capacities, we wait on the Lord. We make a mistake if we think that by going into some kind of spiritual overdrive, we can suddenly assume great spiritual capacity or compel spiritual experience. Catherine Thomas, *Studies in Scripture*, 8:277) and that he hath talked with me ^bface to face, and that he told me in ^cplain humility, even as a man telleth another in mine own language, concerning these things;

40 And only a few have I written, because of my weakness in writing.

41 And now, I would commend you to ^aseek this Jesus of whom the prophets and apostles have written, (Elder Bruce R. McConkie said: "As believing saints it is our privilege . . . to see the Lord face to face; to talk with him as a man speaketh with his friend; to have his Person attend us from time to time; and to have him manifest to us the Father . . . Ether 12 41" After the true saints receive and enjoy the gift of the Holy Ghost; after they know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthy of every trust—after all this and more—it becomes their right and privilege to see the Lord and commune with him face to face. Revelations, visions, angelic visitations, the rending of the heavens, and appearances among men of the Lord himself—all these things are for all of the faithful. They are not reserved for apostles and prophets only. God is no respecter of persons. They are not reserved for one age only, or for a select lineage or people. We are all our Father's children. All men are welcome." (Promised Messiah, pp. 571, 575.) DCBM, 4:305-06) that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth ^brecord of them, may be and abide in you forever. Amen.

Ether 13

Ether speaks of a New Jerusalem to be built in America by the seed of Joseph—He prophesies, is cast out, writes the Jaredite history, and foretells the destruction of the Jaredites—War rages over all the land.

1 AND now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.

2 For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had ^areceded from off the face of this ^bland it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should ^cserve him who dwell upon the face thereof;

3 And that it was the place of the ^a**New Jerusalem**, which should ^bcome down out of heaven, and the holy sanctuary of the Lord.

4 Behold, Ether saw the days of Christ, and he spake concerning a ^a**New Jerusalem** upon this land. (Jackson County, Missouri)

5 And he spake also concerning the house of Israel, and the ^aJerusalem from whence ^bLehi should come—after it should be destroyed it should be built up again, a ^choly city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel.

6 And that a ^a**New Jerusalem** should be built up upon this land, unto the remnant of the seed of ^bJoseph, for which things there has been a ^ctype.

7 For as Joseph brought his father down into the land of ^aEgypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should ^bperish not, even as he was merciful unto the father of Joseph that he should perish not.

8 Wherefore, the remnant of the house of Joseph shall be built upon this ^aland; and it shall be a land of their inheritance; and they shall build up a holy ^bcity unto the Lord, like unto the Jerusalem of old; and they shall ^cno more be confounded, until the end come when the earth shall pass away.

9 And there shall be a ^anew 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. (Elder Bruce R. McConkie taught: "This earth was created in a new or paradisiacal state; then, incident to Adam's transgression, it fell to its present telestial state. At the Second Coming of our Lord, it will be renewed, regenerated, refreshed, transfigured, become again a new earth, a paradisiacal earth. Its millennial status will be a return to its pristine state of beauty and glory, the state that existed before the fall . . . (Isaiah 65:17-25; Isaiah 66:22-24; Matthew 19:28; D&C 63:20-21; D&C 101:23-31.) This same designation applies also to the celestial heaven and earth that will prevail in the day when the Father and the Son make this planet their habitation . . . (D&C 29:22-25; D&C 77:1; D&C 88:16-32; Revelation 21:10-27.)" (Doctrinal New Testament Commentary 3:580.) DCBM, 4:307-08)

10 And then cometh the New Jerusalem; (Bruce R. McConkie: [**New Jerusalem**] To envision what is meant by this title, we must know these five facts: 1. Ancient Jerusalem, the city of much of our Lord's personal ministry among men, shall be rebuilt in the last days and become one of the two great world capitals, a millennial city from which the word of the Lord shall go forth. 2. A New Jerusalem, a new Zion, a city of God shall be built on the American continent. 3. Enoch's city, the original Zion, "the City of Holiness, . . . was taken up into heaven." (Moses 7:13-21.) 4. Enoch's city, with its translated inhabitants now in their resurrected state, shall return, as a New Jerusalem, to join with the city of the same name which has been built upon the American continent. 5. When this earth becomes a celestial sphere "that great city, the holy Jerusalem," shall again descend "out of heaven from God," as this earth becomes the abode of celestial beings forever. (Rev. 21:10-27.) Ministering among the Nephites, the resurrected Lord told them that the American continent was to be the site of a city, to be built by latter-day Israel, "called the New Jerusalem." (3 Ne. 20:22; 21:23-24.) Ether told the Jaredites that this continent "was the place of the New Jerusalem, which should come down out of heaven." (Ether 13:3.) DNTC, 3:580-581) and blessed are they who dwell therein, for it is they whose garments are ^awhite through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

11 And then also cometh the ^aJerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the ^bnorth countries, and are partakers of the fulfilling of the covenant which God made with their father, ^cAbraham. (Ether prophesied of the millennial day when old Jerusalem also will become again a holy city, inhabited by Jews who have not only been gathered to their promised land from the four quarters of the earth but also have accepted Jesus and his only true, and living church and have been cleansed by faith in the Atonement and faithfulness to gospel ordinances and commandments. The temple will play a significant role in creating a sanctified and holy people and thereby making Jerusalem a holy city (see Millennial Messiah, pp. 278-81). "Jerusalem shall rise again," wrote Elder Bruce R. McConkie. "As she fell from grace because she forsook the living God, so shall she rise again when she once more worships her Eternal King in the beauty of holiness. As she fell because of iniquity, so shall she be restored through righteousness. When the Jews receive the fulness of the everlasting gospel as it has been restored through the Prophet Joseph Smith, they will return to Jerusalem as the Lord's true legal administrators to build up Jerusalem as a Zion and to place again on the ancient site the temple of the new kingdom. And then when the Lord comes, the ancient city will shine forth with a glory and a splendor never before known among mortals." (Millennial Messiah, p. 300; see also Zechariah 8:1-23.) DCBM, 4:308)

12 And when these things come, bringeth to pass the scripture which saith, there are they who were ^afirst, (Jews) who shall be last; and there are they who were last (Gentiles), who shall be first. (The gospel in the last days will first go to the Gentiles and then to the Jews.) The prevailing notion in the world is that this is the city of Jerusalem, the ancient city of the Jews which in the day of regeneration will be renewed, but this is not the case. We read in the Book of Ether that the Lord revealed to him many of the same things which were seen by John. Ether, as members of the Church will know, was the last of the prophets among the Jaredites, and the Lord had revealed to him much concerning the history of the Jews and their city of Jerusalem which stood in the days of the ministry of our Savior. In his vision, in many respects similar to that given to John, Enoch saw the old city of Jerusalem and also the new city which has not yet been built, and he wrote of them as follows as reported in the writings of Moroni: [Ether 13:2-11] In the day of regeneration, when all things are made new, there will be three great cities that will be holy. One will be the Jerusalem of old which shall be rebuilt according to the prophecy of Ezekiel. One will be the city of Zion, or of Enoch, which was taken from the earth when Enoch was translated and which will be restored; and the city Zion, or New Jerusalem, which is to be built by the seed of Joseph on this the American continent. [Moses 7:62-64] After the close of the millennial reign we are informed that Satan, who was bound during the millennium, shall be loosed and go forth to deceive the nations. Then will come the end. The earth will die and be purified and receive its resurrection. During this cleansing period the City Zion, or New Jerusalem, will be taken from the earth; and when the earth is prepared for the celestial glory, the city will come down according to the prediction in the Book of Revelation. Joseph Fielding Smith, Answers to Gospel Questions, 2:103-6)

13 And I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ether; but they esteemed him as naught, and cast him out; and he ^ahid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.

14 And as he dwelt in the cavity of a rock he made the ^aremainder of this record, viewing the destructions which came upon the people, by night.

15 And it came to pass that in that same year in which he was cast out from among the people there began to be a great war among the people, for there were many who rose up, who were mighty men, and sought to destroy Coriantumr by their secret plans of wickedness, of which hath been spoken.

16 And now Coriantumr, having studied, himself, in all the arts of war and all the cunning of the world, wherefore he gave battle unto them who sought to destroy him.

17 But he repented not, neither his ^afair sons nor daughters; neither the fair sons and daughters of Cohor; neither the fair sons and daughters of Corihor; and in fine, there were none of the fair sons and daughters

upon the face of the whole earth who repented of their sins.

18 Wherefore, it came to pass that in the first year that Ether dwelt in the cavity of a rock, there were many people who were slain by the sword of those ^asecret combinations, fighting against Coriantumr that they might obtain the kingdom.

19 And it came to pass that the sons of Coriantumr fought much and bled much.

20 And in the second year the word of the Lord came to Ether, that he should go and ^aprophesy unto ^bCoriantumr that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people—

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

22 And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not; and they sought to ^akill Ether, but he fled from before them and hid again in the cavity of the rock.

23 And it came to pass that there arose up Shared, and he also gave battle unto Coriantumr; and he did beat him, insomuch that in the third year he did bring him into captivity.

24 And the sons of Coriantumr, in the fourth year, did beat Shared, and did obtain the kingdom again unto their father.

25 Now there began to be a war upon all the face of the land, ^aevery man with his band fighting for that which he desired.

26 And there were robbers, and in fine, all manner of wickedness upon all the face of the land.

27 And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him with his armies to battle; and they did meet in great anger, and they did meet in the valley of Gilgal; and the battle became exceedingly sore.

28 And it came to pass that Shared fought against him for the space of three days. And it came to pass that Coriantumr beat him, and did pursue him until he came to the plains of Heshlon.

29 And it came to pass that Shared gave him battle again upon the plains; and behold, he did beat Coriantumr, and drove him back again to the valley of Gilgal.

30 And Coriantumr gave Shared battle again in the valley of Gilgal, in which he beat Shared and slew him.

31 And Shared wounded Coriantumr in his thigh, that he did not go to battle again for the space of two years, in which time all the people upon the face of the land were shedding blood, and there was none to restrain them.

Ether 14

The iniquity of the people brings a curse upon the land—Coriantumr engages in warfare against Gilead, then Lib, and then Shiz—Blood and carnage cover the land.

1 AND now there began to be a great ^acurse upon all the land because of the iniquity of the people, in which, if a man should lay his tool or his sword upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.

2 Wherefore every man did cleave unto that which was his own, with his hands, and would not borrow neither would he lend; and every man kept the hilt of his sword in his right hand, in the ^adefence of his property and his own life and of his wives and children.

3 And now, after the space of two years, and after the death of Shared, behold, there arose the brother of Shared and he gave battle unto Coriantumr, in which Coriantumr did beat him and did pursue him to the wilderness of Akish.

4 And it came to pass that the brother of Shared did give battle unto him in the wilderness of Akish; and the battle became exceedingly sore, and many thousands fell by the sword.

5 And it came to pass that Coriantumr did lay siege to the wilderness; and the brother of Shared did march forth out of the wilderness by night, and slew a part of the army of Coriantumr, as they were drunken.

6 And he came forth to the land of ^aMoron, and placed himself upon the throne of Coriantumr.

7 And it came to pass that Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive great strength to his army.

8 Now the brother of Shared, whose name was Gilead, also received great strength to his army, because of secret combinations.

9 And it came to pass that his high priest murdered him as he sat upon his throne.

10 And it came to pass that one of the secret combinations murdered him in a secret pass, and obtained unto himself the kingdom; and his name was Lib; and Lib was a man of great stature, more than any other man among all the people.

11 And it came to pass that in the first year of Lib, Coriantumr came up unto the land of Moron, and gave battle unto Lib.

12 And it came to pass that he fought with Lib, in which Lib did smite upon his arm that he was wounded; nevertheless, the army of Coriantumr did press forward upon Lib, that he fled to the borders upon the seashore.

13 And it came to pass that Coriantumr pursued him; and Lib gave battle unto him upon the seashore.

14 And it came to pass that Lib did smite the army of Coriantumr, that they fled again to the wilderness of Akish.

15 And it came to pass that Lib did pursue him until he came to the plains of Agosh. And Coriantumr had taken all the people with him as he fled before Lib in that quarter of the land whither he fled.

16 And when he had come to the plains of Agosh he gave battle unto Lib, and he smote upon him until he died; nevertheless, the brother of Lib did come against Coriantumr in the stead thereof, and the battle became exceedingly sore, in the which Coriantumr fled again before the army of the brother of Lib.

17 Now the name of the brother of Lib was called Shiz. And it came to pass that Shiz pursued after Coriantumr, and he did overthrow many cities, and he did slay both women and children, and he did burn the cities.

18 And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land—Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!

19 And it came to pass that the people began to flock together in armies, throughout all the face of the land.

20 And they were divided; and a part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr.

21 And so great and lasting had been the war, and so long had been the scene of bloodshed and carnage, that the whole face of the land was covered with the ^abodies of the ^bdead.

22 And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of ^ablood to the shedding of blood, leaving the bodies of both men, women, and children strewed upon the face of the land, to become a prey to the ^bworms of the flesh.

23 And the ^ascent thereof went forth upon the face of the land, even upon all the face of the land; wherefore the people became troubled by day and by night, because of the scent thereof.

24 Nevertheless, Shiz did ^anot cease to pursue Coriantumr; for he had sworn to avenge himself upon Coriantumr of the blood of his brother, who had been slain, and the word of the Lord which came to Ether that Coriantumr should not fall by the sword.

25 And thus we see that the Lord did visit them in the fulness of his ^awrath, and their wickedness and abominations had prepared a way for their everlasting destruction. (Blaine and Brenton Jorgason: The word *wrath*, which is frequently used in connection with and is occasionally a synonym for *indignation*,

does not refer to God's temper. Nor does it refer to his anger, at least as we define the uncontrolled emotion we sometimes see in ourselves and others. God is a God of law and order—all kingdoms are ruled by law, and there is no space in which there is no kingdom. (See D&C 88:37; Therefore, law exists in all things and in all places. For God to remain God, he must abide by every law in existence in all of his kingdoms, and he must do so completely and totally. With such perfect exactness of purpose and will, there is obviously no room left for uncontrolled temper or anger. (See D&C 88:34-50.) God's wrath and indignation, therefore, must refer to perfectly controlled responses, by God, to particular sins of his children. Stated more plainly, wrath and indignation refer to God's judgments, his just punishments upon the wicked for the deeds they have chosen to commit. *Spiritual Survival in the Last Days*, 6-7)

26 And it came to pass that Shiz did pursue Coriantumr eastward, even to the borders by the seashore, and there he gave battle unto Shiz for the space of three days.

27 And so terrible was the destruction among the armies of Shiz that the people began to be frightened, and began to flee before the armies of Coriantumr; and they fled to the land of Corihor, and swept off the inhabitants before them, all them that would not join them.

28 And they pitched their tents in the valley of Corihor; and Coriantumr pitched his tents in the valley of Shurr. Now the valley of Shurr was near the hill Comnor; wherefore, Coriantumr did gather his armies together upon the hill Comnor, and did sound a trumpet unto the armies of Shiz to invite them forth to battle.

29 And it came to pass that they came forth, but were driven again; and they came the second time, and they were driven again the second time. And it came to pass that they came again the third time, and the battle became exceedingly sore.

30 And it came to pass that Shiz smote upon Coriantumr that he gave him many deep wounds; and Coriantumr, having lost his blood, fainted, and was carried away as though he were dead.

31 Now the loss of men, women and children on both sides was so great that Shiz commanded his people that they should not pursue the armies of Coriantumr; wherefore, they returned to their camp.

Ether 15

Millions of the Jaredites are slain in battle—Shiz and Coriantumr assemble all the people to mortal combat—The Spirit of the Lord ceases to strive with them—The Jaredite nation is utterly destroyed—Only Coriantumr remains.

1 AND it came to pass when Coriantumr had recovered of his wounds, he began to remember the ^awords which Ether had spoken unto him.

2 He saw that there had been slain by the sword already nearly ^atwo millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children. (Douglas K. Brinley: To provide some perspective of the magnitude of the slaughter among Coriantumr's people, we note that at the time Ether approached him with a solution to save people, Coriantumr presided over a kingdom numbering millions of inhabitants. The record says that "there had been slain two millions of mighty men, and also their wives and their children" (Ether 15:2). If even half of these men were married and the average family size included a wife and only two to three children, there would have been six to eight million people in his kingdom. From the American Revolutionary War through the Vietnam conflict (including the Civil War)—wars that introduced weapons of mass destruction—"only" 652,769 Americans died on the battlefield compared to the millions killed in these final Jaredite struggles where the people died in hand-to-hand combat. *The Book of Mormon: Fourth Nephi through Moroni*, 55)

3 He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled thus far, every whit; and his soul ^amourned and refused to be ^bcomforted.

4 And it came to pass that he wrote an epistle unto Shiz, desiring him that he would spare the people, and he would give up the kingdom for the sake of the lives of the people.

5 And it came to pass that when Shiz had received his epistle he wrote an epistle unto Coriantumr, that if he would give himself up, that he might slay him with his own sword, that he would spare the lives of the people.

6 And it came to pass that the people repented not of their iniquity; and the people of Coriantumr were stirred up to anger against the people of Shiz; and the people of Shiz were stirred up to anger against the people of Coriantumr; wherefore, the people of Shiz did give battle unto the people of Coriantumr.

7 And when Coriantumr saw that he was about to fall he fled again before the people of Shiz.

8 And it came to pass that he came to the waters of Ripliancum, which, by interpretation, is large, or to exceed all; wherefore, when they came to these waters they pitched their tents; and Shiz also pitched his tents near unto them; and therefore on the morrow they did come to battle.

9 And it came to pass that they fought an exceedingly sore battle, in which Coriantumr was wounded again, and he fainted with the loss of blood.

10 And it came to pass that the armies of Coriantumr did press upon the armies of Shiz that they beat them, that they caused them to flee before them; and they did flee southward, and did pitch their tents in a place which was called Ogath.

11 And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was that same hill where my father Mormon did ^ahide up the records unto the Lord, which were sacred.

12 And it came to pass that they did gather together all the people upon all the face of the land, who had not been slain, save it was Ether.

13 And it came to pass that Ether did ^abehold all the doings of the people; and he beheld that the people who were for Coriantumr were gathered together to the army of Coriantumr; and the people who were for Shiz were gathered together to the army of Shiz.

14 Wherefore, they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive.

15 And it came to pass that when 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 ^aweapons of war, having shields, and ^bbreastplates, and head-plates, and being clothed after the manner of war—they did march forth one against another to battle; and they fought all that day, and conquered not.

16 And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps they took up a howling and a ^alamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that they did rend the air exceedingly.

17 And it came to pass that on the morrow they did go again to battle, and great and terrible was that day; nevertheless, they conquered not, and when the night came again they did rend the air with their cries, and their howlings, and their mournings, for the loss of the slain of their people.

18 And it came to pass that Coriantumr wrote again an epistle unto Shiz, desiring that he would not come again to battle, but that he would take the kingdom, and spare the lives of the people.

19 But behold, the ^aSpirit of the Lord had ceased striving with them, and ^bSatan had full power over the ^chearts of the people; for they were given up unto the hardness of their hearts, and the blindness of their minds that they might be destroyed; wherefore they went again to battle.

20 And it came to pass that they fought all that day, and when the night came they slept upon their swords.

21 And on the morrow they fought even until the night came.

22 And when the night came they were ^adrunken with anger, even as a man who is drunken with wine; and they slept again upon their swords.

23 And on the morrow they fought again; and when the night came they had all fallen by the sword save

it were fifty and two of the people of Coriantumr, and sixty and nine of the people of Shiz.

24 And it came to pass that they slept upon their swords that night, and on the morrow they fought again, and they contended in their might with their swords and with their shields, all that day.

25 And when the night came there were thirty and two of the people of Shiz, and twenty and seven of the people of Coriantumr.

26 And it came to pass that they ate and slept, and prepared for death on the morrow. And they were large and mighty men as to the strength of men.

27 And it came to pass that they fought for the space of three hours, and they fainted with the loss of blood.

28 And it came to pass that when the men of Coriantumr had received sufficient strength that they could walk, they were about to flee for their lives; but behold, Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the sword.

29 Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had ^aall fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood.

30 And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz.

31 And it came to pass that after he had smitten off the head of Shiz, that Shiz raised up on his hands and ^afell; and after that he had struggled for breath, he died.

32 And it came to pass that ^aCoriantumr fell to the earth, and became as if he had no life. (The insane wars of the Jaredite chiefs ended in the complete annihilation of both sides, with the kings the last to go. The same thing had almost happened earlier in the days of Akish, when a civil war between him and his sons reduced the population to thirty (Ether 9:12). This all seems improbable to us, but 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 very last to fall, the whole army existing for the sole purpose of defending his person. This is clearly seen in the game of chess, in which all pieces are expendable except the king, who can never be taken. "The shah in chess," writes M. E. Moghadam, "is not killed and does not die. The game is terminated when the shah is pressed to a position from which he cannot escape. This is in line with all good traditions of chess playing, and back of it the tradition of capturing the king in war rather than slaying him whenever this could be accomplished." You will recall the many instances in the book of Ether in which kings were kept in prison for many years but not killed. In the code of medieval chivalry, taken over from central Asia, the person of the king is sacred, and all others must perish in his defense. After the battle the victor may do what he will with his rival—and infinitely ingenious tortures were sometimes devised for the final reckoning—but 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. In that case, of course, the subjects would become his own. The circle of warriors, "large and mighty men as to the strength of men" (Ether 15:26) that fought around their kings to the last man, represent that same ancient institution, the sacred "shieldwall," which our own Norse ancestors took over from Asia and which meets us again and again in the wars of the tribes, in which on more than one occasion the king actually was the last to perish. So let no one think the final chapter of Ether is at all fanciful or overdrawn. Wars of extermination are a standard institution in the history of Asia. Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, p. 235-36)

33 And the Lord spake unto Ether, and said unto him: Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he ^afinished his ^brecord; (and the ^chundredth part I have not written) and he hid them in a manner that the people of Limhi did find them.

34 Now the last words which are written by ^aEther are these: Whether the Lord will that I be translated,

or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am ^bsaved in the kingdom of God. Amen.