

LESSON 46
“By Faith All Things Are Fulfilled”
Ether 7-15

OVERVIEW:

Moroni explains the importance of faith. The Lord teaches Moroni that He gives us weakness that we may be humble. Moroni records Ether’s prophecies concerning the promised land. War rages throughout the land. The Jaredite civilization is destroyed.

(The book of Ether stands as a second witness to several of the great lessons of life which are taught so forcefully in the Nephite record. Chapters 7-11 include the following teachings: 1. The perils and results of the reigns of wicked kings. 2. The purpose, means of growth, and final end of a people who uphold secret combinations. 3. America: a land choice above all other lands. 4. The power of faith and the results of gospel living. 5. The important place of prophets and the plight of those who reject their words. 6. The sending of natural disasters to humble the people. 7. The reality and power of Jehovah, Jesus Christ. DCBM, 4:290-292.)

SCRIPTURES:

THE BOOK OF ETHER
CHAPTER 7

Orihah reigns in righteousness—Amid usurpation and strife the rival kingdoms of Shule and Cohor are set up—Prophets condemn the wickedness and idolatry of the people, who then repent.

- 1 AND it came to pass that Orihah did execute judgment upon the land in righteousness all his days, whose days were exceedingly many.
- 2 And he begat sons and daughters; yea, he begat thirty and one, among whom were twenty and three sons.
- 3 And it came to pass that he also begat ^aKib in his ^bold age. And it came to pass that Kib reigned in his stead; and Kib begat Corihor.
- 4 And when Corihor was thirty and two years old he rebelled against his father, and went over and dwelt in the land of Nehor; and he begat sons and daughters, and they became exceedingly fair; wherefore Corihor drew away many people after him.
- 5 And when he had gathered together an army he came up unto the land of ^aMoron where the king dwelt, and took him captive, which ^bbrought to pass the saying of the brother of Jared that they would be brought into captivity.
- 6 Now the ^aland of Moron, where the king dwelt, was near the land which is called Desolation by the Nephites.
- 7 And it came to pass that Kib dwelt in ^acaptivity, and his people under Corihor his son, until he became exceedingly old; nevertheless Kib begat Shule in his old age, while he was yet in captivity.
- 8 And it came to pass that Shule was angry with his brother; and Shule waxed strong, and became mighty as to the strength of a man; and he was also mighty in judgment.
- 9 Wherefore, he came to the hill Ephraim, and he did molten out of the hill, and made swords out of ^asteel for those whom he had drawn away with him; and after he had armed them with swords he returned to the city Nehor, and gave battle unto his brother Corihor, by which means he obtained the kingdom and restored it unto his father Kib.
- 10 And now because of the thing which Shule had done, his father bestowed upon him the kingdom; therefore he began to reign in the stead of his father.
- 11 And it came to pass that he did execute judgment in righteousness; and he did spread his kingdom

upon all the face of the land, for the people had become exceedingly numerous.

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

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

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

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

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

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

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

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

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

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

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

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

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

25 And he did execute a law throughout all the land, which gave power unto the prophets that they should go whithersoever they would; and by this cause the people were brought unto repentance.

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

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

CHAPTER 8

There is strife and contention over the kingdom—Akish forms an oath-bound secret combination to slay the king—Secret combinations are of the devil and result in the destruction of nations—Modern Gentiles are warned against the secret combination which shall seek to overthrow the freedom of all lands, nations, and countries.

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

2 And Jared rebelled against his father, and came and dwelt in the land of Heth. And it came to pass that

he did ^aflatter many people, because of his cunning words, until he had gained the half of the kingdom.

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

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

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

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

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

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

9 Now the daughter of Jared was exceedingly fair. And it came to pass that she did talk with her father, and said unto him: Whereby hath my father so much sorrow? Hath he not read the ^arecord which our fathers brought across the great deep? Behold, is there not an ^baccount concerning them of ^cold, that they by their ^dsecret plans did obtain kingdoms and great glory? (The Jaredites brought their records with them. What exactly there were we do not know. This record was not written by Moses since he had not been born yet. Could it be a copy of the record kept by Adam? Who knows?)

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

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

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

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

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

15 And it came to pass that thus they did agree with ^aAkish. And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from ^bCain, who was a murderer from the beginning.

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

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

18 And it came to pass that they formed a secret ^acombination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;

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

20 And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made

known unto me that they are had ^aamong all people, and they are had among the Lamanites.

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

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

23 Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, (The book of Ether is to serve as a second witness that those who do not worship Jesus Christ will be swept off the continent.) that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get ^apower and gain—and the work, yea, even the work of ^bdestruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

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

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

26 Wherefore, I, Moroni, am commanded to write these things that evil may be done away, and that the time may come that Satan may have ^ano power upon the hearts of the children of men, (This is to occur during the Millennium generally, but we can bind Satan now by our righteousness.) but that they may be ^bpersuaded to do good continually, that they may come unto the fountain of all ^crighteousness and be saved. (Joseph Smith said that the Book of Mormon was the “keystone of our religion” and the “most correct” book on earth. (DHC, vol. 6, p. 56.) This most correct book on earth states that the downfall of two great American civilizations came as a result of secret conspiracies whose desire was to overthrow the freedom of the people. “And they have caused the destruction of this people of whom I am now speaking,” says Moroni, “and also the destruction of the people of Nephi.” (Ether 8:21.) Now undoubtedly Moroni could have pointed out many factors that led to the destruction of the people, but notice how he singled out the secret combinations, just as the Church today could point out many threats to peace, prosperity, and the spread of God’s work, but it has singled out the greatest threat as the godless conspiracy. There is no conspiracy theory in the Book of Mormon—it is a conspiracy fact. Then Moroni speaks to us in this day and says, “Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you” (Ether 8:14.) The Book of Mormon further warns that “whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold they shall be destroyed. . . .” (Ether 8:22.) This scripture should alert us to what is ahead unless we repent, because there is no question but that as people of the free world, we are increasingly upholding many of the evils of the adversary today. By court edict godless conspirators can run for government office, teach in our schools, hold office in labor unions, work in our defense plants, serve in our merchant marines, etc. As a nation, we are helping to underwrite many evil revolutionaries in our country. Now we are assured that the Church will remain on the earth until the Lord comes again—but at what price? The Saints in the early days were assured that Zion would be established in Jackson County, but look at what their unfaithfulness cost them in bloodshed and delay. President Clark warned us that “we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost, we of this church will, in order to keep the Church going forward, have more

sacrifices to make and more persecutions to endure than we have yet known. ..." (CR, April 1944, p. 116.) And he stated that if the conspiracy "comes here it will probably come in its full vigor and there will be a lot of vacant places among those who guide and direct, not only this government, but also this Church of ours." (CR, April 1952.) Ezra Taft Benson, CR, Apr 1972, p. 51)

CHAPTER 9

The kingdom passes from one to another by descent and intrigue and murder—Emer saw the Son of Righteousness—Many prophets cry repentance—A famine and poisonous serpents plague the people.

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

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

3 And the Lord ^awarned Omer in a dream that he should depart out of the land; wherefore Omer ^bdeparted out of the land with his family, and traveled many days, and came over and passed by the hill of ^cShim, and came over by the place ^dwhere the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore, and there he pitched his tent, and also his sons and his daughters, and all his household, save it were Jared and his family.

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

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

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

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

8 And now the brother of him that suffered death, (and his name was Nimrah) was angry with his father because of that which his father had done unto his brother.

9 And it came to pass that Nimrah gathered together a small number of men, and fled out of the land, and came over and dwelt with Omer.

10 And it came to pass that Akish begat other sons, and they won the hearts of the people, notwithstanding they had sworn unto him to do all manner of iniquity according to that which he desired.

11 Now the people of Akish were desirous for gain, even as Akish was desirous for ^apower; wherefore, the sons of Akish did offer them ^bmoney, by which means they drew away the more part of the people after them.

12 And there began to be a war between the sons of Akish and Akish, which lasted for the space of many years, yea, unto the destruction of nearly all the people of the kingdom, yea, even all, save it were thirty souls, and they who fled with the house of Omer.

13 Wherefore, Omer was restored again to the ^aland of his inheritance.

14 And it came to pass that Omer began to be old; nevertheless, in his old age he begat Emer; and he anointed Emer to be king to reign in his stead.

15 And after that he had anointed Emer to be king he saw peace in the land for the space of two years, and he died, having seen exceedingly many days, which were full of sorrow. And it came to pass that Emer did reign in his stead, and did fill the steps of his father.

16 And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years they had become

exceedingly strong, insomuch that they became exceedingly rich—

17 Having ^aall manner of fruit, and of grain, and of ^bsilks, and of fine linen, and of ^cgold, and of silver, and of precious things;

18 And also ^aall manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man.

19 And they also had ^ahorses, and asses, and there were elephants and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms. (I think it quite significant that the Book of Mormon associates elephants only with the Jaredites, since there is no apparent reason why they should not have been as common in the fifth as in the fifteenth century B.C. All we know is that they became extinct in large parts of Asia somewhere between those dates, as they did likewise in the New World, to follow the Book of Mormon, leaving only the written records of men to testify of their existence. "They have plenty of iron, accarum, and andanicum," says Marco Polo of the people of Kobian. "Here they make mirrors of highly polished steel, of large size and very handsome." The thing to note here is not primarily the advanced state of steelworking in Central Asia, though that as we have seen is significant, but the fact that no one knows for sure what accarum and andanicum are. Marco knew, of course, but since the things didn't exist in Europe there was no western word for them and so all he could do was to call them by their only names. It is just so with the cureloms and cumoms of Ether 9:19. These animals were unknown to the Nephites, and so Moroni leaves the words untranslated, or else though known to the Nephites, they are out of our experience so that our language has no name to call them by. They were simply breeds of those "many other kinds of animals which were useful for the food of man" (Ether 9:18). Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, p. 217-218)

20 And thus the Lord did pour out his blessings upon this land, which was ^achoice above all other lands; and he commanded that whoso should possess the land should possess it unto the Lord, or they should be ^bdestroyed when they were ripened in iniquity; for upon such, saith the Lord: I will pour out the fulness of my wrath.

21 And Emer did execute judgment in righteousness all his days, and he begat many sons and daughters; and he begat Coriantum, and he anointed Coriantum to reign in his stead.

22 And after he had anointed Coriantum to reign in his stead he lived four years, and he saw peace in the land; yea, and he even saw the ^aSon of Righteousness, and did rejoice and glory in his day; and he died in peace.

23 And it came to pass that Coriantum did walk in the steps of his father, and did build many mighty cities, and did administer that which was good unto his people in all his days. And it came to pass that he had no children even until he was exceedingly ^aold.

24 And it came to pass that his wife died, being an hundred and two years old. And it came to pass that Coriantum took to wife, in his old age, a young maid, and begat sons and daughters; wherefore he lived until he was an hundred and forty and two years old.

25 And it came to pass that he begat Com, and Com reigned in his stead; and he reigned forty and nine years, and he begat Heth; and he also begat other sons and daughters. (Moroni compressed several hundred years in chapters 9-11 of Ether. We read 9:15-25 carefully because it describes an atypical period of over 225 years of peace, perhaps somewhat similar to that in 4 Nephi. Moroni supplied little description of these years except that the people enjoyed harmony and plenty, with even an appearance of the Son of Righteousness to Emer. Catherine Thomas, *Studies in Scripture*, 8:272)

26 And the people had spread again over all the face of the land, and there began again to be an exceedingly great wickedness upon the face of the land, and ^aHeth began to embrace the secret plans again of old, to destroy his father.

27 And it came to pass that he did dethrone his father, for he slew him with his own sword; and he did reign in his stead.

28 And there came prophets in the land ^aagain, crying repentance unto them—that they must prepare the

way of the Lord or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent. (The Lord always warns us to repent.)

29 But the people believed not the words of the prophets, but they cast them out; and some of them they cast into ^apits and left them to perish. And it came to pass that they did all these things according to the commandment of the king, Heth. (Wicked rulers can cause the people also to sin, like King Noah.)

30 And it came to pass that there began to be a great ^adearth upon the land, and the inhabitants began to be destroyed exceedingly fast because of the dearth, for there was no rain upon the face of the earth. (The Lord often causes these natural disasters to occur to try to humble us into repenting.)

31 And there came forth ^apoisonous serpents also upon the face of the land, and did poison many people. And it came to pass that their flocks began to flee before the poisonous serpents, towards the land ^bsouthward, which was called by the Nephites ^cZarahemla.

32 And it came to pass that there were many of them which did perish by the way; nevertheless, there were some which fled into the land southward.

33 And it came to pass that the Lord did cause the ^aserpents that they should pursue them no more, but that they should hedge up the way that the people could not pass, that whoso should attempt to pass might fall by the poisonous serpents.

34 And it came to pass that the people did follow the course of the beasts, and did devour the ^acarcasses of them which fell by the way, until they had devoured them all. Now when the people saw that they must ^bperish they began to ^crepent of their iniquities and cry unto the Lord. (The disasters are having their proper effect.)

35 And it came to pass that when they had ^ahumbled themselves sufficiently before the Lord he did send rain upon the face of the earth; and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And the Lord did show forth his power unto them in preserving them from famine.

CHAPTER 10

One king succeeds another—Some of the kings are righteous; others are wicked—When righteousness prevails, the people are blessed and prospered by the Lord.

1 AND it came to pass that Shez, who was a descendant of Heth—for ^aHeth had perished by the famine, and all his household save it were Shez—wherefore, Shez began to build up again a broken people.

2 And it came to pass that Shez did remember the destruction of his fathers, and he did build up a righteous kingdom; for he remembered what the Lord had done in bringing Jared and his brother ^aacross the deep; and he did walk in the ways of the Lord; and he begat sons and daughters.

3 And his eldest son, whose name was Shez, did ^arebel against him; nevertheless, Shez was smitten by the hand of a robber, because of his exceeding riches, which brought peace again unto his father.

4 And it came to pass that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land. And Shez did live to an exceedingly old age; and he begat Riplakish. And he died, and Riplakish reigned in his stead.

5 And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and ^aconcubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did ^btax them with heavy taxes; and with the taxes he did build many spacious buildings.

6 And he did erect him an exceedingly beautiful throne; and he did build many prisons, and whoso would not be subject unto taxes he did ^acast into prison; and whoso was not able to pay taxes he did cast into prison; and he did cause that they should labor continually for their support; and whoso refused to labor he did cause to be put to death.

7 Wherefore he did obtain all his fine work, yea, even his fine ^agold he did cause to be refined in prison; and all manner of fine ^bworkmanship he did cause to be wrought in prison. And it came to pass that he

did afflict the people with his whoredoms and abominations.

8 And when he had reigned for the space of forty and two years the people did rise up in rebellion against him; and there began to be war again in the land, insomuch that Riplakish was killed, and his descendants were driven out of the land.

9 And it came to pass after the space of many years, Morianton, (he being a descendant of Riplakish) gathered together an army of outcasts, and went forth and gave battle unto the people; and he gained power over many cities; and the war became exceedingly sore, and did last for the space of many years; and he did gain power over all the land, and did establish himself king over all the land.

10 And after that he had established himself king he did ease the burden of the people, by which he did gain favor in the eyes of the people, and they did anoint him to be their king.

11 And he did do justice unto the people, but not unto himself because of his many ^awhoredoms; wherefore he was cut off from the presence of the Lord.

12 And it came to pass that Morianton built up many cities, and the people became exceedingly rich under his reign, both in buildings, and in ^agold and silver, and in raising grain, and in flocks, and herds, and such things which had been restored unto them.

13 And Morianton did live to an exceedingly great age, and then he begat Kim; and Kim did reign in the stead of his father; and he did reign eight years, and his father died. And it came to pass that Kim did ^anot reign in righteousness, wherefore he was not favored of the Lord.

14 And his brother did rise up in rebellion against him, by which he did bring him into ^acaptivity; and he did remain in captivity all his days; and he begat sons and daughters in captivity, and in his old age he begat Levi; and he died.

15 And it came to pass that Levi did serve in captivity after the death of his father, for the space of forty and two years. And he did make war against the king of the land, by which he did obtain unto himself the kingdom.

16 And after he had obtained unto himself the kingdom he did that which was right in the sight of the Lord; and the people did prosper in the land; and he did live to a good ^aold age, and begat sons and daughters; and he also begat Corom, whom he anointed king in his stead.

17 And it came to pass that Corom did that which was good in the sight of the Lord all his days; and he begat many sons and daughters; and after he had seen many days he did pass away, even like unto the rest of the earth; and Kish reigned in his stead.

18 And it came to pass that Kish passed away also, and Lib reigned in his stead.

19 And it came to pass that Lib also did that which was good in the sight of the Lord. And in the days of Lib the ^apoisonous serpents were destroyed. Wherefore they did go into the land southward, to hunt food for the people of the land, for the land was covered with animals of the forest. And Lib also himself became a great ^bhunter.

20 And they built a great city by the ^anarrow neck of land, by the place where the sea divides the land.

21 And they did preserve the land ^asouthward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants.

22 And they were exceedingly ^aindustrious, and they did buy and sell and ^btraffic one with another, that they might get gain. (Sounds like the USA)

23 And they did ^awork in all manner of ^bore, and they did make gold, and silver, and ^ciron, and ^dbrass, and all manner of metals; and they did dig it out of the earth; wherefore, they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper. And they did ^ework all manner of fine work.

24 And they did have ^asilks, and fine-twined ^blinen; and they did work all manner of ^ccloth, that they might clothe themselves from their nakedness.

25 And they did make all manner of tools to till the earth, both to plow and to sow, to reap and to hoe, and also to thrash.

26 And they did make all manner of tools with which they did work their beasts.

27 And they did make all manner of ^aweapons of war. And they did work all manner of work of exceedingly curious workmanship.

28 And never could be a people more blessed than were they, and more prospered by the hand of the Lord. And they were in a land that was choice above all lands, for the Lord had spoken it.

29 And it came to pass that Lib did live many years, and begat sons and daughters; and he also begat Hearthom.

30 And it came to pass that Hearthom reigned in the stead of his father. And when Hearthom had reigned twenty and four years, behold, the kingdom was taken away from him. And he served many years in ^acaptivity, yea, even all the remainder of his days.

31 And he begat Heth, and Heth lived in captivity all his days. And Heth begat Aaron, and Aaron dwelt in captivity all his days; and he begat Amnigaddah, and Amnigaddah also dwelt in captivity all his days; and he begat Coriantum, and Coriantum dwelt in captivity all his days; and he begat Com.

32 And it came to pass that Com drew away the half of the kingdom. And he reigned over the half of the kingdom forty and two years; and he went to battle against the king, Amgid, and they fought for the space of many years, during which time Com gained power over Amgid, and obtained power over the remainder of the kingdom.

33 And in the days of Com there began to be robbers in the land; and they adopted the old plans, and administered ^aoaths after the manner of the ancients, and sought again to destroy the kingdom.

34 Now Com did fight against them much; nevertheless, he did not prevail against them.

CHAPTER 11

Wars, dissensions, and wickedness dominate Jaredite life—Their prophets predict the utter destruction of the Jaredites unless they repent—The people reject the words of the prophets.

1 AND there came also in the days of Com many ^aprophets, and prophesied of the destruction of that great people except they should repent, and turn unto the Lord, and forsake their murders and wickedness.

2 And it came to pass that the prophets were ^arejected by the people, and they fled unto Com for protection, for the people sought to destroy them.

3 And they prophesied unto Com many things; and he was blessed in all the remainder of his days.

4 And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him, and there began to be an exceedingly great war in all the land.

5 And it came to pass that the brother of Shiblom caused that all the prophets who prophesied of the destruction of the people should be put to ^adeath;

6 And there was great calamity in all the land, for they had testified that a great curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth, and their bones should become as ^aheaps of earth upon the face of the land except they should repent of their wickedness.

7 And they hearkened not unto the voice of the Lord, because of their wicked combinations; wherefore, there began to be wars and ^acontentions in all the land, and also many famines and pestilences, insomuch that there was a great destruction, such an one as never had been known upon the face of the earth; and all this came to pass in the days of Shiblom.

8 And the people began to repent of their iniquity; and inasmuch as they did the Lord did have ^amercy on them.

9 And it came to pass that Shiblom was slain, and Seth was brought into ^acaptivity, and did dwell in captivity all his days.

10 And it came to pass that Ahah, his son, did obtain the kingdom; and he did reign over the people all

his days. And he did do all manner of iniquity in his days, by which he did cause the shedding of much blood; and few were his days.

11 And Ethem, being a descendant of Ahah, did obtain the kingdom; and he also did do that which was wicked in his days.

12 And it came to pass that in the days of Ethem there came many prophets, and prophesied again unto the people; yea, they did prophesy that the Lord would utterly ^adestroy them from off the face of the earth except they repented of their iniquities.

13 And it came to pass that the people hardened their hearts, and would not ^ahearken unto their words; and the prophets ^bmourned and withdrew from among the people.

14 And it came to pass that Ethem did execute judgment in wickedness all his days; and he begat Moron. And it came to pass that Moron did reign in his stead; and Moron did that which was wicked before the Lord.

15 And it came to pass that there arose a ^arebellion among the people, because of that secret ^bcombination which was built up to get power and gain; and there arose a mighty man among them in iniquity, and gave battle unto Moron, in which he did overthrow the half of the kingdom; and he did maintain the half of the kingdom for many years.

16 And it came to pass that Moron did overthrow him, and did obtain the kingdom again.

17 And it came to pass that there arose another mighty man; and he was a descendant of the brother of Jared.

18 And it came to pass that he did overthrow Moron and obtain the kingdom; wherefore, Moron dwelt in ^acaptivity all the remainder of his days; and he begat Coriantor.

19 And it came to pass that Coriantor dwelt in captivity all his days.

20 And in the days of Coriantor there also came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent the Lord God would execute ^ajudgment against them to their utter destruction;

21 And that the Lord God would send or bring forth ^aanother people to possess the ^bland, by his power, after the manner by which he brought their fathers.

22 And they did ^areject all the words of the prophets, because of their ^bsecret society and wicked abominations.

23 And it came to pass that Coriantor begat ^aEther, and he died, having dwelt in captivity all his days.

CHAPTER 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.

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—

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.

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)

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.

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;

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.)

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.

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.

CHAPTER 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 ^aNew 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 ^aNew 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 ^aNew 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.

CHAPTER 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.

CHAPTER 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.