

BM#46 "By Faith All Things Are Fulfilled" - Ether 7-15

- I. Introduction
- II. Ether 7-8
- III. Ether 9-10
- IV. Ether 11-12
- V. Ether 13-14
- VI. Ether 15
- VII. Conclusions

I. Introduction

As we begin Part II, we reflect upon the journey that brought the Jaredites to the Promised Land. They had resided in Babylon at the time of the building of the tower of Babel. Jared had become aware that the language of the people was going to be changed as a result of their wickedness in building the tower. (see Genesis 11:5-8.) He asked his brother to request the Lord that the change in language would not occur with him, his brother, their friends, or their families. Due to their righteousness, their request was granted. The Lord then promised to lead them to a land that was choice above all other lands. This trip involved gathering flocks, fowls, honey bees, and traveling by land and water till they reached the seashore. Here they remained for four years.

The brother of Jared, who served as the spiritual leader of the company, was criticized by the Lord for his negligence. The brethren then prepared to build, under the Lord's direction, eight enclosed barges that would enable them to cross the great water. Through a miraculous encounter with the brother of Jared and the Lord, the Lord touched each of sixteen stones that provided light for their barges. (see Ether 3:6-30). Their journey took 344 days of travel on the water before they reached their destination.

As Jared and his brother increased in years, they brought the people together and sought their counsel regarding continued leadership. The people requested that they have a king and that one of the sons of Jared or his brother serve as their king. The brother of Jared immediately recognized, due to his prophetic insight, that this action was in error and would result in their eventual captivity. (see Ether 6:23.) Jared ignored his brother's counsel and after each of son of the brother of Jared had declined, only one son of Jared would serve. Orihah became the king. As we

concluded the first part, we learned that despite the prosperity of the people and their becoming exceedingly rich, Orihah served them in righteousness "and taught the people how great things the Lord had done for their fathers" (Ether 6:30).

Outline of Book of Ether 7-15:

- "1. Ether 7-10 Great strife and contention [beginning with reign of Corihor] to Com. When people were righteous they prospered, when they were wicked destruction followed.
- "2. Ether 10-15 Many prophets in the day of Com predict utter destruction of Jaredites except they repent. In days of the kings from Com to Coriantumr the words of the prophets generally remained unheeded. Moroni bids farewell to the Gentiles. Words of Ether, last Jaredite prophet, disregarded. He lives to write of entire destruction of his people. Moroni quotes Ether's last words." (Sidney B. Sperry. *Book of Mormon Compendium*. Salt Lake City: Bookcraft, 1968, 463).

II. Ether 7-8

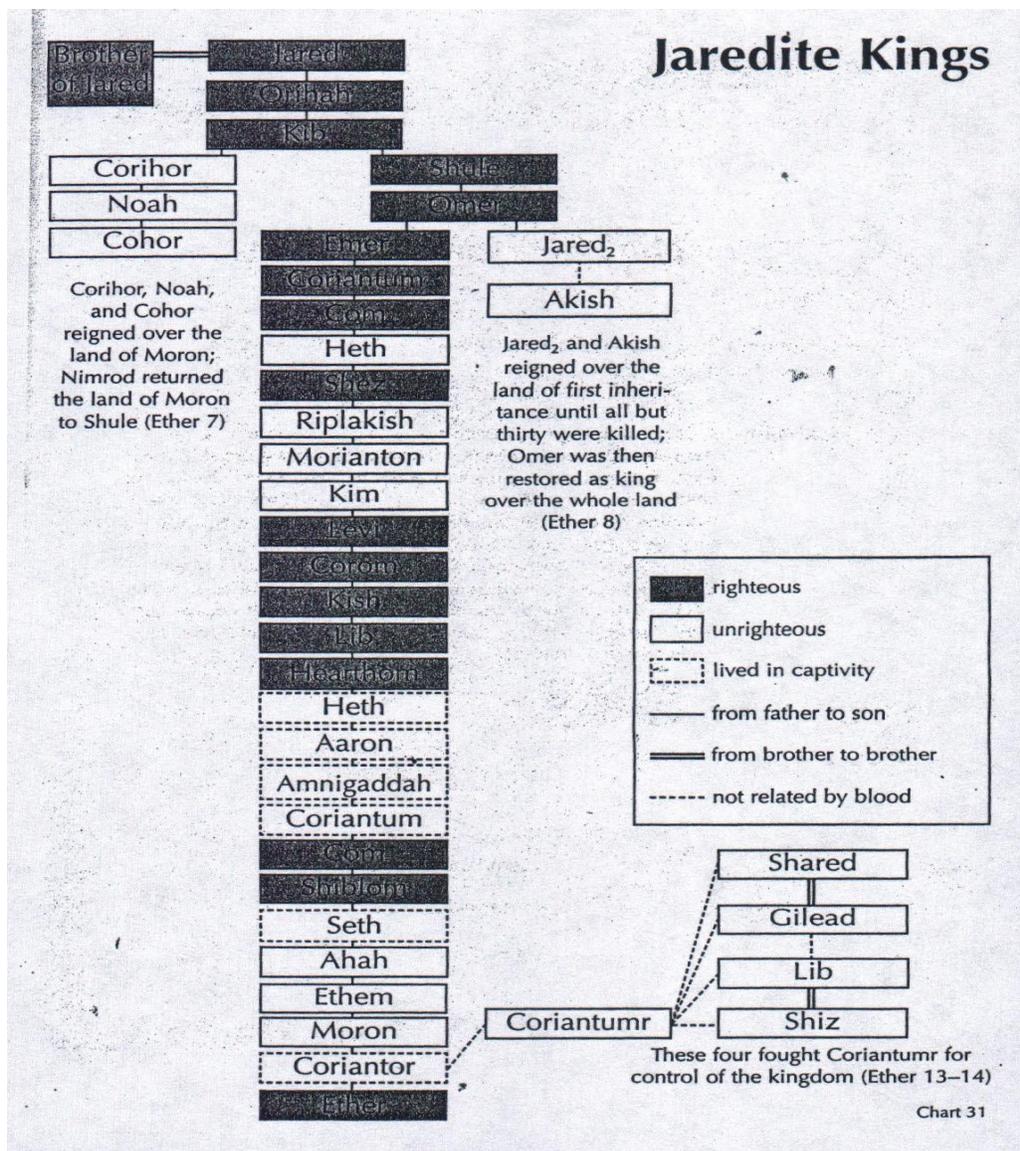
Andrew C. Skinner states,

"Orihah is a perfect example of the Lord's teachings on righteous kingship as presented by Mosiah. If just rulers could always be chosen, then kingship would be an expedient form of government. However, not all leaders are just, and it is, therefore, usually not expedient to have kings rule..

"Clearly the brother of Jared well understood the Lord's teachings regarding kingship (Ether 6:22-23), for it was not long after the reign of Orihah that his prophetic words were fulfilled when Orihah's successor was brought into captivity. (Ether 7:5) ...[In fact] the history of the Jaredite people...[was] a history filled with rebellion, treachery, warfare, and extreme wickedness." ("Promises Fulfilled," in *Studies in Scripture, Alma 30 to Moroni*, Vol. 8. Edited by Keith P. Jackson. Salt Lake City: Deseret Book Co., 1988, 267).

Chart 1: The Jaredite Kings

16 Righteous [shaded]	17 Unrighteous [clear]	6 Captivity [dotted line]
Orihah	Corihor	
Kib	Noah	
Shule	Cohor	
Omer	Jared	
Emer	Akish	
Coriatum	Heth	
Com	Riplakish	
Shez	Morianton	
Levi	Kim	
Corom		
Kish		Heth
Lib		Aaron
Hearthom		Amnigadah
Com		Coriantum
Shiblon		Seth
Ether		
	Ahah	
	Ethem	Unrighteous
	Moron	Shared
		Gilead
		Lib
		Shiz
		Coriantumr
	Coriantor	



Reference: John W. Welch and J. Gregory Welch. *Charting the Book of Mormon*. Provo, Utah: Foundation for Ancient Research and Mormon Studies, Brigham Young University, 1999, Chart 31. [Expanded work by Lee Prince].

We learn that Orihah “did execute judgment...in righteousness all his day” (Ether 7:1). He was then succeeded by his son, Kib. His son, Corihor, “drew away many people after him. And when he had gathered together an army he came up unto the land of Moron where the king dwelt, and took him captive, which brought to pass the saying of the brother of Jared that they would be brought into captivity.” (Ether 7:4-5).

Through the action of Corihor taking his father, Kib, literally into captivity, the prophecy of the brother of Jared was fulfilled. I also believe that the decision by the Jaredites to be ruled by a King, contrary to the counsel of the brother of Jared, was one of the factors that eventually brought about, as we shall learn, the destruction of the Jaredites.

Hugh Nibley states regarding evidence of captured kings being allowed to live in captivity,

"Such is the practice, mentioned many times in the book [of Ether], of keeping a king prisoner throughout his entire lifetime, allow[ing] him to beget and raise a family in captivity, even though the sons thus brought up would be almost sure to seek vengeance for their parent and power for themselves upon coming of age...It seems to us a perfectly ridiculous system, yet it is in accordance with the immemorial Asiatic usage." (*Lehi in the Deseret*, Vol. 5. Edited by John W. Welch with Darrell L. Matthews and Stephen R. Calister. Salt Lake City and Provo, Utah: Deseret Book Co., and Foundation for Ancient Research and Mormon Studies, 1952, [1988], 205-206).

Ether 7:7

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

Shule will molten from the mountain [iron?] which was then hardened into steel from which he made swords. He engaged in battle with his brother, Corihor. He was successful and then returned the kingdom to his father, Kib. He then began to reign in place of his father. (see Ether 7:9-10).

D. Todd Christofferson states,

"It seems evident," notes one recent authority, "that by the beginning of the tenth century B.C. blacksmiths were intentionally steeling iron." In 1987, the *Ensign* reported that archaeologists had unearthed a long steel sword near Jericho dating back to the late seventh century B.C., probably to the reign of King Josiah who died shortly before Lehi began to prophesy. This sword is now on display at Jerusalem's Israel Museum. The museum's explanatory sign

reads in part, 'The sword is made of iron hardened into steel, attesting to substantial metallurgical know-how.' ("The Prophet Joseph Smith," at Brigham Young-Idaho Devotional, September 24, 2013).

Ether 7:11, 13

11 And it came to pass that he [Shule] 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.

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

Shule now reigns in righteousness. While the record states that "he [Shule] did execute judgment in righteousness" (Ether 7:11), his people were not righteous.

Ether 7:23

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

How did the people of Shule respond to the warning voice of the prophets whom the Lord had sent?

Ether 7:24-26

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

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

When the people reviled [abusive] against the prophets, King Shule, who had previously executed judgment against those who reviled, then executed laws designed to protect

the prophets. As a result of his support, the people repented and were spared.

Henry B. Eyring states,

"Because the Lord is kind, He calls servants to warn the people of danger. That call to warn is made harder and more important by the fact that the warnings of most worth are about dangers that people don't yet think are real." ("A Voice of Warning," in *Ensign*, November 1998, 32).

We may excuse Jared when he did not support his brother who warned him and their people that rule by a king would bring the people into captivity. Maybe, like many of us, he did not think the threat was real. It seems to me that even if we do not yet see the threat or, especially when we do not see the threat, it is essential that in faith, we give obedience to the words of the prophets. In time, their words will be fulfilled.

Ether, Chapter 8

Following the death of Shule, his son Omer now reigns. Omer's son, Jared, rebels against his father. He is successful in battle, and places his father, Omer in captivity. Omer has two sons, Esrom and Coriantumr. (see Ether 8:1-4.)

Esrom and Coriantumr raise up against Jared, their brother. They are successful in battle and obtained the kingdom for their father. Jared has a daughter who is concerned for the sadness of her father regarding the loss of his kingdom. She devised a plan to get the kingdom back.

Ether 8:9

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

Bryan Richards states,

"As the Nephites carried with them the brass plates of Laban, so the Jaredites carried an ancient record, but Moroni's abridgment does not tell us much about this record. We know that it must have contained the story of the Creation, the Garden, and the Fall (Ether 1:3-4). Apparently, it also contained an account of secret plans and combinations. Likely, this record was a lot more extensive than the few chapters we have in Genesis. It probably included a more comprehensive account of the story of Cain as it appears in Moses 2:25-32."
(www.gospeldoctrine.com/contents/Ether-8).

Orson Pratt states,

"Did they [Jaredites] come upon this great western hemisphere without a knowledge of God? No. Without any written record? No...the Jaredites did not come here without a record of the things from the days of Adam, down; they had it with them. They kept it with them, and multiplied copies in the midst of their nation." (*Journal of Discourses*, Vol. 16. Reported by D.W. Evans, James Taylor, and J.Q. Cannon. London: Latter-Day Saints' Book Depot: 1874, 50-51).

The plan of the daughter of Jared II was similar to the plan later devised by Herodias where she had her daughter, Salome, dance before King Herod. After pleasing him, at the prompting of her mother, she requested the head of John the Baptist. (see Matthew 14:3-12.) The daughter of Jared II danced before Akish, the son of Kimnor, and when she pleased him, she asked for the head of Omer. (see Ether 8:10-12.)

Ether 8:13-15

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 swear unto him, by the God of heaven, and also by the heavens and also by the earth, and by their heads...whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.

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

This is the beginning of secret combinations among the Jaredites.

Ether 8:17-18

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

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

Camille S. Williams and Donna Lee Brown state,

"Hereby, we learn how wicked women wield power over weak men. 'The daughter of Jared used her beauty and charm to evil purpose...Jared's daughter is described as...exceeding expert' (Ether 8:8); her plan involved no armies, but was quite effective in bringing destruction to many...Her success in enticing Akish led to the downfall not only of her grandfather and father, but to the destruction of her people. In preparing Jared's daughter's dowry--the severed head of her grandfather the king--Akish restored the practice of secret combinations and blood oaths. Here, beauty and skillful manipulation of others brought death and evil." ("Ordinary People in the Book of Mormon," in *Ensign*, January, 1992, 39).

Ether 8:20-22

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

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

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

Moroni, in his editorial, clarified the cause of the downfall of the Jaredites and the Nephite nations as being secret combinations. The nature of these organizations is "built up to get power and gain--[and they] seeketh to overthrow the freedom of all lands, nations and countries, and it bringeth to pass the destruction of all people, for it is built up by the devil...[who] caused man to commit murder...who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning" (Ether 8:23, 25).

George Reynolds and Janne M. Sjodahl state,

"Associations such as those described must necessarily destroy the influence of the Saints and good religion everywhere in order to gain their object, which is to fasten the chains of serfdom on the limbs of their fellowmen." (Murderous combinations. *Commentary on the Book of Mormon*, Vol. 6. Amplified and Arranged by Philip C. Reynolds. Salt Lake City: Deseret Book Co., 1977, 132).

Chart 2. The Dangers of Secret Combinations (Ether 8).

1. Founded on ancient and secret plans.	Ether 8:9
2. Join with a secret oath.	Vs. 14
3. Maintain loyalty and secrecy by threats of violence.	Vs. 14
4. Kept up by the devil.	Vs. 16
5. Established to 'to obtain kingdoms and great glory; 'to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.	Vs. 18
6. Forbidden by the Lord as wicked.	Vs. 18-19
7. Had 'among all nations.'	Vs. 20
8. 'Caused the destruction' of both the Jaredite and Nephite nations.	Vs. 21
9. Promise destruct for whatever nation upholds secret combinations.	Vs. 22

Reference: *The Book of Mormon Study Guide*. Thomas R. Valletta, General Editor. Salt Lake City: Deseret Book Co., 2015, 775).

We have been warned that secret combinations will thrive in our day. These characteristics, as noted, are before us.

Hugh Nibley asks and answers,

"Q. How can you build up a combination if you don't know where it is or even what it is?

"A. You can do that by playing the game its way. Once you have been warned, as we have been here, that things are being run by such elements, then you know very well that if you aspire to power and gain, influence, status, and prestige; in other words, if you aspire to success by present-day standards, you can only achieve it by doing everything their way. One ceases to uphold those elements only by rejecting a whole way of life, regardless of the risk or inconvenience involved." ("Freemen and King-men in the Book of Mormon," in *The Prophetic Book of Mormon*, Vol. 8. John W. Welch, Editor, Salt Lake City and Provo, Utah: Deseret Book Co., and Foundation for Ancient Research and Mormon Studies, 1989, 368-369).

Ether 8:26

26 Wherefore, I, Moroni, am commanded to write these things [secret combinations] that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

Andrew C. Skinner states,

"Ultimately, 'fountain' is used as a symbol for Jesus Christ...Moroni...taught...that the 'fountain of all righteousness' is the Lord himself (Ether 12:28). Indeed, Jesus Christ is the source and reservoir of all truth and goodness. The Savior taught this concept in the eastern hemisphere to the Samaritan woman at the well during his mortal ministry." (**Fountain**. *Book of Mormon Reference Companion*. Dennis L. Largey, General Editor. Salt Lake City: Deseret Book Co., 2003, 276).

III. Ether 9-10

As we begin Ether, Chapter 9, we learn that through the means of secret combination, Akish and his friends "did overthrow the kingdom of Omer. (see Ether 9:1.) This occurred as the result of the daughter of Jared taking pity on her father who is a son of Omer.

Ether 9:3

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

Bryan Richards states,

"This passage is significant because it placed the geography of the Jaredites in the same land that the Nephites inhabited during the ministry of Mormon. This was the land in which Mormon was raised and also fought his last battles. The hill Shim, in particular, was the hill from which he obtained the many records of the Nephites (Mormon 1:3; 2:17)."

www.gospeldoctrine.com/contents/Ether-9).

Ryan C. Jenkins states,

"Dreams...confirm premonitions or show something that is about to happen. An inspired dream might entail a warning-- a rebuke for course correction--it might convey a direct command to do something, or it might serve as spiritual assurance or bestow a promise. In every dispensation dreams have been a prevalent spiritual gift, and the gift is validated in scripture...Joseph Smith stated, 'We believe that we have a right to revelations, visions, and *dreams* from God, our Heavenly Father; and the light and intelligence, through the gift of the Holy Ghost...on all subjects pertaining to our spiritual welfare; if it so be that we keep his commandments, so as to render ourselves worthy in his sight.'" ("Quiet Slumber: Revelation through

Dreams," in *Religious Educator*, Vol. 12, No. 1, 2011, 73-74).

Because of Omer's righteousness, the Lord spared his life by warning him in a dream which he heeded.

We learn "Jared was anointed king over the people by the hand of wickedness; and he [in turn] gave unto Akish his daughter to wife" (Ether 9:4). It wasn't enough to have Jared's daughter for wife, he wanted to be king.

Ether 9:6

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.

Through the secret combinations, the daughter of Jared had evoked to bring her father to power, and now led to his death. As a result of Akish's actions, in response to his jealousy of his own son, he had him locked up in prison and gave him little food and water, until he died. His son, Nimrah joined with "a small number of men" and joined with Omer. (see Ether 9:7-9.)

Ether 9:11-12

**11 Now the people of Akish were desirous for gain, even as Akish was desirous for power; wherefore the sons of Akish did offer them money, by which means they drew away the more part of the people after them.
12 And there began to be a war between the sons of Akish and Akish, which lasted for the space of many years, yea, unto the destruction of nearly all the people of the kingdom, yea, even all, save it were thirty souls, and they who fled with the house of Omer.**

As a result of the internal war between Akish and his sons, all but thirty souls are killed. Those who fled enabled Omer to return to serve as the king. Due to Omer's age, his son, Emer, is anointed to be king.

Ether 9:16

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--

Ether 9:20-21

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

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

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

When the people are ruled by a righteous king they prosper, however, when their king is wicked, the people often become wicked. The result is war and destruction if they do not repent.

Frank F. Judd, Jr. states,

"Not only did the people of Emer prosper materially, but they were able to live in peace during his reign. The experiences of Emer are some of the most promising moments in these chapters of rampant wickedness among the Jaredites. As a very righteous leader of his people, Emer was privileged to have the veil parted and see the Lord Himself..Moroni may have desired to show us through Emer that not only righteousness, but perfect faith is possible in a world sandwiched in on all sides by wickedness."
("Jaredite Zion Societies: Hope for a Better World," in *The Book of Mormon: Fourth Nephi Through Moroni, From Zion to Destruction*. Edited by Monte S. Nyman and Charles D. Tate,

Jr. Provo, Utah: Religious Studies Center, Brigham Young University, 1995, 150).

Ether 9:23

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 old.

Coriantum, like his father Emer, did rule in righteousness. Following the death of his wife, he remarried a young maid and had children. His son Com ruled for forty-nine years and he had a son named Heth, along with other sons and daughters. (see Ether 9:24-25.)

Ether 9:26-27

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

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 own stead.

Following the righteous reign of Emer, Coriantum, and Com, Heth kills his own father, Com, so he can be the king.

Ether 9:28-29

28 And there came prophets in the land again, crying repentance unto them--that they must prepare the way of the Lord or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent.

29 But the people believed not the words of the prophets, but cast them out; and some of them they cast into pits and left them to perish. And it came to pass that they did all these things according to the commandments of the king, Heth.

When the king is wicked, the people become wicked. When the Lord sends prophets to warn them of their destruction, the

people want to silence the voice of the prophets. When the king is righteous, he can protect the prophets so they may deliver their message to the people. We saw this with King Shule. He provided protection and then the prophets were able to deliver their message. The people did repent. (see Ether 7:24-25.) Under King Heth, the prophets were not protected. In fact, their actions of persecution and death towards the prophets were supported by King Heth.

When the people are wicked, the Lord calls prophets to warn them. In some instances, the people heed the words of the prophets and they repent. They are then spared destruction by the Lord. In other instances, the response of the people follows a similar pattern of rejection. Initially, the prophets are: (1) Ignored and dismissed; (2) Persecuted and reviled; (3) Imprisoned and suffer pain; and, (4) Put to death. The Savior taught his Apostles during his ministry, "If they have persecuted me, they will also persecute you; if they have kept my saying, they will also keep yours also" (John 15:20).

Ether 9:30

30 And it came to pass that there began to be a great dearth [drought, famine] 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.

One of the ways the Lord uses to bring a people to repentance is to bring about a famine and drought by withholding rain from the land.

Ether 9:31-33

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

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

33 And it came to pass that the Lord did cause the serpents that they should pursue them no more, but that they should hedge up the way that the people

could not pass, that whoso should attempt to pass might fall by the poisonous serpents.

Serpents were also used by the Lord during the time when the children of Israel were particularly vocal in their rejection of God and Moses. (see Numbers 21:4-9.)

Ether 9:34-35

34 And it came to pass that the people did follow the course of the beasts, and did devour the carcasses of them which fell by the way, until they had devoured them all. Now when the people saw that they must perish they began to repent of their iniquities and cry and unto the Lord.

35 And it came to pass that when they had humbled 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.

Based upon the response by the people to repent of their iniquities, the Lord did not destroy them. The rain returned and those remaining were preserved from the famine.

**Chart 3. The Jaredite Pride Cycle: Prosperity to Wickedness
Ether 9**

1. During the righteous reigns of Emer and Coriantum the people prospered exceedingly.	Vs. 15-25
2. Under the reign of Heth, the people began to join together in secret combinations, and they turned to wickedness.	Vs. 26-27
3. The Lord sent prophet to warn the people of their terrible circumstances.	Vs. 28
4. The people of Heth reject the prophets.	Vs. 29
5. The judgments of God fell upon the people.	Vs.30-33
6. The people humbled themselves and repented and the Lord blessed them again with prosperity.	Vs.34-35

Reference: *The Book of Mormon Study Guide: Start to Finish*. Thomas R. Valletta, General Editor. Salt Lake City: Deseret Book Co., 2015, 778).

Chapter 10

Ether 10:1-2

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

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

Shez, a descendant of Heth, became the king of the people. Contrary to Heth, he learned from the destruction of his people and walked in the ways of the Lord. He became one of the righteous Jaredite Kings.

Neal A. Maxwell states,

"[There is an] urgency in our coming to know God and His scheme of things, and of also developing within ourselves, our children, and our grandchildren a sense of history, including what God has done for Israel. Such reminders of the past--and millennia of memories from the scriptures--help us amid present challenges.

He recalled the reign of Shez noting, "Shez remembered 'the destruction of his fathers' and also 'remembered what the Lord had done in bringing Jared and his brother across the deep.' This sense of spiritual history helped him as he began to 'build up a righteous kingdom' of people who, once again, learned to 'walk in the ways of the Lord' (Ether 10:2).

"This 'memory' or sense of history should reach back not just a few decades but to the very beginning--even way back to the stated purposes of the Lord with regard to this whole mortal experience...scriptures give us a framework for better understanding mortality amid 'all occasions.'

"Equipped with such a framework, along with a sense of history, we find that a great many things become clearer.

"The sense of spiritual history will thus truly help Church members to stay the course, to hold out faithful, and to endure well (see D&C 6:13; D&C 121:8). And surely some such guide and stay is crucial to us for it will take both testimony and spiritual sophistication to ride out some of the challenges of our time and to avoid being diverted or discouraged." (*Sermons Not Spoken*. Salt Lake City: Bookcraft, 1985, 3-4).

Following the death of Shez, his son, Riplakish began to reign.

Ether 10:5-7

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

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

7 ..And it came to pass that he did afflict the people with his whoredoms and abominations.

Chart 4: Riplakish Compared with Noah

Riplakish (Ether 10)	Characteristics	Noah (Mosiah 11)
Vs.5	Very immoral	Vs.2
Vs.5	Taxed the people heavily	Vs.3
Vs.6	Built spacious buildings	Vs.8
Vs.7	Glutted himself on the work of others	Vs.6
Vs.8	Killed by his own people	Mosiah 19:20

Reference: *The Book of Mormon Student Manual* [1981]. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, [Second Edition Revised, 1981], 496.

Lee L. Donaldson states,

"Riplakish, like wicked King Noah, had many wives and concubines, laid a grievous tax on his people, built spacious buildings, and eventually suffered a violent death (Ether 10:4-8)." ("The Plates of Ether and the Covenant of the Book of Mormon," in *The Book of Mormon: Fourth Nephi Through Moroni, From Zion to Destruction*. Edited by Monte S. Nyman and Charles D. Tate, Jr. Provo, Utah: Religious Studies Center, Brigham Young University, 1995, 77).

Rodney Turner states,

"The Jaredities of the Book of Mormon arose a century or so after the Flood. It is possible, though by no means certain, that at least some in the early colony were polygynists. (The brother of Jared had 22 sons and daughters [Ether 6:20]). In any event, polygamy was definitely practiced in the first half of their approximately two-thousand-year-plus history. One of the earlier kings, Riplakish, was not unlike the later Solomon. He burdened his people with heavy taxes, built numerous large buildings with forced labor, had 'many wives and concubines...[and] did afflict the people with his whoredoms and abominations' (Ether 10:5-7). Jaredite polygamy, was not restricted to royalty. Moroni recorded that in the final fratricidal war of the Jaredites every man kept his sword in hand 'in defence of his property and his own life and of his wives and children' (Ether 14:2)." ("Morality and Marriage in the Book of Mormon," in *The Book of Mormon: Jacob Through Words of Mormon, To Learn With Joy*. Provo, Utah: Religious Studies Center, Brigham Young University, 1990, 280).

After reigning for forty-two years, the people rose up in rebellion and as a result of the war in the land, "Riplakish was killed, and his descendants were driven out of the land" (Ether 10:8).

Morianton, being a descendant of Riplakish, gathered together an army of outcasts and gave battle unto the people. (see Ether 10:9.) As a result of his success on the battlefield, and his easing of the burden of the people, he gained favor in the eyes of the people, and became the king.

Ether 10:11

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

Neal A. Maxwell states,

"Strange as it seems, some are more fair to others than they are to themselves! Morianton, for instance, was able to prosper a whole nation he had conquered with an army of outcasts. Furthermore, as a ruler he dealt justly with his people. However, he was not fair with himself. In what way? Because of his immoral life-style. He was his own victim! (See Ether 10:11.)

"When we sin, we not only sin against God and others but also we actually sin against ourselves. We act against our own self-interest, leaving self-inflicted wounds. Morianton would have done well to follow this sage advice: 'You cannot play with the animal in you without becoming wholly animal, play with falsehood without forfeiting your right to truth, play with cruelty without losing your sensitivity of mind. He who wants to keep his garden tidy doesn't reserve a plot for weeds.'" (*That Ye May Believe*. Salt Lake City: Bookcraft, 1992, [Fifth Printing, 1999], 154-155).

Many in this age of sexual immorality do not understand the harm they are doing to themselves and others. One can not engage in activity that is repulsive to the One who created them and not receive his punishment.

Following the death of Morianton, his son, Kim did reign. The record states, "And it came to pass that Kim did not reign in righteousness, wherefore he was not favored of the Lord" (Ether 10:13).

It was Kim's brother who rose up against him and Kim spent the remainder of his days in captivity. Prior to his death, he bore a son named Levi who served for forty-two years and "he did that which was right in the sight of the Lord; and the people did prosper in the land" (Ether 10:16). Levi's son, Corom, reigned after the death of his father and he "did that which was good in the sight of the Lord all his days" (Ether 10:17).

Following the death of Corom, Kish ruled, and upon his passing, Lib reigned. (see Ether 10:18). "Lib also did that which was good in the sight of the Lord. And in the days of Lib the poisonous snakes were destroyed. Wherefore, ...[the people could] go into the land southward to hunt food for the people of the land" (Ether 10:19).

It is during Lib's reign that the people greatly prospered. They built buildings, worked all manner of ore, had fine-twined linen; made all manner of tools, and weapons of war. (see Ether 10:22-27.)

Ether 10:28

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.

During the reign of Lib, due to righteousness of their king, the people prospered and were greatly blessed by the Lord.

Hearthom, Lib's son now reigned for twenty-four years, and then "the kingdom was taken away from him" (Ether 10:30). We then have a succession of kings that were a constant repeat of unrightousness and wars. Heth ruled, then Aaron, Amnigaddah, followed by Coriantum. According the chart, these four are listed as each living in captivity. Com, son of Coriantum, is successful in drawing away half of the kingdom over which he reigned for forty-two years. He was then able to defeat Amgid and he obtained power over the remainder of the kingdom. (see Ether 10:31-32). It is during the days of Com, that robbers begin to thrive in the land using ancient oaths. Com fought against them, but "he did not prevail against them" (Ether 10:33-34).

Bryan Richards states,

"Chapter 10 can lull the reader to sleep with a long list of kings which are only distinguished by whether or not they were righteous. [We must remember] however, that Moroni's abridgment comes not from a secular, royal history but from the personal record of Ether. In verses 30-31, we realize that the record does not follow the line of kings but Ether's own genealogical line. Heth, Aaron, Amnigaddah, Coriantum, and Com all dwelt in captivity. But none of

these reigned as king until Com took half the kingdom. Thus, Ether's record is the story of his forefathers, not just the kings of the Jaredites."

(www.gosepldoctrine.com/contents/Ether-10).

IV. Ether 11-12

Ether 11:1-3

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

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

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

Here we see the benefit of having a righteous king, even if his subjects are wicked. If the king is righteous, the prophets can deliver their message of warning to the people without fear of persecution or death. If the king is unrighteous, the prophets must then act without his protection and they are at greater risk of being put to death. Under Com, the prophets were protected. When civil war broke out between Shiblon, the son of Com, and his brother, his brother "caused that all the prophets who prophesied of the destruction of the people should be put to death. It would appear that Shiblon, like his father, was righteous, whereas his brother was unrighteous.

Ether 11:6-8

6 And there was great calamity in all the land, for they [prophets] 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 as one as never had been upon the face of the earth, and their bones should become as heaps of earth upon the face of the land except they should repent of their wickedness.

7 And they [people] hearkened not unto the voice of the Lord, because of their wicked combinations; wherefore, there began to be wars and contentions 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 Shiblón.

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

Once again we witness the mercy of the Lord unto the wicked who are willing to repent. Following the death of Shiblón, Seth was brought into captivity. His son, Ahah, began to rule.

Ether 11:10

10 And it came to pass that Ahah, 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.

It is of interest to note that once Ahah obtained the kingdom he did not return his father, Seth, to the throne. Instead, Seth remained in captivity during his son's reign.

Ethem, a descendant of Ahah, now reigns, "and he also did do that which was wicked in his days" (Ether 11:11).

Ether 11:12

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 prophecy again unto the people; yea, they did prophecy that the Lord would utterly destroy them from off the face of the earth except they repented of their iniquities.

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

The Book of Mormon Student Manual [1981] states,

"As with the Nephites, the Jaredite society moved through various stages of decline. As we have seen thus far in their history, the Jaredites went through the cycles of prosperity, and so on. But as with the Nephites, eventually the depths of apostasy became more and more serious. Here

in this chapter we see the Jaredites moving toward the final states of their cycle of apostasy. Earlier we are told the people rejected the prophets, mocking and reviling them, but the king passed a law protecting the prophets and punishing those who persecuted them. (See Ether 7:23-26.) Note the contrast with a later king who made it state policy to execute the prophets (See Ether 11:5). And finally the wickedness became so rampant that the prophets were withdrawn (see vs.13)." (*The Book of Mormon Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, [Second Edition Revised, 1981], 497).

Moron now succeeds his father, Ethem. "[A]nd Moron did that which was wicked before the Lord" (Ether 11:14). We learn that as the result of the secret combinations that existed, another drew away the people. As a result of his actions, Moron lost half of his kingdom. Finally, he was successful after many years in united his kingdom. (see Ether 11:15-16.)

Another man arose who was "a descendant of the brother of Jared, and he overthrew Moron. Moron while in captivity had a son named Coriantor.

Ether 11:20-22

20 And in the days of Coriantor there came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent the Lord God would execute judgment against them to their utter destruction.
21 And that the Lord God would send or bring forth another people to possess the land, by his power, after the manner by which he brought their fathers.
22 And they did reject all the words of the prophets, because of their secret society, and wicked abominations.

Bryan Richards states,

"This verse reminds us who is responsible for the great transoceanic migrations which populated the Ancient Americans. While some argue that groups in addition to Jaredites, Nephites, and Mulekites [people of Zarahemla] came to possess the land, what is sure is that all these groups were brought by the hand of the Lord, for 'there

shall none come into this land save they shall be brought by the hand of the Lord" (2 Nephi 1:6).

(www.gospeldoctrine.com/contents/Ether-11).

Ether 11:23

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

Ether was of royal blood for his grandfather was Moron and his father was Coriantor. (see Ether 11:18, 23.) We do not know what happened to his family, only that his grandfather and his father spent their days in captivity. Coriantumr is now serving as the king over all the land. (see Ether 12:1.)

Ether 12

Ether 12:1-2

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

2 And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be restrained because of the Spirit of the Lord which was in him.

Ether, who is of royal blood, is called by the Lord to be a prophet.

Ether 12:3-5

3 For he [Ether] did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled--

4 Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.

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

Bruce R. McConkie states,

"As used in the revelations, *hope* is the desire of faithful people to gain eternal salvation in the kingdom of God hereafter. It is not a flimsy, ethereal desire, one without assurance that the desired consummation will be received, but a desire coupled with full expectation of receiving the coveted reward." (*Mormon Doctrine*. Salt Lake City: Bookcraft, 1966, [Second Edition, 1966], 365).

Hope is initially within the individual that someday they will be able to gain eternal salvation in the kingdom of God if they willingly conform their lives to the teaching of God as revealed through his holy prophets. As they begin to study the doctrine and feel the confirmation of the spirit, they become more sure that the path they are following will bring them happiness in this life and eternal life hereafter.

The remainder of this chapter is Moroni's instructions regarding the importance of faith.

Ether 12:6

6 And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.

It is our hope regarding spiritual truth that leads us to faith. Without our exercising prerequisite faith in truth not seen, we would not be able to know the things of the Spirit.

Ether 12:7-9

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

8 But because of the faith of men has shown himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen.

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

Initially, it requires a desire on the part of the individual to know the truths of God. Desire becomes hope as they hear the truths taught regarding salvation they hope are true. As they continue to hear the message, and seek through prayer and through obedience to the new truths they have been taught, the Spirit of the Holy Ghost will witness to them that what they are being taught is true. At first, the individual may experience feelings of doubt. If they do not reject the message, but continue to be open to the new truths they are hearing, their doubt will be replaced with faith as the Spirit confirms the truth to them.

Moroni now addressed the importance of faith by referencing examples from the past. It was by faith: (1) "they of old were called after the holy order of God;" (2) "by faith was the law of Morse given;" (3) "it was the faith of Alma and Amulek that caused the prison to tumble to the earth;" (4) it "was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost;" (5) "it was the faith of Ammon and his brethren which wrought so great a miracle among the Lamanites;" (6) "even all they who wrought miracles wrought them by faith, even those who were before Christ and also those who were after;" (7) "it was by faith that the three disciples obtained promise that they should not taste of death; and they obtained not the promise until after their faith;" (8) "neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God;" (9) "there were many whose faith was so exceedingly strong even before Christ came, who could not be kept from within the veil...one of these was the brother of Jared;" (10) "And it is by faith that my fathers have obtained the promise that these things [records] should come unto their brethren though the Gentiles;" (11) "the brother of Jared said unto the mountain Zerin, Remove—and it was removed. And if he had not had faith it would not have moved;" and, (12) "thus didst thou [Christ] manifest thyself unto thy disciples; for after they had faith, and

did speak in thy name, thou didst show thyself unto them in great power" (Ether 12:10-22, 30-31).

Moroni's conclusion regarding the importance of faith is that "if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith" (Ether 12:12).

Moroni is concerned that those who read his writings may be offended "because of our weakness in writing" (Ether 12:23). The Lord gives him the following reassurance.

Ether 12:26-28

26 And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness;
27 And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; and have faith in me, then will I make weak things become strong unto them.
28 Behold, I will show unto the Gentiles their weakness, and I will show unto them that faith, hope and charity bringeth unto me--the fountain of all righteousness.

Hans B. Ringger states,

"As Moroni wrote, the Lord's grace is sufficient for all who humble themselves before Him. If we humble ourselves and have faith in Him, He will make our weaknesses into our strengths (see Ether 12:27). He will provide His strength to meet our challenges, and many things will take care of themselves. The Spirit of God strengthens us physically, spiritually, and emotionally. It is now up to us to choose the way! ...To prevail in this world without God is difficult. Through God, however, all things are possible" ("What Shall We Do," in *Ensign*, May 1994, 87-88).

B.H. Roberts states,

"Have you in your moments of trial or deep sorrow felt the hand of a friend steal quietly into your hand, and by pressure express sympathy and brotherhood to you? I have fortunately had a few friends with whom I have had such

experience as that, both men and women, a recollect that is among the precious treasures of my experience. But this passage, 'I give unto men weakness that they may be humble; and my grace is sufficient for all those who humble themselves before me,'—in this, it seems to me, that I feel the hand of God slipping gently into my hand, and giving me the pressure of assurance that there will be mercy, that there will be helpfulness, that there will be encouragement from God. He will remember that we are but men and women in the making; and while not yet perfect, yet perhaps perfectable--which is the important thing. In that utterance in the Book of Mormon, I feel the richness of the grace of God, and assurance of success in hungering and thirsting after righteousness, for it shall be given unto us." (*Conference Report*, April 1928, 109).

Ether 12:32

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

As we exercise faith and hope in Christ, manifested by our obedience to his commandments, we will receive, as part of our heavenly blessings, the privilege to live again in the mansions above.

Moroni is concerned regarding the Gentiles that they have not charity, but he is told by the Lord, "it mattereth not unto thee" (Ether 12:37). He had done his part in teaching the Gentiles and leading them to Christ and he will be blessed accordingly.

Ether 12:41

41 And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen.

Thomas S. Monson states,

"...it is not my desire to speak to a formal text, but rather to bear my personal testimony concerning Jesus of Nazareth and to suggest that each person undertake a personal search for him.

"...Little children seek after Jesus, and so it has ever been. No search is so universal. No undertaking so richly rewarding. No effort so ennobling. No purpose so divine.

"The search for Jesus is not new to this present time. In his touching and tender farewell to the gentiles, Moroni emphasized the importance of this search: '...I would commend you to seek this Jesus of whom the prophets and apostles have written,' (Ether 12:38, 41)." (*Conference Report*, October 1965, 140-141)

As we each search individually for Jesus through humble and sincere prayer, we will find Him. He loves us. He wants to bless our lives for good. He wants us to find Him. He promises us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matthew 7:7).

V. Ether 13-14

Moroni is going to proceed with Ether's record and the final destruction of his people, when he feels prompted first to speak to those of the latter-days who will receive his record. His focus is upon the New Jerusalem as foreseen in Ether's writings. He begins with the receding of the flood waters from this land and that it was a choice land. Here the New Jerusalem would be established. (see Ether 13:2-3.)

Ether 13:3

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

Bruce R. McConkie states,

"This New Jerusalem on the American continent will have a dual origin. It will be built by the saints on earth and it will also come down from heaven, and the cities so

originating will be united into one holy city." (*Mormon Doctrine*. Salt Lake City: Bookcraft, 1966, [Second Edition Revised, 1966], 532).

Ether 13:4-6, 8-10

4 Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

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

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

8 Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come when the earth shall pass away.

9 And there shall be a new heaven and a new earth; and they shall be like unto the old save the old have passed away, and all things have become new.

10 And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

Chart 5. Establishment of New Jerusalem prior to Second Coming of the Lord [Ether 13]

1. It would be the holy sanctuary of the Lord.	Vs.3
2. It would be built on the American continent For the remnant of the seed of Joseph.	Vs.4-6
3. It would be holy city like unto the Jerusalem of the Lord.	Vs.8-9
4. It would stand until the earth is celestialized.	Vs.8
5. Those who inhabit the city would be the pure and righteous.	Vs.10

Reference: *The Book of Mormon Student Manual*. [1981]. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, [1981], 497).

Ether 13:1

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

Ether 13:13-14

13 ...great and marvelous were the prophecies of Ether; but they esteemed him as naught, and cast him out; and he hid himself in the cavity of a rock by day, and by night he went forth viewing the things which should come upon the people.

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

Moroni had made note in his record [Ether 13:2-12] of Ether's prophecies regarding the rebuilding of the Old City of Jerusalem and the establishment of the New Jerusalem to be build upon the American continent in Independence, Missouri. (see D&C 57:1-4;58:64;84:3-4.) As he returns to the events leading to the destruction of the Jaredite nation, these verses should be read initially as they provide the needed continuity to the record.

We learn that Ether's efforts to bring his people to repentance had failed due to the wickedness that prevailed in the land. Therefore, in order to preserve his own life, he secluded himself in a cave. Here he was protected during the day and then at night, under the cover of darkness, he would go out in order to observe the people and to complete his record.

It was in the same year that Ether "was cast out from among the people" during the reign of Coriantumr, "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..." (Ether 13:15).

Ether 13:20-22

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

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

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

The call to repentance was pivotal to the record. Coriantumr's rejection of the Lord's offer would lead to the complete destruction of the Jaredite people.

It is Shared who goes to battle against Coriantumr. Initially he defeats him, however, Coriantumr's sons rise up against him and beat Shared and restore the kingdom to Coriantumr. (see Ether 13:23-24). It appears that Shared was not killed as again he and Coriantumr battle, until he finally killed him. (see Ether 13:30.)

Ether 14

Ether 14:1-2

1 And now there began to be a great curse 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 defence of his property and his own life and of his wives and children.

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"As a result of the wickedness that prevailed among the Jaredites and their lack of conscience and concern, the earth became cursed in that whatever was left unattended was stolen. This caused people to become more vigilant as to their possessions and unwilling to lend or to borrow. This curse of the land that caused things to become 'slippery' is similar to the condition created by the secret combinations in Nephite times, such as the Gadianton band (compare Helaman 13:17-23, 31)." (*Doctrinal Commentary on the Book of Mormon*, Vol. 4. Salt Lake City: Bookcraft, 1992, 312-313).

Following the death of Shared, the brother of Shared [vs.8:Gilead] carried forth the war with Coriantumr. Lib then murders Gilead and became their leader. Finally Lib was killed [Ether 14:16] and his brother, Shiz, continued the war with Coriantumr. The battle was so great "that the whole face of the land was covered with the bodies of the dead. And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of blood to the shedding of blood, leaving the bodies of both men, women, and children strewn upon the face of the land," (Ether 14:21-22).

Ether 14:25

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

Marion G. Romney states,

"We have been warned that we [those living now] are ripening in iniquity and that we will be destroyed if we do not repent...Now my beloved brothers and sisters, I realize that these predictions are not pleasing, but nevertheless they speak the truth...There is but one way these impending calamities can be avoided, and that way is repentance...the foreboding calamities can be averted if the inhabitants of the earth will repent, believe, and have faith in God as our heavenly Father, in His Son Jesus Christ as our Redeemer, and will conform to their teachings...If the

inhabitants of the earth will obey these commandments and, in addition, strive with full purpose of heart to comply with the words of Jesus to 'love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind' and 'love thy neighbour as thyself" (Matt. 22:37,39) the predicted calamities can be prevented. But only in this manner can the closing of the tragic cycle in our day be averted." ("The Tragic Cycle," in *Ensign*, November 1977, 15-16).

VI. Ether 15

Ether 15:1-3

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

2 He saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children.

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 mourned and refused to be comforted.

Douglas E. Brinley states,

"To provide some perspective of the magnitude of the slaughter among Coriantumr's people, we note that...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 Jaredites--A Case Study in Following the Brethren," in *The Book of Mormon: Fourth Nephi Through Moroni, From Zion to Destruction*, Vol. 9. Edited by Monte S. Nyman and Charles D. Tate, Jr. Provo, Utah: Religious Studies Center, Brigham Young University, 1995, 55).

Neal A. Maxwell states,

"This grizzled veteran began to reflect upon the loss of two million of his people, and there was the beginning of

sorrow. 'He began to repent of the evil which he had done.. (Ether 15:3.) But sorrow which is compelled only by casualty figures is not enough. Coriantumr's sorrow must have been the 'sorrowing of the damned' (Mormon 2:13), because he was still locked into a way of life from which he seemed unwilling to disengage fully." ("Three Jaredites: Contrasting Contemporaries," in *Ensign*, August 1978, 10).

Coriantumr wrote a letter to Shiz, indicating that he would "if he would spare the people," he would give up the kingdom. (see Ether 15:4.) Shiz wrote to Coriantumr, he would be willing spare the lives of the people, "if he would give himself up, that he might slay him with his own sword" (Ether 15:5).

Ether 15:6

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.

Neal A. Maxwell adds,

"There for us to ponder also is a clear case in which personal pride and rage kept two principles from acting for the welfare of their people. Shiz insisted on 'getting his man,' even it meant the destruction of his own people; and Coriantumr offered his kingdom *but not his life* for his people. Each said, in effect, that the ultimate object of his selfishness was nonnegotiable! Neither was willing to play the role of the intervenor and say of the circumstances, 'This has gone too far--enough is enough.' How often on a lesser scale in human affairs do tinier tragedies occur for what of this selfless intervention? How often do we withhold the one thing that is needed to make a difference?" ("Three Jaredites: Contrasting Contemporaries," in *Ensign*, August 1978, 11).

Ether 15:11

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

Here we have two nations converging on the same hill at the time of their destruction, the Jaredites and the Nephites. Neither nation had been willing to hearken to the words of the prophets that would have saved each nation from destruction.

Ether 15:12-14

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

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

All the people included men, women, and children. Each day of the battle, they fought with all their might seeking to gain victory over the other. Then at night they returned to their camps and took 'up a howling and lamentation for the loss of the slain of their people.

Ether 15:19

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

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"As a result of their gross wickedness and their bloodthirsty and warring nature, the Spirit of the Lord no longer could influence them to righteousness. Thus their hearts were hardened and their minds were blinded. They had become, like Mormon's people, dead to the workings of the Spirit. In this spiritually desensitized condition they became bound by the chains of their own sinfulness, and the

day of grace had passed for them." (*Doctrinal Commentary on the Book of Mormon*, Vol. 4. Salt Lake City: Bookcraft, 1992, 316).

Ether 15:22

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

Joseph Fielding McConkie, Robert L. Millet, and Brent L. Top state,

"Just as a person who is inebriated with alcohol suffers from dulled senses and slowed reactions, so also does a person whose intense anger produces an emotional intoxication and hence irrational thinking and actions. Because anger and contention are of the devil, the clear thinking that comes from the guidance of the Spirit disappears where these prevail. Compassion and consideration for other's is swallowed up by selfishness and self-indulgence. Coriantumr's people were so filled with hatred and anger that they were as much out of control and frenzied as if they were physically under the influence of drugs or alcohol." (*Doctrinal Commentary on the Book of Mormon*, Vol. 4. Salt Lake City: Bookcraft, 1992, 316-317).

As the battle continued, all had fallen by the sword except 52 people of Coriantumr and 69 of Shiz. (see Ether 15:23.) Then it is 27 of Coriantumr and 32 of Shiz. (see Ether 15:25.) Finally, "it came to pass that...all [had] fallen by the sword save it were Coriantumr and Shiz, [and] behold Shiz had fainted with the loss of blood" (Ether 15:29).

Ether 15:30-31

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 fell, and after that he had struggled for breath, he died.

Bryan Richards states,

"Remarkably, the site of the Jaredite's final destruction was the site of the Nephite's final destruction. But there are other striking similarities between the final events of each nation. Obviously, there are parallels with regard to their spiritual downfall, but even the particulars of their destruction are remarkable. They were both destroyed in the same place. Each was led by a powerful military leader. Each had carefully gathered their people together prior to the final battles (Mormon 6:2; Ether 15:14). Each nation had to resort to arming their women and children—who were filled with that awful fear of death which fills the breasts of all the wicked (Mormon 6:7; Ether 15:14). (www.gospeldoctrine.com/contents/Ether-15).

The Lord now speaks to Ether and tells him: "Go forth. And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record;" (Ether 15:33).

Moroni states regarding the record of Ether, "and the hundredth part I have not written," and then he states that Ether "then hid them [records] in a manner that the people of Limhi did find them" (Ether 15:33). This is recorded in the Books of Mosiah and Omni.

Mosiah 21:25-27

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

26 Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed; and they, having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon.

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

We know that the life of Coriantumr was spared. How were the words of the Lord, as given to Ether, fulfilled? (see Ether 13:21.) A third group of people came to ancient

America at the time of the Nephites. They also came from Palestine. We read:

Omni 1:15-16

15 ...Mosiah discovered that the people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon. 16 And they journeyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth.

From interpreting the writing on a large stone the people had, Mosiah had learned,

Omni 1:21

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

We learn that Coriantumr did live to see, as Ether had written, another people receive the land for their inheritance and he was be buried by them. (see Ether 13:21.)

We conclude the record of the Jaredites, as abridged by Moroni, with a comparison of the Jaredites and the Nephites.

Chart 6. Jaredite and Nephite Parallels: Two Witnesses

Incident among Jaredites	Ether Ref	Incident among the Nephites
1. Stones shine in darkness.	6:3	The Liahona 1 Nephi 16:28-29 18:12,21
2. Wind brought to the land.	6:5	Driven before the wind 1 Nephi 18:8, 21-23
3. Barges built by Revelation	2:16	After the manner I show thee 1 Nephi 17:8
4. Two families and friends.	6:14 -16	Lehi, Ishmael & Zoram 1 Nephi 4:31-35; 7:1-5
5. Kings led to captivity.	6:22 -23	No kings upon the land 2 Nephi 10:11

6. Divide into two Kingdoms	7:20	The people of Nephi and Laman 2 Nephi 5:6
7. Prophets warn of a curse.	7:23	Foretold by the prophets 2 Nephi 25:9
8. Records brought Across.	8:9	The plates of brass obtained 1 Nephi 3:3-4
9. Secret Combinations.	8:20 -21	Gadianton destruction Helaman 2:12
10. The Lord warned to depart.	9:3	Warned of the Lord Omni 1:12
11. Destruction of nearly all.	9:12	Wickedness destroy the wicked Mormon 4:5
12. Immorality, heavy Taxes.	10:4	Wives & concubines, taxes Mosiah 11:2-3

Note: There are other parallels that could be added to the list, but the book of Ether is definitely a second witness to the record of Nephi as a record of a fallen people.

Reference: Monte S. Nyman. *Book of Mormon Commentary: I, Mormon, Make a Record*, Vol. 6. Orem, Utah: Granite Publishing and Distribution, LLC, 2004, 247-248.

VII. Conclusion

As we reflect upon the history of the Jaredite nation, we recalled our reading of the destruction of the Nephites. Their records have many similarities. The major lesson is that when the people are righteous, they enjoy the blessings of the Lord. When they are wicked, the Spirit of the Lord withdraws and, if they do not repent, they perish. I am awed by the patience and mercy the Lord extends to the people in his effort to save them from destruction. Some listened and repented, many others did not.

In Ether, Chapters 7 and 8, we learn that Orihah, the first Jaredite king, is righteous, however, the rule of his son, Kib, was in wickedness. How quickly the people forgot. The Lord sent prophets among the people. Some kings supported and protected them, while others condoned their persecution by the people. It is clear that our protection comes as we heed the words of the prophets, even if we do not yet see the dangers they are addressing.

The daughter of Jared is a major force of destruction as she introduces the Jaredites to secret combinations. It is the secret combinations that will contribute to the destruction of the Jaredite nation.

In Ether, Chapters 9 and 10, we see how the secret combinations fuel the wickedness of the people to the degree that a great internal war occurs resulting in the death of all but 30 souls. During the reign of Emer, a son of Omer, the Jaredites enjoy a period of righteousness. Included is the appearance of Jesus Christ to Emer. (see Ether 9:22.) After the righteous rule of Omer, Emer, Corianton, and Com, Heth rules and wickedness prevails throughout the land. It is during this time that that Lord sends a famine upon the land through the absence of rain and poisonous serpents who appear in great number. In fear of perishing, the people repent.

Shez now reigns in righteousness, however, upon his death, his son, Riplakish reigns. His reign, as noted in Chart 4, is similar to King Noah from the Nephite history. When Morianton, a descendant of Riplakish reigns, the people become righteous, but he lives a life of whoredoms and immorality. Following Morianton, Kim reigned in unrighteousness. Under Levi, Corom, Kish, and Lib righteousness ruled, and under Lib, the Jaredites experienced a period of prosperity and the record states, "And never could be a people more blessed than were they,..." (Ether 10:28).

In Ether, Chapter 11 and 12, Com now reigns and he protects the prophets who have come to call the people to repentance. Wars and great destruction occur as the people did not heed the words of the prophets. As a result of the wars and contentions, the people do repent. However, under Ahah's reign, the people again become so wicked that the prophets were withdrawn.

During the reign of Coriantum, wickedness prevails. It was during this time that Ether is born. Though he is of royal blood, Coriantumr is the king. Ether is called to be a prophet and he cries repentance to the people from morning to night, but the people reject his message.

It is within Ether, Chapter 12, Moroni teaches the necessity of faith in order for miracles to occur. Without faith, we learn, no miracles can be done.

In Ether, Chapter 13 and 14, Ether sees in vision the rebuilding of the city of Old Jerusalem and it becomes a holy city. He also sees the New Jerusalem that will be established at Independence, Missouri. In Chart 5, we learn

more about the characteristics of this city. Ether, in fear for his life, hides in a cave. He is directed by the Lord to meet with Coriantumr and call him and his family to repentance. Coriantumr rejected Ether's teachings and the wars continued and they sought to take Ether's life.

Due to the wickedness of the people, they are unable to keep their possessions safe due to the thievery that prevailed in the land. The war is waged against Coriantumr by Shamed, Gilead, Lib, and finally Shiz. It is so great that the entire land is covered with the bodies of the dead.

In Ether, Chapter 15, Coriantumr realizes the truth of words of Ether. He seeks to end the war. Shiz is willing to accept his offer of peace, if Coriantumr is willing to surrender his own life. He refuses and the war continues until only Coriantumr and Shiz are alive. Finally, Coriantumr kills Shiz and he alone remained as his nation has been destroyed.

The lessons of the Jaredite and Nephite destruction should serve as a reminder to each of us that our only happiness as a nation or individual is to be found in our obedience to the commandments of the Lord. If we ignore His commandments or rebel against his servants, we will also be destroyed. The Book of Mormon was written for us. Will we be wiser than they were? Will we heed the words of the modern day prophets? Only time will tell.

Our next lesson [BM#47] will address the Book of Moroni, Chapters 1-6. We will cover the first half of Moroni's teachings to those of us living in the latter-days.