The Book of Ether, Chapter 1

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Step by Step through the Book of Mormon

A Collection of Cultural Commentary

The Book of Ether (Chapter 1)

Alan C. Miner

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BOOK OF ETHER

The Book of Ether (**Some Thoughts on The Book of Ether**):

The eminent LDS scriptorian/historian Hugh Nibley said the following:

I think we are agreed that it would take a great deal of training for anyone to acquire the background necessary to compose First Nephi. Now imagine any man insane enough to try after such colossal exertions to write another such story, of equal length and detail but this time about a totally different race of people, living in an age far removed from the other and in a wholly different geographical setting! As far as I know, not even Joseph Smith ever called anyone's attention to this prodigious feat; we all take it for granted. Yet you will soon see that the author of Ether could have obtained precious little help from any materials used in writing First Nephi. On the contrary, the former experience could only tend to embarrass any attempt at a new history, which would call for an entirely new training and preparation.

What the author of Ether has to supply is not a new plot but all new props and scenery. . . . (p. 155)

There are some strange and unfamiliar things mentioned in the book of Ether such as: the valley of Nimrod, the confounding of the languages, the great wind, deseret, and the flooded plains of the Old World, while in the New world our list includes such items as the great assembly of the nation, the drawing off of followers by bribes, oaths by heaven and earth, secret societies, kings in prison, fine work done in prisons, the dancing princess, strange breeds of animals, plagues of serpents, great national hunts and special hunting preserves, the nation in arms, peculiar strategy and tactics, the formation of armies by forced recruiting, systematic terrorism, the rule of robber bands, wars of extermination regarded as personal duels between rival rulers, with the ritual survival of the king. . . . (pp. 254-255)

All this I find published in 1830, when Joseph Smith was but twenty-four years old, and the Church was not yet organized. . . . (p. 262)

Six months before his death the Prophet Joseph Smith declared: "I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions." (Smith, *Teachings of the Prophet Joseph Smith*, p. 331) Of what traditions is he

speaking?   Not infant damnation, or baptism by sprinkling, or Neoplatonic ideas about God, for such things the Saints had left behind.   The traditionalism to which he refers is clear from another address given by the Prophet at about the same time, when he said, "I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible.   If I do, I think there are so many over-wise men here, that they would cry 'treason' and put me to death." (Smith, *Teachings of the Prophet Joseph Smith*, p. 348)

Notice that good members of the Church are charged with two follies: (1) taking the Bible as the only possible source of knowledge, and (2) interpreting the Bible strictly in the light of their own limited experience.   Turning to the Book of Mormon, is it not possible there also to fall into the old sectarian vice of oversimplifying? …

Nothing is harder than to convince a man of a thing he has not experienced: "Ether did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not" (Ether 12:5).   Those without faith live in a world of their own which to them seems logical and final; they take the very unscientific stand that beyond the realm of their own very limited experience nothing whatever exists! God's works to them look small, and they will never be cured of their myopia until they are willing to face facts and pass a test that only the honest in heart can consider without a chill of aversion. The test is this: "If men will come unto me I will show unto them their weakness.   I give unto men weakness that they may be humble; . . . then will I make weak things become strong to them" (Ether 12:27).   (p. 260) [Hugh Nibley, The World of the Jaredites, pp. 254-255, 262, 238-239, 260]

The Book of Ether (**Some Pertinent Thoughts on The Book of Ether**):

The object of my commentary is to add to our understanding of the story in the Book of Ether. Unfortunately the historical record of the Book of Ether reaches very far back into the ancient history of the Old World. In order to evaluate that history against the Book of Ether story I am first obligated to choose an appropriate chronology of dates—that is, a time frame for the events and cultures spoken of in Ether. The story of Ether also involves travel from the Old World to a location in the NewWorld. To elaborate on this journey I am also obligated to choose a direction of travel. The cultures and the geographical conditions can then be evaluated by the dating I have chosen. The next step is to locate the Jaredite culture in the New World such that there is interaction with the Nephites and Mulekites as detailed in the Book of Mormon. The time frame and location here is important because the cultures of America are becoming better known and documented. Because of the relative lack of details in the Book of Ether, this is a daunting task, but true history is a function of true time and true location.

Over the span of three decades I have seriously studied the various theories and comments regarding the cultural, geographical and dating of the peoples mentioned in the Book of Mormon. In doing so, I have found insights and perspectives that are worth considering. Therefore I feel obliged to share some pertinent commentary on the Book of Ether, some of it being my own.

One of my main objectives has been to construct this commentary in a manner that establishes a standard of scriptural talking points (words or phrases) that should be addressed by any serious author proposing a model of culture and geography for the story in the Book of Ether. In my view, while nobody is forced to believe what I say in trying to give a plausible answer to those words or phrases found in the Book of Ether, at the least I might open the door to increased understanding and perspectives. And at the most I might assemble a plausible scenario—one that can not only help me maintain faith in the Book of Mormon, but can help others as well.

In paraphrasing Hugh Nibley I can say that Joseph Smith has charged the good members of the Church "with two follies: (1) taking the [scriptural text] as the only possible source of knowledge, and (2) interpreting the [Book of Mormon] strictly in the light of their own limited experience," Each LDS member (or non-member) is invited to answer that challenge. Faith is not static, and for those who try to maintain the status quo on their understanding of the Book of Mormon without faithfully asking

questions or seeking new knowledge, that lack of effort has its consequences, not just for themselves, but more especially for the faith of their children and grandchildren that are growing up in the age of Internet access to harmful arguments that might undermine their faith.

Austin Farrer has remarked:

> Though argument does not create conviction, the lack of it destroys belief. What seems to be proved may not be embraced, but what no one shows the ability to defend is quickly abandoned. Rational argument does not create belief but it maintains a climate in which belief may flourish.

I have found that my pathway to truth, especially in regard to the cultural context of the story told in the Book of Ether has not been easy or quick, but it has brought with it a more durable faith and increased perspsectives. A scripture that has been a comfort to me is found in Matthew 7:7. Here we find that Christ admonished his followers to: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." I have come to look on these words as an active process of successive steps that I need to take in order to gain the perspectives I need to fortify my faith.

(1) I first must be willing to ask the question. Sometimes this is hard because it challenges ideas that represent my traditional faith in things as they are—that is, in how I have previously understood certain scriptural passages to be explained. Questions, however, must be asked from a position of belief rather than disbelief—that is, from a desire to understand rather than to rebel.

(2) Next I must be willing to do whatever I can to gain a proper perspective. I have found that this step requires effort, patience and time in addition to my actions. What seems like a quick and simple answer is most often only the first step on an upward stairway of understanding. This step also involves mistakes, and correcting my mistakes, both in action and in thought.

(3) Lastly, when I feel that I have done everything I can on a question or "step" of understanding, I can "knock" on heaven's door. And if I am fortunate, and if the time is right, the Lord will pull back the veil that has kept me from gaining future light and knowledge on the question or problem that I have been working on.

My objective is to be positive – to facilitate positive perspectives –– to lay out a solid standard of cultural insights into the Book of Ether that a plausible case can be made for the cultural context of the book. While some might debate the geographical setting that I have proposed, theoretical supremacy is not my main objective---it is rather to establish a Standard of Plausibility that I seek. While in my view the Mesoamerican setting provides the most plausible geographical and cultural standard, I am open to variations within that Mesoamerican perspective. However, despite the focus on Mesoamerican geography and culture, I feel that the strongest cultural perspective or argument for the Book of Ether

can be shown to be the parallelistic covenant construction and covenant language of the text.

May the reading of this collection of commentary add to your perspectives and to the plausibility of the Book of Ether.

Alan Miner [Personal Notes]

[Note* All the illlusrations can be clicked on then expanded]

(The) Book of Ether (The Title and the Superscription of The Book of Ether):

Sidney B. Sperry states that while the title of the book of Ether is now "The Book of Ether," in the early editions of the Book of Mormon the title was simply "Book of Ether."   The article seems to have been first added by Elder Orson Pratt in the 1879 edition.

Immediately beneath the title of the book there now occurs an explanatory note or superscription in italics which reads: "The record of the Jaredites, taken from the twenty-four plates found by the people of Limhi in the days of King Mosiah."   This superscription does not appear in all but the current editions of the Book of Mormon and is not to be regarded as part of the original text. The superscription seems to have been inserted by the committee appointed to edit the text [for the 1920 edition].   [Sidney B. Sperry, Book of Mormon Compendium, pp. 460-461]

According to Brant Gardner, while it is hardly of great significance, there is some misunderstanding about the name of "The Book of Ether" as commented on by Daniel Ludlow [and Sidney Sperry]. The Original Manuscript (the Oliver Cowdery holograph) for the first part of the book of Ether is no longer extant, but the Printer's Manuscript includes [T]he Book of {E}t{h}e{r} Chapter{s}—1" as the title. (n.3) The braces { } indicate overwriting of the text.(n.4) . .   . This establishes that "The" was added earlier than 1879.   [Brant A. Gardner, Second Witness, Vol. 6: Fourth Nephi through Moroni, p. 158]

this, and endure to the end, ye will in no wise be cast out.— Behold, I speak unto you as though I spake from the dead: for I know that ye shall hear my words. Condemn me not because of mine imperfection; neither my father, because of his imperfection; neither them which have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than that which we have been.

And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in the Hebrew; but the Hebrew hath been altered by us also; and if we could have written in the Hebrew, behold, ye would have had none imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof. And these things are written, that we may rid our garments of the blood of our brethren which have dwindled in unbelief. And behold, these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, is according to the prayers of all the saints which have dwelt in the land. And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen.

BOOK OF ETHER.

CHAPTER I.

AND now I, Moroni, proceed to give an account of those ancient inhabitants which were destroyed by the hand of the Lord upon the face of this north country. And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether. And as I suppose that the first part of this record, which speaketh

The Book of Ether: [**The Title and the Superscription of the Book of Ether**] **(Illustration):** The Title Page from the book of Ether, First Edition (1830). [Joseph Smith, Junior, Author and Proprietor, The Book of Mormon, 1830, p. 538]

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Chapter 1

Ether 1:1 - And **Now:**

> E. Cecil McGavin makes note in his book *An Apology for the Book of Mormon*, p. 161, that there are 810,697 words in the King James Version of the Bible, while in the Book of Mormon there are 350,100 words. The word "and" is found (as transition) 19,000 times in the Bible. Sixty percent of the verses in the Bible are connected by "and." In the Book of Mormon, 53 percent of the 6,712 verses are thus connected, or 3,557 times. [Roy E. Weldon, <u>Book of Mormon Deeps</u>, Vol. III, p. 259]

Ether 1:1 And **Now I Moroni Proceed to Give an Account of Those Ancient Inhabitants Who Were Destroyed:**

> As part of his abridgment responsibilities, Moroni states that he is going to "give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country" (Ether 1:1). According to Millet and McConkie, in adding the book of Ether to the Book of Mormon, Moroni was probably following instructions from his father Mormon. In the book of Mosiah, as Mormon was giving an account of the discovery and translation of the twenty-four gold plates upon which this record was engraved, he had inserted this comment: "And this account shall be written hereafter; for behold, it is expedient that all people should **know** the things which are written in this account" (Mosiah 28:19). Since this abridgment was made by Moroni, we can assume that Mormon was unable to work on the Jaredite record and had directed his son to do so. . . . the book of Ether is intended to serve as a second witness of yet another society whose experience parallels that of the Nephites. [Joseph F. McConkie, Robert L. Millet, and Brent L. Top, <u>Doctrinal Commentary on the Book of Mormon</u>, Vol. IV, p. 259]

> [Note* The term "know" is related to covenant faithfulness. Alan Miner <u>Personal Notes</u>]

Ether 1:1 **I, Moroni, Proceed to Give an Account . . . (A Covenant Record)**

> Steven Olsen writes that according to Mormon and Moroni, abridging the twenty-four plates of Ether is Moroni's principal contribution to the Book of Mormon. (Mosiah 28:17-19; Moroni 1:1; 9:24) Olsen writes that the Book of Ether's placement at the end of the Book of Mormon serves as an additional witness to the core truths of the Nephite record as crafted by Nephi and Mormon, specifically that:

1. *Jesus Christ is the Son of God and Savior of the world by covenant.*

   He "was prepared before the foundations of the world to redeem my people" (Ether 3:14).

2. *The gospel (doctrine) of Christ is the covenant "way" of salvation.* (Ether 12:8, 11)

   This "way" has been prepared before the foundation of the world. (Ether 4:15,19)

3. *Therefore* **covenants and their related ordinances are the formal "way" for extending the blessings of salvation to all mankind.** (Ether 4:7-15)

4. **The Book of Mormon is a primary means for restoring to earth in the latter days God's "more excellent" and eternal "way" of covenant salvation.**   (Ether 5; 12:11

The Book of Ether (the final book in the abridged history) contains a specific covenant promise of eternal life extended to the brother of Jared that is comparable to promises of covenant salvation in Nephi's record (the first book in the Book of Mormon) and Mormon's respective abridged accounts (the middle portion of the Book of Mormon): "Because thou **knowest** these things ("know" is a term related to covenant faithfulness) ye are redeemed from the fall. therefore ye are brought back into my presence: (Ether 3:13)

Moroni's abridgment of the Jaredite history itself develops two main covenant themes:

(1) The most detailed portion of the narrative emphasizes the covenant encounters of the brother of Jared with the pre-mortal Jesus Christ (Ether 1:34-43; 2:13-3:16)

(2) The most extensive portion annotates the covenant lineage line of Jaredite leaders as the people faithfully comply with the covenants and are blessed, or they become unfaithful to the covenants and are cursed – eventually to destruction according to the terms and promises of the covenant. (Ether 6—12, 13--15)

The abridged covenant Jaredite history of more than thirty generations is summarized in approximately thirty pages of translation. This abbreviation is even more serious when it is realized that Moroni's own commentaries occupy about one-fourth of the resulting text of the Book of Ether, a considerably higher percentage than his father's editorial asides. Moroni's commentaries amplify four related covenant themes, drawn from Nephi's and Mormon's accounts:

1. Covenants of the Lord and their consequences for the covenant people of the "promised land." (Ether 2:8-12; 8:18-26)
2. The Identity and covenant mission of Jesus Christ (Ether 3:17-20; 4:17-19; 12:26-41.)
3. The Gospel of Christ and the covenant plan (or "way") of salvation (Ether 12:6-41; 13:5-13.)
4. The nature and purpose of the covenant Nephite/Jaredite records (Ether 1:1-5; 3:21-28; 4:1-5:6; 12:20-25).

[Based on continuing research by Steven L. Olsen into the covenant context of the Book of Mormon. SEE "Nephi's Literary Endeavor," *The Religious Educator*, 4:3 (2003), pp. 133-141. "Prophecy and History: Structuring the Abridgment of the Nephite Records," *Journal of Book of Mormon Studies*, 15:1 (2006), pp. 18-29. "Prospering in the Land of Promise," *The FARMS Review*, 22:1 (2010), pp. 229-245. "The Covenant of the Promised Land: Territorial Symbolism in the Book of Mormon," *The FARMS Review*, 22:2 (2010), pp. 137-154. "The Centrality of Nephi's Vision," *The Religious Educator*, 11:2 (2010), pp. 51-65. "The Covenant of the Chosen People: The Spiritual Foundations of Ethnic Identity in the Book of Mormon," *Journal of the Book of Mormon and Other Restoration Scripture*, 21:2 (2012), pp. 14-29. "Memory and Identity in the Book of Mormon," *Journal of the Book of Mormon and Other Restoration Scripture*, 22:2 (2013), pp. 40-51. Also notes from a forthcoming book.]

Six Tragic Covenant Cycles in the Book of Ether

Delivered Prosper Pride & Iniquity Brought Down

Cycle 1   1:33—6:12 6:18, 28 7:4-19 7:20-25

Cycle 2   7:26 7:27 8:2-17 9:1, 12

Cycle 3   9:2-3 9:16-2 09:26-29 9:30-34

Cycle 4   9:35 9:35—10:4 10:5-10 10:11-15

Cycle 5   10:15 10:16-29 10:30 11:7

Cycle 6   11:8 11:10-15 11:19—12:3, 13:15—15:31

Ether 1:1 And **now I Moroni proceed to give an account of those ancient inhabitants who were destroyed Illustration):** Six Tragic Covenant Cycles in the Book of Ether. [Lee L. Donaldson, "The

Plates of Ether and the Covenant of the Book of Mormon," in <u>The Book of Mormon: Fourth Nephi through Moroni, From Zion to Destruction</u>, p. 76]

Ether 1:1 And **Now I Moroni Proceed to Give an Account of Those Ancient Inhabitants Who Were Destroyed:**

> According to Donl Peterson, as one analyzes Mormon's writing style it is apparent that he often chose to finish a particular thought before expanding upon a new theme that he had introduced into the story. That is, Mormon usually chose to inform his readers that he was not ignoring the new topic, but that he would develop it in due time. Some examples of this style are: Mosiah 21:35 (Mormon promises to discuss baptism) ---Mosiah 25:17-18 (Mormon discusses baptism); Alma 35:13 (Mormon promises to discuss the war) ---Alma 43 and 44 (Mormon discusses the war); Helaman 2:12 (Mormon promises to discuss Gadianton) ---Helaman 6 (Mormon discusses Gadianton).
>
> Now of all these promised future explanations, Mormon only failed to expand on one (possibly two) important themes: (1) the Jaredite record (see Mosiah 28:17-19), and (2) perhaps the Savior's authorization to his Twelve to bestow the Holy Ghost (see 3 Nephi 18:36-37). One might ask, Why?
>
> Since Mormon's Book of Mormon was written to warn and instruct this dispensation, it seems illogical that Mormon would sidestep the responsibility of writing a brief synopsis of that great Jaredite civilization. After all, this additional witness further substantiated several of his great teachings. However, the following explanation may be feasible.
>
> It is hypothesized that after Moroni wrote Mormon 8:14-41 and chapter 9, and bade his future readers farewell, he had occasion to carefully study his father's writings. Recall that the Book of Mormon was written between A.D. 380 and 384, just prior to that last great Nephite-Lamanite war. Both Mormon and Moroni were heavily involved in preparations for the final military encounter. It seems doubtful that Moroni, prior to the battle, would have had the opportunity to make a detailed study of his father's abridgment. Now after A.D. 401, when his days were long and lonely, he carefully studied his father's record. He perceived that two (or one) of Mormon's promised explanations were missing. He prayed to the Lord, and he was then commanded to abridge the Jaredite record (the book of Ether) and to include the Savior's authorization to the Twelve (see Moroni 2).
>
> The preceding explanation appears logical but it is still conjectural. In answer to the question "Why did Moroni abridge the Jaredite record?" the only sure answer is that the Lord commanded him to. [H. Donl Peterson, <u>Moroni: Ancient Prophet Modern Messenger</u>, p. 34]

[Note* It is also possible that Mormon's primary responsibility was to tell the "sad tale of destruction of [his] people" (see Mormon 8:1-4). Thus it was left up to Moroni to write the tale of the Jaredites. (See the commentary by Jerry Ainsworth on Moroni 7:2)   Alan Miner Personal Notes]

Ether 1:1 And **Now *I Moroni* Proceed to Give an Account:**

The Book of Mormon is a composite work, compiled from several archaic records that were abridged ultimately by Mormon and his son Moroni. . . . According to the analytical work of Roger Keller, Mormon and Moroni each display their own unique and distinctive editorial styles. When Mormon is acting as an abridger, he interacts extensively with the underlying documents he is abridging. It is not always immediately possible to distinguish Mormon's own words and comments from the words that he draws from the materials he is condensing. As one reads along in many sections abridged by Mormon, one often senses that a subtle shift has taken place as a smooth, almost imperceptible transition has occurred from the underlying historical narrative to Mormon's commentary on that narrative. By carefully backtracking, one can discern, however, where the transition was made.

Moroni, on the other hand, interacts far less extensively with the text he is abridging. Moroni is usually careful about marking the beginning and ending of the comments that he has inserted into the abridged record. For example, his comments in Ether 3:17-20, 4:1-6, 8:18-26, and 12:6-13:1 are readily distinguishable from the abridged portions in the book of Ether. His frequent use of the phrase "I, Moroni" in Ether 1;1, 3:17, 5:1, 6:1, 8:20, 8:26, 9:1, 12:6, 12:29, 12:38, and 13:1 makes it easy to tell what Moroni has written and what he has abridged. [Roger P. Keller, "Mormon and Moroni as Authors and Abridgers" in <u>Reexploring the Book of Mormon</u>, pp. 269-270]

Ether 1:1 Those **Ancient Inhabitants Who Were *Destroyed* by the Hand of the Lord (Covenant Language):**

The phrase "hand of the Lord" is symbolic of the Lord's power. However, when we read about the destruction of the Jaredite nation in chapters 14-15, it might seem that it was brought about because of a ferocious civil war—a war that continued until there was only one king left alive. One might ask, did the Lord actively slaughter his people by his own "hand" or did they do it to themselves?

Before I give any answer to that I would like to call attention to the symbolic nature of certain words and phrases and how we as LDS readers might tend to perceive them.

For example, earlier Moroni talks about the abridgment of the Nephite record and Moroni also writes that "great and marvelous is the destruction of my people, the Nephites." Moroni then declares that "it is the hand of the Lord which hath done it." (see Mormon 8:5-8) However, Moroni was fully aware that his father, Mormon, "made this record"—that he gathered ore and then fashioned the plates, after which he painstakingly inscribed the history of his people on them. Moroni was also aware that Mormon directed his people to prepare for battle for years and then led his people into the final battles against the Lamanite armies in which carnage the Nephite armies fought to the death against the victorious Lamanite armies. But instead of pointing to any military actions of the people on either side as the ultimate reason for the outcome, Moroni simply wrote that, "it is the hand of the Lord which hath done it." In other words, by the use of this symbolic covenant language this "destruction" is seen as a covenant penalty overseen by the person (the Lord) that the Nephite Fathers covenanted with in the beginning.

But this leads to another example: In First Nephi we read the account of Lehi acquiring the Liahona. Nephi says very little about the instrument's origin in his retrospective telling of his desert travels (1 Ne. 16:10-30), only that when Lehi arose one morning he found the Liahona by his tent door. Later Nephi comments that, "the ball, or compass . . . was prepared for my father by the hand of the Lord, according to that which is written" (2 Ne 5:12). Yet nothing is written about that preparation! One might suppose that there were details mentioned in the account on the Large Plates of Nephi (which account was translated by Joseph Smith but subsequently lost), however neither a subsequent author of those Large Plates (Alma) nor the abridger (Mormon) add any details. When given the chance, Mormon only notes that the Liahona "was prepared by the hand of the Lord" (Mosiah 1:16). And Alma writes only that "the Lord prepared it" (Alma 37:38).

Thus my focus moves from the lack of details back to the question, what does the phrase "prepared by the hand of the Lord" imply about the construction of the Liahona? Does it mean that the Liahona miraculously appeared out of nowhere? If not, was it perhaps hand-made and hand-delivered by the Lord or his angels? Many readers have come to assume such an interpretation. But if such was the case then how do we explain Omni 1:16 where it states that the people of Zarahemla were "brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them"? Are we to assume that they were miraculously "beamed" across the ocean by the Lord or his angels, suddenly appearing one day in the land of Zarahemla? Perhaps it is possible that in both cases-- the Liahona and the people of Zarahemla-- the Lord was watching over everything but men necessarily did the work. While no detailed answer is given in the text, I still would like to say that when I come across

covenant "language" (symbolism in this case) in the Book of Mormon, I tend to ponder the meaning.

I realize that in helping mankind to move forward in the Lord's work, the Lord has infinite power. I also realize that the Lord usually directs men through covenants to help accomplish His work using their own resources and nature as much as they are able. I always refer to this relationship as the covenant Law of Stewardship - that is, the Lord seemingly does for man only what man cannot do for himself. But this Law of Stewardship is also affected by a man's faithfulness (or unfaithfulness) in obeying the covenants he has made with the Lord. In many instances we find covenant obedience implied in the text by certain words or phrases, such as when the brother of Jared says: " Lord, I **know** that thou speakest the truth" (Ether 3:12). And again when Moroni writes that the righteous Orihah "**did remember** how great things the Lord had done . . . for their fathers" (Ether 6:30).

In the historical covenant record of the Book of Mormon, it seems that whatever mixture of the Lord's influence and man's effort (or rebellion), it is all acknowledged to be "by the hand of the Lord" because we are dealing with covenant blessings and cursings, and even covenant "destruction" – it is all what I term covenant language.   Alan Miner Personal Notes]

Ether 1:1 Those **Ancient Inhabitants Who Were** *Destroyed* **by the Hand of the Lord:**

In Ether 1:1, Moroni states that he is going to "give an account of those ancient inhabitants who were destroyed by the hand of the Lord." According to Hugh Nibley, to destroy is to wreck the structure not to annihilate the parts. Thus in 1 Nephi 17:31 we read of Israel in Moses' day that, "according to his word he did destroy them; and according to his word he did lead them," bringing them together *after* they had been "destroyed," (i.e., scattered, and in need of a leader). "As one generation hath been destroyed among the Jews," according to 2 Nephi 25:9, "even so they have been destroyed from generation to generation according to their iniquities." A complete slaughter of any one generation would of course be the end of their history altogether, but that is not what "destroyed" means. . . .

So when we read that the Jaredites "were destroyed by the hand of the Lord upon the face of this north country" in the very first verse of Ether, we are to understand that the nation was smashed and dispersed, but not that the catastrophic final battle was necessarily the whole story. The first thing that occurs to king Limhi on relating the discovery of the twenty-four gold plates to Ammon was, "perhaps they will give us a knowledge of a remnant of the people who have been destroyed, from whence this record came" (Mosiah 8:12), showing that to king Limhi at least it was perfectly possible for a *remnant* of a people to exist *after* that people had been "destroyed." [Hugh Nibley, The World of the Jaredites, pp. 239-240]

Ether 1:1 This **North Country:**

Apparently by using the phrase, "*this* north country" (Ether 1:1), Moroni seems to imply that he was writing from a location somewhere in the north country, or in other words, from the land northward (the place where both the Nephites and the Jaredites were destroyed). Just how far "this north country" extended and whether it encompassed all the lands of the Jaredites is not told here in the book of Ether. However, one key geographical correlation that we are told elsewhere in the Book of Mormon is that the final battle site of the Jaredites (the hill Ramah) and the final battle site of the Nephites (the hill Cumorah) were the same (Mormon 8:1-4). We are also told that Mormon "hid up in the hill Cumorah all the records" which had been entrusted to him except apparently the abridgement (Mormon 6:6). Therefore, the fact that Moroni is making this record of the Jaredites seems to imply that he has returned to the hill Cumorah, located in "this north country." [Alan C. Miner, Personal Notes]

According to Joseph Allen, Ixtlilxochitl, who wrote the native history of Mexico in the 16th Century, told us that the first settlers, who came from the Tower, "populated the major part of the land, and more particularly the *northern part.*" (Ixtlilxochitl:21)

The "north country" of Moroni and the "northern part" mentioned by Ixtlilxochitl are in all probability the Gulf of Mexico area that today is called the "faja de oro," or Golden Lane, because of the abundance of oil that has been discovered there. This area is where archaeology bears testimony of the most ancient civilization of Mesoamerica. [Joseph Allen, Exploring the Lands of the Book of Mormon, p. 257]
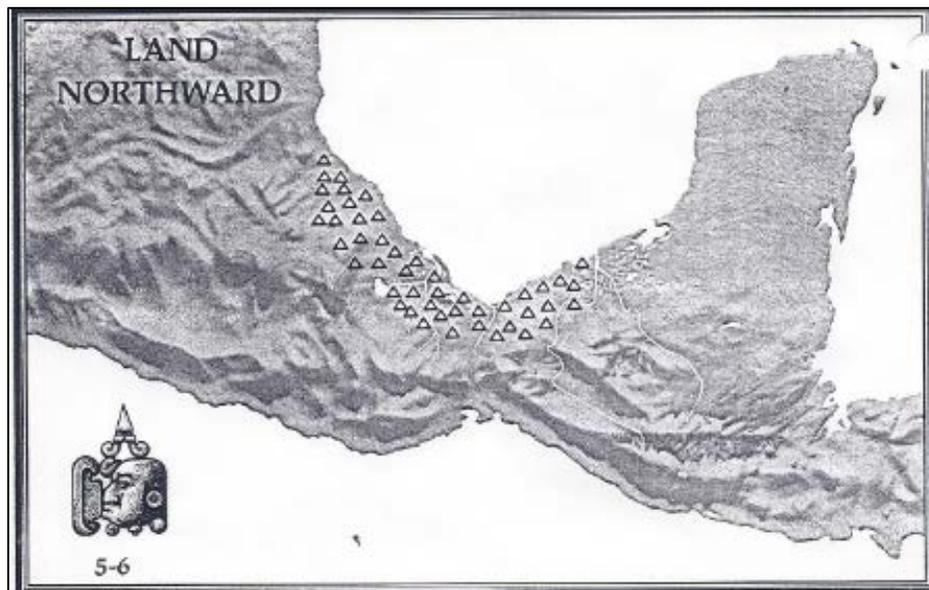
Ether 1:1 This **north country (Illustration):**
Olmec (Jaredite) archaeological sites along Mexico's Gulf Coast.
[Joseph L. Allen, Exploring the Lands of the Book of Mormon, p. 63]

Geographical Theory Map: Ether 1:1-4 Moroni Writes from This North Country (401 A.D.--421 A.D.)
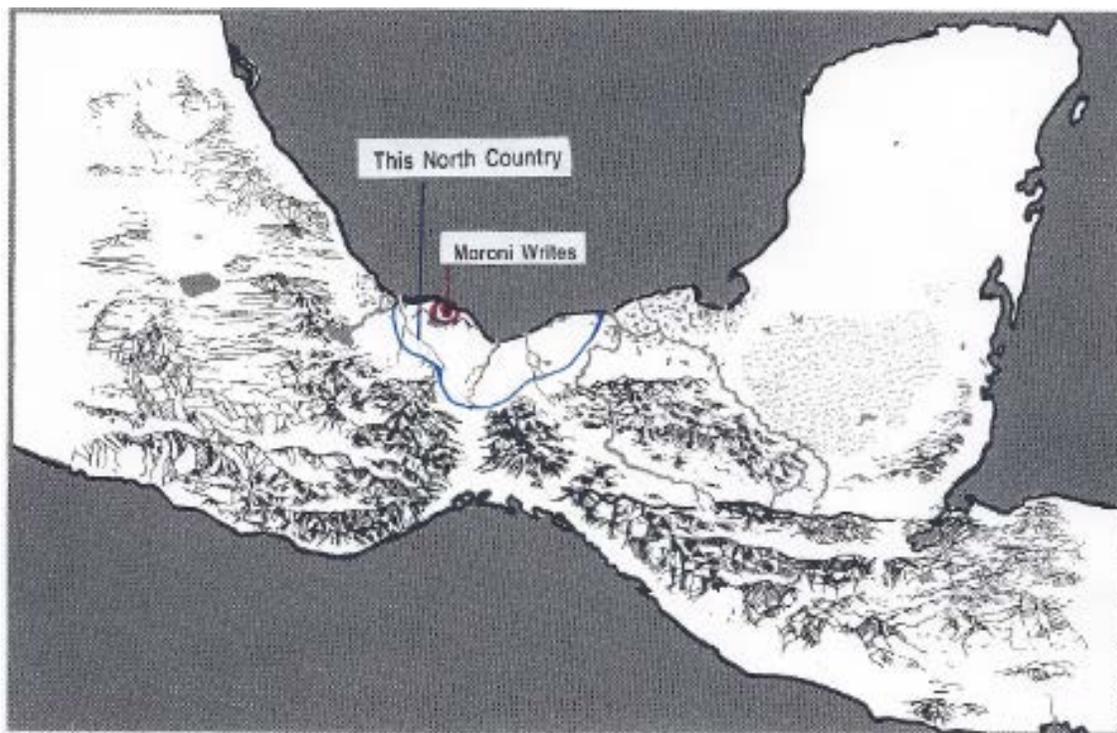
Moroni writes from "<u>This North Country</u>" (1:1)

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

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

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Ether 1:1 North (Conceptual Directions and Reference Points)

> While Nephi was very specific about directions in his writings about the Old World on the Small Plates (for example he gave the direction "south-southeast"—1 Ne. 16:13), Mormon and Moroni are not so specific in their writings about the New World.   They generally refer to lands as "northward," southward," or ""eastward" in their writings.   But here in Ether, Moroni uses the term "north."   What is he referring to?   What was Moroni's concept of directions and what was his reference point?

> Our modern-day concept of directions is compass-oriented and clock-oriented.   In other words, a magnetic compass has a circle on it, similar to a clock.   At the top of the circle (at the 12:00 o'clock position) is North.   To the right, at the 3:00 o'clock position is East.   At the

bottom of the circle (at the 6:00 o'clock position) is South.   And to the left (at the 9:00 position) is West.   These four directions are known as Cardinal Directions.
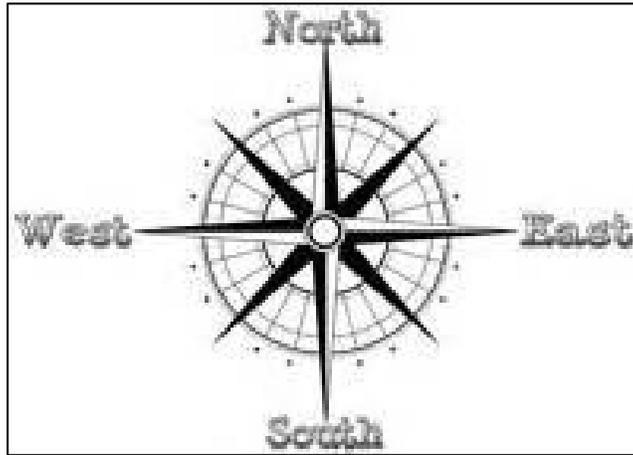
The Four Cardinal Directions

We relate these directions to the stars and to the sun.   In our modern times we have a stationary pole star called the "North Star" in the Northern Hemisphere.   This 'North Star" also tends to align with magnetic north.   As for the sun, the sun rises at due east (the cardinal direction "East"] on two days of the year.   These days are called the Spring Equinox and the Fall Equinox.   Joseph Allen writes: "The Maya [a native Mesoamerican people that correlate to the time period of the Nephites] lived and breathed by the sun.   They were dedicated to the cardinal directions and even associated them with colors."
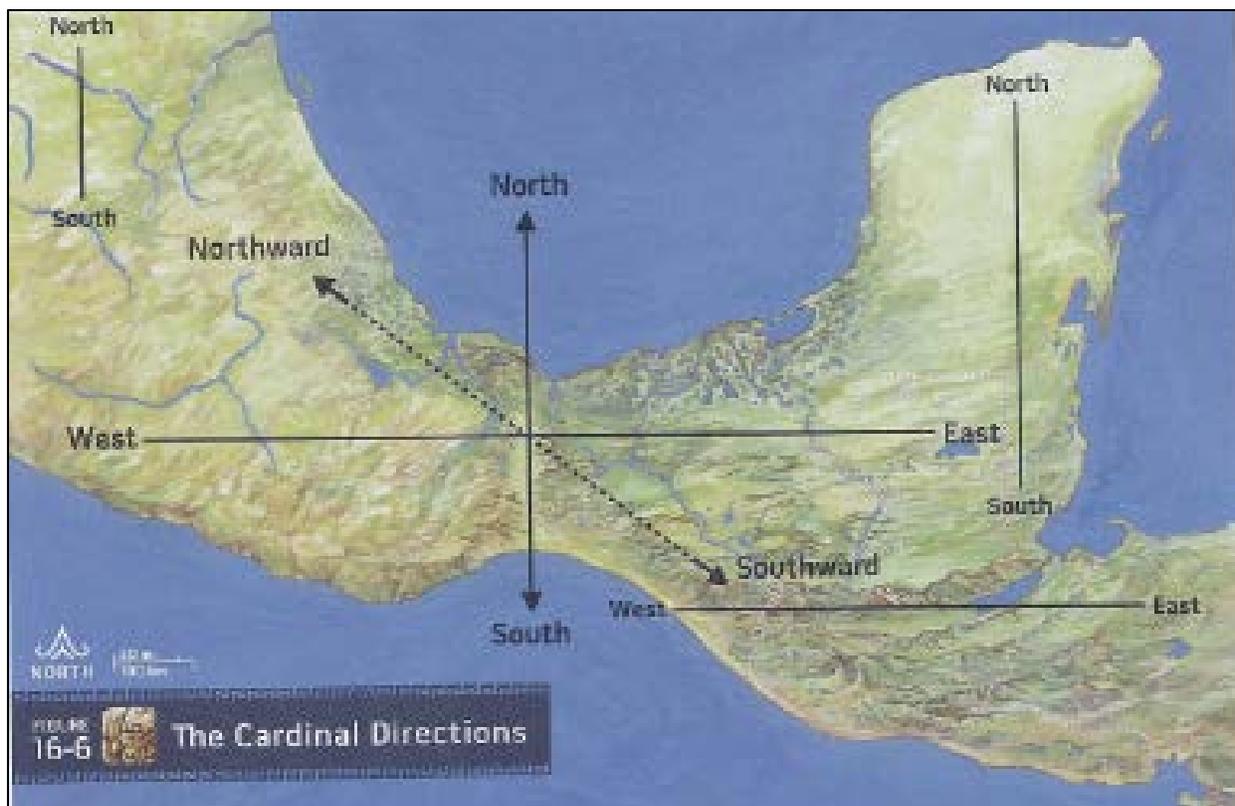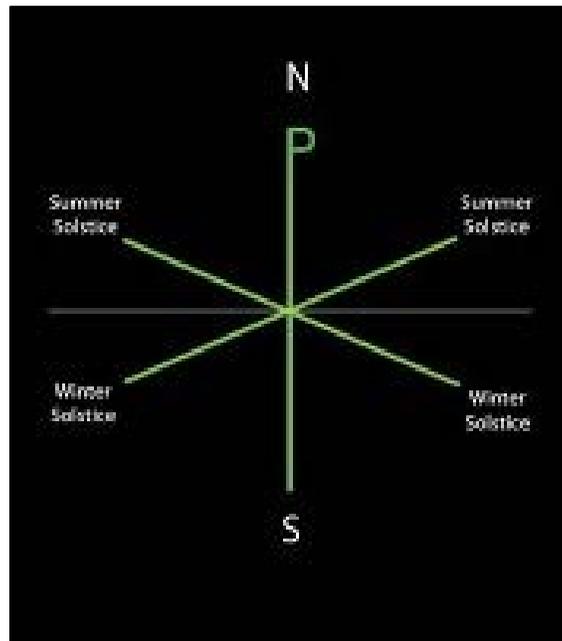
The Cardinal Directions

However, In between these Equinox days, the sun gradually rises northward to a maximum Summer Solstice point, and gradually rises southward to a minimum Winter Solstice point. These solstice points are similar to, but not quite the same as those points exactly in between the cardinal points, and are designated Northeast, Southeast, Southwest, and Northwest.

Mariano Veytia (1718-1778), was a Catholic Friar and Mexican historian. He related the Native history, religious practices, calendars and astronomical calculations as he developed them from the charts, diagrams and paintings of the Native Americans. These records had been hidden from the destruction of the early Spanish priests. Veytia was born in Puebla, Mexico.

Veytia (1836:31-32) reported that in the second century B.C. certain men dedicated themselves to a study of the regular movement of the sun, moon, and stars. Various representations in the native painted books show them sighting stars using a special V-shaped instrument. But when we go back in time, definite cardinal directions were not so easy to define for the average person. Because most people worked and traveled in the daytime, they found it easier to orient themselves by the rising and setting of the sun. But rather than try to orient themselves by the middle equinox position, especially as the sun was moving constantly northward or southward at sunrise, they found it easier to plot the maximum and minimum solstice points.

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That is, if one can envision the circle on the face of the compass as a square, some ancient cultures oriented their directions to the four corners of the box, and not to the top, bottom or sides.   This bring up the question of whether, in addition to orienting themselves by the solstice points, they also referred to that orientation as north, south, east and west---thus what they termed "north" was actually northwest of cardinal north.

Solstice points

So did Moroni orient his directional term "north" here according to cardinal directions, or is his term "north" oriented towards solstice directions?   Certainly on the map of Mesoamerica, Veracruz and Tabasco (Olmec lands) are located on the cardinal north.   And certainly the Maya of Mesoamerica knew cardinal directions.   However, was Moroni's reference point cardinal south, or was it the Nephite capital in Zarahemla (situated in the land southward), which is more solstice oriented?

While nothing can be proved, it is interesting that Warren and Palmer report that according to the studies of Munoz (1977:140), the Zoque people inhabiting the [northern]lands around the Isthmus of Tehuantepec [which isthmus has been related by some to the "narrow neck of land" in the Book of Mormon and the Book of Ether] believed that "the world is square, with its corners at the points where the sun rises and sets at the Solstices, that is, the 22nd of June and the 22nd of December."

Isthmus of Tehuantepec

Warren and Palmer write:

> The archaeoastronomer Vincent Malmstrom (1978) has discovered that many of the important preclassic sites in Mesoamerica were deliberately placed so that the solstice could be measured when the sun passed over nearby peaks. Basically he found that many, but not all sites in Guatemala and Mexico are aligned 65 degrees west of north. An example is the impressive ruins at **Cholula** [located near the Gulf of Mexico in Olmec culture] where the largest man-made ancient pyramid is located.   This pyramid is aligned 65 degrees west of north with the highest peak of the volcano Ixtaccihuatl. That corresponds to the summer sunset solstice. . . . Other sites similarly placed relative to volcanic peaks with the 65 west or north direction are: El Meson, Nopiloa, Remojadas, Tlatilco, and Tlapacoya. **Tres Zapotes**, Cerro de la Piedra, and Cerro de las Mesas are all reported to be lined up solstitially with the Hill Vigia (the probable Hill Cumorah).
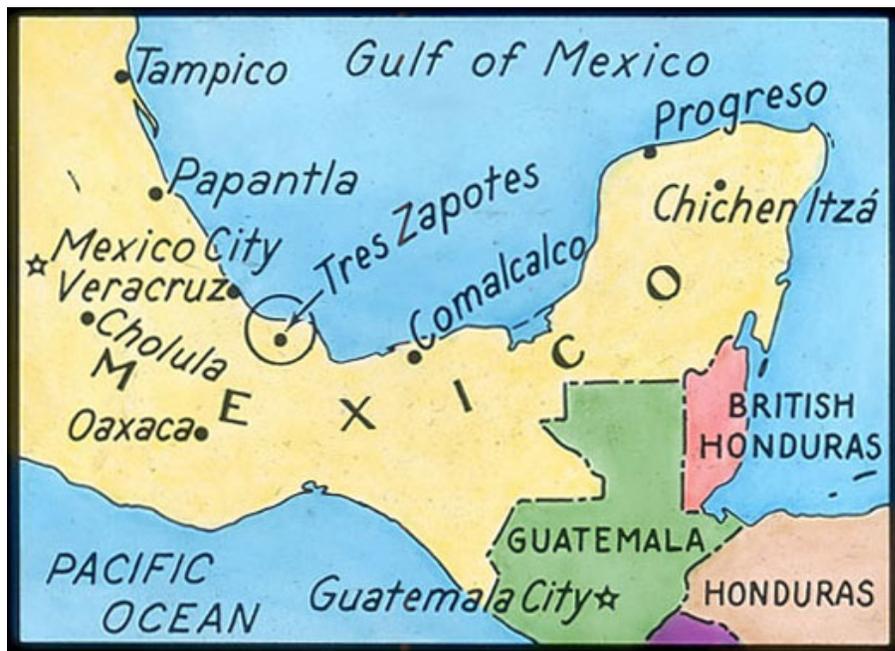
Location of Cholula and Tres Zapotes.

The probable City of Nephi, (Kaminaljuyu in Guatemala City, Guatemala), had this solstitial orientation to its buildings. The important late preclassic site of Dainzu, near Oaxaca [Mexico] has a 63 degree west of north orientation.

Izapa [an extremely important archaeological site near Tapachula, Mexico on the Pacific coast border between Mexico and Guatemala] is considered by its chief excavator, Dr. Gareth Lowe, "to have been a 'Grenwich' and 'Mount Palomar' [famous observatories] for its time. . . It was a very important cultural center of the Pacific coast, as pointed out by Allen, from roughly 300 B.C. to the time of Christ. . . . Both Lowe and Garth Norman, who worked for the New World Archaeological Foundation, confirm orientation of the site to solstitial directions including alignment of some of the monuments. [Bruce Warren and David Palmer, *The Jaredite Saga*, Appendix A, unpublished.]

Ether 1:1 North (Scriptural Symbolism):

Since Moroni is writing about the "destroyed" Jaredites, whose final battles were at the hill that they called "Ramah," and since the Hill Ramah was the same hill where the Nephites were destroyed (although the Nephites called it the "Hill Cumorah"), perhaps Moroni is using terms that have symbolic meaning. From a website on bible meanings I found the following:

> The signification of the south, or towards the south is the interior and inmost things where truth is in its light; for by the south is signified a state of light, which is a state of intelligence from truths, and thus an interior state; for light (and with the light

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intelligence and wisdom) in the heavens, increases toward more interior things. Farther from these truths is in shade or darkness, which state of truth is signified by the north. We see this in Isaiah 43:6: "I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth." In this passage a new church is treated of; saying to **the north denotes those who are in darkness or ignorance concerning the truths of faith, who are the nations outside the church**; saying to the south denotes those who are in light from the knowledges of good and truth, who are those who are within the church; wherefore it is said to the latter that they should not keep back, but to the former that they should give up. (E. Swedenborg,www.biblemeanings.info) [Alan Miner, Personal Notes]

[Note* This covenant symbolism is further highlighted in **Ether 13:11** which in talking about the Millennium states that "they who are scattered" who at last "have been washed in the blood of the Lamb" are finally "gathered in from the four quarters of the earth, and from the north countries, and are [finally] partakers of the fulfilling of the covenant which God made with their father Abraham."   Alan Miner Personal Notes]

Ether 1:2 I **Take My Account from the** *Twenty and Four Plates* **Which Were Found by the People of Limhi:**

Moroni states, in Ether 1:2, that he is taking his account of the Jaredites "from the twenty and four plates which were found by the people of Limhi."   Those twenty and four plates were taken to king Mosiah₂ and he translated them (Mosiah 28:1-20).   However, according to Daniel Ludlow, it is not made absolutely clear in the Book of Mormon whether Moroni made his abridgment of the record of Ether from Mosiah's earlier translation (see Mosiah 28:1-20) or whether Moroni took his account directly from the original 24 plates of Ether--in which case he would have needed to translate the record as well as abridge it.   [Daniel H. Ludlow, A Companion to Your Study of the Book of Mormon, p. 178]

Sidney B. Sperry states that from Ether 1:2 one naturally assumes that Moroni made his abridgment directly from the plates themselves.   If he did so, we are driven to the conclusion that it was necessary for him to find his way into the hill Cumorah, where his father had hidden them.   Inasmuch as the language of the plates was that of the Jaredite people, it would have been incumbent upon Moroni to translate them by means of the holy "interpreters" or Urim and Thummim before he could abridge them.   This would have been a tremendous task, because Moroni says that he had not written "the hundredth part" of the record (Ether 15:33), and as it is we have fifteen chapters or about thirty-one and one-half printed pages in our current edition.   It seems much more reasonable--for the writer at least--to believe that Moroni abridged the translation of the Book of Ether which had been made many hundreds of years before by king

Mosiah₂ (Mosiah 28:1-20).   This translation would also have been available to Moroni in the hill. [Sidney B. Sperry, <u>The Book of Mormon Testifies</u>, pp. 346-347]
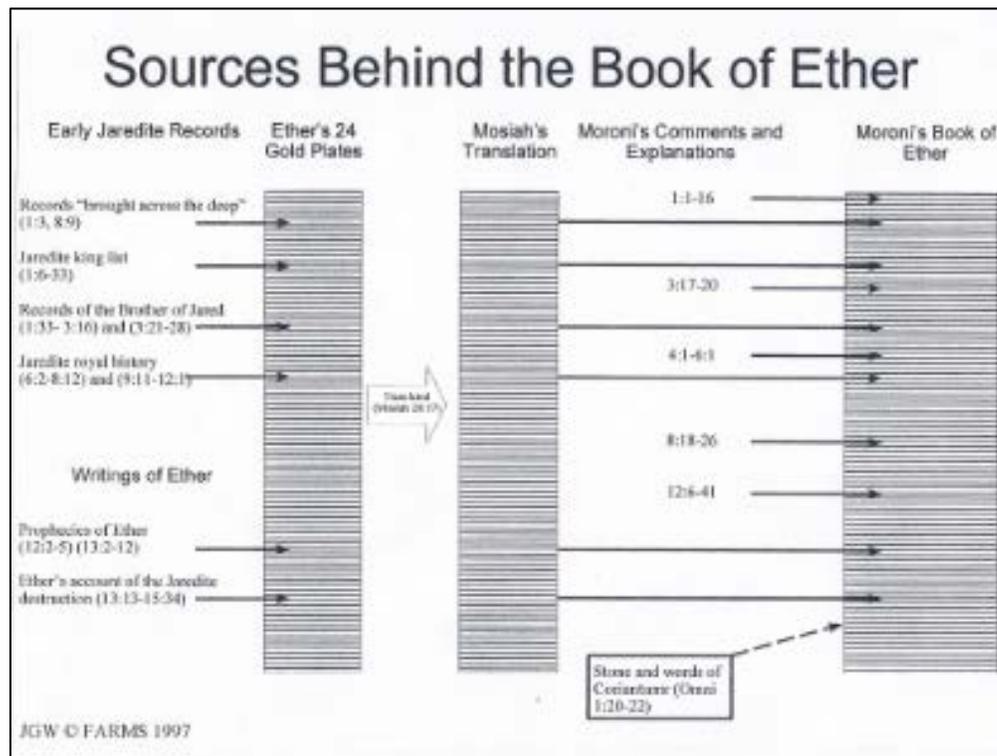
Ether 1:2 And I take mine account from the twenty and four plates (Illustration):
Chart: "Sources behind the Book of Ether."   Source: John W. Welch, "Sources behind the Book of Ether" (FARMS, 1986).
[John W. & J. Gregory Welch, <u>Charting the Book of Mormon: Visual Aids for Personal Study and Teaching</u>, F.A.R.M.S., chart #15]

Ether 1:2 The **Twenty and Four Plates:**

The Book of Mormon student might wonder, what was the true length of "the twenty and four plates" (Ether 1:2)?   Were they 24 individual plates or 24 sets of plates?   The number 24 is a multiple of 4 (4 X 6 = 24).   Is the number 24 meant to be symbolic?   Did Moroni have access to other Jaredite records?   In trying to arrive at an answer to these questions we might consider the following:

1.   In Ether 15:33 Moroni writes, "And the Lord spake unto Ether, and said unto him: Go forth.   And he went forth, and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and *the hundredth part* I have not written) and he hid *them* in a manner that the people of Limhi did find *them.* (emphasis added)

   a.   If Moroni only recorded the "one hundredth part" of the history recorded on the 24 plates (Ether 15:33), and if the phrase "one hundredth part" is meant to denote the thirty one and one-half printed pages of our current edition, then the total text on 24 individual plates of Ether would be equivalent to somewhere near

3,150 pages of our current written text. This does not seem feasible, so perhaps in making the comment about the "one hundredth part," Moroni had more records at his disposal than 24 individual plates.

b. Moroni says that Ether "finished his *record*," but that he hid "*them*." Perhaps there were 24 parts to his record and perhaps these parts were not all bound together into one unit.

2. In Ether 13:13 Moroni says, "I was about to write more, but I am forbidden; but great and marvelous were the prophecies of Ether . . ." Thus, Moroni apparently had before him a complete record of those prophecies.

3. Ether 3:21-28 refers to the vision of the brother of Jared. This vision was included—although sealed—with the plates given to Joseph Smith. Moroni notes that he wrote his account of the vision of the brother of Jared on the plates containing Mormon's abridgment, but that he was commanded by the Lord to "seal up" this account: "Wherefore the Lord hath commanded me to write them [the very things which the brother of Jared saw]; and I have written them. And he commanded me that I should seal them up . . . (Ether 4:4-5). Joseph Smith was commanded not to translate this sealed portion. If this sealed portion comprised two-thirds of the plates delivered to Joseph, then the written text produced by the sealed portion alone could possibly total over a thousand printed pages (double the length of our present Book of Mormon). Such volume of text seems too great to be extracted from just 24 plates. Is there an explanation?

First of all, it is not absolutely clear what portion of the plates containing Mormon's abridgment was sealed. Joseph Smith simply said: "The volume was something near six inches in thickness, a part of which was sealed" (*History of the Church*, Vol 4., p. 537). George Q. Cannon said that "about one-third" was sealed (*Young Peoples' History of Joseph Smith*, p. 25), whereas Orson Pratt maintained that the sealed portion comprised "about two-thirds" of the plates (*Journal of Discourses*, Vol. 3, p. 347). Neither of the last two brethren indicate where they obtained their information. Nevertheless, even if the estimate of "one-third" were correct, it would require a translation output of over 250 printed pages. Perhaps Moroni had access to a complete set (or all) of the Jaredite records.

4. In Ether 1:3 Moroni makes a reference to "the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men

until that time." According to John Welch, this record had apparently been "brought across the great deep" from Mesopotamia by Jared and his people (Ether 8:9). It contained a creation account down to the time of "the great tower" (Ether 1:3) and also set forth the "secret plans" of evil men aimed at obtaining kingdoms and glory (8:9). None of this early scriptural information, however, is found in our book of Ether, for it was supposed by Moroni that it would be had among the Jews (Ether 1:3). If this was part of the 24 plates, then the printed record might be at least equivalent to that which is found in the Bible. That record spans from the first chapter of Genesis to the eleventh chapter, or roughly 15 pages. [John W. Welch, "Preliminary Comments on the Sources behind the Book of Ether," F.A.R.M.S., 1986, p. 5]
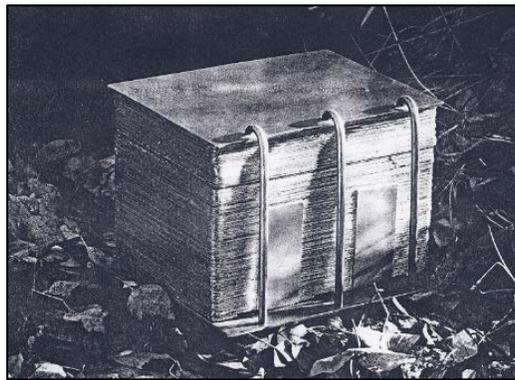
Ether 1:2 **The twenty and four plates (Illustration):**
A representation of the set of plates which Moroni gave to Joseph Smith. The metal bands represent the portion which was sealed.
[Cover, The Book of Mormon Gospel Doctrine Teacher's Manual, 1991]

Ether 1:2 Twenty **and Four:**

According to John Welch, the number twenty-four, being a multiple of twelve, was associated with heavenly government, especially priestly judgement and temple service. . . Particular mention is made of the number of the gold plates of Ether, probably because their number was twenty-four (see Mosiah 8:9; Alma 37:21; Ether 1:2). These plates were seen as a record of the [covenant] "judgment of God" upon those people (Alma 37:30), and their contents were brought "to light" by the use of two seer stones (Mosiah 28:13-16; Alma 37:21-25). [John W. Welch, "Number 24," in Reexploring the Book of Mormon, pp. 272-273]

The great prophet Moroni writes the following:

And the Lord would not suffer that they [the Jaredites] should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people. And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the

true and only God, or they should be swept off when the fulness of his wrath should come upon them. . . . For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God--that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written. (Ether 2:8-12)

Alma the younger confirms the judgments of God upon the Jaredites to his son Helaman:

For behold, the Lord saw that his people [the Jaredites] began to work in darkness, yea, work secret murders and abominations; therefore the Lord said, if they did not repent they should be destroyed from off the face of the earth. And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover . . . their secret works and their abomination; and except they repent I will destroy them from off the face of the earth; . . . And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; . . . (Alma 37:22-26)

[See the commentary on Ether 2:8-18]

Ether: 1:2 Twenty and Four Plates Which Were Found By the People of Limhi (CHRONOLOGY – BOOK OF ETHER STORY-- ENDING POINT):

The Book of Ether tells the story of a group referred to as "Jaredites" who left the "great tower" (the Tower of Babel?) and came to America (the "promised land"). The story ends with the destruction of the Jaredite kingship. The text in the Book of Mosiah implies that King Limhi's scouts found the Jaredite ruins (including the 24 gold plates and rusty swords -- see Mosiah 8:7-11; 21:25-27) The Limhi Party is dated to between 145 B.C. and 121 B.C.   [SEE the Limhi Party Appendix for details and commentary].

The hill Ramah where the final battles of the Jaredites took place was relatively near to the seashore (Ether 9:3) How long could those rusting blades have lasted in the hot, humid climate of the Gulf coast of Mesoamerica?   What then is the possible date for those last Jaredite battles? For that is the END-DATE for the chronology of the Jaredite history.

According to the Book of Mormon account, when King Mosiah led a group of "Nephites" down to the land of Zarahemla [dated between 279 B.C. and 130 B.C.], they found a people who were descended from Mulek, who came out of Jerusalem at the time that his father, Zedekiah, was king and at a time when Jerusalem was destroyed.   After arriving in America, and after some unspecified time, the "Mulekites" or their descendants (later referred to as the "people of Zarahemla") met up with the last surviving king of the Jaredites.   His name was Coriantumr.

During the reign of King Mosiah, the people of Zarahemla brought to him a great stone (stela) to translate, which described the end of Coriantumr (the last Jaredite king) and his nation (Omni 1:20-21).   One might ask, how many years previous to Mosiah's coming had the people of Zarahemla (Mulekites) discovered Coriantumr and the stone?   Whatever the answer might be, this is the END-DATE for Jaredite history.

If we choose the earliest possible date for Limhi's Party (145 B.C) and we give a maximum amount of time for swords to rust in a hot humid climate (50-100 years), then the final battles of the Jaredites were around 200-250 B.C. and the people of Zarahemla found Coriantumr shortly after.   This means that Mosiah arrived after 200 B.C.

THUS, 250 B.C. ---- 200 B.C. is a reasonable END-DATE for the JAREDITE STORY

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

[Note*   Whatever the perspective, once an "end-date" is established for the Jaredites, in order to establish a historical chronology for Jaredite history there are multiple options:

(1)   One can decide on the date of the "great tower" or Tower of Babel according to Bible sources or other historical sources and then calculate the span of years between that Jaredite beginning date and the Jaredite "end-date"—the destruction of the Jaredite kingships.   This can be correlated or not-correlated with the Olmec civilization of Mesoamerica as determined by archaeology.   One can then divide that time span up into segments corresponding to the 29 generations listed in 1:6-33 either by choosing an "average" number of years for each generation

listed, or by applying some variation according to chronological clues in the text.

(2) One can assume that the "great tower" story is symbolic of any one of a number of generations in Mesopotamia that built "towers" or ziggurats—thus allowing hundreds of years of leeway for the beginning date of Jaredite history. One can then simply count forward to the Jaredite end-date as in option #1 and determine the time span of the Jaredite history. Generations can be divided as in Option #1.

(3) One can assume that the Jaredite history and the Olmec history of Mesoamerica are strictly synonymous. Beginning dates and ending dates for Jaredite history are then set relative to the strict scientific definition of Olmec civilization. and the generations calculated as in Option #1. While other theories take into consideration the Olmec dating, this theory allows for very little "pre-Olmec" dating.

[Alan Miner   Personal Notes   SEE the Chronology Appendix for a detailed discussion and listing of various Jaredite chronology theories.]

Ether 1:3 From "the Creation of the World, and Also of Adam, and An Account from That time Even to the Great Tower – (CHRONOLOGY – BOOK OF ETHER STORY-- STARTING POINT):

Many different theories have been put forward by LDS and non-LDS authors relative to the chronological timetable "concerning the creation of the world . . . even to the great tower" (Ether 1:3)—supposedly the Tower of Babel. (SEE the Chronology Appendix for a detailed discussion and listing of various theories).

Since the 1650's, the chronology of Archbishop James Ussher has been inserted into the margins of the King James Bible as well as many others.   His traditional date for the Tower of Babel was about 2200 BC. However, according to the LDS Bible Dictionary, Ussher's dates have been shown to be incorrect. [SEE the Chronology Appendix.]   Nevertheless, whatever chronology one chooses for this "starting-point of Jaredite history, it must not only be plausibly supported, but matched with an end-date for the Jaredite destruction.

Archbishop James Ussher

The Book of Ether implies that a group referred to as "Jaredites" left the "great tower" (the Tower of Babel?) and came to America. The Jaredite culture described in the Book of Ether and referred to in the Book of Mormon account is very similar to that of the Olmec civilization in Mesoamerica. As part of the cultural and geographical backdrop of the Book of Ether, I would like to blend the Olmec and the Jaredite cultures. However, in determining the cultural-chronological framework for the Book of Ether it is necessary to blend uncertain scriptural chronology relative to the Tower of Babel with supposedly "scientific" findings on the Olmecs. Problems can arise when scripture is uncertain or perhaps symbolic, and when science is premature in its conclusions. I like the statement made by a prominent scientist: "The public has the misconception that science is about facts, but science is about mysteries." The same can be said about the scriptures.

Citing uncertainties about scriptural or cultural dating, however, doesn't get me anywhere; I must still deal with the reality that culture is a blend of time and geography in order to tell a correct story of the Jaredites. For example, Salt Lake Valley is presently a major populated area and the headquarters of the LDS Church. However, if we were to take that same location just two centuries earlier (1800), it would have been just sagebrush and desert, with perhaps a few Indians wandering through. Depending on the time period, the backdrop of the story told can be very different. For the same reasons, correlating Bible chronology and Olmec chronology is extremely important in telling the story found in the Book of Ether. While authors are free to choose for themselves, there needs to be a factor of "plausible support." A plausible chronological framework is crucial for giving real-world understanding to the Book of Ether.

[Alan Miner Personal Notes   SEE the Chronology Appendix for a detailed discussion and listing of various Jaredite chronology theories]

Ether 1:3 The **Creation of the World:**

See the commentary on Ether 4:7.

Ether 1:3 The **First Part of This Record, Which Speaks concerning the Creation . . . to the Great Tower . . . Is Had among the Jews:**

According to Roy Weldon and Edward Butterworth, the Nephite record mentions Adam 29 times; Eve, 3 times; Garden of Eden, 5 times; flood of Noah, 4 times; Tower of Babel, 6 times; Moses, 86 times; and numerous references to Abraham, Isaac and Jacob.   A bright golden thread runs through all Book of Mormon references to the book of Genesis.   In every reference, the book of Genesis is treated as historical and not allegorical or traditional.   The following quotation clearly and graphically illustrates this fact:

> And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country.   And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the book of Ether.   And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews,   Therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account.   But behold I give not the full account, but a part of the account I give, from the tower down until they were destroyed.   And on this wise do I give the account. (Ether 1:1-5)

Jesus, himself, endorsed Genesis.   Was He ignorant of the facts, or a pretender?   If so, He must be discredited as the Son of God, whom He claimed to be.

In Matthew 19:4-6, Jesus said, "Have you not read that he who made them from the beginning made them male and female . . . What therefore God has joined together, let no man put asunder." Here we have a clear endorsement of Genesis 1:27 and 2:23. Jesus obviously believed the events recorded in the very first chapter of the Bible.   He did not refer to the creation as a legend as many clergy-men do today.

In Matthew 23:35, Jesus referred to the "blood of Abel the righteous" demonstrating His belief in the account of Cain and Abel recorded in the fourth chapter of Genesis, verses 8-16.

In the same chapter (verses 37-39) He alluded to the Flood of Noah, indicating that He believed the entire account as recorded in the sixth to ninth chapters of Genesis.

In Matthew 11:24 He refers to the destruction of Sodom, substantiating His acceptance of Genesis nineteen in which that event is recorded.

There are numerous other evidences of His confidence in Genesis, although we cannot take time for them today. Suffice to say, Jesus treated that Book as factual throughout. He did not consider it unhistorical or mythical.

At this point I would refer you to something Dr. R.A. Torrey wrote bearing on this matter. Said he:

> If we accept the teaching of Jesus Christ, we must of course accept everything upon which He sets His stamp of endorsement. To say that you accept the authority of Jesus Christ, and then throw overboard that upon which He sets His stamp of endorsement is to be utterly irrational.

[Roy E. Weldon and F. Edward Butterworth, Book of Mormon Claims and Evidences, Vol. 3, pp. 121-123]

Note* Jesus' Apostles used the Septuagint text of the Old Testament. (SEE APPENDIX)

Ether 1:3 **The First Part of This Record, Which Speaks concerning the Creation . . . to the Great Tower . . . Is Had among the Jews:**

Walter Kaiser writes that if we assume that the book of Genesis was written in the days of Moses, then the Old Testament came to us over a period of a millennium-from somewhere around 1400 to 400 B.C. But if God spoke to the prophets through visions, dreams and their hearing the word of God, what was the first thing that God ever revealed to mortals?

In Genesis 5:1 the text specifically claimed that it was dependant on a "scroll" (Hebrew, *sepher)* as the basis for its construction of Adam's lineage. Moreover, six times in the first eleven chapters the writer appealed to some named sources that he used for the construction of these chapters. He called these sources the "accounts" "generation" or "histories" of each of the events or individuals named. The Hebrew word was *toledot*, a noun associated with the verb *yalad*, "to give birth to, to bear," and the like. The six notices were titled as follows:

1. "The account of the heavens and the earth when they were created" (Genesis 2:4)

2. "The written account of Adam's line" (Genesis 5:1)

3. "The account of Noah" (Genesis 6:9)

4. "The account of Shem, Ham and Japheth" (Genesis 10:1)

5. "The account of Shem" (Genesis 11:10)

6. "The account of Terah" (Genesis 11:27)

The words "account of" (or "the histories of") are clearly rubrics, headings for the material that followed and which seem to point to where the writer derived his material. Much more important is the fact that the writer does point to sources and that one of them is explicitly called a written source taken from a scroll or written source of some kind. That certainly allows us to assume that one or more of the other five rubrics or colophons may also have been derived from written sources if no convincing evidence exists either in the texts or outside them to point to an oral tradition.

These "accounts" represent the earliest record of source materials, which God was pleased to have his writer use as he wrote the book of Genesis. This would be a case of God guiding his writer to gather the materials together as the sources from which he then developed the history of these times that had preceded his own times by a wide margin. Therefore, as the writer was led to incorporate those parts from his sources into his inspired writings, with the parts being woven into a complete tapestry of divine revelation in that book, the resulting total composition was exactly what God had intended and wanted preserved for posterity as well as that day.

Such use of sources is no more startling to us than the similar case in the Gospel of Luke, where Luke made a careful investigation of all that had been handed down from the beginning of the story (Luke 1:1-4). [Water C. Kaiser Jr., <u>The Old Testament Documents: Are They Reliable & Relevant?</u>, pp. 16-17, 57-58] [See the commentary on 1 Nephi 5:11-13]

[**Note*** This is the same process by which Mormon and Moroni made their abridgments. [Alan C. Miner, Personal Notes]

Ether 1:3 The **First Part of This Record, Which Speaks concerning the Creation of the World . . . Even to the Great Tower (Chronology):**

Glenn Scott notes that in the course of nearly every Book of Mormon class, the question arises, "What was the date of the earliest event recorded in the Book of Mormon?" Almost invariably someone will answer, "2200 B.C., at the Tower of Babel." Now it is perfectly true that Moroni notes, in reference to the record of Ether (the Jaredite prophet and historian) that "the first part of this record . . . speaks concerning the creation of the world . . . even to the great tower" (Ether 1:3) It is also true that Ether, and subsequently Moroni, wrote that, "Jared came forth with his brother and their families . . . from the great tower when the Lord confounded the language of the

people" (Ether 1:33).   It is also true that for a long time, many [Latter-day Saints] have assumed that this event took place in 2200 B.C.   But where did this easy assumption come from?

The usual response is, "Well, isn't it in the [Book of Mormon] itself?"

The confusing answer is yes and no.

The no part of the answer means that although the authors of the Book of Mormon did give some dates in the text, *at no time* did any of them say that the date of the great tower was 2200 B.C.!

The yes part is more complex.   As early as 1888, LDS publishers began adding estimated dates in the margins of their editions of the Book of Mormon.   Some of those dates were modified in 1906 and again in 1920. (Stanley Larson 1984, "I Have a Question," *FARMS paper ENS-84*). [The present edition does not contain the footnote date of 2200 B.C.]

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

Those dates are based on the calculations of James Ussher, an Archbishop from Armagh, Ireland, who in 1654 published a two-volume work, *Annales Veteris et Novi Testamenti* (Annals of the Ancient and New Testaments).   In this work, Archbishop Ussher claimed that the Creation took place in 4004 B.C. . . .

One might wonder how Ussher could presume to be so precise because determining exact dates of ancient events from the Bible alone is virtually impossible.   Let us review just two of the reasons why this is so:

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

(2)   Another situation which baffles attempts to set definite dates is where various scriptural sources disagree with one another.   For example, Genesis (7:85 IV) indicates that Shem was born 108 years before the Flood, but Genesis (11:7 IV; 11:10 KJV) indicates it was 98 years. Also the Hebrew Bible (Genesis 10:15 IV; 10:24 KJV) shows Salah as Arphaxad's *son*, but the Greek Version (Genesis 10:2) shows he was his *grandson.*   Now, it would be easy to dismiss the

Greek version, except for the fact that an ancient Hebrew midrash, *The Book of Jubilees* (codified in the third century B.C.), also lists the name of this extra generation, as does the Testimony of St. Luke (3:43 IV; 3:36 KJV). Since is would be easier for any of a series of scribes to *lose* a name, than for three separate records to invent and insert the same name *(Cainan)*, we accept this additional generation. [Glenn A. Scott, <u>Voices from the Dust: New Light on an Ancient American Record</u>, pp. 8-9]

Ether 1:3 The **First Part of This Record, Which Speaks concerning the Creation of the World . . . Even to the Great Tower (Chronology):**

According to Glenn Scott, a striking example of how new developments can require us to scrap old assumptions regarding dates was the excavation of the ancient city Ur (home of the biblical patriarch Abraham) by British archaeologist Sir Leonard Woolley in 1929.
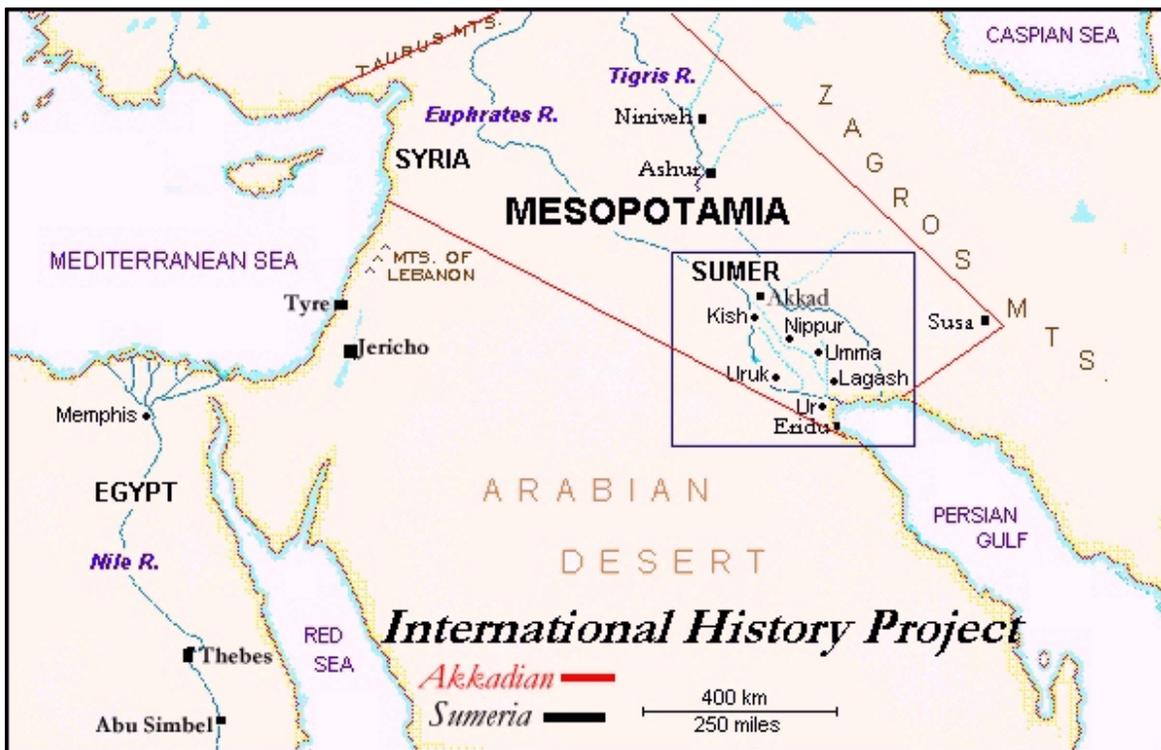
City of Ur

After six years of digging down through many layers of Ur (each representing hundreds of years of occupation), Woolley found under the lowest level of that city, a deep bed of silt which he assumed represented the earliest occupation at that site. However, curiosity impelled him to dig into that mysterious deposit, which proved to be more than ten feet deep. Such a thick layer of silt could only have been deposited by a *stupendous flood!* To his astonishment, he found under the silt not the virgin soil he had expected, but rubble with thousands of sherds of handmade

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pottery and implements of flint from the (preflood) stone age. Clearly this deep bed of silt separated two distinctly different epochs of human culture and represented "a sudden and drastic break in the continuity of history." [i]

To confirm that this flood was no local phenomenon, Woolley sank a series of shafts at intervals approximately 1,000 feet apart with the same results, (a) city pavement, (b) silt bed, and (c) Stone Age rubble.

Other archaeologists found similar beds of silt under the ancient cities of Kish, Erech, Shuruppak, Lagash, and Nineveh far to the north in Assyria. The layer of silt was thinner as it approached the mountains around Nineveh, being eight-feet-deep there.[ii]

Halley's Bible Handbook tells us that the Armenian mountain region is like an island, with the Black Sea and Caspian Sea to the north, the Mediterranean Sea to the west, the Red Sea and Persian Gulf to the south. Therefore, a cataclysmic subsidence (sinking) of this region would have caused the waters of the surrounding seas to pour in at the same time that the forty-day rain poured down from above. This may be what Genesis (8:36 IV; 7:11 KJV) means, "the same day were all *the fountains of the deep broken up*, and the windows of heaven were opened." Subsidence is the only logical answer to how the forty-day Flood could have covered those 5,640-foot mountaintops.[iii]

Werner Keller summarized it, "a vast, catastrophic inundation (assumed by skeptics to be a fairy tale or legend), an event within the compass of history . . . "[iv]

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

Thus, it is the opinion of Scott Glenn that we now have not only solid physical evidence in support of the biblical narrative of the Flood, but a date which enables us to establish a more realistic chronology of biblical events, and discard the naive guesstimates of Archbishop Ussher. [Glenn A. Scott, Voices from the Dust: New Light on an Ancient American Record, p. 11]

Ether 1:3 The **First Part of This Record, Which Speaks concerning the Creation of the World . . . Even to the Great Tower (Chronology):**

According to the Jaredite chronological theory of Warren and Palmer, there is a link between New World and Old World accounts of a great flood. The KJV translation of the Holy Bible was based on the Jewish Masoretic text produced around A.D. 100. The apostles of Jesus

actually used a different version, the Greek Septuagint. It appears to be chronologically more accurate than the Jewish version. . . . The Greek Septuagint account places the Flood of Noah's time at roughly 3100 B.C.

Histories of the Mesopotamian kings are fairly specific in time sequence and describe a great flood consistent with the chronology from the Septuagint. There is archaeological evidence for a flood at the ancient cities of Kish, Shuruppak, Uruk, and Lagash (Parrot, 1955:55). Those cities are in the very area where Noah has been placed by biblical scholars. This area was later called "Sumer." This kingdom of the Sumerians lasted from the Flood, in perhaps 3114 B.C., down to about 1750 B.C

The natives of Mesoamerica also had traditions concerning the destruction of the world by a flood. An excellent study of the Maya Codex Dresden, plus geological information, has given Nancy K. Owen a better understanding of this flood and its dating. According to her report: "Thompson believes that [page 74 of the Maya codex Dresden] represents destruction of the world by flood. According to him 'the painting depicts floods of water pouring earthward from the open mouth of a celestial dragon with subsidiary streams flowing from sun and moon cartouches suspended from the underside of the creature's body'" (1972:88-9).

The Maya used a "Long Count" calendar which kept track of every day from a specific base date. Many people have tried to correlate just what day that base date would have been.   Perhaps the primary correlation was accomplished by Goodman-Martinez-Thompson (GMT), and was apparently confirmed by the use of calibrated radiocarbon dating. They came up with a base date of 3114 B.C. (Gregorian calendar system). It seems likely that this base date refers to the time of the great destruction of the world by water.   [Bruce W. Warren and David A. Palmer, The Jaredite Saga, ch. 2-3, unpublished]

Ether 1:3 An **Account From That Time [the Creation] Even to the Great Tower and Whatsoever Things Transpired among the Children of Men Until That Time (The FLOOD)**

In 2010, S. C. Compton presented various data collected that point to a date of about 3200 B.C. for the Great Flood.   It combines a local flood (tsunami) in the Middle East with an extremely heavy rain and snow globally (which might technically qualify as a global immersion or baptism). He writes:

> The most extreme drop in global temperatures of the last 10,000 years occurred suddenly circa 3200 BC, as evidenced by the ratio of oxygen 18 in cores drilled from ice caps, (n357) by the temperature sensitive chemical composition of ancient phytoplankton in sediment layers drilled from the sea floor,(n358) in isotropic ratios sampled from the layers of cave

formations,(n359) and in the species of pollen trapped in ancient sediment layers. (n360)

At the same point in time, the paleoclimate data show a brief but monumental surge of precipitation on a global scale. When the climate grows wetter, wetlands increase and create more methane. Conversely, during dry periods, atmospheric methane levels fall. A study of ancient air bubbles trapped in the Greenland ice cap found that the level of atmospheric methane had dropped for several thousand years until 3200 BC, when it suddenly and dramatically spiked.(n361) Pollen profiles also show a sudden surge in precipitation levels at this time.(n362) as do high-precision records of the water levels of ancient lakes.(n363) In many of these paleoclimate records, this even is the most extreme increase in precipitation and drop in temperature in the more than 10,000 years since the end of the lasat ice age.(n364) It was also nearly instantaneous.

In 2003, a Byrd Polar Research Center team ascended to the Quelccaya ice cap at 18,600 feet int he Peruvian Andes to core its ice for climate data. . . . To their astonishment, the researchers found well-preserved, soft-bodied wetland plants still rooted in this ancient earth. They concluded that an abrupt climate change had encased these plants in snow and ice and preserved them that way for more than 5000 years. The plants (and thus also the sudden onslaught of frozen precipitation that preserved their delicate tissues) radiocarbon-dated to 3188 BC (plus or minus 45 years). (n365). . .

In the tree-ring records, one of the most extreme dust-veil events ever recorded began in the 3190s BC. (n370) In some places, including Mesoamerica, vast swatches of forest completely died.(n371) And in England, the oldest known trees of two regional oak chronologies all began their lives at this time.(n372)

The primary mechanism by which volcanic dust-veils affect the climate is through the release of sulfur into the stratosphere, where it combines with water to form sulfuric acid, which is especially effective at reflecting incoming solar radiation. A study of acidity in ice cores from the Greenland ice sheet found that peaks in acid levels correspond with the dates of known volcanic eruptions. The larges spike in acid levels in at least the last 9000 years occurred in 3150 BC (plus or minus 90 years).(n373) However, there is no known volcanic eruption associated with this spike.

Likewise, the largest sulfate concentration in the Greenland ice cap began circa 3200 BC. It was so much larger and more extensive that the sulfate spikes associated with known volcanic eruptions that the authors sought a different source, speculating on a local anomaly.(n374)

However, in 2005, a new technique (combining synchrotron radiation X-ray micro fluorescence and absorption spectroscopy techniques) analyzed the sulfur content of the layers of Alpine stalagmites. A band centered on 3150 BC (plus or minus 130 years)contained an intense concentration of sulfur, far greater than seen anywhere else in the stalagmites.(n375) . . . Here again , the intensity is far greater than anything seen from known volcanoes, and no major eruption is known from this time. The only other major sources of atmospheric sulfur are polluting factories and meteors burning up in the atmosphere. The former can be ruled out for 3200 BC. But a meteor 300 meters across contains five times as much sulfur as the entire modern (well-polluted) stratosphere.(n376)

In 2005, Dr. Dallas H. Abbott of the Lamont-Doherty Earth Observatory discovered a crater 29 kilometers in diameter on the floor of the Indian Ocean. Core samples dated this **Burckle Crater** to less than 6000 years ago.(n377) In terms of scale, timing, and effects it seems the perfect candidate for the 3200 BC (5200 years ago) dust-veil event.

Modeling of the impact necessary to create a 29 kilometer crater through 12,500 feet of water indicated an object more than 5 km (3.1 miles) in diameter, traveling at an astonishing speed (asteroids and comets typically strike at speeds of between 11 and 70 kilometers per second) and thus impacting with a force of 20,000,000 megatons.(n378) This is roughly equivalent to 20,000,000 modern nuclear weapons or 1,330,000,000 Hiroshima-style atomic bombs.

Studies of nuclear explosions have found that for each megaton of energy an explosion injects between 200,000 and 500,000 tons of dust into the stratosphere (the layer of the atmosphere above 10 km).(n379) In this case, several trillion tons of water would have been displaced into the atmosphere. The 40 days and 40 nights of intense rain of the Biblical account are entirely consistent with such an event. . . .

At the December 2006 meeting of the American Geophysical Union, a team of scientists showed that the surrounding coastlines had large features known as chevrons composed of sediments thrown up from the deep ocean floor. These chevrons are miles long and more than 100 meters tall. In one group of four, each chevron stands as tall as the Chrysler building and covers twice the area of Manhattan. It would take a tsunami at least 600 feet high to create such deposits. They all point toward **Burckle Crater**. ...

By taking an interdisciplinary perspective, we can see for the first time that the sulfur makers, tree rings, climate proxy data, and global flood traditions are all uniquely consistent with this date [about 3200 BC]. . . . **We can see for the first time ever that it correlates precisely with the Babylonian date for the great flood, 3189 BC.** . . .

This is an historic development, but it is only the beginning of the story. Cross-referencing the ancient texts with the paleoclimate data, archaeology, and astrophysics proved far more fruitful than can be explored here without extensive digression, but I hope to return to them in another venue. [S. C. Compton, Exodus Lost: An Inquiry into the Genesis of Civilization, pp. 152-155]
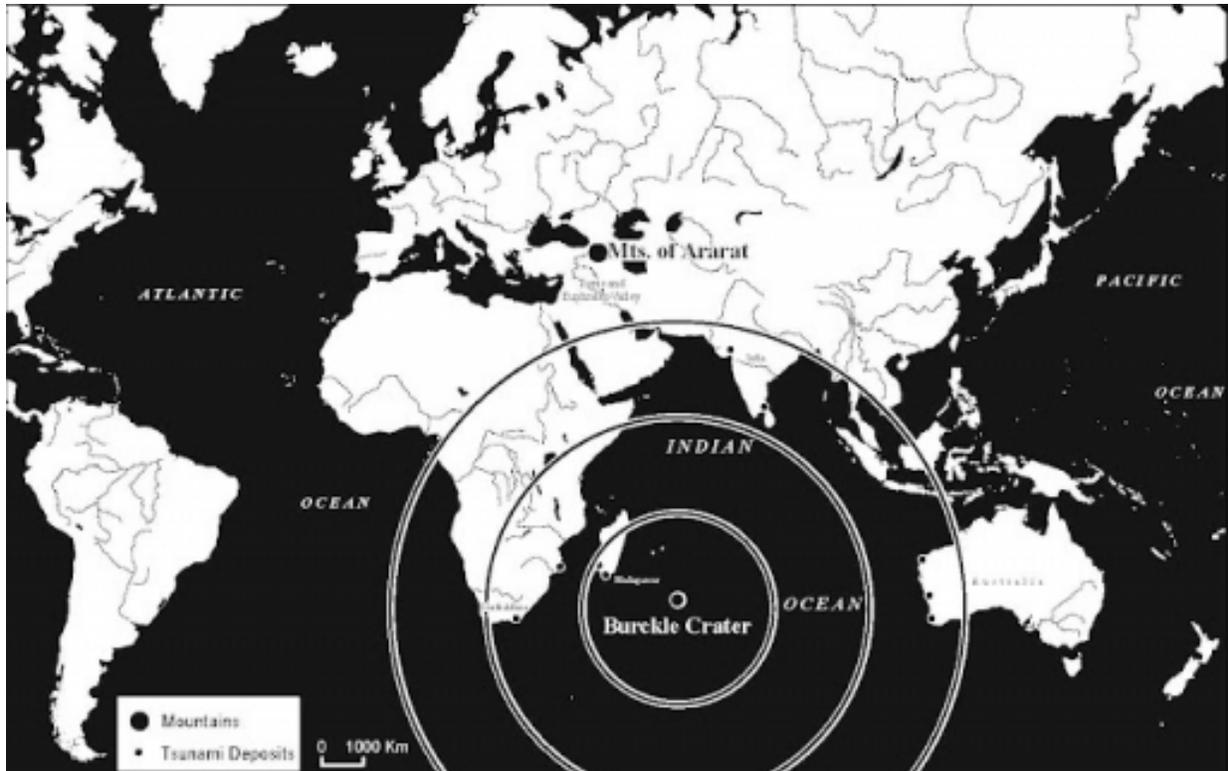
Ether 1:3
An **account from that time [the Creation] even to the great tower and whatsoever things transpired among the children of men until that time (The FLOOD [Illustration])**
The Burkle Crater and the circle of flooding. [Internet, Bing images]

Ether 1:3 The **First Part of This Record, Which Speaks concerning the Creation of the World . . . Even to the Great Tower (Geography):**

According to Glenn Scott, apparently Noah and his family disembarked from the Ark after the Flood waters began to recede down the sides of the Ararat mountain range. The Book of Jubilees states that the specific peak was Mount Lubar near the headwaters of the Euphrates River, [vi] although Josephus says that it was Mount Baris, [vii] and the Babylonian Epic of Gilgamesh, calls it Mount Nisir. [viii]

Events between the Flood and the great tower are summarized in the Bible (IV) in only fifty verses, so to fill in the spaces from Noah to Jared we will refer to other ancient sources such as The Torah (Hebrew Old Testament) possibly dating to 457 B.C. when Ezra is thought to have codified the Scriptures; The Septuagint (Greek Old Testament) dating to at least 285 B.C.; The Book of Jubilees (an ancient Hebrew midrash) dated third century B.C.; The Book of Jasher

(mentioned in Joshua 10:13; 2 Samuel 1:18 IV; KJV); Josephus's *Antiquities of the Jews*; etc.

Jubilees 7:1 tells us that Noah "planted vines on **the mountain on which the Ark rested, named Lubar, part of the Ararat range**, and they produced fruit in the fourth year." Genesis 9:27 IV; 9:20 KJV) says "And Noah . . . planted a vineyard, and he drank of the wine and was drunken; and was uncovered within his tent," which led to the tragic incident of Noah cursing his son, Ham, causing Ham's youngest child, Canaan, to be born with a skin "of darkness" (Genesis 9:30 IV).

Josephus 4:1 tells us that after the death of Noah, Japheth, Shem, and Ham "**descended to the plains, which they called Shinar, and fixed their habitation there**." They persuaded others to follow them though many were reluctant fearing another great flood.

Jubilees 8:6 provides more detail by relating that Salah (the great-grandson of Shem) had a son named Eber (Heber), and Eber had a son named Peleg. Yes, this is the famous and controversial Peleg, of whom Genesis 10:16 IV; 10:25 KJV says, "in his days was the earth divided." (A commentary on this "division" of the earth will follow, but not immediately.) [Glenn A. Scott, Voices from the Dust: New Light on an Ancient American Record, pp. 13-15]
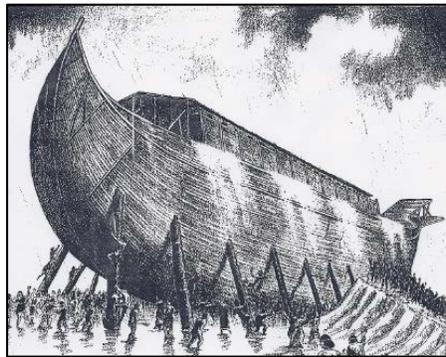
Ether 1:3
The **first part of this record, which speaks concerning the creation of the world . . . even to the great tower**
[**Illustration**]: Conceptions of Noah's Ark [Glenn A. Scott, Voices from the Dust: New Light on an Ancient American Record, p. 12]
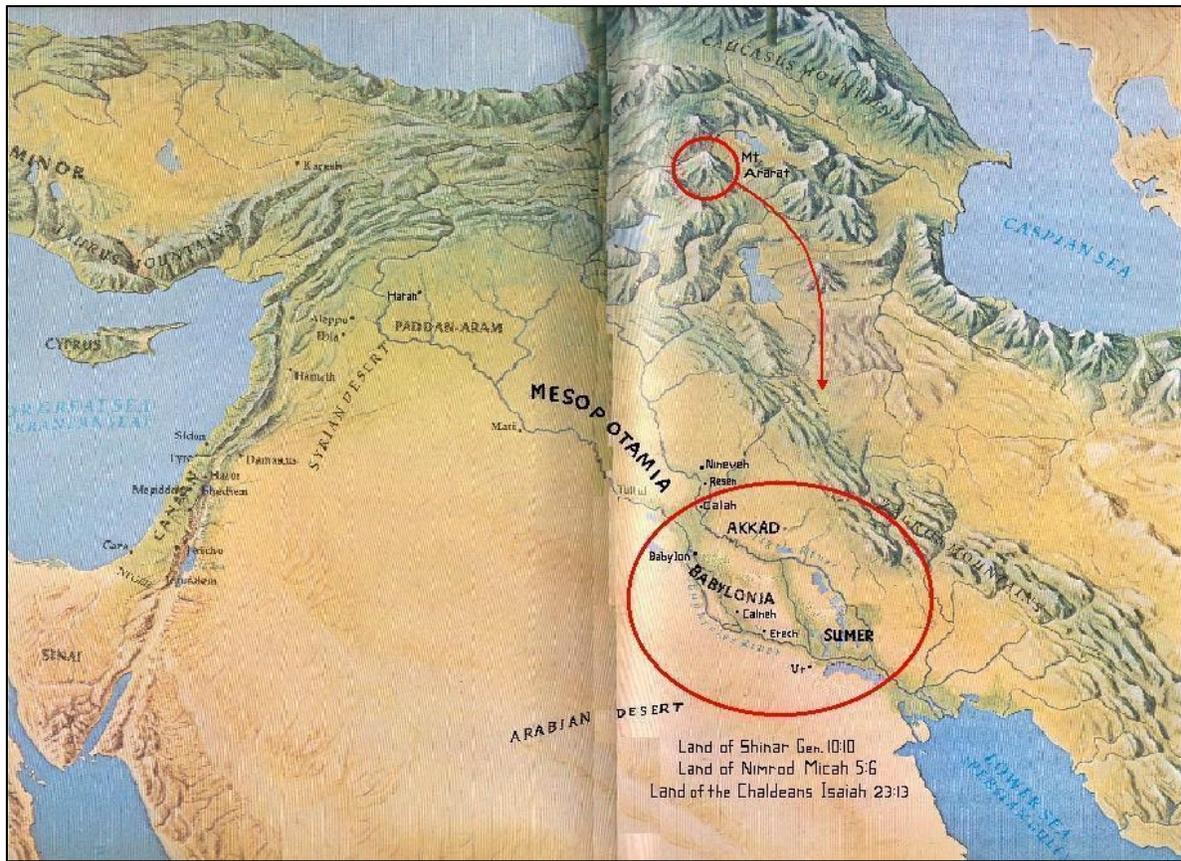
Ether 1:3
The first part of this record, which speaks concerning the creation of the world . . . even to the great tower
[**Illustration**]:   Noah Settled in the Plains of Shinar   [Internet images]

Ether 1:3 The **First Part of This Record, Which Speaks concerning the Creation of the World . . . Even to the Great Tower (Geography):**

According to Glenn Scott, there has been, in the church, the assumption that the continents were physically torn apart in the days of Peleg.   Let's see why that assumption doesn't fit the facts.

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

EGYPT BIBLE

5501 BC Creation (Adam)

5271 Seth

5066 Enosh

44

4876 Cainan

. . . .

3239 The Great Flood

Mizraim/Menes? 3237 Arphaxad

3102 Cainan

Djer, Merneith . . . 2972 Salah

2842 Eber
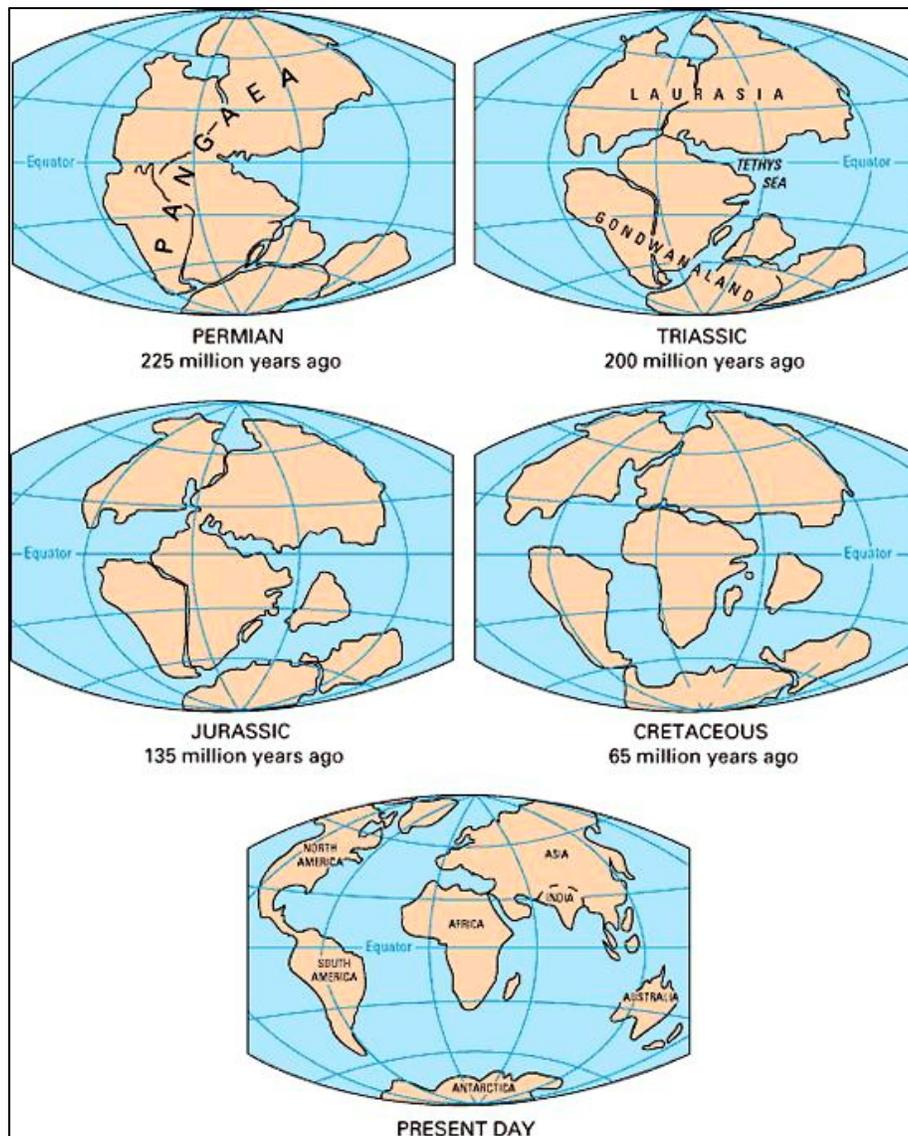
Khasekhem (2704) 2708 BC **Peleg**

[TOWER OF BABEL]

Unas (2375)2369 BC **death of Peleg**

(Glenn Scott continues)

Most scientists agree that the surface of the earth is made up of tectonic (rocky) plates, miles thick, that float on the earth's molten core and that at some time in the remote past all of these plates were clustered together in one super-continent, which they call "Pangea."

Ether 1:3 The creation of the world
(Illustration) Pangea [Internet Images]

(Glenn Scott continues)

Tectonic geologists R.D. Nance, T. Worsley, and J. Moody have written that these plates "will move back together eventually, reforming the super-continent."[ix]   Thus, scientific evidence supports the Doctrine and Covenants 133:24 which says, "He shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land . . . and the earth shall be like as it was in the days before it was divided."

So far so good--all of the above is true.   However, the problem arises when one makes the easy assumption that the above truth, and the truth recorded in Genesis 10:25 KJV, refer to the same event.   In other words, making the unjustified assumption that *the division* referred to in the Doctrine and Covenants is *the same division* mentioned in Genesis 10:25, which reads:

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And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

If the serious student looks to science for support, he should realize that the division of the continents has been going on for a very, very long time. In fact, they are still being divided today, at the rate of about four inches a year.

An excellent example of how unrealistic a vast wrenching apart of the continents would be was the great Alaskan earthquake of March 27, 1964, which registered 8.3 on the Richter scale and has been classed as "one of the most violent ever recorded in North America."[x]

That tremendous quake was cased by the Pacific plate shifting a mere ten feet to the northwest as it bumped along the western edge of the North American plate. Now if entire coastal communities were wiped out by a shift of a mere *ten feet*, try to conceive the immeasurable destruction that would result if the continents were suddenly torn apart by *thousands of miles!* Life on earth could not survive such a *sudden* and catastrophic division!

However, such a drastic explanation is not required. If the serious student will read on to Genesis 10:32, he will find the real explanation, "These were the families of the sons of Noah . . . and *by these* were the nations *divided* on the earth, after the flood."

If that is not clear enough, Jubilees 8:8 is more explicit, "For in the days when he [Peleg] was born, **the children of Noah began to** *divide the earth* **among themselves**; *for this reason* he called his name Peleg." Josephus says that Heber's son Phaleg (Peleg) was so named because "Phaleg among the Hebrews signifies division."[xi]

Hugh Nibley wrote, "It is legitimate to think of the days of Peleg as the time when as the old Jewish writers describe it, the children of Noah began to divide the earth among themselves, without the least authority to visualize the rending apart of the terrestrial globe" (Nibley 1988, *World of the Jaredites*, 173)

Jubilees 8:10 continues, "And it came to pass . . . they *divided the earth* into three parts, for Shem and Ham and Japheth, according to the inheritance of each." Jubilees 8:12-20 tells more:

> To Shem . . .   of God [Sythia] and to all of the country east thereof . . . This is the land which came forth for Japheth and his sons . . . for their generations forever . . . a great land in the north but it is cold [obviously Asia].

[Glenn A. Scott, <u>Voices from the Dust: New Light on an Ancient American Record</u>, pp. 17-18]

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According to Hugh Nibley, Ether has the support of the latest conclusions, based on Genesis 10, that when the tower was built, the people had already been "spread abroad in the earth after the deluge" for some time.[xii]   [Hugh Nibley, The World of the Jaredites, p. 160]

Thus symbolically, the idea of a "division" of the earth into lands of inheritance might have some connection with covenants related to "a promised land."   The reader should remember that a very similar scenario was being played out in the time of Lehi.   While the House of Israel was being "scattered" from their "lands of inheritance" by the Assyrians and the Babylonians, Lehi's family (with Ishmael's family) was being guided through a wilderness to a new "land of inheritance" or a "promised land" where all his people would be able to speak the same language (the language of the true gospel) and take upon them a name (the name of their God--Christ). [Alan C. Miner, Personal Notes]

Ether 1:3 The **First Part of This Record, Which Speaks concerning the Creation of the World . . . Even to the GREAT TOWER (Geography):**

According to Warren and Palmer, it is clear from the book of Ether's reference to "the great tower" (Ether 1:3) that the initial geographical setting for the Jaredites was in Mesopotamia. The fertile area between the Tigris and Euphrates rivers was the heartland of great early cultures.   The first settlers developed city-states and evolved the concept of the stepped-pyramid which we call today the *ziggurat*.   In the Holy Bible and apparently in the Book of Mormon these pyramids were just called "towers."   Those that created these pyramids, after the Flood, were called **Sumerians**.


Sumer (thelatinlibrary.com)

The Hebrews considered themselves to be descendants of the Sumerians. Shem, the son of Noah, may well have been the founder of the Sumerian race at the end of the great Flood. The great Mesopotamian scholar S.N. Kramer (1963:288-9) presents linguistic arguments that would satisfactorily equate the name of Shem with Sumer (pronounced Shumer). The biblical word for Sumer is "Shinar." [Bruce W. Warren and David A. Palmer, The Jaredite Saga, ch. 4, unpublished]

Ether 1:3 The **First Part of This Record, Which Speaks concerning the Creation of the World . . . Even to the Great Tower:**

According to Glenn Scott, Josephus (4:2) indicated that the original purpose of the tower of Babel was to unite the people in a vast project of constructing a refuge in case of another flood.[xiii] That was to them a real and terrifying prospect in view of their recent past. The construction of such an artificial mountain on the flat alluvial plain, was an understandable response by those former hill people. However, through the years, the emphasis shifted to a "Mountain of God" or "Hill of Heaven" concept, perhaps from placing a temple on its summit, which permitted them to worship their God (or gods) on high places . . . The translator of the Book of Jasher, in a footnote, suggested that Nimrod's desire to teach idolatry and to raise the tower was a means of uniting all peoples under his standard. . . . [Glenn A. Scott, Voices from the Dust: New Light on an Ancient American Record, pp. 19-21]
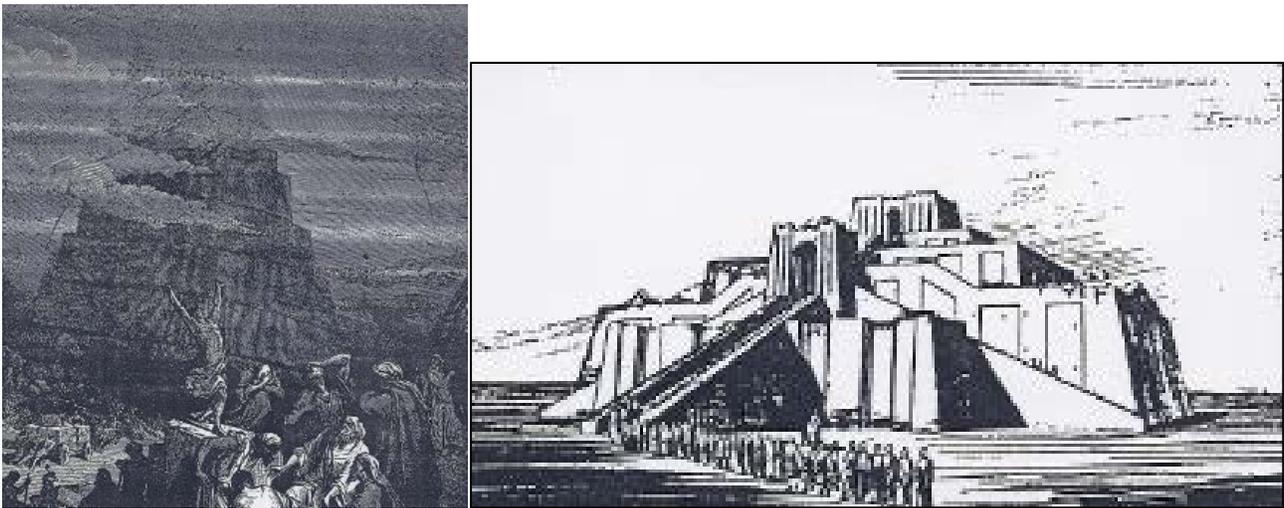
Ether 1:3 The **great tower (Illustration):** Conceptions of the Great Tower.
Left: A conceptional concept of the Great Tower named Babel (per Maurano). Right: The great ziggurat at Ur, a more likely design.
Note the similarity to Mesoamerican pyramids.
[Glenn A. Scott, Voices from the Dust: New Light on an American Record, p. 20]

Ether 1:3 The **First Part of This Record which Speaks concerning the Creation of the World . . . Even to the Great Tower:**

John Tvedtnes notes that according to Jewish tradition, Nimrod's rebellion consisted in the building of the city and tower of Babel.[xiv] Genesis 11:1-9 says that the tower was designed to reach unto heaven. This may explain the name by which the city was known to its local

inhabitants, *Bab-ilu*, generally understood to mean "gate of the gods." That Nimrod built Babel is confirmed in Genesis 10:9-10, though the Bible never ties him to the tower itself.[xv]

According to *Chronicles of Jerahmeel* 31:20, Nimrod forced the people to acknowledge him as a god and counseled them to erect the city and tower of Babel to rebel against God. Thereafter, everyone who revelled against the Lord was compared to Nimrod.[xvi] *Chronicles of Jerahmeel* 30:6 indicates that those who built the tower of Babel did so to reach and break open the firmament of heaven, preempting another flood from God.[xvii] They sought to "wage war with those in heaven and establish themselves as gods." This was also Satan's intention.[xviii] The thought of ascending to heaven attributed to Lucifer in Isaiah 14:13 is the same one that brought about the fall of the tower of Babel (the origin of Babylon) in Genesis 11:1-9. Indeed, according to Helaman 6:28, it was Satan who inspired the building of the tower.

If the early Jewish traditions have a basis in fact, then Nimrod seems to have been inspired by Satan to build the city and tower of Babel, in direct disobedience to the Lord's instructions that the people should disperse and fill the earth (Genesis 9:1).[xix] It is significant that some early stories indicate that Nimrod named his son Bel, which is a title of Marduk, and that Bel's son Ninus is said to have erected an idol of his father (*Chronicles of Jerahmeel* 32:2-5).[xx] The story is evidently intended to explain how the worship of Bel or Marduk began in Babylon. In *Book of Jasher* 7:47-48 and 11:7, Nimrod's son is Mardon, a name that derives from the same root as Nimrod and means "rebel."[xxi]

It is interesting to note that while the devil is expelled from the mountain of God in Isaiah 14:13 and Ezekiel 28:14 and 16, in Ezekiel 28:13 he is said to have been in Eden, the garden of God.   In early Jewish tradition, the garden was situated atop a mountain. Some early traditions indicate that the tower of Babel (built by Nimrod, inspired by Satan, in an attempt to ascend to heaven) was an imitation of the holy mountain of Eden.[xxii] [John A. Tvedtnes, "Lucifer, Son of the Morning," in <u>The Most Correct Book</u>, pp. 145-147, 159]

Ether 1:4 They **Are *Had* upon the Plates:**

Moroni tells us there were parts of the twenty-four plates of Ether he didn't abridge.   He says, "I do not write those things which transpired from the days of Adam until that time, but *they are had upon the plates*" (Ether 1:4); emphasis added).   According to Jerry Ainsworth, it is interesting that Moroni does not say that the things he left out are *written* upon the plates of Ether, as, for example, the Book of Mormon says about other plates (see 1 Nephi 19:21; Alma 44:24; Ether 4:4). Instead, Moroni says that they are *had* upon the plates. That may be a key to understanding how the Creation story, plus the history of humanity from the fall of Adam to the celestialization of this world, as well as the history of the Jaredites could be contained on just twenty-four

plates--the plates of Ether.   [Jerry L. Ainsworth, <u>The Lives and Travels of Mormon and Moroni</u>, p. 215] [See the commentary on Ether 4:4]

Ether 1:4   I Do Not Write Those Things Which Transpired from the Days of Adam until That Time [the Great Tower]   (Covenant History – Covenant Language):

In Ether 1:4 Moroni writes that "I do not write those things which transpired from the days of Adam until that time [the Great Tower] but they are had upon the plates . . . "

This omission leaves a gap in our understanding concerning the covenant background of Moroni's imagery and structure relative to his abridgment of the covenant record of Jared and his brother and their descendants that is contained in the Book of Ether.   In my view this covenant history is essential to a full understanding of the Book of Ether.   However, the details and covenant language of that history are not fully brought out in the Bible.   Most fortunately, the Prophet Joseph Smith was inspired to give us some pertinent covenant history regarding Jared's ancestors (especially Enoch and Noah) in the Book of Moses – something that the Bible lacks.

The Book of Moses uses very distinct covenant language to tell of the successive Patriarchs who repeatedly preached until the people fully rebelled and were destroyed according to the covenants that were made with the Lord.   The Lord led these covenant patriarchs out of this destruction to another "land of promise."   For example:

Adam – Abel & Cain (Cain slew Abel, but according to covenant promises the Lord provided Adam with another "seed")

Adam --- Seth ---   Enos --- Cainan (Enos & Cainan driven out --- they go to another "land of promise")

Cainan --- Mahalaleel --- Jared --- Enoch -- Methuselah (Enoch is lifted up into a heavenly "land of promise" leaving Methuselah)

Methusaleh --- Lamech --- Noah --- Shem – (Noah & Shem escape from the flood – they land in another "land of promise")

Shem---Arphaxed---Salah---Eber---Joktan --- Jared & his brother are driven out from the great tower—they go to another "land of promise")

The genealogical descent listed above puts Jared and his brother squarely in the time of the destruction of the Tower of Babel and in the days of Joktan's brother Peleg, in whose days "the earth was divided" (Genesis 10:25) Thus by using the Book of Moses as a guide, we might assume that Jared and his brother, like the patriarchs of generations before them, preached until the people fully rebelled and were in the process of being destroyed according to the covenants that were made with the Lord. They then departed for a "land of promise."

Of the eight chapters in what is now called the Book of Moses that Joseph Smith was inspired to have written, the last three chapters (6, 7, 8) inform us of the life of Enoch and Noah, who were the ancestors of Jared and his brother. Because Enoch's experiences and Noah's experiences provide a detailed covenant background for Moroni's writings (and thus the covenant history that Moroni relates concerning Jared and his brother), I have included some selected verses from these chapters in the Appendix. More specifically, I have underlined the covenant language. I have followed this section of underlined covenant words and phrases with a series of articles that explain and identify covenant language.   [Alan Miner   Personal Notes]

[SEE the Appendix]

Ether 1:4 Whoso **Findeth Them, the Same Will Have Power That He May Get the Full Account:**

Monte Nyman notes that Moroni abridged the record of the Jaredites from 24 plates of gold found by the people of Limhi (see Mosiah 8:8-9; Ether 1:2). The events of more than 30 generations of the Jaredites (see Ether 1:6-32) are abridged into just 31 pages in our present book of Ether in the Book of Mormon, and about 8 of those 31 are editorial comments by Moroni (see Ether 1:1-5; 2:9-12; 3:17; 5:6; 8:20-26; 12:6-40; 14:25). The full account of these 24 plates will be available when they are obtained. Moroni states that "whoso findeth them, the same will have power that he may get the full account" (Ether 1:4).

To have "power" to get the full account implies having the power of the Lord. Joseph Smith was given "power from on high, by the means which were before prepared, to translate the Book of Mormon" (D&C 20:8; see D&C 113:3-4). Since the 24 plates are in an unknown language, the translator must have the power of God to get the full account.

Another implication, although unstated, is that the translator will be led to find the plates. Moroni definitely led Joseph Smith to "find" the Book of Mormon plates (JS-H 1:42-54). Limhi's people found the gold plates of the Jaredites (see Ether 1:2; Mosiah 21:27; 28:11) that Ether had hidden in a manner that they might be found (see Ether 15:33). Wasn't the Lord involved in their finding those plates? We can expect that the Lord, in his own due time, will lead someone of his choosing to find the 24 plates. [Monte S. Nyman, "Other Ancient American Records Yet

to Come Forth," in <u>Journal of Book of Mormon Studies</u>, vol. 10, num. 1, 2001, p. 58]

[Note*   The promise given by Moroni that the 24 gold plates would someday be found and revealed by a prophet of God is similar to the promise pronounced by Alma to his son Helaman regarding the brass plates – see Alma 37:1-7; see also alma 37:8-14, 1 Nephi 5:19, and Enos 1:15-16 – Alan Miner   <u>Personal Notes</u>]

Ether 1:5 I Give not the Full Account, But a Part of the Account I Give [,] from the Tower down until They Were Destroyed:

Ether 1:5 reads as follows: "For behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed."

With the removal of the third comma, this verse reads differently.   With the comma in place, the verse tends to emphasize or imply that the "part" Moroni gives is what is left after not including the other part concerning the creation to the tower see Ether 1:3-4).   By removing the comma, the verse now emphasizes the fact that the "part" Moroni was referring to was the information "from the tower down until they were destroyed" which Moroni greatly abridged or "gave not a full account of."   Thus, the book of Ether as written by Moroni is truly "an abridgment taken from the Book of Ether" (see Title Page).   Moroni confirms this by saying that Ether "finished his record and the hundredth part I [Moroni] have not written" (Ether 15:33).   [Alan C. Miner, <u>Personal Notes</u>]

Ether 1:6 Ether:

According to Hugh Nibley, the name "Ether" (Ether 1:6), *athira*, means "the one who left a trace, the one who left his mark or left a record."   In all Semitic languages it's the same, and it means "to leave a track, to trail somebody."   [Hugh W. Nibley, <u>Teachings of the Book of Mormon</u>, Semester 4, p. 243]

Ether 1:6-32   **And of . . . and of . . . (Covenant Langauge Structure):**

According to Donald Parry, parallelism is universally recognized as the characteristic feature of biblical Hebrew poetry. (p. i)

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

Polysyndeton is a Greek word used to describe the repetition of the conjunction "and," found at the beginning of successive phrases or sentences.   This figure binds a passage or verse together

into a central thought or unified idea.   A good example of Polysyndeton is found in **Ether 1:6-32 which uses repetition of the word "and" to emphasize the extended covenant lineage from Ether back to Jared**.

6 . . . . He that wrote this record was Ether,

7 And he was a descendant of Coriantor.   Coriantor was the son of Moron

8 And Moron was the son of Ethem.

9 And Ethem was the son of Ahah

10 And Ahah was the son of Seth

11 And Seth was the son of Shiblon.

12 And Shiblon was the son of Com.

13 And Com was the son of Coriantum.

14 And Coriantum was the son of Amnigaddah.

15 And Amnigaddah was the son of Aaron.

16 And Aaron was a descendant of Heth, who was the son of Hearthom.

17 And Hearthom was the son of Lib.

18 And Lib was the son of Kish.

19 And Kish was the son of Corom.

20 And Corom was the son of Levi.

21 And Levi was the son of Kim.

22 And Kim was the son of Morianton.

23 And Morianton was a   descendant of Riplakish.

24 And Riplakish was the son of Shez.

25 And Shez was the son of Heth.

26 And Heth was the son of Com.

27 And Com was the son of Coriantum.

28 And Coriantum was the son of Emer.

29 And Emer was the son of Omer.

30 And Omer was the son of Shule.

31 And Shule was the son of Kib.

32 And Kib was the son of Orihah, who was the son of Jared

33 Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the **language** of the people . . . [but not the "language" of the family of Jared and the brother of Jared]

[Donald W. Parry, <u>The Book of Mormon Text Reformatted according to Parallelistic Patterns</u>, F.A.R.M.S., p. 453

[**Note* Whether for good or for bad, for great blessings or for destruction, this was a lineage that fell under the covenant "language" that the Lord had established with Jared and the brother of Jared who had been led by the Lord to a promised land.   Alan Miner <u>Personal Notes</u>.**]

Ether 1:6-32 (**The Names in Ether's Covenant Genealogical Line**)

The names themselves in the genealogy of Ether are very significant. We find Jaredite names which later appear in the Old World, i.e. Levi and Aaron, and names which were derived from before Babel, i.e. Seth and Heth, and names which were later adopted by the Mulekites and Nephites, i.e. Corihor (see Ether 7:3). Even the origin of Moroni's name can probably be traced to the Moron (my personal favorite) spoken of in verse 7. The linguistic expert, Hugh Nibley, has expounded for several pages on this very subject. The reader is referred to Lehi in the Desert and the World of the Jaredites, pp. 243-248, 260-261.   [josephsmith.com . . . Ether]

Ether 1:6-33 (**Ether's Covenant Genealogical Line**):

An unknown writer by the name of "James" notes:

The Book of Mormon is a very complex book. The days of dismissing it as the incoherent ramblings of an uneducated farmboy are long over. Scholars are slowly but surely unraveling the text like an onion and in the process are discovering layer upon layer of literary complexity. For believers of the Book of Mormon, such complexity is evidence of it's authenticity. For critics, this literary complexity is evidence of Joseph Smith's hitherto unrecognized and unsurpassed brilliance.

Grant Hardy recently published a new book called "Understanding the Book of Mormon: A Reader's Guide." This book is meant to discuss the literary complexity of the Book of Mormon (for a review, see Life On Gold Plates). I haven't read this book yet, but I did recently learn something from Hardy in another of his publications. In the introduction of "The Book of Mormon: A Reader's Edition" Hardy discusses one tiny bit of complexity in the Book of Mormon that I'd like to share.

The Book of Ether begins with a lengthy genealogy of 30 names beginning with the most recent (Ether) and ending with the most ancient (Jared). Most of these names would be strange to English speakers (ex. Amnigaddah, Corom, and Riplakish). Then, in chapters 6-11 short (sometimes very short) summaries of the life of these individuals are given. They are given in reverse order from the way they are listed in Ether 1. They begin with the most ancient (Jared) and end with the most recent (Ether). This in itself is complex, but it is not what makes this so impressive.

What makes this so impressive is that according to eyewitness testimonies of the translation process Joseph did not ever go back to review what he had previously dictated when he resumed dictation. In other words, after taking a break or stopping for the day, Joseph would resume dictation of the text without consulting a single word that he had previously dictated to his scribe.   Emma Smith said: "After meals, or after interruptions, [Joseph] would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him." Joseph Smith III, "Last Testimony of Sister Emma," The Saints' Herald, 1 October 1879, 290. (As quoted in Maxwell, Neal A., "By the Gift and Power of God" in Echoes and Evidences of the Book of Mormon)

This means that Joseph gave a list of 30 strange names, and then gave their histories in reverse order without ever going back to check the names or the order of the names. Furthermore, the histories of the 30 individuals come 5 chapters after the initial listing of them. It wasn't as though Joseph immediately turned around and said it in reverse order; he told their histories in reverse order after 5 chapters of unrelated dictation.

For the believer, this is evidence for authenticity. For the non-believer, this is evidence of Joseph's sheer brilliance. The problem is that the historical record contradicts the idea that at this time in his life Joseph was a prodigy.

The following list is the genealogy of Ether as given in Ether 1, with each name followed by where in the text that individual is later mentioned. Note that their stories are given in reverse order.

1. Ether (11:23)

2. Coriantor (11:18)

3. Moron (11:14)

4. Ethem (11:11)

5. Ahah (11:10)

6. Seth (11:9)

7. Shiblon (11:4)

8. Com (10:31)

9. Coriantum (10:31)

10. Amnigaddah (10:31)

11. Aaron (10:31)

12. Heth (10:31)

13. Hearthom (10:29)

14. Lib (10:18)

15. Kish (10:17)

16. Corom (10:16)

17. Levi (10:14)

18. Kim (10:13)

19. Morianton (10:9)

20. Riplakish (10:4)

21. Shez (10:1)

22. Heth (9:25)

23. Com (9:25)

24. Coriantum (9:21)

25. Emer (9:14)

26. Omer (8:1)

27. Shule (7:7)

28. Kib (7:3)

29. Orihah (7:1)

30. Jared (ch. 1-4)

[James, "BoM Complexity: Book of Ether," lehislibrary.wordpress.com/] [Grant Hardy, Understanding the Book of Mormon: A Reader's Guide.]

Ether 1:6-33 Ether . . . Was a Descendant of . . . Jared (Jaredite Names):

According to John Tvedtnes in an article written as a graduate student in Semitic linguistics and archaeology at Hebrew University in Jerusalem, there are many linguistic as well as scriptural indications that the principal tongue of the Lehite-Mulekite peoples of the Book of Mormon was essentially Hebrew, and that the names of persons and places recorded therein concerning these peoples are therefore mostly in that language.

The proper names of the Jaredites, however appear to have a different origin.   After a thorough phonemic analysis of Nephite and Jaredite proper names from the perspective of Near Eastern linguistics, Tvedtnes proposes that the proper names of the Jaredites as recorded in the Book of Mormon were drawn from the Akkadian and Sumerian languages, confirming the Mesopotamian

origin of that earlier people. He found that there was a different phonological structure for Jaredite names than for Nephite names, at least in the lack of certain sounds in one and their existence in the other.

There is good reason to believe that the prophet Joseph Smith attempted to transliterate directly the proper names in Mormon's record.   David Whitmer and Emma Smith gave testimony to the effect that whenever Joseph came to proper names he spelled them out for his scribe (Hugh Nibley, *Lehi in the Desert*, 1952, p. 32).[xxiii]   Thus, for the benefit of the reader, Tvedtnes illustrates both the Nephite and the Jaredite phonemes (see illustration below).

Tvedtnes notes that Joseph Smith, the professed discoverer and translator of the Nephite record in the 1820s, could not possibly have had knowledge of those extinct Mesopotamian languages, for they did not become known to scholars until after the decipherment of the ancient cuneiform writing of Mesopotamia in the mid-nineteenth century. [John A. Tvedtnes, "A Phonemic Analysis of Nephite and Jaredite Proper Names," S.E.H.A. Newsletter, Dec. 1977, pp. 1-7] [For the name lists used in the analysis, see Volume 6, Appendix D]

Ether 1:6-33 Ether **. . . was a descendant of . . . Jared (Jaredite Names) [Illustration]:**

JAREDITE PHONEMES

STOPS:ptk

bdg

FRICATIVES:ss' h

z

RESONANTS:mnrl

VOWELS:iu

  e   o a

NEPHITE PHONEMES

STOPS:ptkc(q)

bdg

FRICATIVES:ss'x(ch)   h

z

RESONANTS:mnrl

VOWELS:iu

　　　e　　　oa

[John A. Tvedtnes, "A Phonemic Analysis of Nephite and Jaredite Proper Names," <u>S.E.H.A. Newsletter</u>, Dec. 1977, p. 4, 6]

Ether 1:6-33   **Ether . . . Was a Descendant of . . . Jared (Kingship List):**

According to John Welch, no explicit indication is given that the Jaredite king list was written down before Ether wrote his record, but it is likely that to some extent it was.   King lists similar to the one in Ether 1:6-33 appear among the earliest written records in ancient Mesopotamia.[xxiv] In addition, many Mesoamerican monuments have now been shown to contain historical information about royal lines, the short accounts of each king's reign in Ether being not dissimilar in scale.[xxv]   [John W. Welch, "Preliminary Comments on the Sources behind the Book of Ether," F.A.R.M.S., 1986, p. 4] [SEE APPENDIX]
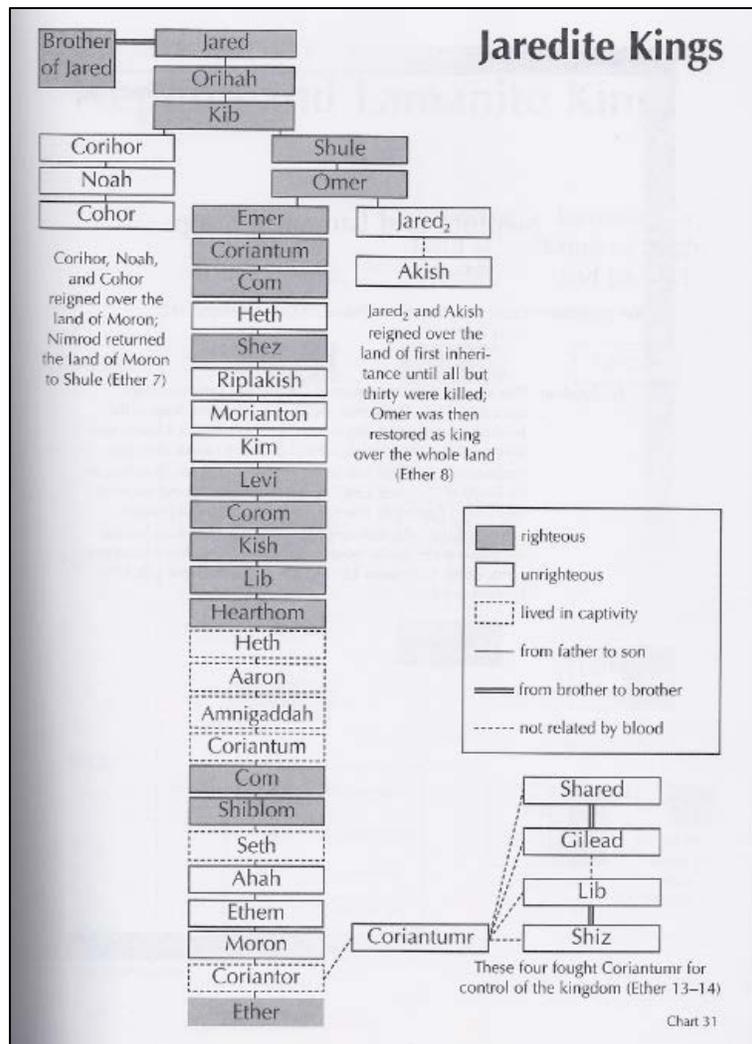
Ether 1:6-33 Ether . . . **Was a Descendant of . . . Jared (Chronology):**

According to Verneil Simmons, many ancient languages, including Hebrew, have only one word for both "son" and "descendant." In Hebrew the word "ben" can be read either to mean "son" or "descendant," and a scribe copying from an ancient text might not know which was intended. We find such discrepancies in the genealogies as given in the Bible (Matthew 1:1-16, Luke 3:23-31). Such discrepancy is also found in the "king-lists" of the Old Babylonian period and in other ancient records. It also occurs in the Book of Ether. Moroni began his abridgment of Ether's record with the genealogy of the prophet. Three times in that list of 30 names the word *descendant* is used in place of *son* (Ether--Ether 1:6; Aaron--Ether 1:16; Morianton--Ether 1:23), but in the actual text, two of those men are mentioned as being "begat," and not as being a *descendant* (Aaron--Ether 10:31; Ether--Ether 11:23). Conversely, the genealogy list in Ether 1 refers to two men as a *son* when the text uses the word *descendant* (Shez--Ether 1:25; 10:1;

Ether--Ether 1:9; 11:11).   [Verneil W. Simmons, Peoples, Places and Prophecies, p. 24]

According to Hugh Nibley, a person confined to a written text would have no means of knowing when *ben* should be taken to mean "son" in a literal sense and when it means merely "descendant." The ancient Hebrews knew perfectly well when to make the distinction: like the Arabs and Maoris they kept their records in their heads, and in mentioning a particular patriarch, it was assumed that the hearer was familiar with his line down to his next important descendant, the written lists being a mere outline to establish connections between particular lines -- the name of a patriarch was enough to indicate his line, which did not have to be written out in full.   [Hugh Nibley, The World of the Jaredites, p. 159]

Because of this varied interpretation of "descendant" and "son," and because there is still one instance where there is only a descendancy relationship mentioned--that of Morianton and Riplakish (Ether 1:23 and Ether 10:9)--chronological theories involving the Jaredite history tend to be split along three main approaches:

> *Theory #1:* One chronological approach is to take the position that there might have been some time between Morianton and Riplakish.   Among those who have proposed chronologies along this line of reasoning are John L. Sorenson ("The Years of the Jaredites", 1969, F.A.R.M.S.); Robert F. Smith ("Jaredite Development & Chronology", F.A.R.M.S.); and Bruce W. Warren (*The Jaredite Saga*).   [SEE APPENDIX]

> *Theory #2:* Another chronological approach is taken by Randall Spackman.   According to him, even though Morianton is listed as a "descendant" of Riplakish both times (Ether 1:23 and 10:9), there might not be a break in the father-son relationship.   Riplakish reigned in wickedness forty-two years before being killed in a rebellion, during which his descendants were driven out of the land (Ether 10:5-8).   After "the space of many years," Morianton raised an army and made war against the usurpers for "the space of many years (10:9)," and gained the throne.   The phrase "many years" is used here at least in one instance to refer to an amount of time within Morianton's lifetime.   The phrase "many years" is also used to denote time within a man's lifetime in Ether 3;3; 9:12; 10:29-32; and 11:15.   Thus, by interpreting the phrase "many years" in conformity with its usage elsewhere in the Book of Ether, the "many years" between Riplakish and Morianton could be read reasonably to present an unbroken lineage of father to son; and therefore the genealogy list in Ether 1:6-33 could reasonably present an unbroken lineage of thirty fathers and sons. [SEE APPENDIX]

> *Theory #3:*   This isn't so much of a theory as a cautionary comment.   According to Verneil Simmons, the kingship list in the record of Ether may be an approximation.   The

ancient library found in the city of Nineveh contained much of the literature of the earlier Sumerians.   One item of great interest was a Sumerian king list.   The scribe who penned this early tablet divided his list into an antediluvian and a postdiluvian period and named eight kings who had ruled before the flood.   A much later form of the same record, written in the third century B.C., lists ten names, the names themselves being quite different.   In both accounts, the years of the reign of each king are given in such greatly exaggerated numbers that they cannot be taken seriously.   Adding to the confusion, the Bible names nine antediluvian patriarchs.   [Verneil W. Simmons, <u>Peoples, Places and Prophecies</u>, p. 235]

Ether 1:6-33 He **That Wrote This Record Was Ether, and He Was a Descendant of . . . Jared:**

According to Hugh Nibley, the genealogy in Ether, chapter one, may explain why the brother of Jared is not named.   It is, of course, because "he that wrote this" (Ether) is a direct descendant of Jared. [Hugh Nibley, <u>The World of the Jaredites</u>, p. 159]   [Daniel Ludlow cites some other possibilities -- see the commentary on Ether 1:34]

If Ether's record truly was a kinship record, then we have to wonder if those things pertaining to the brother of Jared (his vision of the Lord--Ether 3) were contained in a separate record other than that of Ether's twenty four gold plates.   After all, Moroni records that the vision of the brother of Jared was written and sealed up by him on commandment of the Lord (Ether 3:27-28; 4:1).   [Alan C. Miner, <u>Personal Notes</u>]

Ether 1:18 Kish**:**

"Kish" is the name given to one of the Jaredite kings (Ether 1:18-19).   But according to John Heinerman, the name goes back even further into antiquity: "Kish was the seat of the first Sumerian dynasty after the Flood" (located not far from the later Babylon, just a little to the southeast), not to mention the name given to the first dynasty of Sumerian kings.[xxvi]   [John Heinerman, <u>Hidden Treasures of Ancient American Cultures</u>, p. 3]
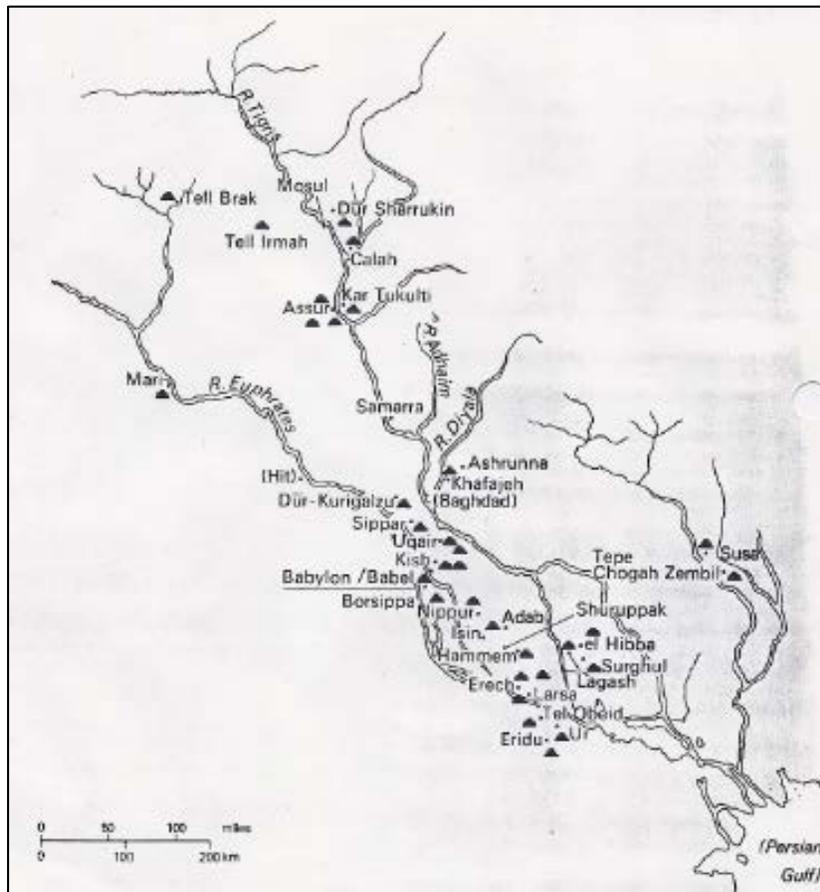
Ether 1:33 Jared **Came Forth . . . from the Great Tower (Chronology):**

According to Randall Spackman, there were numerous Mesopotamian towers, built and destroyed one by one over thousands of years, that could have been Jared's "great tower."   In Mesopotamia, such a tower was called a ziqqurat, the word being derived form an Akkadian verb *zaqaru* meaning "to rise up high."   As Sarna stated, the word was used "specifically for the great towers constructed at the holy places."

It is interesting that in the writings on the Title Page of the Book of Mormon, a reference to the

tower says that it was "a tower to get to heaven."   The builders of the towers did not expect to create a tower for their troops to storm heaven by force.   Rather, the ziqqurat was the material and symbolic "mountain of God: where God could come down and his worshippers could climb up to make contact with each other.   Indeed, the Akkadian name for Babylon was *babilum*, meaning "the gate of God" referring to the role of Babylon as the religious center of lower Mesopotamia.   Consequently, Moroni's comment on the Title Page complements both the Biblical version and the ancient Mesopotamian view of the ziqqurats as binding places of heaven and earth.   [Randall P. Spackman, "The Jaredite Journey to America, pp. 7-11, unpublished] [SEE APPENDIX]

[**Note***   Spackman is being speculative with his possibilities.   Expanding the proper time frame for the "great tower" to "over thousands of years" might open possibilities, but sooner or later an author must get specific regarding time for the great tower.   When the time frame is moved back to a more definite period, about 2700 BC for example, the options are narrowed considerably.   Alan Miner, Personal Notes]

Ether 1:33 **Jared came forth . . . from the great tower (Illustration):**
Sites of Mesopotamian ziggurat towers.
[The Illustrated Bible Dictionary, Vol. 1, p. 156]

Ether 1:33 Ether **. . . Was a Descendant of . . . Jared . . . Jared Came Forth from the Great Tower (Chronology):**

According to Warren and Palmer, it is extremely important to know the starting point of the culture of the Jaredites in order to correlate with the cultures known from historical and archaeological studies.   The time of the departure from the Old World by Jared, his relatives, and friends, was the time of the "great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; . . ." (Ether 1:33).   However, there has been considerable disagreement over the time of that event.

According to Warren and Palmer, it is interesting to note that the text of the Book of Mormon does not mention the word "Babel."   As pointed out by Andre Parrot (1955b:16) although the writer of the account in the Book of Genesis called the city "Babel," this probably comes from the Akkadian *bab-ilu*.   That means "*gate of god*."   It certainly does not come from the city that was constructed many centuries later.   Nevertheless, one of the early Sumerian cities was probably the scene of that biblical story.   So what is the significance of the term "Babel" and what does it have to do with the "great tower" as mentioned in the Book of Mormon?   Parrot very carefully points out that the "tower" was no doubt a Mesopotamian ziggurat.   There were 34 known ziggurats in Mesopotamia at the time of his book in 1955, and more have no doubt been discovered since that time.   According to Parrot these structures represented the temples of antiquity.   They were in his words, ladders up to heaven, with the temple on the top representing the "*gate of God*."

The Sumerian city of Nippur was the center of political influence for some important centuries.   **The Ziggurat of Enlil at Nippur could possibly have been the tower of the dispersion, or the biblical "tower of Babel" (3rd millennium B.C.).**   Enlil was the patron god of all of Sumer.   His temple was the "most Sumerian of all Sumerian temples."   The mound of Nippur rises more than five stories high and spreads nearly a mile across.   This possibility was suggested in a book review by M. Wells Jakeman (1959).

The King James translation of the Holy Bible places this tower at about 2200 B.C. with Noah's flood at about 2300-2400 B.C.   However, the Holy Bible translation used by Christ's first apostles was the Greek Septuagint which has a much earlier chronology.   It would place the Great Flood between 3100 B.C. and 3200 B.C.   From Mesoamerican data, mentioned later, it would appear that the actual date was August 13, 3114 B.C. (Gregorian calendar system).   These dates are consistent with historical and archaeological data from Egypt, Ebla, India, and Mesopotamia.   These include flood levels at four Mesopotamian cities that date to about 3100 B.C.   In addition, the Septuagint dating is confirmed by Mesopotamian king lists, and the biblical connection to Nimrod.   Thus, a date of 3114 B.C. appears reasonable.

Working from that date, using the Greek Septuagint account of the Old Testament, it would appear that the great tower episode occurred at close to 2700 B.C. Chinese sources and the works of the native American prince Ixtlilxochitl both appear to agree on an exact date of 2697 B.C. for the time of the dispersion.   [Bruce W. Warren and David A. Palmer, The Jaredite Saga, ch. 4, Conclusions, unpublished]   [SEE APPENDIX]
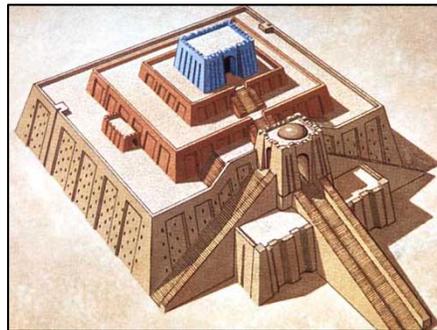
Ether 1:33
The great tower (Illustration):   Ancient Mesopoamian ziggurat.
[Internet images, crystalinks.com]
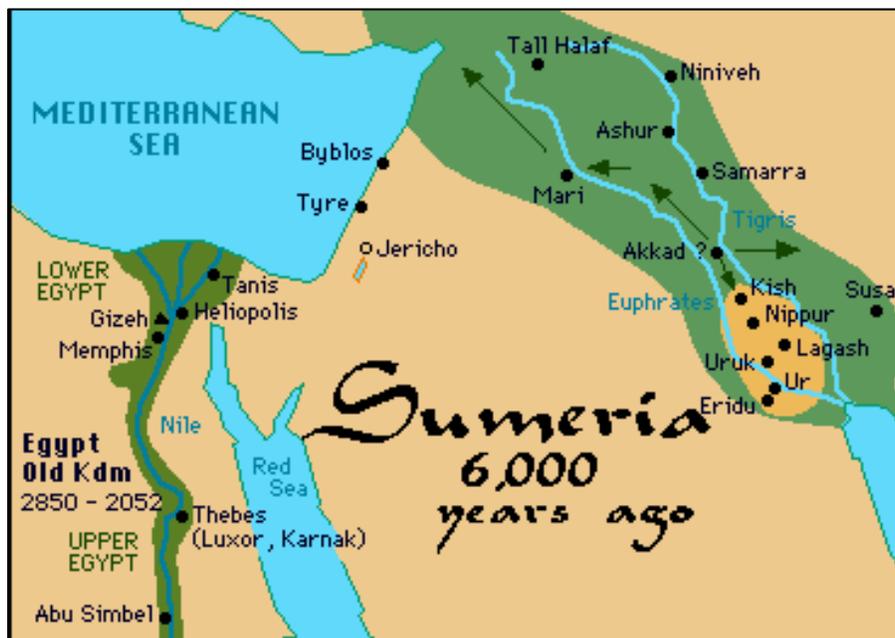
Ether 1:33
The great tower (Illustration):   Location of Nippur, where the Ziggurat ruins of Enlil (candidate for the "great tower") are located.
[Internet images, el achondeo.cl]

Ether 1:33 Ether **. . . Was a Descendant of . . . Jared . . . Jared Came Forth from the Great Tower (Chronology):**

According to Brant Gardner, E.A. Speiser, professor and chairman of the Department of Oriental Studies at the University of Pennsylvania, has questioned the validity of the tradition that somehow places the Tower of Babel where it is said to be located in modern times:

Scholars have been inclined, understandably enough, to trace the original inspiration of this narrative to one of the celebrated temple towers of Mesopotamia, preferably Entemenanki, the ziggurat of Babylon itself. Such an interpretation, however, is ruled out by chronology. For the towering structure that the Greeks saw and described was the final achievement of Nabopolassar and Nebuchadnezzar, in the seventh/six centuries B.C. . . .

These are some of the considerations that led to Hugh Nibley's remark [about the Ether account]: "Notice that it doesn't say the Tower of Babel. [Brant A. Gardner, Second Witness, Vol. 6: Fourth Nephi through Moroni, p. 171-172] [SEE APPENDIX]

Ether 1:33 Ether . . . **Was a Descendant of . . . Jared . . . Jared Came Forth from the Great Tower (Chronology):**

For the Jaredite story timeline, there are a number of anchors.

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

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

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

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

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

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

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

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

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

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

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

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

Gardner writes that these transmission steps offer the opportunity for mixing the biblical Tower of Babel with Ether's orginal history.   Because we would not expect Ether himself to create an erroneous link between the "great tower" and the Tower of Babel, if the reference to the tower is in the original Ether, then it must be part of the Jaredite history.   However,

Mosiah, Moroni, and Joseph Smith all knew the biblical story. If any one of them made the same kind of translation/historical conflation as Ixtlilxochitl did, then the tower story could have been read into the Jaredite story, rather than being original to it.

Gardner writes:

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

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

[**Note*** Gardner challenges tradition. The translation process that Gardner sees as "problematic" others see as "divine." Is it possible that Jared and the brother of Jared were "real" but that they lived many hundreds of years after the "real" tower of Babel? If so then many of the connections to Bible lore and genealogy become even more vague. But perhaps a covenant tradition connects them. Alan Miner, Personal Notes]

Ether 1:33 The **Great Tower:**

According to Moroni's record of the Jaredites, "Jared came forth with his brother and their families, with some others and their families, from the great tower at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth" (Ether 1:33). According to Thomas Valletta, the tower of Babel, described further in Genesis 11, is considered by many scholars to be a Babylonian temple (Jacobsen 334). This false temple was an attempt by an ambitious and wicked people to imitate true temple worship (Nibley, *Lehi in the Desert/The World of the Jaredites* 154-68; Thomas[xxvii] 388-98). . . . The focus of these beguiled followers was to "reach unto heaven . . . [and] make us a name, lest we be scattered abroad upon the face of the whole earth" (Genesis 11:4). But what kind of a name might an apostate covet, hoping to avoid being scattered abroad? The biblical meaning of "making a name" is to give a reputation, fame, or monument (see Genesis 12:2). . . .

In "Babylonian or Akkadian the meaning of the name Babel was 'gate of God'" (Donaldson 60).

This name was traditionally thought to be inspired by Nimrod, whose "<u>name</u> is for the Jews at all times the very symbol of rebellion against God and of usurped authority" (Nibley, *Lehi* 165). . . .

In contrast centuries later, a prophet-king, speaking from a true temple, declared "that there shall be no other <u>name</u> given nor any other way nor means whereby salvation can come unto the children of men, only in and through the <u>name</u> of Christ, the Lord Omnipotent" (Mosiah 3:17). . .

Elder Dallin H. Oaks has noted the connection between holy temples and receiving "the name of Jesus Christ.":

> All of these references to ancient and modern temples as houses for "the name" of the Lord obviously involve something far more significant than a mere inscription of his sacred name on the structure. The scriptures speak of the Lord's putting his name in a temple because he gave authority for his name to be used in the sacred ordinances of that house. That is the meaning of the Prophet's reference to the Lord's putting his name upon his people in that holy house. (Oaks 81)[xxviii]

[Thomas R. Valletta, "Jared and His Brother," in <u>The Book of Mormon: Fourth Nephi through Moroni, From Zion to Destruction</u>, pp. 305-306]

Ether 1:33 Jared **Came Forth . . . from the Great Tower:**

According to Ether 1:1-2, Moroni says he is going to give an account of the ancient inhabitants who were destroyed, and that he is taking his account from the Book of Ether, which was written on 24 gold plates found by the people of Limhi. According to Mormon's abridgement (Mosiah 8:7-11 and Mosiah 21:25-27), when king Limhi's 43 men were sent to find the land of Zarahemla, they found instead the destroyed Jaredite civilization. When they tried on the rusted breastplates which they found, they said they were "large" (8:10). In Omni 1:20-22 it says that in the days of king Mosiah there was a large stone which was brought to king Mosiah, with engravings on it: "And they gave an account of one Coriantumr, and the slain of his people . . . It also spake a few words concerning his fathers. *And his first parents came out from the tower*, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward." Moroni tells us in Ether 11:1 that "the days of Ether were in the days of Coriantumr." Again in Ether 1:33 we find that "Jared came forth . . . from the great tower." These passages (remarkably correlated) undoubtedly are all talking about the Jaredites.

According to Joseph Allen, it is interesting that the first settlers in Mesoamerica, whom archaeologists call Olmecs, also came from a tower. It is one of many reasons why the Olmec

civilization of Mesoamerica compares itself well to the Jaredite story in the Book of Ether. A history of Mexico was written in 1568 by Fernando de Alva Ixtlilxochitl. He wrote that after the flood, the people: "built a Zaucalli very high and strong, which means 'The Very High Tower,' to protect themselves against a second destruction of the world. As time elapsed, their language became confounded, such that they did not understand one another; and they were scattered to all parts of the earth." (Ixtlilxochitl:6-8)

The Spanish Chronicles, and archaeologists all bear witness that the first civilization of Mesoamerica was also a large people. The 16th-Century Spanish writers who recorded the Olmec's history called them "giants." The archaeological record sculptured them as large people. Ixtlilxochitl wrote the following about these people who lived along the Gulf Coast of Mexico:

> "In this land called New Spain there were *giants*, as demonstrated by their bones that have been discovered in many areas. The ancient Tulteca record keepers referred to the giants as Quinametzin; and as they had a record of the history of the Quinametzin, they learned that they had many wars and dissensions among themselves in this land that is now called New Spain. They were destroyed and their civilization came to an end as a result of great calamities and as a punishment from the heavens for grave sins they had committed." (Ixtlilxochitl:25).

[Joseph L. Allen, Exploring the Lands of the Book of Mormon, pp. 62-63] [See the commentary on Ether 13:21]
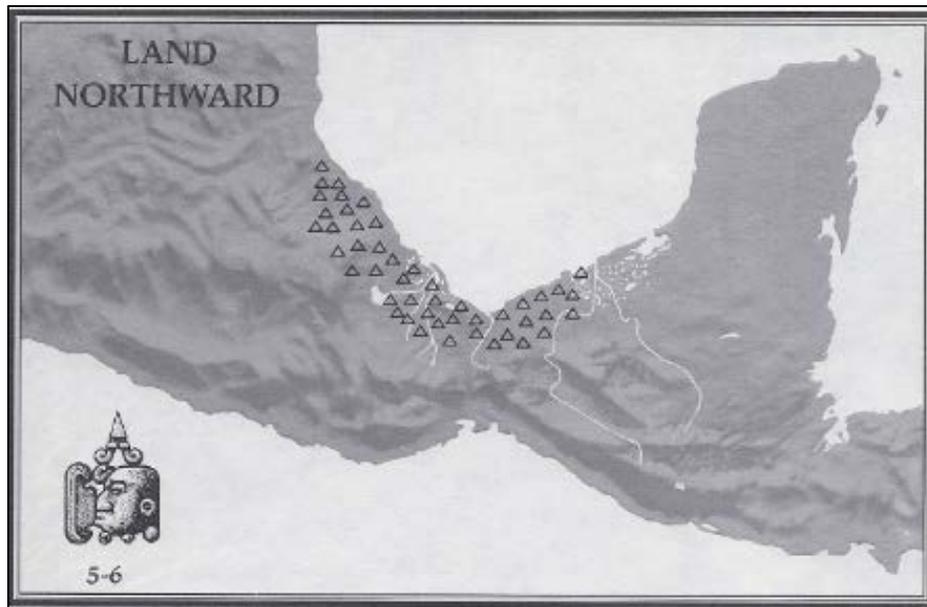
Ether 1:33
Jared came forth . . . from the great tower (Illustration): Olmec (Jaredite) archaeological sites along Mexico's Gulf Coast
[Joseph L. Allen, <u>Exploring the Lands of the Book of Mormon</u>, p. 63]

Ether 1:33 **Jared came forth . . . from the great tower (Illustration):**
22-ton Olmec stone head--possibly representing Ixtlilxochitl's "first parents" who "came out from the tower" and who he referred to as "giants." Also possibly representing the "large" people (Jaredites) who's remains were found by Limhi's expedition (Mosiah 8:10).
[Joseph L. Allen, <u>Exploring the Lands of the Book of Mormon</u>, p. 64]

Ether 1:33 **The Great Tower:**

John Heinerman gives some insights from the writings Diego Duran (1537-1588). Heinerman writes that on August 13, 1521, the last Aztec ruler of Tenochtitlan surrendered to the "bloody butcher" Spanish conquistador Hernan Cortes at Tlatelolco in the northern part of the Aztec capital in Mexico. Soon thereafter a determination was made that these heathen Aztecs needed Christianizing in order to save their own poor pagan souls from the devil idolatry in which they were heavily steeped. Between 1524 and 1533, three Catholic orders of friars--the Franciscans, the Dominicans, and the Augustinians--came from Spain to the New World for this very purpose.

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No slack was cut for any Aztecs who wished to stick with their old heathen beliefs and ways--they were summarily executed on orders from the friars.

There came also from Spain to Mexico, with one of these missionary groups, a young child, Diego Duran, with his family. His father held a position of some importance in the Spanish colonial government. The boy witnessed numerous Aztec slaves being branded in the homes of his relatives; this event played a great role in his decision to become a priest when he grew up so that he might help alleviate some of the suffering and terrible injustices then being regularly imposed on the subdued natives by their cruel conquerors. In his late teens he entered the Dominican Order as a novice, later to become a deacon in the convent there.

Awhile after this he was dispatched to the convento at Oaxtepec, where he was influenced by "a most honest priest," who is thought to have been Fray Francisco de Aguilar. Aguilar had been a soldier under Cortes before entering the Dominican Order and had much to tell young Duran about the conquest. Duran speaks frequently of him in his *History of the Indies of New Spain.*[xxix] Aguilar himself had experienced a gradual change of heart while still a conquistador and felt sympathetic toward the Aztecs; by entering the Catholic priesthood he hoped it might, in part, atone for some of his previous sins committed against the oppressed people while still a soldier. It was Aguilar, in fact, who helped to greatly expand in young Fray Duran the kindly feelings and respect for the Aztecs which he had felt as a child. Aguilar wisely counseled him to seek out those elderly informants who knew something of the history of these people and interview them with the idea of keeping a written record of what they knew before it became permanently lost upon their deaths.

Some time later, Fray Duran received an appointment from his superiors in Mexico City to become the vicar in Hueyapan, a town high on the southern slopes of the volcano Popocatepetl; the Dominican convento there dates from 1563 and is still in use today. In that Nahuatl-speaking region Duran found numerous informants for his eventual History. His fluency in the native tongue of the Aztecs was learned as a child and served him well while stationed there. One of the important characteristics of his research is that he ventured into rural areas, questioning the old and young in their own language, observing their customs, and always searching for ancient documents, which he felt could parallel some of the more ancient history of mankind that is found in Genesis of the Old Testament. In his search for such evidence and in concert with his daily missionary work among the native people, he discovered pictorial manuscripts that he incorporated into his history; unfortunately these and old native maps also acquired were not preserved as they should have been. No other friar of the time, not even the more famous Franciscan Father Bernardino de Sahagun, whose own encyclopedic account of Aztec culture is without compare, could match so fully this priest's wide access to the

natives or their readily-gained trust.

One of the traditions that Diego Duran became particularly interested in was the very old Aztec legends having to do with the great Tower. Fray Duran came across one elderly Aztec gentleman who was able to recall with vivid clarity the traditions about the Tower which had been handed down among his people over many successive generations. Here in Duran's own words is a narrative of that amazing account:

An aged man from Cholula, about one hundred years old, began to describe their origins to me. He began thus:

In the beginning, before light or sun had been created, this world lay in darkness and shadows and was void of every living thing. It was all flat, without a hill or ravine, surrounded on all sides by water, without even a tree or any other created thing. And then, when the light and sun were born in the east, men of monstrous stature appeared and took possession of this country. These giants, desirous of seeking the birth of the sun and its setting, decided to seek [dawn and dusk], and they separated into two groups. One band walked toward the west and the other toward the east. The latter walked until the sea cut off their route; from here they decided to return to the place from which they had set out, called Iztac Zolin Inemian which means 'Where white quails dwell'].

Not having found a way to reach the sun but enamored of its light and beauty, they decided to build a tower so high that its summit would reach unto heaven. And gathering materials for this building, the giants found clay for bricks and an excellent mortar with which they began to build the tower very swiftly. When they had raised it as high as they could--and it seemed to reach to heaven--the Lord of the Heights became angry and said to the inhabitants of the heavens, 'Have you seen that the men of the earth have built a proud and lofty tower in order to come up here, enamored as they are of the light of the sun and its beauty? Come, let us confound them, for it is not right that these earthlings, made of flesh, mingle with us.' Then swift as lightning those who dwell in the heavens came out from the four regions of the world and tore down the tower that had been constructed. And the giants, bewildered and filled with terror, separated and fled in all directions.

That is how [this] Indian related[d] the creation of the world with giants and the

tower of Babel. Therefore, I am convinced and wish to convince others that those who tell this account heard it from their ancestors; and these natives belong, in my opinion, to the lineage of the chosen people of God for whom He worked great marvels. And so [a] knowledge of the things told in the Bible and its mysteries have passed from hand to hand, from father to son [over many long generations].

Similar legends exist about the great Tower in other parts of Mexico.   Edward Kingsborough, a British lord and man of some considerable means, spent his entire fortune in publishing over a period of 17 years (1831-1848) a massive nine-volume folio set entitled, *Antiquities of Mexico.*

Kingsborough's *Antiquities of Mexico*

Unfortunately, Lord Kingsborough died penniless in debtor's prison. The end result of all his efforts was a printing and binding bill exceeding one million dollars and a giant repository of facsimiles of many ancient Aztec scrolls, maps, paintings, and parchments filled with hieroglyphics that were locked away in storage in a number of the world's great museums and private libraries, which the general public and most scholars were denied access to. Yet from this huge work (8:25;27) comes the following legend about the great Tower:

An ancient manuscript of the primitive Indians of that province [the Mexican state of Chiapas], who had learned the art of writing, had retained the constant tradition that the father and founder of their nation was Teponahuale, which signifies, 'Lord of the hollow piece of wood [or barge].' And that he was present at the building of the Great Wall, for so they named the Tower of Babel. And beheld with his own eyes the confusion of tongues. After which event, God, the Creator, commanded him to come to these

extensive regions, and to divide them among mankind.   They affirm that at the time of the confusion of tongues, there were seven families who spoke the same language, which was Nahuatl, that which is still spoken by the Aztec Mexicans.   And since they understood each other, they united and, forming a single company, proceeded on their journey through diverse lands and countries as chance directed them, and without any particular destination in search of a convenient habitation.   And having traveled during a century, passing in the interval mountains, rivers and arms of the sea, which they noted down in their paintings, they arrived at the place which they named their first settlement. [It was] in the Northern part of this kingdom, which they named Tlapaln, which signifies red country, on account of the soil being of that color.

These are but two examples which are typical of the many different Native American legends concerning the great Tower.   [John Heinerman, <u>Hidden Treasures of Ancient American Cultures</u>, pp. 95-99]

Ether 1:33 The **Great Tower:**

According to Tom Cryer, the truncated pyramids of Mexico and Guatemala were patterned after the ziggurats of Palestine, Mesopotamia, and early Egypt; not merely in design but in purpose and meaning as well (Ferguson:98). The stepped structure served as a "giant stairway which the god could go down and the devotee go up, to meet each other." (De Vaux:282).   Such are the incremental steps of Jacob's ladder and the Mayan stairs of inscriptions.   The different levels represented the different glories of God's house.   Different levels of glory are depicted in an ancient Mesopotamian boundary stone.   The glories of the sun, moon, and stars are shown above a turtle, which represents the earth, below which are animalistic symbols representing the underworld. (see illustration) [Tom Cryer, <u>Visual Sermons</u>, p. 171, unpublished]
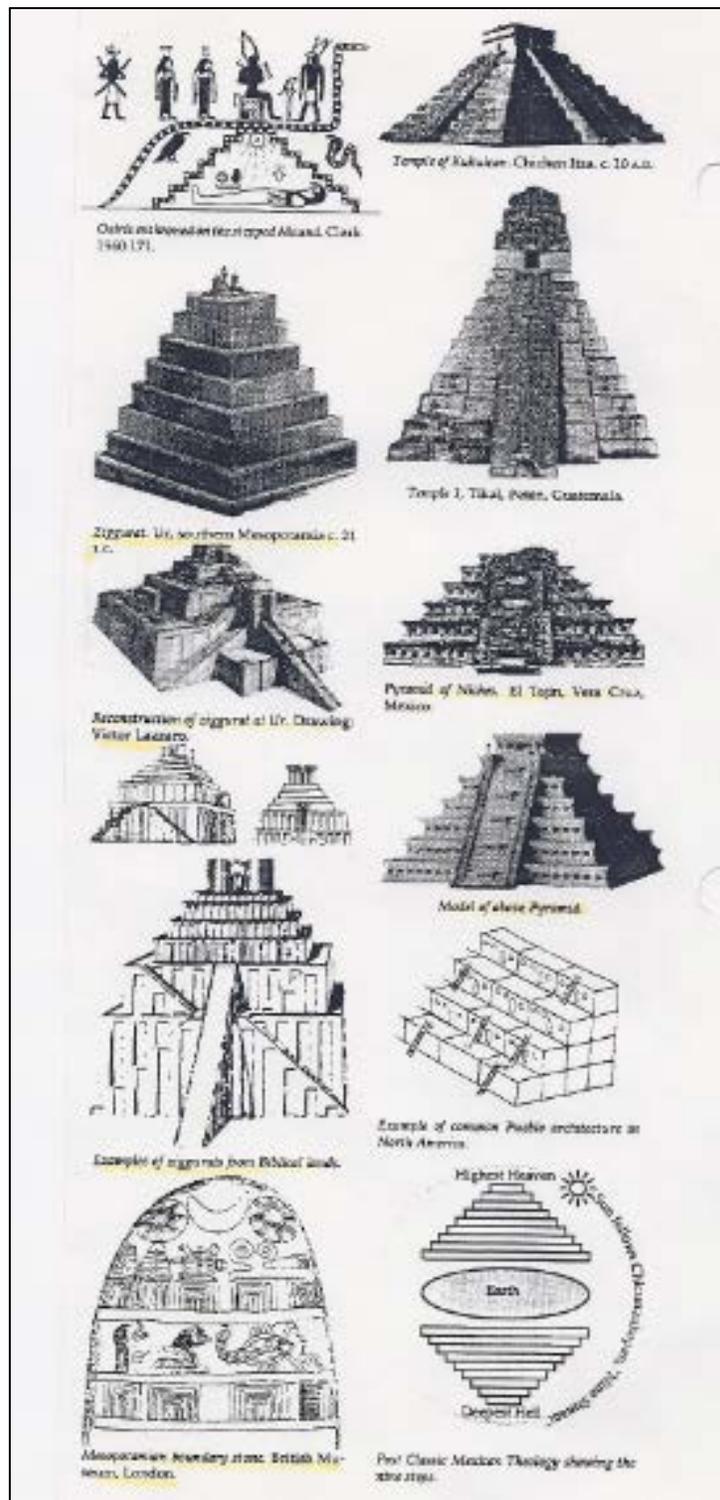
Ether 1:33   **Jared came forth . . . from the great tower (Illustration):**
Examples of ziggurats from Biblical lands compared with the pyramids of Mesoamerica.
[Tom Cryer, <u>Visual Sermons</u>, p. 171, unpublished]

Ether 1:33 **The Great Tower:**

According to John Heinerman, President Brigham Young claimed that,

"the City of Enoch was caught up a little ways from the earth, and that the city was within the first sphere above the earth. And [Nimrod and his people imagined] that if they could get a tower high enough, they might get to heaven, where the City of Enoch and the inhabitants thereof were located. So they went to work and built a tower.xxx

But, notes Heinerman, Brigham Young got his ideas from that great earthly fountainhead of eternal knowledge, the Prophet Joseph Smith himself. According to the *Nauvoo Journal of George Laub*,xxxi Joseph gave a discourse on April 13, 1843 in which he stated: "Now I will tell [you] the designs of building the tower of Babel. It was designed to go to the city of Enoch, for the veil was not so thick that it hid it from their sight. So they concluded to go to the city of Enoch, for God gave him place above this impure earth."

Apostle Orson F. Whitney rightly called the construction of this Great Tower to that suspended city in the atmosphere, "the mightiest engineering feat" ever accomplished, involving very "cunning skills."xxxii

It is also noteworthy that according to the apocryphal Book of Jasher (9:38) it took a man "three days' walk" to completely go around the Tower, obviously showing its enormous circumference. [John Heinerman, Hidden Treasures of Ancient American Cultures, pp. 121, 123]

Ether 1:33-37   **The Lord *Confounded* the *Language* of the People:**

Did the Jaredites speak and write the "Adamic tongue"?

According to Daniel Ludlow, the key word in the verses which pertain directly to the problem (Ether 1:33-37) is *confound*. What does it mean when the record states that the Lord "did not *confound* the language of Jared"? Does it mean the same as saying that the Lord did not *change* the language of Jared? If so, Jared and his people apparently spoke and wrote the language of Adam because so far as we know there was only one language before the "great tower" of Babel.

Thomas Valletta notes that there is likely more to the account of the retaining of "the language of Jared" (Ether 1:35) than what initially meets the eye. According to Elder Joseph Fielding Smith, "they carried with them the speech of their fathers, the Adamic language, which was powerful even in its written form, so that the things [the brother of Jared] wrote 'were mighty even unto the overpowering of man to read them.' That was the kind of language Adam had; that was the language with which Enoch was able to accomplish his mighty work" (*The Way to Perfection* 60).

The book of Moses described the language of Adam as "pure and undefiled" (Moses 6:5-6). More importantly, this language was intimately connected with the "priesthood, which was in the beginning, [and] shall be in the end of the world also" (Moses 6:7; see also Zephaniah 3:9). . . . An example of the relationship between language and power (or priesthood) is contained in the book of Moses which describes Enoch's faith as causing him to be feared among men because "so powerful was the *word* of Enoch, and so great was the power of the *language* which God had given him" (Moses 7:13; emphasis added).   [Thomas R. Valletta, "Jared and His Brother," in The Book of Mormon: Fourth Nephi through Moroni, From Zion to Destruction, p. 309]   [See the commentary on Melchizedek in Alma 13]

Ether 1:33-37   The Lord *Confounded* the [Covenant] *Language* of the People:

Hugh Nibley, has a viewpoint based on Ether 1:34 which says, "Cry unto the Lord, that he will not confound us **that we may not understand OUR words.**"   According to Hugh Nibley, how can it possibly be said that "we may not understand *our* words"?   Words we cannot understand may be nonsense syllables or may be in some foreign language, but in either case they are not *our* words.   The only way we can fail to understand our own words is to have words that are actually ours change their meaning among us.   That is exactly what happens when people, and hence languages, are either "confounded," that is, mixed up, or scattered.   In Ether's account, the confounding of *people* is not to be separated from the confounding of their languages; they are, and have always been, one and the same process. . . . That "confound" as used in the book of Ether is meant to have its true and proper meaning of "to pour together," "to mix up together," is clear from the prophecy in Ether 13:8, that "the remnant of the house of Joseph shall be built upon this land; . . . and they shall no more be confounded," the word here meaning mixed up with other people, culturally, linguistically, or otherwise.   [Hugh Nibley, The World of the Jaredites, p. 173]

[Note*   In other words, what Hugh Nibley seems to be talking about is a "covenant people" that are to be built up upon a covenant "promised land."   Though other people might exist on that land, the covenant people are not corrupted by or "confounded" by the doctrines or cultures of these other people.   That is—their covenant gospel is not "mixed up together" with the creeds of these other people.   If this corruption does happen, then this covenant people are doomed to "destruction"—their covenant bond is broken up – their covenant "language" has become "confounded"--they become "scattered." [Alan Miner Personal Notes]

Ether 1:33 Jared Came forth . . .   From the Great Tower At the Time the Lord Confounded the Language of the People:

According to Brant Gardner, the fact that we read in Ether 1:33 that the Lord "confounded the language of the people" at the time of the "great tower" does not necessarily mean that this was the time of the true origin of multiple languages. He writes:

> None of the known history of languages can account for a single language splitting into the multitudes of world languages around 2000 B.C, or even 3000 B.C, or at all. . . . There is some evidence suggesting that modern language appears in the human race somewhere between 50,000 and 150,000 years ago.(n.14) . . This does not mean, however, that the story was not based on an incident from history. [Brant A. Gardner, Second Witness, Vol. 6: Fourth Nephi through Moroni,pp. 164, 174]

[**Note*** Perhaps the "language" had to do with perception of and obedience to covenant language. Perhaps the story in the Book of Ether is a covenant story. Alan Miner, Personal Notes]

Ether 1:33 **The Lord Confounded the Language . . . and . . . They [were] Scattered:**

According to John S. Thompson, by applying some techniques of literary analysis to the Jaredite exodus narrative in Ether 1–3 and 6, the text reveals that it is more than just a historical account. The author or editor of the narrative uses imagery and dialogue to help the reader look beyond the historical facts and see elements of the creation, Christ, and temples, among other things. . . .

Charles Long, in his discussion of creation myths from the ancient world, asserts that "the primary motif of the myths which begin with chaos is the story of the development of order out of disorder."

The Jaredite narrative follows the general pattern of chaos to order in the exodus from the Tower of Babel, where languages were being "confounded" and people were to be "scattered" (Ether 1:33), to a new beginning in the land of promise. A central feature of this exodus is the waters upon which the Jaredites travel (see Ether 2:2, 6, 16, 20, 22, 25; 3:3; 6:3–5, 7–8, 10–11). Narrative dialogue between the Lord and the brother of Jared describes these waters as the "great deep" (Ether 2:25), having "mountain waves" which "shall dash upon [the Jaredites]," painting a scene which is tumultuous and chaotic in nature. However, the Jaredites will be brought up "out of the depths" (Ether 2:24) of the chaotic waters and will reach the promised land for the Lord will send a wind (i.e., breath or Spirit) from "out of [his] mouth" (Ether 2:24) to blow "upon the face of the waters, towards the promised land" (Ether 6:5). The "great deep" and "wind . . . upon the face of the waters" echoes almost word for word the biblical account of creation, connecting that great event with the Jaredite exodus in the mind of the reader.

[John S. Thompson, "The Jaredite Exodus: A Literary Perspective of a Historical Narrative," Journal of Book of Mormon Studies 3/1 (1994)]

Ether 1:33 The Lord Swore in His Wrath That They Should Be Scattered upon All the Face of the Earth:

In the case of the Jaredites, . . . there are biblical references to the scattering of groups all over the earth, the Lord scattered them abroad from thence upon the face of all the earth (Gen 11:8). Furthermore, we learn from Josephus that some of these groups specifically traveled by sea, "there were some also who passed over the sea in ships, and inhabited the islands." (*The Antiquities of the Jews*, Book I, Chap. V)   [josephsmith.com . . . Ether]

[Note* The phrase "swore in his wrath" most logically refers to a covenant promise that was broken. Verse 33 says that "according to the word of the Lord the people were scattered." Alan Miner   Personal Notes]

Ether 1:33   The Lord Confounded the Language of the People, and Swore in His Wrath That They Should Be Scattered *upon All the Face of the Earth*:

In Ether 1:33 it says that, "the Lord confounded the language of the people, and swore in his wrath that they should be scattered *upon all the face of the earth."*   According to Verneil Simmons, Genesis 11:1 reads, "And the whole earth (*eretz*) was of one language, and of one speech."   In Hebrew the word "eretz" can be read to mean either "earth" or "land," and only the writer knows which is meant.   Thus the phrase "the whole earth was of one language" (Genesis 11:1) could have referred to the people of one *land*, whereas here in Ether 1:33 we find evidence, at least with the group led by Jared and his brother, that the scattering could have been to another part of the "earth."   There is other evidence of this in the Book of Mormon where writers use the phrase "the whole earth" when a limited area is intended (for example Ether 13:17; 3 Nephi 8:18).   In view of our present knowledge of early peoples with differing tongues, it would seem wiser to limit the "whole earth" of Genesis 11:1 to the land of Shinar, thereby implying that the people who came from the east and started to build a city and a tower were of one tongue, a homogeneous group.   The Inspired Version of the Bible is helpful at this point.   Genesis 11:5 states, "So I, the Lord, will scatter them abroad from thence, upon all the face of the *land*, and unto every quarter of the *earth*."   [Verneil W. Simmons, Peoples, Places and Prophecies, pp. 25-26] [See the commentary on Ether 1:2]

[Note* Interestingly, while the scope and meaning of the phrase "all the face of the earth" might vary according to the time allotted and the peoples concerned, if Genesis 10:30 is correct, the sons of Joktan (of whom I feel Jared and his brother were part) were scattered to southern Arabia.

And if this Jared the son of Joktan was truly the Jared mentioned in the Book of Ether that fled from the great tower to the promised land in America, then they apparently fulfilled prophecy. [Alan Miner, Personal Notes]

[Note* If people become "scattered upon all the face of the earth" then all the earth is to be occupied by "scattered people." It seems like in this view the Lord is just compounding the problem. That is, if the people are corrupt, then why not have them destroyed rather than scattered? Although there is a literal scattering involved here with Jared and his brother, perhaps the language in this verse has more to do with covenant "scattering" than the actual scatterring of ALL the people on the face of the earth.

A first clue is the use of the prophetic perfect tense—"the Lord confounded . . . and swore." In ancient covenant prophetic text, prophets spoke in the past tense to imply that in the future the conditions of the covenant (either blessings or curses) would absolutely be carried out—they were as good as done.

A second implied clue is that we are talking about a covenant people – the descendants of Noah, who through covenant with the Lord were saved from the Flood. They all were under the terms of that covenant. Their "fathers" had landed in a "promised land" and their "fathers" were commanded to serve the Lord or perish.

A third implied clue is that by building a great tower many of this covenant people were perverting the proper covenant manner of worship that the Lord had established. The covenant penalty to be imposed was absolute. The covenant bond that held this people together would be destroyed and thus the people were mixed into or "scattered" to the multitude of other cultures and beliefs because of their covenant rebellion.—that is, all except Jared & the covenant faithful. Alan Miner Personal Notes]

Ether 1:34 **The Brother of Jared:**

According to Daniel Ludlow, it is not clear why the name of the brother of Jared does not appear in the Book of Mormon. However, the following are possible reasons:

(1) The brother of Jared may have omitted his name out of modesty (John the Beloved did essentially this same thing in the Gospel of John which he wrote).

(2) The Book of Ether is clearly a family record of Jared, not the brother of Jared; Ether--the final writer and perhaps the abridger of the record--was a descendant of Jared and might naturally have emphasized the achievements of his direct ancestor rather than the brother of his ancestor.

(3) Moroni may have omitted the name in his abridgment because of difficulty in translating (or "transliterating") the name into the Nephite language. [Daniel H. Ludlow, <u>A Companion to Your Study of the Book of Mormon</u>, p. 310] [See the commentary on Ether 2:13]

The name of the brother of Jared was revealed to the prophet Joseph Smith. Elder George Reynolds recounted: "While residing in Kirtland Elder Reynolds Cahoon had a son born to him. One day when President Joseph Smith was passing his door he called the Prophet in and asked him to bless and name the baby. Joseph did so and gave the boy the name of Mahonri Moriancumer. When he had finished the blessing he laid the child on the bed, and turning to Elder Cahoon he said, the name I have given your son is the name of the brother of Jared; the Lord has just shown [or revealed] it to me. Elder William F. Cahoon, who was standing near, heard the Prophet make this statement to his father; and this was the first time the name of the brother of Jared was known in the Church in this dispensation." ("Jaredites," *Juvenile Instructor* 27:282) [Joseph F. McConkie, Robert L. Millet, and Brent L. Top, <u>Doctrinal Commentary on the Book of Mormon</u>, Vol. IV, p. 263]

According to Thomas Valletta, Jared, whose name in Hebrew means "to go down," was one of those sent forth when the tower fell. Like Adam and many before and many after, Jared embarked on a new beginning. He was not alone in his journey. Jared had a special though unnamed brother. Although the Prophet Joseph Smith apparently revealed this great prophet's name to be Mahonri Moriancumer, the text of Ether does not record his name. Commentators have suggested many possible reasons for this phenomenon (see Ludlow 310), but it just may be that the book of Ether employs the phrase "the brother of Jared" as a type for Jesus Christ. The exclusion of the name draws attention to the fact that Jared was not left alone, but had a very special brother who intervened in his and his family's behalf. . . . It should not be surprising that the brother of Jared could be a type of Jesus Christ, as all of God's prophets typify Jesus Christ (J. McConkie, *Gospel Symbolism* 146-72). In the case of the brother of Jared, there are many similarities between the recorded facts of his life and events in the life of Jesus Christ (see illustration). [Thomas R. Valletta, "Jared and His Brother," in <u>The Book of Mormon: Fourth Nephi through Moroni, From Zion to Destruction</u>, pp. 307-308]

The Brother of Jared as a Type of Jesus Christ

1. Large and mighty man, highly favored of the Lord (Ether 1:34)

1' Jesus increased in wisdom and stature and in favor with God and man" (Luke 2:52)

2. Intermediary for his people (Ether 1:34-39)

2' One mediator between God and men, the man Christ Jesus (1 Timonth 2:5)

3. Commanded to gather his people, flocks, and seeds (Ether 1:40-43)

3' How often would I have gathered thy children together (Luke 13:34)

4. Commanded to lead his people in their trek (Ether 2:1-13)

4' All are commanded to follow Jesus Christ (eg. Matthew 4:19; 10:38)

5. Visited by the Lord in a cloud (Ether 2:4—5:14)

5' Jesus visited by Father in cloud (Matthew 17:5; Mark 9:7; Luke 9:34)

6. Procured small transparent stones for the Lord to touch for light in the barges (Ether 3:1-4)

6' Jesus Christ is the light to lead us through darkness (John 8:12; 9:5; 12:46).

He is also the stone or rock of Israel (Acts 4:11; 1 Corinthians 10:4; Helaman 5:12)

7. Had a great vision of the Lord on top of an exceedingly high mountain (Ether 3)

7' Jesus received divine messengers and was transfrigured on a high mountain (Matthew 17:1-2)

8. Forbidden to write many of the things which he ahd sen (Ether 4:1)

8' Jesus Charged his disciples after dedscending the mount to "tell the vision to no man" (Matt. 17:9)

Ether 1:34   **The brother of Jared (Illustration):**   The Brother of Jared as a Type of Jesus Christ [Thomas R. Valletta, "Jared and His Brother," in <u>The Book of Mormon: Fourth Nephi through Moroni, From Zion to Destruction</u>, pp. 307-308]

Ether 1:34   **A Large and Mighty Man:**

Gail B. Porritt writes about the existence of "giants" ("large and mighty men"?) in ancient times:

When Moses led the children of Israel out of Egypt, and they approached the land of Canaan, he sent out a search party to spy on the land of Canaan and report what they saw there. After forty days they returned and reported that, "All of the people that we saw in it are men of great stature, and there we saw the giants, the sons of Anak, which come of the giants: and we were in their sight." (Numbers 13:32-33)

To compare the children of Israel as grasshoppers in relation to the people of southern Canaan must mean that these Canaanites were MUCH larger than the Israelites. These sons of Anak were referred to by the Israelites as Anakims, and "they were accounted giants . . . but the Moabites call[ed] them Emims." (Deuteronomy 2:11).

Map, Israel-a-history-of.com

The land of Ammon apparently had giants also. The Lord told the Israelites to stay out of the land of the Ammonites, "For I will not give thee of the land of the children of Ammon any possession . . . that also was accounted a land of giants: giants dwelt there in old times; and the Ammonites call them Zamzummims: a people great and many, and tall as the Anakims; but the Lord destroyed them [the Zamzummims] before them [the Anakims] and they succeeded them and dwelt in their stead."(Deuteronomy 2:19-21).

Verse 19 also says that this land was given by the Lord to the children of Lot for a possession. Lot's inheritance was the plains of Jordan as far south as Sodom. Sodom marked the southern

boundary of Canaanite territory. . . .

When the Israelites conquered the cities of the plains of Jordan, one of these cities was Bashan. The ruler of Bashan was named Og. Deuteronomy 3:11 states that Og was the only one of the giants that remained. His bedstead was nine cubits long and four cubits wide. A cubit was eighteen to twenty-one inches (the distance from the elbow to the end of the extended fingers). Therefore, Og's bed was about fourteen feet long and over six feet wide. Since Og's bed was fourteen feet long, we might reasonably assume that he was perhaps around ten feet tall. The kingdom of Og was given as an inheritance to the half-tribe of Manasseh and was called the land of the giants (see Joshua 12:4, 13:29-31). At the north end of the valley of the giants was Jerusalem (Joshua 14:8).

Then in the days of Saul and David, the Philistines gathered a mighty army to do battle with the Israelites. The prophets said the Philistines came from Caphtor, wherever that may be. They settled in Canaan before the time of Abraham (Genesis 21:32-34) and Gath was part of their lands. A descendant of the giant Anakims who fled to Gath from the Jordan Valley south of Jerusalem when Joshua destroyed his people was a man named Goliath. He is described in 1 Samuel 17:4 as being six cubits and a span in height, which would make him somewhere around ten feet tall. Everyone knows the story of how David slew Goliath.
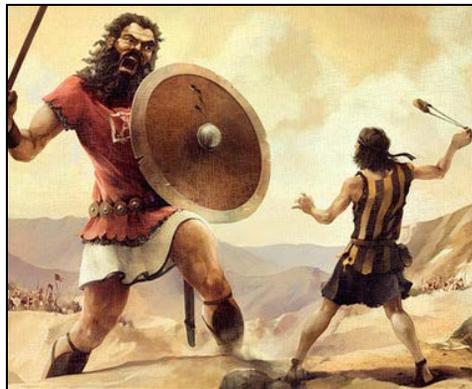

Illustration: The story of David and Goliath

But centuries before these giants of Canaan, there were other giants. Before the flood, "There were giants in the earth in those days, and also after that." (Genesis 6:4). A general belief in the existence of various races of giant people seems to be universal and almost as old as humanity.

The brother of Jared was a "large and mighty man." (Ether 1:34). The forty-three scouts of Limhi who discovered the battle sites of the Jaredites "brought breastplates which are large, and they are of brass and copper."(Mosiah 8:10) So we might conclude that the Jaredites, or at least a part of them, were very large in stature. But how large? Since the Book of Mormon does not

specifically say, we must turn to other accounts of the very early Americans and see if we can learn more about them.

On the voyage of Magellan, during which he traversed through the straits which bear his name today, his fleet put in to anchor at what is now Argentina to take on fresh water and supplies. The date was June of 1520. While resting at anchor there, a gigantic native appeared on the beach near his ships. A companion of Magellan named Pigafetta recorded: "This man was so tall that our heads scarcely came up to his waist, and his voice was like that of a bull." He was well treated and other natives soon appeared. Another witness named Herrera recorded only that the smallest of them [the natives] was much taller and bulkier than any of the Spaniards. Magellan gave them the name of "Patagones," from the guana skin moccasins which they wore ("pata" in Spanish means "hoof"). He tried to take two of them back to Europe, but both of them died en route.

Then in June 1578, Sir Francis Drake anchored in approximately the same area and reported seeing "men of large stature." They had an encounter with them and Drake lost two of his crew. They were described as being about seven-and-one-half feet tall.

These Patagonian Giants were reported to have been seen by other expeditions in 1580, 1584, 1592, and 1598. It is interesting to note that the accounts state that not all of the Patagonians were giants. Living among them were natives of ordinary size. On an island off the coast of Argentina, the dead bodies of two natives were found half buried. One was of ordinary stature and the other was about two-and-one-half feet taller. Sir John Narborough spent ten months on the Patagonian coast in 1670 and saw only natives of ordinary size, and concluded that the earlier reports were fables invented by the Spaniards. But Captain Harrington and Captain Carman, sailing on French ships, saw giants repeatedly in Possession Bay: six on one occasion, seven on another, and then about four hundred men—part of whom were gigantic and part of common stature. . . .

In 1712, Spanish authorities reported contact with a tribe of gigantic natives averaging nine to ten feet tall who existed in the interior of Chile. But many European explorers did not see these giants and so began to question their existence. It was not until Commodore Byron landed in the area in 1764 that the existence of these giants was definitely established. Byron, in the ship Dolphin, anchored at a place called Port Virgin and immediately caught sight of a number of natives on horseback waving to invite the strangers onto shore. Accordingly, he landed with an armed party and was at once confronted by one who appeared to be their leader. The remainder (about 500 natives) kept a little distance away. According to their account:

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One of them, who afterwards appeared to be a chief, came towards me. He was of a gigantic stature, and seemed to realize the tales of monsters in human shape. He had the skin of some wild beast thrown over his shoulders. I did not measure him, but if I may judge of his height by the proportion of his stature to my own, it could not be less than seven feet.
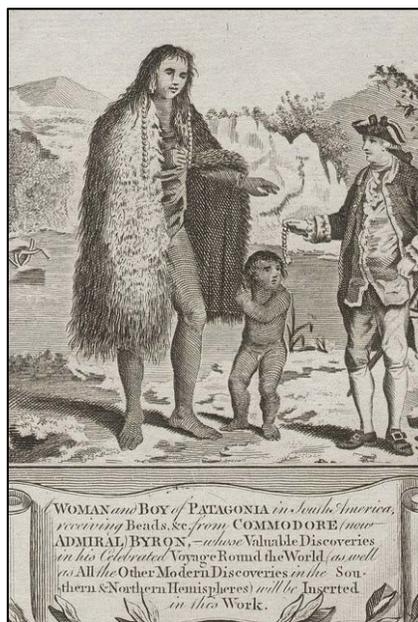

Illustration of the Patagonian giants & Commodore Byron

Hawkesworth, who summed up the evidence available in 1773 reached the conclusion that the more settled natives were of more ordinary stature, and that the giants spent most of their time on the western side of the Andes and in the interior of South America, only visiting the shores on occasion. He ends his report by concluding that the evidence supporting the existence of these giants is irrefutable.

These tribes were described by Bourne in 1849:

> In person they are large. On first sight they appear absolutely gigantic. They are taller than any other race I have seen, though it is impossible to give any accurate description, the only standard of measurement I had was my own height, which is about five feet ten inches. I could stand very easily under the arms of many of them, and all of the men were at least a head taller than myself. Their average height I think is about six and one half feet, and there were specimens that could have been little less than seven feet high.

The most interesting account of the ancient American giants comes from the history written by native historian Ixtlilxochitl, who was born in Mexico in 1558. He was the grandson of the last

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great king of Texcuco before the Spanish subjugation of the Indians. As such, he inherited all that were saved of the ancient records of his people. His abridgements of the records from the ancient Indian archives were far more extensive than the works of any other Native American writer and historian. . . .

Ixtlilxochitl states plainly that the "Ancient Ones," or first colonizers of Mexico, came from the great tower of Babel at the time of the confusion of tongues, and he refers to these first colonizers as "giants." . . . Ixtlilxochitl states in his history:

> In this New Spain there were giants. Besides the demonstration [proof] of their bones, which are found in many parts, the ancient Tultec historians say that they were called Quinametzin and that they got to know them and had many wars and dissentions with them, especially in all the land that is now called New Spain. They were destroyed and exterminated by great calamities and punishments from heaven for some grave sins that they had committed.

Porritt notes: "I have a picture of a complete skeleton found in Mexico from the pre-classic period that measures over seven feet in height."

[Gail B. Porritt, *The Jaredites*, unpublished, abt. 1985, pp. 1-6]

Ether 1:34 **A Large and Mighty Man:**

The book of Ether describes the brother of Jared as "a large and mighty man" (Ether 1:34). According to Jerry Ainsworth, the Old Testament records that giants lived before the Flood and begot "mighty men" (Genesis 6:4). According to the book of Moses, giants dwelt in the land in Enoch's day (see Moses 7:15). Giants also lived after the Flood (see Numbers 13:33). There is a similarity between these scriptural accounts and an ancient fragmentary account concerning the first pyramid at Cholula Mexico. This account now appears in a plaque on the wall of the mayor's palace in that city.

Location of Chulula, Mexico, Wikipedia

The account at Cholula mentions "seven brothers" who were saved from the waters "in the caves of the mountain." Their leader was "Xelhua the giant," whose name, in the ancient Nahuatl language, means "vomited out of the water." He built the pyramid in Cholula in commemoration of their deliverance. This account appears to combine traditions dating back to the Flood with later ones about the Tower of Babel and the migration to this land. Four distinct strands of tradition are apparent: (1) "At the time of the Flood, giants lived upon the earth, and many of them perished, drowned in the waters"' (2) A pyramid was built that "threatened to reach the clouds," at which the "father of all the gods" sent down a "celestial fire" that "killed many of the builders," the rest "dispersing so that the work was not continued"' (3) "Seven brothers were saved in the caves of the mountain"' and (4) "Xelhua the giant went to the site that was later called Cholollan [Cholula]" and there "started to build the pyramid in memory of the mountain in which he was saved."

The Genesis account records how people wanted to build a tower "whose top may reach unto heaven" (Genesis 11:4). The Book of Mormon says their purpose was "to build a tower sufficiently high that they might get to heaven" (Helaman 6:28). As noted, the spiral architecture of the first pyramid at Cholula was likely influenced by the Tower of Babel. Spiral buildings and pyramids are also found on the west coast of Mexico in the states of Colima and Jalisco.

In Central America today, the ruins of pyramids are generally crowned with temples or sacred sanctuaries for worships. Evidence of sacrifices made at such sites abounds, even though later corruptions became mistaken for the sites' original purpose. A similar trend appears in the Old Testament. At first, Israel's "high places" were used for offering acceptable sacrifices to God (see 1 Samuel 9:10-19; 1 Kings 3:2-4). Later, at the corruption of the people's religion, the "high places" became sites for idolatrous practices (see 1 Kings 12:28-33). [Jerry L. Ainsworth, The Lives and Travels of Mormon and Moroni, pp. 53-55]


Ether 1:34 **A large and mighty man (Illustration):**
A plaque on the wall of the mayor's palace at Cholula containing fragments of the earliest history of its people.
[Jerry L. Ainsworth, The Lives and Travels of Mormon and Moroni, p. 53]

Ether 1:35 **And It Came to Pass:**

According to Roy Weldon, the expression "it came to pass" is used 117 times in the book of Ether, which covers 40 pages; yet it is not used once in the book of Moroni, which covers 13 pages. The reason for this is that the phrase "and it came to pass" is a device to show that something was left out of the original record in the abridgment. This is why there are so very many of them in the Book of Mormon. Franklin S. Harris, in *Book of Mormon Message and Evidences* notes that the biblical prophet Ezra freely used the words "it came to pass" in his abridgment, but not once in his own writing (p. 116).

In view of the above comments, it is amusing that critics have made many comments about the frequent use of this Hebraic idiom in the Book of Mormon. Mark Twain in *Roughin It*, 1872, declared: "If you took all the 'it came to passes' out of it [the Book of Mormon], there wouldn't be anything left to come to pass."

It is also interesting that the native Mesoamerican Maya author of the *Book of Chilam Balam* makes frequent use of the same term as noted on pages 46, 154, etc. (two in one sentence, p. 120). [Roy E. Weldon, <u>Book of Mormon Deeps</u>, Vol. III, pp. 257, 236]
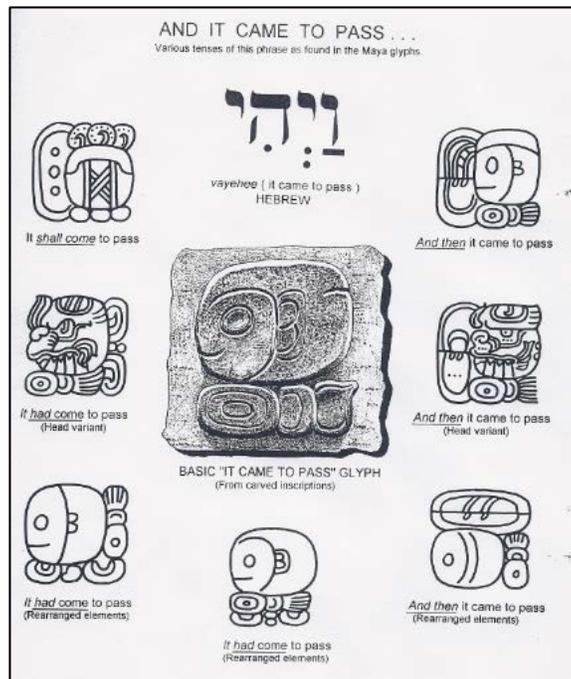
Ether 1:35 **And it came to pass (Illustration):**
And It Came to Pass . . . Various tenses of this phrase as found in the Maya glyphs. . . . In 1981, linguist David Stuart identified a Mayan glyph meaning "and it came to pass," showing that it was in common use among the ancient Maya.[xxxiii] Later, other Maya glyphs were identified as variations of that phrase: e.g., "It had come to pass" or "It would come to pass."[xxxiv]
[Glenn A. Scott, <u>Voices from the Dust</u>, pp. 222-223]

Ether 1:35   **The Brother of Jared Did Cry unto the Lord (Covenant Structure and Language):**

According to Donald Parry, parallelism is universally recognized as the characteristic feature of biblical Hebrew poetry. (p. i)

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

In Ether 1:34-38 we have an excellent example of parallelism that incorporates covenant terminology and structure to help convey the message of how a righteous covenant people (who are descendants of Noah) respond when the people of the land in which they live (which had been a "promised land" to Noah and his descendants) make it difficult or impossible to carry out the covenants that they (and their covenant "father" Noah) had made with the Lord.

Ether 1: 33-38

33.   Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.

  a.   And the <u>brother</u> of Jared

      b.   being **a large and mighty man** [according to covenant obedience],

      b.   and **a man highly favored of the Lord**,[because of covenant obedience]

a.   Jared, his <u>brother</u> [a covenant term], said unto him:

c.   <u>Cry unto the Lord</u>, that he

d.   **will not confound us**

d.   **that we may not understand OUR words**.

c.   And it came to pass that the brother of Jared did <u>cry unto the Lord</u>,

c'   and the Lord had compassion upon Jared [or <u>answered</u> back];

d'   therefore <u>he did not confound </u>the language of Jared;

d'   and Jared and his brother <u>were not confounded</u>.

a.   *Then Jared said unto his brother*:

c"   <u>Cry again unto the Lord,</u>

    d"   and it may be that he will **turn away his anger from** them who are our **friends**,

    d"   that he **confound not their language**.

a.   And it came to pass that the brother of Jared

c"   did <u>cry unto the Lord,</u>

    d"   and the Lord **had compassion upon** their **friends** and their families also,

    d"   that **they were not confounded**.

a'   And it came to pass that *Jared spake again unto his brother*, saying:

c'''   Go and <u>inquire of the Lord</u>

d'''   whether he will **drive us out of the [covenant disobedient] land,**

d'''   and if he will **drive us out of the [covenant disobedient] land,**

c'''   <u>cry unto him</u>

    d'''   **whither we shall go**.

[Donald W. Parry, <u>The Book of Mormon Text Reformatted according to Parallelistic Patterns</u>, F.A.R.M.S., p. 454.   Also Alan Miner <u>Personal Notes</u>]

Ether 1:35 He Did Not Confound the Language of Jared:

Of the Adamic language, we are told that in the days of Adam, their children were taught to read and write, having a language which was pure and undefiled (Moses 6:6). Enoch, once slow of speech, eventually spoke the language masterfully, all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him (Moses 6:31; 7:13). Was this the language of the Jaredites? The issue is debatable because the Jaredites lived over 2000 years after the language originated. No language can remain pure and undefiled for that long, but according to the record the whole earth was of one language, and of one speech (Gen 11:1). Therefore, the language of the Jaredites must have been derived from the pure and undefiled Adamic language.

Joseph Fielding Smith wrote:

> "It is stated in the Book of Ether that Jared and his brother made the request of the Lord that their language be not changed at the time of the confusion of tongues at the Tower of Babel. Their request was granted, and they carried with them the speech of their fathers, the Adamic language, which was powerful even in its written form, so that the things Mahonri wrote 'were mighty even…unto the overpowering of man to read them.' (Ether 12:24) That was the kind of language Adam had and this was the language with which Enoch was able to accomplish his mighty work." (*The Way to Perfection*, p. 69)

[josephsmith.com . . . Ether]

Ether 1:38 **Inquire of the Lord Whether He Will Drive Us out of the Land (Covenant Language):**

According to Thomas Valletta, Jared's phrase "drive us out of the land" (Ether 1:38), is like the language used to describe Adam and Eve's being driven from the Garden of Eden (Ether 1:38; Genesis 3:24; Moses 4:31). . . . The same words are used when the Israelites are expelled from Egypt (Exodus 11:1; 12:31) . . . In the same pattern, the brother of Jared is told that God would go before them "into a land which is choice above all the lands of the earth" (Ether 1:42); a land that Jared hoped his people, if faithful, might receive "for [their] inheritance" (Ether 1:38). Further, the Lord promised that he would bless them and their seed that they would become "a great nation," and "that there shall be none greater than the nation which I will raise up unto me of thy seed" (Ether 1:43), a promise similar to that made to Abraham and Israel.

These promises (along with the promise to not confound their *language*–see the commentary on Ether 1:35) contain the essential elements of the everlasting covenant detailed later to Father Abraham and to every covenant people. These elements include priesthood, posterity, and a land of inheritance (see Abraham 2:11; B. McConkie, *A New Witness* 505). Modern revelation

makes it clear that these covenants, often referred to as the Abrahamic covenant, were previously and subsequently made with Adam and the other patriarchs (see Moses 6:65-68; 7:51; 8:2; also see *Old Testament Student Manual* 70-72). This covenant is the new and everlasting covenant that God established in this dispensation (see D&C 49:9; 66:2; 132:2-7). According to Elder Bruce R. McConkie, "the covenant made with the fathers was that their seed after them should receive the same gospel, the same priesthood, the same promise of salvation, that blessed the lives of those with whom the covenant was first made" (*A New Witness* 524). [Thomas R. Valletta, "Jared and His Brother," in The Book of Mormon: Fourth Nephi through Moroni, From Zion to Destruction, pp. 309-310]

Ether 1:38 **He Will Drive Us out of the Land:**

Hugh Nibley reports that Eusebius in his *Chronicon*, which has surprisingly proved one of the most reliable sources of early oriental history, cites the Sibyl to the effect that "when all men were of one tongue, some of them built a high tower so as to mount up to heaven, but God destroyed the tower by mighty winds.". . . The Book of Jubilees (second century B.C.) tells how "the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow.'". . . These are interesting statements in view of the fact that in Ether 6:8, in referring to the Jaredite journey, it says that "the wind did never cease to blow towards the promised land while they were upon the waters" (Ether 6:8) and "also there were terrible tempests which were caused by the fierceness of the wind" (Ether 6:5-6). . . .

In so many words, the book of Ether tells us that at the time of the dispersion (from the tower) the world was swept by winds of colossal violence. . . . The weather of Asia is the great central driving mechanism of world history. The blowing sands of Asia have brought mighty empires to ruin, and buried great cities almost overnight, and have scattered the tribes in all directions. [Hugh Nibley, The World of the Jaredites, pp. 175-180] [See the commentary on Ether 6:8]

According to the chronological theory of Warren and Palmer, written documents from the ancient Near East tell us that there were high winds and great drought at the time of the great tower episode. These forced the people to leave the great tower and settle in other parts of the ancient Near East. . . . After the Flood, in 2811 B.C., a king by the name of Lugal-Banda (Nimrod) ruled in 2805 B.C. Lugal-Banda was succeeded at Uruk by Dumuzi. Dumuzi reigned from 2797 to 2697 B.C. At that time Gilgamesh, the son of Lugal-Banda succeeded Dumuzi. It is postulated that the Dispersion took place at the time of the turnover in power to Gilgamesh, in 2697 B.C.

From the writings of the ancient Mexican historian Ixtlilxochitl, he states that his distant

ancestors traveled a great distance, living in caves, suffering many hardships, and going through the "Great Tartary." That is a name for the steppes of central Asia. (Ixtlilxochitl I:16) The writings of Ixtlilxochitl also speak of the date of the Flood being about 3113 B.C. (Julian) and that 416 years later was the confusion of languages. This date from Ixtlilxochitl would be 2697 B.C., a remarkable coincidence and correspondence. [Bruce W. Warren and David A. Palmer, <u>The Jaredite Saga</u>, ch. 6, 2, unpublished]

Ether 1:38 **He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (EASTWARD MIGRATION THEORY)**

According to Hugh Nibley, there is a tradition that refers to two brothers who led a group of people from a great tower, eastward, and were never heard of again. These two brothers were known as *Ram* and *Rud.* This tradition is from the Mandaean Christians living in Mesopotamia and Iran. It is not difficult to see, as Dr. Nibley points out, that "Rud" is a shortened form of "Jared" and that this Mandaean tradition could very well be referring to the Jaredite migration. [Hugh Nibley, <u>An Approach to the Book of Mormon</u>, 1964, p. 296]

Ether 1:38 **He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (EASTWARD MIGRATION THEORY)**

 Joseph Allen writes the following about an eastward migration and a north Pacific crossing:

> The Book of Ether states that the colony of Jared traveled in a northward direction from the Great Tower (Iraq). The record also states that after they left the Valley of Nimrod, they went forth into the wilderness to "that quarter where there never had man been." (Ether 2:5). . . The northward direction apparently would then take them through the great Asian continent to the borders of the Pacific Ocean by China.

[Note* The eastward theory was proposed early by George Reynolds in which the Jaredites went in a northerly direction from the Valley of Nimrod as far as the Caspian Sea, which they crossed, then, turning eastward they journeyed along the Central Asia plateau; thence to the Pacific seaboard, most probably on the coast of China—See *The Story of the Book of Mormon, 1888.* Hugh Nibley later detailed a proposed journey through central Asia-- See the writings of Hugh Nibley – *The World of the Jaredites*]

(Joseph Allen continues)

> The Pacific route justifies Moroni's statement that the Jaredites traveled many years in

the wilderness (Ether 3:1) and Ixtlilxochit's statement that they traveled a great distance, crossing a large part of the world. . . .

The distance from the Pacific by China to the Gulf of Tehuantepec in Mesoamerica is more than twiee the Atlantic's crossing distance, thus placikng us closer to the required time [344 days] for the Jaredites to travel from the Old to the New World.

According to Ixtlilxochitl, the first migrants to Mesoamerica, who came from the great tower, arrived in Mesoamerica from the west, from the "Tartary" area. Tartary is the traditional name of the vast region of Asia, including present-day China, Mongolia, and the southern part of Russia. The name is derived from linguistic tribes called Tartars. . . . Ixtliilxochitl writes:

> "[All the people in this land] boast and affirm that they are descendants of the Chichimecas. The reason according to their history is that their first ing, whose name was Chichimecatl, was the one who brought them to this new land where they settled. And it was he, as can be deduced, that came fromt the great Tartary, and was part of those who came from the division of Babel. (Ixtlilxochitl: 20-21)

The Book of Mormon, the archaeological pattern of Mesoamerica, and the traditional history of Mesoamerica all affirm that the early Preclassic Jaredites (2700-2000 BC) did not live along the Atlantic sea coast.

The Jaredites lived in a region called Moron during the administration of the first five kings. . . . Five generations elapsed from Jared to Omer, at which time Omer, much like the later Book of Mormon prophet Nephi, was warned in a dream to leave his homeland. He and his family traveled many days and passed over by both the Hill Shim and the Hill Cumorah and then went eastward to the seashore, where they settled. . . . I propose that the time period when the Jaredite kingdom was transferred to the Gulf coast was the same time Omer traveled by the hill Cumorah and the hill Shim. In summary, the Jaredites probably did not cross the Atlantic Ocean but rather crossed the Pacific Ocean. And five kingships later they migrated along the Gulf of Mexico.
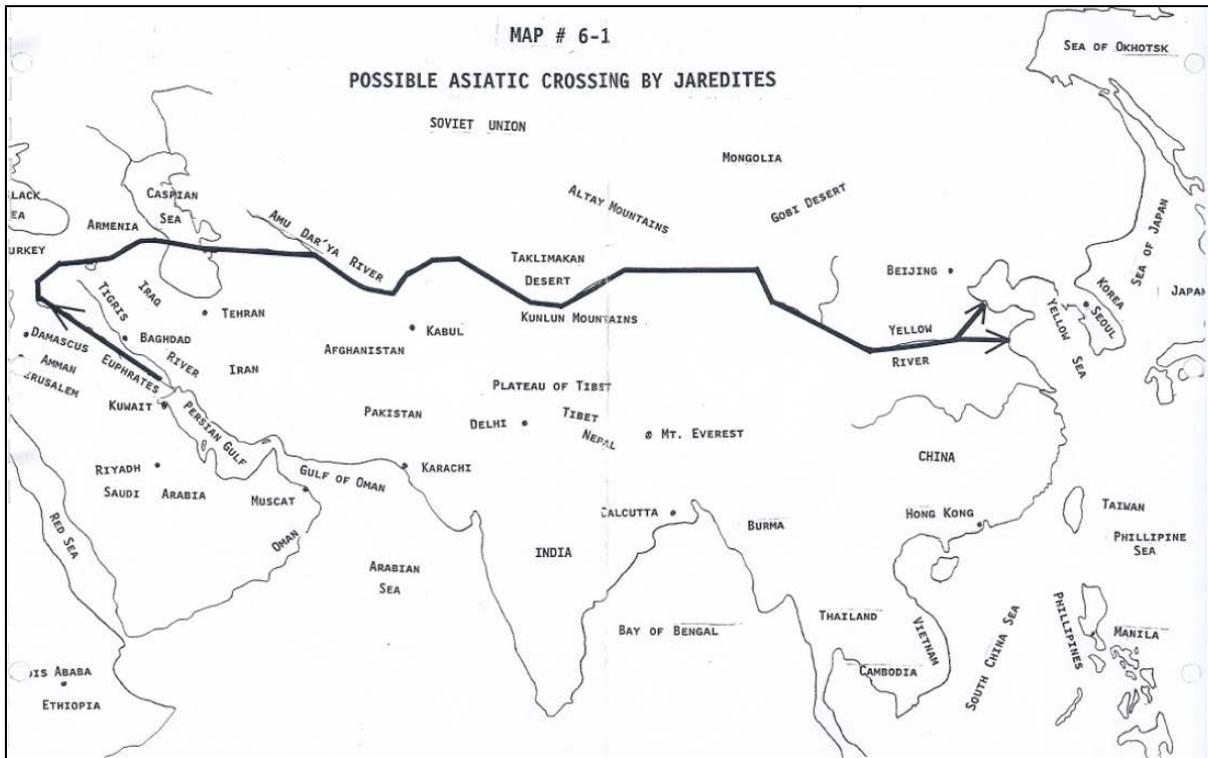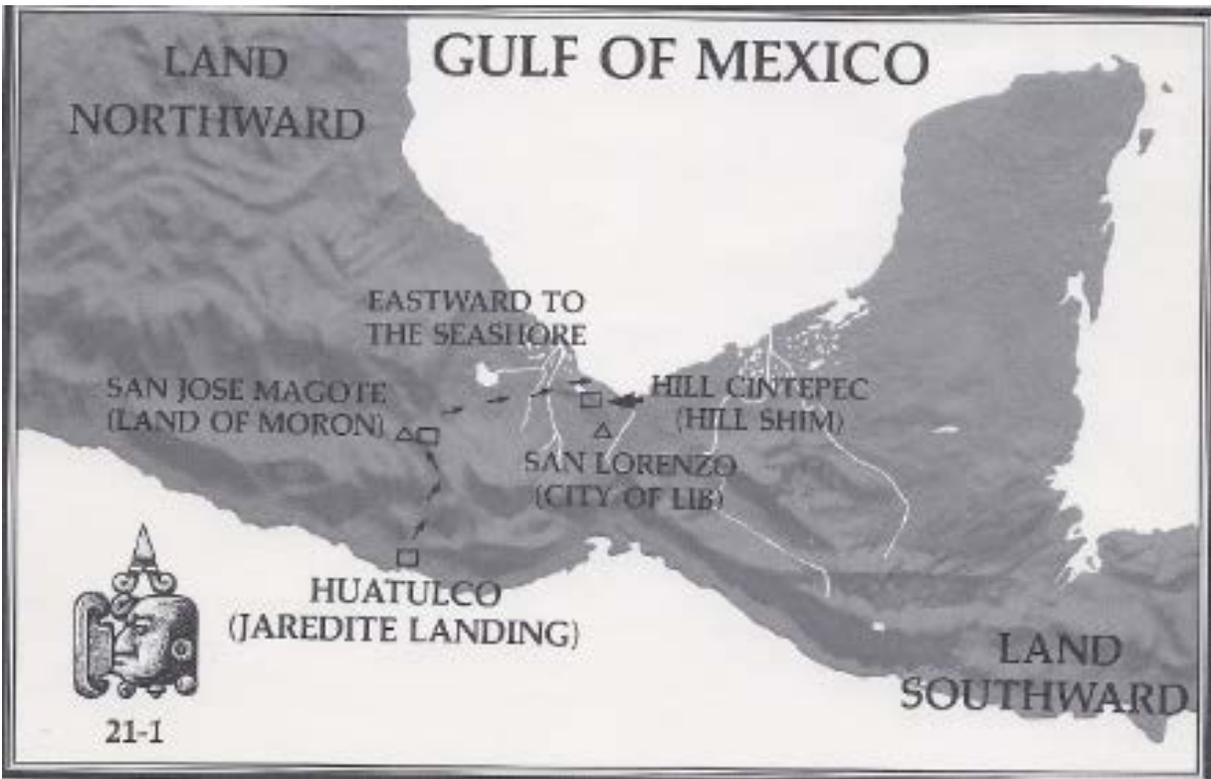
[Joseph L. Allen, *Exploring the Lands of the Book of Mormon*, pp. 260-261]

Ether 1:38 **He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (EASTWARD MIGRATION THEORY)**
Map #6-1 Northern Mesopotamia Connecting to the Medditerranean
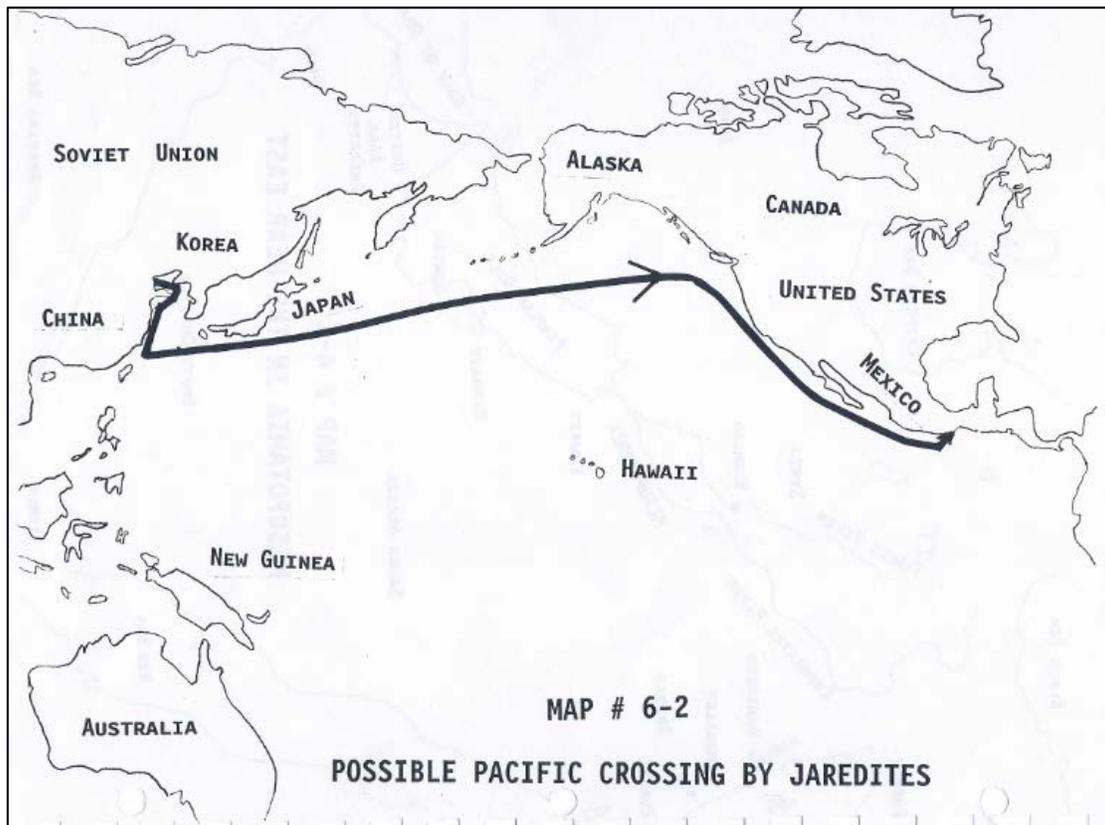
Ether 1:38 **He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (EASTWARD MIGRATION THEORY)**
Map #6-2 Possible Pacific Crossing by the Jaredites [Warren and Palmer, Jaredite Saga, unpublished]

Ether 1:38 **He Will Drive** *Us* [Jared & the Brother of Jared] **out of the Land:** (EASTWARD MIGRATION THEORY)
Proposed landing site of the Jaredites and proposed location of the Land of Moron in the Oaxaca Valley and the movement of King Shule to the Gulf of Mexico
[Joseph L. Allen, *Exploring the Lands of the Book of Mormon*, pp. 260-261]

Ether 1:38 **He Will Drive** *Us* [Jared & the Brother of Jared] **out of the Land:** (EASTWARD MIGRATION THEORY - critique)

According to Del DowDell:

> To reach the Caspian Sea, the Jaredites would have had to cross the northwestern area of present-day Iran, which is one of the world's most mountainous countries with several massive ranges running from the northeast to the southwest, that surround the Caspian, or cross the western half of the country. . . .

> One look at the mountainous area the Jaredites would have had to cross to get from Mesopotamia to the Steppes of central Asia, should show anyone that such a journey would have been extremely difficult, if not impossible. . . .

> Leaving the Asian Plateau after more than a three thousand mile journey across the steppes, as some scholars claim, the Jaredites would have faced a formidable obstacle. This plateau ends where the current borders of China, Mongolia, Russia and Kazakhstan come together. The obstacle facing them at this point was the Altai Mountain Range. . . . Passes across the range are few and difficult, the chief being the Ulan-daban to the north

which is 9,445 feet and the Chapchan daban to the south, at 10,554 feet, where the permanent snow line exists, which is the altitude boundary of a snow-capped mountain. . .

No matter whether the Jaredites would have started form the steppes area (Nibley), or form Mesopotamia and gone north and across the Caspian (Reynolds) into the Steppes area, one can only imagine at the impossible crossing of these mountains down into the Gobi and to the sea beyond.   [Del DowDell, *Who Really Settled MesoAmerica?*, pp. 469-476]
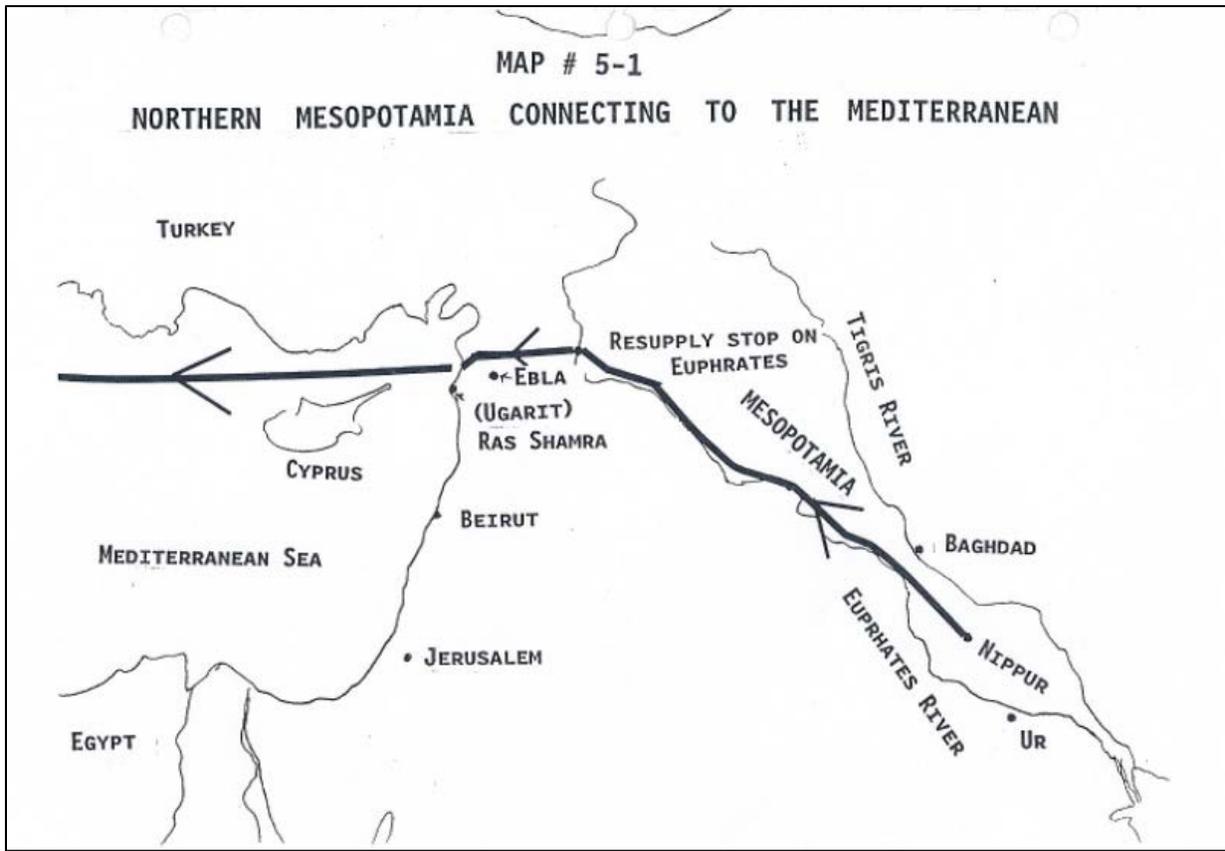
Ether 1:38   He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (WESTWARD MIGRATION THEORY)

According to Warren and Palmer :

There are a number of signficiant reasons to prefer an Atlantic crossing. . . . There is no transcontinental journey required before the ocean voyage. The use of two sets of barges is more easily explained. The first set was needed to cross the Mediterranean, and the second set was needed for the trans-Atlantic crossing. It is possible to easily explain the mountain climbed by the brother of Jared. It was either the Rock of Gibraltar or another nearby mountain. Intermediate stops, during the ocean voyage, to obtain food and water for the people and their animals would have been possible.

It has been argued that the time taken for the crossing, 344 days, would not have been needed for an Atlantic crossing.   However, a careful charting of the probable course from Gibraltar to Veracruz suggests that it would have required 7200 miles!   That commutations based on detailed surface current information from the Oceanographic Atlas of the North Atlantic Ocean, Section I, Tides and Currents, U.S. Naval Oceanographic Office, Washington, D.C., 1969. This assumes surface currents carried them to America since they had no sails or rudders on the vessels. That is similar to a Pacific Crossing, and is consistent with the ocean current speeds in the Atlantic. Computations based on ocean current speed data over fourteen sections of the probable route suggest that 351 days would normally be required. As themargin of error in this computationis at least twenty days, the time reported in the Book of Ether is reasonable.

Finally, Mesoamerican archaeology and historical accounts place initial inhabitants of the Jaredites [Olmecs] primarily on the Gulf Coast, not on the Pacific Coast of Mexico.
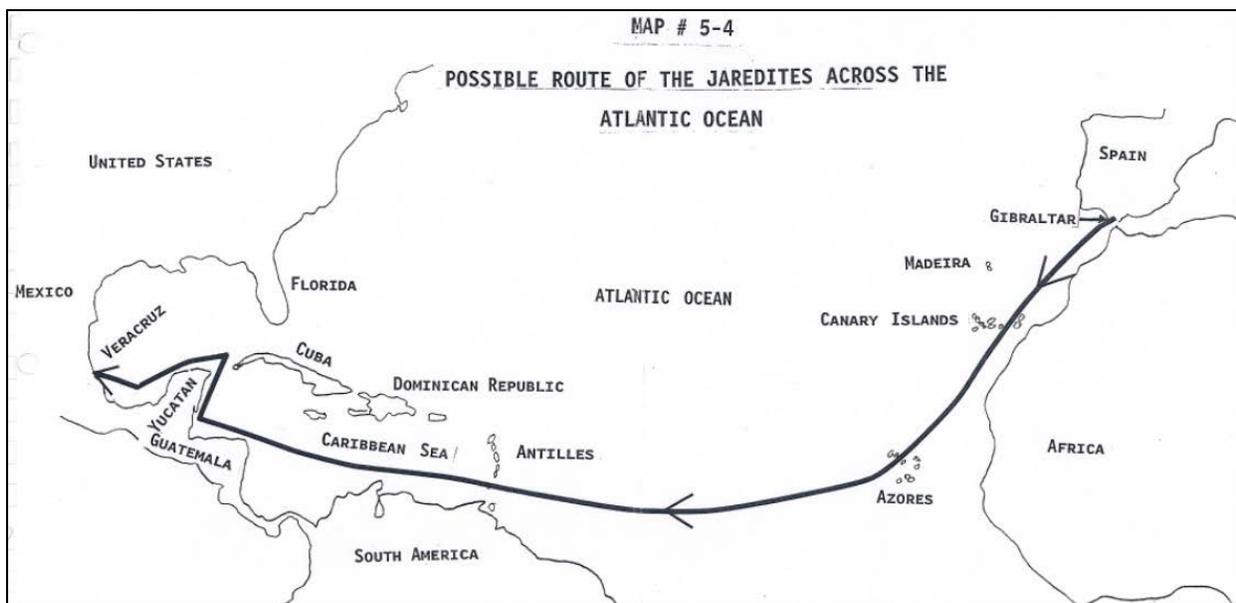
MAP # 5-1

NORTHERN MESOPOTAMIA CONNECTING TO THE MEDITERRANEAN

Ether 1:38 **He Will Drive _Us_ [Jared & the Brother of Jared] out of the Land: (WESTWARD MIGRATION THEORY**)
Map #5-1 Northern Mesopotamia Connecting to the Mediterranean
[Warren and Palmer, Jaredite Saga, unpublished]

POSSIBLE ROUTE OF THE JAREDITES IN CROSSING THE MEDITERRANEAN
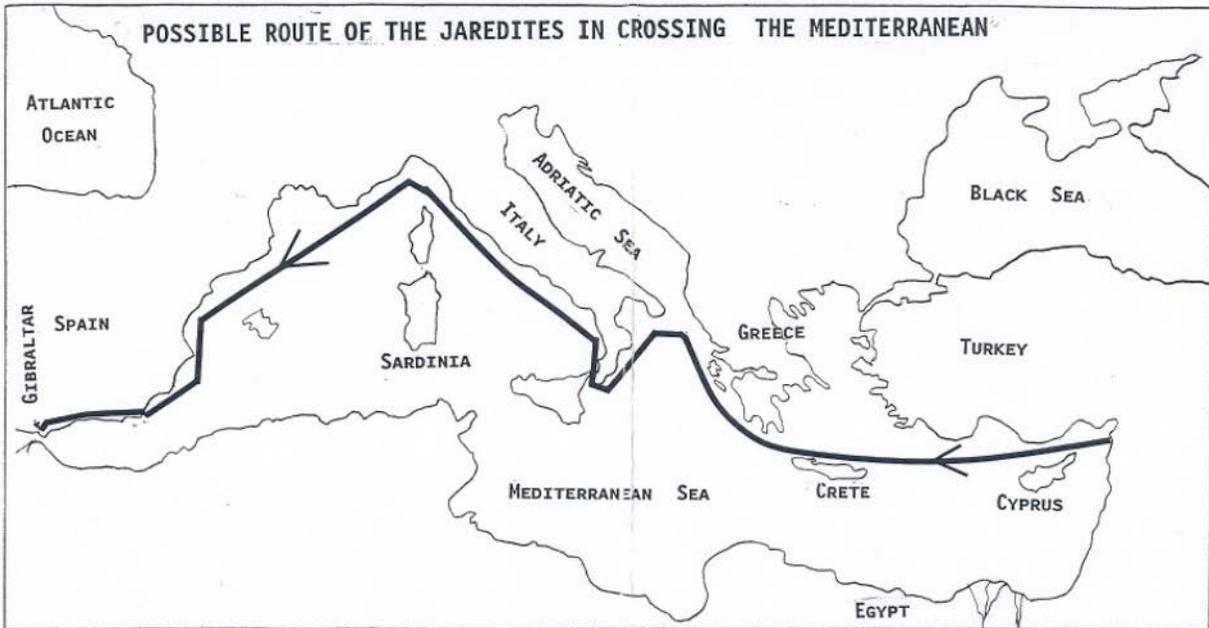
MAP # 5-3

Ether 1:38 **He Will Drive _Us_ [Jared & the Brother of Jared] out of the Land: (WESTWARD MIGRATION THEORY**)
Map #5-3 Possible Route of the Jaredites in Crossing the Mediterranean [Warren and Palmer, Jaredite Saga, unpublished]

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MAP # 5-4

POSSIBLE ROUTE OF THE JAREDITES ACROSS THE ATLANTIC OCEAN

Ether 1:38 **He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (WESTWARD MIGRATION THEORY**)
Map #5-4 Possible Route of the Jaredites Across the Atlantic Ocean
[Warren and Palmer, Jaredite Saga, unpublished]

Ether 1:38   **He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (WESTWARD MIGRATION THEORY-Questions)**

Before justifying his support for an eastward migration and a Pacific crossing, Joseph Allen first cautions against the Westward Theory.   He writes:

> To justify an Atlantic crossing, we need to allow for a considerable amount of lost time, as only two to four months are normoally required to cross the Atlantic from Morocco to Veracruz. . . . Thor Heyerdahl made the trip on a raft from Morocco to the Caribbean in two months.   The scripture says, "the wind did never cease to blow towards the promised land" (Ether 6:8) We would not expect the Jaredites to travel in circles.

> Those who favor Mesoamerica as the lands of the Book of Mormon and who also favor an Atlantic Ocean crossing quote Sahagun, the Mexican historian, as a source for the first settlers' landing on the shores of Veracruz, Mexico.   His statement, however, may have been referring to the Mulekites or to some other group. . . .

> In Ether 2:5 it states that the Jaredites left the Valley of Nimrod and went forth into "that quarter where there never had man been."   Well documented historical evidence shows that people were living in Egypt, Israel, and the countries around the Mediterranean at the time in question.

Ether 1:38   He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (SOUTHWARD MIGRATION THEORY)

More recently George Potter has proposed a southern route to the "great sea."   The advantage of this route is that it fits with Bible genealogy and Bible tradition for the dispersion of the descendants of Noah outlined in Genesis 10.   Jared is identified as the Jerah, the son of Joktan who was the brother of Peleg in whose days the earth was divided.   According to Genesis 10:30 the sons of Joktan dispersed to southern Arabia where there was an ancient natural port which, according to tradition was named after Ophir, the brother of Jerah (or Jared).   Furthermore, in order to get to this port, one had to travel through a great uninhabited desert or what has been traditionally called "The Empty Quarter" which correlates with what Ether termed "that quarter where man hath not been."   Once at this port called Ophir (Khor Rori, Oman), shipbuilding supplies where available to Jared's people, who previously (or heretofore) had built ships in the Mesopotamia area.   [George Potter, Frank Linehan, and Conrad Dickson, *Voyages of the Book of Mormon*, pp. 201-235]

[Note* From this point forward Potter's ideas of the Jaredite ocean crossing have changed. Originally he supported an eastern voyage [SEE the commentary by Captain Rothery on the Jaredite journey for Ether 6:11— "344 days"), but now he supports a more southern voyage to northern Peru in South America (which correlates with his more recent proposal that the lands of the Book of Mormon were all in South America).   Alan Miner, Personal Notes]

Ether 1:38 **He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (SOUTHWARD MIGRATION THEORY**
Map of the Jaredite Trail
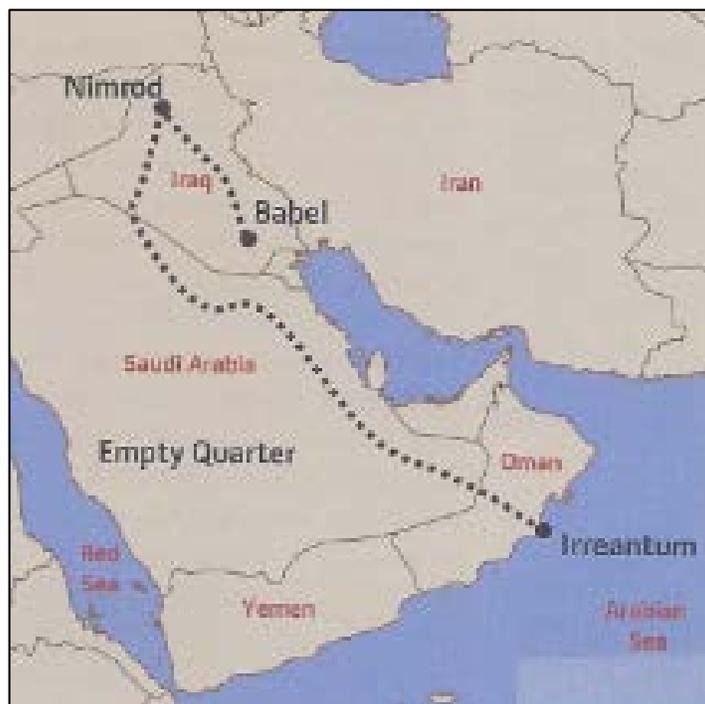[George Potter, Frank Linehan, and Conrad Dickson, Voyages of the Book of Mormon, p. 202]
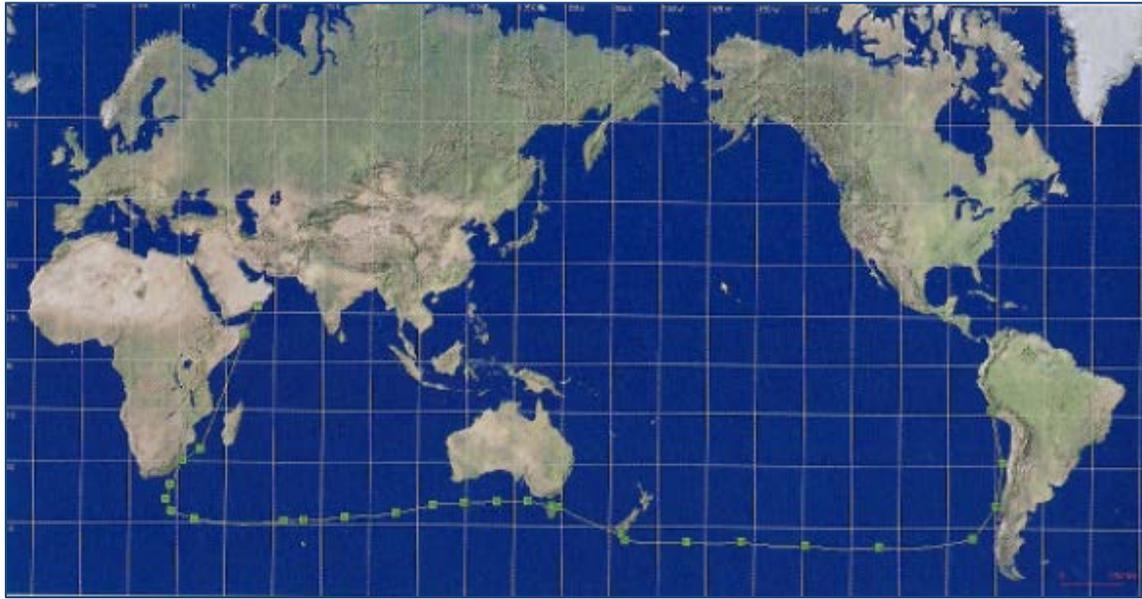
Ether 1:38 **He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (SOUTHWARD MIGRATION THEORY**
Map – Simulated 27 legs of the Jaredite passage from southern Arabia to northern Peru.
[George Potter, Frank Linehan, and Conrad Dickson, Voyages of the Book of Mormon, p. 224]

Ether 1:38   **He Will Drive *Us* [Jared & the Brother of Jared] out of the Land: (SOUTHWARD MIGRATION THEORY – EASTERN VOYAGE)**

In 2008 Joseph Allen and his son Blake Allen would come out with a Second Edition of *Exploring the Lands of the Book of Mormon.*   In that book they have changed their position on the direction of the Jaredite Migration to a Southern Migration similar to that of Potter, and then an Eastern Voyage.   They write:

The first leg of the Jaredite gathering took them from Babylon northward to Nimrod. They followed the same route that later became known as the "road of the patriarchs," the trail from Ur to Haran to Egypt.   This is the route Abraham used as he fled from the wickedness of Ur several generations after the departure of the Jaredites.   The distance is about two hundred miles from the headwaters of the Euphrates.   After having followed the River Euphrates from Babel to Nimrod near the ancient city of Mari, and before moving into what is now the modern-day countries of Turkey or Israel or Egypt, the Jaredites would have had to make a decision.   Would they continue north into Haran where many people lived, or would they go south?   Traditional Latter-day Saint history takes the Jaredites to Turkey where they then turned east and went overland through China.   This concept was reflected in the 1989 edition of *Exploring the Lands of the Book of Mormon.*   A better alternative has now surfaced. [George Potter's ideas]   [Joseph Lovell Allen & Blake Joseph Allen, Exploring the Lands of the Book of Mormon, Second

Ether 1:38-43   And Who Knoweth. . . and . . . and . . . a Choice Land (Covenant Language and Structure):

According to Donald Parry, parallelism is universally recognized as the characteristic feature of biblical Hebrew poetry. (p. i)

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

Polysyndeton is a Greek word used to describe the repetition of the conjunction "and," found at the beginning of successive phrases or sentences.   This figure binds a passage or verse together into a central thought or unified idea.

A good example of Polysyndeton is found in **Ether 1:38-43**, which is a continuation of the covenant structure and message found in Ether 1:33-38. It enumerates the blessings that come to a covenant faithful people.

38 And who **knoweth** ⸢a word associated with **covenant faithfulness**⸣ but

the Lord will carry us forth **into <u>a land which is choice above all the earth</u>** ⸢a covenant promise⸣

   And if it so be, let us be **faithful unto the Lord**,

that **<u>we may receive it ⸢this land⸣ for our inheritance</u>** ⸢a covenant blessing⸣.

      And it came to pass that the **brother** ⸢a covenant term⸣ of Jared <u>did cry unto the Lord</u>

         according to that which had been spoken by the mouth of Jared.

 and it came to pass that <u>the Lord did hear</u> the **brother** of Jared,

And had compassion on him

And said to him: Go to

And gather together thy flocks, both male and female, of every kind ⸢potential **seed**-animals⸣:

And also of the **seed** of the earth ⸢plants⸣ of every kind;

And thy families ⸢your **seed**⸣;

And also Jared thy **brother** ⸢a covenant term⸣and his family ⸢his **seed**⸣;

And also thy **friends** ⸢a covenant word⸣ and their families ⸢their **seed**⸣.

And when thou has done this **thou shalt go at the head** of them down into the valley which

is northward.

And there will **I meet thee**,

And **I will go before thee** <u>into a land which is</u> **choice above all the lands of the earth**.

And there will I bless thee and thy **seed**.

And raise up unto me of thy **seed**,

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And of the **seed** of thy **brother** and they who shall go with thee ["friends"--covenant

faithful people],

a great nation.

And there shall be none greater than the nation which I will raise up unto me of thy **seed,**

upon all the face of the earth.

And thus I will do unto thee because **this long time ye have cried unto me**

[Donald W. Parry, The Book of Mormon Text Reformatted according to Parallelistic Patterns, F.A.R.M.S., p. 454]

[Note*   Ether 1:38-43 not only uses the repetition of the word "and," but also multiple parallel covenant words such as "knoweth," "brother," "seed," "friends" and covenant phrases like "land which is choice above all" and "cry unto the Lord" to emphasize the idea that the Lord will bless and accompany the covenant faithful and their "seed" that are led to a promised land.   And there the Lord will raise up a great covenant nation—such that none will be greater on the face of the earth.   This covenant concept has been repeated since the days of Adam. Alan Miner Personal Notes]

Ether 1:38   **Knoweth (Covenant Language):**

The word "know" can imply a covenant.   For example, in 1 Nephi 2:16, Nephi says: "having great desires to **know** of the mysteries of God, wherefore, I did cry unto the Lord: and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father . . .   After returning to the tent of his father Lehi, Nephi's father told him that he was commanded by the Lord to do something that was seemingly impossible – retrieve the plates of Laban.   In response, Nephi declared: I will go and do the things which the Lord hath commanded, for I **KNOW** that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Ne. 3:7)   SEE the commentary on 1 Nephi 3:7, also also the covenant background commentary on 1 Nephi 5: 8 where Nephi's mother Sariah declares: "Now I **KNOW** of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also **KNOW** of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and given them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of [covenant] language did she speak." Alan Miner   Personal Notes]

Ether 1:40 **Brother (Covenant Language):**

The term "brother" can be a term that implies a covenant. In Hebrews 2:10-11 we find the following:

> For it became him [God] for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

Thus Jesus Christ is our elder brother in the process of sanctification. And sanctification comes through covenants. To the "Jaredites," the brother of Jared was one who led his brethren in the process of sanctification, and he in turn was led by his elder brother Jesus Christ. [Alan Miner Personal Notes]

Ether 1:41 Go **To and Gather Together . . . Seed of the Earth of Every Kind:**

John Heinerman reports that above anything else the Sumerians were great agriculturists. It was they who gave us the world's first "Farmer's Almanac" before anyone else did. An American archaeological expedition digging in Iraq in 1949-50, found a three by four inch clay tablet covered with cuneiform inscriptions. After the artifact was baked, cleaned, and mended in a university museum laboratory in Philadelphia, practically its entire text became legible enough to be read and deciphered. Samuel Noah Kramer states in his *History Begins At Sumer*[xxxv] that the restored document, 108 lines in length, consists of a series of instructions addressed by a farmer to his son for the purpose of guiding him throughout his yearly agricultural activities, beginning with the inundation of the fields in May-June and ending with the cleaning and winnowing of the freshly harvested crops in the following April-May.

Other inscribed clay tablets of the same period (about 3,500 years ago) speak of planting vegetable gardens and how they should be arranged and laid out. Natural insect and weed control measures ware given, too. Kramer also noted that "one of the more significant horticultural techniques practiced in Sumer from the earliest days was shade-tree gardening-that is, the planting of broad shade trees to protect the garden plants from sun and wind. [John Heinerman, Hidden Treasures of Ancient American Cultures, pp. 107-108]

Ether 1:41 And **Also Thy *Friends* (Covenant Language):**

According to David Lamb, though the scriptures abound with numerous covenant terms and statements, one of the most beautiful is the usage of the word "friend." In its covenant context, the word "friend" means more than just an acquaintance or one who is known, liked and trusted;

it signifies that a covenant has been made between two individuals (see Genesis 17:2; Isaiah 41:8; 2 Chronicles 20:7; Zechariah 13:6).

The mention of the "friends" of the brother of Jared and the "friends" of Jared (Ether 1:41) might be more than just an expression of fondness between people; it might be a recognition that the people have entered into the same type of binding covenant.

Recognizing and understanding covenant terms can greatly increase our comprehension of the scriptures and the meaning of covenants. This in turn will increase our understanding of the call to enter into covenants with Jesus Christ: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:13-14). [David Lamb, "Friend: A Covenant Term," in <u>Recent Book of Mormon Developments</u>, Vol. 2, p. 51] [See the commentary on 2 Nephi 1:30; Mosiah 4:4]

Ether 1:42 A **Land Which Is Choice above All the Lands of the Earth (Covenant Language):**

The phrase "a land which is choice above all the lands of the earth" (Ether 1:42) is covenant related. For example, we also find evidence of this same covenant phraseology in the following verses:

> And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, *a land which is choice above all other lands.* (1 Nephi 2:20, italics added)

> Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations, upon the face of *the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance*; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren. (1 Nephi 13:30, italics added)

> But, said he, notwithstanding our afflictions, *we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.* (2 Nephi 1:5, italics added)

> And it came to pass that Jared spake again unto his brother, saying: Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into *a*

land which is choice above all the earth? And if it so be, *let us be faithful unto the Lord, that we may receive it for our inheritance.* (Ether 1:38)

And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto *the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.* (Ether 2:7, italics added)

For behold, *this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God.* And it is not until the fulness of iniquity among the children of the land, that they are swept off. (Ether 2:10, italics added)

[Alan C. Miner, Personal Notes]

Ether 1:43   **There Will I . . . Raise Up unto Me of Thy Seed . . . a Great Nation (Covenant Language):**

The term "seed" is part of the covenant promise of the Lord to all those covenant people who seek righteousness. The term "seed" is highlighted in what we have come to call the Abrahamic Covenant.

<u>Genesis 17</u>

1. And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him,

 I AM the Almighty God; walk before me, and be thou perfect.

2. And I will make my covenant between me and thee, and will multiply thee exceedingly . . .

4. . . . behold, my covenant is with thee, and thou shalt be a father of many nations.

5. Neither shall thy name any more be called Abram, but thy [covenant] name shall be Abraham; for a father of many nations have I made thee.

6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7. And I will establish my covenant between me and thee and thy SEED after thee in their

generations for an everlasting covenant, to be a God unto thee, and to thy SEED after thee.

8.And I will give unto thee, and to thy SEED after thee the land wherein thou art a stranger, . . . for an everlasting possession; and I will be their God.

9.And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy SEED after thee in their generations.

10.This is my covenant, which ye shall keep, between me and you and thy SEED after thee . . .

15.And God said unto Abraham, As for Sarai thy wife, thou shalt not all her name Sarai, but Sarah shall her [covenant] name be.

16. . . . and she shall be a mother of nations; kings of people shall be of her. . . .

19.And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his SEED after him.

Genesis 22

8. And Abraham said [to Isaac], My son, God will provide himself a lamb for a burnt offering; so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built an altar there. . . .

14.And Abraham called the name of that place Jehovah-jireh; as it is said to this day: In the mount of the LORD it shall be seen.

15. And the angel of the Lord called unto Abraham out of heaven the second time,

16.And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son;

17.That in blessing I will bless thee, and in multiplying I will multiply thy SEED as the stars of the heaven, and as the sand which is upon the sea shore; and thy SEED shall possess the gate of his enemies;

18. And in thy SEED shall all the nations of the earth be blessed because thou hast obeyed my voice.

[SEE also D&C 132, Abraham 2   Alan Miner   Personal Notes]

Ether 1:43 There Will I . . . Raise Up unto Me of Thy Seed . . . a Great Nation:

In Ether 1:42-43 we find that the Lord promised the brother of Jared that,

> I will go before thee into a land which is choice above all the lands of the earth.   And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation.   And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth.

While a "great nation" implies a righteous nation, it also implies a prosperous nation.   According to John Heinerman, the people who followed Jared and his brother truly had access to that cultural knowledge to make themselves into such a "great nation."

Heinerman notes that Arthur C. Custance was correct when he declared in his book *Genesis and Early Man*[xxxvi] that the technology of the ancient Sumerians "had achieved a level of technical proficiency greater than that to be found in many parts of Europe just prior to the Industrial Revolution."   Hans E. Wulff mentioned in *Technology and Culture Science*[xxxvii] that stone and metal tumbler locks are "of great antiquity . . . dating back to about 2000 B.C.," being found even "in the ruins of ancient Nineveh."

One need look no further than the Sumerian culture itself to find not only an advanced technology but also an equally high social order in place at the time that the Great Tower was under construction.   In his book, *The Sumerians*[xxxviii] historian Samuel Noah Kramer discussed the some 360,000 inhabitants of Ur (the capital of Sumer) enjoying "the potter's wheel, the wheeled vehicle, the sailboat," highly developed metallurgy, amazing "architectural techniques" that included 'stone foundations and platforms, niched cells, painted walls, mosaic-covered columns, and impressive facades," not to mention a decimal system of mathematics and a flourishing literary output to rival that of the Greeks at least 1,500 years later.   Furthermore, illiteracy was virtually non-existent, as even the most common citizens had easy and ready access to free education from the many libraries, academies and vocational schools that dominated the intellectual and industrial landscapes then.

The archaeological evidence from Sumer also suggests superb metalworks of gold, silver, copper, and bronze, some iron machinery and tools.[xxxix]

In an early work by Kramer, *History Begins At Sumer*[xl] are listed "39 firsts in recorded history" accomplished by these people. Kramer described these very gifted, highly talented, and definitely practical people as being the "first true geniuses" upon whose works all later Old World civilizations were built. [John Heinerman, <u>Hidden Treasures of Ancient American Cultures</u>, pp. 102-103, 110]

Ether 1:43 **Thus I Will Do unto Thee Because This Long Time Ye Have Cried unto Me (Covenant Language):**

In Ether 1:43 the Lord declares unto the brother of Jared: "Thus I will do unto thee because this long time ye have cried unto me." This implies that the brother of Jared had made it a part of his life to always pray to the Lord. The fact that the Lord would feel obligated to answer the brother of Jared implies a covenant relationship.

According to Bruce R. McConkie,

> Prayer has been a part of the gospel from the beginning. "Thou shalt do all that thou does tint he name of the Son," an angel declared to Adam, "and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:8) This course is essential if men are to be saved; there is no salvation without prayer. How could a man set his heart on righteousness, so as to work out his salvation, without communing by prayer with Him Who Is the Author of Righteousness? . . .

> There is nothing in the gospel that is better designed to keep the attention of men centered on God, on righteousness, and on their duties than is prayer. Every thought, word, and act is influenced or governed by the nature and extent of one's communion through prayer with Deity. Over and over again the revelations command: Watch and pray always, lest ye enter into temptation (Matt. 26:41; Mark 13:33; 14:38; Luke 21:36; 22:40, 46; D&C 10:5) "Ye must pray always and not faint," Nephi told his brethren. "Ye must not perform anything unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul." (2 Ne. 32:9) . . .

> Perfect prayers are those which are inspired, in which the Spirit reveals the words which should be used. (3 Ne. 19:24) "And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask." (D&C 50:29-30)

Jesus spoke the greatest prayers ever uttered, prayers so much beyond the interpretative power of mere words that they were not recorded. "He himself also knelt upon the earth," the record says, "and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner do they bear record: The eye hath never seen neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; And no tongued can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we saws and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." (3 Ne. 17:15-17)

[Bruce R. McConkie, "Prayer," Mormon Doctrine, pp. 581-587]

[Note* In my view, one should keep what is written in 3 Nephi 17:15-17 above ("eye hath never seen") in mind when we contemplate the words in Ether 4:5-19 about Moroni being commanded to seal up the recorded vision of the brother of Jared. One should also keep in mind the setting of covenant obedience (like the brother of Jared) in which that prayer was offered. Alan Miner   Personal Notes]

NOTES

i. C. Leonard Woolley 1954, *Ur of the Chaldees*.

ii. Halley 1965, *Halley's Bible Handbook*, 32.

iii. Ibid, 73.

iv. Werner Keller 1964, *The Bible as History*, 31.

v. Woolley 1965, *The Sumerians*, 9.

vi. R.H. Charles, trans. 1968, "The Book of Jubilees," *Apocrypha and Pseudepigrapha of the Old Testament*, 2:23.

vii. William Whiston, trans. n.d., "Antiquities of the Jews," *The Life and Works of Flavius Josephus*, 38.

viii. Charles 1968, 2:21.

ix. Nance et al. 1988, "The supercontinent Cycle," *Scientific American*, 7:75.

x. James Cornell 1982, *The Great International Disaster Book*, 152.

xi. Whiston n.d., trans., *Josephus: Antiquities of the Jews*, 41.

xii. Emil G. Kraeling, "The Earliest Hebrew Flood Story," *JBL* 66 (1947): 290, 280-85.

xiii. Whiston, trans. n.d., 39.

xiv. TB: *Abodah Zarah* 50b, *Hullin* 99b; *Pirqe de Rabbi Eliezer* 24; Josephus, *Antiquities of the Jews* I.iv.2-3; *Book of Jasher* 9:20-27; *Chronicles of Jerahmeel* 31:20. The *Jasher* account indicates that there were three basic groups of people. One wanted to ascend to heaven and attack God. The second group wanted to place their own gods in heaven. The third wanted to kill God. Those in the first group were changed into apes and elephants, those in the second were slain, and those in the third were scattered in the earth. The scattering of a third of humanity may reflect the exile of the third of the host of heaven who followed Satan (Revelation 12:3-9; D&C 29:36).

xv. According to *Book of Jasher* 12:45; 27:2, Nimrod was king of Babel.

xvi. *The Chronicles of Jerahmeel* is a "collection of apocryphal and pseudo-epigraphical books dealing with the history of the world from the creation to the death of Judas Maccabeus." The edition used here is the translation by M. Gaster published by Ktav Publishing House, New York, 1971.

xvii. See Stephen Ricks's discussion of the Near Eastern worldview in his FARMS preliminary report, "Heavenly Visions of Isaiah--and the Revelation of John."

xviii. Some critics of LDS doctrine point to Satan's effort as an indication that the idea of becoming like God is Satanic. Note, however, that the context of Satan's effort, as identified in these passages, is rebellion against God, not cooperation with His plan to make men His heirs (Romans 8:16-17).

xix. Though we generally emphasize the tower, we often overlook the fact that the people at Babel wanted to build a city to avoid being scattered throughout the earth (Genesis 11:4).

xx. Belus is the first in the list of Assyrian kings in Eusebius' *Chronicon*. While Genesis 10:11 has Asshur (or Nimrod, according to the reading of many scholars) leaving the area of Babel to found cities in the north (Assyria, known as Asshur in Hebrew), in *Jasher* 10:35 it is Bela who founds those cities.

xxi. Note also the name of the Kassite god Murudash, who was identified with the Sumerian Ninurta, whose deeds are often attributed to Marduk in parallel Babylonian texts. Like Marduk, the Hittite god Kumarbi rebelled against the seventy gods of heaven. His intention was to launch an attack from atop the head of a stone giant. the stories are noted in Robert Graves and Raphael Patai, *Hebrew Myths: The Book of Genesis* (New York: McGraw-Hill, 1963), 127-28.

xxii. The concept of Eden being atop a mountain is particularly strong throughout *The Conflict of Adam and Eve with Satan*

xxiii. It should be noted, however, that some names were actually translated into English. "Red Sea" and "Alpha and Omega"--the latter a Greek term--have taken on their biblical forms, while the place-names Bountiful and Desolation were apparently translated in order to better describe why the regions were so named.

xxiv. Jacobsen, 1939; Kramer, 1963 pp. 328-31; Malamat, 1968, pp. 163-73.

xxv. Campbell and Kaufman, 1985, p. 193.

xxvi. Jack Finnegan, *Light From the Ancient Past* (Princeton, NJ: Princeton University Press, 1946: pp. 11; 24;31).

xxvii. Catherine Thomas, "The Brother of Jared at the Veil." *Temples of the Ancient World: Sixth Annual F.A.R.M.S. Symposium.* Provo, UT: Brigham Young University, F.A.R.M.S., 1993, 388-98.

xxviii. Dallin H. Oaks, "Taking Upon Us the Name of Jesus Christ," *Ensign* (May 1985): 15:80-83; also in *Conference Report* (April 1985) 101-05

xxix. Norman, OK: University of Oklahoma Press, 194.

xxx. See *Journal of Discourses* 16:50.

xxxi. BYU Studies 18(2):175: Winter 1978.

xxxii. See *Deseret News Weekly* 40(21):75; January 4th, 1890.

xxxiii. Trimble & Trimble 1986, "And it Came to Pass," *The Witness*, 54:1.

xxxiv. Trimble & Trimble 1987, "And it Came to Pass:Update," *The Witness*, 58:1,14.

xxxv. Philadelphia: University of Pennsylvania Press, 1956.

xxxvi. Grand Rapids, MI: Zondervan Publishing House, 1975; p. 101.

xxxvii. (7(4):499-501; Fall 1966)

xxxviii. Chicago: University of Chicago Press, 1963; pp. 88;288-91.

xxxix. See Andre Parrot's *Sumer* (New York: Golden Press, 1961).

xl. Philadelphia: University of Pennsylvania Press, 1956.