

# ENCYCLOPEDIA OF MORMONISM

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*The History, Scripture, Doctrine, and Procedure  
of The Church of Jesus Christ of Latter-day Saints*

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Presidency of the Twelve and the Church (*HC* 3:386–87; *DS* 2:165).

If their mother, Salome, was a sister of Mary, the mother of Jesus, as is generally believed, then James and John were cousins of Jesus. This may account for Salome’s presuming to importune Jesus to grant her sons a special position in his kingdom (*Matt.* 20:20–23). It may also explain their impetuous zeal against the Samaritan village that denied Jesus’ party entry, for which they were called Boanerges (“Sons of Thunder”) (*Luke* 9:52–56; *Mark* 3:17). James was present with the other apostles in Jerusalem and was a witness of the RESURRECTION of Christ. He was the first of the apostles to be slain, being beheaded by Herod Agrippa I in A.D. 44 (*Acts* 12:2).

R. DOUGLAS PHILLIPS

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## JARED

See: Book of Mormon: Book of Ether

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## JAREDITES

The Jaredites are a people described in the book of Ether (*see* BOOK OF MORMON: BOOK OF ETHER) whose name derives from their first leader, Jared. The Jaredites date to the time of the “great tower” mentioned in the Old Testament (*Gen.* 11:1–9), which was built in or around Mesopotamia. Led by God, the Jaredites left their homeland for a new land somewhere in the Americas, and there they established a kingdom. They grew to be a numerous population with kings and prophets, and, like the Nephites after them, were eventually annihilated by internecine war evidently sometime between 600 and 300 B.C. Their story was recorded by their last prophet, Ether. Around A.D. 400, the last Nephite survivor, MORONI<sub>2</sub>, abridged the record of Ether and appended his summary to the account of the Nephites that had been prepared by his father, MORMON. Although the record is brief, it hints at an epic genre rooted in the ancient Near East.

The Jaredite origin in the Old World probably dates to the third millennium B.C., which due to the scarcity of historical material presents obstacles to the use of comparative literature or archaeology. Parallels with the ancient Near East can only be

described in general forms, and no artifacts or writings identifiable as Jaredite have ever been found outside the Book of Mormon. But while parallels may be nebulous, certain Jaredite terms and names refer to practices, objects, or places in the ancient Near East. Several types, and a few specifics, may be analyzed in order to better understand the Jaredites and their civilization.

The principal theme of the Jaredite story is familiar in the genre of the ancient Near East. God calls a man to lead his people to a new and a promised land. Once settled in the land, the people alternate between stages of good and evil, relying on their king for guidance. When the king is good, the people tend to be good and follow God; when the king is evil, so too are the people. While parallels to the literature of the ancient Near East, especially the Old Testament, are apparent, the Jaredite narrative is unique in that the first leader, Jared, was not the one who received the call from God, but his brother (*see* BROTHER OF JARED). The roles of the two men differ, as do the roles of king and prophet in the Old Testament. From the earliest days after arriving in America, the Jaredites had a monarchical government apparently patterned after Bronze Age Mesopotamian society.

The story of the Jaredites has an epic flavor. Stories of heroes, kings, and princes who perform great deeds dominate the book of Ether. The heroes are great warriors who win decisive battles. Accounts dealing with cycles of life and death, good and evil, prosperity and hardship are the types of things that were done and written about in the epics in the book of Ether and the epics of the ancient Near East (*CWHN* 5:283–443).

The book of Ether begins with a genealogy spanning at least thirty generations, from the final prophet and historian Ether back to Jared. The list is reminiscent of genealogies in Old Testament or king lists common to antiquity. The thirty listed by name are:

<i>Name</i>	<i>Number</i>
Jared	1
Orihah	2
Kib	3
Shule	4
Omer	5
Emer	6
Coriantum	7
Com	8
Heth	9

Name	Number
Shez	10
Riplakish	11
Morianton	12
Kim	13
Levi	14
Corom	15
Kish	16
Lib	17
Hearthom	18
Heth	19
Aaron	20
Amnigaddah	21
Coriantum	22
Com	23
Shiblon(m)	24
Seth	25
Ahah	26
Ethem	27
Moron	28
Coriantor	29
Ether	30

Except for the lengthy accounts concerning the first and the last of these figures, all information about the people in this lineage is found in Ether, chapters 7–11. This dynasty endured for many centuries, always passing directly from father to son, except possibly in the case of Morianton, who was “a descendant of Riplakish,” following him by an interval of “many years” (Ether 10:9).

The Jaredites crossed the sea to the New World in eight “barges” in 344 days, driven by currents and winds. Their route is unknown. Perhaps coincidentally, the North Pacific current takes about the same time to cross from Japan to Mexico (Sorenson, p. 111). The question of ancient long-distance sea travel has been much debated, but extensive indications have been found of pre-Columbian transoceanic voyaging (Sorenson and Raish). The Bering land bridge “is no longer recognized as the only scientifically acceptable theory to explain the means and timing of human entry into the New World” (Dixon, p. 27).

The design of the Jaredite barges is unclear. They were built according to instructions given by God. Ether described them as being “light upon the water” like a fowl (Ether 2:16). They were “tight like unto a dish; and the ends thereof were peaked.” To allow light and air inside they had some sort of a “hole in the top, and also in the bottom” (Ether 2:17, 20). Ether also compared the

barges with Noah’s ark (Ether 6:7). Thus it may be relevant that Utnapishtim, the Sumerian Noah in the *Epic of Gilgamesh*, similarly is said to have built his boat with a ceiling and water plugs, and to have waterproofed the entire inside with bitumen. Utnapishtim’s story also recounts the raging winds that slammed water into the mountains and people, vividly paralleling the Jaredites’ experience of being driven by a furious wind (Ether 6:6).

Stones were made to shine by the touch of God’s finger to light these barges. Shining stones are not unique to the book of Ether. One reference to a shining stone in Noah’s ark appears in the Jerusalem Talmud, stating that a stone in the ark shone brighter in the night than in the day so that Noah could distinguish the times of day (*Pesachim* I, 1; discussed in *CWHN* 6:337–38, 349). Shining stones were also said to be present in the Syrian temple of the goddess Apeh (see *CWHN* 5:373) and are mentioned several times in the pseudepigraphic *Pseudo-Philo* (e.g., 25:12).

Little original detail remains about the culture of the Jaredite people. Some of them were obviously literate. While their royalty was strictly hereditary, sons sometimes deposed their fathers or were rivals to their brothers. Kings held their opponents in captivity for long periods, entered into SECRET COMBINATIONS, and waged battles. The record indicates that some of these kings were “anointed” (e.g., Ether 6:27; 9:4; 10:10), sat upon beautiful thrones (Ether 10:6), and had concubines (Ether 10:5–6). Their economy was basically agrarian. They were settled people, the ruling lines living most of their long history in a single land called Moron, somewhere near and north of what would later be called the Nephite “narrow neck of land.” In some eras, the Jaredites built many cities and buildings (Ether 9:23; 10:5–12). One of their kings “saw the Son of Righteousness” (Ether 9:22). They once fought off a plague of poisonous snakes that came upon the land as a curse (Ether 10:19). At times they mined several ores (e.g. gold, silver, iron, copper) and made metal weapons and tools (Ether 7:9; 10:23–25; see BOOK OF MORMON ECONOMY AND TECHNOLOGY). “Elephants” were useful to them (Ether 9:19). This may refer to the mastodon or mammoth, but it is not possible to date the final disappearance of these animals in the New World. A section in the book of Ether talks of the hunt (10:19–21), a common pattern known in the Near East of the king who is also hunter. In this passage, the Jaredite king Lib designated the

land to the south as a hunting preserve. An early Mesopotamian example of a royal hunter is Nimrod, who comes from about the same period as Jared. Other Jaredite parallels are of interest. The dance of Jared's daughter for the life of Omer (Ether 8:10) has been compared with similar incidents from ancient lore (CWHN 5:213).

The theophany of the brother of Jared, in which he sees the finger of the Lord, parallels the story of MOSES. The brother of Jared goes up a mountain to pray (Ether 3:1; cf. Ex. 3:1–3); sees the finger of the Lord (Ether 3:6; cf. Ex. 31:18); fears the Lord (also meaning “held in awe”; Ether 3:6; cf. Ex. 3:6); sees the whole spirit body of the Lord (Ether 3:13, 16–18; cf. Ex. 33:11); learns the name of the Lord (Ether 3:14; cf. Ex. 3:14); and, finally, receives a symbol of power and authority (Ether 3:23; cf. Ex. 4:1–5). The unique aspect of the story of the brother of Jared is his extended revelation concerning the nature of God, who appeared to him in a spirit body “like unto flesh and blood” (Ether 3:6).

Some Jaredite prophets were apparently similar to the prophets in biblical Israel. They condemned idolatry and wickedness, and foretold the annihilation of the society and destruction of the people unless they repented. Although some prophets received the protection of the government, most were rejected by the people, and, like Ether, were forced to hide for fear of their lives. Ether's prophecies looked beyond the despair of the final destruction of his people toward the future destiny of the Jaredite land. He foresaw it as the place of “the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord” (Ether 13:3).

The final battle reported by Ether took place at the hill Ramah, the same place where Mormon later buried the sacred Nephite records (Ether 15:11). The war involved two vast armies, and hostilities continued several days until all the soldiers and one of the kings were slain. An exhausted Coriantumr culminated his victory over Shiz by decapitating him. Near Eastern examples of decapitation of enemies are evident in early art and literature, as on the Narmer palette; and decapitation of captured kings is represented in ancient Mesoamerica (Warren, pp. 230–33). Coriantumr was later discovered by the people of Zarahemla (Mulekites), with whom he lived for “nine moons” (Omni 1:21). Ether's plates (historical records), together with the decayed remains from the final

Jaredite battle were later found by a group of lost Nephites who were searching for the city of Zarahemla (Mosiah 8:8–11).

Ether writes of the annihilation of his people, but this was not necessarily an extermination of the entire population. One may assume that many of the commoners were not in the two armies and thus survived after these wars. The Jaredite people were crushed and dispersed, but probably not exterminated, since explicit features of Jaredite culture (especially personal names) were later evident in the Nephite culture (CWHN 5:237–41; Sorenson, p. 119).

The similarity between the Jaredite and Nephite histories is striking. But the similarity may be chiefly one of literary convention, which Moroni used to compare the two peoples. Other than possessing similar epic tales of people who were led across the sea to build kingdoms that eventually fell, the underlying cultures were probably quite different; for example, the Jaredite laws and government predate the LAW OF MOSES, and thus their system of justice was different from that of the Israelites and Nephites.

The message drawn by Moroni from the histories of the Jaredites and the Nephites is, however, the same: God revealed himself to both peoples. He gave both a land of promise, where their prosperity was conditioned on righteousness. Both met their demise because of wickedness and secret combinations, and both endings are included in the Book of Mormon to teach this hard-learned lesson. Concerning this, Moroni states: “The Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man” (Ether 8:19).

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MORGAN W. TANNER

## JEHOVAH, JESUS CHRIST

The GODHEAD consists of three separate and distinct beings: the Father, Son, and Holy Ghost (D&C 130:22; A of F 1). While some Christians do not equate Jesus Christ and Jehovah in their theologies, biblical passages indicate that relationship, and latter-day scriptures often refer to Jesus Christ, the Son, as Jehovah (e.g., D&C 110:3–4; Moro. 10:34).

The name Jehovah is an anglicized rendering of the tetragrammaton YHWH, a proper noun in biblical Hebrew that identifies God. Following a Jewish tradition that avoided pronouncing God's name, translators of the King James Version rendered almost all occurrences of YHWH as "LORD." Latter-day Saints view many other occurrences of "Lord" as references to Jehovah, both in the New Testament and in LDS scripture.

Since his PREMORTAL LIFE, Jesus Christ has functioned as the constant associate of the Father working under his direction. In 1916 the First Presidency and the Quorum of the Twelve Apostles issued a doctrinal statement on the relationship between the Father and the Son: "Jesus the Son has represented and yet represents Elohim

His Father in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; . . . and since that period in His resurrected state" (MFP 5:31–32).

Throughout scripture, several roles of Jehovah-Jesus Christ are specifically identified.

**CREATOR.** Jehovah as Creator is attested throughout the Old Testament (e.g., Ps. 24:1–2). Speaking to Moses, God said, "Worlds without number have I created; . . . and by the Son I created them, which is mine Only Begotten" (Moses 1:33). John and others acknowledged Jesus as the Word, the Creator: "In the beginning was the Word; . . . all things were made by him; and without him was not any thing made" (John 1:1–3, 14; cf. Eph. 3:9; Col. 1:16). Similarly, the Book of Mormon teaches, "The Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men. . . . And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning" (Mosiah 3:5–8; cf. 2 Ne. 9:5; 3 Ne. 9:15).

**LAWGIVER.** To Moses, Jehovah identified himself by the title "I AM THAT I AM"—a variation on the verbal root of YHWH (Ex. 3:14). This title was claimed by Jesus in mortality: "Before Abraham was, I am" (John 8:58; cf. John 4:26). After his resurrection, Jesus told hearers in the Americas, "Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law" (3 Ne. 15:5; cf. Matt. 5:17).

**REDEEMER, DELIVERER, AND ADVOCATE.** Jehovah delivered the children of Israel from Egypt. Paul taught that this same being would redeem mankind from sin and death (cf. 1 Cor. 10:1–4). This point is made clear in the Book of Mormon: "The God of our fathers, who were led out of Egypt, . . . yea, the God of Abraham . . . yieldeth himself . . . as a man, into the hands of wicked men . . . to be crucified" (1 Ne. 19:10; cf. 2 Ne. 9:1–26; Mosiah 13:33–35). When the Savior appeared to the Prophet Joseph Smith in the Kirtland Temple on April 3, 1836, "his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father" (D&C 110:3–4).