

ENCYCLOPEDIA OF MORMONISM



Edited by
Daniel H. Ludlow

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of The Church of Jesus Christ of Latter-day Saints*

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members and their families. In practice, this obligation is largely discharged through monthly HOME TEACHING, a system whereby quorum members visit one another, assessing needs and delivering a spiritual message.

Because stakes and wards of the LDS Church are operated by a lay clergy, most active members, both men and women, serve in some unpaid Church calling (*see* LAY PARTICIPATION AND LEADERSHIP). The service rendered by priesthood holders in their ecclesiastical positions is often labor-intensive and provides an opportunity for close interaction. This system fosters a feeling of brotherhood of service among priesthood holders.

The most common title used by Latter-day Saints in referring to themselves and to each other is “Brother” or “Sister,” though General Authorities of the Church are most often referred to by their more formal titles of “Elder” or “President.”

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TIMOTHY W. SLOVER

BROTHER OF JARED

The brother of Jared (c. 2200 B.C.) was the first JAREDITE prophet (*see* BOOK OF MORMON: BOOK OF ETHER). He led his people from “the great tower” in Mesopotamia to the Western Hemisphere. “A large and mighty man, and a man highly favored of the Lord” (Ether 1:34), he is remembered most for his very great faith that allowed him to see and converse face to face with the premortal Jesus Christ (Ether 3:13; 12:19–21) and to be shown in VISION all the inhabitants and events of the earth from beginning to end (Ether 3:25).

Only a few details are known about the life and revelations of this ancient PROPHET. In response to his prayer of faith, the Lord did not confound his language or that of his family and friends at the time of the Tower of Babel. Instead, the Lord instructed him to lead those people to a land “choice above all the lands of the earth” (Ether

1:42), and he was promised that his descendants would become a great and righteous nation. They were called the Jaredites. The Lord came in a cloud to tell the brother of Jared where they should travel, but he did not see him (Ether 2:4). They gathered flocks and seeds, and journeyed to a place on the sea that they called Moriancumer (Ether 2:13). Although the Book of Mormon does not give this prophet’s name, Joseph Smith later identified it as Mahonri Moriancumer (*T&S* 2 [1841]:362; *Juvenile Instructor*, Vol. 27 [May 1, 1892]:282).

For four years the Jaredites dwelt in tents on the seashore. During those years, the brother of Jared apparently ceased praying for guidance, and when the Lord appeared again in a cloud, he talked with him for three hours and chastened him, which caused him to repent and return to favor with God. Latter-day Saints see this as evidence of God’s concern for his children, of the importance of daily prayer, and of the fact that the Spirit of the Lord will not always strive with man, even with a great prophet, unless he continues to petition the Lord in righteousness (Ether 2:15).

The brother of Jared built eight unique barges (Ether 2:16–25) in which to cross the ocean. Then he prepared sixteen clear molten stones and asked the Lord to make them shine to illuminate the inside of the barges (Ether 3:1–5). As the Lord touched the stones, the brother of Jared saw the finger of the Lord and was “struck with fear” (Ether 3:6). Never before, the record states, had man come before God with such exceeding faith; as a result, he was brought into the presence of the Lord Jesus Christ and saw the premortal SPIRIT BODY of Christ (Ether 3:9–13).

In this vision, the brother of Jared learned many things: he was told that he had been redeemed from the Fall; he saw that human beings were physically created in the image of God and that the spirit body of Jesus looked the same as would his future physical body; he beheld all the inhabitants of the earth from the beginning to the end; and he learned many other sacred things, which he was commanded to record in a cryptic language, sealed up to come forth in the “due time” of the Lord (Ether 3:24; 4:1–2). With that record he included two stones that had been prepared by the Lord to aid future prophets in interpreting the record. For all these reasons, Latter-day Saints esteem the brother of Jared as one of the mightiest prophets who ever lived.

The brother of Jared and his people crossed the sea to the promised land. His great faith, as noted by Moroni, once caused a mountain, Zerin, to be removed (Ether 12:30). He had twenty-two sons and daughters. He lived to see his people begin to prosper and his nephew, Orihah, anointed as their king.

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REX C. REEVE, JR.

BUFFETINGS OF SATAN

An individual who receives extensive spiritual knowledge, enters into sacred COVENANTS, and then turns away from those promises to the Lord may be left to the buffetings of Satan until complete REPENTANCE has occurred. This sin differs in nature and category from one committed in ignorance. Paul alluded to such in 1 Corinthians 5:1–5, but a clearer understanding of the doctrine is found in latter-day REVELATION (see *DS* 2:96–98).

To the Prophet Joseph SMITH the Lord revealed the situation of some who had broken the covenants by which they had entered the UNITED ORDER. That revelation reads, "The soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption" (*D&C* 82:20–21; cf. 78:12; 104:9–10). The same principle applies to persons whose temple marriage is sealed by the HOLY SPIRIT OF PROMISE, and who later transgress and break their covenants. The revelation states that they "shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God" (*D&C* 132:26).

Elder Bruce R. McConkie, a latter-day APOSTLE, explained that to be "turned over to the buffetings of Satan is to be given into [Satan's] hands; it is to be turned over to him with all the protective power of the priesthood, of righteousness, and of godliness removed, so that Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone.

The damned in hell so suffer" (*MD*, "Buffetings of Satan"; see also McConkie, Vol. 2, p. 335).

The term "buffetings of Satan" used in latter-day revelation is associated with punishment for the violation of covenants and is distinct from the "buffet" or "buffeted" used occasionally in the New Testament, which refers to the suffering, maltreatment, and persecution to which the Savior, Paul, and other church members were often subjected by people (*Matt.* 26:67; *1 Cor.* 4:11; *2 Cor.* 12:7).

[See also *Damnation; Hell.*]

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DENNIS D. FLAKE

BUILDING PROGRAM

Throughout its history the Church has faced the challenge of providing adequate buildings to serve its growing membership for worship and for cultural, educational, and recreational activities. The "building program" is the term given to the Church's system of central direction, design, and financing for the construction of meetinghouses and temples throughout the world. Under the direction of the First Presidency and Presiding Bishopric, a professional staff headquartered in Salt Lake City creates standard building plans and specifications, and establishes procedures for construction and expenditures. Although this program has been extensively developed in the years since World War II, some central direction and planning have existed from the Church's beginnings.

The Church's first two important buildings, the temples at KIRTLAND, Ohio, and NAUVOO, Illinois, were both projects initiated, financed, and supervised by general Church leaders. Members throughout the Church contributed money, and many local Saints contributed every tenth day's labor. Some young men were called for full-time work, and more experienced craftsmen were employed at subsistence wages paid from contributed funds. Similar procedures were followed for the never-completed Nauvoo House and, after the move west, the Salt Lake Temple and Tabernacle.

As Church membership grew and dispersed throughout hundreds of settlements in the West, design and construction of meetinghouses, stake tabernacles, Church schools, and other buildings