

ENCYCLOPEDIA OF MORMONISM



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

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Concerning kingship in the ancient Near East, see Henri Frankfort, *Kingship and the Gods* (Chicago, 1948). An English translation of the story of Noah's lighted stones may be found in Louis Ginzberg, ed., *The Legends of the Jews*, Vol. 1, pp. 162–63 (Philadelphia, 1937).

On possible ancient connections between the Old World and the New, see John L. Sorenson and Martin H. Raish, *Pre-Columbian Contact with the Americas Across the Oceans: An Annotated Bibliography* (Provo, Utah, 1990). See also Cyrus H. Gordon, *Before Columbus: Links Between the Old World and Ancient America* (New York, 1971); Carroll L. Riley, et al., eds., *Man Across the Sea: Problems of Pre-Columbian Contacts* (Austin, 1971), especially the chapter by Sorenson. See also E. James Dixon, "The Origins of the First Americans," *Archaeology* 38, no. 2 (1985):22–27; Thor Heyerdahl, *Early Man and the Ocean* (Garden City, N.Y., 1979); and Bruce W. Warren, "Secret Combinations, Warfare, and Captive Sacrifice in Mesoamerica and the Book of Mormon," in S. Ricks and W. Hamblin, eds., *Warfare in the Book of Mormon*, pp. 225–36 (Salt Lake City, 1990).

John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City, 1985), guides the reader through the archaeology of Mesoamerica and proposes possible Jaredite locations in areas occupied at comparable times, during the early and middle preclassic periods in Mexico, which include the Olmec civilization.

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).

JUDGE. The Book of Mormon prophet Moroni² drew attention to “the great Jehovah, the Eternal Judge” (Moro. 10:34), reaffirming what the Psalmist and others had said (e.g., Ps. 9:7–8; Isa. 33:22). Jesus Christ proclaimed that he was the judge: “For the Father . . . hath committed all judgment unto the Son” (John 5:22, 27; cf. Acts 10:42).

IN HIS NAME. In the beginning, men began “to call upon the name of the LORD” (Gen. 4:25, 26; cf. Moses 5:8; 6:4). In Moses’s time Jehovah instructed the priests to “put my name upon the children of Israel” (Num. 6:27; cf. Deut. 28:10). Before the coming of Christ, Book of Mormon people took upon themselves his name (Mosiah 5:8–12; Alma 34:38; see JESUS CHRIST, TAKING THE NAME OF UPON ONESELF). In all dispensations, the name of Christ is the only name “whereby salvation can come unto the children of men” (Isa. 43:3, 11; Mosiah 3:17; Acts 4:12; cf. Moses 5:7–9).

Divine names and titles, especially in the Bible, are occasionally ambiguous. The distinction between the Father and the Son is sometimes unclear. For example, the Hebrew term *ELOHIM*—a title usually applied to the Father by Latter-day Saints—often refers to Jehovah in the Bible (e.g., Isa. 12:2). Furthermore, people prayed to Jehovah as if he were the Father. In some cases, ambiguity may be due to the transmission of the text; in others, it may be explained by divine investiture wherein Christ is given the authority of the Father: “Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father’s name; and so far as power, authority, and Godship are concerned His words and acts were and are those of the Father” (*MFP* 5:32).

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DAVID R. SEELY

JEREMIAH, PROPHECIES OF

The book of Jeremiah presents a number of elements that are significant for Latter-day Saints. Such features range from important doctrinal teachings connected with Jeremiah’s call to his prophecies of the latter days. Notably, his work reveals more about him as a person than most

other prophetic works do about their authors. Moreover, his definition of a TESTIMONY, hard won through years of persecution, is a classic: The word of God “was in mine heart as a burning fire” (Jer. 20:9).

In calling Jeremiah to be a PROPHET, the Lord explained that he had known Jeremiah and ordained him to be a prophet before his conception and birth (Jer. 1:4–10). LATTER-DAY SAINTS believe this refers to Jeremiah’s PREMORTAL LIFE, during which the Lord ordained him and others to special assignments. Though foreordained to be a prophet, Jeremiah was not compelled to serve, and his first reaction was to object (1:6). However, it is apparent that, as Jeremiah exercised his AGENCY, he chose to accept the responsibilities conveyed by his FOREORDINATION and subsequent earthly calling to be a prophet.

A choice feature of Jeremiah’s work is his portrait of the Lord’s tender responses to people. Although through Jeremiah he denounced the behavior of his people and allowed them to be taken captive, the Lord still affirmed his affection for them. This attribute is seen in the divine laments recorded in Jeremiah 4:19–22, 8:18–9:3, and possibly 10:19–22. In Jeremiah 8:19, for example, the Lord says: “Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her?” The Lord then responds to his own question: “For the hurt of the daughter of my people am I hurt” (8:21).

Another doctrinal contribution is Jeremiah’s revelation of the Lord’s foreknowledge of future events. Latter-day Saints see in Jeremiah’s work evidence that the Lord knows the future and can reveal its relevant dimensions to his prophets. When Jeremiah was first called (627/6 B.C.), the ruling power in the Near East was Assyria. But he accurately predicted that Babylon would become dominant (Jer. 27:2–11), and warned his people that the Babylonian kings would conquer Jerusalem (32:28), take many captive (32:31–32), and then fall to another power (25:12) that would subsequently allow the Jews to return and rebuild Jerusalem (29:10).

Under inspiration, Jeremiah also saw the latter days, referring to them as “the days [to] come” (Jer. 30:3). In those days, he declared, the Lord would establish a “new” and “everlasting covenant” (31:31; 32:40). A significant feature of this new COVENANT would be the divinely autho-