

ENCYCLOPEDIA OF MORMONISM



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

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ABRAHAM. Abraham was visited by Jehovah (Abr. 1:16) and knew him as the one “like unto God,” the Creator, the Son of Man, and the opponent of Satan (Abr. 3:24–28).

MOSES, DELIVERER, AND TYPE OF CHRIST. After Moses had been tried by a confrontation with the devil and had twice stood in the presence of God (Moses 1:2–39), he was told, “And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak” (Moses 1:40). Moses was also told that he was in the “similitude” of the Only Begotten, the Savior, who was full of grace and truth (Moses 1:6). When Moses was confronted by the powers of darkness, he called upon God for strength and in the name of the Only Begotten commanded Satan to depart (Moses 1:20–22). Moses served the God of Israel, whom he knew was the Messiah, the Only Begotten, the Savior, and the Creator of “worlds without number” (Moses 1:32–33).

MATTHEW, RECORDER OF THE LORD’S MINISTRY. In a discourse to his disciples three days before his crucifixion, Jesus counseled them on how to survive the forthcoming destruction of Jerusalem and how future disciples should survive a similar devastation to come in the latter days as a prelude to his second coming (Matt. 24). Joseph Smith’s translation of that discourse is presented as Joseph Smith—Matthew.

JOSEPH SMITH. The Prophet Joseph Smith learned by divine experience that there are both a Savior, who is Son, and a God who is Father. This he learned in his **FIRST VISION** when a pillar of light appeared “above the brightness of the sun” and fell upon him. In that light he saw “two Personages, whose brightness and glory defy all description, standing above [him] in the air. One of them spake unto [him], calling [him] by name and said, pointing to the other—This is My Beloved Son. Hear Him!” In this vision, Joseph Smith talked to the Father and to the Lord Jesus Christ (JS—H 1:15–17). The Prophet later wrote, “I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true (JS—H 1:25).

In the **ARTICLES OF FAITH**, Joseph Smith declared Jesus’ position as a member of the **GODHEAD**, outlined the first principles of the gospel of Jesus Christ, and affirmed that Christ will come again to reign personally upon the earth.

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JAMES R. HARRIS

JEWES

[Articles that deal with the Jews highlight two general areas. The first group treats contacts between Jews and Latter-day Saints: Interfaith Relations, Jewish; Brigham Young University: Jerusalem Center for Near Eastern Studies; World Religions (Non-Christian) and Mormonism: Judaism and Mormonism. Other articles focus only indirectly on Jewish matters but indicate the place that Jews and elements of Judaica hold in LDS doctrine and prophecy: Aaronic Priesthood: Restoration of Aaronic Priesthood; Abraham; Abrahamic Covenant; Circumcision; Covenant Israel; Ephraim; Ezekiel; Gentiles, Fullness of; Hyde, Orson; Isaiah: Interpretation in Modern Scripture; Israel; Jerusalem; Law of Moses; Levitical Priesthood; Melchizedek Priesthood; Moses; New Jerusalem; Old Testament; Restoration of All Things; Sacrifice in Biblical Times; Ten Commandments; Zion; Zionism.]

JOHN, REVELATIONS OF

The apostle John, sometimes referred to as John the Beloved and John the Revelator, and scriptural texts linked to his name are esteemed highly by Latter-day Saints. Modern scripture adds to an understanding of the man and his writings in three important areas: John as a **TRANSLATED BEING**, an additional record of John, and clarification of the book of Revelation.

JOHN AS TRANSLATED BEING. In April 1829 the Prophet Joseph SMITH received a revelation (D&C 7) that clarified the Savior’s statement about John’s tarrying on earth until Jesus returned (John 21:22). This revelation teaches that John requested that he receive power over death so that he could bring more souls to Christ (3 Ne. 28:6–11); that the Lord promised him that he could tarry “until I come in my glory”; and that John is a translated being