

# ENCYCLOPEDIA OF MORMONISM

---



Edited by  
Daniel H. Ludlow

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

Macmillan Publishing Company  
New York

Maxwell Macmillan Canada  
Toronto

Maxwell Macmillan International  
New York Oxford Singapore Sydney



Copyright Brigham Young University, 1992.

Archived at Book of Mormon Central by Permission.

the “obduracy” of “inchoate matter” and the order imposed by divine will. His second collection, *Night Soil* (1990), gives wider play to the rambunctiously comic, folkloric, and tenderly humane elements in Peterson’s imagination.

Marden J. Clark’s *Morgan Triumphs* (1984) and Sharon M. Hawkinson’s *Only Strangers Travel* (1984) are both linked series of stories in the Mormon tradition of “personal history”; like Sorensen, both mix memoir, personal essay, and short story.

Darrell Spencer’s *A Woman Packing a Pistol* (1987) shows few overt signs of being the work of a Mormon writer; yet his mostly secular characters “live with the acts of God.” Spencer writes post-modern, “open” stories to explore a moral universe that is radically open to personal agency and decision, full of possibility and surprise.

Judith Freeman’s well-received *Family Attractions* (1988) includes four Mormon stories: “The Death of a Mormon Elder,” “Pretend We’re French,” “Going Out to Sea,” and “Clearfield.”

In 1989 and 1990, several excellent collections of Mormon short stories were published: Douglas Thayer’s *Mr. Wahlquist in Yellowstone* (1989), Neal Chandler’s *Benediction* (1989), Linda Sillitoe’s *Windows on the Sea* (1989), Pauline Mortensen’s *Back Before the World Turned Nasty* (1989), Phyllis Barber’s *The School of Love* (1990), Orson Scott Card’s *The Folk of the Fringe* (1990), Levi Peterson’s *Night Soil* (1990), and Michael Fillerup’s *Visions* (1990).

Including many other writers who have not yet published collections, the Mormon expansion of the short story parallels and is part of a larger American and international renaissance of the genre, though so far it derives more from that renaissance than it contributes to it. Younger LDS writers seem simultaneously critical and loyal in their criticism; they find in Mormonism a sufficiently spacious world, and they locate the conflicts of their stories within that world, even within the parameters of their theology. This source of strength in their fiction makes them valuable, if sometimes disquieting, to the community within which they have chosen to remain.

#### BIBLIOGRAPHY

Cracroft, Richard H., and Neal E. Lambert. “Fiction.” In *A Believing People: Literature of the Latter-day Saints*, pp. 255–306. Provo, Utah, 1974, 1979.

BRUCE W. JORGENSEN

---

## LORD

See: God: Names and Titles; Jesus Christ: Names and Titles of

---

## LORD’S PRAYER

Latter-day Saints regard the Lord’s Prayer, which appears twice in the New Testament and once in the Book of Mormon (Matt. 6:9–13; Luke 11:2–4; 3 Ne. 13:9–13), as a guide for all prayer, whether public or private. The three versions teach similar principles but are not identical. The JOSEPH SMITH TRANSLATION (JST) of the Bible clarifies some phrases in the biblical texts.

Luke gives a version of the Lord’s Prayer after Jesus was asked by his disciples to “teach us to pray” (Luke 11:1). In the sermons recounted in Matthew and in the Book of Mormon, Jesus introduces the prayer by first cautioning his listeners to avoid “vain repetitions” and to pray “after this manner,” indicating that the prayer is meant as a pattern.

All versions of the Lord’s Prayer open with the salutation “Our Father,” which implies a close and abiding relationship between God and human beings, his spirit children, and sets the pattern of addressing prayers to God the Father.

The salutation is followed by the phrase “hallowed be thy name,” which exemplifies respect and a worshipful attitude appropriate to the holy nature of prayer. Then, after expressing hope for the divine kingdom to come, the Savior submits his will to God’s with the words “thy will be done in earth, as it is in heaven” (Matt. 6:10), exemplifying another important component of prayer.

After setting a proper context for prayer, Christ makes his first request—for “daily bread.” When regarded as a model for prayer, this phrase can be seen as supplication for both temporal necessities and spiritual food. Christ’s second request, that God “forgive us our debts, as we forgive our debtors” (Matt. 6:12 and 3 Ne. 13:11), appears in Luke as “forgive us our sins; for we also forgive every one that is indebted to us” (Luke 11:4). An important element in personal prayer is acknowledging and asking forgiveness for one’s sins, but always in conjunction with forgiving the offenses of others (cf. D&C 64:10).

The texts then include a phrase that is perhaps the most difficult to understand in most common

translations of the Lord's Prayer—"lead us not into temptation," which could be read to imply that God might influence toward evil unless implored to do otherwise. This problem is resolved in the JST, which reads, "And suffer us not to be led into temptation" (JST Matt. 6:14; cf. the Syriac translation; see also James 1:13). Christ's purpose appears to be to inspire mortals to ask daily for God's help as they try to resist evil and to live purely.

In closing the prayer, Christ again acknowledges God's power and glory and then ends with "Amen," as do all LDS prayers. (On the long ending of the Lord's Prayer, cf. Welch, 1990, pp. 157–60).

By praying with their personal heartfelt feelings "after this manner," rather than reciting the Lord's Prayer as a memorized piece, Latter-day Saints seek to find true communion with God the Father, through his Son Jesus Christ.

[See also Sermon on the Mount.]

#### BIBLIOGRAPHY

Welch, John W. "The Lord's Prayers." *Ensign* 6 (Jan. 1976): 14–17.

———. *The Sermon at the Temple and the Sermon on the Mount*. Salt Lake City, 1990.

SUE BERGIN

---

## LORD'S SUPPER

See: Sacrament

---

## LOST SCRIPTURE

Latter-day Saints recognize that many ancient scriptures have been lost. Some contents of these sacred records are known, but much remains obscure. Latter-day Saints look forward to a time when all things revealed from God will be restored and made known again.

The Bible is of inestimable worth; nevertheless, it testifies to its own incompleteness. It mentions sacred works that are no longer available (Josh. 10:13; 1 Kgs. 11:41; 1 Chr. 29:29; Eph. 3:3; Col. 4:16; Jude 1:14–15), and it refers to Old Testament prophecies presently missing (see Matt. 2:23; John 8:56).

Likewise, the Book of Mormon identifies several prophetic writings absent from the Bible, such

as words of ZENOS, ZENOCK, NEUM, EZIAS, and JOSEPH OF EGYPT (see also *HC* 2:236), which were found on the brass PLATES. Their prophecies dealt with the future of Israel and the coming of Jesus Christ. Nephi's brother Jacob stated that all the prophets had testified of Jesus Christ (Jacob 4:4–6; 7:9–11; cf. John 5:39), a fact not readily apparent in the Old Testament as it now exists. The Prophet Joseph SMITH wrote in 1832, "From sundry revelations which had been received, it was apparent that many important points touching the salvation of man, had been taken from the Bible, or lost before it was compiled" (*HC* 1:245; cf. 1 Ne. 13:26–42). Remedying this, in part, was one of the purposes of the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST).

The Doctrine and Covenants speaks of lost writings of JOHN (D&C 7:1–8; 93:5–18) and refers to a law of dealing with enemies given by God to Abraham, Isaac, Jacob, and Joseph, but not found in the Bible (D&C 98:28–37); the Pearl of Great Price restores a portion of the writings of Abraham, Moses, Enoch, and Adam, especially about the Creation and early history of God's dealings with man. Enoch mentioned an ancient BOOK OF REMEMBRANCE and a genealogy of Adam (Moses 6:5–8, 46), along with now missing blessings and prophecies uttered by Adam and his descendants at the valley of ADAM-ONDI-AHMAN before Adam's death (D&C 107:53–57).

Many Book of Mormon source materials are not now accessible. The GOLD PLATES given to Joseph Smith in 1827 mention a record of LEHI (1 Ne. 1:16–17) and other writings of Nephi<sub>1</sub> (1 Ne. 9:1–6). JACOB, MORMON, and MORONI<sub>2</sub> note that they could scarcely include "the hundredth part" of what could have been written (Jacob 3:13; 3 Ne. 5:8; Ether 15:33). The Lord often commanded the Nephite record keepers not to write or circulate certain things (see 1 Ne. 14:25–28; 3 Ne. 26:11–12), and Joseph Smith was similarly commanded by the Lord not to translate a large sealed portion of the gold plates (D&C 17:6; see also Ether 4:1–7; 5:1–6).

In another, broader sense, much "scripture" was never written down by mortals at all. Whatever God's authorized servants say "when moved upon by the Holy Ghost" is scripture (D&C 68:1–6). If all the acts and words of the Savior had been recorded, John said "the world itself could not contain the books that should be written" (John 20:30–31; 21:25). Also not in written form are myriads of