

JESUS THE CHRIST

*A Study of the Messiah and His Mission according to
Holy Scriptures both Ancient and Modern*

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Commentary (Indented Italics), Underlining and Bolding by
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PREFACE

The scope of the subject presented in this work is expressed on the title page. It will be readily seen that the author has departed from the course usually followed by writers on the Life of Jesus Christ, which course, as a rule, begins with the birth of Mary's Babe and ends with the ascension of the slain and risen Lord from Olivet. The treatment embodied in these pages, in addition to the narrative of the Lord's life in the flesh comprises the Antemortal existence and activities of the world's Redeemer, the revelations and personal manifestations of the glorified and exalted Son of God during the apostolic period of old and in modern times, the assured nearness of the Lord's second advent, and predicted events beyond — all so far as the Holy Scriptures make plain.

It is particularly congruous and appropriate that the Church of Jesus Christ of Latter-day Saints — the only Church that affirms authority based on specific revelation and commission to use the Lord's Holy Name as a distinctive designation — should set forth her doctrines concerning the Messiah and His mission.

The author of this volume entered upon his welcome service under request and appointment from the presiding authorities of the Church; and the completed work has been read to and is approved by the First Presidency and the Council of the Twelve. It presents, however, the writer's personal belief and profoundest conviction as to the truth of what he has written. The book is published by the Church of Jesus Christ of Latter-day Saints.

A characteristic feature of the work is the guidance afforded by modern scriptures and the explication of the Holy Writ of olden times in the light of present day revelation, which, as a powerful and well directed beam, illumines many dark passages of ancient construction.

The spirit of the sacredness inherent in the subject has been a constant companion of the writer throughout his pleasing labor, and he reverently invokes the same as a minister to the readers of the volume.

JAMES E. TALMAGE.
Salt Lake City, Utah,
September, 1915.

PREFACE TO THE SIXTH EDITION

The second edition of this work appeared in December, 1915, and the third in March, 1916. The third edition presented several minor alterations in wording and contained additional notes and references. Succeeding issues, including the fifth which was printed on India paper, and the present edition are practically uniform with the third.

JAMES E. TALMAGE.
Salt Lake City, Utah,
October, 1922.

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1

INTRODUCTION

It is a matter of history that, at or near the beginning of what has since come to be known as the Christian era, the Man Jesus, surnamed the Christ, was born in Bethlehem of Judea. [1] The principal data as to His birth, life, and death are so well attested as to be reasonably indisputable; they are facts of record, and are accepted as essentially authentic by the civilized world at large. True, there are diversities of deduction based on alleged discrepancies in the records of the past as to circumstantial details; but such differences are of strictly minor importance, for none of them nor all taken together cast a shadow of rational doubt upon the historicity of the earthly existence of the Man known in literature as Jesus of Nazareth.

As to who and what He was there are dissensions of grave moment dividing the opinions of men; and this divergence of conception and belief is most pronounced upon those matters to which the greatest importance attaches. The solemn testimonies of millions dead and of millions living unite in proclaiming Him as divine, the Son of the Living God, the Redeemer and Savior of the human race, the Eternal Judge of the souls of men, the Chosen and Anointed of the Father – in short, the Christ. Others there are who deny His Godhood while extolling the transcendent qualities of His unparalleled and unapproachable Manhood.

To the student of history this Man among men stands first, foremost, and alone, as a directing personality in the world's progression. Mankind has never produced a leader to rank with Him. Regarded solely as a historic personage He is unique. Judged by the standard of human estimation, Jesus of Nazareth is supreme among men by reason of the excellence of His personal character, the simplicity, beauty, and genuine worth of His precepts, and the influence of His example and doctrines in the advancement of the race. To these distinguishing characteristics of surpassing greatness the devout Christian soul adds an attribute that far exceeds the sum of all the others – the divinity of Christ's origin and the eternal reality of His status as Lord and God.

Christian and unbeliever alike acknowledge His supremacy as a Man, and respect the epoch-making significance of His birth. Christ was born in the meridian of time; [2] and His life on earth marked at once the culmination of the past and the inauguration of an era distinctive in human hope, endeavor, and achievement. His advent determined a new order in the reckoning of the years; and by common consent the centuries antedating His birth have been counted backward from the pivotal event and are designated accordingly. The rise and fall of dynasties, the birth and dissolution of

nations, all the cycles of history as to war and peace, as to prosperity and adversity, as to health and pestilence, seasons of plenty and of famine, the awful happenings of earthquake and storm, the triumphs of invention and discovery, the epochs of man's development in godliness and the long periods of his dwindling in unbelief – all the occurrences that make history – are chronicled throughout Christendom by reference to the year before or after the birth of Jesus Christ.

His earthly life covered a period of thirty-three years; and of these but three were spent by Him as an acknowledged Teacher openly engaged in the activities of public ministry. He was brought to a violent death before He had attained what we now regard as the age of manhood's prime. As an individual He was personally known to but few; and His fame as a world character became general only after His death.

Brief account of some of His words and works has been preserved to us; and this record, fragmentary and incomplete though it be, is rightly esteemed as the world's greatest treasure. The earliest and most extended history of His mortal existence is embodied within the compilation of scriptures known as the New Testament; indeed but little is said of Him by secular historians of His time. Few and short as are the allusions to Him made by non-scriptural writers in the period immediately following that of His ministry, enough is found to corroborate the sacred record as to the actuality and period of Christ's earthly existence.

No adequate biography of Jesus as Boy and Man has been or can be written, for the sufficing reason that a fullness of data is lacking. Nevertheless, man never lived of whom more has been said and sung, none to whom is devoted a greater proportion of the world's literature. He is extolled by Christian, Mohammedan and Jew, by skeptic and infidel, by the world's greatest poets, philosophers, statesmen, scientists, and historian. Even the profane sinner in the foul, sacrilege of his oath acclaims the divine supremacy of Him whose name he desecrates.

Even as a person takes the Lord's name in vain, without even knowing it, he/she acknowledges Jesus Christ.

The purpose of the present treatise is that of considering the life and mission of Jesus *as* the Christ. In this undertaking we are to be guided by the light of both ancient and modern scriptures; and, thus led, we shall discover, even in the early stages of our course, that the word of God as revealed in latter days is effective in illumining and making plain the Holy Writ of ancient times, and this, in many matters of the profoundest imports. [3]

Instead of beginning our study with the earthly birth of the Holy Babe of Bethlehem, we shall consider the part taken by the Firstborn Son of God in the primeval councils of heaven, at the time when He was chosen and ordained to be the Savior of the unborn

race of mortals, the Redeemer of a world then in its formative stages of development. We are to study Him as the Creator of the world, as the Word of Power, through whom the purposes of the Eternal Father were realized in the preparation of the earth for the abode of His myriad spirit-children during the appointed period of their mortal probation. Jesus Christ was and is Jehovah, the God of Adam and of Noah, the God of Abraham, Isaac, and Jacob, the God of Israel, the God at whose instance the prophets of the ages have spoken, the God of all nations, and He who shall yet reign on earth as King of kings and Lord of lords.

His wondrous yet natural birth, His immaculate life in the flesh, and His voluntary death as a consecrated sacrifice for the sins of mankind, shall claim our reverent attention; as shall also His redeeming service in the world of disembodied spirits; His literal resurrection from bodily death to immortality; His several appearances to men and His continued ministry as the Resurrected Lord on both continents; the reestablishment of His Church through His personal presence and that of the Eternal Father in the latter days; and His coming to His temple in the current dispensation. All these developments in the ministration of the Christ are already of the past. Our proposed course of investigation will lead yet onward, into the future concerning which the word of divine revelation is of record. We shall consider the conditions incident to the Lord's return in power and glory to inaugurate the dominion of the Kingdom of Heaven on earth, and to usher in the predicted Millennium of peace and righteousness. And yet beyond we shall follow Him, through the post-Millennial conflict between the powers of heaven and the forces of hell, to the completion of His victory over Satan, sin, and death, when He shall present the glorified earth and its sanctified hosts, spotless and celestialized, unto the Father.

The Church of Jesus Christ of Latter-day Saints affirms her possession of divine authority for the use of the sacred name, Jesus Christ, as the essential part of her distinctive designation. In view of this exalted claim, it is pertinent to inquire as to what special or particular message the Church has to give to the world concerning the Redeemer and Savior of the race, and as to what she has to say in justification of her solemn affirmation, or in vindication of her exclusive name and title. As we proceed with our study, we shall find that among the specific teachings of the Church respecting the Christ are these:

- (1) The unity and continuity of His mission in all ages – this of necessity involving the verity of His preexistence and foreordination.
- (2) The fact of His Antemortal Godship.
- (3) The actuality of His birth in the flesh as the natural issue of divine and mortal parentage.

(4) The reality of His death and physical resurrection, as a result of which the power of death shall be eventually overcome.

(5) The literalness of the atonement wrought by Him, including the absolute requirement of individual compliance with the laws and ordinances of His gospel as the means by which salvation may be attained.

(6) The restoration of His Priesthood and the reestablishment of His Church in the current age, which is verily the Dispensation of the Fullness of Times.

(7) The certainty of His return to earth in the near future, with power and great glory, to reign in Person and bodily presence as Lord and King.

FOOTNOTES

[1] As to the year of Christ's birth, see chapter 8.

[2] See chapter 5.

[3] The Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price constitute the standard works of the Church of Jesus Christ of Latter-day Saints. These will be cited alike as Scriptures in the following pages, for such they are.

2

PREEXISTENCE AND FOREORDINATION OF THE CHRIST

We affirm, on the authority of Holy Scripture, that the Being who is known among men as Jesus of Nazareth, and by all who acknowledge His Godhood as Jesus the Christ, existed with the Father prior to birth in the flesh; and that in the preexistent state He was chosen and ordained to be the one and only Savior and Redeemer of the human race. Foreordination implies and comprises preexistence as an essential condition; therefore scriptures bearing upon the one are germane to the other; and consequently in this presentation no segregation of evidence as applying specifically to the preexistence of Christ or to His foreordination will be attempted.

John the Revelator beheld in vision some of the scenes that had been enacted in the spirit-world before the beginning of human history. He witnessed strife and contention between loyalty and rebellion, with the hosts defending the former led by Michael the archangel, and the rebellious forces captained by Satan, who is also called the devil, the serpent, and the dragon. We read: "**And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels.**" [4]

In this struggle between unembodied hosts the forces were unequally divided; Satan drew to his standard only a third part of the children of God, who are symbolized as the "stars of heaven"; [5] the majority either fought with Michael, or at least refrained from active opposition, thus accomplishing the purpose of their "first estate"; while the angels who arrayed themselves on the side of Satan "**kept not their first estate**", [6] and therefore rendered themselves ineligible for the glorious possibilities of an advanced condition or "second estate". [7] The victory was with Michael and his angels; and Satan or Lucifer, theretofore a "**son of the morning**", was cast out of heaven, yea "**he was cast out into the earth, and his angels were cast out with him**". [8] The prophet Isaiah, to whom these momentous occurrences had been revealed about eight centuries prior to the time of John's writings, laments with inspired pathos the fall of so great a one; and specifies selfish ambition as the occasion: "**How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascent into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.**"[9]

Justification for citing these scriptures in connection with our present consideration will be found in the cause of the great contention – the conditions that led to this war in heaven. It is plain from the words of Isaiah that Lucifer, already of exalted rank, sought to aggrandize himself without regard to the rights and agency of others. The matter is set forth, in words that none may misapprehend, in a revelation given to Moses and repeated through the first prophet of the present dispensation: "And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying – Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved son, which was my Beloved and Chosen from the beginning, said unto me – Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." [10]

Thus it is shown that prior to the placing of man upon the earth, how long before we do not know, Christ and Satan, together with the hosts of the spirit-children of God, existed as intelligent individuals, [11] possessing power and opportunity to choose the course they would pursue and the leaders whom they would follow and obey. [12] In that great concourse of spirit-intelligences, the Father's plan, whereby His children would be advanced to their second estate, was submitted and doubtless discussed. The opportunity so placed within the reach of the spirits who were to be privileged to take bodies upon the earth was so transcendently glorious that those heavenly multitudes burst forth into song and shouted for joy. [13]

We were so excited to go to earth that we burst into song and shouted for joy.

Satan's plan of compulsion, whereby all would be safely conducted through the career of mortality, bereft of freedom to act and agency to choose, so circumscribed that they would be compelled to do right – that one soul would not be lost – was rejected; and the humble offer of Jesus the First-born – to assume mortality and live among men as their Exemplar and Teacher, observing the sanctity of man's agency but teaching men to use aright that divine heritage – was accepted. **The decision brought war**, which resulted in the vanquishment of Satan and his angels, who were cast out and deprived of the boundless privileges incident to the mortal or second estate.

These were the angriest and most wicked spirit children of God, the one-third. These wicked souls are wicked still and they want to destroy all the spirit brothers and sisters who didn't "vote" their way.

In that august council of the angels and the Gods, the Being who later was born in flesh as Mary's Son, Jesus, took prominent part, and there was He ordained of the Father to be the Savior of mankind. As to time, the term being used in the sense of all duration past, this is our earliest record of the Firstborn among the sons of God; to us who read, it marks the beginning of the written history of Jesus the Christ.[14]

Old Testament scriptures, while abounding in promises relating to the actuality of Christ's advent in the flesh, are less specific in information concerning His Antemortal existence. By the children of Israel, while living under the law and still unprepared to receive the gospel, the Messiah was looked for as one to be born in the lineage of Abraham and David, empowered to deliver them from personal and national burdens, and to vanquish their enemies. The actuality of the Messiah's status as the chosen Son of God, who was with the Father from the beginning, a Being of preexistent power and glory, was but dimly perceived, if conceived at all, by the people in general; and although to prophets specially commissioned in the authorities and privileges of the Holy Priesthood, revelation of the great truth was given,[15] they transmitted it to the people rather in the language of imagery and parable than in words of direct plainness. Nevertheless the testimony of the evangelists and the apostles, the attestation of the Christ Himself while in the flesh, and the revelations given in the present dispensation leave us without dearth of scriptural proof.

In the opening lines of the Gospel book written by John the apostle, we read: "**In the beginning was the Word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.**"[16]

The passage is simple, precise and unambiguous. We may reasonably give to the phrase "In the beginning" the same meaning as attaches thereto in the first line of Genesis; and such signification must indicate a time antecedent to the earliest stages of human existence upon the earth. That the Word is Jesus Christ, who was with the Father in that beginning and who was Himself invested with the powers and rank of Godship, and that He came into the world and dwelt among men, are definitely affirmed. These statements are corroborated through a revelation given to Moses, in which he was permitted to see many of the creations of God, and to hear the voice of the Father with respect to the things that had been made: "**And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.**"[17]

John the apostle repeatedly affirms the preexistence of the Christ and the fact of His authority and power in the Antemortal state.[18] To the same effect is the testimony of Paul[19] and of Peter. Instructing the saints concerning the basis of their faith, the last-named apostle impressed upon them that their redemption was not to be secured

through corruptible things nor by the outward observance of traditional requirements, **"But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."**[20]

Even more impressive and yet more truly conclusive are the personal testimonies of the Savior as to His own pre-existent life and the mission among men to which He had been appointed. No one who accepts Jesus as the Messiah can consistently reject these evidences of His eternal nature. When, on a certain occasion, the Jews in the synagogue disputed among themselves and murmured because of their failure to understand aright His doctrine concerning Himself, especially as touching His relationship with the Father, Jesus said unto them: **"For I came down from heaven, not to do mine own will, but the will of him that sent me."** And then, continuing the lesson based upon the contrast between the manna with which their fathers had been fed in the wilderness and the bread of life which He had to offer, He added: **"I am the living bread which came down from heaven," and again declared "the living Father hath sent me."** Not a few of the disciples failed to comprehend His teachings; and their complaints drew from Him these words: **"Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?"**[21]

To certain wicked Jews, wrapped in the mantle of racial pride, boastful of their descent through the lineage of Abraham, and seeking to excuse their sins through an unwarranted use of the great patriarch's name, our Lord thus proclaimed His own preeminence: **"Verily, verily, I say unto you, Before Abraham was, I am."**[22] The fuller significance of this remark will be treated later; suffice it in the present connection to consider this scripture as a plain avowal of our Lord's seniority and supremacy over Abraham. But as Abraham's birth had preceded that of Christ by more than nineteen centuries, such seniority must have reference to a state of existence antedating that of mortality.

When the hour of His betrayal was near, in the last interview with the apostles prior to His agonizing experience in Gethsemane, Jesus comforted them saying: **"For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world again, I leave the world, and go to the Father."**[23] Furthermore, in the course of upwelling prayer for those who had been true to their testimony of His Messiahship, He addressed the Father with this solemn invocation: **"And this is the life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father glorify thou with thine own self with the glory which I had with thee before the world was."**[24]

Book of Mormon scriptures are likewise explicit in proof of the preexistence of the Christ and of His foreappointed mission. One only of the many evidences therein found will be cited here. An ancient prophet, designated in the record as the brother of Jared,^[25] once pleaded with the Lord in special supplication: "And the Lord said unto him, Believest thou the words which I shall speak? And he answered, Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, Because thou knowest these things, ye are redeemed from the fall: therefore ye are brought back into my presence; therefore I shew myself unto you. **Behold, I am he who was prepared from the foundation of the world to redeem my people.** Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I shewed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."^[26] The main facts attested by this scripture as having a direct bearing upon our present subject are those of the Christ manifesting Himself while yet in His Antemortal state, and of His declaration that He had been chosen from the foundation of the world as the Redeemer.

Revelation given through the prophets of God in the present dispensation is replete with evidence of Christ's appointment and ordination in the primeval world; and the whole tenor of the scriptures contained in the Doctrine and Covenants may be called in witness. The following instances are particularly in point. In a communication to Joseph Smith the prophet, in May, 1833, the Lord declared Himself as the One who had previously come into the world from the Father, and of whom John had borne testimony as the Word; and the solemn truth is reiterated that He, Jesus Christ, "was in the beginning, before the world was", and further, that He was the Redeemer who "came into the world, because the world was made by him, and in him was the life of men and the light of men." Again, He is referred to as "the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh." In the course of the same revelation the Lord said: "**And now, verily I say unto you, I was in the beginning with the Father and am the firstborn.**"^[27] On an earlier occasion, as the modern prophet testifies, he and an associate in the priesthood were enlightened by the Spirit so that they were able to see and understand the things of God – "Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision."^[28]

The testimony of scriptures written on both hemispheres, that of records both ancient and modern, the inspired utterances of prophets and apostles, and the words of the Lord Himself, are of one voice in proclaiming the preexistence of the Christ and His ordination as the chosen Savior and Redeemer of mankind – in the beginning, yea, even before the foundation of the world.

NOTES - CHAPTER 2

1. Graded Intelligences in the Antemortal State – That the spirits of men existed as individual intelligences, of varying degrees of ability and power, prior to the inauguration of the mortal state upon this earth and even prior to the creation of the world as a suitable abode for human beings, is shown in great plainness through a divine revelation to Abraham: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (P. of G.P., Abraham 3:22, 23.)

That both Christ and Satan were among those exalted intelligences, and that Christ was chosen while Satan was rejected as the future Savior of mankind, are shown by the portions of the revelation immediately following that above quoted: "And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon, and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever. And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first. And the second was angry, and kept not his first estate; and, at that day, many followed after him" (verses 24-28).

...and Satan is angry still.

2. The Primeval Council in the Heavens – "It is definitely stated in the Book of Genesis that God said, 'Let us make man in our image, after our likeness;' and again, after Adam had taken of the forbidden fruit the Lord said, 'Behold, the man has become as one of us;' and the inference is direct that in all that related to the work of the creation of the world there was a consultation; and though God spake as it is recorded in the Bible, yet

it is evident He counseled with others. The scriptures tell us there are 'Gods many and Lords many. But to us there is but one God, the Father' (1 Cor. 8:5). And for this reason, though there were others engaged in the creation of the worlds, it is given to us in the Bible in the shape that it is; for the fulness of these truths is only revealed to highly favored persons for certain reasons known to God; as we are told in the scriptures: 'The secret of the Lord is with them that fear him; and he will show them his covenant.' — Psalms 25:14.

"It is consistent to believe that at this Council in the heavens the plan that should be adopted in relation to the sons of God who were then spirits, and had not yet obtained tabernacles, was duly considered. For, in view of the creation of the world and the placing of men upon it, whereby it would be possible for them to obtain tabernacles, and in those tabernacles obey laws of life, and with them again be exalted among the Gods, we are told that at that time, 'the morning stars sang together, and all the sons of God shouted for joy.' The question then arose, how, and upon what principle, should the salvation, exaltation and eternal glory of God's sons be brought about? It is evident that at that Council certain plans had been proposed and discussed, and that after a full discussion of those principles, and the declaration of the Father's will pertaining to His design, Lucifer came before the Father with a plan of his own, saying, 'Behold [here am] I; send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor.' But Jesus, on hearing this statement made by Lucifer, said, 'Father, thy will be done, and the glory be thine forever.' From these remarks made by the well beloved Son, we should naturally infer that in the discussion of this subject the Father had made known His will and developed His plan and design pertaining to these matters, and all that His well beloved Son wanted to do was to carry out the will of His Father, as it would appear had been before expressed. He also wished the glory to be given to His Father, who, as God the Father, and the originator and designer of the plan, had a right to all the honor and glory. But Lucifer wanted to introduce a plan contrary to the will of his Father, and then wanted His honor, and said: 'I will save every soul of man, wherefore give me thine honor.' He wanted to go contrary to the will of his Father, and presumptuously sought to deprive man of his free agency, thus making him a serf, and placing him in a position in which it was impossible for him to obtain that exaltation which God designed should be man's, through obedience to the law which He had suggested; and again, Lucifer wanted the honor and power of his Father, to enable him to carry out principles which were contrary to the Father's wish." — John Taylor — *Mediation and Atonement*, pp. 93, 94.

3. The Jaredites — "Of the two nations whose histories constitute the Book of Mormon, the first in order of time consisted of the people of Jared, who followed their leader from the Tower of Babel at the time of the confusion of tongues. Their history was written on twenty-four plates of gold by Ether, the last of their prophets, who, foreseeing the destruction of his people because of their wickedness, hid away the

historical plates. They were afterward found, B.C. 123, by an expedition sent out by King Limhi, a Nephite ruler. The record engraved on these plates was subsequently abridged by Moroni, and the condensed account was attached by him to the Book of Mormon record; it appears in the modern translation under the name of the Book of Ether.

"The first and chief prophet of the Jaredites is not mentioned by name in the record as we have it; he is known only as the brother of Jared. Of the people, we learn that, amid the confusion of Babel, Jared and his brother importuned the Lord that He would spare them and their associates from the impending disruption. Their prayer was heard, and the Lord led them with a considerable company, who, like themselves, were free from the taint of idolatry, away from their homes, promising to conduct them to a land choice above all other lands. Their course of travel is not given with exactness; we learn only that they reached the ocean, and there constructed eight vessels, called barges, in which they set out upon the waters. These vessels were small and dark within; but the Lord made luminous certain stones, which gave light to the imprisoned voyagers. After a passage of three hundred and forty-four days, the colony landed on the western shore of North America, probably at a place south of the Gulf of California, and north of the Isthmus of Panama.

"Here they became a flourishing nation; but, giving way in time to internal dissensions, they divided into factions, which warred with one another until the people were totally destroyed. This destruction, which occurred near the hill Ramah, afterward known among the Nephites as **Cumorah**, probably took place at about the time of Lehi's landing in South America – 590 B.C." – The author, *Articles of Faith*, xiv:10-12.

FOOTNOTES

[4] Rev. 12:7; see also verses 8 and 9.

[5] Rev. 12:4; see also Doc. and Cov. 29:36-38; and 76:25-27.

[6] Jude 6.

[7] P. of G.P., Abraham 3:26.

[8] Rev. 12:9.

[9] Isa. 14:12-15; compare Doc. and Cov. 29:36-38; and 76:23-27.

[10] P. of G.P., Moses 4:1-4; see also Abraham 3:27, 28.

[11] For a further treatment of the preexistence of spirits see the author's "Articles of Faith" x:21-30.

[12] Note 1, end of chapter.

[13] Job 38:7.

[14] Note 2, end of chapter.

[15] Psalm 25:14; Amos 3:7.

[16] John 1:1-3, 14; see also 1 John 1:1; 5: 7; Rev. 19:13; compare Doc. and Cov. 93:1-17, 21.

[17] P. of C.P., Moses 1:32, 33; see also 2:5.

[18] 1 John 1:1-3; 2:13, 14; 4:9; Rev. 3:14.

[19] 2 Tim. 1:9, 10; Rom. 16:25; Eph. 1:4; 3:9, 11; Titus 1:2. See especially Rom. 3:25; and note the marginal rendering – "foreordained" – making the passage read: "Whom God hath foreordained to be a propitiation."

[20] 1 Peter 1:19, 20.

[21] John 6:38, 51, 57, 61, 62.

[22] John 8:58; see also 17:5, 24; and compare Exo. 3:14. See Chapter 4, paragraph 11.

[23] John 16:27, 28; see also 13:3.

[24] John 17:3-5; see also verses 24, 25.

[25] Note 3, end of chapter.

[26] B. of M., Ether 3:11-16. See also 1 Nephi 17:30; 19:7; 2 Nephi 9:5; 11:7; 25:12; 26:12; Mosiah 3:5; 4:2; 7:27; 13:34; 15:1; Alma 11:40; Helo. 14:12; 3 Nephi 9:15.

[27] Doc. and Cov. 93:1-17, 21.

[28] Doc. and Cov. 76:13, 14.

3

THE NEED OF A REDEEMER

We have heretofore shown that the entire human race existed as spirit-beings in the primeval world, and that for the purpose of making possible to them the experiences of mortality this earth was created. They were endowed with the powers of agency or choice while yet but spirits; and the divine plan provided that they be free-born in the flesh, heirs to the inalienable birthright of liberty to choose and to act for themselves in mortality. It is undeniably essential to the eternal progression of God's children that they be subjected to the influences of both good and evil, that they be tried and tested and proved withal, "to see if they will do all things whatsoever the Lord their God shall command them."[29] Free agency is an indispensable element of such a test.

The Eternal Father well understood the diverse natures and varied capacities of His spirit-offspring; and His infinite foreknowledge made plain to Him, even in the beginning, that in the school of life some of His children would succeed and others would fail; some would be faithful, others false; some would choose the good, others the evil; some would seek the way of life while others would elect to follow the road to destruction. He further foresaw that death would enter the world, and that the possession of bodies by His children would be of but brief individual duration. He saw that His commandments would be disobeyed and His law violated; and that men, shut out from His presence and left to themselves, would sink rather than rise, would retrograde rather than advance, and would be lost to the heavens. It was necessary that a means of redemption be provided, whereby erring man might make amends, and by compliance with established law achieve salvation and eventual exaltation in the eternal worlds. The power of death was to be overcome, so that, though men would of necessity die, they would live anew, their spirits clothed with immortalized bodies over which death could not again prevail.

Let not ignorance and thoughtlessness lead us into the error of assuming that the Father's foreknowledge as to what *would be*, under given conditions, determined that such *must be*. It was not His design that the souls of mankind be lost; on the contrary it was and is His work and glory, "to bring to pass the immortality and eternal life of man." [30] Nevertheless He saw the evil into which His children would assuredly fall; and with infinite love and mercy did He ordain means of averting the dire effect, provided the transgressor would elect to avail himself thereof. [31] The offer of the firstborn Son to establish through His own ministry among men the gospel of salvation, and to sacrifice Himself, through labor, humiliation and suffering even unto death, was accepted and made the foreordained plan of man's redemption from death, of his

eventual salvation from the effects of sin, and of his possible exaltation through righteous achievement.

In accordance with the plan adopted in the council of the Gods, man was created as an embodied spirit; his tabernacle of flesh was composed of the elements of earth.[32] He was given commandment and law, and was free to obey or disobey – with the just and inevitable condition that he should enjoy or suffer the natural results of his choice.[33] Adam, the first man[34] placed upon the earth in pursuance of the established plan, and Eve who was given unto him as companion and associate, indispensable to him in the appointed mission of peopling the earth, disobeyed the express commandment of God and so brought about the "fall of man", whereby the mortal state, of which death is an essential element, was inaugurated.[35] It is not proposed to consider here at length the doctrine of the fall; for the present argument it is sufficient to establish the fact of the momentous occurrence and its portentous consequences.[36] The woman was deceived, and in direct violation of counsel and commandment partook of the food that had been forbidden, as a result of which act her body became degenerate and subject to death. Adam realized the disparity that had been brought between him and his companion, and with some measure of understanding followed her course, thus becoming her partner in bodily degeneracy. Note in this matter the words of Paul the apostle: "Adam was not deceived, but the woman being deceived was in the transgression." [37]

The man and the woman had now become mortal; through indulgence in food unsuited to their nature and condition and against which they had been specifically warned, and as the inevitable result of their disobeying the divine law and commandment, they became liable to the physical ailments and bodily frailties to which mankind has since been the natural heir.[38] Those bodies, which before the fall had been perfect in form and function, were now subjects for eventual dissolution or death. The arch-tempter through whose sophistries, half-truths and infamous falsehoods, Eve had been beguiled, was none other than Satan, or Lucifer, that rebellious and fallen "son of the morning", whose proposal involving the destruction of man's liberty had been rejected in the council of the heavens, and who had been "cast out into the earth", he and all his angels as unbodied spirits, never to be tabernacled in bodies of their own.[39] As an act of diabolic reprisal following his rejection in the council, his defeat by Michael and the heavenly hosts, and his ignominious expulsion from heaven, Satan planned to destroy the bodies in which the faithful spirits – those who had kept their first estate – would be born; and his beguilement of Eve was but an early stage of that infernal scheme.

Death has come to be the universal heritage; it may claim its victim in infancy or youth, in the period of life's prime, or its summons may be deferred until the snows of age have gathered upon the hoary head; it may befall as the result of accident or disease, by violence, or as we say, through natural causes; but come it must, as Satan well knows; and in this knowledge is his present though but temporary triumph. But the purposes of God, as they ever have been and ever shall be, are infinitely superior to the deepest

designs of men or devils; and the Satanic machinations to make death inevitable, perpetual and supreme were provided against even before the first man had been created in the flesh. The atonement to be wrought by Jesus the Christ was ordained to overcome death and to provide a means of ransom from the power of Satan.

As the penalty incident to the fall came upon the race through an individual act, it would be manifestly unjust, and therefore impossible as part of the divine purpose, to make all men suffer the results thereof without provision for deliverance.[40] Moreover, since by the transgression of one man sin came into the world and death was entailed upon all, it is consistent with reason that the atonement thus made necessary should be wrought by one.[41] "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned ... Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." [42] So taught the apostle Paul; and, further: "**For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.**" [43]

"As the penalty incident to the fall came upon the race through an individual act" (what Eve, and then what Adam did) "it would be manifestly unjust, and therefore impossible as part of the divine purpose, to make all men suffer the results thereof without provision for deliverance".

We will be punished for our own sins and not for what Adam and Eve did. We are responsible and answerable to, and for, our own actions.

The atonement was plainly to be a vicarious sacrifice, voluntary and love-inspired on the Savior's part, universal in its application to mankind so far as men shall accept the means of deliverance thus placed within their reach. For such a mission only one who was without sin could be eligible. Even the altar victims of ancient Israel offered as a provisional propitiation for the offenses of the people under the Mosaic law had to be clean and devoid of spot or blemish; otherwise they were unacceptable and the attempt to offer them was sacrilege.[44] Jesus Christ was the only Being suited to the requirements of the great sacrifice:

1 – As the one and only sinless Man;

2 – As the Only Begotten of the Father and therefore the only Being born to earth possessing in their fulness the attributes of both Godhood and manhood;

3 – As the One who had been chosen in the heavens and foreordained to this service.

What other man has been without sin, and therefore wholly exempt from the dominion of Satan, and to whom death, the wage of sin, is not naturally due? Had Jesus Christ met death as other men have done – the result of the power that Satan has gained over them through their sins – His death would have been but an individual experience, expiatory in no degree of any faults or offenses but His own. Christ's absolute sinlessness made Him eligible, His humility and willingness rendered Him acceptable to the Father, as the atoning sacrifice whereby propitiation could be made for the sins of all men.

What other man has lived with power to withstand death, over whom death could not prevail except through his own submission? Yet Jesus Christ could not be slain until His "hour had come", and that, the hour in which He voluntarily surrendered His life, and permitted His own decease through an act of will. Born of a mortal mother He inherited the capacity to die; begotten by an immortal Sire He possessed as a heritage the power to withstand death indefinitely. He literally gave up His life; to this effect is His own affirmation: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." [45] And further: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." [46] Only such a One could conquer death; in none but Jesus the Christ was realized this requisite condition of a Redeemer of the world.

What other man has come to earth with such appointment, clothed with the authority of such foreordination? The atoning mission of Jesus Christ was no self-assumption. True, He had offered Himself when the call was made in the heavens; true, He had been accepted, and in due time came to earth to carry into effect the terms of that acceptance; but He was chosen by One greater than Himself. The burden of His confession of authority was ever to the effect that He operated under the direction of the Father, as witness these words: "I came down from heaven, not to do mine own will, but the will of him that sent me." [47] "My meat is to do the will of him that sent me, and to finish his work." [48] "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will but the will of the Father which hath sent me." [49]

"He's just like his Father..."

Through the atonement accomplished by Jesus Christ – a redeeming service, vicariously rendered in behalf of mankind, all of whom have become estranged from God by the effects of sin both inherited and individually incurred – the way is opened for a reconciliation whereby man may come again into communion with God, and be made fit to dwell anew and forever in the presence of his Eternal Father. This basal thought is admirably implied in our English word, "atonement," which, as its syllables attest, is at-one-ment, "denoting reconciliation, or the bringing into agreement of those who have

been estranged." [50] The effect of the atonement may be conveniently considered as twofold:

1 – The universal **redemption** of the human race **from death** invoked by the fall of our first parents; and,

2 – **Salvation**, whereby means of relief from the results of individual sin are provided.

The victory over death was made manifest in the resurrection of the crucified Christ; He was the first to pass from death to immortality and so is justly known as "the first fruits of them that slept." [51] That the resurrection of the dead so inaugurated is to be extended to every one who has or shall have lived is proved by an abundance of scriptural evidence. Following our Lord's resurrection, others who had slept in the tomb arose and were seen of many, not as spirit-appearitions but as resurrected beings possessing immortalized bodies: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." [52]

Those who thus early came forth are spoken of as "the saints"; and other scriptures confirm the fact that only the righteous shall be brought forth in the earlier stages of the resurrection yet to be consummated; but that all the dead shall in turn resume bodies of flesh and bones is placed beyond doubt by the revealed word. The Savior's direct affirmation ought to be conclusive: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.... Marvel not at this: for the hour is coming, in the which **all that are in the graves shall hear his voice, and shall come forth;** they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." [53] The doctrine of a universal resurrection was taught by the apostles of old, [54] as also by the Nephite prophets; [55] and the same is confirmed by revelation incident to the present dispensation. [56] Even the heathen who have not known God shall be brought forth from their graves; and, inasmuch as they have lived and died in ignorance of the saving law, a means of making the plan of salvation known unto them is provided. "**And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection.**" [58]

Everything is fair and just for ALL of God's children.

Jacob, a Nephite prophet, taught the universality of the resurrection, and set forth the absolute need of a Redeemer, without whom the purposes of God in the creation of man would be rendered futile. His words constitute a concise and forceful summary of revealed truth directly bearing upon our present subject:

"For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness. O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect."^[58]

The application of the atonement to individual transgression, whereby the sinner may obtain absolution through compliance with the laws and ordinances embodied in the gospel of Jesus Christ, is conclusively attested by scripture. Since forgiveness of sins can be secured in none other way, there being either in heaven or earth no name save that of Jesus Christ whereby salvation shall come unto the children of men,^[59] every soul stands in need of the Savior's mediation, since all are sinners. "For all have sinned and come short of the glory of God", said Paul of old,^[60] and John the apostle added his testimony in these words: "**If we say that we have no sin we deceive ourselves, and the truth is not in us.**"^[61]

Who shall question the justice of God, which denies salvation to all who will not comply with the prescribed conditions on which alone it is declared obtainable? Christ

is "the author of eternal salvation unto all them that obey him",[62] and God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."[63]

Such then is the need of a Redeemer, for without Him mankind would forever remain in a fallen state, and as to hope of eternal progression would be inevitably lost.[64] The mortal probation is provided as an opportunity for advancement; but so great are the difficulties and the dangers, so strong is the influence of evil in the world, and so weak is man in resistance thereto, that without the aid of a power above that of humanity no soul would find its way back to God from whom it came. The need of a Redeemer lies in the inability of man to raise himself from the temporal to the spiritual plane, from the lower kingdom to the higher. In this conception we are not without analogies in the natural world. We recognize a fundamental distinction between inanimate and living matter, between the inorganic and the organic, between the lifeless mineral on the one hand and the living plant or animal on the other. Within the limitations of its order the dead mineral grows by accretion of substance, and may attain a relatively perfect condition of structure and form as is seen in the crystal. But mineral matter, though acted upon favorably by the forces of nature – light, heat, electric energy and others – can never become a living organism; nor can the dead elements, through any process of chemical combination dissociated from life, enter into the tissues of the plant as essential parts thereof. But the plant, which is of a higher order, sends its rootlets into the earth, spreads its leaves in the atmosphere, and through these organs absorbs the solutions of the soil, inspires the gases of the air, and from such lifeless materials weaves the tissue of its wondrous structure. No mineral particle, no dead chemical substance has ever been made a constituent of organic tissue except through the agency of life. We may, perhaps with profit, carry the analogy a step farther. The plant is unable to advance its own tissue to the animal plane. Though it be the recognized order of nature that the "animal kingdom" is dependent upon the "vegetable kingdom" for its sustenance, the substance of the plant may become part of the animal organism only as the latter reaches down from its higher plane and by its own vital action incorporates the vegetable compounds with itself. In turn, animal matter can never become, even transitorily, part of a human body, except as the living man assimilates it, and by the vital processes of his own existence lifts, for the time being, the substance of the animal that supplied him food to the higher plane of his own existence. The comparison herein employed is admittedly defective if carried beyond reasonable limits of application; for the raising of mineral matter to the plane of the plant, vegetable tissue to the level of the animal, and the elevation of either to the human plane, is but a temporary change; with the dissolution of the higher tissues the material thereof falls again to the level of the inanimate and the dead. But, as a means of illustration the analogy may not be wholly without value.

So, for the advancement of man from his present fallen and relatively degenerate state to the higher condition of spiritual life, a power above his own must cooperate. Through the operation of the laws obtaining in the higher kingdom man may be reached and lifted; himself he cannot save by his own unaided effort.[65] A Redeemer and Savior of mankind is beyond all question essential to the realization of the plan of the Eternal Father, "to bring to pass the immortality and eternal life of man";[66] and that Redeemer and Savior is Jesus the Christ, beside whom there is and can be none other.

NOTES TO CHAPTER 3

1. God's Foreknowledge Not a Determining Cause – "Respecting the foreknowledge of God, let it not be said that divine omniscience is of itself a determining cause whereby events are inevitably brought to pass. A mortal father, who knows the weaknesses and frailties of his son, may by reason of that knowledge sorrowfully predict the calamities and sufferings awaiting his wayward boy. He may foresee in that son's future a forfeiture of blessings that could have been won, loss of position, self-respect, reputation and honor; even the dark shadows of a felon's cell and the night of a drunkard's grave may appear in the saddening visions of that fond father's soul; yet, convinced by experience of the impossibility of bringing about that son's reform, he foresees the dread developments of the future, and he finds but sorrow and anguish in his knowledge. Can it be said that the father's foreknowledge is a cause of the son's sinful life? The son, perchance, has reached his maturity; he is the master of his own destiny; a free agent unto himself. The father is powerless to control by force or to direct by arbitrary command; and, while he would gladly make any effort or sacrifice to save his son from the fate impending, he fears for what seems to be an awful certainty. But surely that thoughtful, prayerful, loving parent does not, because of his knowledge, contribute to the son's waywardness. To reason otherwise would be to say that a neglectful father, who takes not the trouble to study the nature and character of his son, who shuts his eyes to sinful tendencies, and rests in careless indifference as to the probable future, will by his very heartlessness be benefitting his child, because his lack of forethought cannot operate as a contributory cause to dereliction.

"Our Heavenly Father has a full knowledge of the nature and disposition of each of His children, a knowledge gained by long observation and experience in the past eternity of our primeval childhood; a knowledge compared with which that gained by earthly parents through mortal experience with their children is infinitesimally small. By reason of that surpassing knowledge, God reads the future of child and children, of men individually and of men collectively as communities and nations; He knows what each will do under given conditions, and sees the end from the beginning. His foreknowledge is based on intelligence and reason. He foresees the future as a state

which naturally and surely will be; not as one which must be because He has arbitrarily willed that it shall be." – From the author's *Great Apostasy*, pp. 19, 20.

2. Man Free to Choose for Himself – "The Father of souls has endowed His children with the divine birthright of free agency; He does not and will not control them by arbitrary force; He impels no man toward sin; He compels none to righteousness. Unto man has been given freedom to act for himself; and, associated with this independence, is the fact of strict responsibility and the assurance of individual accountability. **In the judgment with which we shall be judged, all the conditions and circumstances of our lives shall be considered. The inborn tendencies due to heredity, the effect of environment whether conducive to good or evil, the wholesome teachings of youth, or the absence of good instruction – these and all other contributory elements must be taken into account in the rendering of a just verdict as to the soul's guilt or innocence.** Nevertheless, the divine wisdom makes plain what will be the result with given conditions operating on known natures and dispositions of men, while every individual is free to choose good or evil within the limits of the many conditions existing and operative." – *Great Apostasy*, p. 21; see also *Articles of Faith*, iii:1, 2.

Those who lived in the days of Noah will be judged with "all the conditions and circumstances of their lives considered". The children of Sodom and Gomorrah will be judged with "all the conditions and circumstances of their lives considered". People who have a mental disorder, or depression will be judged with "all the conditions and circumstances of their lives considered", and etc.

3. The Fall a Process of Physical Degeneracy – A modern revelation given to the Church in 1833 (Doc. and Cov. Sec. 89), prescribes rules for right living, particularly as regards the uses of stimulants, narcotics, and foods unsuited to the body. Concerning the physical causes by which the fall was brought about, and the close relation between those causes and current violations of the Word of Wisdom embodied in the revelation referred to above, the following is in point. "This, [the Word of Wisdom] like other revelations that have come in the present dispensation, is not wholly new. It is as old as the human race. The principle of the Word of Wisdom was revealed unto Adam. All the essentials of the Word of Wisdom were made known unto him in his immortal state, before he had taken into his body those things that made of it a thing of earth. He was warned against that very practice. He was not told to treat his body as something to be tortured. He was not told to look upon it as the fakir of India has come to look upon his body, or professes to look upon it, as a thing to be utterly contemned; but he was told that he must not take into that body certain things which were there at hand. He was warned that, if he did, his body would lose the power which it then held of living for ever, and that he would become subject to death. It was pointed out to him, as it has been pointed out to you, that there are many good fruits to be plucked, to be eaten, to be enjoyed. We believe in enjoying good food. We think that these good things are given us of God. We believe in getting all the enjoyment out of eating that we can; and,

therefore, we should avoid gluttony, and we should avoid extremes in all our habits of eating; and as was told unto Adam, so is it told unto us: Touch not these things; for in the day that thou doest it thy life shall be shortened and thou shalt die.

"Here let me say that therein consisted the fall – the eating of things unfit, the taking into the body of the things that made of that body a thing of earth: and I take this occasion to raise my voice against the false interpretation of scripture, which has been adopted by certain people, and is current in their minds, and is referred to in a hushed and half-secret way, that the fall of man consisted in some offense against the laws of chastity and of virtue. Such a doctrine is an abomination. What right have we to turn the scriptures from their proper sense and meaning? What right have we to declare that God meant not what He said? The fall was a natural process, resulting through the incorporation into the bodies of our first parents of the things that came from food unfit, through the violation of the command of God regarding what they should eat. Don't go around whispering that the fall consisted in the mother of the race losing her chastity and her virtue. It is not true; the human race is not born of fornication. These bodies that are given unto us are given in the way that God has provided. Let it not be said that the patriarch of the race, who stood with the gods before he came here upon the earth, and his equally royal consort, were guilty of any such foul offense. The adoption of that belief has led many to excuse departures from the path of chastity and the path of virtue, by saying that it is the sin of the race, that it is as old as Adam. It was not introduced by Adam. It was not committed by Eve. It was the introduction of the devil and came in order that he might sow the seeds of early death in the bodies of men and women that the race should degenerate as it has degenerated whenever the laws of virtue and of chastity have been transgressed.

"Our first parents were pure and noble, and when we pass behind the veil we shall perhaps learn something of their high estate, more than we know now. But be it known that they were pure; they were noble. **It is true that they disobeyed the law of God, in eating things they were told not to eat; but who amongst you can rise up and condemn?**" – From an address by the author at the Eighty-fourth Semiannual Conference of the Church, Oct. 6, 1913; published in the Proceedings of the Conference, pp. 118, 119.

...I'm seeing junk food in a whole new way.

4. Christ Wrought Redemption from the Fall – "The Savior thus becomes master of the situation – the debt is paid, the redemption made, the covenant fulfilled, justice satisfied, the will of God done, and all power is now given into the hands of the Son of God – the power of the resurrection, the power of the redemption, the power of salvation, the power to enact laws for the carrying out and accomplishment of this design. Hence life and immortality are brought to light, the gospel is introduced, and He becomes the author of eternal life and exaltation. He is the Redeemer, the

Resurrector, the Savior of man and the world; and He has appointed the law of the gospel as the medium which must be complied with in this world or the next, as He complied with His Father's law; hence 'he that believeth shall be saved, and he that believeth not shall be damned.' The plan, the arrangement, the agreement, the covenant was made, entered into and accepted before the foundation of the world; it was prefigured by sacrifices, and was carried out and consummated on the cross. Hence being the mediator between God and man, He becomes by right the dictator and director on earth and in heaven for the living and for the dead, for the past, the present and the future, pertaining to man as associated with this earth or the heavens, in time or eternity, the Captain of our salvation, the Apostle and High-Priest of our profession, the Lord and Giver of life." – John Taylor, *Mediation and Atonement*, p. 171.

5. Redemption from the Effect of the Fall – "'Mormonism' accepts the doctrine of the fall, and the account of the transgression in Eden, as set forth in Genesis; but it affirms that none but Adam is or shall be answerable for Adam's disobedience; that mankind in general are absolutely absolved from responsibility for that 'original sin,' and that each shall account for his own transgressions alone; that the fall was foreknown of God, that it was turned to good effect by which the necessary condition of mortality should be inaugurated; and that a Redeemer was provided before the world was; that general salvation, in the sense of redemption from the effects of the fall, comes to all without their seeking it; but that individual salvation or rescue from the effects of personal sins is to be acquired by each for himself by faith and good works through the redemption wrought by Jesus Christ." – From the author's *Story and Philosophy of 'Mormonism,'* p. 111.

FOOTNOTES

[29] P. of G.P., Abraham 3:25. For a fuller treatment of man's Free Agency, see the author's "Articles of Faith," iii:1-10, and the numerous references there given.

[30] P. of G.P., Moses 1:39; compare 6:59. Note 1, end of chapter.

[31] Note 2, end of chapter.

[32] Gen. 1:26, 27; 2:7; compare P. of G.P., Moses 2:26, 27; 3:7; Abraham 4:26-28; 5:7.

[33] Gen. 1:28-31; 2:16, 17; compare P. of G.P., Moses 2:28-31; 3:16, 17; Abraham 4:28-31; 5:12, 13.

[34] Gen. 2:8; compare statement in verse 5 – that prior to that time there was "not a man to till the ground"; see also P. of G.P., Moses 3:7; Abraham 1:3; and B. of M., 1 Nephi 5:11.

[35] Gen. chap. 3; compare P. of G.P., Moses chap. 4.

[36] See "Articles of Faith," iii:21-32.

[37] 1 Tim. 2:14; see also 2 Cor. 11:3.

[38] Note 3, end of chapter.

[39] See Chapter 2, paragraph 3.

[40] Note 4, end of chapter.

[41] Note 5, end of chapter.

[42] Rom. 5:12, 18.

[43] 1 Cor. 15:21, 22.

[44] Lev. 22:20; Deut. 15:21; 17:1; Mal. 1:8, 14; compare Heb. 9:14; 1 Peter 1:19.

[45] John 10:17-18

[46] John 5:26

[47] John 6:38

[48] John 4:34

[49] John 5:30; see also verse 19; also Matt. 26:42; compare Doc. and Cov. 19:2; 20:24.

[50] New Standard Dictionary under "propitiation."

[51] 1 Cor. 15:20; see also Acts 26:23; Col. 1:18; Rev. 1:5.

[52] Matt. 27:52, 53.

[53] John 5:25, 28, 29. A modern scripture attesting the same truth reads: "They who have done good in the resurrection of the just; and they who have done evil in the resurrection of the unjust." – Doc. and Cov. 76:17.

[54] For instances see Acts 24:15; Rev. 20:12, 13.

[55] For instances see B. of M., 2 Nephi 9:6, 12, 13, 21, 22; Helaman 14:15-17; Mosiah 15:20-24; Alma 40:2-16; Mormon 9:13, 14.

[56] For instances see Doc. and Cov. 18:11, 12; 45:44, 45; 88:95-98.

[57] Doc. and Cov. 45:54.

[58] B. of M., 2 Nephi 9:6-13; read the entire chapter.

[59] P. of G.P., Moses 6:52; compare B. of M., 2 Nephi 25:20; Mosiah 3:17; 5:8; Doc. and Cov. 76:1.

[60] Rom. 3:23; see also verse 9; Gal. 3:22.

[61] 1 John 1:8.

[62] Heb. 5:9.

[63] Rom. 2:6-9.

[64] No special treatment relating to the Fall, the Atonement, or the Resurrection has been either attempted or intended in this chapter. For such the student is referred to doctrinal works dealing with these subjects. See the author's "Articles of Faith," lectures iii, iv, and xxi.

[65] A comparison related to that given in the text is treated at length by Henry Drummond in his essay, "Biogenesis," which the reader may study with profit.

[66] P. of G.P., Moses 1:39.

4

THE ANTEMORTAL GODSHIP OF CHRIST

It now becomes our purpose to inquire as to the position and status of Jesus the Christ in the Antemortal world, from the period of the solemn council in heaven, in which He was chosen to be the future Savior and Redeemer of mankind, to the time at which He was born in the flesh.

We claim scriptural authority for the assertion that Jesus Christ was and is God the Creator, the God who revealed Himself to Adam, Enoch, and all the antediluvial patriarchs and prophets down to Noah; the God of Abraham, Isaac and Jacob; the God of Israel as a united people, and the God of Ephraim and Judah after the disruption of the Hebrew nation; the God who made Himself known to the prophets from Moses to Malachi; the God of the Old Testament record; and the God of the Nephites. We affirm that Jesus Christ was and is Jehovah, the Eternal One.

The scriptures specify three personages in the Godhead; (1) God the Eternal Father, (2) His Son Jesus Christ, and (3) the Holy Ghost. These constitute the Holy Trinity, comprising three physically separate and distinct individuals, who together constitute the presiding council of the heavens.^[67] At least two of these appear as directing participants in the work of creation; this fact is instanced by the plurality expressed in Genesis: "And God said, Let us make man in our image, after our likeness"; and later, in the course of consultation concerning Adam's act of transgression, "the Lord God said, Behold, the man is become as one of us."^[68] From the words of Moses, as revealed anew in the present dispensation, we learn more fully of the Gods who were actively engaged in the creation of this earth: "And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness." Then, further, with regard to the condition of Adam after the fall: "I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us."^[69] In the account of the creation recorded by Abraham, "the Gods" are repeatedly mentioned.^[70]

As heretofore shown in another connection, the Father operated in the work of creation through the Son, who thus became the executive through whom the will, commandment, or word of the Father was put into effect. It is with incisive appropriateness therefore, that the Son, Jesus Christ, is designated by the apostle John as the Word; or as declared by the Father "the word of my power".^[71] The part taken by Jesus Christ in the creation, a part so prominent as to justify our calling Him the Creator, is set forth in many scriptures. The author of the Epistle to the Hebrews refers in this wise distinctively to the Father and the Son as separate though associated Beings:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."[72] Paul is even more explicit in his letter to the Colossians, wherein, speaking of Jesus the Son, he says: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."[73] And here let be repeated the testimony of John, that by the Word, **"who was with God, and who was God even in the beginning, all things were made; and without him was not anything made that was made."**[74]

That the Christ who was to come was in reality God the Creator was revealed in plainness to the prophets on the western hemisphere. Samuel, the converted Lamanite, in preaching to the unbelieving Nephites justified his testimony as follows: "And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things, from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name."[75]

To these citations of ancient scripture may most properly be added the personal testimony of the Lord Jesus after He had become a resurrected Being. In His visitation to the Nephites He thus proclaimed Himself: "Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name."[76] To the Nephites, who failed to comprehend the relation between the gospel declared unto them by the Resurrected Lord, and the Mosaic law which they held traditionally to be in force, and who marveled at His saying that old things had passed away, He explained in this wise: "Behold I say unto you, that the law is fulfilled that was given unto Moses. 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 fulfill the law; therefore it hath an end."[77]

Through revelation in the present or last dispensation the voice of Jesus Christ, the Creator of heaven and earth, has been heard anew: "Hearken, O ye people of my church to whom the kingdom has been given— hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being."[78] And again, "Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness."[79]

The divinity of Jesus Christ is indicated by the specific names and titles authoritatively applied to Him. According to man's judgment there may be but little importance attached to names; but in the nomenclature of the Gods every name is a title of power or station. God is righteously zealous of the sanctity of His own name[80] and of names

given by His appointment. In the case of children of promise names have been prescribed before birth; this is true of our Lord Jesus and of the Baptist, John, who was sent to prepare the way for the Christ. Names of persons have been changed by divine direction, when not sufficiently definite as titles denoting the particular service to which the bearers were called, or the special blessings conferred upon them.[81]

Jesus is the individual name of the Savior, and as thus spelled is of Greek derivation; its Hebrew equivalent was *Yehoshua* or *Yeshua*, or, as we render it in English, *Joshua*. In the original the name was well understood as meaning "Help of Jehovah", or "Savior". Though as common an appellation as John or Henry or Charles today, the name was nevertheless divinely prescribed, as already stated. Thus, unto Joseph, the espoused husband of the Virgin, the angel said, "**And thou shalt call his name JESUS: for he shall save his people from their sins.**"[82]

Christ is a sacred title, and not an ordinary appellation or common name; it is of Greek derivation, and in meaning is identical with its Hebrew equivalent *Messiah* or *Messias*, signifying the Anointed One. [83] Other titles, each possessing a definitive meaning, such as *Emmanuel*, *Savior*, *Redeemer*, *Only Begotten Son*, *Lord*, *Son of God*, *Son of Man*, and many more, are of scriptural occurrence; the fact of main present importance to us is that these several titles are expressive of our Lord's divine origin and Godship. As seen, the essential names or titles of Jesus the Christ were made known before His birth, and were revealed to prophets who preceded Him in the mortal state.[84]

Jehovah is the Anglicized rendering of the Hebrew, *Yahveh* or *Jahveh*, signifying the Self-existent One, or The Eternal. This name is generally rendered in our English version of the Old Testament as LORD, printed in capitals. [85] The Hebrew, *Ehyeh*, signifying I Am, is related in meaning and through derivation with the term *Yahveh* or *Jehovah*; and herein lies the significance of this name by which the Lord revealed Himself to Moses when the latter received the commission to go into Egypt and deliver the children of Israel from bondage: "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, **Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.**"[86] In the succeeding verse the Lord declares Himself to be "the God of Abraham, the God of Isaac, and the God of Jacob." While Moses was in Egypt, the Lord further revealed Himself, saying "I am the LORD: **and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.**"[87] The central fact connoted by this name, *I Am*, or *Jehovah*, the two having essentially the same meaning, is that of existence or duration that shall have no end, and which, judged by all human standards of reckoning, could have had no beginning; the name is related to such other titles as *Alpha* and *Omega*, the first and the last, the beginning and the end.[88]

Jesus, when once assailed with question and criticism from certain Jews who regarded their Abrahamic lineage as an assurance of divine preferment, met their abusive words with the declaration: "Verily, verily, I say unto you, Before Abraham was, I am".[89] The true significance of this saying would be more plainly expressed were the sentence punctuated and pointed as follows: "Verily, verily, I say unto you, Before Abraham, was I AM;" which means the same as had He said – Before Abraham, was I, Jehovah. The captious Jews were so offended at hearing Him use a name which, through an erroneous rendering of an earlier scripture,[90] they held was not to be uttered on pain of death, that they immediately took up stones with the intent of killing Him. The Jews regarded *Jehovah* as an ineffable name, not to be spoken; they substituted for it the sacred, though to them the not-forbidden name, *Adonai*, signifying *the Lord*. The original of the terms *Lord* and *God* as they appear in the Old Testament, was either *Yahveh* or *Adonai*; and the divine Being designated by these sacred names was, as shown by the scriptures cited, Jesus the Christ. John, evangelist and apostle, positively identifies Jesus Christ with *Adonai*, or the Lord who spoke through the voice of Isaiah,[91] and with *Jehovah* who spoke through Zechariah.[92]

The name *Elohim* is of frequent occurrence in the Hebrew texts of the Old Testament, though it is not found in our English versions. In form the word is a Hebrew plural noun;[93] but it connotes the plurality of excellence or intensity, rather than distinctively of number. It is expressive of supreme or absolute exaltation and power. *Elohim, as understood and used in the restored Church of Jesus Christ, is the name-title of God the Eternal Father, whose firstborn Son in the spirit is Jehovah – the Only Begotten in the flesh, Jesus Christ.*

Jesus of Nazareth, who in solemn testimony to the Jews declared Himself the *I Am* or *Jehovah*, who was God before Abraham lived on earth, was the same Being who is repeatedly proclaimed as the God who made covenant with Abraham, Isaac, and Jacob; the God who led Israel from the bondage of Egypt to the freedom of the promised land, the one and only God known by direct and personal revelation to the Hebrew prophets in general.

The identity of Jesus Christ with the *Jehovah* of the Israelites was well understood by the Nephite prophets, and the truth of their teachings was confirmed by the risen Lord who manifested Himself unto them shortly after His ascension from the midst of the apostles at Jerusalem. This is the record: "And it came to pass that the Lord spake unto them saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." [94]

It would appear unnecessary to cite at greater length in substantiating our affirmation that Jesus Christ was God even before He assumed a body of flesh. During that

Antemortal period there was essential difference between the Father and the Son, in that the former had already passed through the experiences of mortal life, including death and resurrection, and was therefore a Being possessed of a perfect, immortalized body of flesh and bones, while the Son was yet unembodied. Through His death and subsequent resurrection Jesus the Christ is today a Being like unto the Father in all essential characteristics.

A general consideration of scriptural evidence leads to the conclusion that God the Eternal Father has manifested Himself to earthly prophets or revelators on very few occasions, and then principally to attest the divine authority of His Son, Jesus Christ. As before shown, the Son was the active executive in the work of creation; throughout the creative scenes the Father appears mostly in a directing or consulting capacity. Unto Adam, Enoch, Noah, Abraham and Moses the Father revealed Himself, attesting the Godship of the Christ, and the fact that the Son was the chosen Savior of mankind.[95] On the occasion of the baptism of Jesus, the Father's voice was heard, saying, "**This is my beloved Son, in whom I am well pleased**";[96] and at the transfiguration a similar testimony was given by the Father.[97] On an occasion yet later, while Jesus prayed in anguish of soul, submitting Himself that the Father's purposes be fulfilled and the Father's name glorified, "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." [98] The resurrected and glorified Christ was announced by the Father to the Nephites on the western hemisphere, in these words: "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye him." [99] From the time of the occurrence last noted, the voice of the Father was not heard again among men, so far as the scriptures aver, until the spring of 1820, when both the Father and the Son ministered unto the prophet Joseph Smith, the Father saying, "**This is my beloved Son, hear him!**" [100] These are the instances of record in which the Eternal Father has been manifest in personal utterance or other revelation to man apart from the Son. God the Creator, the Jehovah of Israel, the Savior and Redeemer of all nations, kindreds and tongues, are the same, and He is Jesus the Christ.

NOTES TO CHAPTER 4

1. Names Given of God— The significance of names when given of God finds illustration in many scriptural instances. The following are examples: "Jesus" meaning *Savior* (Matt. 1:21; Luke 1:31); "John," signifying *Jehovah's gift*, specifically applied to the Baptist, who was sent to earth to prepare the way for Jehovah's coming in the flesh (Luke 1:13); "Ishmael," signifying *God shall hear him* (Gen. 16:11); "Isaac," meaning *laughter* (Gen. 17:19, compare 18:10-15). As instances of names changed by divine authority to express added blessings, or special callings, consider the following: "Abram," which connoted *nobility* or *exaltation* and as usually rendered, *father of elevation*, was changed to "Abraham," *father of a multitude* which expressed the reason for

the change as given at the time thereof, "for a father of many nations have I made thee" (Gen. 17:5). "Sarai," the name of Abraham's wife, and of uncertain distinctive meaning, was substituted by "Sarah" which signified *the princess* (Gen 17:15). "Jacob," a name given to the son of Isaac with reference to a circumstance attending his birth, and signifying *a supplanter*, was superseded by "Israel" meaning *a soldier of God, a prince of God*; as expressed in the words effecting the change, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32:28; compare 35:9, 10.) "Simon," meaning *a hearer*, the name of the man who became the chief apostle of Jesus Christ, was changed by the Lord to "Cephas" (Aramaic) or "Peter" (Greek) meaning *a rock* (John 1:42; Matt 16:18; Luke 6:14). On James and John the sons of Zebedee, the Lord conferred the name or title "Boanerges" meaning *sons of thunder* (Mark 3:17).

The following is an instructive excerpt: "*Name* in the scriptures not only = that by which a person is designated, but frequently = all that is known to belong to the person having this designation, and the person himself. Thus 'the name of God' or 'of Jehovah,' etc., indicates His authority (Deut. 18:20; Matt. 21:9, etc.), His dignity and glory (Isa. 48:9, etc.), His protection and favor (Prov. 18:10, etc.), His character (Exo. 34:5, 14, compare 6, 7, etc.), His divine attributes in general (Matt. 6:9, etc.), etc. The Lord is said to set or put His name where the revelation or manifestation of His perfections is made (Deut. 12:5, 14:24, etc.). To believe in or on the name of Christ is to receive and treat Him in accordance with the revelation which the scriptures make of Him (John 1:12; 2:23), etc." —Smith's *Comprehensive Dictionary of the Bible*, article "Name."

2. Jesus Christ, the God of Israel — "That Jesus Christ was the same Being who called Abraham from his native country, who led Israel out of the land of Egypt with mighty miracles and wonders, who made known to them His law amid the thunderings of Sinai, who delivered them from their enemies, who chastened them for their disobedience, who inspired their prophets, and whose glory filled Solomon's temple, is evident from all the inspired writings, and in none more so than in the Bible.

"His lamentation over Jerusalem evidences that, in His humanity, He had not forgotten His former exalted position: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together ... and ye would not!' (Matt. 23:37). It was this Creator of the world, this mighty Ruler, this Controller of the destinies of the human family, who, in His last moments, cried out in the agony of His soul, 'My God, my God, why hast thou forsaken me?'" (Mark 15:34.) —From *Compendium of the Doctrines of the Gospel*, by Franklin D. Richards and James A. Little.

3. "Jehovah" a Name Not Uttered by the Jews — Long prior to the time of Christ, certain schools among the Jews, ever intent on the observance of the letter of the law, though not without disregard of its spirit, had taught that the mere utterance of the name of

God was blasphemous, and that the sin of so doing constituted a capital offense. This extreme conception arose from the accepted though uninspired interpretation of Lev. 24:16, "**And he that blasphemeth the name of the Lord, he shall surely be put to death**, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." We take the following from Smith's *Comprehensive Dictionary of the Bible*, article "Jehovah": "The true pronunciation of this name, [Yehovah] by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written [*Adonai*, Lord, or *Elohim*, God].... According to Jewish tradition it was pronounced but once a year by the high priest on the day of atonement when he entered the Holy of Holies; but on this point there is some doubt."

FOOTNOTES

[67] See "God and the Godhead," in the author's "Articles of Faith," lecture ii.

[68] Gen. 1:26; and 3:22.

[69] P. of G.P., Moses 2:26; and 4:28.

[70] P. of G.P., Abraham, chaps. 4 and 5.

[71] See Chapter 2, paragraph 9; John 1:1; and P. of G.P., Moses 1:32.

[72] Heb. 1:1, 2; see also 1 Cor. 8:6.

[73] Colos. 1:16, 17.

[74] John 1:1-3.

[75] B. of M., Helaman 14:12; see also Mosiah 3:8; 4:2; Alma 11:39.

[76] B. of M., 3 Nephi 9:15.

[77] B. of M., 3 Nephi 15:4, 5.

[78] Doc. and Cov. 45:1.

[79] Doc. and Cov. 14:9; see also 29:1, 31; 76:24.

[80] Exo. 20:7; Lev. 19:12; Deut. 5:11.

[81] Note 1, end of chapter.

[82] Matt. 1:21; see also verses 23, 25; Luke 1:31.

[83] John 1:41; 4:25.

[84] Luke 1:31; 2:21; Matt. 1:21, 25; see also verse 23 and compare Isa. 7:14; Luke 2:11. See further P. of G.P., Moses 6:51, 57; 7:20; 8:24. B. of M., 1 Nephi 10:4; 2 Nephi 10:3; Mosiah 3:8.

[85] The name appears thus in Gen. 2:5; see also Exo. 6:2-4; and read for comparison Gen. 17:1; 35:11.

[86] Exo. 3:13, 14; compare with respect to the fact of eternal duration expressed in this name, Isa. 44:6; John 8:58; Colos. 1:17; Heb. 13:8; Rev. 1:4; see also P. of G.P., Moses 1:3 and the references there given.

[87] Exo. 6:2, 3. Note 2, end of chapter.

[88] Rev. 1:11, 17; 2:8; 22:13; compare Isa. 41:4; 44:6; 48:12.

[89] John 8:58.

[90] Lev. 24:16. Note 3, end of chapter.

[91] Isa. 6:8-11; and compare John 12:40, 41.

[92] Zech. 12:10; compare John 19:37.

[93] The singular, "Eloah," appears only in poetic usage.

[94] B. of M., 3 Nephi 11:13, 14; also 1 Nephi 17:40 and observe from verse 30 that the Redeemer is here spoken of as the God who delivered Israel. See further Mosiah 7:19. Chapter 39 herein.

[95] P. of G.P., Moses 1:6, 31-33; 2:1; 4:2, 3; 6:57; compare 7:35, 39, 47, 53-59; 8:16, 19, 23, 24; Abraham 3:22-28. See chapter 5 herein.

[96] Matt. 3:17; also Mark 1:11; Luke 3:22.

[97] Matt. 17:5; Luke 9:35.

[98] John 12:28.

[99] B. of M., 3 Nephi 11:7.

[100] P. of G.P. Joseph Smith 2:17.

5

EARTHLY ADVENT OF THE CHRIST PREDICTED

The coming of Christ to earth to tabernacle in the flesh was no unexpected or unheralded event. For centuries prior to the great occurrence the Jews had professed to be looking for the advent of their King; and, in the appointed ceremonials of worship as in private devotions, the coming of the promised Messiah was prominent as a matter of the supplication of Israel to Jehovah. True, there was much diversity in lay opinion and in rabbinical exposition as to the time and manner of His appearing; but the certainty thereof was fundamentally established in the beliefs and hopes of the Hebrew nation.

The records known to us as the books of the Old Testament, together with other inspired writings once regarded as authentic but excluded from later compilations as not strictly canonical, were current among the Hebrews at and long before the time of Christ's birth. These scriptures had their beginning in the proclamation of the law through Moses,[101] who wrote the same, and delivered the writing into the official custody of the priests with an express command that it be read in the assemblies of the people at stated times. To these earlier writings were added the utterances of divinely commissioned prophets, the records of appointed historians, and the songs of inspired poets, as the centuries passed; so that at the time of our Lord's ministry the Jews possessed a great accumulation of writings accepted and revered by them as authoritative.[102] These records are rich in prediction and promise respecting the earthly advent of the Messiah, as are other scriptures to which the Israel of old had not access.

Adam, the patriarch of the race, rejoiced in the assurance of the Savior's appointed ministry, through the acceptance of which, he, the transgressor, might gain redemption. Brief mention of the plan of salvation, the author of which is Jesus Christ, appears in the promise given of God following the fall – that though the devil, represented by the serpent in Eden, should have power to bruise the heel of Adam's posterity, through the seed of the woman should come the power to bruise the adversary's head.[103] It is significant that this assurance of eventual victory over sin and its inevitable effect, death, both of which were introduced to earth through Satan the arch-enemy of mankind, was to be realized through the offspring of woman; the promise was not made specifically to the man, nor to the pair. The only instance of offspring from woman dissociated from mortal fatherhood is the birth of Jesus the Christ, who was the earthly Son of a mortal mother, begotten by an immortal Father. He is the Only Begotten of the Eternal Father in the flesh, and was born of woman.

Interesting – The power to “bruise the adversary’s head” was given to through the “offspring of woman; the promise not made specifically to the man, nor to the pair.”

Through scriptures other than those embodied in the Old Testament we learn with greater fulness of the revelations of God to Adam respecting the coming of the Redeemer. As a natural and inevitable result of his disobedience, Adam had forfeited the high privilege he once enjoyed – that of holding direct and personal association with his God; nevertheless in his fallen state he was visited by an angel of the Lord, who revealed unto him the plan of redemption: "And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will."[104]

The Lord's revelation to Adam making known the ordained plan whereby the Son of God was to take upon Himself flesh in the meridian of time, and become the Redeemer of the world, was attested by Enoch, son of Jared and father of Methuselah. From the words of Enoch we learn that to him as to his great progenitor, Adam, the very name by which the Savior would be known among men was revealed – "which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men."[105] The recorded covenant of God with Abraham, and the reiteration and confirmation thereof with Isaac and in turn with Jacob – that through their posterity should all nations of the earth be blessed – presaged the birth of the Redeemer through that chosen lineage.[106] Its fulfillment is the blessed heritage of the ages.

In pronouncing his patriarchal blessing upon the head of Judah, Jacob prophesied: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."[107] That by Shiloh is meant the Christ is evidenced by the fulfillment of the conditions set forth in the prediction, in the state of the Jewish nation at the time of our Lord's birth.[108]

Moses proclaimed the coming of a great Prophet in Israel, whose ministry was to be of such importance that all men who would not accept Him would be under condemnation; and that this prediction had sole reference to Jesus Christ is conclusively shown by later scriptures. Thus spake the Lord unto Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass,

that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." [109] The system of sacrifice expressly enjoined in the Mosaic code was essentially a prototype of the sacrificial death to be accomplished by the Savior on Calvary. The blood of countless altar victims, slain by Israel's priests in the course of prescribed ritual, ran throughout the centuries from Moses to Christ as a prophetic flood in similitude of the blood of the Son of God appointed to be shed as an expiatory sacrifice for the redemption of the race. But, as already shown, the institution of bloody sacrifice as a type of the future death of Jesus Christ dates from the beginning of human history; since the offering of animal sacrifices through the shedding of blood was required of Adam, to whom the significance of the ordinance, as "a similitude of the sacrifice of the Only Begotten of the Father", was expressly defined. [110]

The paschal lamb, slain for every Israelitish household at the annually recurring feast of the Passover, was a particular type of the Lamb of God who in due time would be slain for the sins of the world. The crucifixion of Christ was effected at the Passover season; and the consummation of the supreme Sacrifice, of which the paschal lambs had been but lesser prototypes, led Paul the apostle to affirm in later times: "For even Christ our passover is sacrificed for us." [111]

Job in the day of dire affliction rejoiced in his testimony of the coming Messiah, and declared with prophetic conviction: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." [112] The songs of David the psalmist abound in oft-recurring allusion to the earthly life of Christ, many circumstances of which are described in detail, and, as to these, corroboration of the utterances is found in New Testament scriptures. [113]

Isaiah, whose prophetic office was honored by the personal testimony of Christ and the apostles, manifested in numerous passages the burden of his conviction relating to the great event of the Savior's advent and ministry on earth. With the forcefulness of direct revelation he told of the Virgin's divine maternity, whereof Immanuel should be born, and his prediction was reiterated by the angel of the Lord, over seven centuries later. [114] Looking down through the ages the prophet saw the accomplishment of the divine purposes as if already achieved, and sang in triumph: "**For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.**" [115]

Immediately prior to its fulfilment, the blessed promise was repeated by Gabriel, sent from the presence of God to the chosen Virgin of Nazareth. [116] As made known to the prophet and by him proclaimed, the coming Lord was the living Branch that should spring from the undying root typified in the family of Jesse; [117] the foundation Stone

insuring the stability of Zion;[118] the Shepherd of the house of Israel;[119] the Light of the world,[120] to Gentile as well as Jew; the Leader and Commander of His people.[121] The same inspired voice predicted the forerunner who should cry in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." [122]

Isaiah was permitted to read the scroll of futurity as to many distinguishing conditions to attend the Messiah's lowly life and atoning death. In Him the prophet saw One who would be despised and rejected of men, a Man of sorrows, acquainted with grief, One to be wounded and bruised for the transgressions of the race, on whom would be laid the iniquity of us all – a patient and willing Sacrifice, silent under affliction, as a lamb brought to the slaughter. The Lord's dying with sinners, and His burial in the tomb of the wealthy were likewise declared with prophetic certainty.[123]

Unto Jeremiah came the word of the Lord in terms of plainness, declaring the sure advent of the King by whom the safety of both Judah and Israel should be assured;[124] the Prince of the House of David, through whom the divine promise to the son of Jesse should be realized.[125] Under the same spirit prophesied Ezekiel,[126] Hosea,[127] and Micah. [128] Zechariah broke off in the midst of fateful prediction to voice the glad song of thanksgiving and praise as he beheld in vision the simple pageantry of the King's triumphal entry into the city of David.[129] Then the prophet bewailed the grief of the conscience-smitten nation, by whom, as was foreseen, the Savior of humankind would be pierced, even unto death;[130] and showed that, when subdued by contrition His own people would ask, "What are these wounds in thy hands?", the Lord would answer: "Those with which I was wounded in the house of my friends." [131] The very price to be paid for the betrayal of the Christ to His death was foretold as in parable.[132]

The fact, that these predictions of the Old Testament prophets had reference to Jesus Christ and to Him only, is put beyond question by the attestation of the resurrected Lord. To the assembled apostles He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." [133]

John the Baptist, whose ministry immediately preceded that of the Christ, proclaimed the coming of One mightier than himself, One who should baptize with the Holy Ghost, and specifically identified Jesus of Nazareth as that One, the Son of God, the Lamb who should assume the burden of the world's sins.[134]

The predictions thus far cited as relating to the life, ministry, and death of the Lord Jesus, are the utterances of prophets who, excepting Adam and Enoch, lived and died on the eastern hemisphere. All save John the Baptist are of Old Testament record, and he, a contemporary of the Christ in mortality, figures in the early chapters of the Gospels. It is important to know that the scriptures of the western hemisphere are likewise explicit in the declaration of the great truth that the Son of God would be born in the flesh. The Book of Mormon contains a history of a colony of Israelites, of the tribe of Joseph, who left Jerusalem 600 B.C., during the reign of Zedekiah, king of Judah, on the eve of the subjugation of Judea by Nebuchadnezzar and the inauguration of the Babylonian captivity. This colony was led by divine guidance to the American continent, whereon they developed into a numerous and mighty people; though, divided by dissension, they formed two opposing nations known respectively as Nephites and Lamanites. The former cultivated the arts of industry and refinement, and preserved a record embodying both history and scripture, while the latter became degenerate and debased. The Nephites suffered extinction about 400 A.D., but the Lamanites lived on in their degraded course, and are today extant upon the land as the American Indians.[135]

Adam and Enoch lived and died on the western hemisphere.

The Nephite annals from the beginning thereof down to the time of our Lord's birth abound in prediction and promise of the Christ; and this chronicle is followed by a record of the actual visitation of the resurrected Savior to the Nephites, and the establishment of His Church among them. Unto Lehi, the leader of the colony, the Lord revealed the time, place, and manner of Christ's then future advent, together with many important facts of His ministry, and the preparatory work of **John the forerunner**. This revelation was given while the company was journeying in the wilderness of Arabia, prior to their crossing the great waters. The prophecy is thus written by Nephi, a son of Lehi and his successor in the prophetic calling: "Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews; even a Messiah; or, in other words, a Savior of the world. And he also spake concerning the prophets, how great a number had testified of these things concerning this Messiah, of whom he had spoken, or this Redeemer of the world. Wherefore all mankind were in a lost and in a fallen state, and ever would be, save they should rely on this Redeemer. And he spake also concerning a prophet who should come before the Messiah, to prepare the way of the Lord; yea, even he should go forth and cry in the wilderness. Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing. And my father said he should baptize in Bethabara, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water. And after he had baptized the Messiah with water, he should behold and bear record, that he had baptized the Lamb of God, who should take away the sins of the world. And it

came to pass after my father had spoken these words, he spake unto my brethren concerning the gospel which should be preached among the Jews; and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain, he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles." [136]

At a later time Nephi writes, not as his father's scribe, but as a prophet and revelator voicing the word of God as made known to himself. He was permitted to behold in vision and to declare to his people the circumstances of the Messiah's birth, His baptism by John and the ministration of the Holy Ghost with its accompanying sign of the dove; he beheld our Lord moving as a Teacher of righteousness among the people, healing the afflicted and rebuking spirits of evil; he saw and bore record of the dread scenes of Calvary; he beheld and predicted the calling of the chosen Twelve, the apostles of the Lamb, for so these were designated by Him who vouchsafed the vision. Moreover he told of the iniquity of the Jews, who were seen in contention with the apostles; and thus concludes the portentous prophecy: "**And the angel of the Lord spake unto me again, saying, Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.**" [137] Soon after the defection whereby the distinction between Nephites and Lamanites was established, Jacob, a brother of Nephi, continued in prophecy of the assured coming of the Messiah, specifically declaring that He would minister at Jerusalem and affirming the necessity of His atoning death as the ordained means of human redemption. [138] The prophet Abinadi, in his fearless denunciation of sin to the wicked king Noah, preached the Christ who was to come; [139] and righteous Benjamin, who was at once prophet and king, proclaimed the same great truth to his people about 125 B.C. So taught Alma [140] in his inspired admonition to his wayward son, Corianton; and so also Amulek [141] in his contention with Zeezrom. So proclaimed **the Lamanite prophet, Samuel**, only five years prior to the actual occurrence; furthermore he specified the signs by which the birth of Jesus in Judea would be made known to the people of the western world. Said he: "**Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day, therefore there shall be one day and a night, and a day, as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun, and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you. And behold this is not all, there shall be many signs and wonders in heaven.**" [142]

Thus the scriptures of both hemispheres and in all ages of ante-meridian time bore solemn testimony to the certainty of Messiah's advent; thus the holy prophets of old voiced the word of revelation predicting the coming of the world's King and Lord, through whom alone is salvation provided, and redemption from death made sure. It is a characteristic of prophets sent of God that they possess and proclaim a personal assurance of the Christ, "**for the testimony of Jesus is the spirit of prophecy.**"[143] Not a word of inspired prophecy relating to the great event has been found void. The literal fulfilment of the predictions is ample attestation of their origin in divine revelation, and proof conclusive of the divinity of Him whose coming was so abundantly foretold.

NOTES TO CHAPTER 5

1. The Antiquity of Sacrifice as a Prototype of Christ's Atoning Death—While the Biblical record expressly attests the offering of sacrifices long prior to Israel's exodus from Egypt—e.g. by Abel and by Cain (Gen. 4:3, 4); by Noah after the deluge (Gen. 8:20); by Abraham (Gen. 22:2, 13); by Jacob (Gen. 31:54; 46:1)—it is silent concerning the divine origin of sacrifice as a propitiatory requirement prefiguring the atoning death of Jesus Christ. The difficulty of determining time and circumstance, under which the offering of symbolical sacrifices originated amongst mankind, is recognized by all investigators save those who admit the validity of modern revelation. The necessity of assuming early instruction from God to man on the subject has been asserted by many Bible scholars. Thus, the writer of the article "Sacrifice" in the *Cassell Bible Dictionary* says: "The idea of sacrifice is prominent throughout the scriptures, and one of the most ancient and widely recognized in the rites of religion throughout the world. There is also a remarkable similarity in the developments and applications of the idea. On these and other accounts it has been judiciously inferred that sacrifice formed an element in the primeval worship of man; and that its universality is not merely an indirect argument for the unity of the human race, but an illustration and confirmation of the first inspired pages of the world's history. The notion of sacrifice can hardly be viewed as a product of unassisted human nature, and must therefore be traced to a higher source and viewed as a divine revelation to primitive man."

Smith's *Dic. of the Bible* presents the following: "In tracing the history of sacrifice from its first beginning to its perfect development in the Mosaic ritual, we are at once met by the long-disputed question as to the origin of sacrifice, whether it arose from a natural instinct of man, sanctioned and guided by God, or was the subject of some distinct primeval revelation. There can be no doubt that sacrifice was sanctioned by God's Law, with a special, typical reference to the Atonement of Christ; its universal prevalence, independent of, and often opposed to, man's natural reasonings on his relation to God, shows it to have been primeval, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or was based on that sense of sin

and lost communion with God, which is stamped by His hand on the heart of man – is an historical question, perhaps insoluble."

The difficulty vanishes, and the "historical question" as to the origin of sacrifice is definitely solved by the revelations of God in the current dispensation, whereby parts of the record of Moses – not contained in the Bible – have been restored to human knowledge. The scripture quoted in the text makes clear the fact that the offering of sacrifices was required of Adam after his transgression, and that the significance of the divinely established requirement was explained in fulness to the patriarch of the race. The shedding of the blood of animals in sacrifice to God, as a prototype "of the sacrifice of the Only Begotten of the Father," dates from the time immediately following the fall. Its origin is based on a specific revelation to Adam. See P. of G.P., Moses 5:5-8.

2. Jacob's Prophecy Concerning "Shiloh" – The prediction of the patriarch Jacob – that the sceptre should not depart from Judah before the coming of Shiloh – has given rise to much disputation among Bible students. Some insist that "Shiloh" is the name of a place and not that of a person. That there was a place known by that name is beyond question (see Josh. 18:1; 19:51; 21:2; 22:9; 1 Sam. 1:3; Jer. 7:12); but the name occurring in Gen. 49:10 is plainly that of a person. It should be known that the use of the word in the King James or authorized version of the Bible is held to be correct by many eminent authorities. Thus, in Dummelow's *Commentary on the Holy Bible*, we read: "This verse has always been regarded by both Jews and Christians as a remarkable prophecy of the coming of the Messiah.... On the rendering given above, the whole verse foretells that Judah would retain authority until the advent of the rightful ruler, the Messiah, to whom all peoples would gather. And, broadly speaking, it may be said that the last traces of Jewish legislative power (as vested in the Sanhedrin) did not disappear until the coming of Christ and the destruction of Jerusalem, from which time His kingdom was set up among men."

Adam Clarke, in his exhaustive Bible Commentary, briefly analyzes the objections urged against the admissibility of this passage as applying to the Messiah's advent, and dismisses them all as unfounded. His conclusion as to the meaning of the passage is thus worded: "Judah shall continue a distinct tribe until the Messiah shall come; and it did so; and after His coming it was confounded with the others, so that all distinction has been ever since lost."

Prof. Douglas, as cited in Smith's Dictionary, "claims that something of Judah's sceptre still remained, a total eclipse being no proof that the day is at an end – that the proper fulfilment of the prophecy did not begin till David's time, and is consummated in Christ according to Luke 1:32, 33."

The accepted meaning of the word by derivation is "Peaceable," and this is applicable to the attributes of the Christ, who in Isa. 9:6, is designated the Prince of Peace.

Eusebius, who lived between 260 and 339 A.D., and is known in ecclesiastical history as Bishop of Cæsarea, wrote: "At the time that Herod was king, who was the first foreigner that reigned over the Jewish people, the prophecy recorded by Moses received its fulfilment, viz. 'That a prince should not fail of Judah, nor a ruler from his loins, until He should come for whom it is reserved, the expectation of nations.'" (The quoted passage is founded on the Septuagint rendering of Genesis 49:10).

Some critics have held that in Jacob's use of the word "Shiloh" he did not intend it as a name or proper noun at all. The writer of the article "Shiloh" in Cassell's *Bible Dictionary* says: "The preponderance of evidence is in favor of the Messianic interpretation, but opinions are very divided respecting the retention of the word 'Shiloh' as a proper name.... Notwithstanding all the objections that are urged against it being so regarded, we are of the opinion that it is rightly considered to be a proper name, and that the English version represents the true sense of the passage. We recommend those who wish to enter more fully into a question which cannot well be discussed without Hebrew criticism, to the excellent notes upon Gen. 49:10 in the 'Commentary on the Pentateuch' by Keil and Delitzsch. Here the text is thus rendered: 'The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till Shiloh come, and the willing obedience of the nations be to him.'

"Notwithstanding the slight put upon the Messianic interpretation by some writers, even those from whom we should scarcely expect it, we see this explanation confirmed and not weakened in the events of history. The text is not taken to mean that Judah should at no time be without a royal ruler of his own, but that the regal power should not finally cease from Judah until Shiloh had come. The objections founded on the Babylonian captivity, and similar intermissions, are of no force, because it is the complete and final termination which is pointed out, and that only happened after the time of Christ." See further *The Book of Prophecy*, by G. Smith, LL.D., p. 320. See also *Compendium of the Doctrines of the Gospel*, by Franklin D. Richards and James A. Little, article "Christ's First Coming."

3. Nephites and Lamanites – The progenitors of the Nephite nation were led from Jerusalem, 600 B.C., by Lehi, a Jewish prophet of the tribe of Manasseh. His immediate family, at the time of their departure from Jerusalem, comprised his wife Sariah, and their sons, Laman, Lemuel, Sam, and Nephi; at a later stage of the history, daughters are mentioned, but whether any of these were born before the family exodus we are not told. Beside his own family, the colony of Lehi included Zoram, and Ishmael, the latter an Israelite of the tribe of Ephraim. Ishmael, with his family, joined Lehi in the wilderness; and his descendants were numbered with the nation of whom we are speaking. The company journeyed somewhat east of south, keeping near the borders of the Red Sea; then, changing their course to the eastward, crossed the peninsula of Arabia; and there, on the shores of the Arabian Sea, built and provisioned a vessel in

which they committed themselves to divine care upon the waters. Their voyage carried them eastward across the Indian Ocean, then over the south Pacific Ocean to the western coast of South America, whereon they landed (590 B.C.).... The people established themselves on what to them was the land of promise; many children were born, and in the course of a few generations a numerous posterity held possession of the land. After the death of Lehi, a division occurred, some of the people accepting as their leader, Nephi, who had been duly appointed to the prophetic office; while the rest proclaimed Laman, the eldest of Lehi's sons, as their chief. Henceforth the divided people were known as Nephites and Lamanites respectively. At times they observed toward each other fairly friendly relations; but generally they were opposed, the Lamanites manifesting implacable hatred and hostility toward their Nephite kindred. The Nephites advanced in the arts of civilization, built large cities and established prosperous commonwealths; yet they often fell into transgression; and the Lord chastened them by allowing their foes to become victorious. They spread northward, occupying the northern part of South America; then, crossing the Isthmus, they extended their domain over the southern, central and eastern portions of what is now the United States of America. The Lamanites, while increasing in numbers, fell under the curse of darkness; they became dark in skin and benighted in spirit, forgot the God of their fathers, lived a wild nomadic life, and degenerated into the fallen state in which the American Indians – their lineal descendants – were found by those who rediscovered the western continent in later times. See the author's *Articles of Faith* xiv: 7, 8.

4. The First Gospel Dispensation – The gospel of Jesus Christ was revealed to Adam. Faith in God the Eternal Father, and in His Son the Savior of Adam and all his posterity, repentance of sin, water baptism by immersion, and the reception of the Holy Ghost as a divine bestowal were proclaimed in the beginning of human history as the essentials to salvation. The following scriptures attest this fact. **"And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice and by the gift of the Holy Ghost"** (Moses 5:58). The prophet Enoch thus testified: "But God hath made known unto our fathers that all men must repent. And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh. And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you" (Moses 6:50-52; read also 53-61). "And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time" (62). "And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into

the water, and was laid under the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit and became quickened in the inner man. And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and for ever" (64-66). Compare Doc. and Cov 29:42.

FOOTNOTES

[101] Deut. 31:9, 24-26; compare 17:18-20.

[102] "Articles of Faith," xiii:7-10.

[103] Gen. 3:15; compare Heb. 2:14; Rev. 12:9; 20:3.

[104] P. of G.P., Moses 5:6-9. Note 1, end of chapter.

[105] P. of G.P., Moses 6:52; study paragraphs 50-56; see also Gen. 5:18, 21-24; Jude 14. Note 4, end of chapter.

[106] Gen. 12:3; 18:18; 22:18; 26:4; 28:14; compare Acts 3:25; Gal. 3:8.

[107] Gen. 49:10.

[108] Note 2, end of chapter.

[109] Deut. 18:15-19; compare John 1:45; Acts 3:22; 7:37; see also a specific confirmation by our Lord after His resurrection, 3 Nephi 20:23.

[110] Note 1, end of chapter.

[111] 1 Cor. 5:7. For references to Christ as the Lamb of God, see John 1:29, 36; 1 Peter 1:19; Rev. chaps. 5, 6, 7, 12, 13, 14, 15, 17, 19, 21, 22; also B. of M., 1 Nephi 10:10, and chaps. 11, 12, 13, 14; 2 Nephi 31:4, 5, 6; 33:14; Alma 7:14; Mormon 9:2, 3; Doc. and Cov. 58:11; 132:19.

[112] Job 19:25; see also verses 26-27.

[113] Instances: Psalm 2:7; compare Acts 13:33; Heb. 1:5; 5:5. Psa. 16:10; compare Acts 13:34-37. Psa. 22:18; compare Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24. Psa. 41:9; compare John 13:18. Psa. 69:9 and 21; compare Matt. 27:34, 48; Mark 15:23; John 19:29; and John 2:17. Psa. 110:1 and 4; compare Matt. 22:44; Mark 12:35-37; Luke 20:41-44; and Heb. 5:6. Psa. 118:22, 23; compare Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph. 2:20; 1 Peter 2:4, 7. The following are known specifically as Messianic Psalms: 2, 21, 22, 45, 67, 69, 89, 96, 110, 132; in them the psalmist extols in poetic measure the excellencies of the Messiah, and the certainty of His coming.

[114] Isa. 7:14; compare Matt. 1:21-23.

[115] Isa. 9:6,7.

[116] Luke 1:26-33.

[117] Isa. 11:1 and 10; compare Rom. 15:12; Rev. 5:5; 22:16; see also Jer. 23:5, 6.

[118] Isa. 28:16; compare Psa. 118:22; Matt. 21:42; Acts 4:11; Rom. 9:33; 10:11; Eph. 2:20; 1 Peter 2:6-8.

[119] Isa. 40:9-11; compare John 10:11, 14; Heb. 13:20; 1 Peter 2:25; 5:4; see also Ezek. 34:23.

[120] Isa. 42:1; see also 9:2; 49:6; 60:3; compare Matt. 4:14-16; Luke 2:32; Acts 13:47; 26:18; Eph. 5:8, 14.

[121] Isa. 55:4; compare John 18:37.

[122] Isa. 40:3; compare Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23.

[123] Isa. 53; study the entire chapter; compare Acts 8:32-35.

[124] Jer. 23:5, 6; see also 33:14-16.

[125] Jer. 30:9.

[126] Ezek. 34:23; 37:24, 25.

[127] Hos. 11:11; compare Matt. 2:15.

[128] Mic. 5:2; compare Matt 2:6; John 7:42.

[129] Zech. 9:9; compare Matt. 21:4-9.

[130] Zech. 12:10; compare John 19:37.

[131] Zech. 13:6.

[132] Zech. 11:12, 13; compare Matt. 26:15; 27:3-10.

[133] Luke 24:44, 46; see also verses 25-27.

[134] Matt. 3:11; Mark 1:8; Luke 3:16; John 1:15, 26, 27, 29-36; see also Acts 1:5, 8; 11:16; 19:4.

[135] Note 3, end of chapter.

[136] B. of M., 1 Nephi 10:4-11.

[137] B. of M., 1 Nephi chapters 11 and 12; see also 19:10.

[138] B. of M., 2 Nephi 9:5, 6; 10:3. See also Nephi's prophecy 25:12-14; and chap. 26.

[139] B. of M., Mosiah 13:33-35; 15:1-13.

[140] B. of M., Alma 39:15; 40:1-3.

[141] B. of M., Alma 11:31-44.

[142] B. of M., Helaman 14:1-6; compare 3 Nephi 1:4-21.

[143] Rev. 19:10.