

3. Harold B. Lee, "Loyalty," in *Charge to Religious Educators*, 119.
4. Clark, "Charted Course," 7.
5. M. Russell Ballard, "Teaching—No Greater Call," *Ensign*, May 1983, 86.
6. Church Educational System, *Charge to Religious Educators*, 3.
7. *Ibid.*, 21.
8. *Ibid.*, 2.
9. Marion G. Romney, "Records of Great Worth," *Ensign*, September 1980, 4.
10. Bruce R. McConkie, *Doctrines of the Restoration: Sermons and Writings of Bruce R. McConkie*, ed. Mark L. McConkie (Salt Lake City: Bookcraft, 1989), 243.
11. Henry B. Eyring, Book of Mormon CES Symposium, 14 August 2001.
12. Richard G. Scott, "Acquiring Spiritual Knowledge," *Ensign*, November 1993, 86.
13. Boyd K. Packer, "The Word of Wisdom: The Principle and the Promises," *Ensign*, May 1996, 17.
14. Scott, "Acquiring," 86.
15. Scott, Old Testament CES Symposium, 1987.
16. Packer, "Word of Wisdom," 17.
17. Scott, "Acquiring," 86.
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How We Got the Book of Moses

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The book of Moses is an extract from Joseph Smith's New Translation of the Bible. It was revealed to the Prophet in 1830 and in early 1831, not long after the organization of the Church. This article is a brief introduction to the origin of the book of Moses and the Bible translation from which it derives.^{clviii}¹

Beginning in June 1830, Joseph Smith began a careful reading of the Bible to revise and make corrections in accordance with the inspiration he would receive. The result was the revelation of many important truths and the restoration of many of the "precious things" that Nephi had foretold would be taken from the Bible (see 1 Nephi 13:23–29). In a process that took about three years, the Prophet made changes, additions, and corrections as were given him by divine inspiration while he filled his calling to provide a more correct translation for the Church.^{clix}² Collectively, these are called the "Joseph Smith Translation" (JST) or, as Joseph Smith referred to it, the "New Translation."^{clx}³ The title *Inspired Version* refers to the edited, printed edition, published in Independence, Missouri, by the Community of Christ (formerly the Reorganized Church of Jesus Christ of Latter Day Saints). The book of Moses in the Pearl of Great Price is the very beginning of the New Translation, corresponding to Genesis 1:1–6:13 in the Bible.

The Translation

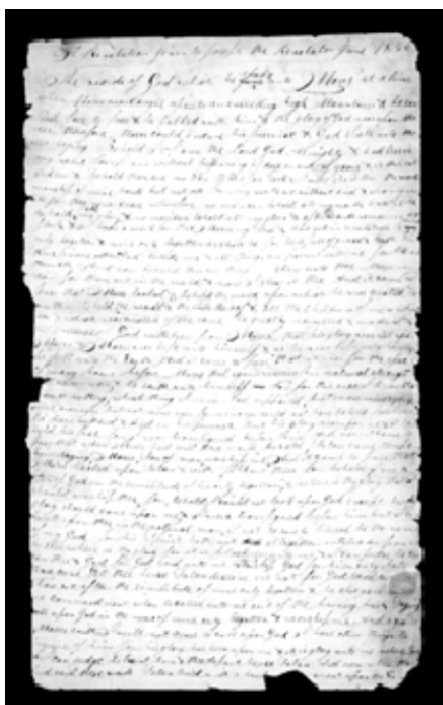
The first revelation of the JST was what we now have as Moses 1. It is the preface to the book of Genesis. It begins the earliest manuscript of the New Translation, designated Old Testament Manuscript 1 (OT1).^{clxi}⁴ Serving as scribes for what is now in the book of Moses were

Oliver Cowdery	Moses 1:1–5:43	Beginning June 1830
John Whitmer	Moses 5:43–6:18	21 October, 30 November 1830
Emma Smith	Moses 6:19–52	1 December 1830

John Whitmer	Moses 6:52–7:1	December 1830
Sidney Rigdon	Moses 7:2–8:30	December 1830, February 1831

Dictating the text of the New Translation to these scribes, the Prophet progressed to Genesis 24:41, when he set aside Genesis to begin translating the New Testament as he was instructed by the Lord on 7 March 1831 (see D&C 45:60–62). He and his scribes worked on the New Testament until it was finished in July 1832, when they returned to work on the Old Testament.^{clxii}⁵

A second Old Testament manuscript, designated Old Testament Manuscript 2 (OT2), started as a copy of the first manuscript (OT1). John Whitmer had made the copy in March 1831 when Joseph Smith and Sidney Rigdon began working on the New Testament. After OT2 was started, it became the manuscript of the continuing translation through the rest of the Old Testament. The earlier manuscript (OT1) remained essentially unused, as a backup copy. The translation of the Old Testament began anew in July 1832 and continued for about a year. At the end of the Old Testament manuscript, after the book of Malachi, the following words are written in large letters: “Finished on the 2d day of July 1833” (OT2, p. 119). That same day the Prophet wrote to Church members in Missouri and told them, “We this day finished the translating of the Scriptures for which we returned gratitude to our heavenly father.”^{clxiii}⁶^{clxiv}



Moses 1:1—19, on Old Testament Manuscript 1, page 1, “A Revelation given to Joseph the Revelator.” This is the beginning of Joseph Smith’s New Translation of the Bible. Dated June 1830, in Oliver Cowdery’s handwriting.

Courtesy Community of Christ Archives, Independence, Missouri.

During the course of the Prophet’s work with the Bible, changes were made in about thirteen hundred Old Testament verses and in about twenty-one hundred verses in the New Testament.^{clxv}⁷ Most of the changes are rewordings of the existing King James Version. But other changes involve the addition of new material—in some cases substantial amounts.

Presumably, every book in the Bible was examined, but no changes were made in thirteen of them (Esther, Ecclesiastes, Song of Solomon, Lamentations, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, 2 John, and 3 John). The books with no corrections are identified on the manuscripts with brief notations like “Micah—Correct” (OT2, p. 118). Ecclesiastes is the only book not mentioned at all. Regarding another book, the manuscript notes, “The Songs of Solomon are not Inspired writings” (OT2, p. 97).

Most passages in the New Translation were revealed in clarity the first time and show little need for later refining. But some passages show that the Prophet struggled with the wording until he was satisfied it was acceptable to the Lord. His careful effort was in harmony with the instruction he had received previously that we should “study it out in [our] mind” as we listen to the Spirit and apply our best efforts, after which a confirmation will come if it is correct (see D&C 9:7–9). On many of the manuscript pages, there are revisions that were made sometime after the original dictation. These are of two types: (1) Some are simply mechanical, such as the insertion of punctuation, verse numbering, or changes to upper or lowercase. It is likely that these revisions were made as the manuscript was being prepared for publication. (2) In many other cases, words were added to the text or existing wording was revised.^{clxvi} 8 Some of these changes simply correct errors in the original recording, such as when the Prophet’s eyes skipped words while he was dictating or when his scribe recorded words incorrectly. But some insertions revise the writing or add words or phrases to produce new meanings not recorded in the original dictation. Many important revisions were made to the book of Moses material in this process. We do not know when the Prophet made these later changes. It is believed by some that he worked on the translation periodically through the rest of his life. But the evidence suggests that most or all of Joseph Smith’s final revisions were in place by the summer of 1833 or not long thereafter. Was the translation finished? Despite the common view to the contrary, the translation *was* generally finished. The Bible, even in its purest and fullest form, never contained the complete records of those who are mentioned in it. The book of Genesis, for example, was a revelation to Moses that provided mere summaries of important lives and events. Certainly there are other truths that *could have been* revealed in the New Translation and other additions that *could have been* inserted to make it more complete. But from July 1833 on, Joseph Smith seems to have considered it finished. He no longer spoke of translating the Bible but of printing it, which he wanted and intended to accomplish as soon as possible. He sought to find the means to publish it as a book, and he and other Church leaders repeatedly encouraged the Saints to donate money to make the publication possible. But because of a lack of funds and the Saints’ other priorities, it was never printed in his lifetime.^{clxvii} 9 Excerpts were published in the Church’s newspapers and elsewhere, so some sections of it were available for early Church members.^{clxviii} 10 Still, when Joseph Smith was martyred in 1844, he had not seen the realization of his desire to have the entire New Translation appear in print.^{clxix} 11

In the decades after the Prophet’s death, Latter-day Saints in Utah lacked access to the manuscripts of the New Translation and had only limited knowledge about how it was produced. None of the participants in the translation process were with the Church when the Saints moved west in 1846.^{clxx} 12 This, and related circumstances, resulted in many misconceptions about it that eventually made their way into our culture. Among those misconceptions are the beliefs that the Prophet did not finish the translation and that it was not intended to be published in his lifetime. Careful research by BYU professor Robert J. Matthews shows that these ideas are refuted in Joseph Smith’s own words.^{clxxi} 13 But was the New Translation ready to go to press the day Joseph Smith died? Matthews has pointed out, “The basic conclusion seems to be that the

work of translation was acceptable as far as the Lord required it of the Prophet at that time, but the *manuscript* was not fully prepared for the press.”^{clxxii} 14 Much work still needed to be done to refine the verse divisions and to provide consistent spelling and punctuation. And some of the individual changes had resulted in uneven wording that had not yet been smoothed out. In short, while the inspired work of translating had been completed by Joseph Smith, the text was still in need of a good editing when he died.

Types of Changes

Joseph Smith had the authority to make changes in the Bible as God directed. In one revelation, he is called “a seer, a revelator, a translator” (D&C 107:92), and in several other Doctrine and Covenants passages, his work with the translation is endorsed by the Lord (D&C 35:20; 43:12–13; 73:3–4; 90:13; 93:53; 94:10). The Prophet called his Bible revision a “translation,” though it did not involve creating a new rendering from Hebrew or Greek manuscripts. So far as the translation of the Bible is concerned, he never claimed to have consulted any text other than his English Bible, but he “translated” it in the sense of conveying it in a new form.

It appears that several different kinds of changes were involved in the process, but it is difficult to know with certainty the nature or origin of any particular change. I propose the following categories of revisions:

1. *Restoration of original text.* Because Nephi tells us that “many plain and precious things” would be “taken away” from the Bible (1 Nephi 13:28), we can be certain that the JST includes the restoration of content that was once in original manuscripts. To Moses, the Lord foretold the removal of material from his record and its restoration in the latter days: “Thou shalt write the things which I shall speak. And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe” (Moses 1:40–41). Joseph Smith was the man like Moses whom the Lord raised up to restore lost material from the writings of Moses, as well as lost material from the words of other Bible writers. But Joseph Smith did not restore the very words of lost texts because they were in Hebrew or Greek (or other ancient languages) and because the New Translation was to be in English. Thus, his translation, in the English idiom of his own day, would restore the meaning and the message of original passages but not necessarily the words and the literary trappings that accompanied them when they were first put to writing. This is why the work can be called a “translation.” Parts of the book of Moses—including Moses’ vision in chapter 1 and Enoch’s visions in chapters 6 and 7—have no counterparts in the Bible. It is likely that these passages are restoration of material that was once in ancient manuscripts.

2. *Restoration of what was once said or done but was never in the Bible.* Joseph Smith stated, “From what we can draw from the scriptures relative to the teachings of heaven we are induced to think, that much instruction has been given to man since the beginning which we have not.”^{clxxiii} 15 Perhaps the JST includes teachings or events in the ministries of prophets, apostles, or Jesus Himself that were never recorded anciently. The JST may include material of which the biblical writers were unaware, which they chose not to include, or which they neglected to include (cf. 3 Nephi 23:6–13).

3. *Editing to make the Bible more understandable for modern readers.* Many of the individual JST changes fall into this category. There are numerous instances in which the Prophet rearranged word order to make a text read more easily or modernized its language. Examples of modernization of language include the many changes from *wot* to *know*,^{clxxiv} 16 from *an* to *a* before words that begin with *h*, from *saith* to *said*, from *that* and *which* to *who*, and from *ye* and

thee to you.^{clxxv} 17 In many instances, Joseph Smith added short expansions to make the text less ambiguous. For example, there are several places where the word *he* is replaced by a personal name, thus making the meaning more clear, as in Genesis 14:20 (KJV “And he gave” = JST “And Abram gave”), and in Genesis 18:32 (KJV “And he said. . . . And he said” = JST “And Abraham said. . . . And the Lord said.”)

4. *Editing to bring biblical wording into harmony with truth found in other revelations or elsewhere in the Bible.* Joseph Smith said, “[There are] many things in the Bible which do not, as they now stand, accord with the revelation of the Holy Ghost to me.”^{clxxvi} 18 Where there were inaccuracies in the Bible, regardless of their source, it was well within the scope of the Prophet’s calling to change what needed to be changed. Where modern revelation had given a clearer view of a doctrine preserved less adequately in the Bible, it was appropriate for Joseph Smith to add a correction—whether or not that correction reflects what was on the ancient original manuscripts. The Prophet also had authority to make changes when a passage was inconsistent with information elsewhere in the Bible itself. Perhaps the following example will illustrate this kind of correction: The Gospel of John records the statement, “No man hath seen God at any time” (John 1:18), which contradicts the experience of Joseph Smith (JS—H 1:17–20) as well as several examples in the Bible itself of prophets seeing God (e.g., Exodus 24:9–11; 33:11; Numbers 12:6–8; Isaiah 6:1; Amos 9:1). The JST change at John 1:18 clarifies the text and makes it consistent with what we know from other revealed sources.

Later History

When Joseph Smith died, the manuscripts of the New Translation were not in the possession of the Church but of his family, who remained in Illinois when the leaders of the Church and the majority of the Saints moved to the West. In 1867, the Reorganized Church of Jesus Christ of Latter Day Saints published the New Translation under the title, *The Holy Scriptures, Translated and Corrected by the Spirit of Revelation, By Joseph Smith, Jr., the Seer*. The name *Inspired Version*, by which it is commonly known, was added in an edition of 1936, but it is not inappropriate to refer to it by that name since its first publication in 1867. At the time of Joseph Smith’s death, the punctuation and verse numbering on the manuscripts were still in need of refinement. The punctuation and versification of the printed *Inspired Version* were supplied by the RLDS publication committee in 1866–67.

In 1851, Elder Franklin D. Richards of the Quorum of the Twelve Apostles was serving as president of the British mission in Liverpool. Sensing a need to make available for the British Saints some of Joseph Smith’s revelations that had been published already in America, he compiled a mission pamphlet entitled *The Pearl of Great Price*.^{clxxvii} 19 His intent was that his “little collection of precious truths” would “increase [the Saints’] ability to maintain and to defend the holy faith.”^{clxxviii} 20 In it he included, among other important texts, excerpts from the Prophet’s New Translation of the Bible that had been published already in Church periodicals and elsewhere: the first five and a half chapters of Genesis and Matthew 24. Elder Richards did not have access to the original manuscripts of the JST, and the RLDS *Inspired Version* had not yet been published. For the Genesis chapters, he took the text primarily from excerpts that had been published in Church newspapers in the 1830s and 1840s. But those excerpts had come from OT1 and did not include Joseph Smith’s final revisions that were recorded on OT2. The Genesis material was in two sections: “Extracts from the Prophecy of Enoch . . .” (Moses 6:43–7:69) and “The Words of God, which He Spake unto Moses . . .” (Moses 1:1–5:16, 19–40; 8:13–30). Over the course of time, the Pearl of Great Price became a popular item of literature among members of the Church. Since the majority of the British Saints eventually immigrated to

America, so also did the popularity of the Pearl of Great Price. In the 1870s, the decision was made to prepare it for Churchwide distribution at Church headquarters in Salt Lake City. Elder Orson Pratt of the Quorum of the Twelve Apostles was assigned to prepare the edition, which was published in 1878. Knowing that Joseph Smith had made later corrections to the New Translation, Elder Pratt drew the Genesis chapters not from the original Liverpool Pearl of Great Price but from the printed RLDS *Inspired Version*, which he copied exactly for the book of Moses. Again, the material was in two sections, this time called “Visions of Moses” (Moses 1) and “Writings of Moses” (Moses 2–8).

Unfortunately, the Genesis text in the 1867 *Inspired Version* was not always consistent with Joseph Smith’s intentions. The RLDS publication committee apparently did not understand the relationship between OT1 and OT2 and excluded a significant number of the Prophet’s corrections from the *Inspired Version*. As a result, our book of Moses today still lacks important corrections that were made by Joseph Smith.^{clxxix}²¹

In the October 1880 general conference, the new Pearl of Great Price was presented to the assembled membership for a sustaining vote and was canonized as scripture and accepted as binding on the Church. Since then, the Pearl of Great Price has been one of the standard works, and the few chapters of the Joseph Smith Translation in it (the book of Moses and Joseph Smith—Matthew) have been recognized not only as divine revelation—which they always were—but also as integral parts of our scripture and doctrine.

Later editions of the Pearl of Great Price made slight changes to the Genesis material. The 1902 edition was the first to use the name “The Book of Moses,” and it was the first to add chapters, verses, and cross-reference footnotes. Some small revisions were made in the text. The 1921 edition was the first to be printed in double-column pages. The current name, “Selections from the Book of Moses,” was added in the edition of 1981. This name acknowledges that the Pearl of Great Price contains only part of Moses’ record.

Because the Saints in Utah knew little about the Joseph Smith Translation and did not have access to its original documents, it was not widely used within the Church, except for the excerpts that are part of the Pearl of Great Price. During the 1960s and 1970s, Professor Robert Matthews conducted exhaustive research on the manuscripts.^{clxxx}²² His study confirmed the general integrity of the printed *Inspired Version* and taught us many things about the New Translation and how it was produced.^{clxxxi}²³ In the process, Professor Matthews brought the JST to the attention of members of the Church.^{clxxxii}²⁴

In 1979, when the Church published a Latter-day Saint edition of the Bible in the English language, it included generous amounts of material from the New Translation in footnotes and in an appendix. In subsequent years, JST excerpts were included in the “Guide to the Scriptures,” a combination concordance–Bible dictionary published with the LDS scriptures in languages other than English. A significant aspect of these publications is the fact that they have made the JST accessible to an extent that it never had been before. Now General Authorities, curriculum writers, scholars, and students can draw freely from it in their research and writing, bringing the JST to its rightful place alongside the other great revelations of the Prophet Joseph Smith. Latter-day Saints know that Joseph Smith was appointed by God to provide a corrected translation of the Bible (see D&C 76:15). God endorsed it in strong language: “And the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect” (D&C 35:20). The New Translation is, as Elder Dallin H. Oaks of the Quorum of the Twelve Apostles observed, “a member of the royal family of scripture” that “should be noticed and honored on any occasion when it is present.”^{clxxxiii}²⁵ **Notes**

1. Most of this article is condensed and updated from the chapter “What Is the Joseph Smith Translation,” in Kent P. Jackson, *The Restored Gospel and the Book of Genesis* (Salt Lake City: Deseret Book, 2001), 25–42.
2. To date, the comprehensive treatment of the Joseph Smith Translation is Robert J. Matthews, ed., “A Plainer Translation”: *Joseph Smith’s Translation of the Bible—A History and Commentary* (Provo, Utah: Brigham Young University Press, 1975). Recent research has clarified many matters discussed in Matthews’ book, including scribal identifications, dates, and the process of the Prophet’s work. See the forthcoming Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, *Joseph Smith’s New Translation of the Bible: Original Manuscripts* (Provo, Utah: Religious Studies Center, Brigham Young University, 2002).
3. See Doctrine and Covenants 124:89; *Times and Seasons* 1, no. 9 (July 1840): 140. See also Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed. rev. (Salt Lake City: Deseret Book, 1957), 1:341, 365; 4:164.
4. All of the JST manuscripts are located in the archives of the Community of Christ in Independence, Missouri. Note that in Matthews, “A Plainer Translation,” and in many other publications, an old archival numbering system is used for the manuscripts, resulting from an early misunderstanding of the order in which the manuscripts were written. OT1 was previously designated OT2, and OT2 was previously designated OT3. Matthews was the first to question the accuracy of the numbering system. See Matthews, “A Plainer Translation,” 67–72; Richard P. Howard, *Restoration Scriptures: A Study of Their Textual Development*, rev. and enl. (Independence, Missouri: Herald, 1995), 63 n. 1.
5. In a letter dated 31 July 1832, the Prophet stated: “We have finished the translation of the New testament . . . , we are making rapid strides in the old book [Old Testament] and in the strength of God we can do all things according to his will.” Joseph Smith to W. W. Phelps, 31 July 1832, Ms. 155, Box 2 folder 3, Joseph Smith Collection, Church Archives, The Church of Jesus Christ of Latter-day Saints. Published in Dean C. Jessee, ed., *The Personal Writings of Joseph Smith* (Salt Lake City: Deseret Book, 1984), 248.
6. Sidney Rigdon, Joseph Smith, and Frederick G. Williams to the Brethren in Zion, 2 July 1833, Joseph Smith Letter Book 1, 51 (Ms. 155, Box 2 folder 1), Joseph Smith Collection, Church Archives, The Church of Jesus Christ of Latter-day Saints. Published in Joseph Smith, *History of the Church*, 1:368.
7. Matthews, “A Plainer Translation,” 425.
8. Some of these insertions required more room than was available between the lines of the text and were written on small pieces of paper and attached in place with straight pins—the nineteenth-century equivalent of paper clips or staples.
9. The evidence is collected in Matthews, “Joseph Smith’s Efforts to Publish His Bible Translation,” *Ensign*, January 1983, 57–64.
10. *The Evening and the Morning Star* 1, no. 3 (August 1832): 2–3 (Moses 7); 1, no. 10 (March 1833): 1 (Moses 6:43–68); 1, no. 11 (April 1833): 1 (Moses 5:1–16); 1, no. 11 (April 1833): 1–2 (Moses 8:13–30); *Doctrine and Covenants of the Church of the Latter Day Saints* (Kirtland, Ohio: F. G. Williams and Co., 1835), “Lecture First,” 5 (Heb. 11:1); “Lecture Second,” 13–18 (Moses 2:26–29; 3:15–17, 19–20; 4:14–19, 22–25; 5:1, 4–9, 19–23, 32–40); *Times and Seasons* 4, no. 5 (16 January 1843): 71–73 (Moses 1); Peter Crawley, *A Descriptive Bibliography of the Mormon Church, Volume One*,

- 1830–1847 (Provo, Utah: Religious Studies Center, Brigham Young University, 1997), 60–61 (Matthew 24).
11. See Matthews, “A Plainer Translation,” 40–48, 52–53.
 12. Joseph Smith (died 1844), Oliver Cowdery (excommunicated 1838), John Whitmer (excommunicated 1838), Emma Smith (did not go west), Sidney Rigdon (excommunicated 1844), and Frederick G. Williams (excommunicated 1839, died 1842).
 13. See Matthews, “Joseph Smith’s Efforts.”
 14. *Ibid.*, 64; emphasis in original.
 15. *The Evening and the Morning Star* 2, no. 18 (March 1834): 143.
 16. The manuscript at Exodus 32:1 revises *wot* to *know* with a note that *know* “should be in the place of ‘wot’ in all places.”
 17. These changes are not universally consistent in the manuscripts.
 18. Joseph Smith, *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph*, comp. and ed. Andrew F. Ehat and Lyndon W. Cook (Provo, Utah: Religious Studies Center, Brigham Young University, 1980), 211; spelling and capitalization modernized.
 19. *The Pearl of Great Price: Being a Choice Selection from the Revelations, Translations, and Narrations of Joseph Smith, First Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter-day Saints* (Liverpool: F. D. Richards, 1851).
 20. Preface, 1851 Pearl of Great Price (page [v]).
 21. Some of these are noted in Matthews, “A Plainer Translation,” 145–61; and Matthews, “What Is the Book of Moses?” in Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture, Vol. 2: The Pearl of Great Price* (Salt Lake City: Randall, 1985), 35–36. Recent research has enabled us to understand the process better than was possible in the past.
 22. Robert J. Matthews, “A Study of the Doctrinal Significance of Certain Textual Changes Made by the Prophet Joseph Smith in the Four Gospels of the Inspired Version of the New Testament” (M.A. thesis, Brigham Young University, 1960), and “A Study of the Text of the Inspired Revision of the Bible” (Ph.D. dissertation, Brigham Young University, 1968). “A Plainer Translation” was published in 1975.
 23. See Matthews, “A Plainer Translation,” 141–61.
 24. See Thomas E. Sherry, “Changing Attitudes Toward Joseph Smith’s Translation of the Bible,” in *Plain and Precious Truths Restored: The Doctrinal and Historical Significance of the Joseph Smith Translation*, ed. Robert L. Millet and Robert J. Matthews (Salt Lake City: Bookcraft, 1995), 187–226.
 25. Dallin H. Oaks, “Scripture Reading, Revelation, and Joseph Smith’s Translation of the Bible,” in Millet and Matthews, eds., *Plain and Precious Truths Restored*, 13.

Religious Studies Center

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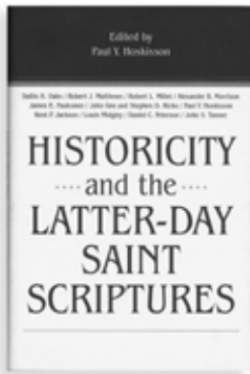
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ⁱ This essay is based on a series of firesides delivered in Salt Lake and Utah Counties in late 2001 and early 2002.

ⁱⁱ “We Thank Thee, O God, for a Prophet,” *Hymns* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985), no. 19.

ⁱⁱⁱ Gordon B. Hinckley, “The Times in Which We Live,” *Ensign*, November 2001, 73–74.

^{iv} *Journal of Discourses* (London: Latter-day Saints’ Book Depot, 1854–86), 11:230.

^v Lorenzo Snow, in *Collected Discourses Delivered by President Wilford Woodruff, His Two Counselors, the Twelve Apostles, and Others*, comp. and ed. Brian H. Stuy, 5 vols. (Burbank, California: B. H. S. Publishing, 1988), 4:55.

^{vi} *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 162.

^{vii} *Ibid.*, 220; emphasis added.

^{viii} *The LDS Speaker’s Sourcebook* (Salt Lake City: Aspen Books, 1991), 76.

^{ix} Bruce R. McConkie, “Obedience, Consecration, and Sacrifice,” *Ensign*, May 1975, 50.

^x Noah Webster, *American Dictionary of the English Language* (New York: S. Converse, 1828), s.v. “consecrate” and “consecration.”

^{xi} Daniel H. Ludlow, ed., *Encyclopedia of Mormonism* (New York: Macmillan, 1992), 1:313, s.v. “consecration.” See also D&C 82:19; 64:34; 88:67–68; 98:12–14.

^{xii} Neal A. Maxwell, “Swallowed Up in the Will of the Father,” *Ensign*, November 1995, 24.

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- xiii Joseph Smith, *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 135.
- xiv M. Russell Ballard, address given at Martin's Cove, Wyoming, 11 July 2001.
- xv Boyd K. Packer, *Teach Ye Diligently* (Salt Lake City: Deseret Book, 1975), 149–50.
- xvi “Ellen Breakell Neibaur, Wife of Alexander Neibaur,” unpublished manuscript compiled by Jolene Smith Davis, copy in author's possession.
- xvii Boyd K. Packer, *Things of the Soul* (Salt Lake City: Bookcraft, 1996), 14.
- xviii Spencer W. Kimball, *Teachings of Spencer W. Kimball*, ed. Edward L. Kimball (Salt Lake City: Bookcraft, 1982), 453–54.
- xix Dallin H. Oaks, “Teaching by the Spirit,” 1994 new mission presidents' seminar.
- xx Dallin H. Oaks, “Revelation,” in *Brigham Young University 1981–82 Fireside and Devotional Speeches* (1982), 26.
- xxi *Ibid.*
- xxii See D&C 10:81–83; 21:1; 47:3; and 85:1 for instances when the Lord gave commandments associated with the keeping of historical records associated with the history of the Church.
- xxiii The word “ordained” in the column headings for both tables 1 and 2 implies “ordained and set apart.” For some of the Presidents, the *Church Almanac* gives only the dates of “sustaining.” In the case of Joseph Smith, he was sustained as the first elder of the Church on 6 April 1830.
- xxiv Summarized from David B. Galbraith, D. Kelly Ogden, and Andrew C. Skinner, *Jerusalem: The Eternal City* (Salt Lake City: Deseret Book, 1996), 154, 186–88.
- xxv *Jerusalem: The Eternal City*, 224.
- xxvi Joseph Smith, *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 287.
- xxvii For references see “Light, Fire, and Clouds with Celestial Beings” in D. Kelly Ogden and Andrew C. Skinner, *New Testament Apostles Testify of Christ* (Salt Lake City: Deseret Book, 1998), 383–86.
- xxviii Bruce R. McConkie, *Mormon Doctrine*, 2d ed. (Salt Lake City: Bookcraft, 1966), 518.
- xxix Talmud, Sanhedrin 97b.
- xxx Boyd K. Packer, “To Young Women and Men,” *Ensign*, May 1989, 59.
- xxxi Gordon B. Hinckley, “The Times in Which We Live,” *Ensign*, November 2001, 73–74.
- xxxii This essay is a distillation of and reflection on Elder Tad R. Callister's book, *The Infinite Atonement* (Salt Lake City: Deseret Book, 2000).
- xxxiii Bruce R. McConkie, “The Purifying Power of Gethsemane,” *Ensign*, May 1985, 9.
- xxxiv Robert L. Millet, “Foreword,” in Tad R. Callister, *The Infinite Atonement* (Salt Lake City: Deseret Book, 2000), ix.
- xxxv Ezra Taft Benson, *A Witness and a Warning* (Salt Lake City: Deseret Book, 1988), 33.
- xxxvi Bruce R. McConkie, *A New Witness for the Articles of Faith* (Salt Lake City: Deseret Book, 1985), 467.
- xxxvii C. S. Lewis, *Mere Christianity* (New York: Collier Books, 1996), 129.
- xxxviii Ezra Taft Benson, *A Witness and a Warning* (Salt Lake City: Deseret Book, 1988), 18.
- xxxix McConkie, “The Purifying Power of Gethsemane,” 10.
- xl Neal A. Maxwell, “The Disciple Scholar,” in *On Becoming a Disciple Scholar*, ed. Henry B. Eyring (Salt Lake City: Bookcraft, 1995), 7.

^{xli} Since “law and the prophets” was the term commonly applied to the Old Testament in biblical times, Jesus was therefore stating that everything in the extant scriptures had its central focus in these two commandments.

^{xlii} John J. Hughes, in his article on the term *neighbor* in the *International Standard Bible Encyclopedia* (Geoffrey W. Bromiley, gen. ed., rev. ed., 4 vols. [Grand Rapids, Michigan: William B. Eerdmans, 1986], 3:517–18, hereafter referred to as ISBE), states: “Most of the terms rendered by ‘neighbor’ in the [Old Testament] designate a fellow member of the community in covenant with Yahweh, i.e., one who shared in the rights and duties implied by membership in the covenant. All relations between members of the covenant community were sanctioned by divine law (cf. Job 16:21). So closely were God’s covenant people bound together that a neighbor was to be treated as a brother (cf. the frequent use of ‘brother’ and ‘neighbor’ as synonyms, e.g., Dt. 15:2f., 12; Isa. 41:6; Jer. 31:34). In fact, one was to treat one’s brother as one treated oneself (Lev. 19:18). . . . Jesus [in the New Testament] emphatically rejected the interpretation that limited one’s obligation to loving relatives and friends; He demanded love even for enemies, on the model of God’s love for all mankind (Mt. 5:43–48).” I am indebted to Richard L. Anderson for recommending the *ISBE* as a useful reference on such historical matters as these.

^{xliii} Daniel J. Silver, in *A History of Judaism*, 2 vols. (New York: Basic Books, 1974), 1:36, states: “Twenty-four times, whenever the Torah deals with the rights of persons, protection for the ‘stranger that is within your gates’ is insisted on. Why? ‘Because you were strangers in the land of Egypt.’ (Ex. 22:20, 23:9, etc.). In most aspects the Israelite law of persons corresponds to what we know of the class structure and family relationships of neighboring peoples, but no other law of the time and area shows a similar concern for the resident alien. He enjoyed the same rights as Israelites before the courts (Deut. 1:16). He could own land, share in the produce of the sabbatical year (Lev. 25:6), and even participate in the festivals (Deut. 16:1 ff.); indeed, ‘you shall love him as yourself, for you were strangers in the land of Egypt’ (Lev. 19:34).”

^{xliv} Hughes (in his article on *neighbor* cited in note 3 above) goes on to say that “Jesus’ teaching about loving others is presented graphically in His parable of the Good Samaritan. . . . The ongoing debate concerning the definition of neighbor lies behind the lawyer’s question, ‘And who is my neighbor?’ . . . Jesus’ parable was shocking in that it presented a despised outsider as the one who showed compassion. Jesus’ concluding question [‘Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?’] (v. 36), reshaped the lawyer’s question, focusing on the subject rather than the object of the love command. . . . As T. W. Manson stated, the lawyer’s question ‘is unanswerable, and ought not to be asked. . . . The point of the parable is that if a man has love in his heart, it will tell him who his neighbor is; and this is the only possible answer to the lawyer’s question’ (*Sayings of Jesus* [repr. 1979], 261 f.)” *Ibid.*, 3:518.

^{xlv} I am indebted to Noel B. Reynolds for so compellingly pointing this out. See his splendid essay “The Gospel of Jesus Christ as Taught by the Nephite Prophets,” *BYU Studies*, summer 1991, 31–50.

^{xlvi} Since the Luke and Mark accounts place more emphasis on the commandment’s being “first” rather than “great,” it is worthy of note that “first” could be seen to more appropriately fit the Luke account’s close linkage with the gospel of Jesus Christ in that the “first” commandment (a central element of the gospel’s “enduring to the end” [see 2 Nephi 31:20]) would fitly follow the gospel’s “first principles and ordinances.”

^{xlvii} Hughes adds (again in his article on *neighbor* quoted in note 3 above) that “the command to love one’s neighbor as himself is the hallmark of [New Testament] ethics. . . . In Mt. 22:37–40 par. Mk. 12:29–31; Lk, 10:27 this command is combined with the command to love God above all (Dt. 6:5) to form a summary of the entire law.” ISBE, 3:518. Bruce R. McConkie strongly makes this point in his *Doctrinal New Testament Commentary: Volume 1, The Gospels* (Salt Lake City: Bookcraft, 1974), 609: “One eternal command!—supreme above all others; comprehending all lesser requirements; embracing the whole law of the whole gospel; blazing forth like the sun with a brilliance beyond compare—one divine decree! ‘Thou shalt love thy God and thy neighbor.’”

^{xlviii} “Law and the prophets” is mentioned in sixteen separate places in the Bible. In none of the five instances in the Old Testament does the term refer specifically to any particular commandment. Of the eleven references in the New Testament, two—Matthew 7:12 and 22:40—are specifically linked with the great commandment, and the other nine are not specific to any particular commandment.

^{xlix} However, Matthew 5:17 (“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil”) can be said to be indirectly linked to *all* the commandments, the great commandment included. Regarding Jesus’ authorship of the law and the prophets, see 3 Nephi 12:18–19: “For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled.” This important passage is arguably an exception to the claim that all scriptural references to fulfillment of the law in the context of the commandments are specific to the great commandment alone. Since the 3 Nephi 12 passage, which, like most of the New Testament references, directly quotes Jesus Himself, it can be assumed, for purposes of this analysis, that He might have purposely contradicted Himself. Whatever the merits of such a criticism, in several scriptural accounts, Jesus is cited as having specified the twofold great commandment as being the fulfillment of the law. That He also states that He Himself and all He has commanded is the fulfillment of the law can be argued to be a contradiction or not, depending upon the context (see also Matthew 5:17–18).

¹ See also Matthew 19:19, John 15:12–14, 1 John 3:23, and 2 John 1:4–6. I am indebted to John W. Welch for both his insights and for pointing out further valuable discourse on the importance of the great commandment. See, for example, E. P. Sanders, *Jewish Law from Jesus to the Mishnah: Five Studies* (London: SCM Press, 1990), 68–71; Georg Strecker, *The Sermon on the Mount: An Exegetical Commentary*, trans. O. C. Dean Jr. (Nashville: Abingdon Press, 1988), 150–55; David Flusser, “Jesus, His Ancestry, and the Commandment of Love,” in *Jesus’ Jewishness*, ed. James H. Charlesworth (New York: Crossroad, 1991), 153–74; W. D. Davies, *The Sermon on the Mount* (Cambridge: Cambridge University Press, 1969), 116–19; and Jeffrey Wattles, *The Golden Rule* (New York and Oxford: Oxford University Press, 1996). Davies neatly ties into the context of the great commandment John’s superb “law of love” at 1 John 4 and Paul’s equally superb “hymn to love” at 1 Corinthians 13, particularly the closing verse of that chapter: “And now *abideth* faith, hope, charity, these three; but the greatest of these is charity” (emphasis added).

Regarding context as to place and time, according to the accounts in Matthew and Mark, when the lawyer confronted Jesus, it was in Jerusalem and only a few days or hours before Jesus

was crucified. Indeed, the lawyer's question was the last such attempt to entice Jesus into making a statement that might legitimately have been used against him in ecclesiastical court. Soon thereafter, in the upper room and immediately following the Last Supper, Jesus made His magnificent gesture of love and service to His Apostles by washing their feet (see John 13:4–15). Then, almost as if He felt the need to further elaborate on an already splendidly (and powerfully) well-made point, soon after the Resurrection, Jesus returned to make still another magnificent gesture of love and service at the lakeshore (see John 21). Whether Jesus' enunciation of the great commandment was just before His Crucifixion can be questioned by Bible scholars. Still, placement as to time of that commandment in Mark and Matthew, regardless of historicity, is significant, in my opinion.

^{li} The book may have been *written* at this time, but important passages, including the holiness code set forth in an important part in chapter 19, could well have been in existence as part of the *orally* transmitted law as early as the time of Moses—that is, circa 1200 b.c.

^{lii} This selection is quoted from Lionel Giles, *The Analects of Confucius: Translated from the Chinese, with an Introduction and Notes*, collector's ed. (Norwalk, Connecticut: Easton Press, 1976), 37, originally published by the Limited Editions Club of New York in 1933. In a footnote to the word *charity*, which was translated from the Chinese *shu*, Giles states that “[James] Legge translates *shu* ‘reciprocity,’ apparently for no other reason than to explain the maxim that follows. But it really stands for something higher than the strict utilitarian principle of *do ut des*. Both here and in another famous passage . . . it is almost equivalent to jen, goodness of heart, only with the idea of *altruism* more explicitly brought out. It connotes sympathetic consideration for others, and hence the best rendering would seem to be ‘loving-kindness’ or ‘charity.’ The concluding maxim is really nothing more nor less than the Golden Rule of Christ, though less familiar to us in its negative form.” (Ibid.) See also Jeffrey Wattles, *The Golden Rule* (New York: Oxford University Press, 1996), chap. 2, for a fine discussion of the Golden Rule in Confucian thought.

^{liii} Giles, *Analects of Confucius*, 29. See also *ibid.*, 19–20 and 106–7; and Wattles, *The Golden Rule*, chap. 2.

^{liv} H. T. D. Rost, *The Golden Rule: A Universal Ethic* (Oxford, England: George Ronald, 1986). See also Bhagavān Dās, comp., *The Essential Unity of All Religions* (Benares, India: The Ananda Publishing House, 1947), 272–309, from which Rost draws much of his argument regarding the universal importance of the Golden Rule.

^{lv} Dās, *Essential Unity of All Religions*, 272; emphasis added. Dās comments that the Golden Rule is “stated repeatedly in positive as well as negative form, in the Vedic scriptures.” Ibid.

^{lvi} The translated text is quoted from I. Epstein, ed. and trans., *The Babylonian Talmud: Seder Mo'ed* (London: Soncino Press, 1938), 140; emphasis added. Nathan Ausubel, in his *Book of Jewish Knowledge* (New York: Crown Publishers, 1964), 134, under “Doctrines in Judaism,” says of this same passage that Hillel, when “asked for an epigrammatic condensation for the entire Torah . . . replied with his celebrated formulation of the Golden Rule (adopted by Jesus in a slightly modified form, one generation later). . . . To this, Hillel added his own astonishing estimate: ‘The rest [of the Torah] is merely commentary.’” See also Flusser, “Jesus, His Ancestry, and the Commandment of Love,” 170–71 (full citation at note 11 above). There are many sources that discuss this aspect in Judaism. Jeffrey Wattles, in *The Golden Rule*, chap. 4, joins the others by arguing convincingly of the importance of the Golden Rule as an overarching tenet of Jewish faith.

Dās, in his discussion of both the preeminence and universal importance of the Golden Rule worldwide, also quotes from highly important Islamic discourse. Muhammad states, in the *Hadis* (or *Hadith*, the Sayings of Muhammad): “*Noblest* religion this—that thou shouldst like for others what thou likest for thyself; and what thou feelest painful for thyself, hold that as painful for all others too.” Dās goes on to explain: “Stating the golden rule, Muhammad says, ‘This is the noblest religion’; Christ describes it as ‘This is the law and the prophets’; Vyasa, in *Maha-bharata*, laying it down, says, ‘This is the whole of Dharma.’” Dās, *The Essential Unity of All Religions*, 273. To this can be added that Confucius’ enunciation of the Golden Rule was in response to questions posed by disciples as to “any one maxim” and the “meaning of *true* goodness” (emphasis added). See Giles, *Analects*, 19–20, 29, and 106–7. I am indebted to James Toronto for providing the following reference to the Hadith. Professor Toronto quotes from al-Arba’un al-Nawawiyya, *An-Nawawi’s Forty Hadith*, trans. Ezzeddin Ibrahim and Denys Johnson-Davies (Damascus: The Holy Koran Publishing House, 1976) that Mohammed states that “None of you [truly] believes until he wishes for his brother what he wishes for himself” (Hadith No. 13, p. 56). Toronto goes on to say that “according to Nawawi, each of the forty is one of the ‘great precepts of religion’ [that] are classified as ‘sound’ in the canonical Hadith collection and ‘every person wishing to attain the Hereafter should know these Hadith because of the important matters they contain’ (pp. 23–24).”

^{lvii} “Love,” ISBE, 3:174.

^{lviii} *Ibid.*, 3:175–76.

^{lix} M. Scott Peck, *The Road Less Traveled: A New Psychology of Love, Traditional Values and Spiritual Growth* (New York: Simon & Schuster, 1978), 81 and *passim*.

^{lx} Peck, *The Road Less Traveled*, 83.

^{lxi} *Ibid.*, 120. See also *ibid.*, 81, 82, 116, 118, 131.

^{lxii} *Newsweek*, 21 May 2001, 32–35. See also Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil*, reprint (New York: Penguin Books, 1977), 276: “The trouble with Eichmann was precisely that so many were like him, and that the many were neither perverted nor sadistic, that they were, and still are, terribly and terrifyingly normal.”

^{lxiii} McConkie, *New Testament Commentary*, 609.

^{lxiv} George W. Knox and Sydney H. Mellone, *Encyclopaedia Britannica*, s.v. “Christianity,” 5:631, 637.

^{lxv} Gordon B. Hinckley, “Let Love Be the Lodestar of Your Life,” *Ensign*, May 1989, 66.

^{lxvi} Randall Thomas Davidson, *The Testing of a Nation* (London: Macmillan Company, 1919), 17–18.

^{lxvii} *Ibid.*, 128–29. A noted Canadian scholar of religious history has recently argued that Canadian soldiers were ill-prepared for the war by mainline Christian churches in Canada. “We as a church advised our youth to join the army,” one soldier reported. “Not anywhere in my three years of army life have I heard of or come into contact with, a great spiritual leader or moral leader. . . . There was no note of leadership in the church that found an echo in the heart.” David B. Marshall, *Secularizing the Faith—Canadian Protestant Clergy and the Crisis of Belief, 1850–1940* (Toronto: University of Toronto Press, 1992), 74. Marshall argued that the war contributed much to the secularizing of Canadian Protestantism.

For an excellent study of the American churches’ response to war, see *The Church and Its American Opportunity* (New York: Macmillan, 1919).

^{lxxviii} James E. Talmage was born 21 September 1862 at Hungerford, Berks, England. He became a member of the Church at the age of ten and was ordained an elder in 1880 in Utah. A geologist by profession, he became an instructor at the Brigham Young Academy and later served as president of the LDS College from 1888 to 1892. He later served as president of the University of Utah. For more biographical information, see John R. Talmage, *The Talmage Story: Life of James E. Talmage—Educator, Scientist, Apostle* (Salt Lake City: Bookcraft, 1972). The best published collection of Talmage’s seminal talks and sermons is James Harris, ed., *The Essential James E. Talmage* (Salt Lake City: Signature, 1997), number five in the Classics in Mormon Thought series.

^{lxxix} Some of the other classic works of James E. Talmage include *The Articles of Faith: A Series of Lectures on the Principal Doctrines of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1901), *The Great Apostasy: Considered in the Light of Scriptural and Secular History* (Portland, Oregon: Northwestern States Mission of The Church of Jesus Christ of Latter-day Saints, 1909), *Jesus the Christ: A Study of the Messiah and His Mission According to Holy Scriptures Both Ancient and Modern* (Salt Lake City: Deseret News, 1915), and *The House of the Lord—A Study of Holy Sanctuaries, Ancient and Modern* (Salt Lake City: Bookcraft, 1962). These works are still in print and very much relied upon by Latter-day Saint readers as reliable and inspiring doctrinal works.

^{lxxx} The primary sources used for this paper are the private journals and public sermons of Elder Talmage that are available in the James E. Talmage Collection in the Special Collections Department of the Harold B. Lee Library, Brigham Young University, Provo, Utah; hereafter cited as Talmage Collection. I wish to thank the staff members at Special Collections for their assistance in accessing these materials. I also wish to thank Ron Watt of the Historical Department of The Church of Jesus Christ of Latter-day Saints for his assistance in locating key talks of Elder Talmage in wards, stakes, and missions during the war-time period. Talmage’s official Church correspondence was not available for research. I wish also to thank my research assistant, Keith Ereksen, for his invaluable assistance in studying these sources.

^{lxxxi} James E. Talmage journals, 5 August 1914; hereafter referred to as the JET journals.

^{lxxxii} JET journals, 18 August 1914.

^{lxxxiii} *Ibid.*, 31 August 1914.

^{lxxxiv} *Ibid.*, 8 September 1914.

^{lxxxv} James E. Talmage, in Conference Report, 6 October 1914, 101–4.

^{lxxxvi} JET journals, 28 November 1914.

^{lxxxvii} James E. Talmage, in Conference Report, October 1916, 75.

^{lxxxviii} JET journals, 31 December 1914. Wrote Elder Talmage on a later occasion: “We can but hope and pray for Divine interposition in the interests of peace, so far as the greater purposes of God may be served thereby.” JET journals, 29 July 1915.

^{lxxxix} The scriptures he most often referred to are in the book of Abraham in the Pearl of Great Price.

^{lxxx} From an article entitled “There Was War in Heaven,” 1917/18, Talmage Collection.

^{lxxxxi} JET journals, 14 September 1914.

^{lxxxii} *Ibid.*, 30 September 1914 and 28 February 1915.

^{lxxxiii} James E. Talmage, *Jesus the Christ*. Since 1915, the book has gone through numerous editions and is still in print.

^{lxxxiv} In a promotional article announcing the publication of the new work, attention was given this very point: “The chapter devoted to the antemortal Godship of Christ presents in concise and convincing array the scriptural proofs of our Lord’s station, power, and authority before the world was prepared for the habitation of man. It is made plain that Jesus Christ was the Word Or Power through whom and by whom the worlds were created.” From an article entitled “A New Church Work Just Issued from the Press of the Deseret News, *‘Jesus the Christ.’*” See JET journals, 11 September 1915.

^{lxxxv} “Earth Being Prepared for Savior’s Coming,” *Deseret Evening News*, 3 August 1912.

^{lxxxvi} Minutes of the Pioneer Stake Conference, 29 October 1916, as extracted by the Church Historical Department staff, Church Historical Department, Salt Lake City, Utah.

^{lxxxvii} James E. Talmage, in Conference Report, April 1917, 68.

^{lxxxviii} JET journals, 23 March 1917. Elder Talmage was bitterly disappointed to learn of the counterrevolution in Russia and the entrenchment of Communist rule. “The Russian nation has been betrayed by self-constituted leaders, notably Trotsky and Lenin, who succeeded in starting a counter-revolution to that by which the last Czar was dethroned, and, who, while pretending to work for the good of their people, have been playing into the hands of Germany and Austria.” JET journals, 8 March 1918.

^{lxxxix} JET journals, 8 December 1917. Elder Talmage, of course, was not alone in this interpretation. Conservative Christians and other premillennialist evangelicals saw in the fall of Jerusalem the hand of God. For example, see George M. Marsden, *Fundamentalism and American Culture—The Shaping of Twentieth-Century Evangelicalism: 1870–1925* (Oxford: Oxford University Press, 1980), 150.

^{xc} James E. Talmage, in Conference Report, October 1916, 76.

^{xc i} James T. Talmage, in Conference Report, October 1914, 101. Further to this attitude, in a 24 January 1915 address on the “Good Samaritan,” Elder Talmage noted we can argue all we want “concerning the real cause of war,” and who is at fault. However, “our duty as Latter-day Saint Christians is to show compassion on the war-stricken of all nations. . . . They are our brothers. . . . We belong to the great family of God.” See “Latter-day Gospel Demands Personal Effort and Service,” *Deseret Evening News*, 24 January 1915. See also JET journals, 24 January 1915.

^{xc ii} Christian leaders all across America became far more politically oriented and critical of Germany after the *Lusitania*. See Marsden, *Fundamentalism and American Culture*, 143–45.

^{xc iii} JET journals, 7 and 13 May 1915.

^{xc iv} From an address entitled “Latter-day Gospel Recognized as a Distinctive Religion,” *Deseret Evening News*, 6 November 1915.

^{xc v} JET journals, 3 and 5 April 1917.

^{xc vi} “Object of America’s Entrance in War Defined in Address by Dr. Talmage,” *The Ogden Examiner*, 5 July 1917. Speaking further of German despotism, Elder Talmage said: “The brutal protagonists of autocratic tyranny, whose barbarous kultur impels to crimes innumerable and atrocities indescribable, profess to regard the might of righteousness as but maudlin sentiment and puerile weakness. Boastful of material achievements and the temporary success of their diabolical system of selfishness and arrogance, they blaspheme the name and power of the living God, whose will it is that every soul be free.” From a syndicated article by James E. Talmage, “The Foolishness of God and the Wisdom of Men.” See the JET collection.

^{xc vii} JET journals, 9 March 1917.

^{xc viii} *Ibid.*, 1 August 1917.

^{xcix} Ibid., 10 October 1917.

^c Ibid., 28 September 1918. From the May Booth Talmage Papers, Special collections, Harold B. Lee Library, Brigham Young University.

^{ci} “Autocracy Is Form of Hell’s Government, Says Mormon Apostle,” *St. Louis Daily Globe-Democrat*, 2 August 1918. See also “‘Mormonism’ and the War,” *Improvement Era*, October 1918, 1,029–31.

^{cii} JET journals, 11 November 1917.

^{ciii} Ibid., 5 October and 15 November 1917. Speaking of the peace process, Elder Talmage said in conference at the Deseret Stake in December 1917: “Be wise in our talk about war. Many of our brethren are of Germany and let them alone and do not make trouble either for themselves or for others. We are not friendly to the German Government but have no war against the German people.” From Minutes of the Deseret Stake, 22–23 December 1917, as extracted by Church Historical Department staff.

^{civ} For more on the League of Nations controversy, see Thomas G. Alexander, *Mormonism in Transition—A History of The Latter-day Saints, 1890–1930* (Urbana: University of Illinois Press, 1986), 52–53. See also D. Michael Quinn, *J. Reuben Clark—The Church Years* (Provo, Utah: Brigham Young University Press, 1983), 199–200.

^{cv} JET journals, 6 July 1919. Excerpts taken from the *Salt Lake Herald*, 4 July 1919. On another occasion, Elder Talmage sounded even more supportive of the League of Nations. Speaking in Florida while on a mission tour of the Southern States, he called it “the greatest international effort in history, and declared it marked a great stride forward in the direction of world federation, whereby the race shall be the better prepared for the millennium of peace which the prophets have predicted.” JET journals, 14 May 1919. Excerpts taken from the *Florida Metropolis*, 14 May 1919.

^{cvi} JET journals, 3 November 1920.

^{cvii} Ibid., 1 August 1917.

^{cviii} From the Manuscript History of the Eastern States Mission, 19 March 1916, Church Historical Department, 4:179.

^{cix} From the Minutes of the Summit Stake, 5 August 1916, as extracted and noted by staff at the Church History Library, Salt Lake City, Utah.

^{cx} James E. Talmage, in Conference Report, October 1914, 102.

^{cxii} “Resurrection of Christ Stands Forth as Beacon of Hope to All Peoples,” *Deseret Evening News*, 29 April 1916.

^{cxiii} Richard Cracroft and Neal E. Lambert, eds., *A Believing People: Literature of the Latter-day Saints* (Salt Lake City: Bookcraft, 1979), 132.

^{cxiiii} “Obligation to Move Forth Church and the Kingdom of God: President Hinckley Continues Rapid Pace,” *Church News*, 14 February 1998, 4.

^{cxv} Bruce R. McConkie, *A New Witness for the Articles of Faith* (Salt Lake City: Deseret Book, 1985), 34.

^{cxvi} Bruce R. McConkie, *The Millennial Messiah: The Second Coming of the Son of Man* (Salt Lake City: Deseret Book, 1982), 234.

^{cxvii} *Teachings of the Prophet Joseph Smith*, comp. Joseph Fielding Smith (Salt Lake City: Deseret Book, 1976), 56; emphasis in original.

^{cxviii} John Taylor, in *Journal of Discourses* (London: Latter-day Saints’ Book Depot, 1875), 17:369.

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- ^{cxviii} Boyd K. Packer, “The Arts and the Spirit of the Lord,” *That All May Be Edified* (Salt Lake City: Bookcraft, 1982), 285.
- ^{cxix} Hugh W. Nibley, *Nibley on the Timely and the Timeless* (Provo, Utah: Religious Studies Center, Brigham Young University, 1978), 302.
- ^{cxx} Victor L. Ludlow, “Covenant Teachings of the Scriptures,” BYU Devotional Address, 13 October 1998, 9–10.
- ^{cxxi} Mission Presidents’ Seminar, Missionary Training Center, Provo, Utah, June 1999; notes in possession of author.
- ^{cxxii} John Taylor, in *Journal of Discourses* (London: Latter-day Saints’ Book Depot, 1881), 21:375.
- ^{cxxiii} Spencer W. Kimball, *The Miracle of Forgiveness* (Salt Lake City: Bookcraft, 1969), 17.
- ^{cxxiv} See, for example, “Community Service—Teachings of the Prophets and Apostles,” *Ensign*, February 1999, 13–29.
- ^{cxxv} *The Parables of Elder James E. Talmage*, comp. Albert L. Zobell Jr. (Salt Lake City: Deseret Book, 1973), 3–6.
- ^{cxxvi} Michael Medved, “Popular Culture and the War against Standards,” *Imprimis*, February 1991, 1–7.
- ^{cxxvii} Russell M. Nelson, “Gratitude for the Mission and Ministry of Jesus Christ,” BYU Education Week Devotional Address, *BYU Speeches*, 1997–98 (Provo, Utah: BYU Publications and Graphics, 1998), 18 August 1998, 349.
- ^{cxxviii} Boyd K. Packer, “Art Is Uplifting, Packer Says,” *Daily Universe*, 2 October 1998, 4.
- ^{cxxix} *Teachings of the Prophet Joseph Smith*, 137.
- ^{cxx} David O. McKay, in Conference Report, April 1967, 85.
- ^{cxxxi} Thirty-one of the ninety hymns in the first LDS hymnal (1835) were penned by Phelps. Fifteen of the hymns in the current hymnal are by Phelps—more than by any other poet.
- ^{xxxii} “Art Is Uplifting,” 4.
- ^{xxxiii} See also Hugh Nibley, *An Approach to the Book of Mormon*, Collected Works of Hugh Nibley: Volume 6, The Book of Mormon (Salt Lake City: Deseret Book and Provo, Utah: Foundation for Ancient Research and Mormon Studies, 1988), 348–49.
- ^{xxxiv} Bruce R. McConkie, in David Croft, “Spare Time’s Rare to Apostle,” *Church News*, 24 January 1976, 4.
- ^{xxxv} See Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* (Salt Lake City: Deseret Book, 1997), 23–24.
- ^{xxxvi} M. Russell Ballard, “Filling the World with Goodness and Truth,” *Ensign*, July 1996, 14.
- ^{xxxvii} Orson F. Whitney, *Through Memory’s Halls: The Life Story of Orson F. Whitney* (Independence, Missouri: Zion’s Printing and Publishing, 1930), 151–52; cited in Jack M. Lyon, Linda Ririe Gundry, and Jay A. Parry, eds., *Best-Loved Stories of the LDS People* (Salt Lake City: Deseret Book, 1997), 215.
- ^{xxxviii} Ballard, “Filling the World with Goodness and Truth,” 10, 13, 14.
- ^{xxxix} Spencer W. Kimball, “The Gospel Vision of the Arts,” *Ensign*, July 1977, 3, 5.
- ^{cxl} This article is the first in a series of eight that give counsel to all teachers of the restored gospel, but especially to CES teachers, about what to teach and how to teach it.
- ^{cxli} J. Reuben Clark Jr., “The Charted Course of the Church in Education,” in *Charge to Religious Educators*, Church Educational System (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1994), 7.

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- cxlii Harold B. Lee, "Loyalty," in *Charge to Religious Educators*, 119.
- cxliiii Clark, "Charted Course," 7.
- cxliv M. Russell Ballard, "Teaching—No Greater Call," *Ensign*, May 1983, 86.
- cxlv Church Educational System, *Charge to Religious Educators*, 3.
- cxlvi *Ibid.*, 21.
- cxlvii *Ibid.*, 2.
- cxlviii Marion G. Romney, "Records of Great Worth," *Ensign*, September 1980, 4.
- cxlix Bruce R. McConkie, *Doctrines of the Restoration: Sermons and Writings of Bruce R. McConkie*, ed. Mark L. McConkie (Salt Lake City: Bookcraft, 1989), 243.
- cl Henry B. Eyring, Book of Mormon CES Symposium, 14 August 2001.
- cli Richard G. Scott, "Acquiring Spiritual Knowledge," *Ensign*, November 1993, 86.
- clii Boyd K. Packer, "The Word of Wisdom: The Principle and the Promises," *Ensign*, May 1996, 17.
- cliii Scott, "Acquiring," 86.
- cliv Scott, Old Testament CES Symposium, 1987.
- clv Packer, "Word of Wisdom," 17.
- clvi Scott, "Acquiring," 86.
- clvii Packer, "Little Children," *Ensign*, November 1986, 17.
- clviii Most of this article is condensed and updated from the chapter "What Is the Joseph Smith Translation," in Kent P. Jackson, *The Restored Gospel and the Book of Genesis* (Salt Lake City: Deseret Book, 2001), 25–42.
- clix To date, the comprehensive treatment of the Joseph Smith Translation is Robert J. Matthews, ed., *"A Plainer Translation": Joseph Smith's Translation of the Bible—A History and Commentary* (Provo, Utah: Brigham Young University Press, 1975). Recent research has clarified many matters discussed in Matthews' book, including scribal identifications, dates, and the process of the Prophet's work. See the forthcoming Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, *Joseph Smith's New Translation of the Bible: Original Manuscripts* (Provo, Utah: Religious Studies Center, Brigham Young University, 2002).
- clx See Doctrine and Covenants 124:89; *Times and Seasons* 1, no. 9 (July 1840): 140. See also Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed. rev. (Salt Lake City: Deseret Book, 1957), 1:341, 365; 4:164.
- clxi All of the JST manuscripts are located in the archives of the Community of Christ in Independence, Missouri. Note that in Matthews, "A Plainer Translation," and in many other publications, an old archival numbering system is used for the manuscripts, resulting from an early misunderstanding of the order in which the manuscripts were written. OT1 was previously designated OT2, and OT2 was previously designated OT3. Matthews was the first to question the accuracy of the numbering system. See Matthews, "A Plainer Translation," 67–72; Richard P. Howard, *Restoration Scriptures: A Study of Their Textual Development*, rev. and enl. (Independence, Missouri: Herald, 1995), 63 n. 1.
- clxii In a letter dated 31 July 1832, the Prophet stated: "We have finished the translation of the New testament . . . , we are making rapid strides in the old book [Old Testament] and in the strength of God we can do all things according to his will." Joseph Smith to W. W. Phelps, 31 July 1832, Ms. 155, Box 2 folder 3, Joseph Smith Collection, Church Archives, The Church of Jesus Christ of Latter-day Saints. Published in Dean C. Jessee, ed., *The Personal Writings of Joseph Smith* (Salt Lake City: Deseret Book, 1984), 248.

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- clxiii Sidney Rigdon, Joseph Smith, and Frederick G. Williams to the Brethren in Zion, 2 July 1833, Joseph Smith Letter Book 1, 51 (Ms. 155, Box 2 folder 1), Joseph Smith Collection, Church Archives, The Church of Jesus Christ of Latter-day Saints. Published in Joseph Smith, *History of the Church*, 1:368.
- clxiv Church Educational System, *Charge to Religious Educators*, 3.
- clxv Matthews, “A Plainer Translation,” 425.
- clxvi Some of these insertions required more room than was available between the lines of the text and were written on small pieces of paper and attached in place with straight pins—the nineteenth-century equivalent of paper clips or staples.
- clxvii The evidence is collected in Matthews, “Joseph Smith’s Efforts to Publish His Bible Translation,” *Ensign*, January 1983, 57–64.
- clxviii *The Evening and the Morning Star* 1, no. 3 (August 1832): 2–3 (Moses 7); 1, no. 10 (March 1833): 1 (Moses 6:43–68); 1, no. 11 (April 1833): 1 (Moses 5:1–16); 1, no. 11 (April 1833): 1–2 (Moses 8:13–30); *Doctrine and Covenants of the Church of the Latter Day Saints* (Kirtland, Ohio: F. G. Williams and Co., 1835), “Lecture First,” 5 (Heb. 11:1); “Lecture Second,” 13–18 (Moses 2:26–29; 3:15–17, 19–20; 4:14–19, 22–25; 5:1, 4–9, 19–23, 32–40); *Times and Seasons* 4, no. 5 (16 January 1843): 71–73 (Moses 1); Peter Crawley, *A Descriptive Bibliography of the Mormon Church, Volume One, 1830–1847* (Provo, Utah: Religious Studies Center, Brigham Young University, 1997), 60–61 (Matthew 24).
- clxix See Matthews, “A Plainer Translation,” 40–48, 52–53.
- clxx Joseph Smith (died 1844), Oliver Cowdery (excommunicated 1838), John Whitmer (excommunicated 1838), Emma Smith (did not go west), Sidney Rigdon (excommunicated 1844), and Frederick G. Williams (excommunicated 1839, died 1842).
- clxxi See Matthews, “Joseph Smith’s Efforts.”
- clxxii *Ibid.*, 64; emphasis in original.
- clxxiii *The Evening and the Morning Star* 2, no. 18 (March 1834): 143.
- clxxiv The manuscript at Exodus 32:1 revises *wot* to *know* with a note that *know* “should be in the place of ‘wot’ in all places.”
- clxxv These changes are not universally consistent in the manuscripts.
- clxxvi Joseph Smith, *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph*, comp. and ed. Andrew F. Ehat and Lyndon W. Cook (Provo, Utah: Religious Studies Center, Brigham Young University, 1980), 211; spelling and capitalization modernized.
- clxxvii *The Pearl of Great Price: Being a Choice Selection from the Revelations, Translations, and Narrations of Joseph Smith, First Prophet, Seer, and Revelator to the Church of Jesus Christ of Latter-day Saints* (Liverpool: F. D. Richards, 1851).
- clxxviii Preface, 1851 Pearl of Great Price (page [v]).
- clxxix Some of these are noted in Matthews, “A Plainer Translation,” 145–61; and Matthews, “What Is the Book of Moses?” in Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture, Vol. 2: The Pearl of Great Price* (Salt Lake City: Randall, 1985), 35–36. Recent research has enabled us to understand the process better than was possible in the past.
- clxxx Robert J. Matthews, “A Study of the Doctrinal Significance of Certain Textual Changes Made by the Prophet Joseph Smith in the Four Gospels of the Inspired Version of the New Testament” (M.A. thesis, Brigham Young University, 1960), and “A Study of the Text of the

Inspired Revision of the Bible” (Ph.D. dissertation, Brigham Young University, 1968). “A *Plainer Translation*” was published in 1975.

^{clxxxi} See Matthews, “A *Plainer Translation*,” 141–61.

^{clxxxii} See Thomas E. Sherry, “Changing Attitudes Toward Joseph Smith’s Translation of the Bible,” in *Plain and Precious Truths Restored: The Doctrinal and Historical Significance of the Joseph Smith Translation*, ed. Robert L. Millet and Robert J. Matthews (Salt Lake City: Bookcraft, 1995), 187–226.

^{clxxxiii} Dallin H. Oaks, “Scripture Reading, Revelation, and Joseph Smith’s Translation of the Bible,” in Millet and Matthews, eds., *Plain and Precious Truths Restored*, 13.