

**JUDGE.** The Book of Mormon prophet Moroni<sup>2</sup> drew attention to “the great Jehovah, the Eternal Judge” (Moro. 10:34), reaffirming what the Psalmist and others had said (e.g., Ps. 9:7–8; Isa. 33:22). Jesus Christ proclaimed that he was the judge: “For the Father . . . hath committed all judgment unto the Son” (John 5:22, 27; cf. Acts 10:42).

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

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

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## JEREMIAH, PROPHECIES OF

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

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

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

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

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

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

rized gathering of ISRAEL to former inheritances (23:5–8).

An element of interest in Jeremiah's prophetic work is the manner in which he taught object lessons (see TEACHER; TEACHER DEVELOPMENT). For instance, Jeremiah called attention to the impending fall of Jerusalem and captivity of her inhabitants by wearing the yoke of an ox (Jer. 27:2). He showed his faith in the eventual restoration of Israel to her homeland by buying a piece of land (32:1–15). He conveyed some of his messages with parables. In Jeremiah 18:1–10, the Lord inspired him to ask his listeners to observe a potter who had to rework some "marred" clay. He noted that the potter represented the Lord and the marred clay the inhabitants of Jerusalem. So poignantly disturbing was this parable that some of Jeremiah's listeners began to plot against his life (18:18–23). In Jeremiah 24:1–10 he declared that the Lord showed him two baskets of figs, one good and one inedible. The good figs represented those taken captive whom the Lord would "acknowledge." The inedible figs, which the Lord would discard, or have "removed," represented king Zedekiah, his princes, and those Judeans who had fled to Egypt.

Jeremiah and his writings were well respected by his contemporary, LEHI, and later Book of Mormon prophets who possessed a copy of some of Jeremiah's prophecies on the PLATES of brass (cf. 1 Ne. 5:13; 7:14). A later Book of Mormon prophet, NEPHI<sub>2</sub>, indicates that Jeremiah had prophesied of the MESSIAH's first coming (Hel. 8:13–20). However, current texts of Jeremiah do not have clear references to this event, underscoring the observation that in the transmission of the biblical text parts may have been lost, or that Lehi may have possessed a fuller version. This is not surprising since ancient evidence both from Dead Sea fragments and from the Septuagint version of Jeremiah suggests that the text of his book has not been well preserved.

The book of Jeremiah presents rich insights into the attributes of God, the nature of prophets and prophecy, and varied teaching techniques. The available text of Jeremiah, however, suggests that scribes or others have allowed some parts that were "plain and precious" (cf. 1 Ne. 13:20–42) to be omitted.

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## JERUSALEM

Latter-day Saints view Jerusalem as a holy city, as do other Christians, Jews, and Muslims. The existence of Jerusalem as a unique holy place stems from at least the time that DAVID captured the city and made it his capital. With Solomon's efforts, the temple stood in Jerusalem as God's dwelling place (1 Kgs. 6). For a millennium, JEHOVAH was worshiped there, and his people looked for redemption in Jerusalem (Luke 2:38). Tradition holds that its former name was Salem (Gen. 14:18; Ps. 76:2), where MELCHIZEDEK reigned and ABRAHAM went to sacrifice Isaac. Later, Jesus Christ died there to atone for the sins of mankind. Concerning Jerusalem's future importance, latter-day scripture affirms biblical prophecies that Jerusalem is to be the scene of important events in the LAST DAYS.

Old Testament prophets spoke of the rise and demise of Jerusalem (e.g., 1 Kgs. 9:3; Micah 3:12). About 600 B.C., the future Book of Mormon prophet LEHI lived in the land of Jerusalem and encountered opposition when he called its inhabitants to repentance and prophesied the coming of the MESSIAH. He and his family were subsequently commanded by the Lord to flee the city, eventually journeying to the Western Hemisphere, where his descendants became two rival Book of Mormon peoples, the NEPHITES and the LAMANITES. Thus, from Jerusalem sprang the Book of Mormon saga.

Jerusalem was the scene of important events in Jesus' ministry. He taught and performed miracles there. No place was more holy to his followers than the temple, which Jesus considered the legitimate sanctuary of God, calling it "my Father's house" (John 2:16) and "my house" (Matt. 21:13). In an upper room of a house in Jerusalem, Jesus celebrated the Passover with his apostles, instituted the SACRAMENT, gave special meaning to the