

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

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

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

[See also Sermon on the Mount.]

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LORD'S SUPPER

See: Sacrament

LOST SCRIPTURE

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

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

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

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

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

Many Book of Mormon source materials are not now accessible. The GOLD PLATES given to Joseph Smith in 1827 mention a record of LEHI (1 Ne. 1:16–17) and other writings of Nephi₁ (1 Ne. 9:1–6). JACOB, MORMON, and MORONI₂ note that they could scarcely include "the hundredth part" of what could have been written (Jacob 3:13; 3 Ne. 5:8; Ether 15:33). The Lord often commanded the Nephite record keepers not to write or circulate certain things (see 1 Ne. 14:25–28; 3 Ne. 26:11–12), and Joseph Smith was similarly commanded by the Lord not to translate a large sealed portion of the gold plates (D&C 17:6; see also Ether 4:1–7; 5:1–6).

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

inspired utterances of prophets and apostles and of other men and women filled with the Holy Ghost. Such scripture is not lost to God. "All things are written by the Father," Jesus said (3 Ne. 27:26), and testimonies spoken on earth are recorded in heaven for the angels to look upon (D&C 62:3) and will be recalled at some future day.

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LOTTERIES

See: Gambling

LOVE

The "pure love of Christ" (Moro. 7:47) is the foundation of true religion. A lawyer once asked Jesus Christ, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:36–40; cf. Gal. 5:14).

Love is manifest in its perfection in God the Eternal Father and his son Jesus Christ. John declared that "God is love" (1 Jn. 4:8). His love has no portions and no bounds; love given to one does not diminish that given to another. The Father desires to share with his children all that he has—all truth, power, and goodness. He is the Father of all human SPIRITS. He placed human beings upon this earth and provided the plan through which his Only Begotten Son makes it possible for individuals to come back into his presence and receive EXALTATION and ETERNAL LIFE. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Jesus Christ also loved the Father's children, his brothers and sisters, so much that he freely shed his blood and laid down his life to atone for their sins and bring about a universal RESURRECTION. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

While his death and ATONEMENT were the supreme manifestations of love, his actions during his life in the Holy Land and during his post-resurrection ministry among the NEPHITES in the Western Hemisphere also exemplify this principle. His heart was filled with compassion for the poor and for all who suffered. He healed the sick, raised the dead, fed the hungry, and blessed the children. Then, when his life was ending and he hung in agony on the cross, he besought God to forgive the soldiers who crucified him (JST Luke 23:34[35]).

Within his example are found all the characteristics of what is called in the scriptures charity or "the pure love of Christ" (Moro. 7:47). Love is kind and long-suffering, humble, "seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things" (Moro. 7:45; cf. 1 Cor. 13:4–7).

To his disciples Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34–35).

Human beings show their love to God through obedience to his COMMANDMENTS (2 Jn. 6). Love of God, according to the prophet NEPHI₁ of the Book of Mormon, is "most desirable above all things" (1 Ne. 11:22). According to King BENJAMIN, another Book of Mormon leader, to gain the love of God individuals must put off the natural man, learn to listen to the HOLY GHOST, accept the ATONEMENT OF JESUS CHRIST, and become as children—submissive, meek, humble, patient, and willing to submit to all things, even as a child submits to his father (Mosiah 3:19).

MORMON, another Book of Mormon prophet, declared that the gift of love must be sought: "Pray unto the Father with all the energy of heart," he advised, "that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ" (Moro. 7:48).

Obedience to the first great commandment is not possible without obedience to the second: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also" (1 Jn. 4:20–21).

As the Savior manifested his love through service, so do human beings. The Saints of God are