

PENSATION in which Jesus Christ lived in mortality. The term does not occur in the Bible, but is found in the Doctrine and Covenants (20:26; 39:3) and in the book of Moses (5:57; 6:57, 62; 7:46).

The word “meridian” suggests the middle. According to Old Testament genealogies, from the FALL OF ADAM to the time of Jesus Christ was approximately 4,000 years. It has been nearly 2,000 years since Jesus’ birth. The millennial reign will commence “in the beginning of the seventh thousand years” (D&C 77:12). After the MILLENNIUM there will be a “little season,” the exact length of which is not revealed, but it could be several hundred years. In the context of these events, the Lord’s mortal ministry took place near the meridian, or middle, of mortal time (DS 1:81).

The meridian of time may also be seen as the high point of mortal time. Latter-day revelation shows that all of the ancient prophets looked forward to the Messiah’s coming (Jacob 4:4; Mosiah 13:33–35; 15:11). His coming fulfilled their prophecies, and he was prefigured in the LAW OF MOSES (Mosiah 13:29–32) and in ancient ceremonial ordinances (Moses 5:5–8). The meridian of time is the apex of all dispensations because of the birth, ministry, and atonement of Christ. Without him all prophetic writings and utterances would have had no efficacy, and the hopes of mankind today and forever would be but futile desires and yearnings without possibility of fulfillment.

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## MESSENGER AND ADVOCATE

The *Latter Day Saints’ Messenger and Advocate* was published in Kirtland, Ohio, from October 1834 to September 1837—thirty-six sixteen-page, double-column issues. It succeeded the EVENING AND THE MORNING STAR. The name *Messenger and Advocate* described its purpose: to be the messenger and advocate of The Church of Jesus Christ of Latter-day Saints, thus to help the Saints better understand its doctrines and principles. Main doctrinal contributions came from Joseph SMITH, Sidney RIGDON, Oliver COWDERY, W. W. Phelps, and John Whitmer. Other entries continued articles from the *Star*, a history of the Christian church, letters from missionaries, hymns, news of current Church events such as the building of the Kirtland

Temple and its dedicatory services, editorials, minutes of conferences, summaries of news of the day, marriages, notices, and obituaries.

The last issue of each annual volume contained an index of all twelve issues.

Oliver Cowdery edited the *Messenger and Advocate* from October 1834 to May 1835. He was succeeded by John Whitmer from June 1835 to March 1836, but returned as editor from April 1836 to January 1837. Thereafter, his brother Warren A. Cowdery served from February to September 1837, when publication ceased. Joseph Smith and Sidney Rigdon were listed as publisher for the 1837 February and March issues. In April 1837 the printing office and contents were transferred to William Marks, who was then listed as the publisher.

When Warren A. Cowdery declined further publishing, the *Messenger and Advocate* noted that “a large body of the elders of the church of Latter Day Saints have united and rented the printing establishment” (3:571–72) to publish the *Elders’ Journal of The Church of Latter Day Saints*, which ceased publication in Far West, Missouri, in 1838.

## BIBLIOGRAPHY

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## MESSIAH

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Messiah is a Hebrew term signifying “anointed one.” The Greek equivalent is *christos*, whence the name Christ. Jesus, the divinely given name of the Savior (Matt. 1:21), derives from the Hebrew *Yeshua* or *Yehoshua* (or Joshua, as it commonly appears in English), from a root meaning “to save.” With other Christians, Latter-day Saints agree that implicit in the name Jesus Christ lies the doctrine that he is the Messiah, the Anointed One who saves.

Like the New Testament, the Book of Mormon clearly identifies Jesus as the Messiah (1 Ne. 10:4–17; 2 Ne. 25:16–20; Hel. 8:13–17). It also declares that a knowledge of the Messiah existed “from the beginning of the world” (1 Ne. 12:18;