

1:5–6) that led Joseph Smith to his first personal encounter with God.

The Reformation legacy is also seen in the frontier emphasis on congregational religion, emphasizing the right and ability of individual congregations to organize themselves as autonomous religious bodies, conducting their own worship services and generally governing their own affairs. Congregationalism grew out of the sixteenth- and seventeenth-century English Calvinist tradition in particular, but it was also practiced by other groups.

Especially important in relation to the Restoration was the concept that religion is personal, a one-on-one relationship between God and the individual worshiper. This was a key feature of the Reformation Anabaptists, who believed, much as Latter-day Saints do, in personal revelation and individual responsibility. The Anabaptists rejected infant baptism, teaching instead that baptism was a cleansing covenant with God, entered into only after the exercise of faith and repentance. Many other Anabaptist doctrines are remarkably similar to Latter-day Saint beliefs, including the concept of restoration itself, which the Anabaptists called Restitution—meaning the restitution of the apostolic Church of the New Testament.

Not as many specific doctrines are shared with mainline Protestants, but Latter-day Saints do have in common a devoted faith in Jesus Christ as Redeemer of the world and as personal Savior. This faith was the moving force in the actions of Martin Luther and other early reformers, and was central to the life and work of the Prophet Joseph Smith. It remains today a central tenet of the Church.

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DE LAMAR JENSEN

PSALMS, MESSIANIC PROPHECIES IN

The Psalms are a rich source of messianic prophecy; indeed Psalms 2, 22, 69, and 110 are cited or partially quoted as messianic prophecies in the

NEW TESTAMENT. The Prophet Joseph SMITH appreciated the messianic and prophetic nature of the Psalms, revising under inspiration several verses to make them even more emphatically prophetic of the messianic message (see JOSEPH SMITH TRANSLATION OF THE BIBLE [JST]). Included in the revisions are Psalms 10, 11, 12, and 24.

Citations from Psalms contribute 116 of the 283 Old Testament quotations in the New Testament. Of these, a number are clearly messianic. For instance, Psalm 2:7 is referred to in Acts 13:33; and Hebrews 1:5 and 5:5 specifically apply the affirmation “Thou art my Son” to Jesus. Nearing death on the cross, Jesus himself quoted Psalm 22:1 (Matt. 27:46) and much of the rest of that Psalm characterizes his suffering. His disciples recalled the zeal mentioned in Psalm 69:9 during Jesus’ cleansing of the temple (John 2:17); and the same verse is applied to Christ by Paul in Romans 15:3. Jesus credits the HOLY GHOST with inspiring David in Psalm 110:1, and applies the passage to himself (Mark 12:35–37; Luke 20:41–44). Hebrews 5:6 quotes Psalm 110:4 concerning Christ and the MELCHIZEDEK PRIESTHOOD.

The JST revision of Psalm 10:15–16 alludes to the kingly role of the MESSIAH: “O Lord, thou wilt break the arm of the wicked. . . . And the Lord shall be king . . . for the wicked shall perish out of his land.”

Psalm 11:1–5 similarly becomes more messianic by specifying the LAST DAYS rather than a contemporary Davidic event: “In that day thou shalt come, O Lord; and I will put my trust in thee. Thou shalt say unto thy people . . .” (JST Psalm 11:1). Referring to the Messiah’s overcoming of evil, verse 3 is changed to read, “But the foundations of the wicked shall be destroyed, and what can they do?” The JST also casts verse 4 into the future, emphasizing a future deliverance from evil and speaking of the Lord “when he shall come into his holy temple.” Verse 5 is doubled in length and adds a key messianic clause, “and he shall redeem the righteous.”

JST Psalm 12:1–8 begins with a sentence not found in the King James Version—that underscores divine assistance: “In that day thou shalt help, O Lord, the poor and the meek of the earth.” Other verses—2, 4, 5, 6, and 8—have been recast into the future tense. Verse 5 (JST) is messianic, beginning, “Therefore, thus saith the Lord, I will arise in that day, I will stand upon the earth and I will judge the earth for the oppression of the poor.”

JST Psalm 24:7–10 proclaims a future redeemer. Verse 8 reads, “And he will roll away the heavens; and will come down to redeem his people; to make you an everlasting name; to establish you upon his everlasting rock.” The future redeemer is also noted in verse 10: “Even the king of glory shall come unto you; and shall redeem his people, and shall establish them in righteousness.”

Latter-day Saints may thus see more messianic prophecies in the Psalms because Joseph Smith revealed a more messianically oriented Psalter than was found in his King James text. They also accept a tradition of prophecy during the Israelite period and its fulfillment either with the coming of Christ or with the latter-day RESTORATION of the gospel in preparation for the Messiah’s millennial reign.

[See also *Jesus Christ: Prophecies About Jesus Christ*.]

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GERALD E. JONES

PSEUDEPIGRAPHA

See: Apocrypha and Pseudepigrapha

PUBLICATIONS

From its inception in 1830, The Church of Jesus Christ of Latter-day Saints has been a diverse and prolific publisher of the printed word. The varied publications have included scriptures, doctrinal treatises, missionary tracts, newspapers, magazines, histories, accounts of persecutions and petitions for redress, proclamations and warnings to the world, hymnals and books of poetry, and replies to anti-Mormon attacks. While the history of the Mormon press is unique, it does fit into the context of American religious printing in general. The period from 1800 to 1865 saw the printing of religious literature in America reach a high point—the result of the Second Great Awakening and the activities of various interdenominational Bible and tract societies. It was in this environment of vigorous printing activity that the Church emerged and grew.

Church publishing in the years 1830–1844 is best described as informal and quasi-official because the Prophet Joseph SMITH was occupied with more pressing concerns and left much of the business of printing and disseminating literature to others. After 1844, President Brigham YOUNG and the QUORUM OF THE TWELVE APOSTLES assumed more control over Church publishing. As the main body of Saints made their permanent move to the Great Basin (1846–1852), the responsibility for publishing Church literature moved to Great Britain until the late 1870s because of the unavailability of suitable presses and inexpensive paper in the intermountain area.

SCRIPTURES. To Latter-day Saints, the most important publications are the four STANDARD WORKS of scripture: the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. As Christians, Latter-day Saints accept the Holy Bible as sacred scripture from God (the Church endorses the King James Version for English-speaking members). However, they get their popular nickname, Mormons, from their acceptance of the Book of Mormon as additional scripture from God. Since its first printing (Palmyra, New York, 1830), the Book of Mormon has had scores of editions published in many languages. Subsequent English-language editions of significance include those printed in Kirtland, Ohio, 1837; Nauvoo, Illinois, 1840; Liverpool, England, 1841, and 1879; and Salt Lake City, Utah, 1871, 1920, and 1981.

The Doctrine and Covenants contains most of the important recorded revelations received by Joseph Smith. Many of these first appeared in the Church’s early newspapers, the EVENING AND THE MORNING STAR (Independence, Missouri, 1832–1833) and *Latter Day Saints’ MESSENGER AND ADVOCATE* (Kirtland, 1834–1838). The first collection of the revelations was to be published as the BOOK OF COMMANDMENTS (Independence, 1833). But the press was destroyed by a mob before the printing was completed, and a fuller collection was published in Kirtland, as the Doctrine and Covenants, in 1835 by the Kirtland Literary Firm (cf. D&C 72:20–21), the publications committee apparently then in charge of Church publications in Kirtland. Later editions of the Doctrine and Covenants were published in Nauvoo, 1844; Liverpool, 1845, 1879; and Salt Lake City, 1876, 1908, 1918, 1921, and 1981.

The fourth volume of LDS scripture is a compilation entitled the Pearl of Great Price, pub-