

Church, and provided Native American members and other Church members in Mexico with closer access to temple ordinances. Among twentieth-century Church leaders with Arizona roots was Spencer W. KIMBALL, President of the Church from 1973 to 1985. By 1990 there were 236,000 Latter-day Saints in Arizona, most of them residing in urban areas.

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## ARMAGEDDON

The name Armageddon is a Greek transliteration of the Hebrew *har megiddo*, mountain of Megiddo, and is used by John the Revelator to symbolize the assembling of a vast world army in the last days (Rev. 16:16). Sixty miles north of Jerusalem, the site of the ancient city of Har Megiddo overlooks the Plain of Esdraelon or the valley of Jezreel, forming a natural entrance to the heart of the land from the Mediterranean Sea.

Anciently the valley was the scene of violent and crucial battles. It was here, during the period of the Judges, that Deborah and Barak defeated the Canaanite general Sisera and delivered Israel from Canaanite rule (Judg. 4–5). Around 640 B.C., King Josiah of Judah was killed at Har Megiddo by the army of Pharaoh Necho, resulting in Judah's subjugation to Egypt (2 Chr. 35:20–23; 2 Kgs. 23:29).

Armageddon is destined to play a future role in world events. It is LDS belief that the prophecies of the scriptures will be fulfilled and that armies representing the nations of the earth will be gathered in the valley of Megiddo. It may be that given the extent of the conflict, Armageddon is a symbolic representation of worldwide conflict centered in this geographic area. The scriptures state that when the battle is at its zenith, Christ, the

King of Kings, will appear on the Mount of Olives accompanied by dramatic upheavals. Subsequently, the armies spoken of by John will be destroyed, followed by Christ's millennial reign (cf. Zech. 11–14; Rev. 16:14–21; D&C 45:42–53; *JD* 7:189; *MD*, p. 71). How long it will take to bring about these events is not revealed. The name Armageddon does not occur in latter-day scripture, nor is there a known mention of it by the Prophet Joseph Smith.

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## ARTICLES OF FAITH

In 1842, in response to a specific request from John Wentworth (editor of the *Chicago Democrat*), Joseph SMITH sent a succinct overview of his own religious experiences and the history of the Church over which he presided (*see* WENTWORTH LETTER). At the end of the historical sketch, he appended a list summarizing the “faith of the Latter-day Saints.” Later titled “Articles of Faith,” these thirteen items were first published in the *Nauvoo Times and Seasons* in March 1842 and were later included in the 1851 British Mission pamphlet *The Pearl of Great Price*, compiled by Elder Franklin D. Richards. That pamphlet was revised in 1878 and again in 1880. In 1880, a general conference of the Church voted to add the Pearl of Great Price to the STANDARD WORKS of the Church, thus including the thirteen articles. The Articles of Faith do not constitute a summation of all LDS beliefs, and they are not a creed in the traditional Christian sense, but they do provide a useful authoritative summary of fundamental LDS scriptures and beliefs.

The articles begin with an affirmative declaration that the GODHEAD is composed of three personages: the Father, his Son Jesus Christ, and the Holy Ghost (cf. Acts 7:55–56; 2 Cor. 13:14; 2 Ne. 31:21; JS—H 1:17).

The second item focuses attention on the beginning of mortal history and affirms that human beings have moral AGENCY and therefore accountability for their own acts: “Men will be punished for their own sins, and not for Adam’s transgression” (cf. Deut. 24:16; 2 Ne. 2:27).

The third article directs attention to the centrality of the ATONEMENT of Christ and how mankind benefits in relationship to it: “Through the