

# Chapter 4: The Baptism of Christ

## Reading Outline:

- Matthew 3  
(Parallel accounts: Mark 1:1-11; Luke 3:1-34; John 1:21-34; B/M, 2 Nephi 31:1-16)
1. Preparation of John the Baptist
  2. John's Preaching in the Wilderness
  3. The Doubters
  4. Who is this Man?
  5. Jesus is Baptized
  6. Testimony of Christ by John
  7. Why was Jesus Baptized?
  8. Why did Jesus Refer to John as the Greatest Prophet?
  9. Conclusions

## 1. The Preparation of John the Baptist

We learned from Zacharias, spoken at the time of his son's naming, the calling given to his son, John.

Luke 1:76-79

**76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;  
77 To give knowledge of salvation unto the people by the remission of their sins,  
78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,  
79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.**

We learn from modern revelation as recorded in the Doctrine and Covenants that John, at a tender age, was given a special blessing by an angel sent from God.

Doctrine and Covenants 84:28

**28 ...he was baptized while he was yet in his childhood and was ordained by an angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.**

We also learn that John's life, like Jesus', was protected by divine intervention.

Joseph Smith states,

“When Herod's edict went forth to destroy the young children, John was about six months older than Jesus, and came under the hellish edict, and Zacharias caused his mother to take him to the mountains, where he was raised on locusts and wild honey.”<sup>1</sup>

In response to Joseph Smith's statement, some have been of the opinion that John spent his entire life in the mountains of Judea away from the population until he began his ministry.

Bruce R. McConkie states,

"[I] can think of no good reason why the Lord would send one of his servants off into the desert for thirty years to prepare him for the ministry. Men are prepared to serve their fellowmen by associating with them and by learning of their foibles and idiosyncrasies and how they will react to spoken counsel and proffered help."<sup>2</sup>

Just prior to beginning his mortal mission, we learn from the scriptures that he had gone to the wilderness. Just as Jesus would go into seclusion prior to the beginning of His ministry, John may have done the same.

Luke 3:2-3

**2 ...the word of God came unto John the son of Zacharias in the wilderness.**

**3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.**

We enter the waters of baptism in order to receive a remission of our sins. Each of us who have lived upon the earth have committed sins meaning that we have not complied with all the commandments that we have been given by Our Heavenly Father. There was only one who was without sin and that was Jesus Christ, the Son of God. In order for us to receive forgiveness from our sins by qualifying for baptism, it requires that we first recognize our unworthiness and then seek to follow the process that will enable us to receive divine forgiveness. These steps are referenced in the scriptures.

The New Testament Gospel Doctrine Teacher's manual states,

"(1) Feeling godly sorrow for sin (2 Corinthians 7: 9-10).

Having recognized our unworthiness before Our Heavenly Father, we want to have His spirit to be with us. We are willing to do whatever is necessary to rid ourselves of the guilt and pain we feel.

"(2) Confessing and forsaking sins (D&C 58:42-43).

Forgiveness of "minor sins" can be accomplished by personal prayer to Our Heavenly Father acknowledging our sins and asking Him directly for forgiveness. "More serious sins" need to be confessed to His personal representatives upon the earth. Confessing is without real value, unless we have also determined to not commit the sin again. We will need help, even divine assistance, in order to not repeat sin, but our desire to do so must be sincere.

"(3) Making amends, where possible, for wrongs done (Luke 9:8).

Saying "I'm sorry is one thing; demonstrating our regret by our actions is another. It is our willingness to right the wrong, where possible, that demonstrates true regret for our actions and the sorrow we feel for having harmed another.

"(4) Obeying the commandments (D&C 1:31-32).

As we enter the waters of baptism or partake of the sacrament, we do it with renewed determination to obey all the commandments. We seek to follow not only the letter of the law, but also the spirit, for we should not need

to be commanded in all things. The following in this regard is taken from a letter to John Wesley from his mother while he was a student at Cambridge:

John L. Harmer shared the following written by the mother of John Wesley,

“Would you judge the lawfulness of pleasure, take this rule: whatever weakens your reason, whatever impairs the tenderness of your conscience, whatever takes away your relish for things spiritual, whatever obscures your sense of God, whatever increase the authority of your body over your mind, that is sin to you no matter how innocent it may seem in itself.”<sup>3</sup>

“(5) [Turning] to the Lord... serve him” (B/M, Mosiah 7:33).”<sup>4</sup>

When you draw closer to the Lord, your desire to serve Him increases. His love for His children knows no bounds, and it follows that when we begin to truly forget ourselves and to think of others, we begin to feel His closeness.

It is when we have sincerely qualified ourselves that we are ready to receive our baptism for the remission of our sins.

John’s apparel was similar to the prophets of old and quite different from those of the cities.

Mark 1:6

**6 And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;**

James E. Talmage states,

The apparel of John the Baptist was like that of "Elijah, the Tishbite...whose home had been the desert... [and was known as], "an hairy man, and girt with a girdle of leather about his loins" (2 Kings 1:8). The Baptist's dress, in contrast to "the soft garments and flowing robes of comfort" of the religious leaders of his day...had come to be thought of as a distinguishing characteristic of prophets."<sup>5</sup>

## **2. John Preaching in the Wilderness**

Joseph Smith states,

“The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness crying out, "Repent ye, for the kingdom of heaven is nigh at hand,' as much as to say, 'Out here I have got the kingdom of God, and you can get it, and I am coming after you; and if you don't receive it, you will be damned'; and the scriptures represent that all Jerusalem went out unto John's baptism...the kingdom of God was set upon the earth, even in the days of John.”<sup>6</sup>

There were those who were receptive to the first principles of the gospel that John was authorized to teach. But the new converts wanted to know more. In response to their desire, “Master, what shall we do?” (Luke 3:12), John now taught them the qualities that characterize a true disciple.

Luke 3:8

**8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.**

James E. Talmage states,

"Judaism held that the posterity of Abraham had an assured place in the kingdom of the expected Messiah, and that no proselyte from among the Gentiles could possibly attain to the rank and distinction of which the 'children' were sure."<sup>7</sup>

Some assumed that because they revered Abraham as their prophet, by heredity they would be accepted as God's children. John's message is being of the House of Israel is not sufficient, one must become like Abraham internally thereby adopting the qualities he exhibited.

To those who had sufficient for themselves, those with two coats were to (Luke 3:11), "impart to him that hath none; and he that hath meat, let him do likewise" (Luke 3:11). In other words, be generous with those who are less fortunate than yourselves. His emphasis to the publicans who were baptized was (Luke 3:13), "to exact no more than that which is appointed to you" (Luke 3:13). It is important for you to be honest in your dealings with others. To the soldiers, he answered (Luke 3:14), "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3:14). They were to seek peaceful solutions, not violence.

Speaking to those who had complied with the initial requirements for entrance into the Kingdom of God, they were now to demonstrate, by their actions, the fruits of change.

### **3. The Doubters**

There were also those who came to hear the Baptist who did not believe it was necessary for them to be baptized or to bring forth in their actions the fruits of repentance. John addressed them directly.

Matthew 3:7-8, 10

**7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers [footnote Greek: crop of serpents], who hath warned you to flee from the wrath to come?**

**8 Bring forth therefore fruits meet for repentance:**

**10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.**

The message was clear. To those who had failed to teach the people the important truths as taught by the inspired prophets, but instead polluted the principles of the gospel, if they did not repent, they themselves would be "hewn down and cast into the fire!"

### **4. Who is this Man?**

The people wanted to know who was this man that declared the principles of the Gospel so directly to all, Saint and Sinner alike?

Some wondered if he was the Christ or Messiah, which John denied; or Elias, one of the prophets?

John 1:21 compared to JST, John 1:21-22

John 1:21	JST, John 1:21-22
<b>21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.</b>	<b>21 And he confessed, and <u>denied not that he was Elias</u>; but confessed saying, I am not the Christ.</b> <b>22 And they asked him, saying: How then art thou Elias? And he said, <u>I am not that Elias who was to restore all things</u>. And they asked him, saying, Art thou that prophet? And he answered, No.</b>

Bruce R. McConkie states,

John's mission was as the Preparatory Elias meaning, "a forerunner preaches 'the preparatory gospel [which according to D&C 84:26-27]...is the gospel of repentance and of baptism, and the remission of sins'; the One who comes after preaches the fullness of the gospel...No one is ever prepared for the Lord until he confesses and forsakes his sins, until he repents, until he is baptized for the remission of sins...[having followed the word of God through John, now they were to] await patiently the coming of Him who would give them the Holy Ghost."<sup>8</sup>

If he is not the Christ, or the prophet Elias, who was he?

John 1:25-27 compared to JST, John 1:26-28

John 1:25-27	JST, John 1:26-28
<b>25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?</b>	<b>26 And they asked him, and said unto him; Why baptizeth thou then, if thou be not the Christ, nor Elias <u>who was to restore all things</u>, neither that prophet?</b>
<b>26 John answered them, saying, I baptize with water: but there standest one among you, whom ye know not;</b>	<b>27 John answered them, saying; I baptize with water, but there standeth one among you, whom ye know not;</b>
<b>27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.</b>	<b>28 He is <u>of whom I bear record. He is that prophet, even Elias, who coming after me, is preferred before me, whose shoe latchet I am not worthy to unloose, or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost.</u></b>

John is not the Christ; He is not the prophet Elias who will come and restore all things; he is the forerunner to prepare the way for the Messiah.

A prophet from the Old Testament had spoken regarding John and his message. The prophet was Isaiah.

Isaiah 40:3

**3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.**

In response to their inquiry, John quotes the Prophet Isaiah.

John 1:22-23

**22 ...What sayest thou of thyself?**

**23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias [Isaiah].**

To those with hearts receptive to the spirit, John had just declared to all who would hear his words that he had been sent to prepare the way of the Messiah! The long-awaited Messiah has been born. He lives amongst them today.

## **5. Jesus is Baptized**

Many had come from Jerusalem and the surrounding area to hear John's preaching. Some entered into the waters of baptism and became disciples of John. Others scorned and dismissed him as just another voice among many who preached the coming of the Messiah.

There was a special day. It began like many others with the crowds coming to hear the words of the one they called, "the Baptist." There had been the scoffers with their sneering voices, but there were others who had come forth after having felt the spirit who had sought to enter the waters of baptism.

Bruce R. McConkie states,

[On a certain day when John has been busy baptizing and teaching, he notes that] "The crowd is smaller than it was--some have departed for their homes—but a faithful few still hang on every word. There is a momentary lull in the continuing expressions of doctrine and testimony. One of dignity and majesty appears on the bank; he has come unexpected and unheralded. He steps forth from the throng. John stands still, and a wave of recognition floods his soul. It is He; this is the day; the hour has arrived. All eyes are on the two inspired men. The Holy One speaks: 'I am he of whom thou hast borne witness. I have come to be baptized.'

"John is overwhelmed, subdued. In reverential awe he feels unworthy of the honor to baptize such a one. (Matthew 3:14), "I have need to be baptized of thee, and comest thou to me?" he says, not quite having prepared himself for the privilege and the vision that are about to be.

"Jesus answers: "Suffer me to be baptized of thee, for thus it becometh us to fulfill all righteousness."<sup>9</sup>

John then immerses Jesus in the waters of the river Jordan, and as Jesus comes forth from the watery grave, a special event occurs.

JST, Luke 3:28-29

**28 ...and heaven was opened.**

**29 And the Holy Ghost descended, in bodily shape like a dove, upon him; and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.**

Joseph Smith states,

“The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of a dove, but in the *sign* of the dove. The Holy Ghost cannot be transformed into a dove, but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.”<sup>10</sup>

John now bore his testimony regarding that sacred experience as recorded in scripture.

JST, John 1:31-33

**31 And John bear record, saying; When he was baptized of me, I saw the Spirit descending from heaven like a dove, and it abode upon him.**

**32 And I knew him; for he who sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost.**

**33 And I saw, and bare record that this is the Son of God.**

The sign of a dove was provided by God the Father as a witness to John that the individual he had just baptized was the Son of God. John had heard the voice of God the Father declaring His witness that this was His beloved Son, in whom I am well pleased. He also witnessed the manifestation of the Holy Ghost in the sign of a dove. These manifestations of the spirit were given in response to John’s faith and obedience. They provided yet further confirmation of the truths he already held as he previously had received a witness, born of the spirit, that Jesus the Christ was the Son of God.

## 6. Testimony of Christ by John

Just how many were present that special day when Christ was baptized and were spiritually in tune to hear the witness of God the Father we do not know as the record is silent, but surely there were others. The scriptures do record the event of the next day.

John 1:29-34 compared to JST, John 1:29-33

John 1:29-34	JST, John 1:29-33
<b>29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.</b>	<b>29 The next day John seeth Jesus coming unto him, and said; Behold the Lamb of God, who taketh away the sin of the world.</b>
<b>30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.</b>	<b>30 <u>And John bare record of him unto the people, saying,</u> This is he of whom I said; After me cometh a man who is preferred before me; for he was before me, <u>and I knew him,</u> and that he should be made manifest to Israel; therefore am I come baptizing with water.</b>
<b>31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.</b>	<b>31 And John bare record, saying; <u>When he was baptized of me,</u> I saw the Spirit descending from</b>

<p><b>upon him.</b></p> <p><b>33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.</b></p> <p><b>34 And I saw and bare record that this is the Son of God.</b></p>	<p><b>heaven like a dove, and it abode upon him.</b></p> <p><b>32 <u>And I knew him</u>; for he who sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending, and remaining on him; the same is he who baptizeth with the Holy Ghost.</b></p> <p><b>33 And I saw and bear record that this is the Son of God.</b></p>
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## 7. Why Was Jesus Baptized?

If the purpose for baptism, as taught by John the Baptist was for the remission of sins, then why was it necessary for Jesus, who is without sin, to be baptized? This section will examine the answer to this question.

When Jesus came to John to be baptized, John himself asked the following question.

Matthew 3:13-15

**13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.  
14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?  
15 And Jesus answering said unto him, Suffer it to be so now: for thus becometh us to fulfil all rightness. Then he suffered him.**

The purpose of Jesus' baptism is not for the remission of sins, but "to fulfill all righteousness." The primary purpose for Jesus' baptism is to be an example and to underline the importance of this ordinance for each of us. In all things, Jesus is Our Exemplar whom we should follow.

A Book of Mormon prophet, Nephi, writing to those of our generation, shared the light that he has received regarding this important question:

(1) B/M, 2 Nephi 31:7

**7 Know ye not that he was holy? But not withstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.**

God the Father has commanded all men to be baptized for the remission of their sins. Jesus humbled Himself by complying with this commandment, thereby showing His obedience to His Father, even though He was not required to do so for He was without sin.

(2) B/M, 2 Nephi 31:9

**9 ...it showeth unto the children of men the straitness of the path, and the narrowness of the gate by which they should enter, he having set the example before them.**

Jesus will later teach Nicodemus, who will come to Him at night due to his position in the community, seeking direction for his life.

John 3:5

**5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

Baptism is the heavenly gate by which all must go through if they seek entrance into the kingdom of God. Without individual acceptance of this ordinance, they will forfeit important blessings, and will have to pay for their own sins without a Mediator to assist them.

(3) B/M, 2 Nephi 31:9, 10, 12

**9 ...he having set the example before them.**

**10 ...Follow thou me. Wherefore, my beloved brethren can we follow Jesus save we shall be willing to keep the commandments of the Father?**

**12 ...wherefore, follow me, and do the things which ye have seen me do.**

As previously noted, He is our Exemplar. We are to become like Him in word and deed.

(4) B/M, 2 Nephi 31:12

**12 And also, the voice of the Son came unto me saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; ...**

Following our baptism, we become eligible to receive the laying on of hands for the gift of the Holy Ghost. The gift of the Holy Ghost is the privilege of having the constant companionship of the Holy Ghost to guide and direct us in the path of truth and righteousness. Nephi concludes his remarks.

B/M, 2 Nephi 31:16

**16 And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved.**

When we humble ourselves by entering into the waters of baptism, this ordinance then serves as an outward demonstration of our inner commitment to always follow the example of Jesus Christ.

## **8. Why did the Jesus Refer to John as the Greatest Prophet?**

Robert J. Matthews, speaking “as if” he was speaking in John’s words, states,

“The Messiah, in referring to me, said, "there was no greater prophet" (Luke 7:28), He had reference not to any personal greatness about me but to my privileges as the one to prepare the way and to announce the Messiah's presence in the flesh, to baptize him in Jordan, to see the Holy Ghost descend upon him and to hear the voice of the Father say that this was the Son of God (see *Teachings of the Prophet Joseph Smith*, 275-276). My mission included pointing out to thousands the actual person of the Messiah and giving several future members of the Twelve [John the Beloved and Andrew (John 1:35-41) their first lessons in the gospel. I [also] held the keys of the Aaronic Priesthood and taught the preparatory gospel (Doctrine and Covenants 84:26-28).”<sup>11</sup>

No other prophet upon the earth had the responsibility and privilege of preparing and then baptizing the Savior of all mankind. By John’s unique calling, he certainly qualifies as being the greatest prophet.

## 9. Conclusions

John came to earth by appointment. He was given the responsibility of preparing the way for the Savior. He did this by teaching the people the first principles of the gospel which include faith, repentance, and baptism for the remission of sins by one in authority. Once the people had met the prerequisites of the gospel, they would then be ready to be "baptized...with the Holy Ghost and with fire" (Matthew 3:11). It is the reception of the Holy Ghost that allows the individual to have His constant companionship to be with them. Having the Holy Ghost with them they are now prepared to receive further spiritual truths which will be confirmed through the gift of the spirit. Without the individual having received the gift of the Holy Ghost to abide with them, the truths that Jesus would then teach them would be rejected for they would be foreign to the unprepared mind.

Having received the first principles of the Gospel, there is a spiritual change that comes upon the individual and they now manifest this inner change through their actions for they no longer desire to do evil, but to do good towards others. It was this desire that had prompted them to ask John, "What shall we do then?" (Luke 3:10). These changes in our behavior manifested by humility, kindness and service to others are known as the fruits of repentance.

But the change of which John speaks is not meant to be temporary in our lives, but is meant to be permanent. Nephi, a Book of Mormon prophet, stated.

B/M, 2 Nephi 31:16

**16 And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved.**

Having complied with the steps as outlined by John and having received the gift of the Holy Ghost by the laying on of hands, now comes the real test which is to endure in faithfulness throughout our lives. This is the truth taught by John in the wilderness.

The life of a disciple of either John or Christ would not be easy. There would be trials and adversity yet ahead. As it was for Jesus Christ, we will also experience temptations made especially for us by the same devil who tempted Christ. Jesus Christ, unlike us, was faithful and true to His promise to the Father to be obedient in keeping all the commandments. He did so to demonstrate His obedience to the Father--the very purpose for which He was baptized--but He also did it for us. One of the reasons why Jesus came to earth was so He might be exposed to the challenges of life. Through His mortal experience, He would be able to understand what it is like for us in all things. At times we may complain to others that they do not really understand what we are going through. That may be true. This statement is not true, however, for Our Savior. He knows what it is like to be tried and tested. It is because He understands we will make mistakes and will realize regret for our actions that He gave us the ordinance of baptism so we could become clean. But what about those sins we commit after our baptism? Once again, the Lord has provided a way whereby we could be clean again. It is called the sacrament.

Each Sunday, we have the opportunity to renew our baptismal covenant as we partake of the sacrament. As we partake of the bread and water, blessed by those who have the authority to administer this ordinance, we pledge once again we are "willing to take upon...[us] the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them..." (Doctrine and Covenants 20:77). As we individually make our resolve, He in turn promises to forgive us our sins so we may begin yet again to live our lives as close to His as we can.

While the daily challenges of life may weigh us down and even distract us from our eternal goal of returning again to our Heavenly Home, partaking of the sacrament gives us strength to try again. Strength to draw yet closer to the out-stretched arms of Our Father in Heaven and His Son who stand ready to help us meet the challenges we face in mortality. As we continue to persevere in our effort to keep the commandments, someday they will welcome us home with their blessing, “well done, my child, we are so proud of you and the life that you have lived, come now into our presence.”

## Footnotes

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<sup>1</sup> *Teachings of the Prophet Joseph Smith*. Compiled by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976, [1977], 261.

<sup>2</sup> *The Mortal Messiah: Book I*. Salt Lake City: Deseret Book Co., 1979, 385.

<sup>3</sup> Correspondence: John L. Harmer, State Senator, California, Twenty-first Senatorial District, April 24, 1970.

<sup>4</sup> *New Testament Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997, 14.

<sup>5</sup> *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 121.

<sup>6</sup> *Teachings of the Prophet Joseph Smith*. Compiled by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976, [1977], 272-273.

<sup>7</sup> *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 123.

<sup>8</sup> *The Mortal Messiah: Book I*. Salt Lake City: Deseret Book Co., 1979, 386-387.

<sup>9</sup> *The Mortal Messiah: Book I*. Salt Lake City: Deseret Book Co., 1979, 400.

<sup>10</sup> *Teachings of the Prophet Joseph Smith*. Compiled by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976, [1977], 276.

<sup>11</sup> "A Voice in the Wilderness" in *Studies in the Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 173.