



QUESTION TIME



What is the Saints' interpretation of Jacob 2:39: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things"?

As is often the situation, when the entire scriptural passage is read, a different picture emerges.

The quotation above states the position of the Lord as well as of this church: "Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not be any men among you have save it be one wife" (Jacob 2:35, 36).

The Saints Church is unalterably opposed to plural marriage. Monogamy as the criteria for marriage was emphasized again in the revelation received at the past Conference.

The Lord has in other scriptures also clearly stated that there shall be no backbiting among his children, nor stealing, nor lying, nor evil speaking, etc. As far as the Lord is concerned, any condition less than perfection is unacceptable to him.

The Lord is gracious to forgive any who come to him in repentance and faith believing he can forgive. However, when people know better yet break his command, they are in danger of eternal damnation.

Fred L. Young



I would like some help on the following quotation: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18:19; 16:20 I.V.).

Boyce W. Blackwelder, in his book *Light From the Greek New Testament*, treated this matter in considerable detail, and I concur with his explanations. He is not alone in his views, for he is in the company of such great scholars as J. B. Rotherham (1893), A. S. Worrel (1904), J. R. Mantey (1938), C. H. Cadoux (1929), B. W. Bacon (1930), Charles B. Williams (1937), Professor William Douglas Chamberlain, and Dr. Kenneth S. Wuest.

The problem rests in erroneous translations of the perfect tense. Jesus' words about binding and loosing contain participles which have traditionally been rendered as though they were simple futures, viz, "shall be bound . . . shall be loosed." But these participles are not simple future verbs; they are future perfect passive participles. The perfect tense conveys the idea of completed action with abiding

results, and the point of completion is always antecedent to the time of the speaker or writer. It is important to remember that the perfect denotes what began in the past and still continues.

In the light of this the translation should go "...whatsoever you may bind [*deseis*, aorist active subjunctive] on earth shall have been bound [*estai dedemenon*, periphrastic future perfect passive] in heaven, and whatever you may loose [*luseis*, aorist active subjunctive] on earth shall have been loosed [*estai lelumenon*, periphrastic future perfect passive] in heaven."

It is difficult to understand why translators have failed to take this matter into consideration and interpret the passages adequately. The only conclusion that I can make is that the traditional translation had become so entrenched in past renditions that the translators overlooked the importance of the Greek perfect tense. In this way they allowed the obscure phrasing to continue.

One might ask why Joseph Smith continued this obscure passage when he prepared the Inspired Version. If it is kept in mind that, in his own words, he stated that he made corrections of such passages as presented problems in his own mind, praying over them for the correct rendition, then it can be seen that these passages probably did not present a problem to him at that time.

It is encouraging to note that the adequate rendering of the passages eliminates sacerdotalism and places the emphasis where it ought to be. No religious communion or its clergy has been authorized by Jesus Christ to remit or retain men's sins. No ecclesiastical body has the prerogative to impart salvation in God's behalf. Doctrine and Covenants 17:7d, in referring to qualifications for baptism, emphasizes this point: "and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." Thus the power of salvation lies in the hands of God.

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Prophetic Leadership . . .

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the objectives developed under such leadership will have unity and cohesiveness. This can happen only when you lead rather than coordinate your stake. Some things we are now doing perhaps need to be stripped away so that our resources can be mobilized and concentrated in programs of higher priority. As the administrator and leader you need to live among your people and organize your own life so that you can feel in control rather than imprisoned by your work. Your administrative responsibilities require this kind of management.

Perhaps most of all our calling as ministers and administrators requires us to provide time for our own worship and communion with God. Our own vision is clearest and our powers of ministry are most effective when we feel the prophetic direction and assurance of the Holy Spirit in worship and prayer.

The End