



BRIGHAM YOUNG UNIVERSITY • PROVO, UTAH

FARMS Paper

The following paper represents the views of the author and not the Neal A. Maxwell Institute for Religious Scholarship, Brigham Young University, or the Church of Jesus Christ of Latter-day Saints.



FOUNDATION FOR ANCIENT RESEARCH AND MORMON STUDIES

John W. Welch

New Testament Word Studies

F
A
R
M
S

Summary

This is a compilation of biblical Greek words of interest to Latter-day Saints. John Welch suggests the various nuances of meaning they conveyed to the Saints in the meridian of time and, by extension, the richness of their potential meaning for us today. The translated words in English include *evangelist*, *restoration*, *peculiar*, *testament*, *mansions*, *endow*, *perfect*, *strai[gh]t*, *seal*, *firstborn*, *unchangeable*, and *amen*.

Paper & Reprint
New Testament

FARMS
Brigham Young University
P.O. Box 7113
University Station
Provo, UT 84602
1-800-327-6715
(801) 373-5111
www.farmsresearch.com

\$3.00

WEL-91



7 14861 00190 7

For a complete listing of FARMS publications,
call (801) 373-5111 or 1-800-FARMS-15
for a FARMS catalog.

Other FARMS publications on similar topics

"Hubris and Ate: A Latter-day Warning from the Book of Mormon" by Richard D. Draper (DRA-94)

"The Book of Mormon, an Interpretive Guide to the New Testament" by Dennis Largey (LAR-87)

"Temple Motifs in John 17" by William J. Hamblin (HAM-T2)

"Aspects of an Early Christian Initiation Ritual" by William J. Hamblin (HAM-90e)

Ensign Articles on the New Testament: the Gospels (packet 1) (ENS-98a)

Ensign Articles on the New Testament: Acts to Revelation (packet 2) (ENS-98b)

John W. Welch (J.D., Duke University Law School) is Editor-in-Chief of *BYU Studies* and is the Robert K. Thomas Professor of Law at the J. Reuben Clark Law School, Brigham Young University. He is the founder of FARMS and is a member of the FARMS Board of Trustees.

"New Testament Word Studies" © 1991 by John W. Welch

"New Testament Word Studies" reprinted with permission from *Ensign* 23/4 (1993): 28-30; and "Word Studies from the New Testament" *Ensign* 25/1 (1995): 28-30.

NEW TESTAMENT WORD STUDIES

John W. Welch

The following collection of New Testament word studies has been drawn mainly from a series of short articles published recently in the Newsletter of the Brigham Young University Religious Studies Center.¹ They focus on a few of the words in the Greek New Testament that may have particular interest to Latter-day Saints. Several point to the existence or awareness of sacred ordinances in the early Christian Church; some expand or refine the understanding of a term as it appears in common LDS usage; others show that Latter-day Saint concepts or expressions have roots in the earliest texts of the Christian era. Together they invite further exploration into the language of the New Testament in an effort to arrive at a clearer translation of the relevant biblical passages.

All the books of the New Testament, as we know them today, were written in Greek. Translating and understanding the words of these inspired writings require the combined efforts of heart, mind, and spirit. A variety of approaches can add numerous insights into the texture and tenor of a biblical text. The multifaceted process of translating a text begins with ascertaining and evaluating the ancient versions of the text, understanding its verbal elements, comprehending its syntax and context, noticing multiple levels of meaning and allusions, recalling echoes to related passages or expression, and many other steps. The following word studies deal with a small portion of this process, focusing on the basic meanings of a few key words.

In some instances, the ancient Greek words may have a different range of meanings than do their closest English

¹ "Word Studies" have appeared in the issues dated May 1988; September 1988; May 1989; January 1990; May 1990; September 1990; January 1991. I gratefully acknowledge the research assistance of Daniel McKinlay and Corey Chivers on some of these studies.

counterparts. In these cases, individual word studies can bring to light interesting nuances in the text. For example, the Greek word exomologeō, which is translated "to give thanks" in Matthew 11:25, also means "to give praise." One practical implication of this is that in giving thanks a person should not only be grateful for getting something, but should praise the giver for his or her goodness in giving it.

On other occasions, the scriptures consciously enjoy wordplays. In Jesus' conversation with Nicodemus, for instance, the text amplifies its meaning, to the puzzlement of Nicodemus, by playing on the word pneuma, when it says the wind (pneuma) blows (pnei) withersoever it will, a veiled reference to the Holy Ghost (pneuma) and to the baptism and rebirth of the spirit.

Jesus often spoke purposefully in double meanings. That way people at different levels of spiritual preparedness could understand his words at their own level. When Jesus was asked why he spoke in parables, for example, he answered, "Who hath ears to hear, let him hear" (Matthew 13:9). Thus it is not surprising that many important Greek words in the New Testament may have a general, ethical meaning that applies to all people in all stations of life, but at the same time may have a technical or more specific meaning to those who have been instructed more completely in the covenants and ordinances of the gospel.

Latter-day Saints, who believe the Bible to be the word of God as far as it is translated correctly (Article of Faith 8), have particular reason to be interested in some of these double or secondary or specialized meanings. Through their understanding of the restored principles of the gospel, Latter-day Saints can understand aspects of the primitive Church that may be only hinted at in the surviving New Testament records. The guiding principles of the restored gospel link together with the results of careful study of the meaning of New Testament words. Latter-day revelations, the temple ceremony, and a general understanding of the plan of salvation contribute in many ways to a clearer understanding of the meaning of several

biblical texts. Together, the revealed word and the semantic word convey God's messages to his children, as the following studies illustrate.

Euangelistēs—Evangelist

The sixth Article of Faith declares, "We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth" (emphasis added).

For centuries, readers of the Bible have wondered about the evangelists mentioned three times in the New Testament. Philip was an evangelist (Acts 21:8); Timothy was an evangelist (2 Timothy 4:5); and so were others listed together with the apostles and prophets in Paul's letter to the Ephesians (Ephesians 4:11). But these references give no clear information about the powers, responsibilities, or functions of this priesthood office. Over the years Christian commentators have interpreted the term evangelist to refer to a variety of gospel ministers: missionaries, gospel writers, preachers, or heads of local congregations.

In 1839, Joseph Smith explained that "an Evangelist is a Patriarch. . . . Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons."²

In this connection, the earliest known use of the word euangelistēs outside the Bible is of interest. It was found in a Greek inscription on the island of Rhodes and appears to be a burial inscription of a high priest who functioned in a temple of Apollo. Most scholars who have studied this fragmentary text have concluded that this priest was called an euangelistēs because he was "the deliverer of oracular sayings" to individuals

² Teachings of the Prophet Joseph Smith, 151.

who typically came seeking prophetic oracles from Apollo about their personal lives.³

Although one cannot be certain of the origins of the New Testament term euangelistes, it is noteworthy that of all the meanings attributed to the word evangelist over the years, Joseph Smith's identification of it as a patriarch who gives spiritual and prophetic blessings comes closest to the meaning of this term in its earliest known occurrence.

Apokatastasis—Restoration

In Acts 3:21, the apostle Peter spoke of the restoration of all things: Jesus shall stay in heaven "until the times of restitution (apokatastasis) of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The word apokatastasis means "restoration"—"until the time for restoring everything to perfection."⁴

This Greek word has several technical meanings. Kittel mentions "restitution to an earlier state"; the "renovation" of a temple or a road; in medicine, the restoration to former health; in law, the returning of hostages to their own cities; in politics, "the reconstitution of the political order"; and in astronomy, "the return of the constellations to their original position . . . [in] the cosmic cycle."⁵ The term embraces a complete restoration of all kinds of physical, moral, and heavenly things. Similarly, Peter speaks of the restoration (apokatastasis) of all things spoken of by the prophets of God.

³ A. Dietrich, "Euangelistes," Zeitschrift für die Neutestamentliche Wissenschaft 1 (1900): 336-37; see also Gerhard Kittel, ed., Theological Dictionary of the New Testament (Grand Rapids, Michigan: Eerdmans, 1967), 2:736-37.

⁴ Walter Bauer, William F. Arndt, and F. Wilbur Gingrich, Greek-English Lexicon of the New Testament (Cambridge: University of Chicago Press, 1957), 92.

⁵ Kittel, 1:389-90.

The other scriptural occurrences of this word yield further insights into its meaning in Acts 3:21. Each of these nuances has significance from the Latter-day Saint point of view.

1. The word restoration may refer to a personal event. Hebrews 13:18-19 uses the term to speak of the reunion of people: "Pray for us . . . that I may be restored to you the sooner." Indeed, a key part of the restoration spoken of by Peter in Acts 3 will be the personal reappearance of Jesus Christ and his reunion with the righteous.

2. A restoration must be preceded by a withering, deterioration, or degeneration. In Matthew 12:10-13, Jesus healed a withered hand that was crippled and unable to function. The man stretched forth the hand "and it was restored [apekatestathe]" to health, all as it formerly was. Thus, the latter-day restoration would necessarily be preceded by a withering or falling away.

3. The restoration of Israel is another aspect of Peter's prophecy. In Acts 1:6, the last question that the apostles asked Jesus before his ascension was: "Won't you now in this time restore [apokathistaneis] again the kingdom to Israel?" Jesus answered, "It is not for you to know the times [chronous] or the seasons [kairous]" which only God controls. Significantly, Peter mentions this critical "season" and the ensuing restorative "times" again in Acts 3:19-21: "the times [kairoi] of refreshing" and "the times [chronon] of restitution."

4. Most indicatively (and overlooked by Kittel, but not by others), the restoration spoken of in the Bible will involve the return of the prophet Elijah. When Jesus says that Elijah must surely come and "restore [apokatastesthi] all things" (Matthew 17:11), he is quoting Malachi 4:6 (Septuagint). The Septuagint text of Malachi reads: "I will send to you Elisha the Thesbite . . . who shall turn again [restore, apokatastesei] the heart of

the father to the son."⁶ Latter-day Saints normally think of Elijah turning the hearts of the generations toward each other for the first time, but the concept is more that of "returning"—bringing people back into the relationships of love and concern that once prevailed.

5. All this is consistent with the use of the word restoration in the Book of Mormon. Nephi spoke much "concerning the restoration of the Jews" (1 Nephi 15:19), and Alma counts the physical healing of the resurrection (Alma 11:43-44; 40:22-23), together with its accompanying day of God's personal settling of the moral order (Alma 41:2, 13-15), as parts of the restoration of all things.

6. Likewise the Doctrine and Covenants—the scripture of the Restoration—identifies the gathering of Israel (D&C 45:17), the coming of Elias (D&C 77:9; 110:12), and most distinctively the return of the fulness of the priesthood and lost ordinances (D&C 124:28; 127:8; 128:17; 132:45) as key ingredients in "the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days" (D&C 27:6).

In the end, the purpose of this restoration is to reunite God and his children. The Atonement itself is not only a powerful process of union (at-one-ment), but of reunion and returning to one's heavenly home. As Jacob said, "For [by] the atonement, . . . they are restored to that God who gave them breath" (2 Nephi 9:26).

Peripoiēsis—Peculiar

The Greek word peripoiēsis is translated in the often-cited 1 Peter 2:9 as "peculiar." To many listeners today, the phrase "a peculiar people" conjures up the idea of a strange,

⁶ Charles L. Brenton, The Septuagint with Apocrypha: Greek and English (London: Bagster, 1851; reprint Zondervan, 1978), 1130.

idiosyncratic group. To people in antiquity, on the other hand, the word peripoiēsis had several important meanings, but "strange" or "odd" were apparently not among them.

The word peripoiēsis in 1 Peter 2:9 combines two streams of thought. The first is the ancient Israelite idea, found in Exodus 19:5, Deuteronomy 7:6, 14:2, and 26:18, that the people of Israel literally belong to God. Here the Greek word peripoiēsis and its Hebrew counterpart (segullah) have the meaning of "possession" or "property." God's people became his possession, his personal property, his people, when they covenanted with him that he would be their God and they would be his people.

The second idea is the related thought that the people of God had been purchased or bought by God, as evidenced in Malachi 3:17 and Ephesians 1:14 (cf. also 1 Thessalonians 5:9 and 2 Thessalonians 2:14). God has spared or saved his people; he has redeemed (literally, "bought back") his people, who have thereby obtained salvation. In these verses, peripoiēsis means "keeping safe," "preserving," "saving," or "obtaining possession," as the root verb peripoieō means "to save," or "preserve," or "acquire," or "gain (for oneself)." In some cases, the word means that God has saved his people for himself, having bought them as a treasure at a significant price. In other instances it means that these people have obtained salvation by their righteousness. In these senses, God's people are his peculiar people. For Latter-day Saints, especially, the idea of becoming God's people, his sons and daughters, through personal covenant, taking upon oneself the name of Christ and being justified and sanctified by his atoning blood, remains a vivid element of religious practice today (see Mosiah 5:7-8).

One may wonder why the King James translators chose to use the English word peculiar in 1 Peter 2:9 to convey such meanings as "belonging to God" or "being purchased by God." As the Oxford English Dictionary shows, the word peculiar in 1611 primarily meant much the same as described above, namely "of or relating to private property," and thus it was a suitable translation for the

biblical peripoiēsis ("possession" or "property"). The English word peculiar comes from the Latin peculium, meaning in Roman times "property in cattle," but also, interestingly, "the private property or military earnings of a son or slave independent of the estate of his father or master, especially property given by grant from the father." In 1611, the English word peculiar also meant "characteristic," "distinctive," "uncommon," and "odd," but the biblical words did not encompass those meanings. (See also the note on 1 Peter 2:9 in the 1979 LDS edition of the Bible.)

Thus there is much involved in being God's peculiar people. A peculiar people is an unusual people, not because they are wierd or strange, but because they have entered into a covenant relationship with God and have been bought by his blood, thus becoming his personal property and thereby obtaining salvation.

Diathēkē—Testament

The New Testament takes its name from the words spoken by Jesus at the Last Supper: "This cup is the new testament in my blood" (1 Corinthians 11:25). The Greek word for "testament" here is diathēkē. The meaning of this word is interesting, both in its general usage, but also when it is used in the subtitle of the Book of Mormon, "Another Testament of Jesus Christ."

The word diathēkē is used in the Bible several hundred times as the Greek equivalent of the Hebrew word berit, usually rendered "covenant." In the Hebrew Bible, "the covenant" usually describes the entire relationship between God and the children of Israel. It embraces ideas such as "contract," "agreement," "treaty," "obligation," "brotherhood," "law," and "cutting" or "binding." But none of these aspects alone are sufficient to capture the entire meaning expressed by this self-contained and distinctive Israelite religious concept. It has been said that according to this concept of covenant, one enters into a fellowship of the strongest order with another party, virtually becoming like that person himself, as in the covenant between Jonathan and David in 1 Samuel 18:4.

Outside of the Bible, the Greek term diathēkē is most commonly used in a different sense, meaning a person's "last will and testament," and the word is also used several times with this meaning in the Bible, especially in the Septuagint and the New Testament. The word, however, is not to be confused with "testimony" or "witness."

Paul is the main user of the word diathēkē in the New Testament. He describes God's promise to Abraham as "a testament," for in certain senses it is like a person's last will and testament and is inviolate and uncontestable (Galatians 3:15). He also refers to Israel's relationship with God as the diathēkē, meaning a covenant relationship reflecting the divine order of salvation (see 2 Corinthians 3:6; cf. Jeremiah 31:31). Likewise in Luke, "the word is used in the traditional sense of the declaration of the will of God concerning future salvation, promise and self-commitment."⁷

As in the Old Testament, the word diathēkē in the New Testament is not limited to a single technical or narrow meaning. The word's appearance is most notable in the words of Jesus at the Last Supper (1 Corinthians 11:25; Mark 14:24; Matthew 26:28), as he spoke his last will to his disciples, passing to them all that he had, and indicating that by his death he had fulfilled the old relationship of God to mankind and had instituted a new one. The usage here is deeply religious, embracing the full disposition of God, "the mighty declaration of the sovereign will of God in history, by which He orders the relation between Himself and men according to His own saving purpose, and which carries with it the authoritative divine ordering, the one order of things which is in accordance with it."⁸

With this background, one can see many reasons why the Book of Mormon is called "another testament." Consistent with each of

⁷ Kittel, 2:132.

⁸ Ibid., 2:134.

the ancient meanings of this word, the Book of Mormon teaches and establishes God's covenants. It describes the relationship between God and his children, realized especially through the atonement of Christ. It tells how God has spoken in history to order the relationship between himself and man in accordance with his will. It is another declaration of the last will and testament of Jesus spoken after his death, confirmed by the dying testament of an entire deceased nation, bestowing an eternal inheritance upon all who will accept it. By its teachings, one enters into a fellowship of the strongest order with God and Christ, and understands the will of God concerning future salvation, promise, and self-commitment. Furthermore, the Book of Mormon expressly remembers the covenants of old and in this sense, too, it is testamental scripture. As "another" testament, the Book of Mormon is not a "different" covenant, but rather another enduring description of the one eternal order of things that accords with God's plan for mankind. Thus, in the many senses of this broad and fundamental word, the Book of Mormon is indeed a diathēkē of Jesus Christ, a testament.

Monai—Mansions

In John 14:2, Jesus says, "In my Father's house are many mansions [monai]." What house of God is Jesus referring to, and what are these monai?

Jesus' words are cryptic. They puzzled Thomas at the time, and they have perplexed commentators for centuries, for the two main meanings of monai present a dynamic tension:

1. On the one hand, the modern wording of John 14:2 comes from Tyndale's Old English in which mansions meant "dwelling place," although "not necessarily a palatial dwelling."⁹ According to this interpretation, the monai are relatively

⁹ Raymond E. Brown, The Gospel According to John (Garden City, New York: Doubleday, 1970), 2:619.

permanent places of simple residence where the faithful remain or abide with Jesus and the Father (cf. John 14:23).

2. On the other hand, the Old English mansions comes directly from the Latin mansio, meaning "a temporary halting place." Like its Aramaic counterpart, the Latin refers only "to a night-stop or resting place for a traveler on a journey."¹⁰ This conveys the meaning in John 14:2 as many "stations" along the road to eternal perfection.

Curiously, the same ambiguity exists in the Greek uses of monē (the singular of monai) outside of the Bible: Philo uses it to mean an abiding abode and "continuance," while others use it only to mean a transitory "place of halt," an "inn," or a "hut for watching."¹¹

For Latter-day Saints, both meanings are compatible and vital: Though one's relationship with the Father and the Son remains permanent, eternal life is a continuing series in the great chain of eternal progression.

Nowhere is this dynamic blending of stability and progression better symbolized than in the temple, where one progresses toward endless lives by advancing from station to station while abiding in the house of the Lord. Reflecting a similar understanding, an early Christian Father, Origen, construed monai to mean "stations or halts in the journey of the soul to God. Only after testing in these can [the soul] proceed."¹² Origen described the progress of the pure in heart "through those mansions" or "spheres" to "pass through all gradations, following Him who hath passed into the heavens, Jesus the Son of God."¹³

¹⁰ Ibid., 2:618-19.

¹¹ Kittel, 4:579-80.

¹² Ibid., 4:580, n. 2.

¹³ de Principiis II, 11, 6.

Thus, when Jesus says, "In my Father's house are many monai," he may be alluding (in typically veiled terms) to the heavenly symbolism of the temple, the house of God. As Hugh Nibley pointed out in a talk on the endowment (June, 1986), this interpretation is corroborated by the next sentence, where Jesus says, "I will come again, and receive [paralēmpsomai] you unto [pros] myself" (John 14:3). More than a simple "reception" is involved here, for "paralambanein is also a [technical term] for the reception of the rites and secrets of the Mysteries."¹⁴ It also implies "taking someone along" or escorting and accepting with approval.¹⁵ In this way, the ordinances of the temple dramatically affirm Christ's words that "no man cometh unto the Father, but by me" (John 14:6). In the Father's house are indeed many mansions, many stations and spheres, along the way of eternal life.

Enduo—Endue, Endow

What is the meaning of the word endued or endowed? In Luke 24:49, shortly after his resurrection, Jesus told his apostles, "I send the promise of my Father upon you." For this, they were to remain in Jerusalem, "until ye be endued with power from on high" (see also Acts 1:4-8).

Webster's American Dictionary of the English Language (1828) notes that the English word endue (or indue) "coincides nearly in signification with endow, that is, to put on, to furnish, . . . to put on something; to invest; to clothe." The fourth definition in the Oxford English Dictionary notes that endue means to put on a garment, "to clothe a person." Indeed, Joseph Smith's diary uses the spellings endument and endowment

¹⁴ Kittel, 4:12.

¹⁵ Bauer, Arndt, and Gingrich, 624-25.

interchangeably, as when he prayed in December, 1835, that all the elders might "receive an endowment in the house."¹⁶

Jesus similarly promised the apostles in Jerusalem that they would receive an endowment from on high. The relevant Greek word in Luke 24:49 is enduō. It has two main meanings; both seem pertinent to the LDS endowment. First, the main meaning of the word enduō is to "dress, or clothe someone," or to "clothe oneself in, or put on." Second, the word can also be used figuratively, meaning to take on "characteristics, virtues, intentions."¹⁷

Thus, the endowment is a "dressing," not in ordinary clothes, but "with power from on high" (Luke 24:49), in garments more glorious than Solomon's (Matthew 6:29), and in the virtues and intentions of God. It involves "putting on (enedusasthe) Christ" (Galatians 3:27), so that "this mortal can put on (endusasthai) immortality" (1 Corinthians 15:53-54). It is possible to see both literal and figurative ritual significance in the word enduō, as it becomes the desire of all the pure in heart to be encircled about in the robes of God's righteousness.

Teleios—Perfect

At the end of Matthew 5 in the New Testament Sermon on the Mount or in the conclusion of 3 Nephi 12 in the Book of Mormon Sermon at the Temple, the disciples had reached a plateau: Jesus invited them, "Therefore I would that ye should be perfect" (3 Nephi 12:48). The word therefore marks a transition in the design of the Sermon: On the one hand, it looks back over the instruction given thus far in the Sermon about the law of Moses, while on the other hand, it looks forward to yet a greater order to be required if the people are to become perfect.

¹⁶ Dean Jessee, ed., The Personal Writings of Joseph Smith (Salt Lake City: Deseret, 1984), 105.

¹⁷ Bauer, Arndt, and Gingrich, 263.

Although it is possible that the word perfect has only a straightforward ethical or religious meaning here,¹⁸ reflecting perfect or "undivided obedience to God" and "unlimited love,"¹⁹ there is a clear possibility that the word carries a ceremonial connotation in this particular text.²⁰ In this verse, Jesus may be expressing his desire that the disciples now advance from one level to a next level, to go on to become "perfect," "finished," or "completed" in their instruction and endowment. Several reasons support this understanding.

First, the Greek word translated into English as "perfect" in Matthew 5:48 is teleios. This word is used in Greek religious literature to describe the person who has become fully initiated in the rituals of the religion. Teleios is "a technical term of the mystery religions, which refers to one initiated into the mystic rites, the initiate."²¹ The word is used in Hebrews

¹⁸ On perfection as our eternal goal, having the flaws and errors removed, see Gerald N. Lund, "I Have a Question," Ensign (August 1986): 39-41. James Talmage, Jesus the Christ (Salt Lake City: Deseret Book, 1915), 248 n. 5, minimalizes the concept to "Be ye relatively perfect." See also Bauer, Arndt, and Gingrich, 816-17, giving the meanings of teleios as "having attained the end or purpose, complete, perfect," "full-grown, mature, adult," "complete," "fully developed in a moral sense"; E. Kenneth Lee, "Hard Sayings—I," Theology 66 (1963): 318-20; E. Yarnold, "Teleios in St. Matthew's Gospel," Studia Evangelica 4, in Texte und Untersuchungen 102 (1968): 269-73, identifying three meanings of teleios in Matthew: Pharisaically perfect in keeping the laws, lacking in nothing, and fully grown.

¹⁹ This is the preferred meaning suggested in the Protestant view; see Kittel, 8:73, 75.

²⁰ For a discussion of the Sermon as a covenantal or temple text, see John W. Welch, The Sermon at the Temple and the Sermon on the Mount (Salt Lake City: Deseret and F.A.R.M.S., 1990).

²¹ Bauer, Arndt, and Gingrich, 817, citing sources; referring also to Philippians 3:15; Colossians 1:28; see also Demosthenes, De Corona 259, in C. A. Vince, tr., Demosthenes (Cambridge: Harvard University Press, 1971), 190-91, where telousei is translated as "initiations" into the mystery religions; Kittel, 8:69.

5:14-6:1 to distinguish between the initial teachings and the full instruction; and in Hebrews 9:11 it refers to the heavenly temple. Generally in the Epistle to the Hebrews, its usage follows a "special use" from Hellenistic Judaism, where the word teleioō means "to put someone in the position in which he can come, or stand, before God."²² Thus, in its ritual connotations, this word refers to preparing a person to be presented to come before God "in priestly action"²³ or "to qualify for the cultus."²⁴ Early Christians continued to use this word in this way in connection with their sacraments and ordinances.²⁵

Most intriguing in this regard is the letter of Clement of Alexandria describing the existence (c. A.D. 200) of a second Gospel of Mark, reporting the Lord's doings as recounted by Peter and going beyond the public Gospel of Mark now found in the New Testament.²⁶ This so-called Secret Gospel of Mark, according to Clement, contained things "for the use of those who were being perfected (teleiounenon). Nevertheless, he [Mark] did not divulge the things not to be uttered, nor did he write down the hierophantic [priesthood] teaching (hierophantikēn didaskalian) of the Lord, but . . . brought in certain sayings of which he knew the interpretation would, as a mystagogue, lead the hearers into the innermost sanctuary of that truth hidden by seven

²² Kittel, 8:82; citing Hebrews 7:19; 10:1.

²³ Kittel, 8:83.

²⁴ Ibid., 8:85.

²⁵ H. Stephanus, Thesaurus Graecae Linguae (Graz: Akademische Druck-und Verlagsanstalt, 1954), 8:1961, "gradibus ad sacramentorum participationem, ton hagiasmaton metochen, admittebantur."

²⁶ Morton Smith, Clement of Alexandria and a Secret Gospel of Mark (Cambridge: Harvard University Press, 1973).

veils."²⁷ The copy of this text was read "only to those who are being initiated (tous muoumenous) into the great mysteries (ta megala mysteria)."²⁸ Thus, although almost nothing is known about these sacred and secret teachings of Jesus mentioned by Clement (who died A.D. 215), there can be little doubt that such esoteric, orthodox teachings existed in Alexandria and that some early Christians had been "perfected" by learning those priesthood teachings.

Moreover, the cultic use of the Hebrew term shalom may provide a concrete link between the Israelites and this Christian use of teleios. John Durham has explored the fundamental meanings of shalom, especially in Numbers 6:26 and in certain of the Psalms, and concludes that it was used as a cultic term referring to a gift or endowment to or of God that "can be received only in his Presence,"²⁹ "a blessing specially connected to theophany or the immanent Presence of God,"³⁰ specifically as appearing in the Temple of Solomon and represented "within the Israelite cult" and liturgy.³¹ Baruch Levine similarly analyzes the function of the shelamim sacrifices as producing "complete," or perfect, "harmony with the deity, . . . characteristic of the covenant relationship as well as of the ritual experience of communion."³² Durham, along with several others, sees this Israelite concept in the word teleios

²⁷ Ibid., 446 (Morton Smith's translation).

²⁸ Ibid.

²⁹ John I. Durham, "Shalom and the Presence of God," in Proclamation and Presence (Richmond, Virginia: John Knox, 1970), 292.

³⁰ Ibid., 281.

³¹ Ibid., 286-92.

³² Baruch A. Levine, In the Presence of the Lord (Leiden: Brill, 1974), 35-36.

in Matthew 5:48.³³ "Matthew does not use teleios in the Greek sense of the perfect ethical personality, but in the Old Testament sense of the wholeness of consecration to God."³⁴ It tends toward the meaning of "living up to an agreement or covenant without fault: as the Father keeps the covenants he makes with us. . . . Teleioi is a locus technicus from the Mysteries: the completely initiated who has both qualified for initiation and completed it is teleios, lit. 'gone all the way,' fulfilling all requirements, every last provision of God's command. The hardest rules are what will decide the teletios, the final test—the Law of Consecration."³⁵

Accordingly, in commanding the people to "be perfect even as I, or your Father who is in heaven is perfect" (3 Nephi 12:48), it seems that Jesus had several things in mind other than the idea of perfection as we usually think of it. His invitation was to become perfect in the sense of becoming like God ("even as I, or your Father who is in heaven"), which occurs by seeing God (see 1 John 3:2) and knowing God (see John 17:3). These ultimate realities can be represented ceremoniously in this world, for as Joseph Smith taught, it is through his ordinances that we are "instructed more perfectly."³⁶

³³ Durham, 293 n. 135.

³⁴ G. Bornkamm, G. Barth, and H. Held, Tradition and Interpretation in Matthew (London: SCM, 1963), 101; see also Strack and Billerbeck, Kommentar zum neuen Testament (Munich: Beck, 1922), 1:386.

³⁵ Hugh Nibley, unpublished notes from his Sunday School class on the New Testament, on Matthew 5:48, in the F.A.R.M.S. Hugh Nibley Archive.

³⁶ History of the Church, 2:312; discussed in Truman G. Madsen, "Mormonism and the New-Making Morality," James E. Talmage Lecture Series, February 24, 1971.

Strai[gh]t

In Matthew 7:13 and 3 Nephi 14:13 we read, "Enter ye in at the strait gate," inviting the faithful to enter into the presence of God. In this context, it is interesting to consider the meaning of the word strait in those texts, and to note the differences between the English words strait and straight.

In contemporary English, straight usually means "not crooked," but the word strait is not very often used. The main meaning of this somewhat archaic word is "narrow," as in the Straits of Gibraltar. Thus the "strait gate" (Greek, stenēs pulēs) is a narrow gate. This meaning is evident in Jesus' Sermon, since he clearly contrasts the narrow gate and the tribulation-filled path (Greek, tethlimmenē) with their opposites, the broad gate and large and spacious (euruchōros) way.

The meaning of strai[gh]t, however, is not always so evident in other passages, particularly in the Book of Mormon. Spellings have varied from one edition to the next, and sometimes people wonder which is correct. Research indicates that both spellings and a full range of meanings may be possible.

Going back to the 1829 manuscripts of the Book of Mormon, one finds that the word strait appears over 20 times in the Printer's Manuscript (1 Nephi 8:20; 10:8; 16:23; 21:20; 2 Nephi 4:33; 9:41; 31:18, 19; 33:9; Jacob 6:11; Alma 7:9, 19; 37:12, 44; 50:8; 56:37; Helaman 3:29; 3 Nephi 14:13, 14; 27:33), but the spelling straight was never used there. When Joseph Smith said the word strai[gh]t, Oliver Cowdrey apparently always preferred to spell it s-t-r-a-i-t. The only known instance when Oliver spelled the word s-t-r-a-i-q-h-t on the Original Manuscript was in Alma 50:8 ("the land of Nephi did run in a strai[gh]t course from the east sea to the west"), but even there he changed it to s-t-r-a-i-t when he copied it over for the printer. Likewise, when Nephi made an arrow out of a straight stick in 1 Nephi 16:23, Oliver wrote s-t-r-a-i-t. Oliver's spelling is

*Note- "Thanks to Royal Skousen, editor of the Book of Mormon Critical Text Project, for the information on the spelling of straight and strait in the Book of Mormon manuscripts.

understandable, since the dictionaries of the early nineteenth century show both spellings as being somewhat interchangeable.

This creates a slight challenge, however, for the reader of the Book of Mormon. Sometimes, readers must consider the word strai[gh]t in context to think what it might mean. For example, several times the text speaks of a "strai[gh]t and narrow path" (1 Nephi 8:20; 2 Nephi 31:18-19; cf. Helaman 3:29). There are several possible meanings here:

1. This expression may contain an emphatic redundancy, i.e., a "narrow [strait] and narrow path." Hebrew writers did not shun such repetitions (e.g., "a miraculous miracle and a miracle," Isaiah 29:14, literally translated).

2. It might mean "straight," i.e., not crooked. This meaning is attested elsewhere in scriptures affirming that God does not walk in crooked paths (Alma 7:20).

3. It may also mean "difficult or stressful." The path of righteousness is not an easy one (2 Nephi 31:19-20), but full of tribulation (Matthew 7:13; cf. Acts 14:22, where the same Greek word meaning "tribulation" appears; cf. "straitening" in 1 Nephi 17:41).

4. Or it may mean "tight" in the sense of being "pressed together, crowded" (for a similar notion, see 1 Nephi 8:21).

5. Or again, it might also mean "upright" or "righteous," i.e. morally straight. Several scriptures admonish the faithful in this sense to walk "uprightly" before the Lord (e.g., 1 Nephi 16:3; Psalms 15:2).

6. Other possible meanings include "close," in the sense of "intimate;" "strict," "rigorous," or "disciplined" (cf. "strict" in 2 Nephi 4:32); "distressed" or "perplexed;" or even "pressed to poverty."

All these were meanings of the words straight and strait in Joseph Smith's day, as defined in Webster's 1828 Dictionary. Although one cannot know which of these meanings may have been known to the Prophet, they all have potential applications to the meaning of the "strai[gh]t and narrow path" that Lehi saw.

In addition, the English words straight and strait are used in the King James Version of the Old Testament as translations for several Hebrew words. Understanding something of their range of meaning in Hebrew may also shed light on the thoughts that writers like Isaiah and Lehi intended to convey. For example, Isaiah says, "Make straight (yashar) in the desert a highway for our God" (Isaiah 40:3). One of the essential meanings of the Hebrew word yashar is "level, smooth" (cf. Zechariah 4:7; 1 Kings 20:23; Psalms 26:12). Thus, in addition to the meanings mentioned above, Lehi's "straight and narrow path" may also be thought of as a "smooth [or level] and narrow path." This Hebrew meaning is especially consistent with Nephi's plea to the Lord: "Make my path straight before me; wilt thou not place a stumbling block before me!" (2 Nephi 4:33). Clearly Nephi's straight path is a "plain road," a smooth and "clear" path in the low valley (2 Nephi 4:32), which is "straight" because it is smooth, unobstructed with stumbling blocks.

These meanings open a number of possible insights to our spiritual understandings. By considering this rich array of possible meanings when the word strai[gh]t appears in the Bible and Book of Mormon, one may discern more specifically the many ways the text may apply today.

Hotam (Hebrew), Sphragis (Greek), Sigillum (Latin)—Seal

The word seal is used frequently in the Bible, Book of Mormon, and Doctrine and Covenants and in Judaism, early Christianity, and Mormonism. For example, ancient Israelite property deeds were "sealed" (Jeremiah 32:9-15), and heavenly scrolls are "sealed" (Revelation 5:1). For Latter-day Saints, temple marriages are sealed; priesthood power seals the anointing of the sick; and like many of the Lord's anointed, Joseph and Hyrum sealed their work with their blood (D&C 135:3). Understanding ancient meanings of the word seal can help readers appreciate its powerful scriptural usages and religious symbolism.

Seals were very important in ancient Near Eastern cultures.³⁷ They were also known in Mesoamerica.³⁸ There were several types of seals; cylinder or conical seals, which had designs around their surface that left an impression when they were rolled on soft clay; and scarab seals, which were carved to resemble a beetle, with hieroglyphic names, titles, blessings, or incantations on them. Such seals served many functions:

1. They identified ownership of property, the mark constituting a legal protection and guarantee.

2. They were evidences of genuineness or validity. A seal was a mark of authority, a stamp of approval. A ruler's seal was a token of his office and power (Genesis 41:42; Esther 3:10). Thus, the Lord instructed Isaiah to write a message on a large tablet, and when finished to "Bind up the testimony, seal the law [teaching, torah] among my disciples" (Isaiah 8:16). The contents of a sealed vessel were certified to be pure and correct; written covenants were signed and sealed to make them valid.

3. A seal was used to hide something from view or to secure it in a holy or safe place. Thus, "chests, boxes, tombs, or anything which required to be guarded from being opened, were sealed with the signet of the person who had authority to prohibit intrusion."³⁹ Sometimes a document might be sealed in a receptacle, unexaminable until the seal was broken by an authorized person. Thus, Daniel was told, "the words are closed up and sealed till the time of the end" (Daniel 12:9), and Isaiah

³⁷ See Nacham Avigad, "Hebrew Seals and Sealings and Their Significance for Biblical Research," Congress Volume, ed. J. A. Emerton (Leiden: Brill, 1986).

³⁸ See Carl H. Jones, "The 'Anthon Transcript' and Two Mesoamerican Cylinder Seals," Society for Early Historic Archaeology 122 (September 1970):1-8.

³⁹ New Westminster Dictionary of the Bible (Philadelphia: Westminster, 1970), 843.

spoke of a book that is sealed, barring its contents from being read (Isaiah 29:11).

Some Jews speak of one Torah open for present use, and of a higher Torah sealed for the messianic age.⁴⁰ Similarly, Mormon sealed a portion of the Nephite records for special later use. In ancient legal practice, it was common to prepare two versions of a document—one open for public use, and a second sealed for judicial inspection in the event of dispute or upon completion of the contract (see Jeremiah 32:11). In Judaism, also, "prayers were often concluded with a 'seal,' a sentence of praise freely formulated by the man who was praying."⁴¹

In early Christian literature, only a certain person can open the seals in Revelation 5:2-4, and the "seal of the living God" is imprinted upon the foreheads of God's servants (Revelation 7:2-3). Jesus was "sealed" by God (John 6:27), and from him the saints received the anointing and sealing (2 Corinthians 1:21-22). The faithful Christian is "sealed with that holy Spirit of promise, which is the earnest [guarantee] of our inheritance until the redemption of the purchased possession" (Ephesians 1:13-14). In the Apocrypha, Thomas prayed that "I and my wife and daughter . . . may receive the seal from thee, that we may become servants to the true God, and be numbered among his sheep and lambs."⁴²

Conspicuous is the connection of the seal with ordinances. Paul described circumcision as "a seal" (Romans 4:11). Baptism was called a seal; it "is more than a 'copy' or 'sign'; it is the

⁴⁰ See Ben Zion Wacholder, "The 'Sealed' Torah versus the 'Revealed' Torah," Revue de Qumran 12 (December 1986): 352.

⁴¹ Joachim Jeremias, The Prayers of Jesus (London: SCM, 1967), 106.

⁴² Acts of Thomas, v. 131, in Edgar Hennecke, New Testament Apocrypha, ed. Wilhelm Schneemelcher, tran. R. McL. Wilson (Philadelphia: Westminster, 1963), 2:512.

seal which God impresses on the covenant."⁴³ According to the Apocryphon of John, gnōsis [spiritual knowledge of God] is received when the Savior seals the baptismal candidate with "the light of the water of the five seals."⁴⁴ What those five points of sealing were is not stated. The word seal is also found in eucharistic literature, where those receiving the sacrament of the Last Supper ask the Lord to "give us the seal" for God "knows his own sheep by his seal."⁴⁵

Oil is another significant element. "The sealing is effected . . . by the pouring of consecrated oil upon the head of the neophyte, and . . . by the anointing of the unclothed body . . . ; the person sealed is thus marked as the slave or handmaid of God, and becomes partaker of the power of the deity and a member of his flock."⁴⁶ Sealing has other connotations which surround the idea of the temple. In the Acts of Thomas, the wife of Charisius entreats Thomas: "Pray for me, . . . that I too may receive the seal and become a holy temple, and he dwell in me."⁴⁷

Thus, when a person is "sealed," or when an ordinance is "sealed," many things are implied. Sealing attests to the authorized use of delegated power. The priesthood has authority to "seal both on earth and in heaven" (D&C 1:8; see also Helaman 10:7). Sealing certifies the purity of the item or person sealed. It seals up the transaction to be opened at a later time. Its signs and tokens imprint an image upon the recipient,

⁴³ Oscar Cullmann, Baptism in the New Testament (Philadelphia: Westminster, 1950), 45-46.

⁴⁴ Bentley Layton, The Gnostic Scriptures (New York: Doubleday, 1987), 19.

⁴⁵ Acts of Thomas, v. 26, 2:456.

⁴⁶ Ibid., 2:437.

⁴⁷ Ibid., 2:489.

recognizably marking the bearer as the property belonging to him who owns the seal.

Thus, Alma impressively asks if those who have been baptized still have "the image of God engraven upon your countenances" (Alma 5:19), and Benjamin fittingly concludes his covenant speech by praying that the Lord "may seal you his" (Mosiah 5:15). To ancient people who had daily use of seals, these were especially vivid symbols and concepts.

Prōtotokos—Firstborn

In the Greek New Testament, the word prōtotokos, "firstborn," usually describes Jesus Christ. He is Mary's "firstborn" (Luke 2:7), the "firstborn among many brethren" (Romans 8:29), "the firstborn of every creature," "the firstborn from the dead" (Colossians 1:15, 18), and the "firstbegotten" of God the Father (Hebrews 1:6). He holds the divine birthright (prōtotokia).

As a result of this consistent usage, New Testament scholars have puzzled over the use of the plural prōtotokon in Hebrews 12:23—literally "the church of the firstborns" (emphasis added). It seems to be a contradiction in terms to imagine more than one "firstborn." Thus one scholar concludes, "How this isolated use of prōtotokos fits in with the use elsewhere in the New Testament it is hard to say."⁴⁸

Latter-day Saint doctrine offers a distinctive solution, namely, that all true and faithful followers of Christ who endure to the end are "firstborns," for they become joint-heirs with Christ and partake of the glory of the Firstborn. Thus it makes sense to describe those followers as "the general assembly and church of the firstborns."

The scriptural phrase "church of the firstborn" is used by the prophets on several occasions. For example, D&C 77:11 states the 144,000 mentioned in Revelation 7:4 are sealed high priests

⁴⁸ Kittel, 6:881.

who are ordained out of every nation to bring "as many as will come to the church of the Firstborn." In D&C 78 the Lord addresses those faithful members of the high priesthood of the Church of Jesus Christ of Latter-day Saints, in establishing a storehouse for the poor, saying, "Ye are the church of the Firstborn, and he will take you up in a cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things. Amen" (78:21-22). Next, JST Genesis 9:23 says that "the general assembly of the church of the first-born" shall be established on earth in the millennium. This will occur when people on earth embrace the truth and Zion shall look downward, and the righteous city of Enoch will again come down out of heaven to possess the earth until the end. Ultimately, all those "who shall come forth in the resurrection of the just . . . whose bodies are celestial, whose glory is that of the sun" are described as "the church of the Firstborn" (D&C 76:50, 54, 70). D&C 76:50-70 contains the most complete description in scripture of these people "who are just men made perfect through Jesus the mediator of the new covenant" (D&C 76:69).

Returning now to Hebrews 12, one can see that it similarly speaks to the members of the Church who have come unto Christ and who by enduring to the end have received the promise of exaltation and eternal life. Hebrews 12 admonishes them in particular to endure chastening and "be in subjection unto the Father of spirits" (Hebrews 12:5-11), to "lift up the hands which hang down" (12:12), to make straight the path for the lame (12:13), to "follow peace with all men" (12:14), to avoid bitterness, unchastity, or selling one's birthright for money (12:15-17). These members of the Church, it is explained, have not come to the old Mount Sinai that was untouchable (12:18), but have come to the kingdom of God; to the temple, mount Zion, "the city of the living God"; to "the general assembly and church of the firstborns," whose names have been written in the heavenly book; to God; "to the spirits of just men made perfect"; and "to Jesus the mediator of the new covenant" (12:22-24).

For Latter-day Saints, Jesus Christ makes it possible for all mankind to partake in God's glory as "firstborns," which fits the plural prōtotokon. The Melchizedek Priesthood holds the keys through which all mankind may enter this righteous assembly through the ordinances of the temple "to commune with the general assembly and church of the Firstborn" (D&C 107:19). Through these ordinances men and women become joint-heirs with Christ. In this way, he shares all that he has, including his rights as the Firstborn of God, with those who are begotten through him: "I was in the beginning with the Father, and am the Firstborn; and all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn" (D&C 93:21-22).

Aparabatos—Unchangeable

Several English translators of the New Testament translate the Greek word aparabatos in Hebrews 7:24 as "nontransferable." This has suggested to some that the Melchizedek Priesthood cannot be bestowed upon mortals or held by anyone except Christ. A careful examination shows that this suggestion is in error.

In many important ways, of course, Jesus' authority and role are unique. He alone was the great high priest capable of offering the ultimate atoning sacrifice, once for all mankind (Hebrews 7:27; 8:1; 9:28; 10:21). As the Epistle to the Hebrews explains, Christ's sure (7:22) and eternally continuing sacrifice (7:3) is superior to the temporal rituals of the Levitical Priesthood, which stand in need of repeated renewal (7:27) and are made by priests who are subject to infirmity (7:28).

The uniqueness of Christ's atoning priesthood power, however, does not imply that Melchizedek Priesthood power cannot be bestowed upon mortals. Melchizedek held this power, and the New Testament records several instances when priesthood power was given by Christ to his disciples (e.g., Matthew 10:1; 16:19; John 20:23; Ephesians 4:11).

Moreover, the meaning of the word aparabatos is not inconsistent with those instances. The word does not imply "nontransferability." Although sometimes translated as "without a successor . . . this meaning is found nowhere else."⁴⁹

Aparabatos is a rare word, occurring only this one time in all the New Testament and Septuagint. Its meaning is "permanent or unchangeable," as is attested in a number of late Greek texts.⁵⁰ This adjective is used to describe unalterable laws or legal judgments, immutable fate, infallible mathematicians, unchanging motions of the stars, and undeviating piety.⁵¹ Hence, it conveys a strong sense of incorruptible, unshakable, and inviolable.⁵² These meanings fit the context of Hebrews 7:24⁵³ especially well, while "nontransferable" does not. The emphasis of the passage is on the fact that Christ remains a priest "continually" (menei, 7:3), on the weakness of the Levitical priests who do not "continue" (paramenein) because of death (7:23), and on the contrasting strength of Christ's power "because he continueth ever" (dia to menein auton eis ton aiōna, 7:24).

While the alpha-privitives in 7:3, apatōr "without father," amētōr "without mother," and agenealogētos "without descent," disassociate Jesus' divine priesthood from human sources, this can be understood in the acknowledged sense of his priesthood's uniqueness discussed above and in that his priesthood did not descend upon him due to Levitical birth.

The root word related to aparabatos is parabaino, which means "to go by or beside." From this one can see that

⁴⁹ Bauer, Arndt, and Gingrich, 80.

⁵⁰ Ibid.

⁵¹ Kittel, 5:742.

⁵² Philo, Aet. M., 21, 112; Pap. Lond. 3, 1015, 12; Pap. Rylands, 2, 65, 18.

⁵³ Kittel, 5:743.

aparabatos might also convey a sense of being "without parallel," or incomparable. Parabainō also means to "overstep," "transgress," or "turn from the right way," especially to go against the commandments.⁵⁴ Thus aparabatos can further entail the notion of "being authorized," or "according to law," or "following the right way."⁵⁵

These meanings are powerful descriptions of the holy priesthood after the order of the Son of God. They in no way limit God's power to bestow priesthood authority upon his agents and servants.

Amēn—Amen

This little word carries many powerful meanings. It is a Hebraism that has been retained in the Greek New Testament, in English, and in many other modern languages. In Hebrew, amen means "verily, truly," and its cognates mean "to confirm, support, be faithful, or firm." In English, it is often translated as "verily."

Typically, modern speech simply uses "amen" as end punctuation for a prayer or a religious talk, or as an expression of one's casual concurrence with what has been said, meaning "I agree." In biblical times, however, amēn had greater significance.

It "was the customary response made to an oath," a "solemn acknowledgement of the validity of a threat or a curse affecting oneself."⁵⁶ Thus, when the people say "amen" in Numbers 5:19-22, Deuteronomy 27:15-26, or Nehemiah 5:13, they bind

⁵⁴ Kittel, 5:736-39; Josephus, Antiquities 18, 266.

⁵⁵ For further information, see Richard L. Anderson, Understanding Paul (Salt Lake City: Deseret, 1983), 214-15; J. Carver, "How Do Latter-day Saints Support the Doctrine of Melchizedek Priesthood Authority from the Bible?" Ensign (January 1986), 54-56.

⁵⁶ A. Trites, The New Testament Concept of Witness (Cambridge: Cambridge University, 1977), 32.

themselves to solemn oaths and serious obligations (see also Moroni 4:3; 5:2). It was also used to associate oneself with very high praises given to God. Often it was spoken immediately after the glory or power or name of God was mentioned (see Psalms 41:13; 72:19; 89:52; 106:48; 2 Nephi 4:35; Mosiah 5:15; Alma 13:9). It traditionally came at the end of prayers, which usually ended in a doxology praising God (e.g. Matthew 6:13; 3 Nephi 11:25).

Amēn also contained a strong sense of verification or confirmation of words. By each use of amēn in the Gospels, Jesus "gives the hearer to understand that [he] confirms his own statement in the same way as if it were an oath or a blessing."⁵⁷ Thus, it is used to aver prophecy (e.g. Jeremiah 11:5 ["So be it" in Hebrew is amen]; 1 Nephi 9:6), and may convey a devout desire that a spoken blessing may in fact come to pass (e.g. Romans 15:33; 1 Kings 1:36).

Or again, amen may be used to certify the accuracy of something said or written. In a letter by Metzad Hashavyahu (7th century B.C.), the author affirms with amen that what he himself has written is true: "Amen, there is no mistake on my part."⁵⁸ This compares with the usage in 1 Nephi 14:30; 15:36; and Mosiah 3:27.

With all its meanings, the word amen was particularly important to Jesus. When speaking in person, Jesus frequently began his statements with amen, "verily." This introductory feature of Jesus' words is so unique and distinctive that many scholars have concluded that sayings that begin "Verily [amēn], I say unto you . . ." are the precise words of Jesus.⁵⁹

⁵⁷ G. Dalman, The Words of Jesus (Edinburgh, 1902), 226-29.

⁵⁸ Cited in H. Bietenhard, New International Dictionary of New Testament Theology (1979), 1:98.

⁵⁹ See J. Jeremias, Neutestamentliche Theologie (Gütersloh, 1971), 43-44.

Matthew, Mark, and Luke record many such statements, and such statements in the Gospel of John always have a double amēn, "verily, verily." Forty-six times in 3 Nephi 9-27, sayings of Jesus begin with "verily," or "verily, verily." Nowhere else in the Bible or Book of Mormon, except Mosiah 26:31 (where the Lord is speaking directly to Alma) or Alma 48:17 (where Mormon is later affirming the greatness of captain Moroni), do statements begin with "verily."

Accordingly, it is interesting that Jesus would call himself "the Amen, the faithful and true witness" (Revelation 3:14), "the God of Amen" (translated as "God of truth" in KJV Isaiah 65:16). His frequent use of the word amen underscores the importance of deep commitment, sincere praise, bold affirmation, verification, truth, fulfillment, and steadfastness in the gospel of Jesus Christ.

Because the New Testament as we have it was originally written in Greek, a study of words in the Greek text often sheds additional light on the gospel. It is not difficult to see that many Latter-day Saint concepts or expressions have roots in the earliest writings of the Christian era.

When the reader exercises the combined effort of heart, mind, and spirit, translation of these ancient writings can bring to light interesting nuances in the text, especially where the ancient Greek words may have multiple meanings. Jesus often employed multiple meanings in the words of his parables, knowing that people would understand at their own level of spiritual preparedness. (See Matt. 13:9–17 for his explanation.) It is not surprising, then, that many important Greek words in the New Testament have a

general, ethical meaning for all people in all stations of life, while these same words have a specific meaning for those who have been instructed more completely in the covenants and ordinances of the gospel. The use of some words in the Greek text suggests, for example, that the Saints of former days knew and practiced sacred ordinances.

We will examine here just a few words in the Greek New Testament that may have particular interest to Latter-day Saints.¹

ΑΠΟΚΑΤΑΣΤΑΣΙΣ

APOKATASTASIS—RESTORATION

In Acts 3:21, Peter taught that Jesus would stay in heaven “until the times of restitution (*apokatastasis*) of

NEW TESTAMENT WORD STUDIES

By John W. Welch

Examining the meanings of biblical terms in the Greek language brings added richness to the scriptures.

ΑΩ

all things, which God hath spoken by the mouth of all his holy prophets since the world began.” The word *apokatastasis* means “restoration” “until the time for restoring everything to perfection.”²

This Greek word embraces a complete restoration of all kinds of physical, moral, and heavenly things.³ Indeed, Peter speaks of the restoration (*apokatastasis*) of *all things* spoken of by the prophets of God.

Other scriptural occurrences of this word yield further insights.

(1) The word *restoration* may refer to a personal event. Hebrews 13:18–19 uses the term to speak of the reunion of people: “Pray for us . . . that I may be restored to you the sooner.” A key part of the restoration Peter mentions in Acts 3 would be the personal reappearance of Jesus Christ and his reunion with the righteous.

(2) A restoration may be preceded by a withering, deterioration, degeneration. As recorded in Matthew 12:10–13, Jesus healed the withered, crippled hand of a man, “and it was restored [*apekatestathē*]” to its former state of full health and function. In the same way, the latter-day restoration of the full gospel followed an ancient withering or falling away.

(3) The restoration of Israel is another aspect of Peter’s prophecy. In Acts 1:6, the last question that the Apostles asked Jesus before his ascension was: “Wilt thou at this time restore [*apokathistaneis*] again the kingdom to Israel?” Jesus answered, “It is not for you to know the times [*chronous*] or the seasons [*kairous*],” which only God controls. Significantly, Peter mentions this critical “season” and the ensuing restorative “times” again, in connection with the latter-day restoration, in Acts 3:19–21: “the times [*kairoi*] of refreshing” and “the times [*chronōn*] of restitution.”

(4) The restoration spoken of in the Bible will

involve the return of the prophet Elijah. When Jesus says that Elias (Elijah) must surely come and "restore [apokatastēsei] all things" (Matt. 17:11), he is referring to Malachi 4:5-6. The Septuagint text of Malachi reads: "I will send to you Elisha the Thesbite . . . who shall turn again [restore, apokatastēsei] the heart of the father to the son."⁴ Latter-day Saints sometimes think of Elijah *turning* the hearts of the generations toward each other for the first time, but the concept is more that of *returning*—bringing people back into the relationships of love and concern that once prevailed.

(5) All of this is consistent with the use of the word *restoration* in the Book of Mormon. Nephi spoke much "concerning the restoration of the Jews" (1 Ne. 15:19), and Alma counts the physical healing of the Resurrection (see Alma 11:43-44; 40:22-23), together with its accompanying day of God's personal settling of the moral order (Alma 41:2, 13-15), as parts of the restoration of all things.

(6) Likewise the Doctrine and Covenants—the scripture of the Restoration—identifies the gathering of Israel (D&C 45:17), the coming of Elias (D&C 77:9; 110:12) and, most distinctively, the return of the fulness of the priesthood and lost ordinances (D&C 124:28; 127:8; 128:17; 132:45) as key ingredients in "the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days" (D&C 27:6).

In the end, the purpose of this restoration is to reunite God and his children. The Atonement itself is not only a powerful process of union (at-one-ment), but of reunion. As Jacob said, "For [by] the atonement . . . they are restored to that God who gave them breath." (2 Ne. 9:26.)

ΕΝΔΥΩ

ENDUŌ—ENDUED, ENDOWED

What is the meaning of the word *endued* or *endowed*? In Luke 24:49, shortly after his resurrection, Jesus told his Apostles, "I send the promise of my Father upon you," but they were to remain in Jerusalem, "until ye be *endued* with power from on high." (Emphasis added; see also Acts 1:4-5, 8.) The Greek word in the text is *enduō*.

Webster's *American Dictionary of the English Language* (published in 1828) noted that the English word *endue* (or *indue*) "coincides nearly in signification with *endow*, that is, to put on, to furnish, . . . to put on something; to invest; to clothe." *The Compact Edition of the Oxford English Dictionary* notes that *endue* means "to put on as a garment; to clothe or cover."⁵ Indeed, Joseph Smith's diary uses the spellings *endument* and

endowment interchangeably, as when he prayed in December 1835 that all the elders might "receive an endument, in thy house."⁶

The Greek word *enduō* has two main meanings. The first is "to dress, to clothe someone," or "to clothe oneself in, to put on." Second, the word can also be used figuratively, meaning to take on "characteristics, virtues, intentions."⁷

Thus, the endowment is a dressing not in ordinary clothes, but "with power from on high" (Luke 24:49) and in the virtues and intentions of God. It involves the opportunity to "put on [enedusasthe] Christ" (Gal. 3:27), so that "this mortal [can] put on [endusasthai] immortality." (1 Cor. 15:53.) It is possible to see both literal and figurative significance in the word *enduō* in connection with the desire of the pure in heart to be encircled in the robes of God's righteousness.

ΤΕΛΕΙΟΣ

TELEIOS—PERFECT

In Matthew 5 (the first chapter in the New Testament Sermon on the Mount) and 3 Nephi 12 (part of the Book of Mormon Sermon at the Temple), Jesus is speaking to disciples who may be considered to have reached a gospel plateau. He invites them to continue upward: "Therefore I would that ye should be perfect." (3 Ne. 12:48.) The word *therefore* marks a transition in the sermon. On the one hand, it looks back over the instruction given thus far. On the other, it looks forward to what will be required if the people are to become "perfect."

It is possible that the word *perfect* has only a straightforward ethical or religious meaning here⁸, reflecting perfect or "undivided in obedience to God" and "unlimited love."⁹ But it is possible that the word *perfect*, as used here, also indicates advancement from one level to a next level, going on to become "perfect," "finished," or "completed" in an individual's instruction and endowment. Several facts support this understanding.

First, the Greek word translated into English in Matt. 5:48 as *perfect* is *teleios*. This word is used in Greek religious literature to describe the person who has become fully initiated in the rituals of a religion.¹⁰ The word is used in Heb. 5:14-6:1 to distinguish between the initial teachings and the full instruction. Generally in the epistle to the Hebrews, the term follows a "special use" of Hellenistic Judaism, with the word *teleioō* meaning "to put someone in the position in which he can come, or stand, before God."¹¹ Early Christians continued to use this word in this way in connection with their sacraments and ordinances.

With regard to this idea, an intriguing letter by

Clement of Alexandria describes the existence (around A.D. 200) of a second Gospel of Mark; it reports the Lord's doings as recounted by Peter and goes beyond the public Gospel of Mark now found in the New Testament. This gospel contained things, according to Clement, "for the use of those who were being perfected [*teleiounenon*]. Nevertheless, he [Mark] did not divulge the things not to be uttered, nor did he write down the hierophantic [initiatory] teaching [*hierophantiken didaskalian*] of the Lord, but . . . brought in certain sayings of which he knew the interpretation would . . . lead the hearers into the innermost sanctuary of . . . truth."¹³ The copy of this text was read "only to those who are being initiated [*tous muoumenous*] into the great mysteries [*ta megala mysteria*]." ¹⁴ Almost nothing more is known about these sacred teachings of Jesus mentioned by Clement (who died in A.D. 215), but there can be little doubt that these teachings existed in Alexandria and that some early Christians had been "perfected" by learning them.

Moreover, use of the Hebrew term *shalom* may provide a concrete link between the Israelites and the Christian use of *teleios*. Biblical scholar John Durham has explored the fundamental meanings of *shalom*, usually translated as "peace," especially in Numbers 6:26 and in certain of the Psalms, and concludes that it referred to a gift or endowment to or of God that "can be received only in his Presence."¹⁵ Baruch Levine saw the Israelite *shelamim* (peace offering) sacrifices as intended to produce "complete," or perfect, "harmony with the deity . . . characteristic of the covenant relationship as well as of the ritual experience of communion."¹⁶

Durham, along with several others, sees this Israelite concept also reflected in the word *teleios* in Matt. 5:48.¹⁷ "Matthew does not use *teleios* in the Greek sense of the perfect ethical personality, but in the Old Testament sense of the wholeness of consecration to God."¹⁸ An LDS scholar points out that the word *teleios* tends toward the meaning of "living up to an agreement or covenant without fault: as the Father keeps the covenants he makes with us . . . the completely initiated who has both qualified for initiation and completed it is *teleios*, lit. 'gone all the way,' fulfilling all requirements, every last provision of God's command. The hardest rules are those which will decide the *teleios*, the final test—the Law of Consecration."¹⁹

Accordingly, in Matthew 5:48 and 3 Nephi 12:48, it seems that Jesus may have had several things in mind as he invited the people to become perfect. Above all, this involves becoming like God ("even as I or your Father who is in heaven"). Those who do this will have the opportunity to see God and become like him (see 1 Jn. 3:2) and to know God, which is life eternal (see John 17:3). □

John W. Welch, a professor of law at Brigham Young University and editor of *BYU Studies*, serves on the high council of the BYU Fifth Stake.

NOTES

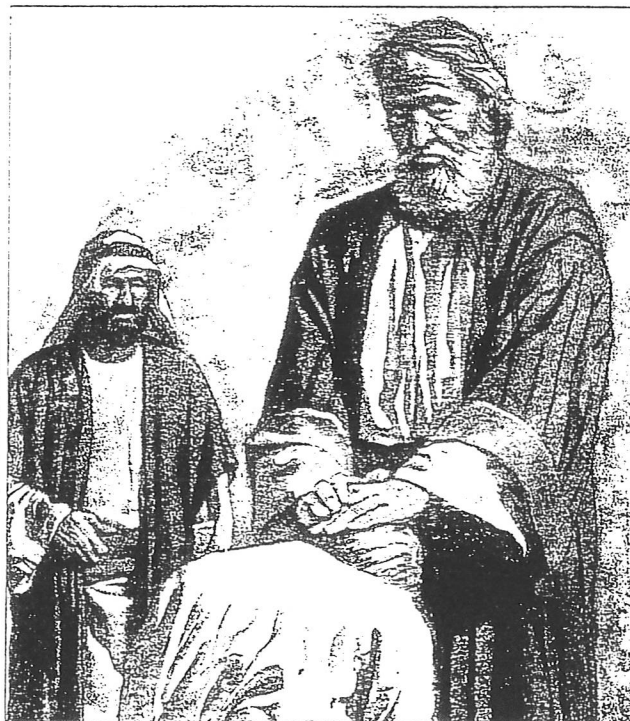
1. These were selected from short word studies in BYU's Religious Studies Center newsletter beginning in 1987; the collection is available from F.A.R.M.S.
2. Walter Bauer, William F. Arndt, and F. Wilbur Gingrich, *Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 92.
3. Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, 10 vols. (Grand Rapids, Michigan: Eerdmans, 1967), 1:389–90.
4. Charles L. Brenton, *The Septuagint with Apocrypha: Greek and English* (London: Samuel Bagster & Sons, 1851; reprinted by Zondervan, 1978), p. 1130.
5. *The Compact Edition of the Oxford English Dictionary*, 2 vols. (Oxford: Oxford University Press, 1971), 1:863.
6. Dean C. Jesse, ed., *The Personal Writings of Joseph Smith* (Salt Lake City: Deseret Book Co., 1984), p. 105.
7. Bauer et al., *Greek-English Lexicon*, p. 263.
8. On perfection as our eternal goal, having the flaws and errors removed, see Gerald N. Lund, *ENSIGN*, Aug. 1986, pp. 39–41. Elder James E. Talmage, in *Jesus the Christ* (Salt Lake City: Deseret Book Co., 1973), p. 248, note 5, explains that we can achieve "relative perfection" in this life. See also Bauer et al., *Greek-English Lexicon*, pp. 816–17, giving the meanings of *teleios* as "having attained the end or purpose, complete, perfect," "full-grown, mature, adult," "complete," and "fully developed in a moral sense."
9. This is the preferred meaning suggested in the Protestant view. See Kittel, *Theological Dictionary*, 8:73, 75.
10. Bauer et al., *Greek-English Lexicon*, p. 817, citing sources; referring also to Phil. 3:15; Col. 1:28. See also Demosthenes, *De Corona* 259, in C. A. Vince, tr., *Demosthenes* (Cambridge: Harvard University Press, 1971), pp. 190–91, where *telousei* is translated as "initiations," and Kittel, *Theological Dictionary*, 8:69, 10:1. For further discussion, see John W. Welch, *The Sermon at the Temple and the Sermon on the Mount* (Salt Lake City: Deseret Book Co., 1990), pp. 57–62.
11. Kittel, *Theological Dictionary*, 8:82; citing Hebrews 7:19; 10:1.
12. H. Stephanus, *Thesaurus Graecae Linguae* (Graz: Akademische Druck- und Verlagsanstalt, 1954), 8:1961, "gradibus ad sacramentorum participationem, tōn hagiastatōn metochēn, admittebantur."
13. Morton Smith, *Clement of Alexandria and a Secret Gospel of Mark* (Cambridge: Harvard University Press, 1973), p. 446.
14. *Ibid.*
15. John I. Durham, "Shalom and the Presence of God," in *Proclamation and Presence* (Richmond, Va: John Knox, 1970), p. 292.
16. Baruch A. Levine, *In the Presence of the Lord* (Leiden: Brill, 1974), pp. 35–36.
17. Durham, "Shalom and the Presence of God," p. 293, note 135.
18. G. Bornkamm, G. Barth, and H. Held, *Tradition and Interpretation in Matthew* (London: SCM, 1963), p. 101. See also Hermann L. Strack and Paul Billerbeck, *Kommentar zum neuen Testament* (Munich: Beck, 1922), 1:386.
19. Hugh Nibley, unpublished notes from his Sunday School class on the New Testament, commentary on Matthew 5:48, in the Hugh Nibley Archive, Foundation for Ancient Research and Mormon Studies, Provo, Utah.

By JOHN W. WELCH

WORD STUDIES

FROM THE NEW TESTAMENT

Words used in ancient texts offer insights into the gospel.



The Prophet Joseph Smith taught that the evangelists mentioned in the Bible were patriarchs. Early Greek usage supports that interpretation.

The language of the Bible is beautiful and rich in meaning.¹ When we bend heart, mind, and spirit to study the scriptures, we can receive through the Holy Ghost the messages that the Lord, who is at the center of all scripture, would have us receive.

The books of the New Testament, as they have come down to us, were originally written mostly in Greek. We know that full spiritual enlightenment is available through the Holy Ghost as we study the Bible in our own language. But we may also gain valuable historic and linguistic information by examining the oldest surviving texts of the New Testament. We find that specific words used in Greek and their Hebrew counterparts often convey

interesting insights. The following three examples may help us further appreciate the extent to which the Prophet Joseph Smith restored the true understanding of the organization and covenants of the early church or Christ.²

ΕΥΑΓΓΕΛΙΣΤΕΣ

EUANGELISTĒS—EVANGELIST

The sixth Article of Faith declares, "We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, *evangelists*, and so forth" (emphasis added).

For centuries, readers of the Bible have found reason to wonder about the evangelists mentioned three times in the New Testament: Philip was an evangelist (see Acts 21:8); Timothy was an evangelist (see 2 Tim. 4:5); and so were others listed together with the Apostles and prophets in Paul's letter to the Ephesians (see Eph. 4:11). But these references give no clear information about the powers, responsibilities, or functions of this priesthood

In 1839, the Prophet Joseph Smith explained that "an Evangelist is a Patriarch. . . . Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons."³

With this in mind, the earliest known use of the word *euangelistēs* ("you-ON-gell-is-TAYS") outside the Bible is of considerable interest to Latter-day Saints. It was found in a Greek inscription on the island of Rhodes; it appears to be a burial inscription of a high priest who functioned in a temple of Apollo. Most scholars who have studied this fragmentary text have concluded that this priest was called a *euangelistēs* because he was "the deliverer of oracular sayings" to individuals who typically came seeking prophetic information from Apollo about their personal lives.⁴

Today we cannot be certain of the origins of the New Testament term *euangelistēs*. But of all the meanings attributed to the word *evangelist* over the years, the Prophet Joseph Smith's identification of this office as that of a patriarch who gives spiritual and prophetic blessings to individuals still comes closest to the meaning of this term in its earliest known occurrence.

ΔΙΑΘΗΚΗ

DIATHĒKĒ—TESTAMENT

The New Testament takes its name from the words spoken by Jesus at the Last Supper: "This cup is the new *testament* in my blood" (1 Cor. 11:25). The Greek word for "testament" here is *diathēkē* ("dee-a-THAY-kay"). The meaning of this word sheds light on both its general usage and its usage in the subtitle of the Book of Mormon, "Another Testament of Jesus Christ."

Outside of the Bible, the Greek term *diathēkē* is most commonly used to mean a person's last will and testament. It is also used in this way and in other ways several times within the Bible. (The word is not to be confused, however, with *testimony* or *witness*.)

Diathēkē is also used in the Bible several hundred times as the Greek equivalent of the Hebrew word *berit*, usually rendered *covenant*. In the Hebrew Bible, "the covenant" usually describes the entire relationship between God and the children of Israel. Terms such as "contract," "agreement," "treaty," "obligation," "brotherhood," "law," and "cutting" or "binding" express facets of the covenant. But none of these alone is sufficient to capture the full meaning of this distinctive, self-contained Israelite religious concept. It has been said that according to the Israelite concept of covenant, one enters into a fellowship of the strongest order with another party, virtually becoming like that person himself, as in the covenant be-

tween Jonathan and David in 1 Samuel 18:1, 3–4.

Paul is the main user of the word *diathēkē* in the New Testament. He describes Israel's relationship with God as the *diathēkē*, meaning a covenant relationship reflecting the divine order of salvation (see, for example, 2 Cor. 3:6; compare Jer. 31:31). Likewise in Luke, "the word is used in the traditional sense of the declaration of the will of God concerning future salvation, promise and self-commitment."⁵

The appearance of the term *diathēkē* is perhaps most notable in the words of Jesus at the Last Supper (see 1 Cor. 11:25; Mark 14:24; Matt. 26:28). He spoke his last will to his disciples, passing to them all that he had and indicating that by his death he would fulfill the old relationship of God to mankind and institute a new one. The usage of *diathēkē* here embraces the full disposition of God, "the mighty declaration of the sovereign will of God in history,



As a testament of Jesus Christ, the Book of Mormon emphasizes our covenant relationship with him, symbolized by the sacrament.

by which He orders the relation between Himself and men according to His own saving purpose.”⁶

With this background, one can see many reasons why the Book of Mormon is called “another testament.” Consistent with each of the ancient meanings of *diathēkē*, the Book of Mormon teaches and establishes our Heavenly Father’s covenants. It describes the relationship between him and his children, particularly as it is bonded through the atonement of Christ. The book tells how the Lord has spoken in history to order the relationship between himself and man in accordance with his will. It is another declaration of the last will and testament of Jesus, spoken after his death and bestowing an eternal inheritance upon all who will accept the teachings of the Book of Mormon. By receiving those teachings, one enters into a fellowship of the strongest order with our Heavenly Father and Christ and understands their will concerning salvation and eternal life. Furthermore, the Book of Mormon expressly remembers the covenants of old, and in this sense, too, it is testamental scripture.

As “another” testament, the Book of Mormon is not a *different* covenant but rather an enduring description of the one eternal order of things that accords with our Father’s plan for mankind. Thus, in the many broad and fundamental senses of the word, the Book of Mormon is indeed a *diathēkē* of Jesus Christ—a testament.

AMEN

AMEN—AMEN

This little word carries many powerful meanings. It is a Hebraism that has been retained in the Greek New Testament, in English, and in many other modern languages. In Hebrew, *amen* means “verily, truly,” and its cognates mean “to confirm, support, be faithful, or firm.” In English, it is often translated as “verily.”

Typically, modern speech simply uses *amen* as end punctuation for a prayer or a religious talk, or as an expression of one’s casual concurrence with what has been said, meaning “I agree.” In biblical times, however, *amen* had greater significance.

“[It] was the customary response made to an oath” and a “solemn acknowledgement of the validity of a threat or a curse affecting oneself.”⁷ Thus, when the people said *amen* under conditions outlined in Num. 5:19–22, Deut. 27:14–26, or Neh. 5:7–13, they bound themselves to solemn oaths and serious obligations (see also Moro. 4:3; 5:2).

Amen was also used to associate oneself with very high praises given to God. Often it was spoken immediately after the glory or power or name of God was mentioned (see, for example, Ps. 41:13; 89:52; 106:48; 2 Ne. 4:35; Alma 13:9). Thus, it traditionally came at the end of prayers, which usually ended in an expression of praising God (for example, Matt. 6:13).

Amen also contained a strong sense of verification or confirmation. By each use of *amen* in the gospels,

Jesus “gives the hearer to understand that [he] confirms his own statement in the same way as if it were an oath or a blessing.”⁸ *Amen* is used also to assert the truthfulness of prophecy (for example, Jer. 11:5 [“So be it” in Hebrew is *amen*] or 1 Ne. 9:6), and may convey a devout desire that a spoken blessing in fact come to pass (see Rom. 15:33; 1 Kgs. 1:36).

This small word may also be used to certify the accuracy of something said or written. In a document written in the seventh century B.C. on a piece of broken pottery, as was commonly done, the writer of the document affirms that what he himself has written is true: “Amen, there is no mistake on my part.”⁹ This compares with the usage in 1 Ne. 14:30 and 15:36, or Mosiah 3:27.

With all its meanings, the word *amen* was particularly useful to the Savior. He frequently began statements with *amen*—“verily.” Matthew, Mark, and Luke record many such statements, and statements like this in John always have a double *amen*—“verily, verily.” Forty-six times in chapters 9 through 27 of 3 Nephi, sayings of Jesus begin with “verily,” or “verily, verily.” Nowhere else in the Bible or Book of Mormon, except Mosiah 26:31 (where the Lord is speaking directly to Alma) or Alma 48:17 (where Mormon is later affirming the greatness of Captain Moroni), do statements begin with “verily.”

It is interesting, then, that Christ would call himself “the Amen, the faithful and true witness” (Rev. 3:14). His frequent use of the word *amen* underscores the importance of deep commitment, sincere praise, bold affirmation, verification, truth, fulfillment, and steadfastness in the gospel of Jesus Christ. So be it. Amen. □

John W. Welch, a professor of law and the editor of *BYU Studies* at Brigham Young University, serves as second counselor in the *BYU Fourteenth Stake* presidency.

NOTES

1. See also John W. Welch, *ENSIGN*, Apr. 1993, pp. 28–30.
2. These three word studies were selected from short articles that appeared in *BYU’s Religious Studies Center* newsletter beginning in 1987. The collection is available from F.A.R.M.S. For further discussions relevant to these studies, see Daniel B. McKinlay, “Amen,” Wouter van Beek, “Covenants,” and R. Douglas Phillips, “Evangelists,” in Daniel H. Ludlow, ed., *Encyclopedia of Mormonism*, 4 vols. (New York: Macmillan, 1992), 1:38, 332–33; 2:475.
3. *Teachings of the Prophet Joseph Smith*, p. 151.
4. Albrecht Dietrich, “Euangelistēs,” *Zeitschrift für die neutestamentliche Wissenschaft* 1 (1900): 336–37; see also Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, 10 vols. (Grand Rapids, Mich.: Eerdmans, 1967), 2:736–37.
5. Kittel, *Theological Dictionary*, 2:132.
6. *Ibid.*, 2:134.
7. Allison A. Trites, *The New Testament Concept of Witness* (Cambridge, England: Cambridge University Press, 1977), p. 32.
8. Gustaf Dalman, *The Words of Jesus* (Edinburgh: T. and T. Clark, 1902), pp. 226–29, as cited in Trites, *New Testament Concept of Witness*, p. 32.
9. Metzad Chashavyahu, as quoted in Hans Bietenhard, “Amen,” in Colin Brown, ed., *The New International Dictionary of New Testament Theology*, 4 vols. (Grand Rapids, Mich.: Zondervan, 1975), 1:98.