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The most notable literary products of Joseph Smith’s revision of the Book of Mormon, his revision of the Bible (JSR; portions of the Book of Abraham.¹ These were put forward as revealing ideas, histories, covenants, and ordinances in the last days. Mormon tradition at the beginning of the 20th century reservation is shown in traditional circles to suggest that in recent years have been making it clearer that these works were written pseudonymously or pseudepigraphically in the past.² This study is on the right track, and in what follows I would like to add to the existing scholarship to show that Alma chapters 12-13, traditionally dated to a pseudepigraphical Testament epistle to the Hebrews, dated by critical scholarship to the late 18th century. The dependence of Alma 12-13 on Hebrews thus constitutes strong evidence that these chapters are a composition of Joseph Smith.

But I have another purpose in this study which goes beyond the traditional which actually constitutes the major goal here. I am interested in the use of the Hebrews in his composition of Alma 12-13: What did he represent and transform these elements in the Book of Mormon? What out of his use of the biblical text? What solutions did he find? What Hebrews? Answers to these questions will tell us something about the Testaments and about the development of religious identity in the Book of Mormon. I make these observations my major goal, too, because

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to see the creativity in Smith's use of the biblical material. His life will demonstrate to the religious community his scriptural heritage despite conclusions about authorship. One of the points I hope will be borne out is that Smith, when understood to be the author of the Book of Mormon,

I assume Joseph Smith's authorship in this study in order to see how he transformed the biblical text. At certain points in the discussion I will note pieces of evidence which demonstrate that the text was transformed. When I cite the Bible in English, I will generally use the King James Version as manifested in the chapters of Alma and the Book of Mormon. The translations are clearer, having the idiom of the KJV in mind. The current edition of Mormon text I use is, despite its failings [p.167] and that is this because in most matters it gets us closer to what the original text was. I have noted that there are not differences among this text, the King James Version (1830), and the current Latter-day Saint edition which are

1. Melchizedek, From Mys

One of the passages on which Alma 13 relies for its discussion of the priesthood are four verses which supply basic information about the priestly lineage which was transformed into a new creation in Alma 13. There comes a point where the text is resolved, and a midrashic⁵ biography of Melchizedek is constructed from material from Hebrews and then look at what the Book of

A major goal of the so-called epistle to the Hebrews is to identify the high priest figure, who brought expiation and salvation to believers. The text refers several times to Psalm 110:4, "Thou art a priest forever according to the order of Melchizedek." This verse is interpreted messianically as a promise or declaration about the high priest Melchizedek's. To explain what this priesthood entails, the text refers to Genesis 14:18-20 about Melchizedek's meeting Abraham after he rescued his nephew Lot. These few verses along with other references in places in the Hebrew Bible (or Old Testament) which the author of Hebrews uses them to full advantage.

The author of Hebrews summarizes the Genesis material, following the same passage from Psalm 110:4 (at the end of chapter 6). This text identifies Melchizedek of Salem, priest of the most high God, who met Abraham and blessed him; to whom also Abraham gave a tithe [p.168]. The author's paraphrase repeats all the main points of Genesis 14:18-20. The context of these verses (see the appendix for the texts listed) is that the unmentioned is Melchizedek's bringing forth bread and wine. This is unnecessary to Hebrews's context and argument.

After this reference to scripture, Hebrews elaborates on the Genesis passage. Though some of this elaboration about the biblical character Melchizedek available in the construction of the argument which follows seems to be based on material from the Old Testament to formulate arguments of the writer's generation,¹⁰ and its argument exemplifies this tendency. The citation and argument arise during the author's period about the nature and

The first interpretive move of the writer is to give a simple name. The name is "first ... by interpretation King of righteousness" (7:1). The possible meaning of the individual elements of the name *cedeq* meaning "righteousness." The interpretation of the title "King of Salem": "and after that [secondly] also King of Peace" (7:2c). This is an interpretation of the city name Salem, in Hebrew similar in meaning to Hebrew *shalom*, "peace." King of Salem interpretations are not new with the author; they were common in Jewish interpretations of the name and title of Melchizedek.¹²

After this the writer presents what seems to us an odd description of Melchizedek and also a conclusion about his character: "without descent, having neither beginning of days nor end of days, Son of God, abideth a priest continually" (7:3). One reason for the lack of information dealing with Melchizedek in the Bible. A [p.170] Bible mention him: Psalm 110 and Genesis 14. 5. He is presented as a full blown figure. But in contrast to many other notable figures, his connections are not known. This silence about the family and personality in part led the writer of Hebrews—or the tradition—to speculate that Melchizedek lacked ancestry and posterity.

The idea that Melchizedek was an eternal priest may also be found in documents discovered in Qumran, that Melchizedek was an eschatological, "last-days" context.¹⁵ Another element is Psalm 110:4 itself, where the eternal priesthood of the Messiah is identified with Melchizedek. What is interesting about Hebrews is that the writer's claims about Melchizedek, he is very reserved in his presentation of Melchizedek from approximately the same period.¹⁶

Presenting Melchizedek as an eternal priest provided the writer with a claim to his priesthood over that of Aaronic priests and with this claim to the levitical order. The reader may follow this in Hebrews 7:17 which opens this discussion, the last verse we are interested in is Hebrews 7:13. The writer addresses his readers: "Now consider how

patriarch Abraham gave the tenth of the spoils” (Heb. 7

Joseph Smith used and reinterpreted these four verses understandings about the figure Melchizedek. [p.171] The Hebrews passage encompasses verses 17-19: “Now Salem, and his people had waxed strong in iniquity and they were full of all manner of wickedness. But Melchizedek received the office of the high priesthood according to the law of his people. And behold, they did repent. And Melchizedek, therefore he was called the Prince of Peace,¹⁷ for he was born under his father. Now there were many before him, and his name were greater. Therefore of him they have more particularity. Six of the elements or motifs of Hebrews 7:1-4 appear in the Appendix): (1) the mention of Melchizedek with the title of king; (2) the mention of his kingship over Salem; (3) the mention of his priesthood or office; (4) the mention of his name; (5) a remark about his having or not having a father. This sharing of elements in a common order is one of the characteristics of the Hebrews, especially since the last three of these comments appear in the Hebrews (Genesis) and part of the epistle’s own argument.

Other verses in Alma 13 exhibit the language and ideas of the matter of Abraham paying tithes to Melchizedek: “And he said unto Abraham paid tithes. Yea, even our father Abraham paid tithes. And verse 7 together with verses 8-9 reflect the Hebrew text. Verse 7 reads: “This high priesthood being after the ordinance of the foundation of the world—or in other words, being with the Father prepared from eternity to all eternity, according to his father’s will.”

As is clear already from this summary of borrowed material from Hebrews but gives it a new context and meaning. The text revises the biblical text. For example, he solves the problem of two ways. First, at the end of verse 18 he added the statement: “This high priesthood being after the ordinance of the foundation of the world—or in other words, being with the Father prepared from eternity to all eternity, according to his father’s will.” This phrase, which because of its brevity may be easily misunderstood, is a difficulty in Hebrews. Second, Smith gave the problem: “This high priesthood being after the ordinance of the foundation of the world, nor end of life” new referents so that it might maintain the principle of textual conservation. Before showing what he would like to elucidate the principle of textual conservation, he gives the following example of Smith’s compositions.

The example—a case where the element conserved is a phrase from the text is revising the biblical text (in other words, Smith’s source)—is the story of the creation of the woman and the man (Gen. 2:18-25) God says that he is going to create a “helper” for the man in view of our understanding of what this help meet should be.

the animals—but “for Adam there was not found an help meet for him, as in the case of the animals—and the man declares her to fit the bill of a help meet. *Alma* reverses the order of the creation of the woman and the man. In going to create a help meet, he creates the woman. Swiftly, the woman demonstrates Smith’s impulse to conserve the original acts makes it unnecessary—even illogical—to retain *Genesis*’s “found an help meet for him,” *Abraham 5* retains this phrase in a positive formulation, at the end of the animal creation account: “I name them to all cattle, to the fowl of the air, to every beast of the earth, *help meet for him.*”¹⁸

[p.173] Textual conservation is found in Joseph Smith’s *Alma* 13:17, where Melchizedek a father, as we have seen, but he does not appear in *Hebrews* 7:3. He places it in a new context, where it makes sense. *Alma* 13:17 is genealogy-less; now it is the priesthood and Jesus. *Alma* 13:17 says that the priesthood existed from “the foundation of the world, from the beginning of days or end of years, being prepared from the foundation of the world; modification is necessary: the elements about the lack of a beginning or end because they make no sense with a principle, power, or authority, are retained in the new context whenever possible. *Alma* 13:17 is a reapplication of the *Hebrews* element when it says the “beginning or end.” The next verse applies this eternal principle to the Father ... is without beginning of days or end of years” and to the priesthood and to Christ, by the way, is not a random attempt of the chapter to show how priesthood callings are eternal. (See Section 3 below, for the matter of typology.) In this way, the passage to help establish a new religious perspective.

Still a shadow or trace of the original passage remains in *Alma* 13:17: “the problematic description has been severed from his original context: before him, and also there were many afterwards.” The *Hebrews*, with the ensuing context about Melchizedek’s priesthood, statement dealing [p.174] with people before and after him, and the assemblage of motifs in a common order between *Alma* 13:17 and *Hebrews* 7:3 above. Another trace of *Hebrews* 7:3 and its applicability to *Alma* 13:17 where it says that Melchizedek “took upon him the high priesthood” is the *Hebrews* notion that Melchizedek “abideth a priest continually.”

A small but significant case of textual conservation can be specified in *Alma*. *Hebrews* throughout speaks of Jesus as being of Aaronic descent, but Melchizedek is simply a “priest after the order of Melchizedek.” *Alma* 13:17 parallels this verse, says that Melchizedek received the “high priesthood.”²⁰ Where does *Alma* come by this designation? It is by *Alma* 13’s more general discussion of priesthood as

seems to be inspired by other passages in Hebrews referring to a specific element in the Hebrews parallel which seems to refer to him as a high priest. Note that Hebrews 7:1 says, following the Hebrews, “priest of the most high God.” In contrast Alma says that Melchizedek is “according to the holy order of God.” The “high” element in the Hebrews describing God to describing Melchizedek’s priesthood.

A change which shows an attempt at making better the parallelism in the expansion of the scope of Abraham’s tithe.²² In the context of Alma [p.175] the spoil which he took in the battle described in Alma 13:15 specifically states that this was from the spoils of battle which he took from whom even the patriarch Abraham gave the tenth of the spoils. Alma 13:15 to say that it came from all Abraham’s property: “one-tenth part of all he possessed.” He makes it a general principle of a paid tithe to Melchizedek regularly many times in his life. This is to speak.²⁴ Notably, at the same time Smith changed the context of the war context. By generalizing the tithe a more meaningful principle for the nineteenth century do not have war spoils, but they do have tithes. Modern disciples can follow the example of Abraham.²⁵

With regard to a textual matter pertaining to the tithe, Alma 13:15 refers to Abraham paying tithes. The principle of textual consistency is that the statement about Abraham paying tithes in Alma 13:18 is consistent with Hebrews 7:2. The Hebrews passage says “Abraham gave tithes to Melchizedek the first part of Alma 13:15 says “Abraham paid tithes” to Melchizedek. This has language more in tune with Hebrews 7:2: “our father Melchizedek gave tithes to all.” It is possible that Smith, after using general language in Alma 13:15, made it more with the Hebrews description. He did this by adding more similar language. Note how this text conserving [the] original “paid tithes.” This is something of a resumptive repetition of the new information of the gloss.²⁶

A movement from a particularized to generalized context in the interpretations of Melchizedek’s name and title in the Book of Mormon does not deal with linguistic interpretation but rather contextual interpretation. The biography of Melchizedek, where the explanation of his name and the grounds of speaking about Melchizedek’s and his people’s name “King of peace” becomes the basis for talking about the people’s turning to righteousness.

The detail of this argument needs to be fleshed out. The context of Alma 13:14-19. Here it is said that in the days of Melchizedek, Melchizedek was king over Salem and earlier in his life

and abomination. Yea, they had all gone astray; they were like unto Melchizedek, having exercised mighty faith, and received the holy order of God, did preach repentance unto his brethren (vv. 17-18). These verses may develop from the description of righteousness.” That is, the implications of that explanation in the narrative. To be sure the pericope never mentions the name, even the term “righteousness” as something Melchizedek did. But textual conservation suggests that the name might have been to find it preserved conceptually in the story.

This seems confirmed in how Alma 13 deals with the explanation of “peace.” The narrative about Melchizedek in Alma 13 comes under this title. The people repented “And Melchizedek did explain to them therefore he was called the Prince of Peace, for he was called by the title “King of peace” in Hebrews has generated a series of events for the people, and the events of history projected from this title “Prince of Peace” given in Alma.

More precision can be given to this observation. The explanation of “righteousness,” which Hebrews notes as the “first” explanation of the first part of the story in Alma 13:14-15, and “peace,” which Hebrews gives “after that,” led to the formation of Alma 13:18b. In other words the “first” and “after that” in Hebrews is the interpretation of Melchizedek’s name and title in one of the two different points in his lifetime.

Alma’s title for Melchizedek is “Prince of Peace”²⁸ not “King of Peace” arises as to where this particular title came from. It does not come from “Salem” but derives in part from Isaiah 9:6, which speaks of the Messianic “Prince of Peace.” By bringing in this Messianic typology of priesthood: just as Jesus is the “Prince of Peace” by pursuing his calling of teaching. (On this, see Section 2.1.1)

The way the two texts treat Melchizedek’s name and title is a clear dependence of Alma 13 on Hebrews. Hebrews derives its title from the name of Melchizedek in Alma 13 in contrast does not betray linguistic interpretation. The title “Prince of Peace” exactly match the meaning of *melek* “king,” and “Prince of Peace” established by Melchizedek. It is hard to imagine Hebrews’ interpretation of text like Alma. But it can be imagined, as I have here, how the title “Prince of Peace” The logical priority of Hebrews’s interpretation in contrast to Alma and Hebrews and Alma indicates that Alma is secondary to, and dependent on, Hebrews.

The lack of linguistic savvy shown in the treatment of Melchizedek’s name makes sense in light of the fact that Smith was unfamiliar with Hebrew.

Book of Mormon. His Hebrew study did not begin in ex

[p.178] A final observation for this part of my study—I r
Melchizedek’s bringing forth bread and wine was omit
13 (it is found, however, in JSR Genesis 14). Why is this
to develop a typology of Christ, a matter that is his con
do this? The reason is clear in view of the argument tha
Hebrews not Genesis 14 for his information about Mel
particular chapters. Since Hebrews did not have this elc
consideration.³⁰

2. Hardening, Provoking, Ente

Other chapters of Hebrews which influenced Joseph Sr
Hebrews 3 and 4. Hebrews cites part of Psalm 95 in the
3 and at the beginning of chapter 4 it gives a somewhat
Psalm for its first-century audience. The Book of Morm
scriptural passage (it is not Psalm 95) with an applicati
its context, and the interpretation built upon it are simi
parallel and demonstrate dependence of Alma on Heb.
between the parallel elements in the two works. A stud
modulated existing scriptural text to new ends. We find
tendency to generalize and abstract material that has a

I will first summarize the material in Hebrews. In chap
be his “house” over which he rules if they continue in t
an exhortation to faithfulness, which is introduced by t
citation is introduced by the phrase: “Wherefore, as the
then follow: “Today [p.179] if ye will hear his voice, har
the day of temptation in the wilderness, when your fath
works forty years. Wherefore I was grieved with that ge
heart; and they have not known my ways. So I sware in
(Heb. 3:7-11).

This passage refers to the story in the Hebrew Bible ab
before they entered the land of Canaan.³² After citing th
exhortation directed toward the author’s “brethren” an
topics or motifs deriving from Psalm 95 receive special
hearts, (b) entering into God’s rest, (c) “Today” as the t
promises are to take effect,³³ and (d) provoking God (r

[p.180] Alma 12-13 contains a “citation” paralleling tha
chapters focus on the same four elements just listed. Tl

commandments to people and revealing the plan of re-introduces his citation with: “But God did call on men, citation follows (vv. 33-35): “If ye will repent, and harden upon you, through mine Only Begotten Son. Therefore heart, he shall have claim on mercy through mine Only and these shall enter into my rest. And whosoever will I swear in my wrath that they shall not enter into my rest.” This is a general exhortation as is indicated by the words “And I

The citations and their contexts in Alma 12 and Hebrews 3 are in the same order (see the appendix). Even though the two works begin their citations by reference to *divine instruction*: “But God did call on men ... saying” (Alma). Then come the citations to those of the Hebrews in the same order: (b) the citation followed by (c) the notion of *God swearing* that hardens each quotation is followed by exhortation with similar language: “in any of you an evil *heart* of unbelief” (Hebrews) and “that if ye will harden your *hearts* ...” (Alma). Both address hearts.

The parallels between these two texts are too precise to ignore. Interdependence must exist. This interdependence is confirmed by four motifs outside the quotations’ contexts (see below). On the basis of the texts that stand before us, the conclusion is that the citation in Hebrews 3 is derived from the citation in Alma 12. The logic is this: Hebrews 3 and Alma 12 share the same citation structure. But it would be a tremendous coincidence if they came from separate sources. The interdependence and their divergent citations is solved if the citation in Hebrews 3 is derived from the citation in Alma 12. The citation in Hebrews 3 does not really rely on an [p.181] unknown source but Alma 12 invents a citation, thus transforming the sense of the citation.

This invented quotation is a good example of Smith’s creative use of Alma’s citation. The citation has been “generalized” so that it no longer refers to the wilderness as Psalm 95 did, which context Hebrews acknowledges in the verses before the quotation gives the impression of a general exhortation given at the beginning of human history. The citation is “Christianized” in that Jesus’s atonement is brought in. The citation does not harden their hearts “to a remission of their sins” but see that just as Melchizedek’s biography was expanded from a few verses to a summary of the priest-king’s life work, so this citation is placed in a historical framework—the wilderness rebellions of the primordialized, and thus made more universally applicable.

I have noted that Alma 12-13 focus on the same four elements and common motifs we find further exemplification of the first and general contextualization. These four elements in Alma 12-13 occur outside the quotation of Psalm 95 in Hebrews 3:7-12. Hebrews 3:7-12 mentioned three times (Heb. 3:13, 15; 4:7; cf. 3:12), (b) entering into God's rest (Heb. 3:18, 19; 4:1, 3, 5, 6b, 8, 9, 10, 11), (c) "Today" as the time when the promises will take effect, four times (Heb. 3:13, 15; 4:7b, 8; Heb. 3:15, 16). Alma 12-13 have a similar numerical count. The numbers exclude the instances in the "citation" of Alma 12:33-37. Alma 12:33-37 mentioned three times (Alma 12:10b, 11, 13b, 36, 37; 13:4), (b) entering into God's rest (Alma 12:13, 16, 29), (c) acting in the present on matters of the future (Alma 12:24-28), and (d) provoking God, four times (Alma 12:24, 25, 26, 27).

This focusing on similar motifs demonstrates further that the direction of dependence is that [p.182] only two of the four motifs—entering into God's rest—are found in the citation in Alma 12:33-37. Faithfulness in the present and provoking God—are not found in its citation of Psalm 95. Where does the motif of provoking God found in its citation? When one considers all the textual evidence, it seems these motifs were inspired by Hebrews.

Joseph Smith used these basic elements to serve new purposes in Alma 12:33-37 (Alma 12:33-37) which reads "To day if ye will hear his voice, harden not your hearts: for the phrase: "do not procrastinate the day of your repentance" is found here first in the Book of Mormon. Elsewhere it appears in Hebrews 3:7-12. Alma 12:24-28 talk about humanity's probationary state after the discussion of priesthood—after the material of the day of probation to repent, for the day of salvation draweth nigh" (Alma 12:24-28). In the revelation and expecting Jesus in the flesh, the famous phrase "do not procrastinate the day of your repentance" should observe that the phraseology about not procrastinating the day of your repentance in the environment of Smith's day,³⁷ which helps explain why the parallels in Hebrews: the Hebrews terminology broods over the motif of faithfulness in the present and Smith used a more current phraseology.

The issue of "provocation" is also instructive of how Smith's matter must be explained. Verse 8 of Psalm 95, which has been translated differently than its rendering in Hebrews 3:8 (as Heb. 3:8). The Hebrew terms behind the [p.183] translation actually place names. Hence the verse should be translated "Meribah, as on the day of Massah."³⁸ These were places where the Israelites rebelled against God.³⁹ It is true that because of this rebellion, the terms "meribah" and "massah" respectively as being connected with the Hebrew roots of "meribah" (the test, to try)." And it is true that the terms *meriba* and

words as they appear in Psalm 95 are preeminently precise. The reason for Hebrews 3:8 having the terms “provocation” and “temptation” is its dependence on the Greek Septuagint, a translation of the Hebrew Bible made between the third and second centuries B.C.⁴¹ The appearance of these terms is an anachronism and provides another bit of evidence that the author of Hebrews is writing in a later time.

This rendering of place names as common nouns in Hebrews is a creative fashion, generalizing other *places*, in history. Note that Alma 12:36-37 talk about God’s wrath. In discussing this it refers [p.184] to “first” and “last” provocations and “to send his wrath upon the wicked “as in the first provocation” and “as in the last provocation” as well as the first, to the everlasting destruction of the wicked.”

What exactly are the first and last provocations? These are discussed in a parallel which follows: “therefore, according to his words, the first and last provocations seem to be connected with the first and last commandments which are treated earlier in the chapter and are connected with the first and last commandments which speak of God having given commandments—first concerning the prohibition leading humans to become “as Gods, knowing good from evil, and the second commandment not to eat the fruit of the Tree of the Knowledge of Good and Evil in Eden. After this transgression, “God gave unto them [opportunity] to do evil, the penalty thereof being a second death ...” (verses 15-16). After people come to stand before God, they shall die a spiritual death, even a second death, which is a spiritual death; they shall also die a temporal death, as to the temporal death, shall also die a spiritual death because of their unrighteousness.” It appears from these verses taken together that the first provocation is eating of the fruit in the Garden of Eden; this provocation leads to a spiritual death. The last provocation seems to have to do with an individual’s disobedience to God’s command to inflict a second or spiritual death.⁴²

3. Priesthood

It has become clear in the foregoing that Alma 12-13 teaches about the priesthood and seeks to solve logical or textual difficulties in Hebrews. There are some other apparent difficulties in Hebrews concerning the priesthood, the scope of those who possessed it, and how it is exercised. It is difficult in each case to say that Joseph Smith’s interpretation is correct. Perhaps Hebrews is acting more as a springboard for discussion than as a text from which to derive conclusions. These perceptions happen to be different.

[p.185] The first apparent difficulty concerning priestly authority is the impression in the historical context, that mortal⁴³ priests

temple, sacrifices and offerings, festivals, and matters of religious duties are subsumed. This is the context in which the priestly functions mentioned,⁴⁵ and this is generally the context where Jesus is referred to as priest or high priest.⁴⁶ It is from the Hebrews that some of the stimulus for describing Jesus as high priest derives. Since priesthood was cultic, there would seem to be no room for Jesus as the other hand, one of the troubling events in Christianity was the death of a leader of the community. Jesus's suspicions that he might be a martyr, a speculation about the meaning of that death. Certainly the author of Hebrews describes Jesus's death as a sacrificial, expiating death.⁴⁷ Hence this genre is probably not new to the author of Hebrews in the later part of the first century. This author takes this basic notion and builds on it a model of Jesus in relation to the cult. In Hebrews Jesus continues to perform the effects of expiation.⁴⁸ His flesh is [p.186] also likened to that which passes to salvation.⁴⁹ And he is called a high priest. A parallel passage calls its addressee a priest, not a high priest. But it is the high priest that of the Aaronide high priest, particularly on the Day of Atonement. To give him the specific denomination of "high priest."⁵⁰ In the context of the priesthood, the book of Hebrews represents it as an offering.

Another ostensible difficulty in Hebrews is that the priestly functions appear to be available to humans in general. Only two high priests are mentioned: Melchizedek and Jesus. The limited character of the priesthood in the author's description of Jesus's priestly function and the offering of believers (see Heb. 7-10). Jesus's priestly and expiating function contrast to the character of the expiatory work carried out by the many Aaronide priests. Why? Because they were required to perform many sacrifices. Why? Because the sacrificial function of the priestly act changed all this. As a heavenly high priest, Jesus entered the sanctuary with his own blood. This he needed to do on the Day of Atonement. Since Jesus offered the perfect sacrifice, there was implied a permanent priesthood.

The third theological difficulty in Hebrews concerns the author's use of the already noted how Hebrews uses Old Testament texts and the author's example of this dependence is the characterization of Jesus as Melchizedek. The author's inspiration and justification for Jesus's priesthood and will not repent, 'Thou art a priest for ever after the fashion of Melchizedek' which, according to historical-critical study, speaks of a king of the Royal psalms acquired an eschatological [p.187] significance in the late 70 C.E.) and came to form part of the expectations of a 'messianic king' of Hebrews sees this verse of Psalm 110 as being spoken of the Messiah. The argument of the author of Hebrews; he cites it or refers

priesthood as being “after the order of Melchizedek,” how is Jesus’s priesthood named after Melchizedek’s? Should Christ’s priesthood be the paradigm?⁵³

Alma 13 has something to say about each of these three. It does not recognize cultic duties but rather connects the duties of God ordained priests ... to teach these things [the foreknowledge of the people] (13:1). Priests are “called ... to and ordain the children of men, that they also might enter into his priesthood after Melchizedek, the matter of tithes (which is related to the way he acquired priesthood (vv. 14-15). But a more intimate connection is made between the priesthood and his preaching repentance (v. 18).⁵⁴ This view pervades the Book of Mormon and supports the [p.188] view of Alma 13: being a “priest” was largely a teaching office or one that was accompanied by judicial functions.⁵⁵ This view of priesthood of the terra “priest” in Smith’s day and his use of the term in the nineteenth century could be “any licensed minister or preachers “priests.”⁵⁶

The limitation of Melchizedek’s priesthood to two persons (the high priesthood—actually “high priesthood”⁵⁷—to a large extent in the context of priesthood in the Book of Mormon and a contrast to the later Mormonism). The text says that these people are called by “the foreknowledge of God” (cf. Alma 13:1-18; on the other hand, it is possible to argue that the text intends this priesthood to be a calling which says that this calling was prepared for “such as were chosen by God” suggest this.⁵⁹

Other passages indicate that this calling might have been a calling, for instance, logically not everyone could be a teacher. Alma 13:1-18 [p.189] and people, supports this idea. Likewise the story of the high priest versus his people may hint that the calling was a calling which says that some on account of their lack of spirituality “if it had not been for this, they might have had as great a privilege that all righteous males can receive the priesthood call as great privilege” makes me shrink somewhat from the idea that “had as great privilege,” I would be certain that it included

Two additional points need to be considered before discussing the Hebrews: (1) the manner of being called to priesthood call. Alma 13 says that people are “called and prepared for the world according to the foreknowledge of God, on a plan that he has laid down in his works” (v. 3). That is, before people were born, the deity

what the faith and acts of individuals would be before time. Those whom he foresaw to be faithful—or a select number of priests in their mortal lives.⁶⁰ This faith and these good works, according to Mormon theology might suggest, things done in a pre-mortal context which God previewed. The mortal context of these good works is discussed in the next section.

How is this priesthood calling through foreknowledge of the past? Mormon theology might suggest it was some sort of actual ordination of pre-existent spirit beings. Alma 13 is not so clear about this. The “calling” called and prepared from the foundation of the world” “holy calling” only being “prepared” at that time (vv. 3-5). This is more a plan than a rite. This projected calling would then be confirmed by ordination in life. The last half of verse 3 may hint at such a plan: “the people” “being left to choose good or evil ... having chosen good [referring apparently to the present mortal situation] will be saved” [the past tense refers to what happened at the “foundation of the world” preparatory redemption for such.] [p.190] The two parts of the calling—actualization—might be comprehended in the term “ordination.” Applying to the two different phases does not seem to be a problem. An arising from the evidence just reviewed is that this passage suggests evidence of a premortal existence for humans. It may be a more developed view of the notion.⁶²

[p.191] Despite the difficulty in sorting out the details of the calling or assignment to priesthood, the fact that the calling of Jesus and his redemption is made. Alma 13:2 says that the Son, in a manner that thereby the people might know in their hearts the redemption.” Verse 16 says “these ordinances were given unto them that they might look forward on the Son of God, it being a type of him for a remission of their sins, that they might enter into his kingdom.” The verse describing payment of tithes to Melchizedek, the significance of offerings but to the calling to priesthood. Outside Alma 13 is found in Helaman 8:18, which says that the people “were called by the order of God, yea, even after the ordinance was given unto the people, a great many thousand years before he came unto them.”

The typology intended by the passage may have involved the fact that on the basis of God’s foreknowledge of their righteous works, the calling was prepared, “before the foundation of the world” (12:25, 30; 13:5; cf. more broadly vv. 18-33). Each individual called to the priesthood acts in a way similar to Christ who will

responsibilities.⁶³ [p.192] Note in particular the connection between priesthood ordination in Alma 13:2, 3 and Helaman 8:1 suggested by the parallel between the plan of redemption “works” (Alma 12:30) and the acquisition of priesthood (13:3). Other aspects of the priesthood typology may be “Peace” rather than “King of peace” as in Hebrews and “beginning of days” in Hebrews 7:3 to Jesus in Alma 13

One thing to note here is that Alma 12-13 share an interest in the earthly temple cult to illustrate the expiatory work of Christ “the example and shadow of heavenly things” (8:5). This is to “come” (10:1).⁶⁴ The use of the Melchizedek material for establishing a similitude (7:15). The typology in Alma 12-13 and these typologies need not be identical to argue that Hebrews’ typology in Alma 12-13.⁶⁵ That a typological concern is the rope of similarities which binds Hebrews and Alma

The connection of priesthood with Jesus’s redemption problem in Hebrews: designating Christ’s priesthood as a “holy order” would be theologically less problematic if the reverse were the case. It should be after the order of Jesus—and this is exactly the case in Alma: “Melchizedek, having exercised mighty faith ... receive the holy order of God” (Alma 13:18). This “holy order” is the “holy order” (vv. 8, 10, [p.193] 11), is defined more fully as “the order of the/his [God’s] Son” (vv. 1, 2, 7, 9) or “his [the] order of the ordained priests after “his [God’s] order, which was after

It seems that the term “order” in these cases is used more like Psalm 110:4 to indicate a distinct class or category. This is used as a simple noun and not with prepositional force: “the world.” The Hebrew term *al-dibrati* in Psalm 110:4 is “similar to.”⁶⁶ The paraphrase in Hebrews 7:15—“after the *homoioteta Melchisedek*—indicates that Hebrews understood the text and therefore transformed the meaning of the text somewhat but category, class, even rank.⁶⁷

[p.194] It would be reductionist to characterize the connection between Hebrews and Alma as mere exegetical responses—certainly other factors help explain the case. But the problems in Hebrews do seem to have grown to a certain degree, and thus these chapters constitute something of a turning point. The nature of this [p.195] response reflects a tendency to look back to primordial events and revelations and to make their significance denominating and developing a concept of priesthood

origin of priesthood to the beginning of geological history and the beginning of salvation at that time. It tends toward universalism by teaching responsibilities in particular, not just cultic and ceremonial, but the endowment of more than a few persons. Priesthood is typified by the typifying of Jesus and his redemption. Moreover, by making it primordial, these chapters contribute to the large argument that Jesus is the Christ. The existence of priests becomes

4. The Catalogue of

Perhaps the most famous chapter in Hebrews is chapter 11, which goes on to give a long catalogue of past faithful—including many examples of their faith. Alma 13:10-12 appear to be a re-reading of Hebrews 11, or this high priesthood became high priests of God. And it was on account of their righteousness before God, they choosing to repent and be baptized, and therefore they were called after this holy order, and were made white through the blood of the Lamb. Now they, after being baptized, their garments made white, being pure and spotless before God, were with abhorrence. And there were many, an exceeding multitude, who entered into the rest of the Lord their God.” These verses are a summary of past exemplary ancients. This parallels the catalogue in Hebrews 11, which speaks of past exemplary ancients. That these verses are shown also in the way faith is discussed. Faith is presented as “*on account of* the exceeding faith and repentance” that the instrumentality of faith is one of the memorable motifs in Hebrews twenty times.

The noteworthy development in Alma 13:10-12 compares the high priesthood and faith. In Hebrews these two matters are not connected [p.196] anywhere in Hebrews 11. When the connection with Jesus, Melchizedek, and the Aaronide priesthood in Alma 13:10-12 do is to bring the themes of faith and priesthood into play with one another, suggesting that the great and glorious chapter also had priesthood.

This understanding is confirmed by another passage from Ether 12, which certainly depends on Hebrews 11 (see the Appendix). The passage reads, “and in passing to Old World faithful (Ether 12:10), with them they of old were called after the holy order of God.” Not only that, but many who were ordained and became high priests ... *called after his holy order.*” The composition of Ether 12 thus presumes the thought of the Alma chapter. Ether 1

of the earlier thought of Alma 13:10-12 and supports the Hebrews 11.

By combining the essence of Hebrews 11 with priesthood scope of those who held priesthood office in antiquity, a major factor in the development of the notion that priestly foreknowledge of faith which individuals would show:

5. Death Then Judgment

Another item shows how broadly Hebrews served as inspiration. In Hebrews's argument about Christ's priesthood and Jesus did not need to "offer himself often, as the high priest with the blood of others [of other animals, on the annual day of atonement]. If he did need to offer himself repeatedly he would need a foundation of the world." "But now," the author says, "he has to put away sin by the sacrifice of himself" (v. 26). He contrasts an analogy drawn from the situation of mortality generally: we die, but after this the judgment, so Christ was once offered

[p.197] Alma 12 reflects this same language but in an earlier context. Adam and Eve had partaken of the Tree of Life in the Garden of Eden and "been forever miserable, having no preparatory state; they have been frustrated" (v. 26). But instead "it was appointed after death, they must come to judgment, even that same day is the end" (v. 27). Notice the sequence of words, "appointed which parallels the Hebrews passage. The speech concerning redemption was communicated by angels to humans. The language found in the verses in Hebrews: "And after God came unto man ..." (v. 28). Thus, although the matter of Alma 12:27-28, the discussion belongs to the same general context in some way the discussion of the first and second deaths

Excursus 1: Miscellaneous Contacts Between

Other possible contacts between Alma 12-13 and Hebrews are listed below which seem to be generated from attention to the relationship (perhaps C. and D.) and therefore offer further evidence of the relationship. The relationship of the other elements in the text is coincidental.

- A. Each text has concluding exhortations (Alma 13:28; Heb. 13:15); exhortations certain similar ideas are mentioned: (a) "continually" (Alma 13:28; Heb. 13:15); (b) a call

13:17). These exhortations also include the men (Alma 12:26; Heb. 13:2) and (d) a hope of things to come (Alma 13:17). The exhortative conclusion of Hebrews may have had a similar structure to Alma 12-13.

[p.198] B. Both books use the phrase “from the first” (Alma 12:25, 30; 13:3, 5, 7). Though the phrase occurs in both, the connection of this phrase with the development of the narrative in Alma is clear. The occurrence of the phrase in Hebrews may have been influenced by Alma 12-13.

C. Both speak of “just men” (Heb. 12:23; Alma 13:12).

D. Zeezrom was convinced that Alma and Amulek had a “right heart” (Alma 12:7). Similar phraseology is found in Hebrews: “the word of God is a “discerner of the thoughts and intents of the heart” (Heb. 4:12). This phrase occurs in Mosiah 5:13 and may indicate that the phraseology in Alma is scriptural vocabulary generally and may not have been unique to Hebrews.⁷⁰ The phrase “intents and thoughts of the heart” is found in Hebrews.⁷¹

E. Attention to angels is found more broadly (cf. Alma 12:29, 30; Heb. 1:14). The final exhortation, compare Alma 12:29 and Hebrews 1:14. The treatment of angels is quite different in the two books. In Alma, the angels might be found in the notion that angels are messengers (Alma 12:29, 13:22-25; Heb. 2:2). Could there be any connection between the presentation in Alma of angels delivering commands to Alma before the time of Jesus (which is the historical position in Alma) and the notion in Hebrews 2:2 that angels were the ones who spoke to the fathers with the later revelation of Jesus himself (cf. Hebrews 1:1-2)?

F. Both books speak of “good works” (Heb. 10:24; Alma 12:8, 12, 14, 30).

G. Finally, both share motifs of strange land and journey (Alma 12:13; Heb. 13:23).

Excursus 2: Joseph Smith Revises Genesis 14

Joseph Smith’s Revision (JSR) of Genesis 14, the chapter on Melchizedek, depends in part on Hebrews and reflects the discussion here cannot be exhaustive, but some of the evidence is that the JSR does not contain ancient material (except for Hebrews and [p.199] hence postdates it.⁷² JSR Genesis 14:18-20. Alma 12-13. Work on the JSR began in the summer of 1830.

Mormon in 1829. Work on Genesis 14 was undertaken
Smith had moved to Kirtland, Ohio.⁷³ In many cases th
Alma 12-13. Some of these reveal influence of ideas de
the Book of Mormon and the revision of Genesis and th
provenance.⁷⁴

A. Melchizedek's genealogy: The JSR responds to
in Hebrews 7:3 in a way slightly different from Alma
of the priesthood was "without beginning of day
to priesthood meant that despite the principle o
"without father, without mother" could not be re
description slightly so as to be able to retain the
order of the priesthood "came, not by man, nor
mother; neither by beginning of days nor end of
This particular orientation toward the Melchizede
to adduce the notion that priesthood "was deliv
[God's] own voice" (v. 29).⁷⁵

[p.200] B. God's oath: The statement about pries
description of Enoch receiving priesthood by oa
God having sworn unto Enoch and unto his see
one being ordained after this order and calling s
mountains. ..." The oath here reflects Psalm 110
6:20; 7:11, 15, 17) and the argument in Hebrews t
by an accompanying oath (7:20, 21, 28). The JSR
reflects Hebrews 6:13 which itself refers to Gene
two works, see Heb. 6:16-17; JSR Gen. 14:35; and
Ps. 95 cited by Heb. 3:11 and chaps. 3-4 passim.)

C. Priesthood order: Priesthood order in JSR Ge
similar to that in Alma 12-13 and in contrast to th
Hebrews. But there are some interesting differer
"the order of the covenant which God made with
however, is not left as the prime designation. Th
after the order of the Son of God" (v. 28; cf. vv. [p
rather than Melchizedek, the JSR implies that an
means of designation. In this way it can be seen
Hebrews despite the particularist way it is repres
makes it clear that the priesthood is ultimately to
particular mortal.

D. Melchizedek's name: JSR Genesis 14 exhibits
title and name as did Alma 13, basing it on the b
linguistic interpretation. The simple linguistic of

mode of explication. This is a sign that the order Hebrews.

Much like Alma 13, JSR Genesis 14 uses the element of Melchizedek's name in Hebrews to build a biblical interpretation of his name as "king of righteousness" speaking about Melchizedek's establishing righteousness. The phrase "wrought righteousness" in these verses is the same phrase in Hebrews 11:33 (in another context). Similarly, the title as "king of peace" in Hebrews became the biblical title for establishing peace. From this situation the JSR gives the title "King of Peace," which is apparently influenced by Isaiah 9:6 which calls him the "king of heaven ... in other words, the king of peace." The title "king of heaven" was derived from his name "Melchizedek" which means "obtained heaven" (JSR Gen. 14:34). The notion of "king of heaven" is in essence achieving a state of peace; hence, he can be called a "king of peace." The mention of the title "Prince of peace" is an example of textual consequence. The text mentioned only "prince of peace" not "King of peace" and they are put together in its text.

The midrash here about Melchizedek's life goes beyond what is found in Alma 13. There is no mention of the wickedness of the kings and their righteousness is sought for the city of Enoch which God had before. The different direction is explained in part by the fact that the text developed after completion of the Book of Mormon. The chapters of Genesis where Enoch is briefly mentioned are not in the text.

[p.202] E. Translation: Another link between JSR and the foregoing matter, is in the notion of the "translation" of the righteous. JSR Genesis 14 says that Melchizedek was the "king of the covenant which God made with Enoch" (v. 18). The text that God had sworn to "Enoch and his seed ... that every man that should be called in my name should have power by faith" (v. 19) and "all that partook of this 'order of God, were translated and shall never die" (v. 20). The text then turns back to Melchizedek saying that he was the "king of the people wrought righteousness, and that they 'obtained the city of Enoch which God had before taken ...'" (v. 34). The text says that the people were translated, or came close to it.

How does the JSR come by this notion? Hebrews 11:33-34 is the biblical notion that could have been transformed into the JSR notion which says that many were sanctified, made pure,

Also, the notice about Enoch's translation in Hebrews 11:19, which is not in the Bible which mentions this with the term "translation." The connection between the linking of Enoch and Melchizedek in JSR Genesis 14:17-18 and the matters of Melchizedek's righteousness and Enoch's translation is not treated in Hebrews. Thus we see again a tendency toward universalization.⁷⁸

F. Stopping the mouths of lions: JSR Genesis 14:17-18 and Hebrews 11:33-34 describe the figures of the faithful in Hebrews 11 to describe the figures of the faithful in JSR Genesis 14:17-18. The blessings and might of faithful characters who subdued kingdoms, wrought righteousness, obtained priesthood, quenched the violence of fire, escaped [persecution], weakness were made strong, waxed valiant in fighting against the world, and put to death aliens" (Heb. 11:33-34). Some of these statements are found in JSR Genesis 14:26 (the similar phrases are underlined). "They were of faith, who wrought righteousness; and when they were persecuted, they quenched the mouths of lions, and quenched the violence of fire."

Here we find another example of blending together the two accounts. Indeed this particular matter, like the matter of the translation of Enoch in Hebrews 11. It shows a tendency to bring in material from Hebrews 11 to expand the biography of Melchizedek.⁷⁹

G. Priesthood and faith: Priesthood and faith are connected in JSR Genesis 14:26-27, similar to what we have seen in Alma 13:10-12. Melchizedek, who obtained priesthood by faith. JSR Genesis 14:26-27, obtained priesthood by faith. JSR Genesis 14:26-27, obtained priesthood by faith. Verses 30-31 give a list of the faithful which can be compared to a similar list in Hebrews 11:33-34. The list in Hebrews 11:33-34 is different. Only in one instance are they similar: "they put to death aliens" (Heb. 11:34) and "put to defiance the armies of the world." Given JSR Genesis 14's general dependence on Hebrews 11, it can be assumed despite the differences. In Hebrews 11:33-34, they are persecuted simply by faith. In JSR Genesis 14, they are persecuted by the world. The particular connection of faith and priesthood is not made in Hebrews 11.

H. Bishop Melchizedek and the tithe: JSR Genesis 14:17-18 and Hebrews 11:19 are of sorts. He is now "the keeper of the storehouse of the church." This is not due to any dependence on Hebrews; it reflects the situation in the church around the beginning of the 1830s. It shows that Smith's thoughts were turning to matters of the church and the concept of Zion. In February 1831 he recorded in his journal that he mentioned the "storehouse" of the church (D&C 112:17-18). [p.204] is contemporary with the date of his work on the translation of the Bible to the revision of Genesis 14, the tithes are now

Doctrine and Covenants 42:34 says that the residue was kept in my storehouse, to administer to the poor. Thus JSR Genesis 14, produced in February-March 1831, is a Saint situation in February 1831, not only in regard to the text but also to their purpose.

Concluding Observations

The soundness of the conclusion that Alma 12-13 depend on considering possible traditional-rationalist⁸¹ explanations is that a traditional-rationalist solution to evidence offered in this study is that the text containing all the phraseology and basic ideas common to the Hebrews. The Book of Mormon chapters and Hebrews, that explains the similarity. This text would have to be a "Proto-Hebrews" text, as it were, rather than a "Proto-Aramaic" text to explain how or why the author of Hebrews rejects the traditional-rationalist solution to Alma and the general and less-problematic formulation of the New Testament to make similar points but in a particularist manner. This difficulty requires the hypothesis that the parent text was a common text between Hebrews and Alma 12-13.

This Proto-Hebrews theory has several difficulties. It requires that a Proto-Hebrews exists at least 700 years before Hebrews was composed. At least the following: (a) Hebrews 3:7-11, a version of verbatim text from Psalm 95 highlighting the matters of heart-hardening, the time of faithfulness, and provocation; (b) the essence of the text's discussion of priesthood; (c) a version of Hebrews 9:27-28 or verses or parts thereof outside Hebrews 11 parallel to Hebrews 11 parallels in Excursus 1; and (g) a messianic typological "proof-text" composition bringing together material from various sources and points similar to those in Hebrews.

Added to the difficulty of positing a text of this scope 700 years before Hebrews is the difficulty of positing this type of text in the preexilic (pre-70 CE) period. It presumes that there is something of an authoritative Old Testament text in Genesis 14 and Psalm 95 and can be excerpted to provide a collection of material for an additional extensive exegetical purpose. Certainly many of the passages in the Bible and the Bible itself has instances where later passages are cited from the Bible and the growth of biblical exegesis in the preexilic period. Hebrews would have to be unlikely in the preexilic period.

This traditional-rationalist explanation of a major source of the text of Hebrews in critical scholarship has been saying about the biblical text.

on, Hebrews. Scholarship recognizes that Hebrews does not rely on tradition and perhaps even on some unknown sources. Some of the places where we have seen the epistle parallel traditions and sources are in general relatively recent. The traditions and sources going back 700 years. Moreover, the sources supposed by scholars for the passages in Hebrews relate to different traditional tendencies within early Judaism as opposed to likely to be found in one traditional or textual source.⁸⁵ The background of Hebrews thus create another obstacle to the explanation of the parallels between Hebrews and Alma.

[p.206] A further difficulty concerns the purpose of the document. It is expected to go into detail about the goal of this document. The text suggests the text would have been engaging questions. The text was answering, questions about priesthood, typology, and the form of the text would not fit well into the preexilic period. The text addressed by Proto-Hebrews would not fit well. On the other hand, the text into the questions and concerns of first-century C.E. Christianity. The text relationship to the laws of the Hebrew Bible and the pre-exilic period.

Another difficulty is that Hebrews, when it cites scriptural passages and 7:1-2, relies on a Greek translation.⁸⁶ We have already seen that the author of Hebrews depends on Proto-Hebrews—and it is difficult to imagine why he would exit this source and then cite a Greek translation.

As noted, if there were a Proto-Hebrews text it would be difficult to apply to the high priest Alma. Alma would be the one who would provide a linguistic interpretation of Melchizedek's name and the citation of Alma 12:33-35; he would be the one solving the problems forth.⁸⁷ This means that the general, universal, and particular would be largely Alma's making and would constitute the text.

One should note at the end of this list of difficulties that the problems presented above, but in fact creates more of a problem (see Excursus 2). JSR Genesis 14 is hardly the source of the matters parallel between Alma 12-13 and Hebrews. A text that include JSR Genesis 14 in the mix (and for consistency with the hypothesis and claim that the Proto-Hebrews text was a Hebrews text would have to be enlarged to [p.207] include Hebrews and JSR Genesis 14 (see Excursus 2). This requirement would push Hebrews even further, far before 600 B.C.E.

These difficulties show that this traditional-rationalist

and Alma 12-13 is weak. Indeed this solution seems ne all this hypothesis involves inventing the existence of another text, a circular and highly questionable endeavor brought to bear on these difficulties (some I have noted in this paper), but comparative studies always generate some of the internal and comparative evidence I have seen concerning authorship other than what I have offered in the body of

A final implication pertaining to authorship needs to be indicated that Alma 12-13 were written by Joseph Smith. This conclusion means further that the rest of the Book of Mormon—consistency indicates that it is unlikely that some while others would be ancient.⁸⁹ Furthermore, there is evidence of other parts of the Book of Mormon.⁹⁰ And as I have noted, “ancient” compositions are not actually ancient but arise from the and religious ideas of his period.⁹¹

As I indicated at the beginning of this paper, my major purpose is to determine the identity of the work’s author. My main purpose has been to identify characteristics [p.208] of Joseph Smith’s use of Hebrew which are useful here. One should note that any given example of Alma 12-13 might be subsumed under several of these traits which tend to blend into one another at points. The purpose of this typology but to sort out in a rough way the types of operations. This classification provides a basis for further study.

(1) One trait is *textual conservation*, the retention of text. This trait is to be found more consistently in the JSR of the Book of Mormon which have patent citations of biblical text. This conservation to show that it was an operative principle. In looser and more expansive reworkings of the biblical text, a tendency to conserve text can be seen to induce a change. Smith could not always discard an uncomfortable text and need to formulate a new context for it.

(2) Another trait is *solving problems* in the biblical text. This is clearer in some cases than others (cf. the matter of the less direct solutions to problems discussed in Section 4). In determining if a change in a text seeks to solve a problem, future studies.

(3) Joseph Smith’s rewriting further exhibits what I call *transformation* or *expansion* of textual implications.

serve as seeds for the germination of radically d

(4) The three traits described thus far often inclu
recontextualization. To save text, to solve proble
biblical phraseology and ideas were placed in a
contexts which is the creative hallmark of Smith'
Recontextualization can create a text which seem
relationship to the Bible.

(4a) One form of recontextualization is *generaliz*
or ideas having narrow or particular contexts in
or more generally applicable context and justific

(4b) A similar form of recontextualization is *pri*
with narrow or particular contexts in the Bible at
human history or even before the creation of hu

(4c) Another form of recontextualization is *confi*
biblical text are placed together in a similar cont
ways of thinking about the subjects which were
has shown how Smith mixed diverse elements in
Conration, however, could include examples of
different biblical texts.

These traits grow out of, and reflect, Smith's ideology a
and New Testaments. He had a "Christian primitivistic"
others of his time and the areas in which he lived.⁹⁹ Ac
centuries between the time of the first Christians and th
and there was therefore a need to go back to or restore
primitivistic tendency was augmented by a notion that
only among [p.210] the first Christians but also among
people before Jesus's mortal advent.¹⁰⁰

These perspectives were accompanied by the judgmen
which could presumably provide the necessary exemp
restoration of true religion, were defective. For exampl
directly or explicitly about Christian notions supposed
deists and other rationalists had used and were using t
Christianity.¹⁰¹ Moreover, Christianity had developed
with one another. God's revelation, being a true revela
before they arose. These apparent holes and gaps in th
scriptures were not as complete as they once were. "Pro
questions and occasions for stumbling.¹⁰² Thus Smith
true gospel required also the restoration of texts which

Testaments. This ideology and attitude led him to rework paper.¹⁰³ Logical gaps were filled, problems were solved given broader justification.¹⁰⁴

These techniques of biblical revision with their driving force in all of Smith's other "ancient" scriptures during the remainder of his works understandable. For example, in the case of the Book of Mormon, he began revising the Bible. From a traditional perspective, the Book of Mormon is distinct from one another: one is supposed to be a translation of ancient records on metal plates, the other a restoration of lost passages. But the two works are actually not much different from each other in terms of composition. The Book of Mormon is a new narrative that heavily uses the KJV in various ways: in extensive explicit quotations; in a looser reworking of the biblical text, such as the Book of Isaiah; or in a looser reworking of the biblical text, such as the Book of Isaiah. Through this use of the Bible in the Book of Mormon, Smith's approach to the biblical text. By the time he completed the Book of Mormon, he had already moved to the task of revising the KJV. Indeed using the KJV as a model might have brought the project of revising the Bible to a close. How he treated the Bible in both works explains in part

Similar observations can be made about the Book of Abraham. The work continued in the years that followed. Again tradition was broken. The work is entirely different from the Book of Mormon and the JSM. The work is a reworking of the English biblical text (some Hebrew language). Consequently, in all his work there is a consistency in approach. In any of them with ancient languages (except for the bit of Hebrew in the Book of Abraham there is attention (to a greater or lesser degree) to revising the text. The character of all the works shows, by the way, that Smith, as a personage, is the author of the Book of Mormon.)

Future textual research will undoubtedly augment what I have said in this essay, showing the creative and religious genius of Joseph Smith. The Book of Mormon is a work which, to use the language of the literary critic, "compliments its audience" (1977, 319).

Afterword

Some might think that acceptance of the conclusion that the Book of Mormon requires rejecting the work as religiously irrelevant. To make it clear that such a rejection does not follow from the conclusions about a scriptural text, such as who the author is, James has pointed out, and can and should be separated from the text (James 1961, 23). Historical conclusions might be made

has errors and demonstrates more humanness than pr
not mean *a priori* that the text has no religious value. T
traditional viewpoint which requires that scripture, to b
free) of error, and God's own word rather than humans
alternative attitude, tempered by the acceptance of criti
critical method, which generates critical conclusions), t
message. This attitude depends less on scripture's prov
individual's and community's *willingness* to appreciate

The separation between existential and spiritual judgm
about the nature of scripture have been exemplified in
Christian students of the Bible. Many of these scholars
text very similar in tenor to those offered in this paper ;
they recognize that authorship of many biblical books
themselves claim. Many texts attributed to early times
recorded in the Bible did not actually occur. And some
in the names of writers who did not write them.¹⁰⁶ Des
scholars have found religious value in the Bible. Indee
they have reintegrated the historical observations into
evidence of how God works. The critical approach doe
Rather it becomes a way of understanding God's mann
managed a religious, yet critical, approach shows the p
Smith's scriptures. Their response should be studied b
deal with a critical and religious reading of scripture.¹⁰

[p.213] Certainly a critically based approach to the Boo
different reading of that book. I would like here, in con
read. Adopting the critical conclusion about authorship
appreciate the Book of Mormon as a window to Joseph
intellect and portraying his religious growth. It records
his internal struggles and spiritual challenges in the co
As such it becomes a "true record," to adapt William Ja
scripture critically read, "of the inner experience of [a] §
of [his] fate" (1961, 24). The Book of Mormon is the app
career. In it we see him becoming a prophet. By careful
environment in which it was produced, we can underst
appreciate the foundations of the tradition he inaugura
Smith to reflect on our own situations and work out sol

Appendix: The Major Parallel Texts

Notes:

1. One could include portions of the Doctrine and Cove

(e.g., sec. 7).

2. See Ashment 1979; Hill 1989, 19-30; Hullinger 1992; F 1983; Smith 1981; Thomas 1983; Vogel 1986, 1988, 1990 Nibley, in a generation past, and more recently the ass Research and Mormon Studies (FARMS) at Brigham Yo argued in many articles and monographs for the antiqu shown on occasion some striking coincidences between ancient world and some notable matters of Book of Mc review, Wright 1989, and especially p. 17 on methodolo style). But much of this work has been highly speculati with major textual ideational, and cultural anachronism. Anachronism, particularly of the textual sort (as discuss determining dates of texts.

3. In a few cases, when it is not crucial for comparative eclectic transliteration of Hebrew, Aramaic, Phoenician technical reasons. The transliteration of consonants is: zayin=z het=H (also used for Akkadian -h-); tet=T; yod= ayin=c; pe=p; tsadi=c; qof=q; resh-r; sin=S; shin=ç; taw=t marked in these languages (nor in transliterated Greek

4. See FARMS 1987. I have kept traditional spelling of n words. I have provided my own punctuation. I have als of the KJV in places to make it more readable.

5. “Midrash” is a genre of interpretation found in Jewis interpreted, or elaborated on, thus providing an explar text and filling out the logical gaps of that text. For a mc 222; Vermes 1970; 1973, 1-10; Michel 1966, 256.

6. For traditions about Melchizedek in Early Jewish, Qu literatures, see Kobelski 1981; Horton 1976; Delcor 197 192-95; Fitzmyer 1974b, 1974a; Héring 1970, 53-55; Wel works.

7. For more on this psalm, see Section 3, below.

8. The words of the blessing of Genesis 14:19b-20a are mentioned. The matter of the bread and wine could ha good typological advantage with respect to the Euchari transforms this along this line in his revision of Genesi

9. See n12 and n13 below. An excellent review and stud Hebrews is Hurst 1990.

10. The Old Testament is referred to explicitly, quoted, context indicate a quotation or paraphrase) in the follo 3:7-11, 15; 4:3, 4, 7; 5:5, 6; 6:14; 7:1-2, 4, 17, 21; 8:5, 8-12; 9 and 13:5 (for another listing of references, see Spicq 19 allusions—citations of parts of phrases here and there exist. Chapter 11 is a good example of this. Hughes 197 unsatisfactory way. See Hurst 1990, 61-63; Spicq 1952-5

11. The historical or original meaning of the name Mel evidence indicates that the -zedek (cedeq) portion of th deity, “Zedek.” Hence the name could mean “My king i

See Kobelski 1981, 55-56; Delcor 1971, 115-18; Rosenbe Smith 1965, 146-48; Attridge and Oden 1981, 44-47 and 209; Albright 1924-25, 63-64n172; Attridge 1989, 188-89; Westermann 1985, 204; Buchanan 1972, 118-19; Héring the name is set within the critical perspective that ancie milieu—i.e., monotheism as we know it in the Bible wa development over the history of preexilic Israel. On thi should be noted that although the interpretation of Me attractive historical interpretation, the name could be t including the author of Hebrews could therefore have s the next note for Philo and Josephus). A tenth-century- Heaven-Lord, the Byblos-Mistress, and assembly of the years of Yehimilk over Byblos, because he is a righteou yçr) before the holy gods of Byblos” (Donner and Röili fourth-century-B.C.E. inscription #10:9 with just mlk cd Phoenician texts, remind one of the Phoenician charac 1981, 44-45; Rosenberg 1965, 162-63) who perhaps refl Ugarit (Astour 1966, 282-83). Cf. the personified and di notion of cedeq) and Misharu in Akkadian texts (Rosen somehow the Phoenician texts referred to here may ecl epithets.

The meaning of “Salem” is less clear. It is not certain w that signifies “well-being; wholeness” nor is it clear wh Psalms 76:3 (English v. 2) (contra Horton 1976, 50) and Jerusalem. Genesis 14, however, could refer to some ot Cody 1969, 87-93; R. Smith 1965, 139-52; Rowley 1959; 1 Rosenberg 1965; Spicq 1952-53, 2:182-83; Skinner 1930, 25, 63-64.

12. Cf. Philo, *Legurn Allegoria*, 3.79: “Melchizedek, too, *eirenes*), for that is the meaning of ‘Salem,’ ... he is enti Josephus, *Antiquities*, 1.10.2 180: “Melchizedek: this nar

and such was he by common consent, insomuch that for God"; *Jewish War*, 6.10.1 438: Melchizedek was "called *dikaios*"); for such indeed he was." See the Targumic and 1981, 55, and its relevance to this interpretation. It should be noted that the designation as *basileus dikaios* is slightly different from

13. For a possible "hymnic" source behind Hebrews 7:1-120-22; Michel 1966, 256-63. Note Attridge's skepticism

14. Cf. Fitzmyer 1974a, 235-36; Attridge 1989, 189-90. Origen arose out of the gaps of the Genesis 14 story, see Horto notes that a factor for this description of Melchizedek to Genesis 14 is that this is the first place in the Pentateuch of significance and receives special attention. For the linguistic "without father" and "without mother," see Michel 1966

15. See particularly the Hebrew Melchizedek section for a discussion of this and related Qumran documents, see see pages 115-29 there for possible influences on Hebrews 7:1-120-22; Brooke 1992, 687-88. Hurst 1990, 54-60, 65-66, argues that the description of Melchizedek in Hebrews 7:1-120-22 is derived from the Hebrew text with Hebrews. For general eschatological influences generally associated with Melchizedek as an eternal priest, see Michel 1966, 262-63.

16. On this observation, see Hurst 1990, 60.

17. Though capitalization is not systematic in P, this title is used here. This may indicate that it was immediately associated with

18. On the dating of the creation story in the Book of Acts, textual conservation is found in cases where Smith rewrote a text to recontextualized problematic language. Genesis 6:6 says "The Lord saw that man on the earth, and it grieved him at his heart." This text is conserved in the Book of Acts. Instead of throwing out the statement, Smith recontextualized it. Smith adds a few verses telling about Noah's unsuccessful attempt to build an ark (Genesis 8:10-12=Moses 8:23-24) then rewrote Genesis 6:6 as "Noah repented Noah, and his heart was pained, that the Lord was grieved for him at his heart" (JSR Gen. 8:13=Moses 8:25).

The Aramaic targumim (translations) of the Hebrew Bible show textual conservation when elements of the biblical text are recontextualized. The question to Adam ("Where are you?"), when the latter hid himself from God, is conserved in the Targum Neofiti. The question in the biblical text poses a difficulty in the Targum Neofiti because the man's hiding place. The Palestinian targumim solve this problem by displaying textual conservation. Targum Neofiti, one of the oldest Targumim, reads: *h' kl qqq Clm' dbryt gly qdmy hçwkh wnhwrh gly qdmy u dpydt ytk*; "Behold, the entire world that I created is known

known before me. Do you think that the place where you are is the commandment which I commanded you?” Here is the place where Adam is hiding. The question “Where are you?” is in the context. Instead of discarding it, however, it is recorded (or commandments; see the marginal gloss to the Neofiti in the *Miqra’ot Gedolot* [British Museum Manuscript Add. 14662] and the manuscripts of the Fragmentary Targum).

Smith solves the problem of Genesis 3:9 by having the Garden in Genesis 3:8; cf. also Gen. 8:21 and JSR Gen. 9:10 trees. While they are *going* to hide, God asks his question in a formulation: “Where goest thou?” (JSR Gen. 3:13-15=MT Gen. 3:13) because he catches the man and woman before they act. This is a problem of the biblical text in a way similar to the targumim, secondary to the biblical text, hence not ancient. This is a problem of material appearing in the Book of Mormon.

19. On possible ancient parallels to the matter of “beginning,” see n75.

20. The Targum Neofiti gives Melchizedek high priestly status: *kwhn mçmç bkhnt rbth qdm ‘lh’ qqq cl’h*; “he was a priest of the most high God” (in Gen. 14:18). See Kobelski 1981, 100, “the great God” (*megas hierous tou megistou theou*; *De Altitudo*). Melchizedek as a high priest would be a natural development. Melchizedek appears as the only, therefore primary and original, high priest of Gen. 14. A connection between Melchizedek and the Aaronic priesthood is suggested by critical scholars (cf. Emerton 1971, 416). The designation of Melchizedek as the “most high” is an analogy to the Aaronide high priest. Note that in Neofiti the “most high.” In Alma 13:18, God is no longer designated as the “most high.”

21. On this issue, see Welch 1990, 258.

22. In the Genesis Apocryphon (see Fitzmyer 1971), Abraham captures ten flocks from the enemy kings (1QapGen 22:17).

23. It has been argued that there is a contradiction in that Abraham/Abram will not take of the spoil so that the king of the patriarchs is rich (cf. Emerton 1971, 408). How can Abraham/Abram be rich if he does not take the spoil? The solution is to see that in war contexts, there is a custom of giving a portion (though not necessarily a tithe) of the spoil to the deity (see Milgrom 1990, 262-63, esp. 262). The remaining nine-tenths is given to the deity. The deity, according to context, refuses to take. However, the deity

24. This in fact is the implication brought out in JSR Ge.

25. Most critical scholars see Genesis 14:18-20 (and per this Melchizedek story existed as a separate tradition btithe might have been paid on something other than wthe passage, however, does not lead to any knowledge To say that it was from all of Abraham’s possessions w

26. This argument shows that paying “tithes of one-ten 18:26). This genitive construction is merely a genitive o i.e., one-tenth part. ...”

27. The term appears, however, in Alma 13:10 (and 12:1

28. Philo describes Melchizedek in the course of his ex (*hegemon eirenes Salem; Legurn Allegoria* 3.80). This des “prince of war” (*archon polemou*). These designations : philosophical point he is making.

29. Welch 1990, 262, recognizes the lack of linguistic co no need for pendants [sic] over etymologies either reg Melchizedek.” Cf. his comment on p. 263.

30. Another sign of the dependence of Alma 13 on Hebr the tithe-paying patriarch’s name as “Abraham” (Alma 14. Hebrews 7:1-4, even though they are relying on Ger name, refers to him as “Abraham” (Greek, Abraam; cf. t Abram; only from Genesis 17:5 on does it have Abraam

31. This introduction, similar to another introduction to Jeremiah 31:33 is cited, shows that the Old Testament is 1989, 24, 114.

32. The Psalm’s text depends in large part on wilderness in the Pentateuch. Note the following passages whose l people who saw (*haro'im*) my glory, my signs which I p wilderness” // Ps. 95:9, “they saw my work(s) (*ra'u poco 'oti*)”; Deut. 6:16, “Do not try (*tenassu*) the Lord your Go (cf. Deut. 33:8) // Ps. 95:9, “your fathers tried me (*nissun voice (*welo' cameeu beqoli*)” // Ps. 95:7, “if you hearken “you shall not come into the land (*'im-'attem tabo'u 'el-hand*] to have you dwell in”; Num. 14:23, “they shall no fathers—all those who spurn me shall not see it”; 14:24 the land to which he shall come (*ba'*)”; Deut. 12:9, “you (*menuHa*) and inheritance which the Lord your God is my wrath, They shall not enter (*yebo'un*) into my rest (t new camp sites in the wilderness were called “resting p*

menuHa “rest” for the Israelites was the land of Canaan people that, being on the east of the Jordan, they had not and to the inheritance (*naHala*) which God is going to give in the context of bringing offerings and see Preuss 1985, 306). Then they will dwell in the land which God is giving them and he will give them rest (*heniaH lakem*; same root as *menuHa*) from enemies: Solomon praises God who has given “rest” (1 Kings 8:56). The passage from Deuteronomy just noted says “rest” and security (*wiçabtem-beTaH*; Deut. 12:10; cf. 3:20; 25:19; Jer. 31:21) the “provocation” (*meriba*) and the “day of temptation” (see the discussion below and n39).

33. On the senses of “Today” in Hebrews, cf. Barrett 1956. “Today” as being the time when “the readers of the epistle are to be open to the faith of those who hear his words” (3:13-14; cf. 3:13), but it is also used in an eschatological sense to indicate the time when the church is to be open to the faith of those who hear his words” (3:15-4:14).

34. One could hypothesize the existence of a parent text between the texts and yet allow for the differences between them. This could solve the difficulties noted. But this textual hypothesis is not the conclusion to this paper.

35. Readers may pursue on their own how Joseph Smith and entering into God’s rest by reviewing the passages in the context of the Hebrew Bible in n32. The notion in the Book of Mormon is more general than the notion in Psalm 95 and even the development of the notion in the Book of Mormon.

36. The appearance of the motif of procrastinating the coming of redemption accompanied by some of the themes found in Alma 12:15-16 (redemption (34:31; cf. Alma 12:25, 26, 30, 32, 33), and bring forth fruit (cf. 12:15). The Hebrews 3-4/Psalm 95 notion is not the same as the time when faith and righteousness must be pursued for the sake of salvation” with Alma 13:21, “now is the time to repent and be saved. Compare with this Alma 34:31: “now is the time and the day of redemption.”

37. Brought to my attention by Mark D. Thomas.

38. For the phrase “day of” with a geographical noun for a day (cf. v. 4); the “day of Jezreel” Hos. 2:2 (English v. 1:11); “day of the Lord” Jer. 30:9. Modern translations and treatments of Psalm 95:8-9 (for example, the NJPS, RSV, NRSV, NAB, JB, NJB, NEB, NIV; cf. Dahood 1968, 352, 354). The Aramaic Targum to the Psalm 95:8 has the common noun meanings: *l’ tqçwn Ibkwñ hyk bmcwt’ hyk* “do not let your heart as in the quarrel, as on the day when you tried to enter the land” interpretive translations and often seek to bring out latent

does not indicate that the nouns are to be taken as common nouns. For *qadeç*, see Targum Onkelos on Deut. 1:1 and Vermorel 1989, 115.

39. Cf. Ex. 17:7; Deut. 6:16, 9:22, 33:8; cf. also Num. 20:13 and 27:14; *qadeç*, “the waters of Meribat Kadesh” in Num. 27:14; Deut. 33:8.

40. *Meriba* is used as a common noun only in Gen. 13:8 and Deut. 33:8. It is also used as a common noun (Deut. 4:34; 7:19; 29:2 [3]; Job 9:23; the DSS uses it in the sense of “miraculous/wondrous acts”).

41. See Attridge 1989, 115; Spicq 1952-53, 2:72, 73; Michalson 1985, 115. The author of Hebrews depends on the Septuagint is also seen in the use of *katapausin*, “rest” of Genesis 2:2 and Psalm 95:11 in Hebrews 4:4-5, and *wayyiçbot*, “he rested,” and *menuHa*, “rest [noun]” (Septuagint which uses the same word stem in both passages, *katapausin*, “rest [noun],” respectively) as opposed to *wayyiçbot* (Septuagint which uses the same word stem in both passages, *wayyiçbot*, “he rested,” and *menuHa*, “rest [noun]”). See Attridge 1989, 115.

42. All these observations should make it clear that Smolinsky's argument that the author of Hebrews reflects this through Hebrews's treatment of the Psalm, Melchizedek through Hebrews's treatment of that figure in Hebrews 7:1-10, is not clear (see Irenaeus 1857, 8a, which may also depend on Hebrews).

43. There was speculation about priestly function of an angel in various streams of early Jewish tradition. These heavenly functions (cf. Attridge 1989, 97-103; Kobelski 1981, 3-23) and the author's speculation about cultic functions of Melchizedek is not clear (see Irenaeus 1857, 8a).

44. The writer is not getting things wrong here; priestly functions were not to do with cultic matters. “Priesthood” (*kehuna*) was a central concept in cultic matters. Calling a prophet's power “priesthood” is a development in Christian tradition and out of later exegesis (see Alma 13 (see below)). One may speak of prophetic divinity, but not calling this “priesthood” when speaking of ancient Israel. The author's conception of “priesthood.” For an attempt to find a lexical basis for this, see Horton 1976, 45-48. His attempt is forced. Attridge 1989, 110:4, see Horton 1976, 45-48. His attempt is forced. Attridge 1989, 110:4, something other than a cultic functionary at an earlier period. Attridge 1989, 110:4, (though metaphorical) sense by the writer of Hebrews.

45. Heb. 5:1, 7:1, 3, 5, 11, 21, 23, 27, 28, 8:3, 4, 9:6, 7, 10:11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

46. Heb. 2:17, 3:1, 4:14-15, 5:5, 6, 10, 6:20, 7:11, 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

47. See, for example, Rom. 3:25, 5:9, 8:32; 1 Cor. 5:7; cf. Luke 10:45; John 1:29, 36. See Attridge 1989, 97-103.

48. See Heb. 8-10, 13 in particular.

49. Heb. 10:20. Some critical scholars delete this metaphor; it need not be deleted. See Koester 1989, 164-65.

50. Heb. 2:17; 3:1; 4:14-15; 5:10; 6:20; 7:26; 8:1; 9:11; 10:21; 10:28; 8:3; 9:7, 25; 13:11; note the conflation of the Aaronid and Hebrews 5:10: "Called of God an high priest after the order of Melchizedek" ("heightening" of the priesthood in Alma 13:18 vis-à-vis above).

51. Though earlier generations of critical scholars dated the text probably preexilic (i.e., before 586 B.C.E.). It apparently refers to the supposed earlier king of Jerusalem (=Salem), i.e., the Davidic dynasty is being pronounced a priest or priests collectively. The tradition of David's sons being priests (2 Sam. 8:18) and the Davidic dynasty (2 Sam. 6:12-19). See Kraus 1989, 350-51; Weiser 1962, 61-62. "The psalms," see Psalm 2 (which Hebrews makes use of: Heb. 1:10-12). The use of the psalm in Second Temple times, see Kobelski 1981, 53).

52. Heb. 5:6, 10, 6:20, 7:11, 17, 21; cf. 7:15, 28. The psalm is used in an exposition: Heb. 1:3, 13, 8:1, 10:12-13, 12:2; and cf. Matt. 22:37. Kobelski 1981, 53).

53. Once Hebrews comes close to reversing the denomination of the Son of God [and] abideth a priest continually" the impression of problematic designation imparted other than on how to reconstrue the denomination.

54. The closest we come to cultic matters is the metaphor of the purification of obedient believers in Alma 13:11-12, which is being ordained a priest.

The notion of sanctification as found in Alma 13:11-12 is apparently a later development basing itself on notion of the language and ideas of Alma 13:11-12, cf. Rom. 12:9, 13:1-2; 1 Pet. 1:2; Rev. 7:14 (cf. forerunners in Dan. 11:35; 12:10). In the Old and New Testaments, see Wright 1992; Blackman 1992. Hebrews at 2:11, 10:10, 14, 29. It does not appear that the text is for the appearance of the notion in Alma 13.

55. Cf. 2 Ne. 5:26; Jacob 1:17-19; Jarom 1:11; Mosiah 6:3, 22, 29:42; Alma 1:3, 26, 4:4, 7, 18, 20, 5:3, 6:1, 8:11, 23, 15:1, 46:6, 38; Hel. 3:25; 3 Ne. 6:22. Even King Noah's priests 'were ordained a priest' (11, 12:17, 25, 17:1, 6, 12; for other contexts where evil people were ordained a priest: 16:18, 35:5). Note the continuity in function into the "Christ" (3:1-4; cf. the new function in Moro. 4:1).

56. See D. Peterson 1990, 193-95 for a discussion (and c contemporaries' use of the term, cf. JS-H 1:6; Jessee 198 Mormon as ancient and develops an argument that Bo virtue of the fact that "pre-Christian" Book of Mormon Moses" (2 Ne. 5:10, 25:24) and had a temple. He does re mainly characterizes the function of priests as teaching

57. There seems to be no distinction between regular p 6, 7, 8, 9, 10, 14, 15, 18).

58. "Holy calling" appears in Alma 13:3, 4, 5, 6, 8—but o constitutes on the face of it an anachronism. The term i calling" in Hebrews 3:1.

59. That entering into God's rest is the result of "sanctif connected with priesthood calling in verses 10-13 indic of all righteous males. But since the call to righteousne view do not receive priesthood) as well as males and th genders, perhaps the notions of sanctification and prie

60. Though this text is not hinted at by Alma, this sort o

61. It is hard to figure out in other verses whether found from one another. This same bifuration in priesthood begins by reference to general ordination and then spe element?) and being "ordained with a holy ordinance, the holy order" (the actualization?). The verse then use and ordinance, and high priesthood, is without beginn along these lines: verse 6 speaks of people "being calle situation?] and ordained unto the high priesthood of th Other occasions of the term "ordain" seem to connote sometimes with focus on the mortal acquisition of this seems to have reference to the mortal acquisition (v. 8) 16). For a different discussion, see Toscano 1989, 10-13

62. Apropos of this matter, in his revision of the first ch relatively soon after his completion of the Book of Mor creation story in Genesis (1:1-2:4a//Moses 2:1-3:4a) as forms and a spiritual creation of life forms including hu beginning of creation (cf. Moses 2:1, 26), humans were creation after inanimate forms were created (cf. Moses of life forms in this story comes in the second part of th Smith's conception about when humans were spiritual Genesis 1-2 and the composition of the Book of Abrah text). In Abraham the first part of the Creation consists o

and the physical preparation for animate forms (Abr. 4:1-2) consists of the physical creation of life forms (Abr. 5:7-20). It is pushed back to Abraham 3, before any work on the

63. It is possible that the typology also consists in the first teaching the people to repent and prepare for Christ's coming, people being ordained "to teach [God's] commandments so that they might enter into his rest." This forms a link to 12:34, who does not harden his heart "shall have claim on mercy through the forgiveness of his sins; and these shall enter into my rest." If so, this is just noted; it does not contradict it.

64. Cf. also Heb. 9:9. For a detailed discussion of the term *melchizedek*, see Koester 1989, 152-83; cf. Attridge 1989, 222-24; Barrett 1991, 100-101.

65. The scriptural and traditional precedents that lie behind the term are to be examined. For example, New Testament tradition speaks of Christ "before foundation of the world" (cf. Matt. 25:34; John 17:24) and church leaders being called "before the foundation of the world" (cf. 1 Cor. 13:13) "according to the foreknowledge of God" (cf. also Jer. 1:5).

66. Cf. the prepositional usages in Ecclesiastes 3:18, 7:1, and 8:2-3 (meaning "claim, suit" in Job 5:8). Cf. the prepositional usages in Job 5:8. Many interpretations have been offered about the meaning of *wecal dibrat* (cf. Delcor 1971, 121; Fitzmyer 1981, 118; Horton 1976, 52n1). A speculative yet contextually reasonable explanation is that *wecal dibrat* in Ecclesiastes 8:2-3, which contain roots of two other words, *wecal* and *dibrat(i)*. Those roots are *çbc*, having to do with swearing (cf. Job 8:2-3 could be construed as: "Observe the command of God, lest you be hasty in the utterance of an oath by God (*wecal dibrat* çbc). These almost redundant terms *dibrat-* and *çebucat-* in the text could be understood as something of a "word pair" or "parallelism. This is what could be going on in Psalm 111:10, where *wecal* as a concrete noun meaning something like "oath" or "oath-taking" and a first person suffix pronoun referring to God. The verse reads:

niçbac yhwH welo' yinnaHem

'atta-kohen lecolam

cal-dibrati rnalki-cedeq

YhwH has sworn and will not recant:

"You are a priest forever,

By my utterance (you are a) Melchizedek."

this is not what the text says. Philo is making a philosophical point about the silence of the biblical text about how Melchizedek fits in.

Another parallel which can be brought into the discussion is the law of the payment of the tithe after the battle. It says that the tithe is to be paid forever ... And there is no limit of days for this law because it is perpetual (Wintermute's translation in Charlesworth 1985). This is similar to the law in JSR Genesis 14 about something in connection with the law of Jubilees which makes the context here difficult, and it should be noted that it is clearly the law of the tithe, not people's tithes. In particular, the tithe here (as in the Priestly tradition of the Pentateuch) is perpetual due (throughout your generations)" [Ex. 29:28; Num. 18:8, 11, 19]; *Huqqat colam ledorotam*, "eternal due for the priestly prebends too (Lev. 7:36). The terms *Hoq Colam ledorotam* (accompanying *ledorotekem/ ledorotam*) also are found in various cultic rules [Ex. 12:14, 17, 27:21, 28:43; Ex. 30:21; 34, 17:7, 23:14, 21, 31, 41, 24:3; Num. 10:8, 15:15, 19:10, 21, 25:22]. In one case *Huqqat colam ledorotekem* is found in connection with the tithe they receive, and their cultic duties (Num. 18:28) as the generator of Jubilees's prescription. Note Jubilees says that it was ordained (= *Hoq/ Huqqat colam*) and that it was ordained "for eternity" (*ledorotekem/ ledorotam*). The statement that "there is no end to it" grows out of this cultic language and context, not out of the terminology discussed here, by the way, appears in Colossians 1:13 and Num. 25:13.)

76. Cf. Gen. 5:19-24; see the expansive midrash on this passage in the Book of Mormon does not mention Enoch at all.

77. "Translation" in Colossians 1:13 has a different sense than the one used here.

78. 11QMelch, as I noted, talks of a heavenly Melchizedek who was righteous. One might construe this as a parallel with the idea that righteous people were perhaps translated. This supposes stark differences in conceptions. One might think that the story of young Melchizedek in Eden when the flood was about to come and his being translated (note that in 71:1 Michael or Gabriel was taken and placed in Eden). This seems to be only coincidental. The passage that coincides with the Genesis 14 story) is simply "taken," Melchizedek is a child.

79. Welch 1990, 257, makes a passing comparison to the story of Melchizedek. There is really nothing comparable between the JSR Genesis 14 story and the Genesis 14 story.

regard.

80. For the date of this composite section, see Woodforsee also Arrington, Fox, and May 1976, 1-40. Sec. 41:9, 41:10, 41:11, 41:12, 41:13, 41:14, 41:15, 41:16, 41:17, 41:18, 41:19, 41:20, 41:21, 41:22, 41:23, 41:24, 41:25, 41:26, 41:27, 41:28, 41:29, 41:30, 41:31, 41:32, 41:33, 41:34, 41:35, 41:36, 41:37, 41:38, 41:39, 41:40, 41:41, 41:42, 41:43, 41:44, 41:45, 41:46, 41:47, 41:48, 41:49, 41:50, 41:51, 41:52, 41:53, 41:54, 41:55, 41:56, 41:57, 41:58, 41:59, 41:60, 41:61, 41:62, 41:63, 41:64, 41:65, 41:66, 41:67, 41:68, 41:69, 41:70, 41:71, 41:72, 41:73, 41:74, 41:75, 41:76, 41:77, 41:78, 41:79, 41:80, 41:81, 41:82, 41:83, 41:84, 41:85, 41:86, 41:87, 41:88, 41:89, 41:90, 41:91, 41:92, 41:93, 41:94, 41:95, 41:96, 41:97, 41:98, 41:99, 41:100. The mention of a bishop in the D&C (cf. Roberts 1957, 2:366-67). The mention of a postdating the 1833 Book of Commandments (cf. Woodforsee 1976, 1-40). The mention of tithes with a storehouse is found in Mal. 3:10 (cf. outside etc.).

81. This term refers to one who seeks to establish tradition for the Mormon but does so through rationalist means (such as the FARMS). Not entertained here are arational or irrational means.

82. Welch's explanation (1990) of the sources of Alma 12-13 is problematic because it does not recognize or explain the source of the Hebrews 7:1-4 nor does it recognize and explain the other sources of Alma 12-13 or Ether 12.

83. Ether 12 needs to be included in the traditional-rationalist explanation from that vantage point is that this chapter is a text that Alma 12-13 depends on. In the traditional-rationalist explanation Moroni depends on Hebrews itself.

84. On this point, see Fishbane 1985.

85. One can examine the commentaries and articles on this issue.

86. There have been some arguments to the contrary, but the source of scriptural quotations. See Spicq 1952-53, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 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91. Some would argue that statements about the plates of the antiquity of the work. The mystical and secretive the mundane and public treatment of the Egyptian pap of Abraham, vitiates the force of this evidence. It seems have examined here, must take priority in composition

92. Examples: the phrase “one-tenth part of all” in Alma; of days” in Alma 13:7 (cf. vv. 8, 9; and cf. v. 19) from Hek from “high” of God in Hebrews 7:1.

93. Cf. citations of Isaiah in 1 Ne. 20-21; 2 Ne. 7-8, 12-24

94. Examples: giving Melchizedek a genealogy (Alma 1:1); priesthood after Jesus rather than after Melchizedek (Alma 1:1); the duties and scope of the priesthood (see Section 3 above) (see n92).

95. Examples: building a “biography” of Melchizedek in name and title in Hebrews 7:2; creating an entirely different 12:33-36 on the basis of Hebrews 3:7-12; creating a typical phrase “there were many before him and also there were perhaps derives from Hebrews 7:3.

96. Examples: expanding the scope of Abraham’s title (Alma 13:14-19 generally; ignoring the wilderness rebellion; expanding the duties of the priesthood and the scope of the above); cf. the matter of generalizing the interpretation

97. Examples: placing the quotation dealing with harder human history (Alma 12:33-35); placing “provocation” (Alma 13:36-37); establishing a call to the priesthood at the “fall” the language of Hebrews 9:27 in a context of the fall (Alma 12:33-35)

98. Example: the matters of priesthood and the matters of faith idea that priesthood comes by faith in Alma 13.

99. See Hill (1968) on the issue generally.

100. See the implications of 1 Ne. 5:11; 2 Ne. 2:19-26; Mosiah 1:1

101. See Hullinger 1992; cf. Paine 1794-96, for some of the Joseph Smith’s time (see Hullinger’s discussion, pp. 21-22). The Joseph Smith family had a copy of the work (see Hullinger 1992, pp. 21-22).

102. Cf. 1 Ne. 13:26: “they have taken away from the gospel and most precious; and also many covenants of the Lord.” This removal of portions of the Bible is one of the reasons

103. It also was responsible for his creating a very unique
1985.

104. This ideology was presumably not wholly formed
of Mormon. Work on the book probably helped concrete

105. This, by the way, shows that the conclusions made
used to funnel Mormons into fundamentalist Christian
inconsistency to think that critical method of study can
its results can be accepted while leaving the Bible exempt

106. Nonspecialists who want a recent sampling of criticism
therein can see Mays 1988.

107. See, for example, Barr 1980, 1983; Brown 1981; Chi
1985. See also the suggestions for Mormon perspective
work also has provided some positive perspectives (see
See also my 1992 article.

108. This has “more excellent way.” One might think that
“excellent” led to the use of this phrase in Corinthians. “
in Psalm 76:4; Romans 2:18.

109. “Obtain promise” is only in Hebrews (within the K

Appendix

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