

# Mosiah 29, Alma 1–4: Judges

Monte F. Shelley

## 1. What if members break the laws of church?

**Alma's Answer:** <sup>20</sup> I covenant with thee that thou shalt have eternal life ... <sup>22</sup> Whomsoever ye receive shall believe in my name; and him will I freely forgive. <sup>23</sup> For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth unto the end a place at my right hand ... <sup>29</sup> Whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also ... <sup>32</sup> And whosoever will *not repent* of his sins the same shall *not be numbered among my people*." (Mosiah 26:20–23, 29, 32; D&C 134:10)

"And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation." (Mosiah 26:31; see D&C 64:9–11)

<sup>9</sup> Ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. <sup>10</sup> I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. <sup>11</sup> And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds. (D&C 64)

Can I forgive and still turn a law breaker over to the law of the land or the church? YES

Can I forgive and still not trust a person? YES.

Forgiving a debt does not obligate me to lend more money to the person. People who commit serious sins or crimes may be rebaptized but not be trusted with certain callings.

A missionary in the Missionary Training Center said he could not forgive the man who had come into his high school and began shooting students. The missionary and his friend had taken the man down and he still remembers hitting the man repeatedly to subdue him and punish him.

A woman said she could not forgive her parents who abused her as they practiced their satanic rituals.

How could the missionary's and woman's lack of forgiveness be the greater sin? If Christ forgave the shooter and the abusive parents, would they be like the brother who refused to participate in the feast his father had for the prodigal son? Would they reject the justice, mercy, and atonement of Christ? Do they believe He can compensate for the evil done to them so that all things will work together for their good?

## 2. Spiritual Bondage (27:16)

**Angel:** "Remember the captivity of thy fathers in the land of Helam, and ... Nephi; and remember how great things he has done for them; for they were in bondage, and he has delivered them."

How did Limhi's people get out of physical bondage? Got guards drunk and fled.

How did Alma get out? Cried unto God who put guards to sleep  
Alma was in spiritual bondage and racked. How did he get out?  
"I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death." (Alma 36:16–18)

Solution was to flee from the monster (enemy) not to destroy it.

<sup>14</sup> I had murdered many of his children, or rather led them away unto destruction. (Alma 36:14)

## 3. Types of Government

- *Monarchy*: government under one ruler, such as a king; sometimes characterized by absolute rule
- *Republic*: rule by a group of elected representatives
- *Democracy*: government by the people, with majority rule
- *Theocracy*: government guided by God through a prophet

## 4. What type of government?

- a. Moses to Samuel (Judges) Theocracy
- b. Samuel to Mosiah (Kings) Theocracy, Monarchy
- c. Alma to Christ (Judges) Theocracy

Judges with checks, law of God not changed, no persecutions of believers by unbelievers, Punish crime

**Chief Judge's Oath of Office:** Pahoran "was appointed chief judge and governor over the people, with an oath and sacred ordinance to judge righteously, and to keep the peace and the freedom of the people, and to grant unto them their sacred privileges to worship the Lord their God, yea, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime." (Al 50:39)

Chronology: 509 years from Lehi leaving Jerusalem and 91 years before the coming of Christ.

- d. USA (Legislative, Executive, Judicial) Republic  
"When the legislature controls what is bought and sold, the first thing to be bought and sold will be legislators."

**Madison:** "Democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property; and have in general been as short in their lives as they have been violent in their deaths. Theoretic politicians, who have patronized this species of government, have erroneously supposed that by reducing mankind to a perfect equality in their political rights, they would, at the same time, be perfectly equalized and assimilated in their possessions, their opinions, and their passions." (*Federalist*, #10)

**Jefferson:** "The equal rights of man, and the happiness of every individual, are now acknowledged to be the only legitimate objects of government. Modern times have ... discovered the only device by which these rights can be secured, to wit: government by the people, acting not in person, but by representatives chosen by themselves, that is to say, by every man of ripe years and sane mind, who contributes either by his purse or person to the support of his country." —Thomas Jefferson to A. Coray, 1823 (Bergh 15:482).

**Madison:** (TYRANNY) "The accumulation of all powers, legislative, executive, and judiciary, in the same hands, whether of one, a few, or many, and whether hereditary, selfappointed, or elective, may justly be pronounced the very definition of tyranny." (*Federalist* #47)

"I have a complete confidence in the aggregate wisdom of the ... people *if they are given and made to understand the facts*. The wisdom of the mass is always greater than the wisdom of the individual or of the group. The few may be more subtle, more agile-minded, more resourceful; they may for a time push to the front and scamper ahead in the march; they may on occasion and for a time entice us down the wrong highway at the crossroads. But the great slow-moving, deliberate-thinking mass plods along over the years down the Divinely appointed

way. Led astray, they slowly, cumberously swing back to the right road, no matter what the toil or the sacrifice may be, and when they start the return, they crush whatever lies in their path. So has humanity come up through the ages” (J. Reuben Clark, Jr., in Jerreld L. Newquist, comp., *Prophets, Principles, and National Survival*, p. 110).

“With free agency there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man’s progress on earth. *If he were coerced to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor a punishment for the second.* Man’s responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but also for every idle word and thought” (David O. McKay, “Free Agency . . . the Gift Divine,” *Improvement Era*, Feb. 1962, p. 86; emphasis added).

(See the supplements to this lesson about “The Constitution” and the “Proper Role of Government” by Ezra Taft Benson; Go to [www.sviewp.com](http://www.sviewp.com) and click on Gospel Doctrine Handouts and Notes)

### 5. Nehor and Priestcraft

Alma	Nehor
Priests should do God’s will.	Priests should be popular (people pleaser; use words pleasing to the carnal mind)
Teach faith in God, repentance, God’s commandments, and judged by our works	Fear not but rejoice! God will redeem all men and give them eternal life.
Priests labor for own support, help needy. “They did impart the word of God, one with another, without money and without price.” (1:20)	Priests supported by the people without laboring. “Many did believe . . . and <u>give him money.</u> ” Lifted up in pride, very costly apparel
Not enforced	Enforced or not; Punish opposition (verbal or physical) <b>Gideon</b>
“The <u>preacher was no better than the hearer</u> , neither was the teacher any better than the learner; and thus they were all equal, and they did all labor . . . And they did impart of their substance . . . to the poor, . . . needy, . . . sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely” (1:26–27)	“Those who did not belong to their church did indulge . . . in sorceries, . . . idolatry or idleness, . . . babblings, . . . envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; persecuting, lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness.” (1:32–33)

Alma the Elder said, “trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments” (Mos 23:14).

### 6. Law of the Land

**Alma:** <sup>13</sup> Thou hast shed the blood of a righteous man . . . and were we to spare thee his blood would come upon us for vengeance. <sup>14</sup> Therefore thou art condemned to die, according to the law. . . . <sup>15</sup> They took him . . . [to] the top of the hill . . . and there he suffered an ignominious death.

### Speedy trial, murder resulted in the death penalty.

<sup>16</sup> Nevertheless, this did not put an end to . . . priestcraft . . . for there were many who loved the vain things of the world, and they went forth preaching false doctrines . . . for the sake of **riches** and **honor**. Nevertheless, they durst not lie . . . [or] steal, for fear of the law, for such were punished, neither durst they rob, nor murder, for he that murdered was punished unto death.” (1:13–18)

### 7. Law of the Church

There was a strict law . . . that there should not any man, belonging to the church . . . persecute those that did not belong to the church . . . [or one another]. Nevertheless, there were many among them who began to be proud, and began to contend warmly with their adversaries, even unto blows . . . , and it was a cause of much affliction . . . [and] much trial with the church. For the hearts of many were hardened, and their names were blotted out . . . Also many withdrew themselves from among them. (1:22–24)

**OED persecute:** 1. *trans.* To seek out and subject (a person, group, organization, etc.) to hostility or ill-treatment, esp. on grounds of religious faith, political belief, race, etc.; to torment; to oppress. 2. *trans.* To afflict, trouble, vex, worry; to harass; to pester, importune, or annoy persistently.

### Breaking the Law of Church resulted in excommunicate

### 8. Nehorites

In the 5<sup>th</sup> year of the judges, Amlici, a Nehorite, wanted to be king. After losing the election, he stirred his followers to anger and war. After the war, “the people were afflicted . . . for the loss of their brethren . . . their flocks and herds, and . . . fields of grain . . . They believed that it was the judgments of God . . . because of their wickedness and their abominations; therefore they were awakened to a remembrance of their duty.” (4:2–3)

**Hugh Nibley:** “The moral is that whenever there is a battle, both sides are guilty.” (*The Prophetic Book of Mormon*, 491)

Nehorites later burn followers of Christ and put Alma and Amulek in prison. (Alma 14:15-16) Aaron was thrown in prison by Amalekites and Amulonites who were Nehorites (Alma 21:4)

### 9. Prosperity and Pride

Two years after the war, “the people of the church began to wax proud, because of their exceeding riches, . . . which they had obtained by their industry; and . . . they [were] lifted up in the pride of their eyes, for they began to wear very costly apparel . . . They began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure . . . There began to be great contentions . . . envyings, and strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God . . . The example of the church began to lead those who were unbelievers on from one piece of iniquity to another” (4:6, 8, 11)

Alma, the high priest, delegated the judgment seat, “that he might preach the word of God . . . to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions . . . among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them.” (4:18–19)

The sword represents the Spirit and word of God which was the only offensive weapon in the armor of God. (Eph 6:16-17)

## 10. What is priestcraft and its consequences?

Priesthood	Priestcraft
Priests should do God's will.	Priests should be popular
Called of God by those in authority. They hold up Christ as the light of the world	"men <u>preach</u> and <u>set themselves up for a light unto the world,</u> "
"seek ... the welfare of Zion"	"that they may get gain and praise of the world" (2 Ne 26:29)

"He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion." (2 Ne 26:29)

"Because of priestcrafts and iniquities, ... [the Jews] will stiffen their necks against [Christ], that he be crucified." (2 Ne 10:5)

"Thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were priestcraft to be enforced among this people it would prove their entire destruction." (1:12)

Early Christians were persecuted by Jews and Romans. Later they became popular with the emperor and there was a marriage of church and state. Then they received money that had been forcefully taken from people (e.g., taxes, plunder). Priests were paid. Also, state force was used to suppress dissent or heresies.

## 11. How is priestcraft relevant now?

'light unto the world' → show or tell what (not) to do like the Holy Ghost (2 Ne 32:3, 5)

Gospel restored so "man should not counsel his fellow man, neither trust in the arm of flesh—<sup>20</sup> But that every man might speak in the name of God the Lord, even the Savior of the world" (D&C 1:19–20)

SOED *counsel*: give advice

**Priest:** tells what one should (not) believe or do (right or wrong)

**True priest** (called of God, teaches words of prophets, direct revelation)

Hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do. (3 Ne 18:24)

**False priest** (sets self up as authority, punish opposition)

"Walk after the pride of your own hearts ... and do whatsoever your heart desireth" (Hel 13:23)

**Teacher:** teach options, costs, and likely consequences.

Encourages others to ask God and follow promptings.

(See the supplement to this lesson about priestcraft by Chauncey C. Riddle; Go to [www.sviewp.com](http://www.sviewp.com) and click on Gospel Doctrine Handouts and Notes)

## 12. Consequences of Pride

"The pride of this nation, or the people of the Nephites, hath proven their destruction except they should repent." (Moro 8:27)

"Beware of pride, lest ye become as the Nephites of old" (D&C 38:39)

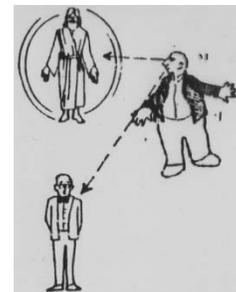
**Pride** is a close friend of priestcraft and secret combinations. "Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world." (3 Ne 6:12) The goal of secret combinations is to help people get power and gain, and to murder, plunder, lie, and commit whoredoms (Ether 8:16, 22). Such secret combinations led to the destruction of the Jaredites and the

Nephites (Ether 8:21; Hel. 2:13). Gadiantons "did obtain the sole management of the government" (Hel 6:39)

## 13. What is pride?

TV English vs Scripture English

- In TV English, pride is often good, but in scripture English, it is not.
- One can translate the good TV meaning into scripture English. For example, "I am proud of my son" → "My son in whom I am well pleased."
- The man in the picture is "lifted or puffed up in the pride of his heart."



He esteems himself as better than others and as equal to or above God. He picks on, persecutes, and despises others.

- "Bifocals are an excuse to look down my nose at others."
- **President Dieter F. Uchtdorf** discussed the TV English and scripture English meanings of pride. (*Ensign*, Nov. 2010) (You can also go to [www.sviewp.com](http://www.sviewp.com) and click on Gospel Doctrine Handouts and Notes)

**C.S. Lewis:** "It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition has gone, pride has gone." (ETB)

## 14. How does pride relate to love of God and neighbor?

"The central feature of pride is *enmity* ... toward God and enmity toward our fellowmen." (ETB)

*Enmity* is hatred toward, hostility to, or a state of opposition. It is the power by which Satan wishes to reign over us. (ETB)

(See the supplement to this lesson about pride by Ezra Taft Benson; Go to [www.sviewp.com](http://www.sviewp.com) and click on Gospel Doctrine Handouts and Notes)

Star Wars: dark side vs. the Force

SOED *enmity*; [not-friend-ity] 1. feelings of an enemy, ill-will, hatred, hostility

**Enmity to God:** hard hearted, stiff necks, deaf ears, puffed up, rebellion, boasting in own strength, trample or set at naught the commandments,

"They do not desire that the Lord their God ... should rule ... over them; ... they do set at naught his counsels, and they will not that he should be their guide." (Hel 12:6)

**Enmity to man:** better than, above, despise (look down on), mock, scornful, persecute, social classes.

## 15. What is humility?

TV English vs Scripture English

- Humility is knowing there is a God and you are not him.
- Rabbi: Look at others thinking they are better than me.

**NOT ABOVE** (TV humility) or **BELOW** (Pride)

"Ye shall not esteem one flesh above another, or one man shall not think himself above another; therefore I say unto you it is not expedient that ye should have a king." (Mos 23:7)

**ACROSS** → Look up to God and across at neighbor

"When the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength.<sup>27</sup> And they did impart of their substance ..." (Al 1:26–27)

<sup>3</sup> And there was a strict command throughout all the churches that there should be no persecutions among them, that there should be an *equality* among all men; <sup>4</sup> That they should let no pride nor haughtiness disturb their peace; that every man should *esteem his neighbor as himself*, laboring with their own hands for their support. <sup>5</sup> Yea, and all their priests and teachers should labor with their own hands for their support ... (Mos 27:3-5)

“Because of the coarseness of their apparel ... they were not permitted to enter into their synagogues to worship God, being *esteemed as filthiness* ...” (Al 32:2)

They were compelled to be humble before God

### Examples?

a. 80% of drivers consider themselves to be above average. Why?

Different rating scales or criteria:  
Some value safety, courtesy, speed, etc..

b. Esteem self as better or above others

Pride begins with finding fault with others using own scales.  
Rich better than poor, poor better than rich, smart/dumb, ...

c. Finding fault with others

Fault-finding with other drivers (Fault finding labels: Sunday driver, Utah driver, reckless, etc.)

We all have our favorite ways to sin. A bumper sticker says, “Don’t judge me because I sin differently than you.”

d. We’re number one!! (Sports, King of the Mountain, Musical Chairs, *Chariots of Fire*)

In *Chariots of Fire*, two runners competed. One believed in winning at all costs even if it meant breaking some rules. For him, competition was war and the enemies must be destroyed or it would reflect badly on him and his people. The other runner was a Christian who gave credit to God for his abilities and used his status to open doors to sharing his religious beliefs with others. Before and after races, he was friendly with other runners and treated them as he would want to be treated.

Proud athletes and fans use sports as an opportunity to show they are better than others. They ridicule opponents and say “we are number 1!” For them, sports are like “King of the Mountain” with only one King at the top. For some, cheating and breaking rules (e.g., recruiting, steroids, hurting opponents, etc.) is OK if you don’t get caught.

Humble athletes and fans want to win and do their best. However, they do not believe in winning at all costs (e.g., cheating or breaking rules). They do not believe or act as if victory means they are better than others or that it allows them to ridicule or hurt others.

Musical chairs is normally played in a way that eliminates one person per round until there is only one winner. When coeds play it, usually the winner is a big guy. However, musical chairs can be played differently. When the music stops, each person must sit on a chair or on someone’s knees/lap. Teamwork results as people decide who should sit on chairs or laps. When all the chairs are gone, each must sit on someone else’s lap.

e. Lucy to Charlie Brown: “I can’t help thinking that this would be a better world if everyone would listen to me.”

Lucy believes she is the “light of the world” and knows what other people should do. Do I give people advice or discuss options? How do I respond if one ignores my advice?

f. How do we use the scriptures (Stick of Judah and Joseph)?

Scouts used sticks to help others (rescue, carry) OR as weapons to hurt others. Likewise the scriptures can be used to help others (help come unto Christ) or to hurt others (find fault, condemn, drive sinners away from Christ) like the Pharisees often did.

g. It’s difficult to Soar with Eagles when you Work with Turkeys!

When I saw this quote in college, I could easily identify the turkeys in my life that kept me from soaring. Turkeys included: roommates, neighbors, teachers, bosses, etc. Arguments could be seen as turkey fights where each person considered the other to be a lowly turkey. “Eagles” looking down on others (despise)

h. “They began to be scornful, one towards another, and they began to persecute those that did not believe according to their own will and pleasure.” (4:8)

i. Samson killed 1000 Philistines with the jawbone of an ass. Everyday 10,000,000 relationships are destroyed with the same weapon.

When I use verbal or physical methods to intimidate or compel others to do my will, I am actually destroying the relationship.

**Elder Larry Y. Wilson:** A month or so after we were married, my wife and I were taking a long road trip in the car. She was driving, and I was trying to relax. I said, “You’re going too fast. Slow down.” My new bride ... replied, “What gives you the right to tell me how to drive?” ... I said, “... because I’m your husband and I hold the priesthood.” Brethren, ... that is *not* the right response. And ... it was the one and only time I ever made that mistake. (*Ensign*, May 2012)

j. Hardening of “ought-eries” leads to hardening of the arteries.



## 16. Pride and Judgment

“Judge not, that ye be not judged.” (Mt. 7:1)

“Judge not unrighteously, that ye be not judged; but judge righteous judgment.” (JST Mt. 7:1)

### Righteous Judgment of Others

- Stewardship (civil or church judge)
- No conflict of interest (not involved)
- Know the law and hear both sides.
- Revelation to know God’s will

Usually people judge others who wrong them. They have no stewardship. They are involved. The law or rules can be ignored. They don’t know or care to hear both sides. They know what should happen to others without needing revelation.

**Spencer W. Kimball** told a story about a woman whose husband committed adultery, but was not excommunicated. She demanded that he be excommunicated to the point that Elder Kimball told the local leader to tell her to stop or she would be excommunicated.

What if I know or think someone broke law of land or church? The scriptures say I should turn them over to those who are civil or church judges (D&C 42:79–87).

What if I feel that I have broken the law of the land or church? Can I judge or condemn myself? No! I have no stewardship and I am involved. Some are too easy on themselves while others are too hard on themselves. If I do not feel temple or sacrament worthy, I should talk with the bishop.

### Righteous Judgment for Self

- What do I want instead of what is?
- What should I do? (If it seems wrong, I shouldn’t do it.)
- How should I respond?

Anyone can make these judgments.

## 17. How could we “gratify our pride, our vain ambition”?

(D&C 121:37)

- Not pray or read scriptures daily.  
This shows I don’t need God in my life.
- Find fault with others. “The devil flatters us that we are very righteous, when we are feeding on the faults of others.” (TPJS, p. 41)
- Make fun of others. (“Put down humor,” name calling)
- Look down on, mock, scorn, or pick on others.
- Provoke others to anger (Top 10 ways.)
- Pat ourselves on the back.

When we play the “Laman Blame Game” (first column below), we act as one who is above others and who feels he is the god of his little world.

What is	
1. Find fault	1. Accept (not condone or desire)
2. Blame	2. Goal focus (end)
3. Punish (if possible)	3. Method (means)
4. Justify (grievance story)	4. Do it! (learn, repeat steps)

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## Conclusion

### Leave enough time for conclusion!

Pride, priestcraft, and government are closely related. Those who believe they are better than others want praise or money for telling people what to do. Like Nehor, if the power of persuasion does not work, they resort to the persuasion of power or force. Like king Noah and the kingmen, they want laws or government systems that allow them to force others to do what they feel is best and to pay them. Like king Noah and the Gadiantons, they want “sole management of the government ... to rule and do according to their wills, that they might get gain and glory ... and ... that they might the more easily commit adultery, and steal, and kill” (Hel 6:39; 7:5)

Humble followers of Christ seek the welfare of Zion. They teach correct principles and options instead of telling people how to act. They use persuasion not force.

**Dieter F. Uchtdorf:** Perhaps there is no better laboratory to observe the sin of pride than the world of sports. ... How is it that normally kind and compassionate human beings can be so intolerant and filled with hatred toward an opposing team and its fans? I have watched sports fans vilify and demonize their rivals. They look for any flaw and magnify it. They justify their hatred with broad generalizations and apply them to everyone associated with the other team. When ill fortune afflicts their rival, they rejoice. ... Unfortunately we see today too often the same kind of attitude and behavior spill over into the public discourse of politics, ethnicity, and religion. ... My beloved fellow disciples of the gentle Christ, should we not hold ourselves to a higher standard? ... All of God’s children wear the same jersey. Our team is the brotherhood of man. This mortal life is our playing field. Our goal is to learn to love God and to extend that same love toward our fellowman. We are here to live according to His law and establish the kingdom of God. We are here to build, uplift, treat fairly, and encourage all of Heavenly Father’s children. (DFW)

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## Quotes

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**NOTE:** The yellow shading shows what is NOT on the handout that I use in class. The handout makes it possible to share information while only briefly referring to it in class. The handout and any other supplements for the lesson are at [www.sviewp.com](http://www.sviewp.com).

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## Sources:

- ETB = Ezra Taft Benson, "Beware of Pride," *Ensign*, May 1989, see lesson supplement at [www.sviewp.com](http://www.sviewp.com)
- ETB<sup>2</sup> = Ezra Taft Benson, "The Constitution—A Glorious Standard," *Ensign*, Sep 1987, 6; See lesson supplement at [www.sviewp.com](http://www.sviewp.com)
- DFU = Dieter F. Uchtdorf, "Pride and the Priesthood," *Ensign*, Nov 2010, see lesson supplement at [www.sviewp.com](http://www.sviewp.com)
- CCR = Chauncey C. Riddle, "How to Avoid Priestcraft." See lesson supplement at [www.sviewp.com](http://www.sviewp.com)

## GENERAL

- BMRC = Dennis L. Largey, *Book of Mormon Reference Companion*.
- TBM = Hugh Nibley, *Teachings of the Book of Mormon*, 4 vols.
- OM = Original Manuscript
- PM = Printer's Manuscript
- LDS View = This computer program with the scriptures in 11 languages was previously sold in the Church Distribution Center as *Scriptures on CDM*. It can now be downloaded with the scriptures in up to 30 languages (<http://ldsview.byu.edu>). At <http://WordCruncher.com>, you can download WordCruncher and Webster's 1844 Dictionary (2<sup>nd</sup> Edition). If LDS View was downloaded first, WordCruncher will let you see the English scriptures and when you click on an English word, you can see Webster's 1844 definition.
- Other Bible Translations are at <http://www.blueletterbible.org/>

## BAJA model

- Baja = [www.achoiceiland.com](http://www.achoiceiland.com)

## MESOAMERICAN model

- Sorenson = John L. Sorenson, *An Ancient American Setting for the Book of Mormon*.
- *Reexploring* = John W. Welch, ed., *Reexploring the Book of Mormon*, <http://mi.byu.edu>
- Poulsen = [bomgeography.poulsenll.org/bomdirections.html](http://bomgeography.poulsenll.org/bomdirections.html)

## Hebraisms

- Par-Heb = Donald W. Parry, "Hebraisms and Other Ancient Peculiarities," <http://mi.byu.edu>
- Tved-Heb = John Tvedtnes, "The Hebrew Background of the Book of Mormon," chapter 8 in *Rediscovering the Book of Mormon*; <http://mi.byu.edu>

## Other sources

- BD = *Bible Dictionary* (in English LDS Scriptures).
- GS = *Guide to the Scriptures* (in electronic LDS Scriptures)
- I-BofM = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, [institute.lds.org](http://institute.lds.org)
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary

- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- EJ = *Encyclopedia Judaica*
- Rona = Daniel Rona, [www.israelrevealed.com/comp-sup-r.htm](http://www.israelrevealed.com/comp-sup-r.htm).
- MM = Meridian Magazine, Gospel Doctrine, [www.ldsmag.com](http://www.ldsmag.com)
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