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VOCABULARY, LATTER-DAY SAINT

Although Latter-day Saints share with other Christian faiths a general Judeo-Christian linguistic heritage, "Mormon language" includes many words and phrases that have distinctive meanings. Also, many words commonly used in other branches of Christianity are not common in LDS language.

From scripture and the religious vocabulary of the western world, LDS language inherits such words as "angel," "apostle," "atonement," "baptism," "covenant," "damnation," "deacon," "exaltation," "the Fall," "glory," "God," "heaven,"

"hell," "Israelite," "judgment," "Messiah," "oath," "patriarch," "priesthood," "prophet," "redemption," "repentance," "resurrection," "sacrament," "saint," "salvation," "sin," "soul," "tabernacle," "temple," "Urim and Thummim," and "Zion." Even though these words come from a common heritage, most of them have significantly different connotations in LDS vocabularies, as do many other words.

Conspicuously absent from LDS language, or used infrequently, are many terms of other Christian cultures, such as "abbot," "archbishop," "beatification," "cardinal," "catechism," "creed," "diocese," "eucharist," "host," "limbo," "outward sign," "inward grace," "minister," "parish," "pastor," "preacher," "purgatory," "radio or television evangelist," "rapture," "rectory," "sanctuary," and "Trinity."

LDS language is likewise distinctive in terms of address and titles. Members address one another as "Brother" and "Sister" in preference to "Mister" or "Mrs.," or a professional title such as "Professor" or "Doctor." Aaronic and Melchizedek Priesthood offices are almost never used as titles of address, with the notable exception of "Bishop" and "Elder," and the latter term may apply to any male Church leader (but is usually reserved for missionaries and members of presiding councils—the Twelve and the Seventy). The only other frequently used title is "President," a term widely used for both men and women in a presiding position in many of the units of the Church.

Unique names found in the Book of Mormon have been carried over into given names for places and persons, such as Abinadi, Ammon, Ether, Korihor, Laman, Lehi, Moroni, Nephi, and Zoram. Alma, usually a woman's name in English and Spanish, is a man's name in the Book of Mormon and in many older LDS families. LDS colonizers honored settlements with Book of Mormon names such as Lehi, Moroni, and Nephi. Other unique or uniquely used LDS words include "Deseret," "Kolob," "Liahona," "disfellowship," and "telestial." Some terms also have specialized meanings in reference to LDS temples, such as "baptism by proxy," "celestial room," "temple recommend," "sealings," "endowment," and "garment."

Problems with the transfer of English connotations into other languages are extensive. Distinctions in LDS theology have led some LDS translators to avoid literal transliteration of commonly

used terms in favor of coining a new word, borrowing the English word, or reviving an archaic term.

Because of the worldwide missionary program of the Church and the immigration of converts from many lands to the United States, there is a high level of language-consciousness among Church members. Brigham Young University has among its 27,000 students an unusually high percentage (up to one-third) who speak and read languages learned during missionary service. The "gift of tongues" is often spoken of in reference to missionaries' ability to learn languages rapidly, although the term is also used in reference to biblical modes of speaking in tongues and interpretation of tongues (cf. D&C 46:24–25).

Since its organization in 1973, the Deseret Language and Linguistics Society has solicited papers for its annual symposium on all aspects of LDS language, and a selection of these papers has been published annually since 1974.

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"VOICE FROM THE DUST"

For Latter-day Saints, the phrase "voice from the dust" speaks of the coming-forth of the BOOK OF MORMON (cf. 2 Ne. 25:18; 26:16), which was translated from metal PLATES buried in the ground for fourteen centuries. As early as Joseph SMITH, LDS leaders have consistently indicated that this phrase applies to the Book of Mormon (*PJS*, p. 307; Hinckley, p. 10). This distinctive phrase and others like it usually appear in a context that speaks of the need for repentance and of an accompanying VOICE OF WARNING that will "whisper out of the dust" (Isa. 29:4).

Latter-day Saints believe prophets foresaw that in the latter days a book, a companion to the Bible, would come forth as another testament of

Jesus Christ (Ezek. 37:15–19; 2 Ne. 29:1–14). This other testament is the Book of Mormon. The Lord foretold the coming-forth of such a record to ENOCH: "And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten" (Moses 7:62; cf. Ps. 85:11; *TPJS*, p. 98). According to the Book of Mormon, JOSEPH OF EGYPT also prophesied that one of his descendants would write words from the Lord that "shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them" (2 Ne. 3:18–20; cf. 33:13; Morm. 8:16, 23, 26; Moro. 10:27).

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VOICE OF WARNING

The concept of a divine warning is part of the Judeo-Christian tradition and is a primary focus in The Church of Jesus Christ of Latter-day Saints. Section 1 of the Doctrine and Covenants, which by revelation is designated as a preface (verse 6), proclaims the voice of warning to be an essential thrust of the restored gospel of Jesus Christ: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days" (verse 4). The gospel of Jesus Christ is by nature a voice of warning because it calls people to repentance.

In LDS theology the voice of warning has four components: (1) deity, who originates the message; (2) the message, which is the gospel of Jesus Christ; (3) an authorized messenger, who delivers the message; and (4) mankind, to whom the message is delivered.

The voice is the voice of God, whether by his Spirit (D&C 88:66), his servants (D&C 1:38), or inspired writings (2 Ne. 33:13–15). The warning is for mankind to prepare by repentance for the great day of the Lord (D&C 1:11–12). The warning voice is a proclamation of revealed truth to the inhabitants of the earth so "that all that will hear may hear" (D&C 1:11). Eventually all will be persuaded or left without just excuse (D&C 88:81–82; 101:91–93; 124:3–10).