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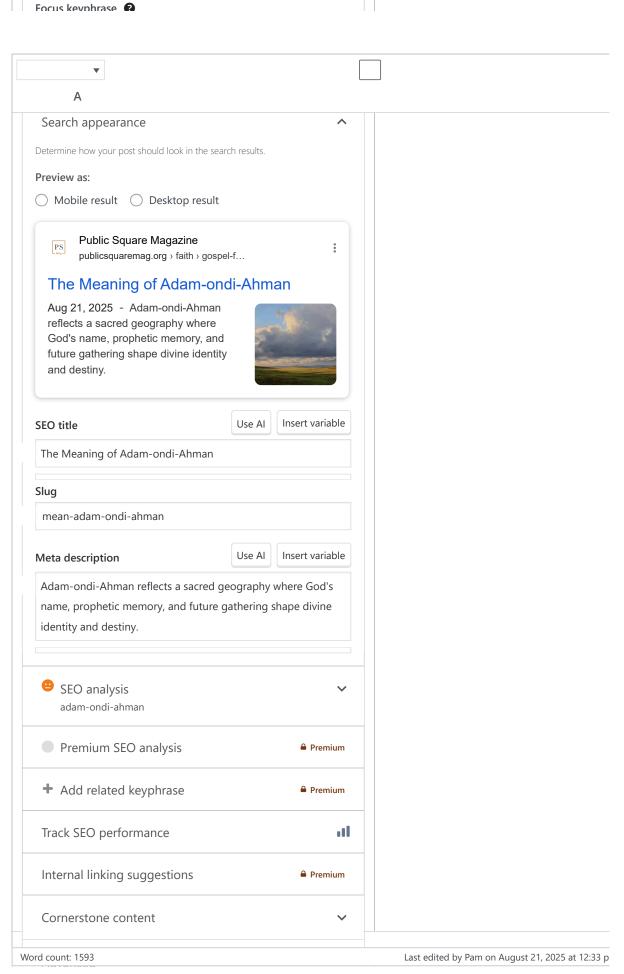
In 1832, in the early spring dust of frontier Ohio, Joseph sat with a few companions and dictated a short theological text. It slipped in quietly, without an announcement. The document, later called <u>A Sample of Pure Language</u>, read more like a spiritual note passed across the room than a formal revelation. Because it wasn't a revelation.

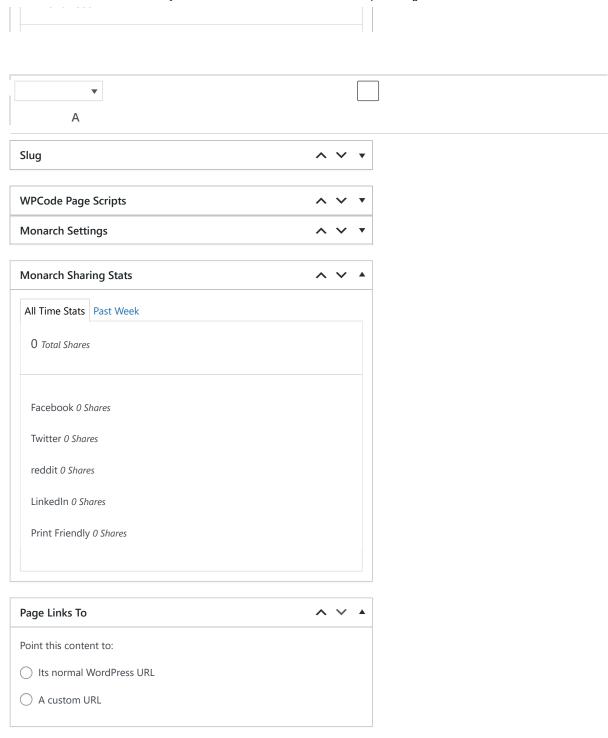
The topic began with a single question: "What is the name of God in the pure language?" Joseph's reply was immediate: "Awman. The Being which made all things in all its parts." There was no preface, no citation. Just a name, resting between Joseph's memory and revelation. The spelling later settled as *Ahman*, and that name began to ripple into hymns, into revelations, into sacred places. A second question followed: "What is the name of the Son of God?" Joseph responded: "The Son Awman, the greatest of all the parts of Awman, except Awman." The document is compact and unfinished. It offers no grammatical rules, no dictionary, no syntax. But it leaves a pattern. Ahman. Son Ahman. Sons Ahman. [perfectpullquote align="right" bordertop="false" cite="" link="" color="" class="" size=""]When asked about sacred mysteries, he didn't pause to dramatize. He simply answered.[/perfectpullquote]This mirrors the pattern found in texts like Psalm 82, where God (Elohim) presides among a divine council of lesser gods. Joseph's naming structure reflects a linguistic form common to Semitic and Proto-Semitic languages, where relationship is encoded directly into names. He placed Ahman at the center and extended names outward: Son Ahman, Sons Ahman. (For linguistic parallels in Hebrew divine council language, see Heiser, Bokovoy, and Friedman, pp. 26-29.) The closer the name sat to Ahman, the more divine its identity became. This naming pattern, known to linguists as construct chains or semantic layering, positioned each figure in relation to God. Names marked individuals, and their place within a sacred hierarchy. Even in its brevity, the exchange preserved an ancient logic, offering a rare glimpse into the structure of Joseph's cosmology.

William W. Phelps recognized this. He referred to the document as a specimen of the pure language and copied it into a letter to his wife. Soon, he began to write hymns invoking the name *Ahman* and included it in editorial work on church publications (<u>Church History Catalog</u>, MS 8532). When preparing the 1835 Doctrine and Covenants (<u>D&C</u>

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Authors Α Semitic naming traditions. The revelation gave no explicit Excerpt Can names reveal divine truth? The Restoration revived Ahman as a sacred name linking identity to divine order. Excerpts are optional hand-crafted summaries of your content that can be used in your theme. Learn more about manual excerpts. to come. It was understood as the place where the first Yoast SEO Readability Schema Social Word count: 1593 Last edited by Pam on August 21, 2025 at 12:33 p





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