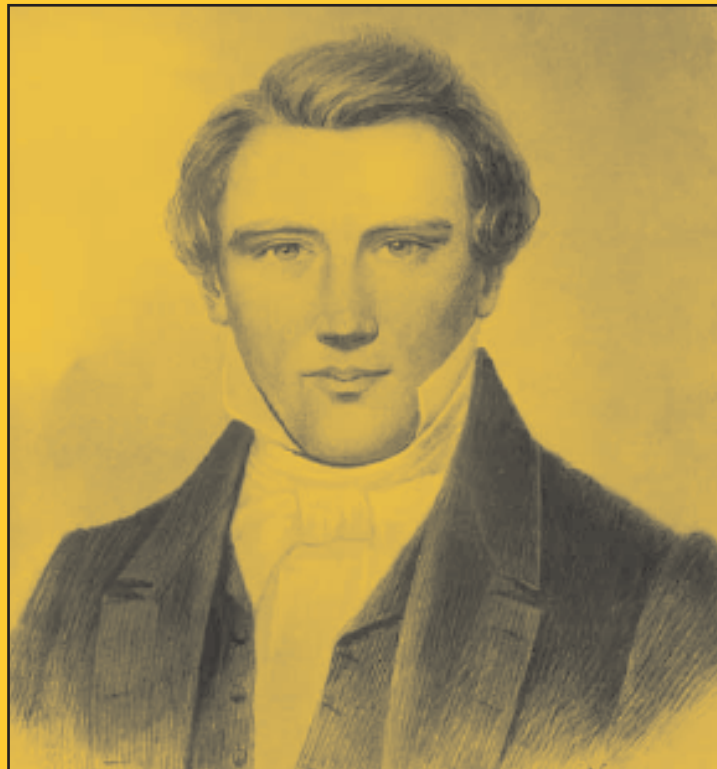


JOSEPH SMITH'S PLAGIARISM OF THE BIBLE IN THE BOOK OF MORMON



By Jerald and Sandra Tanner

INCLUDES COVERING UP THE BLACK HOLE
IN THE BOOK OF MORMON

Revised and Expanded
2010 Edition

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(Digital version 2013)

Utah Lighthouse Ministry
www.utlm.org



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Preface

About fifty years ago Jerald and I became acquainted with the noted LDS scholar Francis W. Kirkham. Even though we had recently left the Church of Jesus Christ of Latter-day Saints, we still agreed with Dr. Kirkham that the Book of Mormon was an authentic book of scripture. While we did not agree with many of Dr. Kirkham's beliefs, we did find him to be a very kind and understanding man. On July 22, 1960, Kirkham gave us a copy of his book, *A New Witness for Christ in America*, and inscribed the following on one of the pages: "To newly found friends and believers in the Book of Mormon. Mr. & Mrs. Jerald Tanner."

At that time in our lives it all seemed so simple: we would spend our lives declaring the authenticity of the Book of Mormon and God would vindicate his work. As it turned out, we began to encounter problems in the Book of Mormon which made it increasingly difficult to continue in the course we had planned. The more familiar we became with the Bible, the more questions we had concerning the Book of Mormon.

While many of the basic doctrines of the Book of Mormon seemed to be in agreement with the Bible, we began to notice how often the Book of Mormon echoed phrases found in the King James Version (KJV). Since this was not printed until 1611 A. D. we were troubled that Nephi, who lived almost 600 years before Christ, used some of the same phrases as the Apostle Paul in the KJV New Testament. When we mentioned this problem to other believers in the Book of Mormon, they tried to explain the problem by quoting from 2 Nephi 29:8: "Wherefore, I [God] speak the same words unto one nation like unto another."

While we believed that God could give the same concepts to two different groups of people, we still struggled with the idea that both texts would use almost exactly the same words. It would be nearly impossible for two different translators to independently come up with the same English wording even if they worked from

the same text. The problem with the Book of Mormon is much more complex. The Bible was translated from both Hebrew and Greek manuscripts, and the Book of Mormon was supposed to have been translated from "reformed Egyptian." That the words from the "reformed Egyptian" language would come out so close to those translated from the Hebrew and Greek language seemed almost impossible to explain. This problem and many others of a similar nature led us into a very exhaustive study of the Book of Mormon.

When we began our research, we sincerely wanted to prove it true and to silence the critics. The Book of Mormon itself admonished us to "ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost" (Moroni 10:4). We, therefore, spent a great deal of time praying for God's direction in the matter, but he did not "manifest the truth of it" to us. In fact, the more we looked into the matter, the more evidence we found against the book's authenticity. God seemed to be telling us something we did not want to hear, and we found it extremely painful to face the facts which we encountered. As it turned out, however, we found a peace and joy in biblical Christianity that is far greater than anything we sacrificed in giving up the Book of Mormon.

LDS Apostle Orson Pratt printed the following challenge:

The Book of Mormon claims to be a divinely inspired record. . . . If, after a rigid examination, it be found an imposition, it should be extensively published to the world as such; the evidence and arguments on which the imposture was detected, should be clearly and logically stated. . . .

But on the other hand, if investigation should prove the Book of Mormon true . . . the American and English

nations . . . should utterly reject both the Popish and Protestant ministry, together with all the churches which have been built up by them or that have sprung from them, as being entirely destitute of authority . . . (“Divine Authenticity of the Book of Mormon,” *Orson Pratt’s Works*, Liverpool, 1851, pp. 1-2)

We have tried to follow Apostle Pratt’s admonition to state “clearly and logically” the “evidence and arguments on which the imposter was detected.” The material presented here, however, is only a portion of

the evidence we have compiled challenging the book’s authenticity. For more information we recommend our book, *Mormonism—Shadow or Reality?*

This volume is an enlarged version of our earlier works: *Joseph Smith’s Plagiarism of the Bible* and *Covering Up the Black Hole in the Book of Mormon*.

Sandra Tanner
Utah Lighthouse Ministry
April 2010



Joseph Smith's Plagiarism of the Bible in the Book of Mormon

The Book of Mormon, one of the books of scripture accepted by the Church of Jesus Christ of Latter-day Saints, is purported to be the record of ancient groups of people who migrated to the New World. The first group, referred to as Jaredites, is said to have made their journey after the confusion of tongues at the Tower of Babel, approximately 2200 B.C. The other groups, later referred to as Nephites, Lamanites and Mulekites, were Israelites who came to the Americas in approximately 600 B.C.

The Introduction to the 1981 printing of the Book of Mormon notes that “after thousands of years, all were destroyed except the Lamanites, and they are the **principal** ancestors of the American Indians.” However, the LDS Church recently changed this to read “they are **among** the ancestors of the American Indians.” This change was evidently made to eliminate the problem of claiming Lamanite ancestry for the majority of American Indians. Recent DNA studies have shown that the “principal” ancestry of the Native Americans is Asiatic, not Semetic¹

The record of these people, ending about 421 A.D., was reported to have been buried in a hill in upstate New York and later unearthed by Joseph Smith, the founder of Mormonism.

Joseph Smith

Joseph Smith was born in Sharon, Vermont, on December 23, 1805. His father later moved the family to western New York near the town of Palmyra. Smith claimed that on the night of September 21, 1823, when he was only seventeen years old, an angel appeared to

him in his bedroom and told him that ancient records made of gold were buried in a hill near his home, referred to as the Hill Cumorah. The angel, later identified as Moroni, was the last man to write on the plates and the one who hid them in the hill. Moroni died sometime after 421 A.D. and was later resurrected and became the angel sent to Smith. Moroni explained that the plates contained “an account of the former inhabitants of this continent,” and that they also contained “the fulness of the everlasting Gospel.”²

According to Joseph Smith, after receiving instruction from the angel, he went to the hill and found the plates buried under “a stone of considerable size.” The angel, however, would not let him take the plates at that time. Four years later, on September 22, 1827, Joseph Smith was allowed to retrieve the plates and began the process of translating the record. The translation was published in 1830 under the title, *The Book of Mormon*.

Prior to this time, Joseph Smith and his father had been involved in seeking buried treasure by using magic. One such method was looking at a stone in a hat to learn where the treasure was buried. Another was using a forked divining rod that would supposedly point to the spot where the treasure was hidden. Smith found an unusual stone in a well in 1823 and for several years used this stone to search for objects buried in the ground and to evidently translate the plates for the Book of Mormon.³ Evidence shows that in 1826 Joseph Smith was arrested and brought before a Justice of the Peace in Bainbridge, New York, on a “misdemeanor” charge for being paid to use his seer stone to locate hidden treasure. On the judge’s bill to the county Joseph Smith was listed as a “glass looker.”⁴

1 Simon Southerton, *Losing a Lost Tribe: Native Americans, DNA, and the Mormon Church* (Salt Lake City: Signature Books, 2004).

2 Introduction to the Book of Mormon (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1981).

3 H. Michael Marquardt and Wesley P. Walters, *Inventing Mormonism: Tradition and the Historical Record* (San Francisco: Smith Research Associates, 1998), pp. 63-87.

4 Jerald and Sandra Tanner, *Mormonism—Shadow or Reality?* (Salt Lake City: Utah Lighthouse Ministry, 2008), pp. 32-38.

Joseph Smith, Sr., Joseph Smith, Jr., and their associates had even entered into a contract with several neighbors that if anyone found a treasure they were to share it with the others.⁵ When Smith claimed to have found gold plates it apparently caused a good deal of excitement among the local population. There were several failed attempts by his treasure-hunting associates to steal the purported plates from Smith's home. Martin Harris, one of the witnesses to the Book of Mormon, related the following:

These plates [Book of Mormon] were found at the north point of a hill two miles north of Manchester village [New York]. Joseph had a stone which was dug from the well . . . In this stone he could see many things to my certain knowledge. It was by means of this stone he first discovered these plates. . . .

When Joseph found this stone, there was a company digging in Harmony, Pa. and they took Joseph to look in the stone for them, and he did so for a while, and then he told them the enchantment was so strong that he could not see, and they gave it up. . . .

The money-diggers claimed that they had as much right to the plates as Joseph had, as they were in company together. They claimed that Joseph had been [a] traitor, and had appropriated to himself that which belonged to them. For this reason Joseph was afraid of them, and continued concealing the plates.⁶

While some people believed Smith's story, others questioned that he found such a record.

Smith, however, was able to convince eleven men to testify that they had seen the plates. Their names are published in the front of the Book of Mormon. Three of these witnesses were from Smith's own family: his father and two of his brothers, Hyrum and Samuel. Five came from the John Whitmer family. The others were Oliver Cowdery (a distant cousin of Smith, who later married into the Whitmer family), Hiram Page (who also married into the Whitmer family), and Martin Harris, a local farmer who financed the printing of the book.

Smith kept the sacred plates hidden from the public and they were never shown to any scholar. Even the witnesses seem to have only seen them in a visionary state or handled them while covered with a cloth. In fact,

one Mormon gave up belief in the Book of Mormon when he heard Martin Harris state that the witnesses only saw the plates in a vision. Stephen Burnett related this event in a letter to Lyman E. Johnson on April 15, 1838:

I have reflected long and deliberately upon the history of this church & weighed the evidence for & against it—loth to give it up—but when I came to hear Martin Harris state in a public congregation that **he never saw the plates with his natural eyes only in vision or imagination, neither Oliver [Cowdery] nor David [Whitmer] & also that the eight witnesses never saw them** & hesitated to sign that instrument [their statement at the front of the Book of Mormon] for that reason, but were persuaded to do it, the last pedestal gave way, in my view our foundations was sapped & the entire superstructure fell a heap of ruins . . . M[artin] Harris arose & said he was sorry for any man who rejected the Book of Mormon for he knew it was true, he said he had hefted the plates repeatedly in a box with only a tablecloth or a handkerchief over them, but **he never saw them only as he saw a city through a mountain.**⁷

Joseph Smith maintained that he was the only mortal person who could translate the mysterious engravings, and that he was able to do so through the power of God. David Whitmer, one of the three witnesses to the Book of Mormon, described the process of translation:

I will now give you a description of the manner in which the Book of Mormon was translated. Joseph would put the **seer stone into a hat**, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. **One character at a time would appear, and under it was the interpretation in English.** Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man.⁸

⁵ Dan Vogel, *Joseph Smith: The Making of a Prophet* (Salt Lake City: Signature Books, 2004), p. 71.

⁶ Joel Tiffany, "Mormonism—No. II," (Interview with Martin Harris), *Tiffany's Monthly*, vol. 5, no. 4, New York (Aug. 1859) pp. 163-167.

⁷ Dan Vogel, *Early Mormon Documents*, vol. 2 (Salt Lake City: Signature Books, 1998), pp. 290-292.

⁸ David Whitmer, *An Address To All Believers in Christ* (Richmond, Missouri, 1887), p. 12. Similar descriptions of the translation process were given by Joseph's wife, father-in-law, brother-in-law and Martin Harris. See *The Word of God: Essays on Mormon Scripture*, ed. Dan Vogel (Salt Lake City: Signature Books, 1990), pp. 97-104.

Those who witnessed the translation all described a miraculous process of receiving the exact words from God. This becomes important as we examine the various places the Book of Mormon plagiarizes other writings.

According to Joseph Smith, after the book was completed the plates were returned to the angel and the book was published in 1830.

Because of the secrecy and the unusual claims relating to the finding and translating of the record, many found it difficult to give credence to Joseph Smith's story. Today the LDS (or Mormon) Church claims over 13 million believers in the Book of Mormon. However, to date there has not been one artifact or sample of writing that can be identified as being from the Nephite, Lamanite, Mulekite, or Jaredite civilizations. The LDS Church does not even issue an official map for the location of the Book of Mormon story.

Was Joseph Smith Capable of Writing Such a Book?

Mormons often defend the Book of Mormon by stating that Joseph Smith lacked the education to have produced it. However, many young people have accomplished things that seem beyond their years. Alexander the Great led an army at age of eighteen, and Mozart was composing music by the age of six. In his late teens Joseph Smith showed signs of being a creative and charismatic leader as evidenced by his leadership in various money-digging schemes. According to his mother, Lucy Mack Smith, he was a creative storyteller as well:

During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. **He would describe the ancient inhabitants of this continent, their dress, mode of travelling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship.** This he would do with as much ease, seemingly, as if he had spent his whole life with them.⁹

Simply because Smith did not spend a number of years in a formal school setting does not mean that he

was uneducated. He even enrolled in school when he was twenty. Further instruction could have come from Smith's father, who had been a school teacher and subscribed to the local newspaper.¹⁰

On the next page is a sample of Smith's handwriting in 1832 which shows that he had been instructed in composition and penmanship.

Author Dan Vogel observed:

Certainly, Smith had less schooling than his wife, but he managed to write reasonably well. After examining several letters from the early period of Smith's life (1831-32), historian Dale Morgan concluded that they exhibit "a flair for words, a measure of eloquence, and a sufficient degree of schooling." William Smith [Joseph's brother] challenged the view that his brother was "unlettered" as a "mistake," remembering that Joseph "wrote [in] a plain intelligible hand." Still, Smith's talent lay not in correct orthography but, while telling a story, in his sense of narrative and ability to create memorable images.

The book Joseph dictated abounds with examples of his poor grammar and Yankee dialect as well as his penchant for digression, redundancy, and wordiness. Rarely are his characters' inner moral conflicts reflected. Most often we encounter flat, uncomplicated, two-dimensional heroes and villains. Generally the plots are simple and frequently improbable. However, the point was not to produce a literary masterpiece, although there are occasional passages exhibiting the lyrical quality of romantic writers of the era as well as the rhetorical style of the area's preachers.¹¹

Joseph Smith's creative imagination, years of Bible reading, attendance at various religious meetings, exposure to common ideas about the origin of the Native Americans, prepared him to write the Book of Mormon.

Ancient or Modern?

One of the early objections to the Book of Mormon was the seeming absurdity that the ancient Nephites and Lamanites would have been debating the same theological issues as were discussed in New York in the early 1800's. In 1831 Alexander Campbell, a minister and leader in the Restoration movement, made these observations concerning the Book of Mormon:

⁹ Lucy Mack Smith, *Biographical Sketches of Joseph Smith the Prophet, and His Progenitors for Many Generations* (Liverpool, England: S.W. Richards, 1853), p. 85; reprinted under the title *Joseph Smith's History by His Mother* (Salt Lake City: Utah Lighthouse Ministry).

¹⁰ Marquardt and Walters, *Inventing Mormonism*, pp. 43-45.

¹¹ Dan Vogel, *Joseph Smith: The Making of a Prophet* (Salt Lake City: Signature Books, 2004), p. 119.

2
 with regard to the all important concerns ~~of~~ the world
 -fore of my inmost soul which led me to search
 -ing the scriptures believing as I was taught, that
 they contained the word of God they applying
 myself to them and my intimate acquaintance
 with those of different denominations led me to
 marvel exceedingly for I discovered ^{they did not} that ~~instead of~~
 adorning their profession by a holy walk and god-
 -ly conversation agreeable to what I found contain-
 -ed in that sacred depository this was a grief to
 my soul thus from the age of twelve years
 to fifteen I pondered many things in my heart
 concerning the situation of the world I marking
 the contentions and divisions the wickedness and
 abominations and the darkness which pervaded
 the ~~of~~ minds of mankind my mind become
 exceedingly distressed for I became convicted of my
 sins and by searching the scriptures I found
 that ~~man~~ ^{man} did not come unto the Lord but that
 they had apostatized from the true and living
 faith and there was no society or denomination
 that built upon the Gospel of Jesus Christ as
 recorded in the new testament and I felt to mourn
 for my own sins and for the glory of the world
 for I learned in the scriptures that God was
 the same yesterday to day and forever that he was
 no respecter to persons for he was God for I
 looked upon the sun the glorious luminary of
 the earth and also the moon rolling in their
 majesty through the heavens and also the stars
 shining in their courses and the earth also upon which
 I stood and the beast of the field and the fowls of
 heaven and the fish of the waters and also man walk-
 -ing upon the face of the earth in majesty and in
 the strength of beauty whose powers and intelligence
 in governing the things which are so exceeding great and

A sample of Joseph Smith's handwriting from his 1832 diary.

This prophet Smith, through his stone spectacles, wrote on the plates of Nephi, in his book of Mormon, every error and almost every truth discussed in New York for the past ten years. He decides all the great controversies;—infant baptism, ordination, the trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to the ministry, the general resurrection, eternal punishment, who may baptize, and even the question of free masonry [sic], republican government, and the rights of man.¹²

A popular controversy in Joseph Smith's day was whether or not infants needed baptism. Since Joseph Smith's mother, sister and two brothers had all joined the Presbyterian Church in the mid-1820's, which practiced infant baptism, we assume this was a point of discussion in his own home. Joseph Smith, Sr., was distrustful of organized religion and Joseph Smith, Jr., favored the Methodists. When Joseph Smith related his first vision to his mother he is reported to have said: "I have learned for myself that Presbyterianism is not true."¹³ Conveniently, this issue was settled in the Book of Mormon by the great general, Mormon, Moroni's father, in approximately 400 A.D.:

And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that **it is solemn mockery before God, that ye should baptize little children.**

Behold I say unto you that this thing shall ye teach—**repentance and baptism unto those who are accountable** and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.

And their little children need no repentance, **neither baptism.** Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. (Moroni 8:9-11)

Another current issue reflected in the Book of Mormon was the growing popularity of Universalism. Alma, in about 91 B.C., recorded the appearance of Nehor, a man who was spreading false doctrine:

And he had gone about among the people, preaching . . . that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice . . . and, in the end, all men should have eternal life. (Alma 1:3-4)

This issue was settled further on in Alma's writings:

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; . . . and this is the final state of the wicked. (Alma 34:35)

Dan Vogel observed:

That the Book of Mormon confronts Universalism was noticed by friend and foe. Ohio newspaperman E. D. Howe expressed this assumption in 1834 when he wrote that "the name of our ancient Universalist is called Nehor."¹⁴

LDS writers George Reynolds and Janne M. Sjodahl admitted that the Book of Mormon deals "with a number of modern theological controversies," but they maintained that "Religious controversies must have been, to a large extent, the same anciently as they are today."¹⁵

While there is some truth in this statement, there are just too many things in the Book of Mormon that are similar to Joseph Smith's environment to be explained in this manner.

Another seemingly anachronistic issue in the Book of Mormon is a republican form of government. When the Puritans settled in the New World they drew up a document known as the "Oath of a Freeman." The word "freeman" was commonly used in Joseph Smith's day. Also, members of the Smith family had been involved in America's fight for freedom from England in 1776, and in the war of 1812.¹⁶ Thus the concept of liberty and freedom were part of Smith's environment. This would seem to be the inspiration for the freemen in the Book of Mormon. The following was supposedly written about 67 B.C.:

12 Alexander Campbell, "An analysis of the book of Mormon with an examination of its internal and external evidences, and a refutation of its pretenses to divine authority," *Millennial Harbinger*, Bethany, Virginia (Feb. 1831): p. 93.

13 *Pearl of Great Price*, Joseph Smith—History 1:20 (Salt lake City: Church of Jesus Christ of Latter-day Saints, 1981).

14 Vogel, *Making of a Prophet*, p. 201.

15 George Reynolds and Janne M. Sjodahl, *Commentary on the Book of Mormon*, vol. 1 (Salt Lake City: Deseret Book, 1961), p. 419.

16 Lucy Smith, *Biographical Sketches*, pp. 30-32.

And those who were desirous that Pahoran should remain chief judge over the land took upon them the name of **freemen**; and thus was the division among them, for **the freemen had sworn or covenanted to maintain their rights and the privileges of their religion by a free government.**

And it came to pass that this matter of their contention was settled **by the voice of the people.** And it came to pass that **the voice of the people** came in favor of the **freemen**, and Pahoran retained the judgment-seat, which caused much rejoicing among the brethren of Pahoran and also many of the **people of liberty**, who also put the **king-men** to silence, that they durst not oppose but were obliged to maintain **the cause of freedom.** (Alma 51:6-7)

Also in Smith's day it was common to refer to America as the "land of liberty," a phrase found in the Book of Mormon. Mosiah, writing in 92 B.C., counseled:

"I desire that this inequality should be no more in this land, . . . but I desire that this land be a **land of liberty**, and every man may enjoy **his rights and privileges** alike." . . . And he also unfolded unto them all the disadvantages they labored under, by having an **unrighteous king** to rule over them; . . . Therefore, it came to pass that they assembled themselves together in bodies throughout the land, **to cast in their voices concerning who should be their judges**, to judge them according to the law which had been given them; and they were exceedingly rejoiced because of **the liberty** which had been granted unto them. (Mosiah 29:32, 35, 39)

The Nephites sound more like nineteenth century Americans than a society before the time of Christ.

Nineteenth Century Revival Language

One of the famous events in the Old Testament portion of the Book of Mormon is King Benjamin's speech in approximately 124 B.C. However, it sounds more like the nineteenth century revival meetings that Joseph Smith attended.¹⁷

First, everyone was gathered from far and near to hear the speech, bringing their tents so that they might remain in the area for the event (Mosiah 2:1, 5). It was a common practice for those in Smith's day to camp

out in the area of a local revival. A similar scene was described by Captain Frederick Marryat:

The camp was raised upon . . . a piece of tableland . . . at one end . . . was a raised stand, which served as a pulpit for the preachers . . .

Outside of the area, which may be designated as the church, were **hundreds of tents pitched** . . . In front of the pulpit was a space railed off . . . which I was told was the anxious seat . . . girl after girl dropped down upon the straw on one side, and men on the other. . . .

Every minute the excitement increased; some wrung their hands and called for mercy . . .¹⁸

King Benjamin informed the Nephites that the coming Messiah would be called "Jesus Christ," his mother's name would be "Mary," and "he cometh unto his own, that salvation might come unto the children of men even through faith on his name" (Mosiah 3:8-9). Benjamin went on to prophecy that Jesus would be crucified and rise on the third day, thus "his blood atoneth for the sins of those who have fallen by the transgression of Adam . . . For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ" (Mosiah 3:9-12).

At the end of his speech (Mosiah 3:27) Benjamin warned that the "torment" of the wicked will be "as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord commanded me. Amen."¹⁹

The response of the people to Benjamin's sermon in Mosiah 4:1-2 is reminiscent of the revival meetings in the early 1800's:

And now, it came to pass that when King Benjamin had made an end of speaking . . . that he cast his eyes round about on the multitude, and behold **they had fallen to the earth**, for the fear of the Lord had come upon them.

And they viewed themselves in their own carnal state, even less than the dust of the earth. And they all **cried aloud** with one voice, saying: **O have mercy**, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God.

In his autobiography Charles G. Finney, a famous nineteenth century revival preacher, reported many cases

¹⁷ Vogel, *Making of a Prophet*, pp. 147-162; Marquardt and Walters, *Inventing Mormonism*, pp. 15-33.

¹⁸ Captain Frederick Marryat, *Diary in America*, as cited in *Uncommon Americans*, by Don C. Seitz (Indianapolis: Bobbs-Merrill Co., 1925), pp. 74-77.

¹⁹ For a list of phrases in King Benjamin's speech that appear to be lifted from the New Testament, see *Answering Mormon Scholars*, vol. 1, by Jerald and Sandra Tanner (Salt Lake City: Utah Lighthouse Ministry, 1994), pp. 101-117.

of people falling down during his meetings and crying out for mercy. For example, Finney related:

I had not spoken to them . . . more than a quarter of an hour when all at once an awful solemnity seemed to settle down upon them; the congregation **began to fall** from their seats in every direction, and **cried for mercy**. . . . nearly the whole congregation were either on their knees or prostrate . . .²⁰

LDS leader B. H. Roberts also suspected that the religious manifestations found in the Book of Mormon were derived from Joseph Smith's environment:

It will not be necessary to further repeat the scenes, nor describe again the manner of these "religious" manifestations. It is clearly established now that these scenes of religious frenzy were common in the vicinage where Joseph Smith resided in his youth and early manhood. . . . The question is, did his knowledge of these things lead to their introduction into the Book of Mormon narrative? I think it cannot be questioned but where there is sufficient resemblance between the Book of Mormon instances of religious emotionalism and those cited in the foregoing quotations from the works of Edwards et al. to justify the thought that the latter might well have suggested and indeed become the source of the former.²¹

After researching the claims for the Book of Mormon, Old Testament scholar Thomas J. Finley concluded:

There is no solid evidence that the Book of Mormon was written by Semites in ancient times. Contrary evidence makes it more likely that the book is a product of Joseph Smith's time, with the KJV strongly influencing it. Its linguistic features and supposed original form on brass or gold plates differentiate it from known ancient Near Eastern literature. The social, cultural, and geographic features within the Book of Mormon derive easily from the KJV. In fact, some features are anachronistic even for the KJV. We have not discovered any features of the Book of Mormon that would make plausible the hypothesis that Joseph Smith translated it from ancient gold plates.²²

Recasting Bible Stories

In the Book of Mormon many of the stories appear to be biblical stories retold in a new setting. In 1 Nephi we read about a great storm that the Israelites

encountered on the way to America (see Book of Mormon, 1 Nephi 18:6-21). Interestingly, the story bears a remarkable resemblance to an incident mentioned in the New Testament concerning Jesus (see Mark 4:37-39). Both stories use identical language when speaking of the storm. In 1 Nephi 18:13 we read: "there arose a great storm . . ." Mark 4:37 also says: "there arose a great storm . . ."

In both cases people in the boat become concerned that they are about to "perish" and seek help from their spiritual leader. In both cases, after the leader comes forth, the storm ceases.

Almost identical wording appears in both accounts concerning the calming of the sea. 1 Nephi 18:21 states: "the winds did cease . . . and there was a great calm." In Mark 4:39 we read: "the wind ceased, and there was a great calm."

It seems obvious that the author of the Book of Mormon borrowed from the gospel of Mark. The close parallels certainly show a dependence on the King James account. Lehi's family, of course, would not have had access to the books of the New Testament, which were written hundreds of years after they left Jerusalem.

Alma Like Paul?

Wesley M. Jones made the interesting observation that Alma, who supposedly lived in the New World in 100 B.C., seemed to have experiences that were strikingly similar to those of Apostle Paul in the New Testament:

Joseph's chief source of material by all odds, was the Bible, in which he was exceptionally versed . . . St. Paul, too, was most helpful to Joseph; his unique phrases became a part of Joseph's literary vocabulary and shine out on most any page in Joseph's work— though Paul was *not yet born* when the "Nephite Record" was allegedly written. And more, the ministry of St. Paul is duplicated almost exactly in the ministry of Alma, one of Joseph's characters—even in manner of speech and travels.²³

On the next two pages is a list of parallels between the account of Paul and the story of Alma. Examining the similarities, it is clear that the writer of the Book of Mormon was structuring his story of Alma using the New Testament.

20 Charles G. Finney, *Memoirs of Rev. Charles G. Finney* (New York: Fleming H. Revell Co., 1876), p. 103.

21 B. H. Roberts, *Studies of the Book of Mormon*, ed. Brigham D. Madsen (Salt Lake City: Signature Books, 1992), p. 308.

22 Thomas J. Finley, "Does the Book of Mormon Reflect an Ancient Near Eastern Background?" in *The New Mormon Challenge*, ed. Francis J. Beckwith, Carl Mosser and Paul Owen (Grand Rapids, MI: Zondervan, 2002), p. 336.

23 Wesley M. Jones, *A Critical Study of the Book of Mormon Sources* (Detroit: Harlo Press, 1964), pp. 14-15.

***List of parallels between the Apostle Paul in the Bible
and Alma in the Book of Mormon.***

1. *Both Alma and Paul were very wicked men before their conversion.*
BOM: he became a very wicked and idolatrous man. (Mosiah 27:8)
Bible: I . . . was before a blasphemer, and a persecutor . . . (1 Timothy 1:12-13)

2. *Both Alma and Paul traveled about trying to destroy the church of God.*
BOM: For I went about with the sons of Mosiah, seeking to destroy the church of God; . . . (Alma 36:6)
Bible: For I am the least of the Apostles. . . . because I persecuted the church of God. (1 Corinthians 15:9)

3. *Both Alma and Paul were vigorous in their persecution of the church.*
BOM: Yea, and I had murdered many of his children, or rather led them away unto destruction; . . . (Alma 36:14)
Bible: And I persecuted this way unto the death, binding and delivering into prisons both men and women. (Acts 22:4)

4. *Both Alma and Paul were out on one of their missions of persecution on the day of their conversion.*
BOM: And now it came to pass that while he was going about to destroy the church of God, for he did go about secretly with the sons of Mosiah seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even the King — And as I said unto you, as they were going about rebelling against God, behold, the angel of the Lord appeared unto them; . . . (Mosiah 27:10-11)
Bible: And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. (Acts 26:11-13)

5. *In both cases the people present fell to the earth.*
BOM: they fell to the earth . . . (Mosiah 27:12)
Bible: we were all fallen to the earth . . . (Acts 26:14)

6. *The companions of both Alma and Paul were unable to understand the voice that spoke.*
BOM: they . . . understood not the words which he spoke unto them. (Mosiah 27:12)
Bible: they heard not the voice of him that spake to me. (Acts 22:9)

7. *In the vision which followed both Alma and Paul were asked why they fought against the work of the Lord.*
BOM: Alma, . . . why persecutest thou the church of God? (Mosiah 27:13)
Bible: Saul, why persecutest thou me? (Acts 9:4)

8. *Both Alma and Paul became helpless after the vision and had to be helped by their friends.*

BOM: And now the astonishment of Alma was so great that he became dumb, that he could not open his mouth; Yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father. (Mosiah 27:19)

Bible: And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. (Acts 9:8)

9. *Both went without food for a period of time.*

BOM: And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, . . . (Mosiah 27:23)

Bible: And he was three days without sight, and neither did eat nor drink. (Acts 9:9)

10. *Both Alma and Paul were converted to the Lord.*

BOM: he stood up and began to speak . . . I am born of the Spirit. (Mosiah 27:23-24)

Bible: he . . . arose, and was baptized. (Acts 9:18)

11. *After their conversion both Alma and Paul traveled about preaching the word of God.*

BOM: Alma began from this time forward to teach the people, . . . traveling round about through all the land, . . . (Mosiah 27:32)

Bible: And straightway he preached Christ in the synagogues, that he is the Son of God. (Acts 9:20)

12. *Both Alma and Paul labored with their own hands for their support.*

BOM: I have labored with mine own hands . . . (Alma 30:32)

Bible: And labour, working with our own hands; . . . (1 Corinthians 4:12)

13. *Both Alma and Paul performed a similar miracle.*

BOM: Zeezrom leaped upon his feet, and began to walk; . . . (Alma 16:11)

Bible: And he leaped and walked. (Acts 14:10)

14. *Both Alma and Paul were put in prison.*

BOM: they were bound with strong cords, and confined in prison. (Alma 14:22)

Bible: And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: (Acts 16:23)

15. *In both cases they prayed to the Lord.*

BOM: And Alma cried, saying: How long shall we suffer these great afflictions, O Lord? (Alma 14:26)

Bible: And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. (Acts 16:25)

16. *In both cases there was a great earthquake.*

BOM: the earth shook mightily, and the walls of the prison, were rent in twain, . . . (Alma 14:27)

Bible: And Suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, . . . (Acts 16:26)

17. *In both cases the prisoners' bands were loosed.*

BOM: And they were loosed from their bands: . . . (Alma 14:28)

Bible: and every one's bands were loosed. (Acts 16:26)

John the Baptist

Another striking parallel is the beheading of John the Baptist in the New Testament and the attempted beheading of King Omer in the Book of Mormon. In Matthew 14:6-11 we read how “the daughter of Herodias **danced before**” and “**pleased**” Herod. When Herod promised to give her “whatsoever she would ask,” she wanted “John Baptist’s **head in a charger.**” This seems to be the source for the Book of Mormon story in Ether 8:10-12:

And . . . let my father send for Akish, . . . and I will **dance** before him, . . . wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will **bring unto me the head of my father [Omer]** . . . the daughter of Jared **danced before** him that she **pleased him**, insomuch that he desired her to wife. . . . And Jared said unto him: I will give her unto you, if ye will **bring unto me the head of my father**, the king.

While the incident in the Bible happened during Christ’s lifetime, the incident in the Book of Mormon was supposed to have occurred many hundreds of years before Christ.

In addition to the parallels between Bible and Book of Mormon stories, there are similarities between events within the Book of Mormon. Brent Metcalfe listed twelve similarities between the stories of the Nephite King Noah and the Jaredite King Riplakish. In summary he wrote:

Some of these parallels are unique to these kings. Although the Book of Mormon refers generally to taxation (Mosiah 2:14; 7:15) and polygamy (Jacob 1:15; 2:23-35; Mosiah 11:4b), Noah and Riplakish are the only monarchs identified as polygamists and taxers, and they alone construct “spacious buildings.” Ten of the twelve comparisons also follow the same sequence. The two narratives share common phrases such as “many wives and concubines,” “spacious buildings,” and “all manner of fine work[manship].” And while the details of Noah’s life cover five chapters in Mosiah, Riplakish’s biography comprises six verses in Ether. Everything we know about the Jaredite ruler bears an analogue to the corrupt Nephite king. These mirrorings suggest that one narrative may depend on the other, and that only one, or perhaps neither, represents a factual account of historical events.²⁴

24 Brent Lee Metcalfe, “Apologetic and Critical Assumptions About Book of Mormon Historicity,” *Dialogue: A Journal of Mormon Thought*, vol. 26, no. 3 (Fall 1993): p. 170.

25 B. H. Roberts, *Defense of the Faith and the Saints*, vol. 1 (Salt Lake City: Deseret Book, 1907), p. 331.

26 M. T. Lamb, *The Golden Bible: The Book of Mormon. Is It From God?* (New York: Ward & Drummond, 1887), pp. 186-187.

Nephi’s Psalm

At the beginning of the twentieth century B. H. Roberts, a member of the Seventy in the LDS Church and an historian, was vigorously defending the authenticity of the Book of Mormon. He maintained that there was hardly any evidence of plagiarism in the writings of the prophet Nephi:

[A critic] states the fact that Nephi wrote between 600 and 500 B.C. and then presents what he calls the first difficulty that I am to overcome. “How can a writer,” he asks, “claiming to live at that time make repeated quotations from the writings of Christ’s Apostles who were not born until 600 years after the time Nephi wrote?” He then charges that Nephi quotes “passage after passage” from the writings of Christ’s apostles, Matthew, John, Paul, Luke, Peter, etc. and gives what he calls just “two or three examples” of such quotations. The gentleman very much over states the difficulty he presents, by making it appear that the alleged quotations are very numerous, **when the fact is that the two or three cases he cites virtually exhausts the alleged quoted passages so far as the New Testament is concerned.**²⁵

B. H. Roberts greatly underestimated the problem. There are actually hundreds of examples of plagiarism in the first two books of Nephi alone. Surprisingly we find a large number of New Testament verses and parts of verses strewn throughout the text of the Book of Mormon. This is illustrated by looking at Nephi’s psalm in 2 Nephi 4:16-35. On the next page we have marked the phrases that are borrowed from the Bible.

The idea that the author of the Book of Mormon plagiarized from the New Testament is not new. In 1887, M. T. Lamb charged:

Well, now, reader, the Book of Mormon has this very serious objection to its divinity: *It is not original enough to have come from God.* It is made up largely of *borrowed* material. Outside of the mere frame-work of the book, its thread of history, the filling in is largely borrowed. We mean the religious part of the book; its sermons, exhortations and addresses are either repetitions of the exact language of the Bible, or they are constructed as gospel sermons of the present day are constructed, filled in with a large amount of Bible phraseology, Bible allusions, illustrations, etc.²⁶

ISA. 42:1 - "MY SOUL DELIGHTETH"

I JOHN 1:3 - "WHICH WE HAVE SEEN AND HEARD"

ROM. 7:24 - "O WRETCHED MAN THAT I AM!"

ROM. 9:2 - "SORROW IN MY HEART"

HEB. 12:1 - "COMPASSED ABOUT"

2 TIM. 1:12 - "I KNOW WHOM I HAVE BELIEVED"

ISA. 51:10 - "THE WATERS OF THE GREAT DEEP"

ACTS 13:46 - "WAXED BOLD"

REV. 21:10 - "HE CARRIED ME AWAY IN THE SPIRIT"

JOB 14:10 - "WASTETH AWAY"

16. Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.

17. Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvellous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sor-

roweth because of my flesh; my soul grieveth because of mine iniquities.

18. I am encompassed about, because of the temptations and the sins which do so easily beset me.

19. And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.

20. My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

21. He hath filled me with his love, even unto the consuming of my flesh.

22. He hath confounded mine enemies, unto the causing of them to quake before me.

23. Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the nighttime.

24. And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

25. And upon the wings of his Spirit hath my body been carried away upon exceeding high mountains. And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them.

26. O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

27. And why should I yield to sin, because of my flesh? Yea,

LUKE 2:19 - "PONDERED THEM IN HER HEART"

REV. 15:3 - "GREAT AND MARVELLOUS ARE THY WORKS"

PSALM 31:10 - "GRIEF... BECAUSE OF MINE INIQUITY"

HEB. 12:1 - "AND THE SIN WHICH DOTH SO EASILY BESET US"

JOB 33:21 - "HIS FLESH IS CONSUMED"

PSALM 40:1 - "HEARD MY CRY"

JOB 33:15 - "VISION OF THE NIGHT"

MATT. 4:11 - "ANGELS CAME DOWN AND MINISTERED UNTO HIM"

MATT. 4:8 - "EXCEEDING HIGH MOUNTAIN"

PSALM 143:12 - "AFFLICT MY SOUL"

PSALM 89:26 - "MY GOD, AND THE ROCK OF MY SALVATION"

PSALM 31:15 - "DELIVER ME FROM THE HAND OF MINE ENEMIES"

PSALM 34:18 - "BROKEN HEART... A CONTRITE SPIRIT"

ISA. 2:3 - "WALK IN HIS PATHS"

I COR. 10:13 - "MAKE A WAY TO ESCAPE"

MATT. 3:3 - "MAKE HIS PATHS STRAIGHT"

HOSEA 2:4 - "HEDGE UP THY WAY"

JER. 17:5 - "CURSED BE THE MAN THAT TRUSTETH IN MAN, AND MAKETH FLESH HIS ARM"

JAMES 4:3 - "YE ASK AMISS"

GENESIS 21:33 - "EVERLASTING GOD"

why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?

28. Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

29. Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.

30. Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.

31. O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?

32. May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road!

33. O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

34. O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yea, cursed

is he that putteth his trust in man or maketh flesh his arm.

35. Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

EPH. 4:27 - "NEITHER GIVE PLACE TO THE DEVIL"

PSALM 52:9 - "I WILL PRAISE THEE FOR EVER"

PSALM 9:2 - "REJOICE IN THEE"

PSALM 49:15 - "REDEEM MY SOUL"

MATT. 16:18 - "GATES OF HELL"

PSALM 117:19 - "THE GATES OF RIGHTEOUSNESS"

ISA. 61:10 - "THE ROBE OF RIGHTEOUSNESS"

ROM. 14:13 - "A STUMBLING BLOCK...IN HIS BROTHER'S WAY"

PSALM 31:14 - "I TRUSTED IN THEE, O LORD"

PSALM 56:3 - "I WILL TRUST IN THEE"

JAMES 1:5 - "ASK OF GOD, THAT GIVETH TO ALL MEN LIBERALLY"

PSALM 143:8 - "I LIFT UP MY SOUL UNTO THEE"

PSALM 4:1 - "O GOD OF MY RIGHTEOUSNESS"

Above is a psalm which was supposed to have been written by Nephi between 588 and 570 B.C. In the *Commentary on the Book of Mormon*, vol. 1, page 264, it is called "A remarkable piece of poetry." Actually this psalm is filled with quotations from both the Old and New Testaments. We have marked some of the similarities at the side of the printed text. The author of this psalm was obviously familiar with the King James Version of the Bible. This psalm is found in 2 Nephi 4:16-35.

New Testament Concepts

While the author of the Book of Mormon was obviously not a trained Bible scholar, he was very familiar with the contents of the King James Version of the Bible. The Book of Mormon not only echoes phrases from the KJV, it presents New Testament theological concepts in the Old Testament portion of the book. In his Master's thesis, Wesley P. Walters explained this problem:

When one begins to read the Book of Mormon, if he is well-acquainted with the Bible, he will at once be impressed with the large scale use of biblical materials in the book. Not only is there an unskilled mimicking of the style of the King James Version, but there is an artificial clarity added to that portion of the Book of Mormon that claims to date from the Old Testament period. This contrived clarity is the result of writing back into that Old Testament period New Testament words, phrases and quotations, as well as the introduction of New Testament concepts and teachings into that time-frame. . . .

The usual Mormon defense is that such knowledge was supernaturally made known to the people in America, just as God in a vision showed Ezekiel that Jerusalem was about to fall and the temple to be destroyed, or Peter given a vision of Cornelius before he met him in person. Such an explanation might be more readily accepted if the Book of Mormon had presented its material in the format of a vision. Instead it introduces its material in much the same way that a nineteenth century frontier preacher introduced biblical quotations into his sermons. The frequency with which the Book of Mormon introduces this chronologically misplaced material into its text would require that God supernaturally provided this American colony with virtually the entire New Testament text, as well as those portions of the Old Testament which postdated their departure for America. . . . passages from the New Testament . . . are sprinkled generously into the speeches and sermons of Book of Mormon characters in the same manner as one might find them in the sermons of a Methodist or Baptist preacher of Joseph Smith's day. This type of usage implies an acquaintance with the New Testament books themselves. Only after knowing the entire work can one select from it appropriate words and phrases to employ in this sermonic manner. It is naive to suggest that in every one of those instances God made known each of those biblical phrases and quotations so that the Old Testament Book of Mormon

speakers could work them into their message. It is far more reasonable to believe that the insertions of such phrases and quotes came from one who already had the New Testament in hand before him while composing the Book of Mormon. . . .

The really fatal blow to the proposal that the New Testament material in the Old Testament portion of the Book of Mormon is due to Joseph Smith's employment of such phrases in the process of translating the book is that such material goes much deeper than the mere use of words and phrases. New Testament concepts, interpretations and theology are all worked into the text itself.²⁷

Mimicking the King James Style

The Book of Mormon is obviously patterned after the style of the King James Bible. While it was the predominant version in use, that was not the style of speech for the average person in Smith's day. People no longer used "thee" and "thou." Wesley Walters commented on this issue:

The Book of Mormon is intentionally written by Smith in the King James style, ostensibly so that it would sound like the Bible and be more readily accepted as a companion to it. Moreover, for Joseph to have thrown in numerous biblical phrases so generously while making his "translation", one can only conclude that he must have been much more conversant with the Bible than Mormons are generally prepared to admit. If he knew the Bible well enough to scatter biblical phrases freely throughout the Book of Mormon, there is no reason why he could not have composed the book itself. In his revelations there also appears this same type of biblical quotation along with an employment of the King James style. The Book of Mormon's biblical phraseology, therefore, must be credited to Joseph Smith, and evidences a surprisingly good working knowledge of the Bible.²⁸

In addition to borrowing biblical names and events, the Elizabethan style of the English King James Bible was adopted. Phrases from both the Old and New Testament were frequently borrowed by Joseph Smith . . . even the material not derived from the Bible was cast into the King James style. Consequently there is a continual use of "thee", "thou" and "ye", as well as the archaic verb endings "est" (second person singular) and "eth" (third person singular). Since the Elizabethan style was not Joseph's natural idiom, he continually

²⁷ Wesley P. Walters, "The Use of the Old Testament in the Book of Mormon," (Master's thesis, Covenant Theological Seminary, St. Louis, Missouri, 1981), pp. 7, 10-13. This is printed under the same title by Utah Lighthouse Ministry.

²⁸ *Ibid.*, p. 12.

slipped out of this King James pattern and repeatedly confused the forms as well. Thus he lapsed from “ye” (subject) to “you” (object) as the subject of sentences . . . jumped from plural (“ye”) to singular (“thou”) in the same sentence (Mos. 4:22) and moved from verbs without endings to ones with endings (e.g. “yields . . . putteth,” 3:19).

The situation was even worse in the first edition of the book. There, for example, Joseph confused verb endings, using third person verbal endings with second person subjects. Thus one finds phrases like “Thou remembereth” (p. 27), “Ye . . . repenteth not” (p. 165) and “Why persecuteth thou” (p. 212, misprinted as p. 122 [in the 1830 edition]). These were subsequently corrected to “thou rememberest” (I Ne. 12:9), “Ye . . . repent” (Mos. 4:22) and “why persecutest thou” (Mos. 27:13). The presence of these erroneous forms shows how artificial the Book of Mormon style really is, and what a struggle it was for Smith to cast his whole story into a language form so unnatural to his normal speech pattern. The only reasonable explanation for such persistent but unskilled use of the King James style was to make his book sound like the Bible of that day so that it would be more readily accepted as from God. . . .

It is clear from the outset, therefore, that Joseph Smith unquestionably had his KJV Bible open in front of him while working on the manuscript of the Book of Mormon. The only alternate possibility is to assume that he had committed to memory all twenty-three chapters from the Old Testament which he ultimately quotes in the Book of Mormon. . . . it is undeniable that Joseph is utilizing the Authorized Version of the Bible in the production of the Book of Mormon. . . . Joseph had his King James Bible open while producing the Book of Mormon and made whatever alterations he felt inclined to make without attempting to make his alterations agree with each other when he made use of a verse or passage on more than one occasion.²⁹

Walters points are well stated and difficult to answer if one holds to the idea that the Book of Mormon was actually translated from an ancient text.

Another Story in the King James Style

Besides the Bible, another item that may have inspired Smith to write in the scriptural style was the publication in 1819, in New York, of the book, *The*

Historical Reader: Containing the Late War Between the United States and Great Britain, From June, 1812, to February, 1815, by Gilbert J. Hunt. Margaret Fortier commented on Hunt's work:

What set this pocket-testament-size history apart was the author's use, through more than 230 pages, of the style of writing found in the King James version of the Bible.³⁰

Evidently Hunt felt that by putting an account of the war of 1812 into the King James style, “the young pupil” would have a greater appreciation of the war, hoping thus to “inspire in the youthful mind a love for the country they defended . . .” Below is a sample of Hunt's war account:

So it came to pass, that they gathered together their army and their navy, even two score and ten fighting vessels, carrying therein about twenty thousand men of war, and the name of the chief captain of the navy was Cochrane; and the chief captains of the army were Pakenham, Gibbs, and Keane.

And they essayed to go against the city of New-Orleans, which lieth to the south, on the borders of the great river Mississippi, in the state of Louisiana, which was covenanted in good faith, to the United States in the days when Jefferson presided as the chief governor of the land of Columbia.

But it came to pass, that Jackson, when he had returned for the capture of Pensacola, where he corked up the bottles of iniquity that were ready to be emptied out upon the men of Columbia,

Had arrived with his army at New-Orleans, he began to fortify the place, for he heard it noised abroad that the king was bent upon taking the city. . . .

And it came to pass, on the twenty-seventh day of the same month, that a fighting vessel of the United States, called the Caroline, commanded by Daniel, was set fire to, and blown up, by the heated balls of the king's fiery furnace. . . .

And the morning of the eighth day of the month was pitched upon, by the men of Britain, for conquering the host of Columbia, and settling themselves in the land of liberty. . . .

And Jackson spake, and said unto his captains of fifties, and his captains of hundreds, Fear not; we defend our lives and our liberty, and in that thing the Lord will not forsake us.³¹

²⁹ Walters, “Use of Old Testament,” pp. 30-32, 36, 40.

³⁰ Gilbert J. Hunt, “Battle of New Orleans (King James Version),” introduction by Margaret Fortier, *American History Illustrated*, vol. 28, no. 5 (Nov/Dec 1993): p. 50.

³¹ Gilbert J. Hunt, *The Historical Reader: Containing the Late War Between the United States and Great Britain, From June 1812 to February, 1815* (New York: 1819), pp. 211-217. <<http://www.archive.org/details/historicalreader00huntgil>>

This book could have supplied additional impetus for Smith to cast his story in the biblical style. It also shows that the casting of a long narrative in Elizabethan English is not a stupendous feat.

Use of the Old Testament

The book of Genesis seems to have had a real influence upon the first few chapters of the Book of Mormon. Two of Nephi's brothers, Joseph and Jacob, have names taken from the book of Genesis. His mother's name is Sariah, which reminds us of Abraham's wife Sarah—also called Sarai (Genesis 17:15). Ishmael—a friend of the family—is also a name taken from Genesis (see chapter 17, verse 18). The name Laban is likewise found in Genesis (see chapter 24, verse 29).

The story of Nephi in some ways parallels that of Joseph found in Genesis (the younger son is favored by the father, is chosen of God, the older brothers try to kill him, etc). The story of Moses leading the children of Israel out of bondage to the promised land seems to have been the source for a good deal of the material found in the First Book of Nephi and the book of Ether.³²

The author of the Book of Mormon seems to be mimicking the biblical account of Noah and his ark in the story of the Jaredites in the book of Ether. Dan Vogel observed:

According to the Book of Mormon, the first settlers of America after the Flood were the Jaredites, a group of colonists from the tower of Babel who came at the time of the confusion of languages (Eth. 1:33). . . .

The Book of Mormon Jaredites were commanded to depart for "that quarter where there never had man been" (Eth. 2:5). In their preparations for this long journey, the Jaredites in Noah-like fashion gathered their flocks together, "male and female, of every kind" (2:1). Their preparations also included gathering fowl in snares, placing fish in specially prepared vessels, and gathering "seeds of every kind" (2:2-3). According to the Book of Mormon, they also had "deseret, which, by interpretation, is a honey bee" (2:3) and "all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats," which are said to be "useful for the food of man" (9:18). They also had "horses," "asses," "elephants," and the unidentified "cureloms" and "cumoms," which are said to be "useful unto man, and more especially the elephants and cureloms and cumoms" (9:19). The Book of Mormon thus reflects a pre-1830 interest in elephants and includes those animals

which few in that period would have known were imported animals. The progenitors of these animals were transported to America in eight sea vessels, "tight like unto the ark of Noah" (6:7), which the Lord told them to build. After the vessels were constructed and loaded with the animals, seeds, and other supplies, they set out into the great ocean, riding its current 344 days (6:4-11). Soon after their arrival in "the land northward" or north of "the narrow neck of land" (presumably the Isthmus of Panama), they "began to spread upon the face of the land, and to multiply and to till the earth; and they did wax strong in the land" (6:18; Al. 22:30; Mos. 8:8). Life was thus transplanted to the New World which had been swept clean by the Flood.³³

LDS leaders claim that Lehi's group brought to the New World all of the Old Testament books which were written prior to the time they left Jerusalem. Even so, one would not expect an independent translation to use the same words. Besides the many phrases from the Old Testament there are more than twenty-one chapters of Isaiah in the Book of Mormon.

The Book of Mormon also borrows from Old Testament books written after 600 B.C. For instance, the Book of Daniel seems to have had some influence on the Book of Mormon. When Shadrach, Meshack and Abednego were cast into the "fiery furnace," they were seen "walking in the midst of the fire, and they have no hurt; . . . (Daniel 3:25). The Book of Mormon tells that Nephi and Lehi "were encircled about as if by fire," and they were "as standing in the midst of fire, and were not burned" (Helaman 5:23). Later in the Book of Mormon it tells of Nephites who "were cast into a furnace" and also, like Daniel, thrown into "a den of wild beasts" (3 Nephi 28:21-22).

In the book of Daniel we read that a hand wrote upon the wall and that Daniel interpreted the writing (Daniel 5:5). In the Book of Mormon we read that Aminadi "interpreted the writing which was upon the wall of the temple, which was written by the finger of God" (Alma 10:2).

One of the serious mistakes the author of the Book of Mormon made was that of quoting from the book of Malachi many years before it was written. Below is a comparison of some verses which were written by Malachi about 400 B.C. and some verses which were supposed to have been written by Nephi sometime between 588 and 545 B.C.

³² For a list of parallels, see *The Case Against Mormonism*, vol. 2, by Jerald and Sandra Tanner, Utah Lighthouse Ministry, pp. 76-81.

³³ Dan Vogel, *Indian Origins and the Book of Mormon* (Salt Lake City: Signature Books, 1986), pp. 49-50.

Malachi 4:1

For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

Compare this verse with these from the Book of Mormon.

1 Nephi 22:15

For behold, saith the prophet, . . . the day soon cometh that all the proud and they who do wickedly shall be as stubble; and the day cometh that they must be burned.

2 Nephi 26:4

Wherefore, all those who are proud, and that do wickedly, the day that cometh shall burn them up, saith the Lord of Hosts, for they shall be as stubble.

2 Nephi 26:6

and they shall be as stubble, and the day that cometh shall consume them, saith the Lord of Hosts.

In Malachi 4:2 we read: “the Sun of righteousness arise with healing in his wings; . . .” In the Book of Mormon we read: “he shall rise from the dead with healing in his wings; . . .” (2 Nephi 25:13).

The problem is that the Book of Mormon states the Nephites did not have the book of Malachi until Jesus appeared to them after his death: “Behold other scriptures I would that ye should write, **that ye have not**” (Book of Mormon, 3 Nephi 23:6). Jesus then told the Nephites to

write the words which the Father had given unto **Malachi**, which he should tell unto them. . . . And these are the words which he did tell unto them, saying: Thus said the Father unto **Malachi**—Behold, I will send my messenger, and he shall prepare the way before me, . . . (3 Nephi 24:1)

For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall. (3 Nephi 25:1-2)

According to these verses the Nephites could not have had the words of Malachi until Christ came among them. LDS writer George Reynolds stated: “As Malachi lived between two and three hundred years after Lehi left Jerusalem, the Nephites knew nothing of the glorious things that the Father had revealed to him until Jesus repeated them.”³⁴ However, if the Nephites didn't have the writings of Malachi until the coming of Christ, how did Nephi quote them in 545 B.C.?

The Book of Mormon has phrases from Old Testament books that were not even written before the Nephites came to the New World. There seems, for instance, to be evidence of plagiarism from Daniel, Ezekiel, Ezra, and Malachi.

How Important are the Issues of Plagiarism?

From letters and comments we have received, it is obvious that many believers in the Book of Mormon do not have a correct understanding of the plagiarism issue. They often point out that some portions of the Bible are similar or even identical to other portions and feel that this demonstrates there is no problem with the Book of Mormon using parts of the Bible. It is true that such similarities do occur.

For instance, Jesus often used phrases from the Old Testament. In Deuteronomy 8:3 the following words of Moses are given: “man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth he live.” In Matthew 4:4 these words are attributed to Jesus: “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Since we have evidence that the book of Deuteronomy was in existence before the time of Christ from the Dead Sea Scrolls and the Septuagint translation of the Bible made in the third century B.C., it is obvious that Jesus could have quoted from it. There are, in fact, many quotations from it in the New Testament, and this is the very thing we should expect to find.

Some Old Testament books have material that is found in other Old Testament books. For example, large portions of chapters 36-39 of Isaiah are also found in 2 Kings 18-20. A comparison of Isaiah 36:1 with 2 Kings 18:13 should demonstrate the point.

In Isaiah we read: “Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king

³⁴ George Reynolds, *Complete Concordance of the Book of Mormon* (Salt Lake City: Deseret Book Co., 1957), p. 442.

of Assyria came up against all the defenced cities of Judah, and took them.”

The passage in 2 Kings reads: “Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.”

That there is a definite connection between the four chapters of Isaiah and the three chapters of 2 Kings cannot be disputed.

Biblical scholar Gleason L. Archer commented:

As to the sources of this work [i.e., 1st and 2nd Kings], it is obvious that the prophetic author has drawn even more largely upon prior written documents than did the author of Judges or Samuel. Three such documents are actually named . . . Also not cited but obviously borrowed is a fourth source, Isaiah 36-39, large sections of which have been taken over almost verbatim in II Kings 18-20. (Since the author of II Kings carries the narrative of Hebrew history to the fall of Jerusalem and thereafter, it is obvious that he borrowed from Isaiah rather than the other way around. Some critics have argued that the Isaiah chapters were copied from Kings, but the evidence on which they have relied can just as well be interpreted to favor the opposite conclusion.)³⁵

While scholars may differ concerning whether the material in 2 Kings was taken from Isaiah or vice versa, it is obvious that material has been copied from one book to another. Although it does not seem as likely, another explanation might be that both authors copied from a third source. In any case, unlike the situation in the Book of Mormon, the material would have been available to copy.

When one turns to the New Testament it is obvious that there are many similarities in the Synoptic Gospels; Matthew, Mark and Luke. For example, in Mark 1:22-25, the following appears:

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

In Luke's account of the same incident we find remarkable parallels:

And they were astonished at his doctrine: for his word was with power. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. . . . (Luke 4:32-35)

From this comparison it is evident that one author borrowed from the other or that they both at least used a common source for this story. In any case, we would gather from this evidence that the authors of the Gospels were not troubled about who wrote the material first, but with preserving Jesus' words. While modern writers are very concerned about royalties and copyright laws, in the days before printed books, such things would have been irrelevant. It would appear that at least in the Gospels, if one author provided some historical information, the basic structure might be used by another writer. The authors, however, did not slavishly follow the text but modified it to fit their conception of what occurred.

It is our understanding that when some of the Mormon pioneers were crossing the plains, they had someone who was skilled in writing give an account of the things which happened during the day and that others would then copy that account into their own journals. They undoubtedly took the freedom to modify anything they did not feel expressed their own experience. There was, of course, no harm in this, but it would cause stylistic experts real problems if they used these diaries for comparing writing styles.

The problem with regard to the Book of Mormon, however, is that it has the ancient Nephites using extensive phrases from works written many centuries later and on another continent.

By way of example, suppose someone claimed to find a long-lost speech by George Washington given in 1790. Then imagine trying to determine whether or not it is authentic. In reading the speech the person recognizes a phrase that appears in Abraham Lincoln's Gettysburg Address in 1863:

Four score and seven years ago our forefathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

These thirty words alone would be enough to prove the Washington speech a forgery. While less than a

35 Gleason L. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1996), pp. 318-319.

century separated George Washington and Abraham Lincoln, in the Book of Mormon we have Lehi, the father of Nephi, quoting from the New Testament book of Revelation almost seven centuries before it was even written! The first quotation appears on the second page of the Book of Mormon and is dated "About 600 B.C." Here are three examples.

- 1 Nephi 1:14
Great and marvelous are thy works, O Lord God Almighty.
Rev. 15:3
Great and marvelous are thy works O Lord God Almighty.
- 1 Nephi 12:11
made white in the blood of the Lamb
Rev. 7:14
Made them white in the blood of the Lamb
- 1 Nephi 13:26
of the twelve apostles of the Lamb
Rev. 21:14
of the twelve apostles of the Lamb

Scholars believe the book of Revelation was written about A.D. 90. The problem is not just with the borrowed words, but with the New Testament concepts as well. Below are three examples of the way Smith wove together parts of Bible verses to make his new scriptures. The biblical references are in brackets.

- 2 Nephi 9:23 (about 550 B.C.)
And he commandeth all men that they must repent [Acts 17:30], and be baptized in his name [Acts 19:5], having perfect faith in the Holy One of Israel [Isaiah 43:3], or they cannot be saved in the kingdom of God [Acts 8:12].
- Alma 5:48 (about 83 B.C.)
I know that Jesus Christ [John 1:17] shall come, yea, the Son, the Only Begotten of the Father [John 1:14], full of grace, and mercy, and truth [John 1:14]. And behold, it is he that cometh to take away the sins of the world [John 1:29], yea, the sins of every man who steadfastly believeth on his name [John 1:12].
- Mosiah 5:15 (about 121 B.C.)
Therefore, I would that ye should be steadfast and immovable, always abounding in good works [1 Corinthians 15: 58], that Christ the Lord God Omnipotent [Rev. 19:6], may seal you his, . . .

Another example of Smith's ability to intersperse Bible phrases into the Book of Mormon is seen in his use of this New Testament verse:

Acts 8:23

For I perceive that thou art in the **gall of bitterness**, and in the **bond of iniquity**.

Curiously, of the five times the words "gall of bitterness" are used in the Book of Mormon, four of them include the words "bonds of iniquity." It should be noted that all of these quotes are set in the same context as the quote from the Bible.

1. Mosiah 27:29

My soul hath been redeemed from the **gall of bitterness** and **bonds of iniquity**. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more.

2. Alma 36:18

Now, as my mind caught hold upon this thought, 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.

3. Alma 41:11

all men that are in a state of nature, or I would say, in a carnal state, are in the **gall of bitterness** and in the **bonds of iniquity**; they are without God in the world, . . .

4. Mormon 8:31

there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations; when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the **gall of bitterness** and in the **bonds of iniquity**.

5. Moroni 8:14

Behold I say unto you, that he that supposeth that little children need baptism is in the **gall of bitterness** and in the **bonds of iniquity**; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell.

This pattern of borrowed phrases from the Bible continues throughout the Nephite record. Obviously the author of the Book of Mormon lived after the translation of the King James Version of the Bible.

MORONI, 7

44. If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have ²charity; for if he have not charity he is nothing; wherefore he must needs have charity.

45. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

46. Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

MORONI, 10

8. And again, I exhort you, my brethren, that ye ^adeny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered, but it is the same God who worketh all in all, and they are given by the manifestations of the Spirit of God unto men, to profit them.

9. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

10. And to another, that he may teach the word of knowledge by the same Spirit;

11. And to another, exceeding great faith; and to another, the gifts of healing by the same Spirit;

12. And again, to another, that he may work mighty miracles;

13. And again, to another, that he may prophesy concerning all things;

14. And again, to another, the beholding of angels and ministering spirits;

15. And again, to another, all kinds of tongues;

16. And again, to another, the interpretation of languages and of divers kinds of tongues.

17. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

1 CORINTHIANS, 13

2 And though I have the gift of ^aprophecy, and understand all ^bmysterles, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the ^apoor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 ^aCharity ^bsuffereth long, and is ^ckind; charity ^denvieth not, charity vaunteth not itself, is not puffed up.

5 Doth not behave itself ^aunseemly, seeketh not her ^bown, is not easily ^cprovoked, thinketh no evil;

6 Rejoiceth not in ^ainiquity, but rejoiceth in the ^btruth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 (Charity never ^afalleth); but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

1 CORINTHIANS, 12

4 Now there are diversities of ^agifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the ^aSpirit is given to every man to profit ^bwithal.

8 For to one is ^agiven by the ^bSpirit the ^cword of ^dwisdom; to another the word of ^eknowledge by the same Spirit;

9 To another ^afaith by the same Spirit; to another the gifts of ^bhealing by the same Spirit;

10 To another the working of ^amiracles, to another ^bprophecy, to another ^cdiscerning of spirits, to another ^ddivers kinds of tongues;

to another the interpretation of ^atongues;

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

A comparison of verses from chapters 7 and 10 of Moroni in the Book of Mormon (to the left) with chapters 13 and 12 of 1 Corinthians in the Bible (to the right). According to Moroni 7:1, in that chapter Moroni is quoting "the words of my father Mormon, which he spake concerning faith, hope, and charity: . . ." In reality the words are plagiarized from Apostle Paul's letter to the Corinthians (chapter 13). Chapter 10 of Moroni purports to be Moroni's own words, but it is obvious that they are taken from chapter 12 of Paul's letter to the Corinthians. That both Mormon and Moroni would independently come up with almost the same words as Paul, while isolated on another continent, seems totally beyond belief. The evidence clearly shows that the author of the Book of Mormon plagiarized the Bible.

On the next page we demonstrate that chapters 12 and 13 of 1 Corinthians in the New Testament are the source of Moroni, chapters 7 and 10.

A Mormon's Response

In 1991, a devout LDS scholar by the name of Matthew Roper acknowledged that we probably uncovered “the most extensive list of alleged plagiarisms ever assembled” in our earlier work but he refused to face the serious implications of the matter.³⁶

In trying to minimize the problem of parallel wording between the Bible and the Book of Mormon, Matthew Roper has stated that Joseph Smith did not even have his own Bible at the time he dictated the Book of Mormon. On August 8, 1993, Matthew Roper spoke about this issue on a Salt Lake City radio station (KTKK). Unfortunately, he misled his listeners:

As a matter of fact, as far as we can tell from historical records, Joseph Smith **did not even purchase a Bible until after the Book of Mormon was at the printer**. And what this suggests is that—it strongly suggests that during the translation **Joseph Smith did not have a Bible** or manuscript of any kind, and so he is dictating this.

In an article for *Review of Books on the Book of Mormon*, Roper went so far as to suggest that the Smith family might not have owned a Bible:

The witnesses describe the extreme poverty of Joseph Smith and his family, making it unlikely that they even owned a Bible.³⁷

Like Matthew Roper, LDS scholar John Gee also suggested that it is doubtful that Smith had a Bible:

How do we know Joseph Smith even owned a Bible when he translated the Book of Mormon? . . . Granted that Joseph's parents owned a Bible when he was growing up, why would the family Bible go with Joseph when he left home to set up his own household

in Harmony, Pennsylvania? The translation period was one of marked poverty when Joseph sometimes could not even afford paper or food.³⁸

Unfortunately for Gee and Roper, their argument is easily refuted. The evidence clearly shows that Joseph Smith grew up in a biblical environment. According to LDS scholar Richard L. Bushman, Smith's mother was a student of the Bible:

Lucy Smith solemnly promised to serve God with all her heart when an illness brought her close to death in 1803 . . . For seventeen years she read the Bible and prayed with her family before becoming a Presbyterian.³⁹

Linda King Newell and Valeen Tippetts Avery wrote: “The family could not afford to pay a schoolteacher so they held school at home, using the Bible as their text.”⁴⁰

Joseph Smith's mother, Lucy, wrote that before her son was born she examined her Bible and determined that it would be “my guide to life and salvation . . .”⁴¹

The evidence shows that Joseph Smith began studying the Bible when he was a youth. In his earliest handwritten account of his First Vision, written in 1832, he related that he became a student of the Bible when he was approximately twelve years old:

At about the age of **twelve years** my mind became seriously imprest [sic] with regard to the all important concerns for the welfare [sic] of my immortal Soul which **led me to searching the scriptures** believing as I was taught, that they contained the word of God . . . from the age of twelve years to fifteen I pondered many things in my heart . . . **For I learned in the scriptures** that God was the same yesterday, to day, and forever.⁴²

According to Smith's mother, Joseph had a Bible. Lucy claimed that shortly after the death of her oldest son, Alvin, Joseph made this statement to her:

I can take my Bible, and go into the woods, and learn more in two hours, than you can learn at meeting in two years, if you should go all the time.⁴³

36 Matthew Roper, review of *Covering Up the Black Hole in the Book of Mormon*, by Jerald and Sandra Tanner, *FARMS Review of Books on the Book of Mormon*, vol. 3, no. 1 (1991): p. 170.

37 Matthew Roper, review of *Answering Mormon Scholars: A Response to Criticism of "Covering Up the Black Hole in the Book of Mormon"* vol. 1, by Jerald and Sandra Tanner, *FARMS Review of Books on the Book of Mormon*, vol. 6, no. 2 (1994): p. 165.

38 John Gee, review of *New Approaches to the Book of Mormon*, ed. Brent Lee Metcalfe, *FARMS Review of Books on the Book of Mormon*, vol. 6, no. 1(1994): p. 100.

39 Richard L. Bushman, *Joseph Smith and the Beginnings of Mormonism* (Chicago: University of Illinois Press, 1984), p. 5.

40 Linda King Newell and Valeen Tippetts Avery, *Mormon Enigma: Emma Hale Smith* (Chicago: University of Illinois Press, 1994), p. 14.

41 Lucy Smith, *Biographical Sketches*, pp. 48-49.

42 Scott H. Faulring, ed. *An American Prophet's Record: The Diaries and Journals of Joseph Smith* (Salt Lake City: Signature Books, 1989), pp. 4-5.

43 Lucy Smith, *Biographical Sketches*, p. 90.

Joseph and Lucy Smith's accounts demonstrate his study and access to a Bible. Joseph's exposure to biblical information would not have been restricted to simply reading the text. He frequently attended revival meetings in his area and was both a part of the local young people's debate group and an exhorter at the Methodist camp meetings. In 1867 Pomeroy Tucker, an acquaintance of Joseph Smith's in Palmyra, New York, published his observations about the Smith family:

Protracted revival meetings were customary in some of the churches, and Smith frequented those of different denominations, sometimes professing to participate in their devotional exercises. At one time he joined the probationary class of the Methodist church in Palmyra, and made some active demonstrations of engagedness, though his assumed convictions were insufficiently grounded or abiding to carry him along to the saving point of conversion, and he soon withdrew from the class. The final conclusion announced by him was, that all sectarianism was fallacious, all the churches on a false foundation, and the Bible a fable.⁴⁴

Biblical Names Used in the Book of Mormon

The Book of Mormon contains over 300 proper names. Many LDS assume that this is evidence that Joseph Smith could not have made up the Book of Mormon. However, when we examine the list of names at the end of the Book of Mormon we notice that 141 of the names are taken from the Bible. For example, the Book of Mormon has *Abraham, Ammon, Bethabara, Esrom, Ether, Gomorrah, Ishmael, Jared, Jonas, Judea, Lemuel, Madmenah, Nazareth, Pathros, Pekah, Rama, Shinar, Sinim* and *Zebulun*.

The first prophet mentioned in the Book of Mormon is Lehi, the leader of the group of Israelites that are reported to have sailed to America about 600 B.C. The word *Lehi* is taken from the name of a place in the Old Testament:

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. (Judges 15:9. Also see Judges 15:14 and 19)

The name *Nephi*, Lehi's younger son, appears to have been taken from the King James Version of the Apocrypha:

And Neemias called this thing Naphthar, which is as much to say, a cleansing; but many men call it Nephi. (2 Maccabees 1:36, King James Version)

The name *Ezias* (Helaman 8:20) also seems to have been taken from the Apocrypha, 1 Esdras 8:2.

The famous last warrior in the Book of Mormon is Moroni, who fights with tens of thousands of others at the Hill Cumorah. Interestingly, there are islands off the east coast of Africa named the Comoro Islands (also spelled Comora), and the capital is Moroni. A common school book in Smith's day was *Geography Made Easy*, by Jedidiah Morse, 1813. On page 356 he mentions the "Comora Islands" off the coast of Africa. Smith could have also heard of these islands in connection with his treasure-digging, as the famous pirate Captain Kidd, along with many other pirates, stopped there. It was rumored that he later buried his treasure somewhere in New England. Ron Huggins informs us:

One day in late March 1697, a ship . . . arrived at the Island of Mohilla, one of the Comoro Islands. . . . It would not depart again until April 18. Its captain, William (a.k.a. Robert) Kidd, did not know he would soon become one of history's most famous, and notorious, pirates.

In those days pirates, even famous ones, were no oddity in the Comoros. . . . But it was the rumor of an enormous treasure trove buried somewhere, or scuttled along with the mysteriously missing Qedah, which did most to immortalize the man. The fact that Kidd was arrested so soon after arriving in Boston made it highly likely, or so many believed, that his treasure was still out there, somewhere, waiting to be discovered. Thus, Kidd's treasure became the most vigorously sought pirate's prize of all. For Mormons, the fact that the pirate was hanged for crimes allegedly committed in the vicinity of Moroni on Grand Comoro is significant because the hunt for his treasure came to play a part in the story of Moroni on Comorah.⁴⁵

Many Book of Mormon names not found in the Bible seem to be made up by re-arranging various syllables or changing the ending of Bible names. For example, the Bible speaks of *Abinadab*, the Book of Mormon mentions *Abinadi* and *Abinadom*. Smith's book also uses the biblical *Aminadab* and a modified *Aminodi*. The Bible mentions *Kish*, the Book of Mormon has *Akish*

⁴⁴ Pomeroy Tucker, *Origin, Rise, and Progress of Mormonism*, 1867, as quoted in *Early Mormon Documents*, vol. 3, ed. Dan Vogel, (Salt Lake City: Signature Books, 2000), p. 94.

⁴⁵ Ronald V. Huggins, "From Captain Kidd's Treasure Ghost to the Angel Moroni," *Dialogue: A Journal of Mormon Thought*, vol. 36, no. 4 (Winter 2003): pp. 17-19. <<http://content.lib.utah.edu/cdm4/document.php?CISOROOT=/dialogue&CISOPTR=28355>>

and *Kishcumen*. The Bible has *Gimzo*, the Book of Mormon speaks of *Gimgimno*. Besides using the biblical name *Helam*, Smith's book expands it to *Helaman*. The Book of Mormon uses the biblical name of *Antipas* and builds on it to form these Book of Mormon names: *Anti-Nephi-Lehi*, *Antiomno*, *Antion*, *Antionah*, *Antionum*, *Antiparah* and *Antipus*.

Some seem to be simply different spellings. *Melech* in the Bible becomes *Melek* in the Book of Mormon. Biblical *Chemosh* becomes *Chemish*. Book of Mormon *Ziff* seems to be a different spelling of biblical *Ziph*. *Nehor* seems to be from the biblical *Nahor*.

More names are created by adding such endings as "hah." The Book of Mormon has the names *Nephi* and *Nephihah*; *Moroni* and *Moronihah*; *Ammon* and *Ammonihah*; *Mathoni* and *Mathonihah*. Some names seem to be just extensions of the same Book of Mormon word. For example, *Antion* seems to be the base for *Antionah*, *Antionum* and *Antiomno*. Book of Mormon *Shim* (biblical Shem?) is expanded to *Shimnilon*. The biblical word *coriander* may have been the inspiration for the Book of Mormon *Corianton*. This, in turn, was slightly changed to make the additional names of *Coriantor*, *Coriantum* and *Coriantumr*. Smith's book uses the biblical word *Gideon* and shortens it to *Gid*, then expands it to *Giddianhi*, *Giddonah*, *Gidgiddonah* and *Gidgiddoni*. Biblical *Riplah* seems to be the base for *Riplakish* and *Ripliancum*.

A list of proper names can be found at the back of the Book of Mormon.

Preface to the King James Version of the Bible

The author of the Book of Mormon not only plagiarized verse after verse from the Bible, he also lifted wording from other sources. The preface to the King James Bible (prepared for the 1611 printing) uses certain words which do not appear in the Bible, such as "clouds of darkness" and "overshadowed." This preface is still printed in King James Bibles today:

clouds of darkness would so have **overshadowed** this Land, that men should have been in doubt which way they were to walk . . . the appearance of Your Majesty, as of the Sun in his strength, instantly dispelled those supposed and surmised mists . . .

Yet the Book of Mormon contains similar wording:

the **cloud of darkness**, which had **overshadowed** them, did not disperse . . . (Helaman 5:31)

In fact, Smith repeated these words over and over again in the book of Helaman:

And it came to pass that they were **overshadowed** with a **cloud of darkness** . . . behold the **cloud of darkness**, which had **overshadowed** them, did not disperse . . . the Lamanites could not flee because of the **cloud of darkness** which did **overshadow** them . . . he saw through the **cloud of darkness** . . . the Lamanites said unto him: What shall we do, that this **cloud of darkness** maybe removed from **overshadowing** us? And Aminadab said . . . You must repent . . . and when you shall do this, the **cloud of darkness** shall be removed from **overshadowing** you . . . the **cloud of darkness** was dispersed. And it came to pass that when they cast their eyes about, and saw that the **cloud of darkness** was dispersed from **overshadowing** them, behold, they saw that they were encircled about . . . by a pillar of fire. (Helaman 5:28, 31, 34, 36, 40-43)

After this repetitious section of the Book of Mormon, Joseph Smith never used the words "cloud of darkness" again.

Another phrase that appears in the KJV preface but not in the Bible is "eternal happiness."

but directeth and disposeth men unto that **eternal happiness** which is above in heaven.

Yet this phrase appears in the Book of Mormon:

that they might reap their rewards according to their works, whether they were good or whether they were bad, to reap **eternal happiness** or eternal misery . . . (Alma 3:26)

Westminster Confession of Faith

After some of Joseph Smith's family joined the Presbyterian faith in the mid-1820's, he evidently spent some time reading the Westminster Confession and Catechism, a vital part of that church. The Confession was formally adopted by the Presbyterian Church in the United States in 1729.⁴⁶ Significantly, many phrases that are peculiar to that document appear in the Book

⁴⁶ *Constitution of the United Presbyterian Church*, 1964-65, p. 7.

of Mormon. The Westminster Confession, chapter 32, appears to be the source for Alma, chapter 40. Notice how the thoughts in each document proceed in the same order.

Alma 40:11

the state of the soul between death and the resurrection . . .

Westminster Confession, ch. 32

the state of Men after death, and of the resurrection

Alma 40:11

the spirits . . . are taken home to that God who gave them life.

Westminster Confession, ch. 32:1

their souls . . . return to God who gave them.

Alma 40:12

the spirits of those who are righteous are received into a state of happiness . . .

Westminster Confession, ch. 32:1

The souls of the righteous . . . are received into the highest heavens . . .

Alma 40:13

the spirits of the wicked . . . shall be cast out into outer darkness; . . .

Westminster Confession, ch. 32:1

the souls of the wicked are cast into hell, . . . and utter darkness . . .

Alma 40:14

the souls of the wicked, yea, in darkness . . . remain in this state . . . until the time of their resurrection.

Westminster Confession, ch. 32:1

the souls of the wicked . . . remain in . . . darkness, reserved to the judgment of the great day.

Alma 40:20

the souls and the bodies are re-united, . . .

Westminster Confession, ch. 32:1

bodies . . . shall be united again to their souls . . .

Sidney B. Sperry, of the Brigham Young University, commented on this portion of Alma:

Certainly Joseph Smith could not have found ideas in *View of the Hebrews* to compose what is said about the state of the soul between death and the resurrection in Alma 40:11-14.⁴⁷

While there may be “nothing like this” in the Bible or *View of the Hebrews*, there certainly is in the

Westminster Confession. Below are other examples of phrases taken from the Westminster Confession.

Mosiah 3:5

the Lord . . . from all eternity.

Westminster Confession, ch. 3:1

God from all eternity.

The word *eternity* is only used once in the King James Bible (Isaiah 57:15) and not in connection with the words *from all*.

Mosiah 5:3

infinite goodness of God

Westminster Confession, ch. 5:4

infinite goodness of God

The word *infinite* is found only three times in the Bible and never in connection with *goodness of God*.

Alma 42:2

our first parents

Westminster Confession, ch. 6:1

our first parents

All three of these words are found in the Bible, but they are never used in this order.

Alma 5:18

before the tribunal of God

Westminster Confession, ch. 33:1

before the tribunal of Christ

Mosiah 4:30

thoughts, and your words, and your deeds

Westminster Confession, ch. 33:1

thoughts, words, and deeds

Although these words are used in the Bible, they are not found in this order.

2 Nephi 28:21

carnal security

Westminster Confession, ch. 33:3

carnal security

Although both these words are found in the Bible, they are not found together.

The verses in the Book of Mormon were supposedly composed before the time of Christ. These phrases could only occur by deliberate plagiarism of the Westminster Confession.

⁴⁷ Sidney B. Sperry, *The Problems of the Book of Mormon* (Salt Lake City: Bookcraft, 1964), p. 178.

The King James Version of the Apocrypha

The Apocrypha is a collection of books that for many years was included in printings of the Bible by both Catholics and Protestants. Even though the writings were of questionable authorship and origin, they were seen as filling in the record between the Old and the New Testaments.

In 1826 the *Wayne Sentinel*, the newspaper Joseph Smith's family subscribed to, announced that the Apocrypha would no longer be printed in certain Protestant Bibles:

it appears . . . that the unhappy controversy about the expediency of publishing the Apocryphal books with those of the Old and New Testament, has at length ended; and that the General Committee of the Bible Society, in London, have determined henceforward, wholly to exclude the Apocrypha from their editions of the Sacred Scriptures.⁴⁸

Although criticism of the Apocrypha was growing among the Protestants in Joseph Smith's day, it was still printed in a number of King James Bibles at that time. In fact, when Smith purchased a Bible in the late 1820's, he picked one which contained the Apocrypha. LDS scholar Reed Durham mentioned this purchase in his BYU dissertation.⁴⁹

In view of the parallels it seems obvious that Joseph Smith read at least portions of the Apocrypha before writing the book of 1 Nephi. He was apparently familiar with the Apocryphal book of Judith and both 1 and 2 Maccabees. From these three books he absorbed portions and combined them into one story in the Book of Mormon. Below are thirty-two interesting parallels between material found in three books of the Apocrypha and the Book of Mormon story of Nephi.

The reader will notice that in the study that follows we refer to the Book of Mormon by the three letters BOM, and the Apocrypha is abbreviated as APO.

1. Both the book of Nephi (BOM) and the book of 2 Maccabees (APO) use the word "Nephi" in their opening chapter.

BOM: Nephi (1 Nephi 1:1)
APO: Nephi (2 Maccabees 1:36)

2. There is, in fact, a significant parallel in wording between 2 Maccabees and the Book of Mormon in that both books use the words "the place" and "call it Nephi."

BOM: And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi. (2 Nephi 5:8)

APO: Then the king, inclosing the place, made it holy . . . many men call it Nephi. (2 Maccabees 1:34, 36)

3. The name "Laban" occurs in both Judith and the Book of Mormon.

BOM: Laban hath the record (1 Nephi 3:3)

APO: Laban his mother's brother (Judith 8:26)

4. Both Nephi and Judith were very devout servants of the Lord.

BOM: Nephi . . . was favored of the Lord (Mosiah 10:13)

APO: she feared God greatly (Judith 8:8)

5. Both stories speak of a wicked man who wanted to destroy God's people.

BOM: Laban . . . sent his servants to slay us (1 Nephi 3:25)

APO: The next day Holofernes commanded all his army . . . to make war against the children of Israel. (Judith 7:1)

6. In both cases the people were in great fear.

BOM: Laban . . . is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us? (1 Nephi 3:31)

APO: God hath sold us into their hands, that we should be thrown down before them with thirst, and great destruction. (Judith 7:25)

7. Both Nephi and Judith counseled their associates to be strong.

BOM: Therefore let us go up; let us be strong like unto Moses (1 Nephi 4:2)

APO: Now, therefore, O brethren, let us shew an example to our brethren (Judith 8:24)

8. Both claimed that God's strength did not depend upon numbers.

BOM: the Lord . . . is mightier than all the earth, then why not mightier than Laban and his fifty (1 Nephi 4:1)

APO: For thy power standeth not in multitude, nor thy might in strong men . . . a saviour of them that are without hope. (Judith 9:11)

⁴⁸ *Wayne Sentinel*, Palmyra, New York, March 3, 1826.

⁴⁹ Reed C. Durham, Jr., "A History of Joseph Smith's Revision of the Bible" (Ph.D. dissertation, BYU, 1965), p. 25.

9. *Both Nephi and his brethren and Judith and her maid went on a secret mission for the Lord.*

BOM: we came without the walls of Jerusalem. And it was by night; and I caused that they should hide themselves without the walls . . . I Nephi, crept into the city and went forth towards the house of Laban. (1 Nephi 4:4-5)

APO: Thus they went forth to the gate of the city of Bethulia . . . the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more. (Judith 10:6, 10)

10. *In both cases the wicked man was delivered into the hands of the servant of the Lord.*

BOM: I beheld a man, and he had fallen to the earth before me (1 Nephi 4:7)

APO: And Judith was left alone in the tent, and Holofernes lying along upon his bed (Judith 13:2)

11. *In both cases the wicked man was drunk.*

BOM: he was drunken with wine (1 Nephi 4:7)

APO: he was filled with wine (Judith 13:2)

12. *In both cases the servant of the Lord took hold of the wicked man's weapon.*

BOM: I beheld his sword, and I drew it forth (1 Nephi 4:9)

APO: she . . . took down his fauchion [sword] from thence (Judith 13:6)

13. *In both cases the servant of the Lord took hold of the wicked man's hair.*

BOM: took Laban by the hair of the head (1 Nephi 4:18)

APO: took hold of the hair of his head (Judith 13:7)

14. *In both cases the wicked man's head was cut off.*

BOM: and I smote off his head with his own sword (1 Nephi 4:18)

APO: And she smote twice upon his neck . . . and she took away his head from him (Judith 13:8)

15. *In both cases the servant of the Lord returned to those who were waiting without being caught.*

BOM: I went forth unto my brethren, who were without the walls (1 Nephi 4:27)

APO: Now, when the men of her city heard her voice, they made haste to go down to the gate of their city (Judith 13:12)

16. *Both Nephi and Judith acquired some of the wicked man's possessions.*

BOM: I took the garments of Laban and put them upon mine own body; yea, even every whit; and I did gird on his armor about my loins. . . . we took the plates of brass and the servant of Laban, and departed into the wilderness (1 Nephi 4:19, 38)

APO: they gave unto Judith Holofernes' tent, and all his plate, and beds, and vessels, and all his stuff (Judith 15:11)

17. *When the people learned of the success of the mission they rejoiced.*

BOM: they did rejoice exceedingly (1 Nephi 5:9)

APO: the people shouted with a loud voice, and made a joyful noise in their city (Judith 14:9)

18. *In both cases the people offered burnt offerings to the Lord.*

BOM: they did . . . offer sacrifice and burnt offerings (1 Nephi 5:9)

APO: they offered their burnt-offerings (Judith 16:18)

19. *Both Nephi and Judith use a similar expression.*

BOM: his tens of thousands (1 Nephi 4:1)

APO: he came with ten thousand (Judith 16:4)

20. *Nephi was raised in a house in Jerusalem, but before he killed Laban, his father took the family into the wilderness and they lived in tents. Judith also lived in a house. After her husband's death, however, she made a tent which she put on top of her house. Later she cut off Holofernes' head in his own tent.*

BOM: he [Nephi's father] departed into the wilderness. And he left his house . . . and took nothing with him, save it were his family, and provisions, and tents . . . (1 Nephi 2:4-5)

APO: So Judith was a widow in her house three years and four months. And she made her a tent upon the top of her house . . . And she fasted (Judith 8:4-6)

21. *In both 1 Nephi and Judith we find the words "three days," "valley," and "to the tent of."*

BOM: when he had traveled three days in the wilderness, he pitched his tent in a valley . . . I, Nephi, returned . . . to the tent of my father (1 Nephi 2:6; 3:1)

APO: Thus they went straight forth in the valley; and the first watch of the Assyrians met her . . . and they brought her to the tent of Holofernes . . . she abode in the camp three days, and went out in the night into the valley (Judith 10:11, 17; 12:7)

22. *In both accounts the servant of the Lord changes apparel.*

BOM: I took the garments of Laban and put them upon mine own body; yea, even every whit (1 Nephi 4:20)
 APO: She . . . pulled off the sackcloth which she had on, and put off the garments of her widowhood . . . her countenance was altered, and her apparel was changed (Judith 10:2-3, 7)

23. *Both Nephi and Judith used trickery to obtain the desired result.*

BOM: I took the garments of Laban and put them on . . . I went forth unto the treasury of Laban. . . . I saw the servant of Laban who had the keys of the treasury. And I commanded him in the voice of Laban that he should go with me into the treasury. And he supposed me to be his master, Laban . . . I spake unto him as if it had been Laban. And I also spake unto him that I should carry the engravings, which were upon the plates of brass, to my elder brethren . . . And he, supposing that I spake of the brethren of the church, and that I was truly that Laban whom I had slain, wherefore he did follow me (1 Nephi 4:19-24)

APO: Then said Holofernes unto her, woman, be of good comfort . . . Judith said unto him, Receive the words of thy servant . . . and I will declare no lie to my lord this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my Lord shall not fail of his purposes. . . . And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof (Judith 11:1, 5-6, 19)

24. *Both Laban and Holofernes were slain in the night.*

BOM: And it was by night . . . I, Nephi, crept into the city and went forth towards the house of Laban (1 Nephi 4:5)

APO: Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long. And Judith was left alone in the tent, and Holofernes lying along upon his bed (Judith 13:1-2)

25. *Both 1 Nephi and the book of Judith contain a similar expression.*

BOM: left gold and silver, and (1 Nephi 3:16)
 APO: left her gold and silver, and (Judith 8:7)

26. *The very first verse found in 2 Maccabees mentions the Jews in Egypt. The second verse in the Book of Mormon contains Nephi's incredible statement that the book would be written in the Egyptian language. The letter mentioned in the Apocrypha may have led Joseph Smith to conclude that it would be acceptable to claim his book of sacred scriptures was written in Egyptian.*

BOM: I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians (1 Nephi 1:2)

APO: The brethren, the Jews that be at Jerusalem, and in the land of Judea, wish unto the brethren the Jews that are throughout Egypt, health and peace. (2 Maccabees 1:1)

27. *The introduction to the first chapter of 2 Maccabees contains a four-word phrase which is also found in the Book of Mormon.*

BOM: the Jews at Jerusalem (4 Nephi 1:31)

APO: the Jews at Jerusalem (Introductory statement at the start of 2 Maccabees)

28. *In the second verse of the Book of Mormon Nephi says that he is going to make a "record." 2 Maccabees 2:1 speaks of some "records" which told of a commandment given by Jeremy the prophet. A three-word parallel is found later in 1 Nephi.*

BOM: in the records (1 Nephi 13:40)

APO: in the records (2 Maccabees 2:1)

29. *In the first chapter of the Book of Mormon, Nephi says he is going to make an abridgment of his record. This is suspiciously like a portion of 2 Maccabees. There is an interesting three-word parallel in the two accounts.*

BOM: make an abridgment. (1 Nephi 1:17)

APO: make an abridgment. (2 Maccabees 2:31)

30. *Both 1 Nephi and 1 Maccabees refer to a "treasury," plates or tables "of brass," and use the word "commanded."*

BOM: I went forth unto the treasury of Laban . . . I saw the servant of Laban . . . And I commanded him . . . that he should go with me into the treasury. . . . I also spake unto him that I should carry the engravings which were upon the plates of brass, to my elder brethren (1 Nephi 1:20, 24)

APO: So they commanded that this writing should be put in tables of brass, and that they should be set . . . in a conspicuous place; Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them. (1 Maccabees 14:48-49)

31. *2 Maccabees, chapter 3, contains a story about "the treasury in Jerusalem" and Heliodorus' attempt to plunder its contents. Laban's treasury was also in Jerusalem. Both Nephi and Heliodorus had to travel to Jerusalem in their attempt to obtain access to the treasury.*

BOM: I spake unto my brethren, saying: Let us go up again unto Jerusalem . . . I Nephi, crept into the city and went forth towards the house of Laban (1 Nephi 4:1, 5)
 APO: the king chose out Heliodorus . . . and sent him with a commandment to bring him the foresaid money. So forthwith Heliodorus took his journey . . . And when he was come to Jerusalem, and had been courteously received of the high priest . . . he . . . declared wherefore he came (2 Maccabees 3:7-9)

32. *Both Laban and Heliodorus were brought to the ground so they could not thwart the work of the Lord.*

BOM: as I came near unto the house of Laban I beheld a man, and he had fallen to the earth before me . . . And when I came to him I found that it was Laban (1 Nephi 4:7-8)
 APO: And Heliodorus fell suddenly unto the ground, and was compassed with great darkness (2 Maccabees 3:27)

Interestingly, twenty-eight of the thirty-two parallels to the Apocrypha are found in the first five chapters of the Book of Mormon. This constitutes an extraordinary cluster of similarities. It seems obvious that the reason for these remarkable parallels is that Joseph Smith borrowed from the Apocrypha in creating this portion of the Book of Mormon.

Stan Larson's Study of the Sermon on the Mount

In the Book of Mormon, 3 Nephi, chapters 12-14, the reader will find a sermon attributed to Jesus which closely parallels the Sermon on the Mount found in the gospel of Matthew, chapters 5-7. While LDS scholars

admit that the sermon is strikingly similar to the biblical account, they claim that Jesus himself delivered the sermon when he came to the New World after his resurrection.

While employed by the LDS Church, Dr. Stan Larson researched the problem and outlined the evidence that the sermon found in the Book of Mormon is too dependent on the King James Version of the Bible to be an independent record. Prior to this study he was considered by Mormons to be one of the top scholars in the LDS Church. The church published articles by Larson in its official publication, *The Ensign*, which referred to him as "coordinator of the standard works translation in the Church Translation Services."⁵⁰ Besides his work in languages, he has become known for his research with regard to the text of the original manuscripts of the Book of Mormon.

Stan Larson's research on the Book of Mormon led him to a crisis of faith. The *Los Angeles Times* quoted Larson as saying:

"I went into New Testament textual studies hoping that when I compared Greek and Syriac manuscripts with the Book of Mormon that I would find support for the Book of Mormon and be able to show its antiquity," Larson said. "**I hoped to find support for the church, but I haven't**, to be honest."⁵¹

When the LDS Church officials found out that Stan Larson's research on the Sermon on the Mount led him to question the authenticity of an important part of the Book of Mormon, it was decided that he was expendable. On September 28, 1985, the *Salt Lake Tribune* reported:

One church scholar said he was forced to resign his job after writing a research paper. . . .

Stan Larson, a scripture-translation researcher, said he was forced to resign his job at the church's Salt Lake City Scripture Translation Division after writing a paper challenging traditional beliefs about the Book of Mormon.

Dr. Larson, who reads Greek, Latin, Syriac and Hebrew, compared passages in the Book of Mormon . . . with the King James Version and earliest existing biblical manuscripts. He concluded that because translation errors in the King James Version are mirrored in the Book of Mormon, Joseph Smith copied passages from the Bible rather than translate Jesus Christ's Sermon on the Mount from ancient plates.

50 *The Ensign* (September 1977): p. 91. Also see *The Ensign* (September 1976).

51 *Los Angeles Times* (October 5, 1985).

Dr. Larson said the director of the translation division suspended him from his job . . . He said he was given an option of immediately resigning with one month's pay or submitting to scrutiny from two church committees. If either committee reached a negative conclusion, he would be fired, dating back to the day he had met with supervisors. Dr. Larson said he elected to resign.⁵²

Fortunately, Stan Larson's work on the Sermon on the Mount's relationship to the Book of Mormon was printed in *New Approaches to the Book of Mormon*. Dr. Larson gives the following information in that book:

Since about the turn of the twentieth century, LDS writers have suggested that Smith quoted directly from the KJV [King James Version] of Matthew when dictating the Book of Mormon account of Jesus' sermon. B. H. Roberts of the First Council of Seventy said that Smith "adopted our English translation" . . . Sidney B. Sperry, Brigham Young University professor of religion, suggested that Smith used the KJV word for word "as long as the Sermon in the familiar rendering of Matthew 5-7 agreed substantially with the Nephite version" . . . Hugh Nibley concurred that as long as the KJV "is correct there is every reason why it should be followed" . . .

Such views imply that where the KJV has an incorrect text, it should not have been followed in the Book of Mormon. Thus Sperry maintained that in such cases Smith would have corrected the wording of the KJV "to conform with the text before him on the metal plates" . . . Roberts similarly affirmed that Smith first compared the KJV to the Book of Mormon records, and "when he found the sense of the passage on the Nephite plates superior to that in the English version he made such changes as would give the superior sense and clearness" . . .

Sperry went on to argue that if the Book of Mormon should fail to make such corrections and instead copy corruptions or errors which accumulated over the centuries, then it "should be thrown out of court" because this would be plain evidence that Joseph Smith did not translate from a really ancient text." In this context Sperry asserted that textual criticism could cast considerable light on "the asserted antiquity" of the Book of Mormon, since "critical tests can be most subtle and powerful in probing for slips on the part of unlearned imposters who offer amended biblical texts for the examination of the public"⁵³

Larson further explains why the Book of Mormon fails the test of being an ancient text:

It is possible to identify places where errors, revisions, and additions have crept into the KJV. Published in 1611, the KJV relies on the Greek text of the New Testament available in the late sixteenth century. In the 381 years since then, hundreds of better and more ancient Greek, Latin, Syriac, and Coptic manuscripts have been discovered and brought us closer to the original Matthean text. This means that it is possible—given the opportunity of comparing the versions of Jesus' Sermon on the Mount in Matthew and 3 Nephi—to make tentative judgments about whether the Book of Mormon stands up to the tests of historicity Roberts, Sperry, and Nibley proposed. If the Book of Mormon varies from both the KJV and the earliest texts, one cannot pronounce judgment on the Book of Mormon version, since the Book of Mormon variation could be specific to its audience and setting in the New World. However, if the Book of Mormon text departs from the errors of the KJV and agrees with the most original Matthean texts, it supports the claim that the Book of Mormon is a genuine translation of an ancient document. On the other hand, if the Book of Mormon text sides with the later Greek text as seen in the KJV, this dependence would be strong evidence against its historicity. The reason for this is that the Book of Mormon on the American continent should know nothing of changes and additions to the Sermon on the Mount made in the Old World centuries after the original sermon, but should be a direct link to the real words of Jesus.

In this essay I will consider eight passages from Matthew about which a wide range of authorities agree that the KJV differs from the original text to the sermon and will then compare the Book of Mormon's version of these same passages.⁵⁴

After demonstrating the Book of Mormon's dependence on the King James Version, Stan Larson concluded that the Book of Mormon completely failed the test of history:

Because the Book of Mormon version of the Sermon on the Mount agrees with the KJV rather than the earliest Greek text at these eight points, its dependence on the KJV is apparent. Wherever the Book of Mormon has revised or added to the KJV text,

⁵² *Salt Lake Tribune* (September 28, 1985).

⁵³ Stan Larson, "The Historicity of the Matthean Sermon on the Mount in 3 Nephi," in *New Approaches to the Book of Mormon*, ed. Brent Metcalf (Salt Lake City: Signature Books, 1993), p. 116.

⁵⁴ *Ibid.*, p. 117.

the variant in the Book of Mormon does not relate to the ancient variants known in the manuscripts. Not only do the distinctive Book of Mormon additions and revisions to the KJV never receive ancient support, but also the important Book of Mormon omissions—except one—do not receive such support . . .⁵⁵

It is significant to note that among the thirty-eight known variants and subvariants of these eight secure examples, the Book of Mormon always aligns with the derivative text found in the Textus Receptus which was printed by Stephanus in 1550 and never agrees with either the original text or any of the other well known variant readings. If the Book of Mormon were a genuinely ancient text, it would not always be expected to side with what modern scholarship concludes is the original text, but certainly there ought to be some agreement. . . .

Though many Latter-day Saint scholars now admit that the KJV was used in the production of the Book of Mormon, there are still a few who prefer the position that Joseph Smith did not use the KJV or that God chose to quote from the KJV . . . The issue then becomes to what extent does a direct connection exist between the Book of Mormon and the KJV. Precise parallelism challenges the claim that the Book of Mormon is an independent translation of the biblical passages.⁵⁶

Dr. Larson further demonstrates Smith's use of the italicized words in the King James Version are dependent on a printing of the Bible after 1769:

The Book of Mormon text often reverses biblical quotations at the very point where the original 1611 editions of the KJV prints the word or words in a different typeface in order to indicate that the words are not found in the Greek. This printing device was both inconsistently and sparsely applied in the 1611 KJV and improved in the 1769 printing. When Smith came to the KJV italics in the Sermon on the Mount, which he knew indicated that whatever was printed in italics was not in the original Greek, he would often either drop the word or revise it. The Book of Mormon sometimes revises the KJV italics that are only found in the 1769 and later printings. . . . On the other hand, the Book of Mormon fails to revise places where the KJV text ought to have been printed in italics but is not. In two places the Book of Mormon copies the noun "men" from the KJV, where it is not in the original Greek and has been improperly added in the KJV.

These considerations prompt one to date the origin of the Book of Mormon account of Jesus' sermon after 1769 and before 1830 when the Book of Mormon was published. This analysis based on textual criticism confirms that of Kriester Stendahl, former dean of the Harvard divinity school, that the Book of Mormon text is not a genuine translation from an ancient language but Smith's nineteenth-century targumic expansion of the English KJV. . . . Stendahl indicated that apocryphal documents have such clarifying expansions and rational explanations and concluded that "it seems very clear that the Book of Mormon belongs to and shows many of the typical signs of the Targums and the pseudigraphic recasting of biblical material" . . . The presence of relatively late Johannine elements in the Book of Mormon account in 3 Nephi also is telling evidence of its own dependence on the KJV. . . .

In terms of attempting to pinpoint the origin of the Book of Mormon, even more significant than Book of Mormon revisions are places where it follows the KJV into error, echoing mistranslations or including translations of late and derivative Greek texts. Certainly, the Book of Mormon should not have the same errors which displaced the original and crept into the text over the centuries. Since to plagiarize means to appropriate and use, without acknowledgment, the words of another, one must here use the term—as harsh as it may sound—to characterize Smith's dependence on the KJV. The Book of Mormon account of Jesus' sermon in 3 Nephi 12-14 originated in the nineteenth century, derived from unacknowledged plagiarism of the KJV. Smith copied the KJV blindly, not showing awareness of translation problems and errors in the KJV . . . A variety of examples has shown that the Book of Mormon text follows errors of the KJV, but no clear evidence shows the Book of Mormon restoring the long-lost original.⁵⁷

Another LDS Scholar Dismissed

In 1988, the *Salt Lake Tribune* reported that the church's Brigham Young University fired Dr. David P. Wright, a Hebrew teacher who expressed liberal views regarding the scriptures. In the article published in the *Tribune* we find the following:

A BYU spokesman says the school makes no apologies on the termination . . .

⁵⁵ Larson, "Sermon on the Mount," p. 127. Dr. Larson's entire study can be read in *New Approaches to the Book of Mormon*, pp. 115-163. <<http://www.signaturesbookslibrary.org/book/chapter5.htm#mount>>

⁵⁶ *Ibid.*, p. 129.

⁵⁷ *Ibid.*, pp. 130-133.

Mr. Wright says his own research shows that the Book of Mormon is best explained as a 19th century “inspired” work rather than a document translated from ancient records. . . .

Mr. Wright received his bachelor's degree in Middle East studies at the University of Utah, and his master's and a doctorate in the same subject with emphasis on Hebrew at the University of California at Berkeley.

He is a Mormon and a former LDS missionary, who served a church mission in Oregon.⁵⁸

In the book, *New Approaches to the Book of Mormon*, Dr. Wright presents evidence that Joseph Smith appropriated material from the New Testament book of Hebrews when he dictated Alma, chapters 12-13:

The most notable literary products of Joseph Smith's relatively short life were his ancient scriptures: the Book of Mormon, his revision of the Bible (JSR; portions of which are in the Pearl of Great Price), and the Book of Abraham. These were put forward as records of ancient peoples, restoring or revealing ideas, histories, covenants, and ordinances lost to humanity or “hidden up” to come forth in the last days. Mormon tradition at the beginning accepted these works as ancient and today great reservation is shown in traditional circles to suggestions otherwise. Nevertheless, some studies in recent years have been making it clearer that these works are not ancient but recent compositions set pseudonymously or pseudepigraphically in the past. In my view these studies are on the right track, and in what follows I would like to add to the evidence for this view. Specifically I will show that Alma chapters 12-13, traditionally dated to about 82 B.C.E., depend in part on the New Testament epistle to the Hebrews, dated by critical scholars to the last third of the first century C.E. The dependence of Alma 12-13 on Hebrews thus constitutes an **anachronism and indicates that the chapters are a composition of Joseph Smith.** . . .⁵⁹

After discussing Alma's dependence on the book of Hebrews, Wright observes:

The parallels between these two texts are too precise to be coincidental; some sort of interdependence must exist. This interdependence is confirmed by the texts' focusing on the same four motifs outside the quotations' contexts (see below). What is the nature of

this dependence? On the basis of the texts that stand before us, the conclusion is that the Alma 12 passage depends on that in Hebrews 3. The logic is this. Hebrews 3 and Alma 12 depend ostensibly on different sources for their citations. But it would be a tremendous coincidence for them to have the same motifs and the same citation structure if they came from separate sources. . . . The citation in Hebrews 3 derives from an attested source, Psalm 25, whereas that in Alma 12 derives from an unattested source. This suggests that Alma 12's citation does not really rely on an unknown source but on the citation and context of Hebrews 3 itself. Alma 12 invents a citation, thus transforming the sense of the Hebrews material for its own ends.

This invented quotation is a good example of Smith's creative reworking of the Bible. . . .⁶⁰

Further on in his article Wright concludes:

A final implication pertaining to authorship needs to be brought out. The evidence I have reviewed indicates that Alma 12-13 were written by Joseph Smith. It goes without saying that this conclusion means further that **the rest of the Book of Mormon was composed by him.** Logical—even theological—consistency indicates that it is unlikely that these chapters would be his composition while others would be ancient. Furthermore, there is evidence for nineteenth century provenance of other parts of the Book of Mormon. And as I have noted, there is evidence that Smith's other “ancient” compositions are not actually ancient but arise out of his interactions with biblical texts and religious ideas of his period.⁶¹

Computer Studies

On October 7, 1979, the *Provo Herald* reported that some LDS researchers at Brigham Young University had turned to a computer program in an attempt to prove that the Book of Mormon is genuine:

Wordprint comparisons between the Book of Mormon and the known 19th century writings of Joseph Smith and Mr. Spalding show conclusively that neither of these persons, authored the book, the scientists say. . . . their research indicates that the book was authored by at least 24 different writers, and possibly more, whose styles bear no resemblance to that of Joseph Smith . . . or other 19th century writers whom they examined . . .

⁵⁸ *Salt Lake Tribune* (July 30, 1988).

⁵⁹ David P. Wright, “In Plain Terms that We May Understand: Joseph Smith's Transformation of Hebrews in Alma 12-13,” in *New Approaches to the Book of Mormon*, pp. 165-166.

⁶⁰ *Ibid.*, pp. 180-181.

⁶¹ *Ibid.*, p. 207.

One of the tests went so far as to indicate that “odds against a single author exceeded 100 billion to one,” the statisticians noted in the report.

In the *Salt Lake City Messenger* for December 1979, we observed that the list of 24 major Book of Mormon authors used in the study seems to be somewhat padded.⁶² For instance, we find Isaiah listed as one of the authors. Since Isaiah is a book in the Bible and since the Book of Mormon itself acknowledges that it is quoting from Isaiah, we do not feel that it should be included in this study. If the researchers are going to include Bible authors as part of the list of “Book of Mormon Authors,” they might as well add Moses, Matthew and Malachi (see Book of Mormon, Mosiah 13; 3 Nephi 12-14; and 3 Nephi 24-25).

The BYU researchers stretched the matter even further. They separated “Lord” as used in Isaiah from “Lord” as used generally in the Bible thus making two categories for “Lord.” Also listed are “Jesus” and the “Father.” It would appear, then, that the researchers created four “Book of Mormon Authors” out of the Father and the Son! On page 11 of their study in *The New Era*, the researchers admit: “Since the term Lord can refer either to the Father or the Son, we separated the words attributed to the Lord from those attributed to the Father or to Christ.” This list of “24 Major Book of Mormon Authors,” therefore, appears to be overstated.

In the same newsletter we noted that we were in favor of computer studies with regard to the Book of Mormon and would especially like to see a study showing the parallels between the King James Version and the Book of Mormon. We indicated that a good computer study would probably reveal more than twenty-four different authors in the book. In fact, we felt that it would probably find words written by Moses, Isaiah, Jeremiah, Job, David, Solomon, Ezekiel, Daniel, Jonah, Micah, Malachi, Matthew, Mark, Luke, John, Paul, James, Peter, Jude, etc.

The evidence of plagiarism, in fact, is so extensive that it would be impossible to make an accurate study of so-called “non-contextual words.” Such a study might be of value with regard to authors who did not plagiarize

large amounts of material, but in the case of the Book of Mormon there is so much material that has been borrowed from other authors that it makes the discovery of “wordprints” almost meaningless. We believe the evidence shows that one style of writing pervades the entire book, and it is the same style found in Joseph Smith’s other scriptural works.

Even some LDS scholars have questioned the work of the BYU apologists. John A. Tvedtnes, a Hebrew scholar, who has taught at Brigham Young University, the University of Utah and the Brigham Young University Center for Near Eastern Studies, has publicly stated that he does not accept the research. In a response to our work on the Book of Mormon, Tvedtnes spoke of “the stylistic computer studies of the scriptures done at Brigham Young University and in Berkeley, California.” He then frankly stated: “I have my own reasons for rejecting those studies, however, and hope to express them elsewhere.”⁶³

LDS scholar Elinore H. Partridge made these observations regarding a person’s writing style:

Some of the linguists who have done stylistic studies have suggested that the style of a person is as unique as his fingerprints. . . . A person’s fingerprints do not change, but his style often does. Furthermore, everyone adjusts his style to suit various occasions. The language we use in speaking to a colleague or a friend differs from the language we use in a formal speech or paper. . . . Even when a person’s style changes, as it often does, during his lifetime, a trained observer can usually trace the changes and identify continuing characteristics.⁶⁴

Further on in her study Ms. Partridge observed:

Joseph Smith’s writing is characteristically marked by series of related ideas joined by simple conjunctions: *and*, *but*, *for*. In his handwritten manuscripts, he used neither punctuation nor capitalization as sentence markers. When his writing has been edited, or when someone else wrote words which he dictated, the result is an unusually large number of sentences beginning with *for*, *and*, or *but* [almost three out of five sentences].⁶⁵

⁶² See *The New Era* (Nov. 1979): p. 11.

⁶³ John A. Tvedtnes, review of *Covering Up the Black Hole in the Book of Mormon*, by Jerald and Sandra Tanner, *FARMS Review of Books on the Book of Mormon*, vol. 3, no. 1 (1991): p. 229.

⁶⁴ Elinore H. Partridge, “Characteristics of Joseph Smith’s Style and Notes on the Authorship of the Lectures on Faith,” *Task Papers in LDS History*, No. 14, (December 1976): pp. 1-2.

⁶⁵ *Ibid.*, p. 23.

Smith the Author?

In 1991 another computer study of the Book of Mormon was published, entitled "A Multivariate Technique for Authorship Attribution and its Application to the Analysis of Mormon Scripture and Related Texts." The research was done by David I. Holmes, a Senior Lecturer in Statistics at Bristol Polytechnic, and was published by Oxford University Press for the Association for History and Computing. In this article David Holmes explained that he used fourteen large blocks of text from the Book of Mormon (amounting to over 120,000 words), documents written or dictated by Joseph Smith between 1828 and 1833, three samples of approximately 10,000 words from the early revelations printed in the *Doctrine and Covenants*, text from the book of Isaiah and Joseph Smith's Book of Abraham. After Holmes finished his study, he was convinced that the claim of multiple authorship in the Book of Mormon was unfounded:

The most impressive statistical analysis carried out on the Book of Mormon is that undertaken by Larsen, Rencher and Layton. . . . The authors conclude that their results all strongly support multiple authorship of the Book of Mormon yet their whole case rests on the assumption that the frequency of occurrence of non-contextual function words is a stylistic discriminator. The article claims that there is no resemblance between the authors of the Book of Mormon and the nineteenth century authors sampled, but the case rests on usage of words such as "unto, behold, yea, forth, verily, lest and nay" which would all naturally be prominent in an archaic biblical-type style, but could hardly be expected to occur with the same frequency elsewhere, even in the early nineteenth century. Against this background, the aim of my research is to complement historical and scientific studies into the authenticity of the Book of Mormon by subjecting it and related Mormon scripture to stylometric analysis. In this paper it is understood that a particularly effective measure for purposes of discrimination between writers is the vocabulary richness of a text. . . .

We may summarize by noting that the analyses have shown that the Joseph Smith and Isaiah samples form distinct and separate clusters, whereas all other samples tend to cluster together. . . .

The formation of the clustering observed here, provides evidence of the utility of the multivariate technique advocated by this study. . . .

An important discovery is the fact that the samples of writings from the various prophets who purportedly wrote the Book of Mormon **do not form prophet-by-prophet clusters**. The dendrogram in Figure 2 shows that only the two samples from Alma display internal homogeneity. . . . There appears to be no real difference between Alma's vocabulary richness and Mormon's vocabulary richness within the Book of Alma, a conclusion in direct contradiction to the findings of Larsen and the Brigham Young University team. This study has not found, therefore, any evidence of multiple authorship within the Book of Mormon itself. **Variation within samples from the same prophet is generally as great as any variation between the prophets themselves.**

Two of the three "revelations" samples are also indistinguishable from the Book of Mormon prophets. . . . The dendrograms and principal components plots place the Book of Abraham text (AB) firmly in the main "prophet" cluster, its nearest neighbour being sample R1 from Moroni. In terms of vocabulary richness, clearly the Book of Abraham is indistinguishable from the Book of Mormon prophets and from samples D2 and D3 of Joseph Smith's revelations. . . .

It is my conclusion, from the results of this research and the supporting historical evidence, that **the Book of Mormon sprang from the "prophetic voice" of Joseph Smith himself**, as did his revelations and the text of the Book of Abraham. We have seen that the style of his "prophetic voice" as evidenced by the main cluster of the textual samples studied, differs from the style of his personal writings or dictations of a personal nature.⁶⁶

David I. Holmes' statement that Joseph Smith's "prophetic voice" differs from that found in private writings is of course to be expected. In his scriptural writings he was trying to make the wording sound ancient by mimicking the Elizabethan style of the King James Bible (*thee, thou, ye*, etc.). People did not speak in those terms in Joseph Smith's day so that his personal correspondence and sermons would not show those same speech patterns.

In 2008 another computer study was done by Matt Jockers, Craig Criddle and Daniela Witten, comparing various authors' word prints, including Solomon Spalding and Sidney Rigdon, with that of the Book of Mormon.⁶⁷

66 David I. Holmes, "A Multivariate Technique for Authorship Attribution and its Application to the Analysis of Mormon Scriptures and Related Texts," *History and Computing*, (London: Oxford University Press, 1991), vol. 3, no. 1, pp. 14, 20-21.

67 Matt Jockers, Craig Criddle and Daniela Witten, "Reassessing authorship of the Book of Mormon using delta and nearest shrunken centroid classification," *Oxford Journal of Literary and Linguistic Computing* (Oxford University Press, 2008).

Solomon Spalding was included in this study because of his unpublished 1812 novel of a group of Romans who sailed to the New World. Some people have theorized that Sidney Rigdon, a Campbellite minister, and Joseph reworked Spalding's manuscript to compose the Book of Mormon.

However, the study does not prove that any of these men wrote a given section of the Book of Mormon. It only demonstrates which of the small pool of authors studied would be the closest match to the Book of Mormon. It should also be noted that Joseph Smith was not used in the study. One blogger posted these observations:

I want to be tactful here, for I appreciate the efforts put forth to understand the Book of Mormon in this study. But if I understand what has been done, this study does not determine the probability that any of the potential candidates had anything to do with the Book of Mormon. It determines the probability that one candidate is closer to some metrics of Book of Mormon style than another candidate from an extremely limited pool that excludes the most likely modern candidate, Joseph Smith (though adding him might not have made any difference). But saying that Sidney Rigdon is closer to the style of, say, 2 Nephi 10, than Orson Pratt or Henry Longfellow tells us nothing about who wrote 2 Nephi 10. Unwittingly, the nature of this study may make it, in retrospect, inherently rigged for Rigdon/Spalding/Cowdery. Maybe Ridgon + Spalding would have been the best fit even if hundreds of other possibilities had been tested, but that remains to be seen (actually, the wordprint work of Hilton et al. has already raised serious and highly credible questions challenging Spalding as a potential author of the Book of Mormon).

One positive aspect of this study: the results are consistent with the concept of multiple authorship. Some chapters are assigned to Spalding, some to Ridgon, and some to Cowdery, **though it's possible that none of these authors have styles close enough to the Book of Mormon to be a genuine candidate for authorship** with more confidence than the hypothesis of multiple ancient authors with different styles translated by a single modern author in a way that allowed some subtle non-contextual stylistic differences to persist.⁶⁸

That the Book of Mormon appears to have different styles would be consistent with the theory that Smith plagiarized a number of sources. The reliability of such studies to determine authorship remains to be established.

In regards to the Spalding theory, it would necessitate three manuscripts: the original Spalding novel, his revision in the old style, and Sidney Rigdon's revision adding the religious portions. To complicate matters even further, it is proposed that when Joseph Smith was dictating to his scribes he was actually paraphrasing Rigdon's manuscript. Researchers Cowdery, Davis and Vanick theorize:

As soon as Sidney had started back to Ohio to await developments, Oliver and Joseph began the process of translating the plates—which meant surreptitiously reading the **already reworked pages** and carefully **paraphrasing** them so as to integrate Sidney's notes, comments, and numerous biblical interpolations into a single coherent entity.⁶⁹

With all of the rewriting that was supposedly done on the manuscript, one wonders how well one could deconstruct the Book of Mormon to determine the author for any given portion? There is no second Spalding manuscript or Rigdon manuscript with which to make comparisons. It is all speculation. We do have the original Spalding manuscript and the Book of Mormon, which do not appear to have enough in common to insist that the latter came from the former. For more on the Spalding/Rigdon theory, see chapter 9 in *Covering Up the Black Hole in the Book of Mormon* in the second part of this book.

Computer studies certainly have their place, but it is still unclear how well they can determine authorship when there has been a deliberate attempt to mimic another person's style or to disguise the author's style. In a paper presented at the Twenty-First Conference on Innovative Applications of Artificial Intelligence, July of 2009, it was pointed out that when such efforts are made to deceive, computer analysis was no more effective in identifying the correct author than “randomly guessing the correct author of a document.”⁷⁰

68 “That New Book of Mormon Wordprint Study: The Criddle Riddle—or Rigged for Rigdon?” posted by Mormanity (12/23/2008 07:40 a.m.) at <http://www.nothingwaving.org/post/7510/2008-12-23/that-new-book-of-mormon-wordprint-study-the-criddle-riddle-or-rigged-for-rigdon.html>

69 Wayne L. Cowdery, Howard A. Davis, Arthur Vanick, *Who Really Wrote The Book of Mormon?* (St. Louis: Concordia Publishing House, 2005), p. 232.

70 Michael Brennan and Rachel Greenstadt, “Practical Attacks Against Authorship Recognition Techniques,” paper presented at Proceedings of the Twenty-First Conference on Innovative Applications of Artificial Intelligence (IAAI), Pasadena, California, July 2009. <http://www.cs.drexel.edu/~greenie/brennan_paper.pdf> (March 31, 2010)

Smith's Common Phrases

After noticing that the same phrases of two or more words appear time after time throughout Joseph Smith's scriptures, we did a computer search to identify these groups of words and feel that they provide evidence that the Book of Mormon, the Inspired Version of the Bible, the *Doctrine and Covenants* and the *Pearl of Great Price* were all the product of one mind.

We searched for certain combinations of words which are strewn throughout the Book of Mormon. The following are just a few of the many word combinations which we found:

- **“dwindled in unbelief”**
 - 2 Nephi 26:15
 - Helaman 15:11
 - Ether 4:3
 - D&C 3:18
- **“expedient that”**
 - 2 Nephi 9:15
 - Alma 34:9
 - Mosiah 13:27
 - D&C 9:3
- **“it must needs be”**
 - 1 Nephi 15:33
 - Alma 32:28
 - 3 Nephi 5:1
 - D&C 48:3
- **“save it were”**
 - 2 Nephi 11:1
 - Helaman 3:23
 - 4 Nephi 1:5
 - D&C 18:35
- **“sufficeth me”**
 - 2 Nephi 11:1
 - Jarom 1:2
 - Ether 3:17
- **“would that ye should”**
 - Alma 38:5
 - Mosiah 1:3
 - Omni 1:2
 - D&C 46:7

The recurrence of specific word combinations seems to indicate that these patterns are part of the author's own peculiar style rather than words borrowed

from somebody else. It is true, of course, that they may have initially appeared in some other writing, but the fact that they are repeated a number of times throughout the Book of Mormon leads us to suspect that they have become part of the author's style.

When we find a number of different Book of Mormon writers—e.g., Nephi, Jacob, Enos, Moroni and Mormon—all using many of the same unusual word combinations, we begin to suspect that all these books were actually written by one person. Our research leads us to believe that, notwithstanding the plagiarism from the Bible and other sources, one author can still be identified throughout the entire Book of Mormon.

While the BYU researchers would have us believe that Joseph Smith had nothing to do with creating the text of the Book of Mormon, our study yielded strong evidence that Smith was indeed the author. Joseph Smith's 1832 account of his early life demonstrates his ability to insert biblical phrases into his narrative the same as was done in the Book of Mormon.⁷¹ The Book of Mormon opens with this statement: “I, Nephi, having been born **of goodly parents**.” Smith's own story states: “I was born in the town of Sharon . . . **of goodly parents**.” In Smith's 1832 account he speaks of “**the inhabitants of the earth**.”⁷² This biblical phrase is in Daniel 3:5, among other places: “the inhabitants of the earth.” 2 Nephi 28:16 speaks of “**the inhabitants of the earth**” (see also Ether 3:25). The same phrase is used repeatedly in the *Doctrine and Covenants*.⁷³

Along with our studies of the Book of Mormon, we studied Joseph Smith's early revelations and the preface he wrote for the first edition of the Book of Mormon. This preface, no longer printed in the Book of Mormon, explains how God proposed to handle the loss of the first 116 pages of the manuscript. The style of this document also closely resembles the Book of Mormon and Smith's other writings. For instance, in the preface to the 1830 Book of Mormon we read “I translated, **by the gift and power of God**.” This same phrase is found in the Book of Mormon, Omni 1:20: “and he did interpret the engravings **by the gift and power of God**.” The preface also contains the phrase: “to tempt the Lord their God.” This is similar to Luke 4:12: “shall not tempt the Lord thy God.” This phrase also appears in the *Doctrine and Covenants* 10:15: “to get thee to tempt the Lord thy God.”

⁷¹ See *An American Prophet's Record*, pp. 3-8.

⁷² *Ibid.*, p. 6.

⁷³ See *Doctrine and Covenants* 43:28; 62:5, 71:4.

Smith's writings contain many similar phrases as the Book of Mormon. In 2 Nephi 28:22 we read: "And behold, others **he flattereth** away, and telleth them there is no **hell**; . . ."

Then in the *Doctrine and Covenants* 10:26 we read: "And thus **he flattereth** them, and leadeth them along until he draggeth their souls down to **hell**; . . ."

A common phrase in both the Book of Mormon and the *Doctrine and Covenants* is "build up my church." *Doctrine and Covenants* 10:54 states: "build up my church." In Mormon 3:20 we read: "build up again my church." In 4 Nephi 1:26 we read: "build up churches."

Another common phrase is "more particular."

1 Nephi 19:2

the things which transpired before I made these plates are, of a truth, **more particularly** made mention upon the first plates.

2 Nephi 5:33

And if my people desire to know the **more particular** part of the history of my people they must search mine other plates.

Alma 13:19

Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have **more particularly** made mention.

Doctrine and Covenants 10:39-40

Yea, and you remember it was said in those writings that a **more particular** account was given of these things upon the plates of Nephi.

And now, because the account which is engraven upon the plates of Nephi is **more particular** concerning the things which, in my wisdom, I would bring to the knowledge of the people in this account—

"Or, in other words" is another common phrase of Smith's but not in the Bible. This phrase is in the 1830 Book of Mormon Preface, the Book of Mormon, *Doctrine and Covenants* and Smith's revision of the Bible and other writings, such as his 1838 Liberty Jail letter published in the *Times and Seasons*.

Preface 1830 Book of Mormon

and if I should bring forth the same words again, **or, in other words**, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts . . .

1 Nephi 8:2

And it came to pass that while my father tarried in the wilderness he spake unto us, saying: Behold, I have dreamed a dream; **or, in other words**, I have seen a vision.

1 Nephi 10:4

Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, **or, in other words**, a Savior of the world.

Mosiah 7:27

he should take upon him the image of man, and it should be the image after which man was created in the beginning; **or in other words**, he said that man was created after the image of God, . . .

Alma 32:16

Therefore, blessed are they who humble themselves without being compelled to be humble; **or** rather, **in other words**, blessed is he . . .

3 Nephi 6:20

and testifying unto them concerning the redemption which the Lord would make for his people, **or in other words**, the resurrection of Christ; and they did testify boldly of his death and sufferings.

Doctrine and Covenants 10:17

And if God giveth him power again, or if he translates again, **or, in other words**, if he bringeth forth the same words, behold, we have the same with us, and we have altered them;

Doctrine and Covenants 61:23

let them come not again upon the waters, save it be upon the canal, while journeying unto their homes; **or in other words** they shall not come upon the waters to journey, save upon the canal.

Doctrine and Covenants 95:17

And let the higher part of the inner court be dedicated unto me for the school of mine apostles, saith Son Ahman; **or, in other words**, Alphas; or, in other words, Omegas; even Jesus Christ your Lord.

Joseph Smith Translation, Luke 6:29-30:29

And unto him who smiteth thee on the cheek, offer also the other; **or, in other words**, it is better to offer the other, than to revile again.

Joseph Smith Translation, Luke 17:37

And he said unto them, Wheresoever the body is gathered; **or, in other words**, whithersoever the saints are gathered, thither will the eagles be gathered together.

Joseph Smith Translation, Mark 9:3

And there appeared unto them Elias with Moses or **in other words**, John the Baptist and Moses: and they were talking with Jesus.

Joseph Smith's 1835 Diary, An American Prophet's Record, p. 51

Information was what I most desired at this time and with a fixed determination to obtain it, I called upon the Lord for the first time in the place above stated. **Or in other words**, I made a fruitless attempt to p[r]ay.

Joseph Smith's 1838 Liberty Jail Letter, Times and Seasons, vol. 1, no. 6, p. 83

I say unto you that those, who have thus vilely treated us, shall like Haman be hanged on their own gallows, **or in other words**, shall fall into their own gin and ditch, which they have prepared for us.

A phrase not found in the Bible but used in the Book of Mormon is "immortal soul."

Mosiah 2:38

the demands of divine justice do awaken his **immortal soul** to a lively sense of his own guilt,

Helaman 3:30

And land their souls, yea, their **immortal souls**, at the right hand of God . . .

Smith used this same phrase in his 1832 account of his life.

An American Prophet's Record, p. 4

The all important concerns for the welfare of my **immortal Soul** which led me to searching the scriptures . . .

"Exceeding great" or "exceedingly great" is a phrase in the Book of Mormon, *Doctrine and Covenants* and Joseph Smith's 1832 diary.

1 Nephi 8:12, 23

And as I partook of the fruit thereof it filled my soul with **exceedingly great** joy; . . .

And it came to pass that there arose a mist of darkness; yea, even an **exceedingly great** mist of darkness . . .

Mosiah 4:11

And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such **exceedingly great** joy in your souls, . . .

Ether 11:4

And he lived to a good old age, and begat Shiblom; and Shiblom reigned in his stead. And the brother of Shiblom rebelled against him, and there began to be an **exceedingly great** war in all the land.

Moroni 10:11

And to another, **exceedingly great** faith; and to another, the gifts of healing by the same Spirit; . . .

Doctrine and Covenants 108:3

and be more careful henceforth in observing your vows, which you have made and do make, and you shall be blessed with **exceeding great** blessings.

Doctrine and Covenants 109:23

And from this place they may bear **exceedingly great** and glorious tidings, in truth . . .

Doctrine and Covenants 127:10

I will say to all the saints, that I desired, with **exceedingly great** desire, to have addressed them . . .

Joseph Smith's 1832 Diary, An American Prophet's Record, p. 5

whose power and intilgence in governing the things which are so **exceeding great** and marvelous . . .

A phrase that is used to the point of monotony in the Book of Mormon is "and it came to pass."⁷⁴ In just four verses of Jacob, we find this phrase used four times.

Jacob 5:4-7

And it came to pass that the master of the vineyard went forth, and he saw that his olive-tree . . .

And it came to pass that he pruned it, and digged about it, and nourished it . . .

And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; . . .

And it came to pass that the master of the vineyard saw it, and he said unto his servant: . . .

Besides the many times the phrase is used in Jacob, it is used repeatedly in 1 Nephi, Alma, Mosiah, Ether, Helaman, 3 Nephi, 4 Nephi and Mormon. It is also used repeatedly in the Book of Moses, which Smith composed shortly after finishing the Book of Mormon. Here are three examples.

⁷⁴ For a good discussion of supposed "Hebraisms" and this phrase in the Book of Mormon, see Edward Ashment's article in *New Approaches to the Book of Mormon*, pp. 329-393.

Book of Moses 7:19-21, Pearl of Great Price

And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

And it came to pass that Enoch talked with the Lord; and he said unto the Lord: . . .

And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; . . .

This phrase also appears in Joseph Smith's 1832 diary.

An American Prophet's Record, p. 6

And it came to pass when I was seventeen years of age, I called again upon the Lord. . . .

An American Prophet's Record, p. 7

And it came to pass that after we had translated 116 pages that he desired to carry them to read . . .

An American Prophet's Record, p. 8

And it came to pass after much humility and affliction of soul, I obtained them again . . .

It appears in the Book of Abraham as well. Here is one example.

Abraham 4:19

And it came to pass that it was from evening until morning that it was night; **and it came to pass** that it was from morning until evening that it was day; and it was the fourth time.

That Joseph Smith, his revelations, the preface to the Book of Mormon and the ancient Nephite prophets all sound the same leads us to conclude that Joseph Smith was the author of all these documents.

Doctrines Missing From the Bible?

In order to establish a need for additional scripture, the author of the Book of Mormon introduces a prophecy about teachings that would be taken out of the Bible after the death of Christ's apostles. Nephi, approximately 550 B.C., records his conversation with an angel:

And the angel of the Lord said unto me: Thou hast beheld that the book [Bible] proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the **plainness of the gospel** of the Lord, of whom the twelve apostles bear record; . . .

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, **they have taken away from the gospel of the Lamb many parts which are plain and most precious**; and also many covenants of the Lord have they taken away. (1 Nephi 13:24, 26)

Further on the angel explained that the record of the Nephites (Book of Mormon) and the record of the Jews (the Bible) would come together in the last days:

These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and **shall make known the plain and precious things which have been taken away** from them . . . (1 Nephi 13:40)

In 2 Nephi 29:2-3 the Lord further instructed Nephi that the Nephite record would come forth as "a standard unto my people" but the Gentiles will object, saying "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible." To this the Lord responded: "ye need not suppose that it [the Bible] contains all my words; neither need ye suppose that I have not caused more to be written" (2 Nephi 29:10).

According to Mormon history, this prophecy was fulfilled when the angel appeared to Joseph Smith in 1823 and announced that he was called to translate the Book of Mormon. He was informed "that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants."⁷⁵

Even though the Book of Mormon was supposed to restore the lost doctrines and covenants of the Bible, it does not contain the unique doctrines of the LDS faith that set it apart from traditional Christianity. Missing is any mention of the need for a marriage for eternity in an LDS temple, baptism and marriage ceremonies for the dead, man's pre-mortal existence, three degrees of glory in heaven, Aaronic and Melchizedek Priesthood in the Christian era, eternal progression to godhood and the doctrine of plural gods. These doctrines are found in the *Doctrine and Covenants* and *Pearl of Great Price*, which are not usually given to the prospective convert until after he has joined the LDS Church.

The Book of Mormon declares that there is only one God (Alma 11:27-39, 44; 2 Nephi 31:21) yet the *Doctrine and Covenants* teaches there are many gods (*D&C* 121:32; 132:18-20, 37).

⁷⁵ Introduction to the Book of Mormon.

The Book of Mormon teaches that God is a Spirit and can dwell in one's heart (Alma 18:26-28; 22:8-11; Alma 34:36) yet the *Doctrine and Covenants* teaches that God has a body and therefore can not dwell in the heart (*D&C* 130:22; 130:3).

The Book of Mormon states that death seals man's fate (Mosiah 2:36-39; Alma 34:32-35) yet the *Doctrine and Covenants* holds out the hope that one's place in heaven can be changed through temple rituals for the dead (*D&C* 76:106-112; 88:99).

The Book of Mormon declares that creation was the work of one God (2 Nephi 2:14; Jacob 4:9) yet the *Pearl of Great Price* speaks of a council of gods.⁷⁶

The Book of Mormon says that those who have never heard the gospel are saved without baptism (Moroni 8:22-23; 2 Nephi 9:25-26; Mosiah 15:24-27) yet the *Doctrine and Covenants* teaches the need to do proxy baptism for the dead (*D&C* 128:5, 17-18).

The Book of Mormon teaches there are only two options for man's future: heaven or hell (2 Nephi 28:22; 1 Nephi 15:35; Mosiah 16:11, 27-31; Alma 41:4-8; Alma 42:16) yet the *Doctrine and Covenants* promises some level of heaven to practically everyone (*D&C* 76:43, 70-112).

While there is mention of a temple in the Book of Mormon it seems to have been used for open assembly, not the restricted access of current temples. Also, there is no mention of the temple being used for a marriage or ordinances for the dead. In Alma 16:13 we read:

And Alma and Amulek went forth **preaching repentance to the people in their temples**, and in their sanctuaries, and also in their synagogues, which were built after the manner of the Jews.

In Jacob 1:17 Nephi's brother, Jacob, went into the temple to preach to those who were rebelling against God:

Wherefore I, Jacob, gave unto them these words **as I taught them in the temple**, having first obtained mine errand from the Lord.

Since the Book of Mormon claims that it is restoring the missing doctrines that were removed from the Bible and that it contains the "fulness of the everlasting Gospel," one is left to wonder why these specific doctrines are not contained in the book? If Lehi and Nephi were God's chosen prophets, why did they not teach these things?

The Book of Mormon is one of the main missionary tools used to introduce people to Mormonism. However, a person investigating the LDS teachings will need to read the other LDS books of scripture to get a complete picture of their actual doctrines.

Growing List of Parallels

In 1968, we compiled a list of 400 parallel phrases between the Book of Mormon and the New Testament and printed it in our book, *The Case Against Mormonism*, vol. 2.⁷⁷

Then in 1990, we expanded the list of parallels in our book, *Covering Up the Black Hole in the Book of Mormon*. The following year, 1991, the Foundation for Ancient Research and Mormon Studies (FARMS) published three critical reviews of our book in volume three of its *Review of Books on the Book of Mormon*. A fourth review appeared in 1993 in the same publication. For our response to their arguments, see *Answering Mormon Scholars*, volumes 1 and 2.

In 1997, we began a more extensive investigation of Joseph Smith's habit of copying from the New Testament as he created the Book of Mormon. This book is the product of that research. In the earlier version, *Covering Up the Black Hole*, we started at the beginning of the Book of Mormon, but only went through the book of Omni. We have now extended the search for parallels to the end of the book.

New Testament Quotes

The examples of plagiarism that we found taken from the New Testament come from almost all of the twenty-seven books. Only five books did not appear in our study, which is easily explained by the fact that they are small books with an average of only about two chapters in each book.

The books from which we found material lifted are as follows: Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 1 Timothy, Titus, Hebrews, James, 1 Peter, 2 Peter, 1 John, Jude, and Revelation.

The reader will notice that the two-or-more word parallels used in this study are not always exact parallels. Nevertheless, they often provide important evidence that supports the charge of plagiarism.

⁷⁶ *Pearl of Great Price*, Book of Abraham, chapters 4 and 5.

⁷⁷ Jerald and Sandra Tanner, *The Case Against Mormonism*, vol. 2 (Salt Lake City: Utah Lighthouse Ministry, 1968), pp. 87-102.

As one studies the text of the Book of Mormon, it becomes clear that while Joseph Smith was familiar with the Bible, he had a difficult time accurately quoting brief portions of the text and would often make a number of mistakes. On the other hand, when he quoted from longer texts found in the Bible, they were often nearly identical to the King James Version.

We believe that the reason for this seeming discrepancy is that when Smith used short quotations he depended upon his memory and did not bother to look them up in the Bible. On the other hand, when he

desired to use extensive quotations, he realized that he needed help. Consequently, Joseph Smith lifted many of his longer quotations almost verbatim from the Bible. The reader will also note that Smith used certain phrases over and over again throughout the Book of Mormon. We have given the reader a sampling of this repetition in the parallels as well.

While one might argue that many of the parallels are only a coincidence, some are so strong that it is impossible to escape the conclusion that their true source is the King James Version of the New Testament.



New Testament Phrases in the Book of Mormon

The Books of the New Testament

| | |
|------------------|------------|
| Matthew | I Timothy |
| Mark | II Timothy |
| Luke | Titus |
| John | Philemon |
| Acts | Hebrews |
| Romans | James |
| I Corinthians | I Peter |
| II Corinthians | II Peter |
| Galatians | I John |
| Ephesians | II John |
| Philippians | III John |
| Colossians | Jude |
| I Thessalonians | Revelation |
| II Thessalonians | |

Book of Mormon

1 Nephi
2 Nephi
Jacob
Enos
Jarom
Omni
Words of Mormon
Mosiah
Alma
Helaman
3 Nephi
4 Nephi
Mormon
Ether
Moroni

New Testament Phrases in the Book of Mormon

1 Nephi 1

KJV: the mysteries of God (1 Cor. 4:1)
BM: the mysteries of God (1 Nephi 1:1)

KJV: with the Spirit and (1 Cor. 14:15)
BM: with the Spirit, and (1 Nephi 1:7)

KJV: Great and marvellous are thy works O Lord God Almighty (Rev. 15:3)
BM: Great and marvelous are thy works, O Lord God Almighty (1 Nephi 1:14)

KJV: When they heard these things, they were (Acts 7:54)
BM: when the Jews heard these things they were (1 Nephi 1:20)

1 Nephi 2

KJV: because thou has been faithful (Luke 19:17)
BM: because thou hast been faithful (1 Nephi 2:1)

KJV: all righteousness (Matt. 3:15)
BM: all righteousness (1 Nephi 2:9)

KJV: steadfast, unmoveable (1 Cor. 15:58)
BM: steadfast, and immovable (1 Nephi 2:10)

KJV: the mysteries of God (1 Cor. 4:1)
BM: the mysteries of God (1 Nephi 2:16)

KJV: being grieved for the hardness of their hearts (Mark 3:5)
BM: being grieved because of the hardness of their hearts (1 Nephi 2:18)

KJV: land of promise (Heb. 11:9)
BM: land of promise (1 Nephi 2:20)

KJV: he was exceeding glad for he (Luke 23:8)
BM: he was exceedingly glad, for he (1 Nephi 3:13)

1 Nephi 3

KJV: and he would not that (Mark 9:30)
BM: and he would not that (1 Nephi 3:13)

KJV: it must needs be (Matt. 18:7)
BM: it must needs be (1 Nephi 3:18)

KJV: which God hath spoken by the mouth of all his holy prophets . . . since the world began (Acts 3:21)
BM: which have been spoken by the mouth of all the holy prophets . . . since the world began (1 Nephi 3:20)

KJV: the commandments of God (1 Cor. 7:19)
BM: the commandments of God (1 Nephi 3:21)

1 Nephi 4

KJV: an angel hath (Acts 23:9)
BM: an angel hath (1 Nephi 4:3)

KJV: wherefore didst thou doubt (Matt. 14:31)
BM: wherefore can ye doubt (1 Nephi 4:3)

KJV: and was led by the Spirit (Luke 4:1)
BM: And I was led by the Spirit (1 Nephi 4:6)

KJV: it is expedient for us, that one man should die for the people, and that the whole nation perish not (John 11:50)
BM: It is better that one man should perish than that a nation should dwindle and perish in unbelief (1 Nephi 4:13)

KJV: in the land of promise (Heb. 11:9)
BM: in the land of promise (1 Nephi 4:14)

1 Nephi 5

KJV: filled with joy (2 Tim. 1:4)
BM: filled with joy (1 Nephi 5:1)

KJV: the things of God (1 Cor. 2:11)

BM: the things of God (1 Nephi 5:4)

KJV: Now I know of a surety that the Lord hath . . .
delivered me out of the hand of Herod (Acts 12:11)

BM: Now I know of a surety that the Lord hath . . .
protected my sons, and delivered them out of the
hands of Laban (1 Nephi 5:8)

KJV: the creation of the world (Rom. 1:20)

BM: the creation of the world (1 Nephi 5:11)

KJV: the holy prophets (2 Peter 3:2)

BM: the holy prophets (1 Nephi 5:13)

KJV: people and kindreds and tongues and nations
(Rev. 11:9)

BM: nations, kindreds, tongues, and people
(1 Nephi 5:18)

1 Nephi 6

KJV: the God of Abraham, and the God of Isaac, and
the God of Jacob (Matt. 22:32)

BM: the God of Abraham, and the God of Isaac, and
the God of Jacob (1 Nephi 6:4)

KJV: they are not of the world (John 17:14)

BM: those who are not of the world (1 Nephi 6:5)

1 Nephi 7

KJV: being grieved for the hardness of their hearts
(Mark 3:5)

BM: being grieved for the hardness of their hearts
(1 Nephi 7:8)

KJV: how is it that ye have (Mark 4:40)

BM: how is it that ye have (1 Nephi 7:9)

KJV: how great things the Lord hath done for thee
(Mark 5:19)

BM: what great things the Lord hath done for us
(1 Nephi 7:11)

KJV: was exceeding wroth, and (Matt. 2:16)

BM: were exceedingly wroth and (1 Nephi 7:16)

KJV: all that they had done (Luke 9:10)

BM: all that they had done (1 Nephi 7:21)

1 Nephi 8

KJV: for the space of (Acts 19:8)

BM: for the space of (1 Nephi 8:8)

KJV: Have mercy on me (Matt. 15:22)

BM: have mercy on me (1 Nephi 8:8)

KJV: with exceeding great joy (Matt. 2:10)

BM: with exceedingly great joy (1 Nephi 8:12)

KJV: beckoned unto them, and (Luke 1:22)

BM: beckoned unto them; and (1 Nephi 8:15)

KJV: a rod of iron: and (Rev. 12:5)

BM: a rod of iron, and (1 Nephi 8:19)

KJV: mist of darkness (2 Peter 2:17)

BM: mist of darkness (1 Nephi 8:23)

1 Nephi 9

KJV: mine own name (1 Cor. 1:15)

BM: mine own name (1 Nephi 9:2)

KJV: knoweth all things (1 John 3:20)

BM: knoweth all things (1 Nephi 9:6)

1 Nephi 10

KJV: Saviour of the world (John 4:42)

BM: Savior of the world (1 Nephi 10:4)

KJV: crying in the wilderness, Prepare ye the way of
the Lord, make his paths straight (Matt. 3:3)

BM: cry in the wilderness: Prepare ye the way of the
Lord, and make his paths straight (1 Nephi 10:8)

KJV: there standeth one among you, whom ye know
not (John 1:26)

BM: there standeth one among you whom ye know
not (1 Nephi 10:8)

KJV: mightier than I (Luke 3:16)

BM: mightier than I (1 Nephi 10:8)

KJV: whose shoe's latchet I am not worthy to unloose
(John 1:27)

BM: whose shoe's latchet I am not worthy to unloose
(1 Nephi 10:8)

| | |
|---|---|
| KJV: in Bethabara, beyond Jordan (John 1:28) | KJV: the Spirit of the Lord caught away (Acts 8:39) |
| BM: in Bethabara, beyond Jordan (1 Nephi 10:9) | BM: caught away in the Spirit of the Lord (1 Nephi 11:1) |
| KJV: baptize with water (John 1:26) | KJV: into an exceeding high mountain (Matt. 4:8) |
| BM: baptize with water (1 Nephi 10:9) | BM: into an exceedingly high mountain (1 Nephi 11:1) |
| KJV: the Lamb of God, which taketh away the sin of the world (John 1:29) | KJV: Son of the most high God (Mark 5:7) |
| BM: the Lamb of God, who should take away the sins of the world (1 Nephi 10:10) | BM: Son of the most high God (1 Nephi 11:6) |
| KJV: he must rise again from the dead (John 20:9) | KJV: descending out of heaven (Rev. 21:10) |
| BM: he should rise from the dead (1 Nephi 10:11) | BM: descending out of heaven (1 Nephi 11:7) |
| KJV: the Holy Ghost (Matt. 1:18) | KJV: bare record that this is the Son of God (John 1:34) |
| BM: the Holy Ghost (1 Nephi 10:11) | BM: bear record that it is the Son of God (1 Nephi 11:7) |
| KJV: the word of the Lord, that we (1 Thess. 4:15) | KJV: was exceeding fair (Acts 7:20) |
| BM: the word of the Lord, that we (1 Nephi 10:13) | BM: was exceedingly fair (1 Nephi 11:13) |
| KJV: the natural branches, be grafted into their own olive tree (Rom. 11:24) | KJV: And the angel said unto me (Rev. 17:7) |
| BM: the natural branches of the olive tree . . . should be grafted in (1 Nephi 10:14) | BM: And the angel said unto me (1 Nephi 11:21) |
| KJV: the power of the Holy Ghost (Rom. 15:13) | KJV: Behold the Lamb of God (John 1:29) |
| BM: the power of the Holy Ghost (1 Nephi 10:17) | BM: Behold the Lamb of God (1 Nephi 11:21) |
| KJV: faith of the Son of God (Gal. 2:20) | KJV: the love of God is shed abroad in our hearts (Rom. 5:5) |
| BM: faith on the Son of God (1 Nephi 10:17) | BM: the love of God, which sheddeth itself abroad in the hearts (1 Nephi 11:22) |
| KJV: them that diligently seek him (Heb. 11:6) | KJV: the tree of life, which (Rev. 22:2) |
| BM: those who diligently seek him (1 Nephi 10:17) | BM: the tree of life; which (1 Nephi 11:25) |
| KJV: the same yesterday, and to day, and for ever (Heb. 13:8) | KJV: the love of God (Luke 11:42) |
| BM: the same yesterday, to day, and forever (1 Nephi 10:18) | BM: the love of God (1 Nephi 11:25) |
| KJV: prepared for you from the foundation of the world (Matt. 25:34) | KJV: the Lamb of God (John 1:29) |
| BM: prepared for all men from the foundation of the world (1 Nephi 10:18) | BM: the Lamb of God (1 Nephi 11:27) |
| KJV: the power of the Holy Ghost (Rom. 15:13) | KJV: And the Holy Ghost descended in a bodily shape like a dove (Luke 3:22) |
| BM: the power of the Holy Ghost (1 Nephi 10:19) | BM: and the Holy Ghost come down out of heaven and abide upon him in the form of a dove (1 Nephi 11:27) |
| 1 Nephi 11 | |
| KJV: pondered them in her heart (Luke 2:19) | KJV: multitudes were gathered together (Matt. 13:2) |
| BM: pondering in mine heart (1 Nephi 11:1) | BM: multitudes were gathered together (1 Nephi 11:28) |

KJV: heaven open, and the angels of God ascending and descending upon the (John 1:51)
 BM: heavens open again, and I saw angels descending upon the (1 Nephi 11:30)

KJV: all manner of sickness (Matt. 4:23)
 BM: all manner of diseases (1 Nephi 11:31)

KJV: the unclean spirits . . . come out (Luke 4:36)
 BM: the unclean spirits were cast out (1 Nephi 11:31)

KJV: upon the cross (John 19:31)
 BM: upon the cross (1 Nephi 11:33)

KJV: the sins of the whole world (1 John 2:2)
 BM: the sins of the world (1 Nephi 11:33)

KJV: gathered together to make war against (Rev. 19:19)
 BM: gathered together to fight against (1 Nephi 11:34)

KJV: the twelve apostles of the Lamb (Rev. 21:14)
 BM: the twelve apostles of the Lamb (1 Nephi 11:35)

KJV: and it fell and great was the fall of it (Matt. 7:27)
 BM: and it fell and the fall thereof was exceedingly great (1 Nephi 11:36)

KJV: of all nations, and kindreds, and people and tongues (Rev. 7:9)
 BM: of all nations, kindreds, tongues, and people (1 Nephi 11:36)

1 Nephi 12

KJV: the land of promise (Heb. 11:9)
 BM: the land of promise (1 Nephi 12:1)

KJV: thunderings, and lightnings, and an earthquake (Rev. 8:5)
 BM: lightnings, and I heard thunderings, and earthquakes (1 Nephi 12:4)

KJV: and the earth did quake, and the rocks rent (Matt. 27:51)
 BM: and the rocks, that they rent (1 Nephi 12:4)

KJV: descending out of heaven (Rev. 21:10)
 BM: descending out of heaven (1 Nephi 12:6)

KJV: the Holy Ghost fell on (Acts 11:15)
 BM: the Holy Ghost fell upon (1 Nephi 12:7)

KJV: the twelve apostles of the Lamb (Rev. 21:14)
 BM: the twelve apostles of the Lamb (1 Nephi 12:9)

KJV: judging the twelve tribes of Israel (Matt. 19:28)
 BM: judge the twelve tribes of Israel (1 Nephi 12:9)

KJV: made them white in the blood of the Lamb (Rev. 7:14)
 BM: made white in the blood of the Lamb (1 Nephi 12:11)

KJV: of the devil (Matt. 4:1)
 BM: of the devil (1 Nephi 12:17)

KJV: vain in their imaginations (Rom. 1:21)
 BM: vain imaginations (1 Nephi 12:18)

KJV: a great gulf fixed: so that they which would pass from hence to you cannot (Luke 16:26)
 BM: a great and a terrible gulf divideth them (1 Nephi 12:18)

KJV: from the beginning of the world (Eph. 3:9)
 BM: from the beginning of the world (1 Nephi 12:18)

KJV: wars and rumours of wars (Matt. 24:6)
 BM: wars and rumors of wars (1 Nephi 12:21)

KJV: in unbelief (Rom. 11:23)
 BM: in unbelief (1 Nephi 12:23)

1 Nephi 13

KJV: And the angel said unto me (Rev. 17:7)
 BM: And the angel said unto me (1 Nephi 13:5)

KJV: the devil that (Rev. 20:10)
 BM: the devil that (1 Nephi 13:6)

KJV: the wrath of God is (Rom. 1:18)
 BM: the wrath of God is (1 Nephi 13:11)

KJV: the land of promise (Heb. 11:9)
 BM: the land of promise (1 Nephi 13:14)

KJV: And the hand of the Lord was with them (Acts 11:21)
 BM: and the power of the Lord was with them (1 Nephi 13:16)

KJV: by the power of God (1 Peter 1:5)
 BM: by the power of God (1 Nephi 13:19)

KJV: the holy prophets (2 Peter 3:2)
 BM: the holy prophets (1 Nephi 13:24)

KJV: of the twelve apostles of the Lamb (Rev. 21:14)
 BM: of the twelve apostles of the Lamb
 (1 Nephi 13:26)

KJV: pervert the right ways of the Lord (Acts 13:10)
 BM: pervert the right ways of the Lord
 (1 Nephi 13:27)

KJV: blinded their eyes, and hardened their heart
 (John 12:40)
 BM: blind the eyes and harden the hearts
 (1 Nephi 13:27)

KJV: the Lamb of God (John 1:29)
 BM: the Lamb of God (1 Nephi 13:28)

KJV: most precious (Rev. 18:12)
 BM: most precious (1 Nephi 13:32)

KJV: the mother of harlots (Rev. 17:5)
 BM: the mother of harlots (1 Nephi 13:34)

KJV: my gospel (2 Tim. 2:8)
 BM: my gospel (1 Nephi 13:34)

KJV: the power of the Holy Ghost (Rom. 15:13)
 BM: the power of the Holy Ghost (1 Nephi 13:37)

KJV: endure unto the end, the same shall be
 (Matt. 24:13)
 BM: endure unto the end they shall be
 (1 Nephi 13:37)

KJV: up at the last day (John 6:40)
 BM: up at the last day (1 Nephi 13:37)

KJV: the everlasting kingdom of our Lord
 (2 Peter 1:11)
 BM: the everlasting kingdom of the Lamb
 (1 Nephi 13:37)

KJV: tidings of great joy (Luke 2:10)
 BM: tidings of great joy (1 Nephi 13:37)

KJV: be taken away from them, and then shall
 (Mark 2:20)

BM: been taken away from them; and shall
 (1 Nephi 13:40)

KJV: cannot be saved (Acts 15:1)
 BM: cannot be saved (1 Nephi 13:40)

KJV: for there is one God (Mark 12:32)
 BM: for there is one God (1 Nephi 13:41)

KJV: and one shepherd (John 10:16)
 BM: and one shepherd (1 Nephi 13:41)

KJV: the time cometh (John 16:25)
 BM: the time cometh (1 Nephi 13:42)

KJV: the last shall be first, and the first last
 (Matt. 20:16)

BM: the last shall be first, and the first shall be last
 (1 Nephi 13:42)

1 Nephi 14

KJV: church which was (Acts 11:22)
 BM: church, which was (1 Nephi 14:3)

KJV: the Lamb of God (John 1:29)
 BM: the Lamb of God (1 Nephi 14:3)

KJV: had spoken these words, he (John 18:1)
 BM: had spoken these words, he (1 Nephi 14:8)

KJV: to the church (Acts 2:47)
 BM: to the church (1 Nephi 14:10)

KJV: the great whore that sitteth upon many waters
 (Rev. 17:1)
 BM: the whore of all the earth, and she sat upon many
 waters (1 Nephi 14:11)

KJV: mother of harlots and abominations (Rev. 17:5)
 BM: mother of abominations (1 Nephi 14:13)

KJV: the power of God (Matt. 22:29)
 BM: the power of God (1 Nephi 14:14)

KJV: pour out the vials of the wrath of God
 (Rev. 16:1)
 BM: the wrath of God was poured out
 (1 Nephi 14:15)

KJV: the mother of harlots and abominations
(Rev. 17:5)
BM: the mother of abominations (1 Nephi 14:16)

KJV: just and true (Rev. 15:3)
BM: just and true (1 Nephi 14:23)

KJV: Write the things which thou has seen
(Rev. 1:19)
BM: write are many things which thou hast seen
(1 Nephi 14:24)

KJV: carried me away in the spirit (Rev. 17:3)
BM: carried away in the spirit (1 Nephi 14:30)

1 Nephi 15

KJV: speaking in them of these things; in which are
some things hard to be understood (2 Peter 3:16)
BM: things unto them, which were hard to be
understood (1 Nephi 15:3)

KJV: how is it that ye do not (Luke 12:56)
BM: How is it that ye do not (1 Nephi 15:10)

KJV: do ye not remember (Mark 8:18)
BM: Do ye not remember (1 Nephi 15:11)

KJV: ask in prayer, believing, ye shall receive
(Matt. 21:22)
BM: ask me in faith, believing that ye shall receive
(1 Nephi 15:11)

KJV: the fulness of the Gentiles (Rom. 11:25)
BM: the fulness of the Gentiles (1 Nephi 15:13)

KJV: from the Gentiles, unto (Acts 26:17)
BM: from the Gentiles unto (1 Nephi 15:13)

KJV: and be saved (Luke 8:12)
BM: and be saved (1 Nephi 15:14)

KJV: the true vine (John 15:1)
BM: the true vine (1 Nephi 15:15)

KJV: in thy seed shall all the kindreds of the earth be
blessed (Acts 3:25)
BM: In thy seed shall all the kindreds of the earth be
blessed (1 Nephi 15:18)

KJV: they shall never perish, neither (John 10:28)
BM: they would never perish; neither (1 Nephi 15:24)

KJV: the fiery darts of the wicked (Eph. 6:16)
BM: the fiery darts of the adversary (1 Nephi 15:24)

KJV: leadeth to destruction (Matt. 7:13)
BM: lead them away to destruction (1 Nephi 15:24)

KJV: ascendeth up for ever and ever: and (Rev. 14:11)
BM: ascendeth up unto God forever and ever, and
(1 Nephi 15:30)

KJV: they were judged . . . according to their works
(Rev. 20:13)

BM: they must be judged of their works
(1 Nephi 15:32)

KJV: which are spiritual (Gal. 6:1)
BM: which are spiritual (1 Nephi 15:33)

KJV: stand before God (Rev. 20:12)
BM: stand before God (1 Nephi 15:33)

KJV: ye shall not enter into the kingdom of heaven
(Matt. 18:3)

BM: they cannot dwell in the kingdom of God
(1 Nephi 15:33)

KJV: the kingdom of God is not (Rom. 14:17)
BM: the kingdom of God is not (1 Nephi 15:34)

KJV: cannot enter into the kingdom of God (John 3:5)
BM: cannot . . . enter into the kingdom of heaven
(1 Nephi 15:34)

KJV: the devil is (Rev. 12:12)
BM: the devil is (1 Nephi 15:35)

KJV: in the kingdom of God (Mark 14:25)
BM: in the kingdom of God (1 Nephi 15:35)

1 Nephi 16

KJV: all diligence to (Jude 1:3)
BM: all diligence to (1 Nephi 16:4)

KJV: great astonishment (Mark 5:42)
BM: great astonishment (1 Nephi 16:10)

| | |
|---|--|
| KJV: for the space of (Acts 19:8) | KJV: swift to hear, slow to (James 1:19) |
| BM: for the space of (1 Nephi 16:15) | BM: swift to do iniquity but slow to (1 Nephi 17:45) |
| KJV: And it came to pass, that, as I (Acts 22:6) | KJV: past feeling (Eph. 4:19) |
| BM: And it came to pass that as I (1 Nephi 16:18) | BM: past feeling (1 Nephi 17:45) |
| KJV: the voice of the Lord came unto (Acts 7:31) | KJV: I fear, lest (2 Cor. 11:3) |
| BM: the voice of the Lord came unto (1 Nephi 16:25) | BM: I fear lest (1 Nephi 17:47) |
| KJV: the things which are written (Rev. 22:19) | KJV: I command you, that ye (John 15:17) |
| BM: the things which are written (1 Nephi 16:26) | BM: I command you that ye (1 Nephi 17:48) |
| KJV: according to the faith (Titus 1:1) | KJV: Touch me not; for I am (John 20:17) |
| BM: according to the faith (1 Nephi 16:29) | BM: touch me not, for I am (1 Nephi 17:48) |
| KJV: much affliction (1 Thess. 1:6) | KJV: God shall smite (Acts 23:3) |
| BM: much affliction (1 Nephi 16:35) | BM: God shall smite (1 Nephi 17:48) |
| KJV: they were desirous to (John 16:19) | KJV: said unto them, If God (John 4:42) |
| BM: they were desirous to (1 Nephi 16:36) | BM: said unto them: If God (1 Nephi 17:50) |
| KJV: the voice of the Lord came (Acts 7:31) | KJV: many miracles (John 12:37) |
| BM: the voice of the Lord came (1 Nephi 16:39) | BM: many miracles (1 Nephi 17:51) |

1 Nephi 17

KJV: the commandments of God (1 Cor. 7:19)
 BM: the commandments of God (1 Nephi 17:3)

KJV: which being interpreted is (Matt. 1:23)
 BM: which, being interpreted, is (1 Nephi 17:5)

KJV: I go, that I may (John 11:11)
 BM: I go that I may (1 Nephi 17:9)

KJV: the hardness of their hearts (Mark 3:5)
 BM: the hardness of their hearts (1 Nephi 17:19)

KJV: grievous to be borne (Luke 11:46)
 BM: grievous to be borne (1 Nephi 17:25)

KJV: according to the power of God (2 Tim. 1:8)
 BM: according to the power of God (1 Nephi 17:29)

KJV: in the land of promise (Heb. 11:9)
 BM: in the land of promise (1 Nephi 17:33)

KJV: of the wrath of God (Rev. 16:1)
 BM: of the wrath of God (1 Nephi 17:35)

KJV: against Moses, and against God (Acts 6:11)
 BM: against Moses, and also against God
 (1 Nephi 17:42)

KJV: insomuch that they were all amazed (Mark 2:12)
 BM: insomuch that they were confounded
 (1 Nephi 17:52)

KJV: they durst not (Luke 20:40)
 BM: they durst not (1 Nephi 17:52)

1 Nephi 18

KJV: the voice of the Lord came unto (Acts 7:31)
 BM: the voice of the Lord came unto (1 Nephi 18:5)

KJV: there arose a great storm (Mark 4:37)
 BM: there arose a great storm (1 Nephi 18:13)

KJV: swallowed up in (1 Cor. 15:54)
 BM: swallowed up in (1 Nephi 18:15)

KJV: that they should repent (Acts 26:20)
 BM: that they should repent (1 Nephi 18:15)

KJV: the power of God (Math 22:29)
 BM: the power of God (1 Nephi 18:20)

KJV: the wind ceased, and there was a great calm
 (Mark 4:39)
 BM: the winds did cease . . . and there was a great calm
 (1 Nephi 18:21)

KJV: the land of promise (Heb. 11:9)
 BM: the land of promise (1 Nephi 18:25)

1 Nephi 19

KJV: according to the flesh (Acts 2:30)
 BM: according to the flesh (1 Nephi 19:6)

KJV: the very God of (1 Thess. 5:23)
 BM: the very God of (1 Nephi 19:7)

KJV: set him at nought (Luke 23:11)
 BM: set him at naught (1 Nephi 19:7)

KJV: the world because of (Matt. 18:7)
 BM: the world, because of (1 Nephi 19:9)

KJV: they spit upon him (Matt. 27:30)
 BM: they spit upon him (1 Nephi 19:9)

KJV: to be crucified (Matt. 26:2)
 BM: to be crucified (1 Nephi 19:10)

KJV: be hated of all nations (Matt. 24:9)
 BM: be hated among all nations (1 Nephi 19:14)

KJV: the four quarters of the earth (Rev. 20:8)
 BM: the four quarters of the earth (1 Nephi 19:16)

KJV: it must needs be that (Matt. 18:7)
 BM: it must needs be that (1 Nephi 19:21)

KJV: all scripture is . . . profitable (2 Tim. 3:16)
 BM: all scriptures . . . for our profit (1 Nephi 19:23)

1 Nephi 22

KJV: which are spiritual (Gal. 6:1)
 BM: which are spiritual (1 Nephi 22:1)

KJV: according to the spirit (Rom. 1:4)
 BM: according to the spirit (1 Nephi 22:1)

KJV: according to the flesh (Acts 2:30)
 BM: according to the flesh (1 Nephi 22:2)

KJV: things pertaining to (1 Cor. 6:4)
 BM: things pertaining to (1 Nephi 22:3)

KJV: shall be hated of all men (Mark 13:13)
 BM: shall be hated of all men (1 Nephi 22:5)

KJV: the time cometh, that (John 16:2)
 BM: the time cometh that (1 Nephi 22:7)

KJV: unto Abraham, And in thy seed shall all the kindreds of the earth be blessed (Acts 3:25)
 BM: unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed (1 Nephi 22:9)

KJV: the great whore, which did corrupt the earth (Rev. 19:2)
 BM: the whore of all the earth (1 Nephi 22:13)

KJV: the great whore, which did corrupt (Rev. 19:2)
 BM: that great whore, who hath perverted (1 Nephi 22:14)

KJV: and great was the fall of it (Matt. 7:27)
 BM: and great shall be the fall of it (1 Nephi 22:14)

KJV: of the wrath of God (Rev. 16:1)
 BM: of the wrath of God (1 Nephi 22:16)

KJV: shall be saved; yet so as by fire (1 Cor. 3:15)
 BM: shall be saved, even if it so be as by fire (1 Nephi 22:17)

KJV: things which must shortly come (Rev. 1:1)
 BM: things must shortly come (1 Nephi 22:18)

KJV: blood, and fire, and vapour of smoke (Acts 2:19)
 BM: blood, and fire, and vapor of smoke (1 Nephi 22:18)

KJV: a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (Acts 3:22, 23)
 BM: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people (1 Nephi 22:20)

KJV: the lust of the flesh (1 John 2:16)
 BM: the lusts of the flesh (1 Nephi 22:23)

KJV: the things that are in the world (1 John 2:15)
 BM: the things of the world (1 Nephi 22:23)

KJV: power and great glory (Matt. 24:30)
 BM: power and great glory (1 Nephi 22:24)

KJV: and there shall be one fold, and one shepherd
 (John 10:16)
 BM: and there shall be one fold and one shepherd
 (1 Nephi 22:25)

KJV: all these things must come (Matt. 24:6)
 BM: all these things must come (1 Nephi 22:27)

KJV: endureth to the end shall be saved (Matt. 10:22)
 BM: endure to the end, ye shall be saved
 (1 Nephi 22:31)

2 Nephi 1

KJV: and tell them how great things the Lord hath done
 for thee (Mark 5:19)
 BM: and rehearsed unto them, how great things the
 Lord had done for them (2 Nephi 1:1)

KJV: the mercies of God (Rom. 12:1)
 BM: the mercies of God (2 Nephi 1:2)

KJV: iniquity shall abound (Matt. 24:12)
 BM: iniquity shall abound (2 Nephi 1:7)

KJV: in unbelief (Rom. 11:23)
 BM: in unbelief (2 Nephi 1:10)

KJV: the creation of the world (Rom. 1:20)
 BM: the creation of the world (2 Nephi 1:10)

KJV: awake out of sleep (Rom. 13:11)
 BM: awake from a deep sleep (2 Nephi 1:13)

KJV: to the eternal (Eph. 3:11)
 BM: to the eternal (2 Nephi 1:13)

KJV: and we beheld his glory (John 1:14)
 BM: I have beheld his glory (2 Nephi 1:15)

KJV: I desire that ye (Eph. 3:12)
 BM: I desire that ye (2 Nephi 1:16)

KJV: for the space of (Acts 19:8)
 BM: for the space of (2 Nephi 1:18)

KJV: of the devil (Matt. 4:1)
 BM: of the devil (2 Nephi 1:18)

KJV: Thy will be done (Matt. 6:10)
 BM: his will be done (2 Nephi 1:19)

KJV: be men (1 Cor. 14:20)
 BM: be men (2 Nephi 1:21)

KJV: Put on the whole armour of God (Eph. 6:11)
 BM: put on the armor of righteousness (2 Nephi 1:23)

KJV: the land of promise (Heb. 11:9)
 BM: the land of promise (2 Nephi 1:24)

KJV: I exceedingly fear and quake (Heb. 12:21)
 BM: I exceedingly fear and tremble (2 Nephi 1:25)

KJV: power and authority (Luke 9:1)
 BM: power and authority (2 Nephi 1:25)

KJV: use sharpness (2 Cor. 13:10)
 BM: used sharpness (2 Nephi 1:26)

KJV: of the word of God (Rev. 1:2)
 BM: of the word of God (2 Nephi 1:26)

KJV: because thou hast been faithful (Luke 19:17)
 BM: because thou hast been faithful (2 Nephi 1:31)

2 Nephi 2

KJV: the fulness of the time was come (Gal. 4:4)
 BM: the fulness of time he cometh (2 Nephi 2:3)

KJV: the same yesterday, and to day, and for ever
 (Heb. 13:8)
 BM: the same, yesterday, today, and forever
 (2 Nephi 2:4)

KJV: by the deeds of the law there shall no flesh be
 justified (Rom. 3:20)
 BM: by the law no flesh is justified (2 Nephi 2:5)

KJV: full of grace and truth (John 1:14)
 BM: full of grace and truth (2 Nephi 2:6)

KJV: I lay down my life (John 10:17)
 BM: who layeth down his life (2 Nephi 2:8)

KJV: by the power of the Spirit (Rom. 15:19)
 BM: by the power of the Spirit (2 Nephi 2:8)

KJV: the resurrection of the dead (Matt. 22:31)
 BM: the resurrection of the dead (2 Nephi 2:8)

KJV: the first that should rise (Acts 26:23)
 BM: the first that should rise (2 Nephi 2:8)

KJV: the firstfruits unto God (Rev. 14:4)
 BM: the firstfruits unto God (2 Nephi 2:9)

KJV: he maketh intercession (Rom. 8:27)
 BM: he shall make intercession (2 Nephi 2:9)

KJV: believe in him (Rom. 10:14)
 BM: believe in him (2 Nephi 2:9)

KJV: stand in the presence of (Luke 1:19)
 BM: stand in the presence of (2 Nephi 2:10)

KJV: for it must needs be that (Matt. 18:7)
 BM: For it must needs be, that (2 Nephi 2:11)

KJV: things must needs be (Mark 13:7)
 BM: things must needs be (2 Nephi 2:11)

KJV: must needs have been (Acts 1:16)
 BM: must needs have been (2 Nephi 2:12)

KJV: eternal purpose (Eph. 3:11)
 BM: eternal purposes (2 Nephi 2:12)

KJV: is no sin (1 John 3:5)
 BM: is no sin (2 Nephi 2:13)

KJV: for thou hast created all things (Rev. 4:11)
 BM: he hath created all things (2 Nephi 2:14)

KJV: that old serpent, which is the Devil (Rev. 20:2)
 BM: that old serpent, who is the devil (2 Nephi 2:18)

KJV: he is a liar, and the father of it (John 8:44)
 BM: who is the father of all lies (2 Nephi 2:18)

KJV: according to the will of God (1 Peter 4:19)
 BM: according to the will of God (2 Nephi 2:21)

KJV: knew no sin (2 Cor. 5:21)
 BM: knew no sin (2 Nephi 2:23)

KJV: knoweth all things (1 John 3:20)
 BM: knoweth all things (2 Nephi 2:24)

KJV: eternal life through (Romans 6:23)
 BM: eternal life, through (2 Nephi 2:27)

KJV: all men most miserable (1 Cor. 15:19)
 BM: all men might be miserable (2 Nephi 2:27)

KJV: the will of the flesh (John 1:13)
 BM: the will of the flesh (2 Nephi 2:29)

KJV: hath chosen that good part (Luke 10:42)
 BM: have chosen the good part (2 Nephi 2:30)

2 Nephi 3

KJV: most precious (Rev. 18:12)
 BM: most precious (2 Nephi 3:2)

KJV: see my day: and (John 8:56)
 BM: saw our day. And (2 Nephi 3:5)

KJV: he obtained the promise (Heb. 6:15)
 BM: he obtained a promise (2 Nephi 3:5)

KJV: that of the fruit of his loins (Acts 2:30)
 BM: that out of the fruit of his loins (2 Nephi 3:5)

KJV: bring to light the hidden things of darkness
 (1 Cor. 4:5)
 BM: bringing of them out of darkness unto light
 (2 Nephi 3:5)

KJV: to him will I give power (Rev. 2:26)
 BM: unto him will I give power (2 Nephi 3:11)

KJV: out of weakness were made strong (Heb. 11:34)
 BM: out of weakness he shall be made strong
 (2 Nephi 3:13)

KJV: shall be fulfilled (Rev. 17:17)
 BM: shall be fulfilled (2 Nephi 3:14)

KJV: unto salvation (Rom. 1:16)
 BM: unto salvation (2 Nephi 3:15)

KJV: And I will give power unto (Rev. 11:3)
 BM: and I will give power unto (2 Nephi 3:17)

KJV: in word or deed (Col. 3:17)
 BM: in word and in deed (2 Nephi 3:24)

KJV: great in the sight of (Luke 1:15)
 BM: great in the sight of (2 Nephi 3:24)

2 Nephi 4

KJV: not many days after (Luke 15:13)
 BM: not many days after (2 Nephi 4:13)

KJV: I was constrained to (Acts 28:19)
 BM: I, Nephi, was constrained to (2 Nephi 4:14)

KJV: pondered them in her heart (Luke 2:19)
 BM: my heart pondereth them (2 Nephi 4:15)

KJV: things ye have seen and heard (Luke 7:22)
 BM: things which I have seen and heard (2 Nephi 4:16)

KJV: Great and marvellous are thy works (Rev. 15:3)
 BM: great and marvelous works (2 Nephi 4:17)

KJV: O wretched man that I am (Rom. 7:24)
 BM: O wretched man that I am (2 Nephi 4:17)

KJV: we also are compassed about (Heb. 12:1)
 BM: I am encompassed about (2 Nephi 4:18)

KJV: and the sin which doth so easily beset us
 (Heb. 12:1)
 BM: and the sins which do so easily beset me
 (2 Nephi 4:18)

KJV: I know whom I have believed (2 Tim. 1:12)
 BM: I know in whom I have trusted (2 Nephi 4:19)

KJV: waxed bold (Acts 13:46)
 BM: waxed bold (2 Nephi 4:24)

KJV: ministered unto me (Philem. 13)
 BM: ministered unto me (2 Nephi 4:24)

KJV: exceeding high mountain (Matt. 4:8)
 BM: exceedingly high mountains (2 Nephi 4:25)

KJV: the gates of hell (Matt. 16:18)
 BM: the gates of hell (2 Nephi 4:32)

KJV: make a way to escape (1 Cor. 10:13)
 BM: make a way for mine escape (2 Nephi 4:33)

KJV: make his paths straight (Matt. 3:3)
 BM: make my path straight (2 Nephi 4:33)

KJV: God, that giveth to all men liberally (James 1:5)
 BM: God will give liberally to him that asketh
 (2 Nephi 4:35)

KJV: ye ask amiss (James 4:3)
 BM: I ask not amiss (2 Nephi 4:35)

2 Nephi 5

KJV: For whatsoever things were (Rom. 15:4)
 BM: and whatsoever things were (2 Nephi 5:7)

KJV: would that we should (Gal. 2:10)
 BM: would that we should (2 Nephi 5:8)

KJV: took upon them to call (Acts 19:13)
 BM: take upon them to call (2 Nephi 5:9)

KJV: lest by any means (Gal. 2:2)
 BM: lest by any means (2 Nephi 5:14)

KJV: And labour, working with our own hands
 (1 Cor. 4:12)
 BM: and to labor with their hands (2 Nephi 5:17)

KJV: would that I should (Acts 18:14)
 BM: would that I should (2 Nephi 5:18)

KJV: fulfilled which he spake (John 12:38)
 BM: fulfilled which he spake (2 Nephi 5:20)

KJV: in remembrance of me (Luke 22:19)
 BM: in remembrance of me (2 Nephi 5:25)

KJV: the things of God (1 Cor. 2:11)
 BM: the things of God (2 Nephi 5:32)

2 Nephi 6

KJV: my beloved brethren (1 Cor. 15:58)
 BM: my beloved brethren (2 Nephi 6:2)

KJV: things which are written (Rev. 22:19)
 BM: things which are written (2 Nephi 6:3)

KJV: things which are, and the things which shall be
 (Rev. 1:19)
 BM: things which are, and which are to come
 (2 Nephi 6:4)

KJV: for your sakes; that ye might learn (1 Cor. 4:6)
 BM: for your sakes, that ye may learn (2 Nephi 6:4)

KJV: come to the knowledge of (2 Tim. 3:7)
 BM: come to the knowledge of (2 Nephi 6:11)

KJV: power and great glory (Matt. 24:30)
 BM: power and great glory (2 Nephi 6:14)

KJV: believe in him (Rom. 10:14)
 BM: believe in him (2 Nephi 6:14)

2 Nephi 9

KJV: by the mouth of his holy prophets, which have been since the world began (Luke 1:70)
 BM: by the mouth of his holy prophets, even from the beginning (2 Nephi 9:2)

KJV: and lift up your heads (Luke 21:28)
 BM: and lift up your heads (2 Nephi 9:3)

KJV: death passed upon all men (Rom. 5:12)
 BM: death hath passed upon all men (2 Nephi 9:6)

KJV: and the resurrection (Acts 17:18)
 BM: and the resurrection (2 Nephi 9:6)

KJV: this corruptible must put on incorruption (1 Cor. 15:53)
 BM: this corruption could not put on incorruption (2 Nephi 9:7)

KJV: a liar, and the father of it (John 8:44)
 BM: the father of lies (2 Nephi 9:9)

KJV: as the serpent beguiled Eve through his subtlety (2 Cor. 11:3)
 BM: that being who beguiled our first parents (2 Nephi 9:9)

KJV: Satan himself is transformed into an angel of light (2 Cor. 11:14)
 BM: who transformeth himself nigh unto an angel of light (2 Nephi 9:9)

KJV: Death, and Hell (Rev. 6:8)
 BM: death and hell (2 Nephi 9:10)

KJV: death and hell delivered up the dead (Rev. 20:13)
 BM: death . . . shall deliver up its dead (2 Nephi 9:11)

KJV: the power of his resurrection (Phil. 3:10)
 BM: the power of the resurrection (2 Nephi 9:12)

KJV: the paradise of God (Rev. 2:7)
 BM: the paradise of God (2 Nephi 9:13)

KJV: raised incorruptible (1 Cor. 15:52)
 BM: become incorruptible (2 Nephi 9:13)

KJV: perfect knowledge (Acts 24:22)
 BM: perfect knowledge (2 Nephi 9:13)

KJV: death unto life (1 John 3:14)
 BM: death unto life (2 Nephi 9:15)

KJV: must all appear before the judgment seat of (2 Cor. 5:10)

BM: must appear before the judgment-seat of (2 Nephi 9:15)

KJV: words shall not pass away (Matt. 24:35)
 BM: word, which cannot pass away (2 Nephi 9:16)

KJV: He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still (Rev. 22:11)
 BM: they who are righteous shall be righteous still, and they who are filthy shall be filthy still (2 Nephi 9:16)

KJV: into everlasting fire, prepared for the devil and his angels (Matt. 25:41)
 BM: the devil and his angels; and they shall go away into everlasting fire, prepared for them (2 Nephi 9:16)

KJV: lake of fire and brimstone (Rev. 20:10)
 BM: lake of fire and brimstone (2 Nephi 9:16)

KJV: ascendeth up for ever and ever (Rev. 14:11)
 BM: ascendeth up forever and ever (2 Nephi 9:16)

KJV: endured the cross, despising the shame (Heb. 12:2)
 BM: endured the crosses of the world, and despised the shame (2 Nephi 9:18)

KJV: inherit the kingdom prepared for you from the foundation of the world (Matt. 25:34)
 BM: inherit the kingdom of God, which was prepared for them from the foundation of the world (2 Nephi 9:18)

KJV: joy might be full (John 15:11)
 BM: joy shall be full (2 Nephi 9:18)

KJV: cometh into the world (John 1:9)
 BM: cometh into the world (2 Nephi 9:21)

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| KJV: commandeth all men every where to repent (Acts 17:30) | KJV: be carnally minded is death; but to be spiritually minded is life (Rom. 8:6) |
| BM: commandeth all men that they must repent (2 Nephi 9:23) | BM: be carnally-minded is death and to be spiritually-minded is life (2 Nephi 9:39) |
| KJV: He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16) | KJV: knock, and it shall be opened (Matt. 7:7) |
| BM: if they will not repent and believe in his name, and be baptized in his name . . . they must be damned (2 Nephi 9:24) | BM: knocketh, to him will he open (2 Nephi 9:42) |
| KJV: where no law is, there is no transgression (Romans 4:15) | KJV: are puffed up (1 Cor. 5:2) |
| BM: where there is no law given there is no punishment (2 Nephi 9:25) | BM: are puffed up (2 Nephi 9:42) |
| KJV: There is therefore no condemnation (Rom. 8:1) | KJV: the day of judgment (Matt. 10:15) |
| BM: there is no condemnation (2 Nephi 9:25) | BM: the day of judgment (2 Nephi 9:46) |
| KJV: And the devil that deceived them was cast into the lake of fire and brimstone (Rev. 20:10) | KJV: Holy, holy, holy, Lord God Almighty (Rev. 4:8) |
| BM: and the devil, and the lake of fire and brimstone (2 Nephi 9:26) | BM: Holy, holy are thy judgments, O Lord God Almighty (2 Nephi 9:46) |
| KJV: tormented . . . for ever (Rev. 20:10) | KJV: freed from sin (Rom. 6:7) |
| BM: endless torment (2 Nephi 9:26) | BM: freed from sin (2 Nephi 9:47) |
| KJV: the wisdom of this world is foolishness (1 Cor. 3:19) | KJV: on the morrow I (Acts 25:17) |
| BM: their wisdom is foolishness (2 Nephi 9:28) | BM: on the morrow I (2 Nephi 9:54) |
| KJV: But woe unto you that are rich (Luke 6:24) | 2 Nephi 10 |
| BM: But wo unto the rich (2 Nephi 9:30) | KJV: because of unbelief (Rom. 11:20) |
| KJV: the things of the world (1 Cor. 7:34) | BM: because of unbelief (2 Nephi 10:2) |
| BM: the things of the world (2 Nephi 9:30) | KJV: Nevertheless God (2 Cor. 7:6) |
| KJV: Thy money perish with thee (Acts 8:20) | BM: nevertheless, God (2 Nephi 10:2) |
| BM: their treasure shall perish with them (2 Nephi 9:30) | KJV: as I said unto you (John 10:26) |
| KJV: at the last day (John 6:39) | BM: as I said unto you (2 Nephi 10:3) |
| BM: at the last day (2 Nephi 9:33) | KJV: and there is none other (Mark 12:32) |
| KJV: shalt be thrust down to hell (Luke 10:15) | BM: and there is none other (2 Nephi 10:3) |
| BM: shall be thrust down to hell (2 Nephi 9:34) | KJV: shall be great in the sight of (Luke 1:15) |
| KJV: die in your sins (John 8:21) | BM: shall be great in the eyes of (2 Nephi 10:8) |
| BM: die in their sins (2 Nephi 9:38) | KJV: may be fulfilled (Luke 21:22) |
| | BM: may be fulfilled (2 Nephi 10:15) |
| | KJV: Jew nor Greek, there is neither bond nor free, there is neither male nor female (Gal. 3:28) |
| | BM: Jew and Gentile, both bond and free, both male and female (2 Nephi 10:16) |
| | KJV: He that is not with me is against me (Matt. 12:30) |
| | BM: they who are not for me are against me (2 Nephi 10:16) |

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| KJV: Wherefore, my beloved brethren (James 1:19) | KJV: according to the spirit (Rom. 1:4) |
| BM: Wherefore, my beloved brethren (2 Nephi 10:18) | BM: according to the spirit (2 Nephi 25:4) |
| KJV: let us lay aside every weight, and the sin (Heb. 12:1) | KJV: the region round about (Luke 7:17) |
| BM: let us remember him, and lay aside our sins (2 Nephi 10:20) | BM: the regions round about (2 Nephi 25:6) |
| KJV: according to the good pleasure of his will (Eph. 1:5) | KJV: shall hear of wars and rumours of wars (Matt. 24:6) |
| BM: according to his will and pleasure (2 Nephi 10:22) | BM: shall have wars, and rumors of wars (2 Nephi 25:12) |
| KJV: the words of eternal life (John 6:68) | KJV: the only begotten of the Father (John 1:14) |
| BM: the way of eternal life (2 Nephi 10:23) | BM: the Only Begotten of the Father (2 Nephi 25:12) |
| KJV: be ye reconciled to God (2 Cor. 5:20) | KJV: God was manifest in the flesh (1 Tim. 3:16) |
| BM: ye are reconciled unto God (2 Nephi 10:24) | BM: manifest himself unto them in the flesh (2 Nephi 25:12) |
| KJV: through the grace of the Lord Jesus Christ we shall be saved (Acts 15:11) | KJV: for the space of three (Acts 19:8) |
| BM: through the grace of God that ye are saved (2 Nephi 10:24) | BM: for the space of three (2 Nephi 25:13) |
| KJV: the power of his resurrection (Phil. 3:10) | KJV: shall rise from the dead (Mark 12:25) |
| BM: the power of the resurrection (2 Nephi 10:25) | BM: shall rise from the dead (2 Nephi 25:13) |
| 2 Nephi 11 | KJV: believe on his name (John 1:12) |
| KJV: God hath said, I will (2 Cor. 6:16) | BM: believe on his name (2 Nephi 25:13) |
| BM: God hath said, I will (2 Nephi 11:3) | KJV: fight against God (Acts 23:9) |
| 2 Nephi 25 | BM: fight against God (2 Nephi 25:14) |
| KJV: As also in all his epistles, speaking in them of these things; in which are some things hard to be understood (2 Peter 3:16) | KJV: Christ, the Son of God (Mark 1:1) |
| BM: many things which were hard for many of my people to understand (2 Nephi 25:1) | BM: Christ, the Son of God (2 Nephi 25:16) |
| KJV: the manner of the Jews (John 19:40) | KJV: the word that I have spoken, the same shall judge him in the last day (John 12:48) |
| BM: the manner of the Jews (2 Nephi 25:2) | BM: which words shall judge them at the last day (2 Nephi 25:18) |
| KJV: works of darkness (Rom. 13:12) | KJV: be rejected of the (Luke 9:22) |
| BM: works of darkness (2 Nephi 25:2) | BM: be rejected of the (2 Nephi 25:18) |
| KJV: knowing the judgment of God that they (Rom. 1:32) | KJV: Jesus Christ, the Son of God (Mark 1:1) |
| BM: know the judgments of God, that they (2 Nephi 25:3) | BM: Jesus Christ, the Son of God (2 Nephi 25:19) |
| KJV: the spirit of prophecy (Rev. 19:10) | KJV: there is none other name under heaven given among men, whereby we must be saved (Acts 4:12) |
| BM: the spirit of prophecy (2 Nephi 25:4) | BM: there is none other name given under heaven . . . whereby man can be saved (2 Nephi 25:20) |
| | KJV: reconciled to God (Rom. 5:10) |
| | BM: reconciled to God (2 Nephi 25:23) |

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| KJV: by grace ye are saved (Eph. 2:5) | KJV: that Jesus is the Christ, the (John 20:31) |
| BM: by grace that we are saved (2 Nephi 25:23) | BM: that Jesus is the Christ, the (2 Nephi 26:12) |
| KJV: keep the law of Moses (Acts 15:5) | KJV: the power of the Holy Ghost (Rom. 15:13) |
| BM: keep the law of Moses (2 Nephi 25:24) | BM: the power of the Holy Ghost (2 Nephi 26:13) |
| KJV: become dead to the law by the body of Christ (Rom. 7:4) | KJV: every nation, and kindred, and tongue, and people (Rev. 14:6) |
| BM: the law hath become dead unto us (2 Nephi 25:25) | BM: every nation, kindred, tongue, and people (2 Nephi 26:13) |
| KJV: in Christ shall all be made alive (1 Cor. 15:22) | KJV: According to your faith (Matt. 9:29) |
| BM: we are made alive in Christ (2 Nephi 25:25) | BM: according to their faith (2 Nephi 26:13) |
| KJV: rejoice in Christ (Phil. 3:3) | KJV: the things of God (1 Cor. 2:11) |
| BM: rejoice in Christ (2 Nephi 25:26) | BM: the things of God (2 Nephi 26:17) |
| KJV: remission of their sins (Luke 1:77) | KJV: envyings, wraths, strifes (2 Cor. 12:20) |
| BM: remission of their sins (2 Nephi 25:26) | BM: envyings, and strifes (2 Nephi 26:21) |
| KJV: life which is in Christ (2 Tim. 1:1) | KJV: of the devil; for (Acts 10:38) |
| BM: life which is in Christ (2 Nephi 25:27) | BM: of the devil, for (2 Nephi 26:22) |
| KJV: love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind (Luke 10:27) | KJV: loved the world (John 3:16) |
| BM: worship him with all your might, mind, and strength, and your whole soul (2 Nephi 25:29) | BM: loveth the world (2 Nephi 26:24) |
| KJV: in no wise cast out (John 6:37) | KJV: he laid down his life (1 John 3:16) |
| BM: in nowise be cast out (2 Nephi 25:29) | BM: he layeth down his own life (2 Nephi 26:24) |
| 2 Nephi 26 | KJV: draw all men unto me (John 12:32) |
| KJV: risen from the dead (Matt. 28:7) | BM: draw all men unto him (2 Nephi 26:24) |
| BM: risen from the dead (2 Nephi 26:1) | KJV: saying, Depart from me (Luke 5:8) |
| KJV: the blood of the saints (Rev. 17:6) | BM: saying: Depart from me (2 Nephi 26:25) |
| BM: the blood of the saints (2 Nephi 26:3) | KJV: Come unto me, all ye (Matt. 11:28) |
| KJV: grind him to powder (Matt. 21:44) | BM: Come unto me all ye (2 Nephi 26:25) |
| BM: grind them to powder (2 Nephi 26:5) | KJV: out of the synagogues (John 16:2) |
| KJV: thunderings, and lightnings (Rev. 8:5) | BM: out of the synagogues (2 Nephi 26:26) |
| BM: thunderings, and lightnings (2 Nephi 26:6) | KJV: and have not charity, I am nothing (1 Cor. 13:2) |
| KJV: darkness rather than light (John 3:19) | BM: except they should have charity they were nothing (2 Nephi 26:30) |
| BM: darkness rather than light (2 Nephi 26:10) | KJV: of his goodness (2 Thess. 1:11) |
| KJV: is very Christ (Acts 9:22) | BM: of his goodness (2 Nephi 26:33) |
| BM: is the very Christ (2 Nephi 26:12) | KJV: bond nor free, there is neither male nor female (Gal. 3:28) |
| | BM: bond and free, male and female (2 Nephi 26:33) |

2 Nephi 27

KJV: of the Gentiles, and also of the Jews (Acts 14:5)

BM: of the Gentiles and also the Jews (2 Nephi 27:1)

KJV: with a great noise (2 Peter 3:10)

BM: with a great noise (2 Nephi 27:2)

KJV: the beginning of the world to (Matt. 24:21)

BM: the beginning of the world to (2 Nephi 27:7)

KJV: and abominations of the (Rev. 17:5)

BM: and abominations of the (2 Nephi 27:8)

KJV: from the foundation of the world (Matt. 13:35)

BM: from the foundation of the world (2 Nephi 27:10)

KJV: even unto the end of the world (Matt. 28:20)

BM: even unto the end of the earth (2 Nephi 27:11)

KJV: by the power of God (1 Peter 1:5)

BM: by the power of God (2 Nephi 27:12)

KJV: according to the will of God (1 Peter 4:19)

BM: according to the will of God (2 Nephi 27:13)

KJV: to do mine own will (John 6:38)

BM: to do mine own work (2 Nephi 27:20)

KJV: not the things which are (Phil. 2:21)

BM: not the things which are (2 Nephi 27:21)

KJV: that I am able to do (Matt. 9:28)

BM: that I am able to do (2 Nephi 27:21)

KJV: the same yesterday, and to day, and for ever
(Heb. 13:8)

BM: the same yesterday, today, and forever
(2 Nephi 27:23)

KJV: This people draweth nigh unto me with their
mouth, and (Matt. 15:8)

BM: this people draw near unto me with their mouth
(2 Nephi 27:25)

2 Nephi 28

KJV: he is not a God of (Luke 20:38)

BM: he is not a God of (2 Nephi 28:6)

KJV: eat, drink, and be merry (Luke 12:19)

BM: Eat, drink, and be merry (2 Nephi 28:7)

KJV: beaten with few stripes (Luke 12:48)

BM: beat us with a few stripes (2 Nephi 28:8)

KJV: in the kingdom of God (Mark 14:25)

BM: in the kingdom of God (2 Nephi 28:8)

KJV: They are all gone out of the way, they are together
become unprofitable (Rom. 3:12)

BM: they have all gone out of the way; they have
become corrupted (2 Nephi 28:11)

KJV: shalt be thrust down to hell (Luke 10:15)

BM: shall be thrust down to hell (2 Nephi 28:15)

KJV: are fully ripe (Rev. 14:18)

BM: are fully ripe (2 Nephi 28:16)

KJV: and great was the fall of it (Matt. 7:27)

BM: and great must be the fall thereof (2 Nephi 28:18)

KJV: everlasting chains (Jude 1:6)

BM: everlasting chains (2 Nephi 28:19)

KJV: and death and hell (Rev. 20:13)

BM: and death and hell (2 Nephi 28:23)

KJV: before the throne of God, and (Rev. 7:15)

BM: before the throne of God, and (2 Nephi 28:23)

KJV: the lake of fire and brimstone (Rev. 20:10)

BM: a lake of fire and brimstone (2 Nephi 28:23)

KJV: the gift of the Holy Ghost (Acts 2:38)

BM: the gift of the Holy Ghost (2 Nephi 28:26)

KJV: built his house upon a rock (Matt. 7:24)

BM: built upon the rock (2 Nephi 28:28)

KJV: built his house upon the sand (Matt. 7:26)

BM: built upon a sandy foundation (2 Nephi 28:28)

KJV: of the word of God (Rev. 1:2)

BM: of the word of God (2 Nephi 28:29)

KJV: blessed are those (Luke 12:38)

BM: blessed are those (2 Nephi 28:30)

KJV: unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath (Matt. 25:29)

BM: unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have (2 Nephi 28:30)

2 Nephi 29

KJV: upon your own heads (Acts 18:6)

BM: upon your own heads (2 Nephi 29:5)

KJV: do this, that I may (Heb. 13:19)

BM: do this that I may (2 Nephi 29:9)

KJV: the same yesterday, and to day, and for ever (Heb. 13:8)

BM: the same yesterday, today, and forever (2 Nephi 29:9)

KJV: out of those things which were written in the books, according to their works (Rev. 20:12)

BM: out of the books which shall be written I will judge the world, every man according to their works (2 Nephi 29:11)

2 Nephi 30

KJV: would not suffer that (Mark 11:16)

BM: would not suffer that (2 Nephi 30:1)

KJV: except ye repent, ye shall all likewise perish (Luke 13:3)

BM: except ye shall keep the commandments of God ye shall all likewise perish (2 Nephi 30:1)

KJV: none, save (Gal. 1:19)

BM: none save (2 Nephi 30:2)

KJV: the gospel of Jesus Christ (Mark 1:1)

BM: the gospel of Jesus Christ (2 Nephi 30:5)

KJV: there fell from his eyes as it had been scales (Acts 9:18)

BM: their scales of darkness shall begin to fall from their eyes (2 Nephi 30:6)

KJV: generation shall not pass away (Luke 21:32)

BM: generations shall not pass away (2 Nephi 30:6)

KJV: division among the people (John 7:43)

BM: division among the people (2 Nephi 30:10)

KJV: if so be that he (Matt. 18:13)

BM: if it so be that he (2 Nephi 30:10)

KJV: there is nothing hid, which shall not be manifested (Mark 4:22)

BM: There is nothing which is secret save it shall be revealed (2 Nephi 30:17)

KJV: made manifest by the light (Eph. 5:13)

BM: made manifest in the light (2 Nephi 30:17)

2 Nephi 31

KJV: the doctrine of Christ (Heb. 6:1)

BM: the doctrine of Christ (2 Nephi 31:2)

KJV: for the Lord God giveth them light (Rev. 22:25)

BM: For the Lord God giveth light (2 Nephi 31:3)

KJV: the Lamb of God, which taketh away the sin of the world (John 1:29)

BM: the Lamb of God, which should take away the sins of the world (2 Nephi 31:4)

KJV: have need to be baptized (Matt. 3:14)

BM: have need to be baptized (2 Nephi 31:5)

KJV: to fulfil all righteousness (Matt. 3:15)

BM: to fulfil all righteousness (2 Nephi 31:5)

KJV: know ye not that he (1 Cor. 6:16)

BM: Know ye not that he (2 Nephi 31:7)

KJV: baptized with water (Acts 11:16)

BM: baptized with water (2 Nephi 31:8)

KJV: the Holy Ghost descended in a bodily shape like a dove (Luke 3:22)

BM: the Holy Ghost descended upon him in the form of a dove (2 Nephi 31:8)

KJV: and he saith unto him, Follow me (Matt. 9:9)

BM: And he said unto the children of men: Follow thou me (2 Nephi 31:10)

KJV: be baptized in the name of (Acts 10:48)

BM: be baptized in the name of (2 Nephi 31:11)

KJV: my beloved Son (Mark 1:11)
 BM: my Beloved Son (2 Nephi 31:11)

KJV: the voice of the Son (John 5:25)
 BM: the voice of the Son (2 Nephi 31:12)

KJV: Father give the Holy Spirit (Luke 11:13)
 BM: Father give the Holy Ghost (2 Nephi 31:12)

KJV: and ye do that which ye have seen (John 8:38)
 BM: and do the things which ye have seen
 (2 Nephi 31:12)

KJV: with purpose of heart (Acts 11:23)
 BM: with full purpose of heart (2 Nephi 31:13)

KJV: the name of Christ (1 Peter 4:14)
 BM: the name of Christ (2 Nephi 31:13)

KJV: receive the Holy Ghost (Acts 8:19)
 BM: receive the Holy Ghost (2 Nephi 31:13)

KJV: baptize you with the Holy Ghost, and with fire
 (Matt. 3:11)
 BM: baptism of fire and of the Holy Ghost
 (2 Nephi 31:13)

KJV: speak with the tongues of men and of angels
 (1 Cor. 13:1)
 BM: speak with the tongue of angels (2 Nephi 31:13)

KJV: speak with new tongues (Mark 16:17)
 BM: speak with a new tongue (2 Nephi 31:14)

KJV: it had been better for them not to have known
 (2 Peter 2:21)
 BM: it would have been better for you that ye had not
 known (2 Nephi 31:14)

KJV: are true and faithful (Rev. 21:5)
 BM: are true and faithful (2 Nephi 31:15)

KJV: he that endureth to the end shall be saved
 (Matt. 10:22)
 BM: He that endureth to the end, the same shall be
 saved (2 Nephi 31:15)

KJV: the Son of the living God (Matt. 16:16)
 BM: the Son of the living God (2 Nephi 31:16)

KJV: cannot be saved (Acts 15:1)
 BM: cannot be saved (2 Nephi 31:16)

KJV: baptism of repentance for the remission of sins
 (Mark 1:4)
 BM: baptism by water; and then cometh a remission
 of your sins (2 Nephi 31:17)

KJV: strait is the gate, and narrow is the way, which
 leadeth unto life (Matt. 7:14)
 BM: strait and narrow path which leads to eternal life
 (2 Nephi 31:18)

KJV: have received the Holy Ghost (Acts 10:47)
 BM: have received the Holy Ghost (2 Nephi 31:18)

KJV: the Father and the Son (2 John 1:9)
 BM: the Father and the Son (2 Nephi 31:18)

KJV: the word of Christ (Col. 3:16)
 BM: the word of Christ (2 Nephi 31:19)

KJV: endureth to the end (Matt. 10:22)
 BM: endure to the end (2 Nephi 31:20)

KJV: have eternal life (Matt. 19:16)
 BM: have eternal life (2 Nephi 31:20)

KJV: there is none other name under heaven given
 among men, whereby we must be saved
 (Acts 4:12)
 BM: there is none other way nor name given under
 heaven whereby man can be saved (2 Nephi 31:21)

KJV: the doctrine of Christ (Heb. 6:1)
 BM: the doctrine of Christ (2 Nephi 31:21)

KJV: of the Father, and of the Son, and of (Matt. 28:19)
 BM: of the Father, and of the Son, and of
 (2 Nephi 31:21)

2 Nephi 32

KJV: why reason ye these things in your hearts
 (Mark 2:8)
 BM: why do ye ponder these things in your hearts
 (2 Nephi 32:1)

KJV: do ye not remember (Mark 8:18)
 BM: Do ye not remember (2 Nephi 32:2)

KJV: because ye ask not (James 4:2)
 BM: because ye ask not (2 Nephi 32:4)

KJV: Again I say unto you, That if (Matt. 18:19)
 BM: again I say unto you that if (2 Nephi 32:5)

KJV: receive the Holy Ghost (Acts 8:19)
 BM: receive the Holy Ghost (2 Nephi 32:5)

KJV: pray, and not to faint (Luke 18:1)
 BM: pray always, and not faint (2 Nephi 32:9)

2 Nephi 33

KJV: hath no place in you (John 8:37)
 BM: hath no place in them (2 Nephi 33:2)

KJV: What I have written I have written (John 19:22)
 BM: have written what I have written (2 Nephi 33:3)

KJV: out of weakness were made strong (Heb. 11:34)
 BM: in weakness will be made strong (2 Nephi 33:4)

KJV: from whence I came (Matt. 12:44)
 BM: from whence I came (2 Nephi 33:8)

KJV: be ye reconciled to God (2 Cor. 5:20)
 BM: be reconciled unto Christ (2 Nephi 33:9)

KJV: if ye believe not (John 8:24)
 BM: if ye believe not (2 Nephi 33:10)

KJV: with power and great glory (Matt. 24:30)
 BM: with power and great glory (2 Nephi 33:11)

KJV: at the last day (John 6:39)
 BM: at the last day (2 Nephi 33:11)

KJV: and I pray (1 Thess. 5:23)
 BM: And I pray (2 Nephi 33:12)

KJV: the Lamb of God (John 1:29)
 BM: the Lamb of God (2 Nephi 33:14)

KJV: the word that I have spoken, the same shall judge
 him in the last day (John 12:48)
 BM: these words shall condemn you at the last day
 (2 Nephi 33:14)

Jacob 1

KJV: for Christ's sake (2 Cor. 12:10)
 BM: for Christ's sake (Jacob 1:4)

KJV: the spirit of prophecy (Rev. 19:10)
 BM: the spirit of much prophecy (Jacob 1:6)

KJV: enter into his rest (Heb. 3:18)
 BM: enter into his rest (Jacob 1:7)

KJV: lest by any means (Gal. 2:2)
 BM: lest by any means (Jacob 1:7)

KJV: as in the provocation, in the day of temptation in
 the wilderness (Heb. 3:8)
 BM: as in the provocation in the days of temptation
 while the children of Israel were in the wilderness
 (Jacob 1:7)

KJV: the word of God with (Acts 4:31)
 BM: the word of God with (Jacob 1:19)

Jacob 2

KJV: magnify mine office (Rom. 11:13)
 BM: magnify mine office (Jacob 2:2)

KJV: unto you the word of God (Heb. 13:7)
 BM: unto you the word of God (Jacob 2:2)

KJV: ye yourselves know that (Acts 20:34)
 BM: ye yourselves know that (Jacob 2:3)

KJV: testify unto you (Rev. 22:16)
 BM: testify unto you (Jacob 2:6)

KJV: the pure in heart (Matt. 5:8)
 BM: the pure in heart (Jacob 2:10)

KJV: land of promise (Heb. 11:9)
 BM: land of promise (Jacob 2:12)

KJV: unto the word of his (Acts 14:3)
 BM: unto the word of his (Jacob 2:16)

KJV: But seek ye first the kingdom of God (Matt. 6:33)
 BM: But... seek ye for the kingdom of God (Jacob 2:18)

KJV: hope in Christ (1 Cor. 15:19)
 BM: hope in Christ (Jacob 2:19)

KJV: the things which God hath (1 Cor. 2:9)
 BM: the things which God hath (Jacob 2:20)

KJV: the scriptures (1 Cor. 15:4)
 BM: the scriptures (Jacob 2:23)

KJV: and abominations of (Rev. 17:5)
 BM: and abominations of (Jacob 2:31)

Jacob 3

KJV: are the pure in heart (Matt. 5:8)
 BM: are pure in heart (Jacob 3:1)

KJV: except ye repent (Luke 13:3)
 BM: except ye repent (Jacob 3:3)

KJV: the time cometh (John 16:2)
 BM: the time speedily cometh (Jacob 3:4)

KJV: Husbands, love your wives (Col. 3:19)
 BM: husbands love their wives (Jacob 3:7)

KJV: which is the word of God (Eph. 6:17)
 BM: which is the word of God (Jacob 3:9)

KJV: which is the second death (Rev. 21:8)
 BM: which is the second death (Jacob 3:11)

KJV: fornication and lasciviousness (2 Cor. 12:21)
 BM: fornication and lasciviousness (Jacob 3:12)

Jacob 4

KJV: before his coming (Acts 13:24)
 BM: before his coming (Jacob 4:4)

KJV: the holy prophets (2 Peter 3:2)
 BM: the holy prophets (Jacob 4:4)

KJV: only begotten Son (John 1:18)
 BM: Only Begotten Son (Jacob 4:5)

KJV: the spirit of prophecy (Rev. 19:10)
 BM: the spirit of prophecy (Jacob 4:6)

KJV: in the name of Jesus (Acts 2:38)
 BM: in the name of Jesus (Jacob 4:6)

KJV: by his grace (Titus 3:7)
 BM: by his grace (Jacob 4:7)

KJV: how unsearchable are his judgments, and his ways
 past finding out (Rom. 11:33)
 BM: How unsearchable are the depths of the mysteries
 of him; and it is impossible that man should find
 out all his ways (Jacob 4:8)

KJV: and the world was (John 1:10)
 BM: and the world was (Jacob 4:9)

KJV: according to his good pleasure (Eph. 1:9)
 BM: according to his will and pleasure (Jacob 4:9)

KJV: his only begotten Son (John 3:16)
 BM: his Only Begotten Son (Jacob 4:11)

KJV: the power of his resurrection (Phil. 3:10)
 BM: the power of the resurrection (Jacob 4:11)

KJV: which is in Christ (Rom. 8:39)
 BM: which is in Christ (Jacob 4:11)

KJV: the first fruits unto God and to (Rev. 14:4)
 BM: the firstfruits of Christ unto God (Jacob 4:11)

KJV: God was manifest in the flesh (1 Tim. 3:16)
 BM: he manifesteth himself in the flesh (Jacob 4:11)

KJV: and in the world to come (Mark 10:30)
 BM: and the world to come (Jacob 4:12)

KJV: the Spirit speaketh (1 Tim. 4:1)
 BM: the Spirit speaketh (Jacob 4:13)

KJV: the salvation of your souls (1 Peter 1:9)
 BM: the salvation of our souls (Jacob 4:13)

KJV: killed the prophets (Matt. 23:31)
 BM: killed the prophets (Jacob 4:14)

KJV: for I perceive (Luke 8:46)
 BM: for I perceive (Jacob 4:15)

KJV: to the scriptures (1 Cor. 15:4)
 BM: to the scriptures (Jacob 4:16)

Jacob 5

KJV: like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree (Luke 13:19)

BM: like unto a tame olive-tree, which a man took and nourished in his vineyard; and it grew, and waxed old (Jacob 5:3)

KJV: I shall dig about it, and dung it (Luke 13:8)

BM: I will prune it, and dig about it (Jacob 5:4)

KJV: a wild olive tree (Rom. 11:17)

BM: a wild olive-tree (Jacob 5:7)

KJV: cast them into the fire, and they are burned (John 15:6)

BM: cast them into the fire that they may be burned (Jacob 5:7)

KJV: cumbereth it the ground (Luke 13:7)

BM: cumber the ground (Jacob 5:9)

KJV: the natural branches (Rom. 11:21)

BM: the natural branches (Jacob 5:13)

KJV: the time draweth near (Luke 21:8)

BM: the time draweth near (Jacob 5:29)

KJV: it profiteth me nothing (1 Cor. 13:3)

BM: it profiteth me nothing (Jacob 5:32)

KJV: bring forth evil fruit (Matt. 7:18)

BM: bring forth evil fruit (Jacob 5:35)

KJV: forth good fruit (Matt. 7:18)

BM: forth good fruit (Jacob 5:40)

KJV: hewn down, and cast into the fire (Matt. 7:19)

BM: hewn down and cast into the fire (Jacob 5:42)

KJV: which bringeth not forth good fruit (Matt. 3:10)

BM: they bring forth no good fruit (Jacob 5:46)

KJV: dig about it, and dung it (Luke 13:8)

BM: digged about it . . . and I have dunged it (Jacob 5:47)

KJV: from whence they came (Heb. 11:15)

BM: from whence they came (Jacob 5:52)

KJV: tree which is wild by nature, and wert grafted contrary to nature into a good olive tree (Rom. 11:24)

BM: the natural trees which had become wild, and grafted into their mother tree (Jacob 5:56)

KJV: Be not overcome of evil, but overcome evil with good (Rom. 12:21)

BM: the good may overcome the evil (Jacob 5:59)

KJV: the last shall be first, and the first last (Matt. 20:16)

BM: the last that they may be first, and that the first may be last (Jacob 5:63)

KJV: cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree (Rom. 11:24)

BM: the branches of the natural tree will I graft in again into the natural tree (Jacob 5:67)

KJV: it is the last time (1 John 2:18)

BM: this is the last time (Jacob 5:71)

KJV: that this is good (1 Cor. 7:26)

BM: that it is good (Jacob 5:75)

KJV: was in the beginning (John 1:2)

BM: was in the beginning (Jacob 5:75)

KJV: the time cometh, that (John 16:2)

BM: the time cometh that (Jacob 5:77)

KJV: evil fruit (Matt. 7:18)

BM: evil fruit (Jacob 5:77)

Jacob 6

KJV: as I said unto you (John 10:26)

BM: as I said unto you (Jacob 6:1)

KJV: stretched forth my hands unto a disobedient and gainsaying people (Rom. 10:21)

BM: stretches forth his hands unto them all the day long; and they are a stiffnecked and a gainsaying people (Jacob 6:4)

KJV: Brethren, I beseech you (Gal. 4:12)

BM: brethren, I beseech of you (Jacob 6:5)

KJV: To day if ye will hear his voice, harden not your hearts (Heb. 3:15)

BM: today, if ye will hear his voice, harden not your hearts (Jacob 6:6)

KJV: the good word of God (Heb. 6:5)

BM: the good word of God (Jacob 6:7)

KJV: hewn down, and cast into the fire (Matt. 3:10)

BM: hewn down and cast into the fire (Jacob 6:7)

KJV: the gift of the Holy Ghost (Acts 2:38)

BM: the gift of the Holy Ghost (Jacob 6:8)

KJV: Quench not the Spirit (1 Thess. 5:19)

BM: quench the Holy Spirit (Jacob 6:8)

KJV: and the resurrection (Acts 17:18)

BM: and the resurrection (Jacob 6:9)

KJV: which is in Christ (Rom. 8:39)

BM: which is in Christ (Jacob 6:9)

KJV: into a lake of fire burning with brimstone (Rev. 19:20)

BM: into that lake of fire and brimstone (Jacob 6:10)

KJV: with unquenchable fire (Matt. 3:12)

BM: flames are unquenchable (Jacob 6:10)

KJV: smoke of their torment ascendeth up for ever and ever (Rev. 14:11)

BM: smoke ascendeth up forever and ever (Jacob 6:10)

KJV: tormented day and night for ever (Rev. 20:10)

BM: endless torment (Jacob 6:10)

KJV: Enter ye in at the strait gate (Matt. 7:13)

BM: enter in at the strait gate (Jacob 6:11)

KJV: narrow is the way (Matt. 7:14)

BM: the way which is narrow (Jacob 6:11)

Jacob 7

KJV: the doctrine of Christ (Heb. 6:1)

BM: the doctrine of Christ (Jacob 7:2)

KJV: perfect knowledge of (Acts 24:22)

BM: perfect knowledge of (Jacob 7:4)

KJV: and on this wise (John 21:1)

BM: and on this wise (Jacob 7:6)

KJV: pervert the right ways of the Lord (Acts 13:10)

BM: pervert the right way of God (Jacob 7:7)

KJV: ye do not understand (Matt. 16:11)

BM: ye do not understand (Jacob 7:11)

KJV: I say unto you, That none of (Luke 14:24)

BM: I say unto you that none of (Jacob 7:11)

KJV: nevertheless not my will, but thine be done (Luke 22:42)

BM: Nevertheless, not my will be done (Jacob 7:14)

KJV: God shall smite thee (Acts 23:3)

BM: God shall smite thee (Jacob 7:14)

KJV: I fear, lest (2 Cor. 11:3)

BM: I fear lest (Jacob 7:19)

KJV: lied unto men, but unto God (Acts 5:4)

BM: I have lied unto God (Jacob 7:19)

KJV: And when the multitude (Matt. 22:23)

BM: And when the multitude (Jacob 7:21)

KJV: they were astonished (Acts 12:16)

BM: they were astonished (Jacob 7:21)

KJV: the love of God (Luke 11:42)

BM: the love of God (Jacob 7:23)

KJV: searched the scriptures (Acts 17:11)

BM: searched the scriptures (Jacob 7:23)

Enos

KJV: he was a just man (Mark 6:20)

BM: he was a just man (Enos 1:1)

KJV: in the nurture and admonition of the Lord (Eph. 6:4)

BM: in the nurture and admonition of the Lord (Enos 1:1)

KJV: thy sins are forgiven thee (Luke 5:20)

BM: thy sins are forgiven thee (Enos 1:5)

KJV: impossible for God to lie (Heb. 6:18)
 BM: that God could not lie (Enos 1:6)

KJV: Christ, whom thou hast (John 17:3)
 BM: Christ, whom thou hast (Enos 1:8)

KJV: Go thy way; thy faith hath made thee whole
 (Mark 10:52)
 BM: go to, thy faith hath made thee whole (Enos 1:8)

KJV: the voice of the Lord came (Acts 7:31)
 BM: the voice of the Lord came (Enos 1:10)

KJV: whatsoever ye shall ask in prayer, believing, ye
 shall receive (Matt. 21:22)
 BM: Whatsoever thing ye shall ask in faith, believing
 that ye shall receive (Enos 1:15)

KJV: According to your faith be it unto you (Matt. 9:29)
 BM: it shall be done unto them according to their faith
 (Enos 1:18)

KJV: of God; and all these things (Luke 12:31)
 BM: of God, and all these things (Enos 1:23)

KJV: by the power of God (1 Peter 1:5)
 BM: by the power of God (Enos 1:26)

KJV: which is in Christ (Rom. 8:39)
 BM: which is in Christ (Enos 1:26)

KJV: this mortal must put on immortality (1 Cor. 15:53)
 BM: my mortal shall put on immortality (Enos 1:27)

KJV: Come, ye blessed of my Father, inherit the
 kingdom prepared for you (Matt. 25:34)
 BM: Come unto me, ye blessed, there is a place
 prepared for you (Enos 1:27)

KJV: In my Father's house are many mansions
 (John 14:2)
 BM: in the mansions of my Father (Enos 1:27)

Omni

KJV: should not perish, but (John 3:15)
 BM: should not perish, but (Omni 1:7)

KJV: speaking with tongues (1 Cor. 14:6)
 BM: speaking with tongues (Omni 1:25)

Words of Mormon

KJV: concerning Christ (Eph. 5:32)
 BM: concerning Christ (Words of Mormon 1:2)

KJV: and the things which are (Rev. 10:6)
 BM: And the things which are (Words of Mormon 1:4)

KJV: have been fulfilled (Acts 1:16)
 BM: have been fulfilled (Words of Mormon 1:4)

KJV: knoweth all things (1 John 3:20)
 BM: knoweth all things (Words of Mormon 1:7)

KJV: come to the knowledge of (2 Tim. 3:7)
 BM: come to the knowledge of (Words of Mormon 1:8)

KJV: pray to God (2 Cor. 13:7)
 BM: pray to God (Words of Mormon 1:11)

KJV: false Christs, and (Matt. 24:24)
 BM: false Christs, and (Words of Mormon 1:15)

KJV: the holy prophets (2 Peter 3:2)
 BM: the holy prophets (Words of Mormon 1:16)

KJV: spake the word of God with (Acts 4:31)
 BM: speak the word of God with
 (Words of Mormon 1:17)

Mosiah 1

KJV: this present time (Luke 18:30)
 BM: this present time (Mosiah 1:3)

KJV: in unbelief (Rom. 11:23)
 BM: in unbelief (Mosiah 1:5)

KJV: of the traditions of my fathers (Gal. 1:14)
 BM: of the traditions of their fathers (Mosiah 1:5)

KJV: which are not written in this book (John 20:30)
 BM: which are not written in this book (Mosiah 1:8)

KJV: on the morrow I (Acts 25:17)
 BM: on the morrow I (Mosiah 1:10)

KJV: that never shall be (Mark 9:43)
 BM: that never shall be (Mosiah 1:12)

KJV: I say unto you, That if (Matt. 18:19)
 BM: I say unto you, that if (Mosiah 1:13)

KJV: in remembrance of (Luke 1:54)
 BM: in remembrance of (Mosiah 1:17)

Mosiah 2

KJV: the commandments of God (1 Cor. 7:19)
 BM: the commandments of God (Mosiah 2:4)

KJV: the words which he spake (Acts 20:38)
 BM: the words which he spake (Mosiah 2:8)

KJV: the mysteries of God (1 Cor. 4:1)
 BM: the mysteries of God (Mosiah 2:9)

KJV: I of myself (John 8:42)
 BM: I of myself (Mosiah 2:10)

KJV: grievous to be borne (Luke 11:46)
 BM: grievous to be borne (Mosiah 2:14)

KJV: conscience before God until this day (Acts 23:1)
 BM: conscience before God this day (Mosiah 2:15)

KJV: serve one another (Gal. 5:13)
 BM: serve one another (Mosiah 2:18)

KJV: peace one with another (Mark 9:50)
 BM: peace one with another (Mosiah 2:20)

KJV: live, and move and (Acts 17:28)
 BM: live and move and (Mosiah 2:21)

KJV: unprofitable servants (Luke 17:10)
 BM: unprofitable servants (Mosiah 2:21)

KJV: being found blameless (1 Tim. 3:10)
 BM: be found blameless (Mosiah 2:27)

KJV: whereof he hath (Acts 17:31)
 BM: whereof he hath (Mosiah 2:27)

KJV: delivered unto you (1 Cor. 11:23)
 BM: delivered unto you (Mosiah 2:31)

KJV: contentions among you (1 Cor. 1:11)
 BM: contentions among you (Mosiah 2:32)

KJV: drinketh damnation to (1 Cor. 11:29)
 BM: drinketh damnation to (Mosiah 2:33)

KJV: everlasting punishment (Matt. 25:46)
 BM: everlasting punishment (Mosiah 2:33)

KJV: God contrary to (Acts 18:13)
 BM: God contrary to (Mosiah 2:33)

KJV: knoweth that ye (Matt. 6:32)
 BM: knoweth that ye (Mosiah 2:34)

KJV: spoken before by the holy prophets (2 Peter 3:2)
 BM: spoken by the holy prophets (Mosiah 2:34)

KJV: that which was commanded (Heb. 12:20)
 BM: that which was commanded (Mosiah 2:35)

KJV: that ye withdraw yourselves from (2 Thess. 3:6)
 BM: that ye do withdraw yourselves from (Mosiah 2:36)

KJV: no place in you (John 8:37)
 BM: no place in you (Mosiah 2:36)

KJV: enemy of all righteousness (Acts 13:10)
 BM: enemy to all righteousness (Mosiah 2:37)

KJV: dwelleth not in temples (Acts 7:48)
 BM: dwelleth not in unholy temples (Mosiah 2:37)

KJV: unquenchable fire (Matt. 3:12)
 BM: unquenchable fire (Mosiah 2:38)

KJV: ascendeth up for ever and ever (Rev. 14:11)
 BM: ascendeth up forever and ever (Mosiah 2:38)

Mosiah 3

KJV: that which is to come (Eph. 1:21)
 BM: that which is to come (Mosiah 3:1)

KJV: good tidings of great joy (Luke 2:10)
 BM: glad tidings of great joy (Mosiah 3:3)

KJV: be filled with joy (2 Tim. 1:4)
 BM: be filled with joy (Mosiah 3:4)

KJV: the Lord God omnipotent reigneth (Rev. 19:6)
 BM: the Lord Omnipotent who reigneth (Mosiah 3:5)

KJV: the lame to walk (Matt. 15:31)
 BM: the lame to walk (Mosiah 3:5)

KJV: and the deaf hear (Matt. 11:5)
 BM: and the deaf to hear (Mosiah 3:5)

KJV: cast out devils (Matt. 7:22)
 BM: cast out devils (Mosiah 3:6)

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| KJV: the evil spirits (Acts 19:12) | KJV: as in Adam (1 Cor. 15:22) |
| BM: the evil spirits (Mosiah 3:6) | BM: as in Adam (Mosiah 3:16) |
| KJV: Jesus Christ, the Son of God (Mark 1:1) | KJV: the blood of Christ (Eph. 2:13) |
| BM: Jesus Christ, the Son of God (Mosiah 3:8) | BM: the blood of Christ (Mosiah 3:16) |
| KJV: his mother called Mary (Matt. 13:55) | KJV: drinketh damnation to (1 Cor. 11:29) |
| BM: his mother shall be called Mary (Mosiah 3:8) | BM: drink damnation to (Mosiah 3:18) |
| KJV: He came unto his own (John 1:11) | KJV: and become as little children (Matt. 18:3) |
| BM: he cometh unto his own (Mosiah 3:9) | BM: and become as little children (Mosiah 3:18) |
| KJV: through faith in his name (Acts 3:16) | KJV: the natural man (1 Cor. 2:14) |
| BM: through faith on his name (Mosiah 3:9) | BM: the natural man (Mosiah 3:19) |
| KJV: and they say, He hath a devil (Matt. 11:18) | KJV: the time shall come (John 16:4) |
| BM: and say that he hath a devil (Mosiah 3:9) | BM: the time shall come (Mosiah 3:20) |
| KJV: and shall scourge him, and shall (Mark 10:34) | KJV: being found blameless (1 Tim. 3:10) |
| BM: and shall scourge him, and shall (Mosiah 3:9) | BM: be found blameless (Mosiah 3:21) |
| KJV: crucify him (Matt. 20:19) | KJV: blameless in the (1 Cor. 1:8) |
| BM: crucify him (Mosiah 3:9) | BM: blameless in the (Mosiah 3:22) |
| KJV: he shall rise the third day (Mark 9:31) | KJV: judged every man according to their works (Rev. 20:13) |
| BM: he shall rise the third day (Mosiah 3:10) | BM: judged, every man according to his works (Mosiah 3:24) |
| KJV: from the dead; and, behold he (John 12:47) | KJV: drink of the wine of the wrath of God, which (Rev. 14:10) |
| BM: from the dead; and behold he (Mosiah 3:10) | BM: drunk out of the cup of the wrath of God, which (Mosiah 3:26) |
| KJV: to judge the world (Matt. 28:7) | KJV: hath the Lord commanded (Acts 13:47) |
| BM: to judge the world (Mosiah 3:10) | BM: hath the Lord commanded (Mosiah 3:27) |
| KJV: righteous judgment (John 7:24) | |
| BM: righteous judgment (Mosiah 3:10) | |
| KJV: the will of God (Mark 3:35) | |
| BM: the will of God (Mosiah 3:11) | |
| KJV: to every nation, and kindred, and tongue (Rev. 14:6) | KJV: may receive forgiveness of sins, and (Acts 26:18) |
| BM: to every kindred, nation, and tongue (Mosiah 3:13) | BM: may receive forgiveness of our sins, and (Mosiah 4:2) |
| KJV: remission of their sins (Luke 1:77) | KJV: were filled with joy (Acts 13:52) |
| BM: remission of their sins (Mosiah 3:13) | BM: were filled with joy (Mosiah 4:3) |
| KJV: rejoiced with exceeding great joy (Matt. 2:10) | KJV: prepared for you from the foundation of the world (Matt. 25:34) |
| BM: rejoice with exceedingly great joy (Mosiah 3:13) | BM: prepared from the foundation of the world (Mosiah 4:6) |
| KJV: many signs and wonders (Acts 5:12) | |
| BM: many signs, and wonders (Mosiah 3:15) | |

Mosiah 4

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| KJV: mortal body (Rom. 6:12) | KJV: And ye will not (John 5:40) |
| BM: mortal body (Mosiah 4:6) | BM: And ye will not (Mosiah 4:13) |
| KJV: ever shall be (Matt. 24:21) | KJV: live peaceably (Rom. 12:18) |
| BM: ever shall be (Mosiah 4:7) | BM: live peaceably (Mosiah 4:13) |
| KJV: even unto the end of the world (Matt. 28:20) | KJV: of truth and soberness (Acts 26:25) |
| BM: even unto the end of the world (Mosiah 4:7) | BM: of truth and soberness (Mosiah 4:15) |
| KJV: believe in God (John 14:1) | KJV: to love one another (1 John 4:11) |
| BM: Believe in God (Mosiah 4:9) | BM: to love one another (Mosiah 4:15) |
| KJV: believe that he is, and that he (Heb. 11:6) | KJV: serve one another (Gal. 5:13) |
| BM: believe that he is, and that he (Mosiah 4:9) | BM: serve one another (Mosiah 4:15) |
| KJV: created all things (Eph. 3:9) | KJV: O man, whosoever (Rom. 2:1) |
| BM: created all things (Mosiah 4:9) | BM: O man, whosoever (Mosiah 4:18) |
| KJV: And again I say unto you (Matt. 19:24) | KJV: how ye ought to (Col. 4:6) |
| BM: And again I say unto you (Mosiah 4:11) | BM: how ye ought to (Mosiah 4:21) |
| KJV: come to the knowledge of the (2 Tim. 3:7) | KJV: that ye have one to another (Luke 24:17) |
| BM: come to the knowledge of the (Mosiah 4:11) | BM: that ye have one to another (Mosiah 4:21) |
| KJV: of his goodness (Rom. 2:4) | KJV: things of the world (1 Cor. 7:34) |
| BM: of his goodness (Mosiah 4:11) | BM: things of this world (Mosiah 4:23) |
| KJV: And have tasted (Heb. 6:5) | KJV: have sufficient (Luke 14:28) |
| BM: and have tasted (Mosiah 4:11) | BM: have sufficient (Mosiah 4:24) |
| KJV: which causeth (2 Cor. 9:11) | KJV: which ye have not received (2 Cor. 11:4) |
| BM: which causeth (Mosiah 4:11) | BM: which ye have not received (Mosiah 4:25) |
| KJV: exceeding great joy (Matt. 2:10) | KJV: which I have spoken unto you (John 15:3) |
| BM: exceedingly great joy (Mosiah 4:11) | BM: which I have spoken unto you (Mosiah 4:26) |
| KJV: goodness and forbearance and longsuffering (Rom. 2:4) | KJV: That ye may walk (1 Thess 4:12) |
| BM: goodness and long suffering (Mosiah 4:11) | BM: that ye may walk (Mosiah 4:26) |
| KJV: calling on the name of the Lord (Acts 22:16) | KJV: it is expedient (John 11:50) |
| BM: calling on the name of the Lord (Mosiah 4:11) | BM: it is expedient (Mosiah 4:27) |
| KJV: that which is to come (1 Tim. 4:8) | KJV: be diligent (2 Peter 3:14) |
| BM: that which is to come (Mosiah 4:11) | BM: be diligent (Mosiah 4:27) |
| KJV: the love of God (Luke 11:42) | KJV: the prize (1 Cor. 9:24) |
| BM: the love of God (Mosiah 4:12) | BM: the prize (Mosiah 4:27) |
| KJV: that which is just and (Col. 4:1) | KJV: ye commit sin (James 2:9) |
| BM: that which is just and (Mosiah 4:12) | BM: ye may commit sin (Mosiah 4:29) |

KJV: the commandments of God, and (Rev. 12:17)
 BM: the commandments of God, and (Mosiah 4:30)

KJV: at the right hand of God (Rom. 8:34)
 BM: at the right hand of God (Mosiah 5:9)

KJV: continue in the faith (Col. 1:23)
 BM: continue in the faith (Mosiah 4:30)

KJV: Take heed that ye do not (Matt. 6:1)
 BM: take heed that ye do not (Mosiah 5:11)

KJV: the coming of our Lord (1 Cor. 1:7)
 BM: the coming of our Lord (Mosiah 4:30)

KJV: How knoweth this man (John 7:15)
 BM: how knoweth a man (Mosiah 5:13)

Mosiah 5

KJV: had thus spoken (Luke 19:28)
 BM: had thus spoken (Mosiah 5:1)

KJV: the thoughts and intents of the heart (Heb. 4:12)
 BM: the thoughts and intents of his heart (Mosiah 5:13)

KJV: we ourselves also (Titus 3:3)
 BM: we ourselves also (Mosiah 5:3)

KJV: Even so shall it be (Matt. 12:45)
 BM: even so shall it be (Mosiah 5:14)

KJV: of his Spirit (1 John 4:13)
 BM: of his Spirit (Mosiah 5:3)

KJV: which ye are called (James 2:7)
 BM: which ye are called (Mosiah 5:14)

KJV: of that which is to come (1 Tim. 4:8)
 BM: of that which is to come (Mosiah 5:3)

KJV: be ye stedfast, unmoveable, always abounding
 in the work of the Lord (1 Cor. 15:58)
 BM: be steadfast and immovable, always abounding
 in good works (Mosiah 5:15)

KJV: to do his will (Heb. 13:21)
 BM: to do his will (Mosiah 5:5)

KJV: Christ the Lord (Luke 2:11)
 BM: Christ, the Lord (Mosiah 5:15)

KJV: drink of the wine of the wrath of God (Rev. 14:10)
 BM: drink out of the cup of the wrath of God
 (Mosiah 5:5)

KJV: may have everlasting (John 6:40)
 BM: may have everlasting (Mosiah 5:15)

KJV: shall be called the children of God (Matt. 5:9)
 BM: shall be called the children of Christ (Mosiah 5:7)

KJV: and eternal life (1 John 5:20)
 BM: and eternal life (Mosiah 5:15)

KJV: through faith in his name (Acts 3:16)
 BM: through faith on his name (Mosiah 5:7)

Mosiah 6

KJV: except it were (John 6:65)
 BM: except it were (Mosiah 6:2)

KJV: born of him (1 John 2:29)
 BM: born of him (Mosiah 5:7)

KJV: to their own houses (Mark 8:3)
 BM: to their own houses (Mosiah 6:3)

KJV: Ye shall be made free (John 8:33)
 BM: ye can be made free (Mosiah 5:8)

KJV: in all things whatsoever he (Acts 3:22)
 BM: in all things whatsoever he (Mosiah 6:6)

KJV: there is none other name under heaven given
 among men, whereby we must be saved
 (Acts 4:12)
 BM: There is no other name given whereby salvation
 cometh (Mosiah 5:8)

KJV: not be burdensome to (2 Cor. 12:14)
 BM: not become burdensome to (Mosiah 6:7)

KJV: the name of Christ (1 Peter 4:14)
 BM: the name of Christ (Mosiah 5:8)

Mosiah 7

KJV: the space of three years (Acts 20:31)
 BM: the space of three years (Mosiah 7:1)

KJV: he was desirous to (Luke 23:8)
 BM: he was desirous to (Mosiah 7:1)

KJV: bands were loosed (Acts 16:26)
 BM: bands were loosed (Mosiah 7:8)

KJV: and rising again (Luke 2:34)
 BM: and rising again (Mosiah 7:12)

KJV: with boldness (Acts 4:31)
 BM: with boldness (Mosiah 7:12)

KJV: If ye had known me (John 14:7)
 BM: if ye had known me (Mosiah 7:13)

KJV: said, Now I know of a surety that (Acts 12:11)
 BM: said: Now, I know of a surety that (Mosiah 7:14)

KJV: on the morrow I (Acts 25:17)
 BM: on the morrow I (Mosiah 7:14)

KJV: grievous to be borne (Luke 11:46)
 BM: grievous to be borne (Mosiah 7:15)

KJV: had suffered many things (Mark 5:26)
 BM: had suffered many things (Mosiah 7:16)

KJV: the time is at hand (Rev. 22:10)
 BM: the time is at hand (Mosiah 7:18)

KJV: be in subjection to (1 Peter 3:1)
 BM: be in subjection to (Mosiah 7:18)

KJV: same God (I Cor. 12:6)
 BM: same God (Mosiah 7:20)

KJV: we all are witnesses (Acts 2:32)
 BM: ye all are witnesses (Mosiah 7:21)

KJV: yea, I say unto you (Luke 12:5)
 BM: Yea, I say unto you (Mosiah 7:24)

KJV: after the image of (Col. 3:10)
 BM: after the image of (Mosiah 7:27)

KJV: the wrath of God upon (Eph. 5:6)
 BM: the wrath of God upon (Mosiah 7:28)

KJV: And again he saith (Rom. 15:10)
 BM: And again he saith (Mosiah 7:31)

Mosiah 8

KJV: He spake many things unto them (Matt. 13:3)
 BM: he spake many things unto them (Mosiah 8:1)

KJV: before the multitude (Acts 19:9)
 BM: before the multitude (Mosiah 8:2)

KJV: the words which he spake (Acts 20:38)
 BM: the words which he spake (Mosiah 8:3)

KJV: being grieved for the (Mark 3:5)
 BM: being grieved for the (Mosiah 8:7)

KJV: It is a gift (Matt. 15:5)
 BM: it is a gift (Mosiah 8:13)

KJV: that he ought not (Acts 25:24)
 BM: that he ought not (Mosiah 8:13)

KJV: can no man (James 3:8)
 BM: can no man (Mosiah 8:16)

KJV: through faith (Acts 3:16)
 BM: through faith (Mosiah 8:18)

KJV: and gave thanks to God (Acts 27:35)
 BM: and gave thanks to God (Mosiah 8:19)

KJV: a great mystery (Eph. 5:32)
 BM: a great mystery (Mosiah 8:19)

Mosiah 9

KJV: But when I saw that (Gal. 2:14)
 BM: but when I saw that (Mosiah 9:1)

KJV: For I would that (1 Cor. 7:7)
 BM: for I would that (Mosiah 9:2)

KJV: an austere (Luke 19:22)
 BM: an austere (Mosiah 9:2)

KJV: the disposition of (Acts 7:53)
 BM: the disposition of (Mosiah 9:5)

KJV: they were desirous to (John 16:19)
 BM: they were desirous to (Mosiah 9:12)

Mosiah 10

KJV: a leathern girdle about his loins (Matt. 3:4)
 BM: a leathern girdle about their loins (Mosiah 10:8)

KJV: they understood not the (Luke 2:50)
 BM: they understood not the (Mosiah 10:14)

KJV: And they sought to (Mark 12:12)
 BM: and they sought to (Mosiah 10:15)

Mosiah 11

KJV: the commandments of God (1 Cor. 7:19)
 BM: the commandments of God (Mosiah 11:2)

KJV: flattering words (1 Thess. 2:5)
 BM: flattering words (Mosiah 11:7)

KJV: the high priests (Luke 3:2)
 BM: the high priests (Mosiah 11:11)

KJV: riotous living (Luke 15:13)
 BM: riotous living (Mosiah 11:14)

KJV: except they repent (Rev. 2:22)
 BM: except they repent (Mosiah 11:20)

KJV: should be judged of (1 Cor. 4:3)
 BM: should be judged of (Mosiah 11:27)

KJV: were blinded (2 Cor. 3:14)
 BM: were blinded (Mosiah 11:29)

Mosiah 12

KJV: the space of two years (Acts 19:10)
 BM: the space of two years (Mosiah 12:1)

KJV: Stretch forth thy hand (Luke 6:10)
 BM: Stretch forth thy hand (Mosiah 12:2)

KJV: into a furnace of fire (Matt. 13:42)
 BM: in a furnace of fire (Mosiah 12:10)

KJV: The wind bloweth (John 3:8)
 BM: the wind bloweth (Mosiah 12:12)

KJV: except thou repent (Rev. 2:5)
 BM: except thou repent (Mosiah 12:12)

KJV: hast not sinned (1 Cor. 7:28)
 BM: hast not sinned (Mosiah 12:14)

KJV: bring him hither (Matt. 17:17)
 BM: Bring him hither (Mosiah 12:18)

KJV: began to question (Mark 8:11)
 BM: began to question (Mosiah 12:19)

KJV: to accuse him (John 8:6)
 BM: to accuse him (Mosiah 12:19)

KJV: perverting the (Luke 23:2)
 BM: perverting the (Mosiah 12:26)

KJV: I speak the truth (1 Tim. 2:7)
 BM: I speak the truth (Mosiah 12:30)

Mosiah 13

KJV: What have we to do with (Matt. 8:29)
 BM: what have we to do with (Mosiah 13:1)

KJV: lay their hands on (Luke 21:12)
 BM: lay their hands on (Mosiah 13:2)

KJV: Touch me not; for (John 20:17)
 BM: Touch me not, for (Mosiah 13:3)

KJV: ye have judged me (Acts 16:15)
 BM: ye have judged me (Mosiah 13:4)

KJV: power and authority (Luke 9:1)
 BM: power and authority (Mosiah 13:6)

KJV: because I tell you the truth (John 8:45)
 BM: because I tell you the truth (Mosiah 13:7)

KJV: with wonder and amazement (Acts 3:10)
 BM: with wonder and amazement (Mosiah 13:8)

KJV: whither I go (John 14:4)
 BM: whither I go (Mosiah 13:9)

KJV: a shadow of things (Col. 2:17)
 BM: a shadow of things (Mosiah 13:10)

KJV: for I perceive that (Luke 8:46)
 BM: for I perceive that (Mosiah 13:11)

KJV: which are in heaven (Mark 12:25)
 BM: which are in heaven (Mosiah 13:12)

KJV: God himself shall (Rev. 21:3)
 BM: God himself shall (Mosiah 13:28)

KJV: sins and iniquities (Heb. 10:17)
 BM: sins and iniquities (Mosiah 13:28)

KJV: And now I say unto you (Acts 5:38)
 BM: And now I say unto you (Mosiah 13:29)

KJV: that it was expedient that (John 18:14)
 BM: that it was expedient that (Mosiah 13:29)

KJV: the hardness of their hearts (Mark 3:5)
 BM: the hardness of their hearts (Mosiah 13:32)

KJV: They understood not that (John 8:27)
 BM: they understood not that (Mosiah 13:32)

KJV: through the redemption (Rom. 3:24)
 BM: through the redemption (Mosiah 13:32)

KJV: upon him the form of (Phil. 2:7)
 BM: upon him the form of (Mosiah 13:34)

KJV: the resurrection of the dead (Matt. 22:31)
 BM: the resurrection of the dead (Mosiah 13:35)

Mosiah 14

KJV: the sins of many (Heb. 9:28)
 BM: the sins of many (Mosiah 14:12)

Mosiah 15

KJV: shall be called the Son of God (2 John 1:9)
 BM: shall be called the Son of God (Mosiah 15:2)

KJV: the will of the Father (John 5:30)
 BM: the will of the Father (Mosiah 15:2)

KJV: the Father and the Son (2 John 9)
 BM: the Father and the Son (Mosiah 15:2)

KJV: he was conceived (Luke 2:21)
 BM: he was conceived (Mosiah 15:3)

KJV: by the power of God (1 Peter 1:5)
 BM: by the power of God (Mosiah 15:3)

KJV: and scourged (John 19:1)
 BM: and scourged (Mosiah 15:5)

KJV: the victory over (Rev. 15:2)
 BM: the victory over (Mosiah 15:8)

KJV: ascended into the heavens (Acts 2:34)
 BM: ascended into heaven (Mosiah 15:9)

KJV: And now I say unto you (Acts 5:38)
 BM: And now I say unto you (Mosiah 15:10)

KJV: the holy prophets (2 Peter 3:2)
 BM: the holy prophets (Mosiah 15:11)

KJV: the coming of the Lord (James 5:8)
 BM: the coming of the Lord (Mosiah 15:11)

KJV: heirs of the kingdom (James 2:5)
 BM: heirs of the kingdom (Mosiah 15:11)

KJV: Since the world began (John 9:32)
 BM: since the world began (Mosiah 15:13)

KJV: redeemed his people (Luke 1:68)
 BM: redeemed his people (Mosiah 15:18)

KJV: salvation unto his people (Luke 1:77)
 BM: salvation unto his people (Mosiah 15:18)

KJV: a resurrection of (Acts 24:15)
 BM: a resurrection of (Mosiah 15:21)

KJV: the resurrection of Christ (Acts 2:31)
 BM: the resurrection of Christ (Mosiah 15:21)

KJV: in the first resurrection (Rev. 20:6)
 BM: in the first resurrection (Mosiah 15:22)

KJV: have eternal life (Matt. 19:16)
 BM: have eternal life (Mosiah 15:23)

KJV: through Christ (Phil. 4:13)
 BM: through Christ (Mosiah 15:23)

KJV: part in the first resurrection (Rev. 20:6)
 BM: part in the first resurrection (Mosiah 15:24)

KJV: die in your sins (John 8:21)
 BM: die in their sins (Mosiah 15:26)

KJV: he cannot deny himself (2 Tim. 2:13)
 BM: he cannot deny himself (Mosiah 15:27)

KJV: the time shall come (John 16:4)
 BM: the time shall come (Mosiah 15:28)

KJV: to every nation, and kindred, and tongue, and
 people (Rev. 14:6)
 BM: to every nation, kindred, tongue, and people
 (Mosiah 15:28)

Mosiah 16

KJV: he stretched forth his hand (Matt. 12:49)
 BM: he stretched forth his hand (Mosiah 16:1)

KJV: carnal, and (1 Cor. 3:3)
 BM: carnal and (Mosiah 16:3)

KJV: that old serpent (Rev. 20:2)
 BM: that old serpent (Mosiah 16:3)

KJV: sensual, devilish (James 3:15)
 BM: sensual, devilish (Mosiah 16:3)

KJV: And if Christ be not risen (1 Cor. 15:14)
 BM: And if Christ had not risen (Mosiah 16:7)

KJV: grave, where is thy victory (1 Cor. 15:55)
 BM: grave should have no victory (Mosiah 16:7)

KJV: death, where is thy sting (1 Cor. 15:55)
 BM: death should have no sting (Mosiah 16:7)

KJV: no resurrection (1 Cor. 15:13)
 BM: no resurrection (Mosiah 16:7)

KJV: The sting of death is (1 Cor. 15:56)
 BM: the sting of death is (Mosiah 16:8)

KJV: be no more death (Rev. 21:4)
 BM: be no more death (Mosiah 16:9)

KJV: this mortal shall have put on immortality
 (1 Cor. 15:54)
 BM: this mortal shall put on immortality
 (Mosiah 16:10)

KJV: put on incorruption (1 Cor. 15:54)
 BM: put on incorruption (Mosiah 16:10)

KJV: who hath subjected (Rom. 8:20)
 BM: who hath subjected (Mosiah 16:11)

KJV: being warned of (Matt. 2:12)
 BM: being warned of (Mosiah 16:12)

KJV: through Christ (Phil. 4:13)
 BM: through Christ (Mosiah 16:15)

Mosiah 17

KJV: depart in peace (Luke 2:29)
 BM: depart in peace (Mosiah 17:2)

KJV: out from among them (2 Cor. 6:17)
 BM: out from among them (Mosiah 17:3)

KJV: and after three days (Mark 8:31)
 BM: And after three days (Mosiah 17:6)

KJV: I say unto you, I will not (Matt. 26:29)
 BM: I say unto you, I will not (Mosiah 17:9)

KJV: to release him (John 19:12)
 BM: to release him (Mosiah 17:11)

KJV: began to accuse him, saying (Luke 23:2)
 BM: began to accuse him, saying (Mosiah 17:12)

KJV: the pains of death (Acts 2:24)
 BM: the pains of death (Mosiah 17:15)

KJV: because they believe (John 16:9)
 BM: because they believe (Mosiah 17:15)

Mosiah 18

KJV: sins and iniquities (Heb. 10:17)
 BM: sins and iniquities (Mosiah 18:1)

KJV: his resurrection (Matt. 27:53)
 BM: his resurrection (Mosiah 18:2)

KJV: resorted thither (Acts 16:13)
 BM: resorted thither (Mosiah 18:5)

KJV: one another's burdens (Gal. 6:2)
 BM: one another's burdens (Mosiah 18:8)

KJV: the first resurrection (Rev. 20:5)
 BM: the first resurrection (Mosiah 18:9)

KJV: may have eternal life (Matt. 19:16)
 BM: may have eternal life (Mosiah 18:9)

KJV: baptized in the name of the Lord (Acts 8:16)
 BM: baptized in the name of the Lord (Mosiah 18:10)

KJV: and when he had said these words (Acts 28:29)
 BM: And when he had said these words (Mosiah 18:13)

KJV: having authority (Matt. 7:29)
 BM: having authority (Mosiah 18:13)

KJV: from the foundation of the world (Matt. 13:35)
 BM: from the foundation of the world (Mosiah 18:13)

KJV: the grace of God (Heb. 12:15)
 BM: the grace of God (Mosiah 18:16)

KJV: the power and authority of (Luke 20:20)
 BM: the power and authority of (Mosiah 18:17)

KJV: added to the church (Acts 2:47)
 BM: added to his church (Mosiah 18:17)

KJV: to preach unto them (Rev. 14:16)
 BM: to preach unto them (Mosiah 18:18)

KJV: the things pertaining to the kingdom of God (Acts 1:3)
 BM: the things pertaining to the kingdom of God (Mosiah 18:18)

KJV: with one eye (Mark 9:47)
 BM: with one eye (Mosiah 18:21)

KJV: one faith, one baptism (Eph. 4:5)
 BM: one faith and one baptism (Mosiah 18:21)

KJV: the children of God (1 John 5:2)
 BM: the children of God (Mosiah 18:22)

KJV: labour, working with our own hands (1 Cor. 4:12)
 BM: labor with their own hands (Mosiah 18:24)

KJV: have more abundantly (2 Cor. 2:4)
 BM: have more abundantly (Mosiah 18:27)

KJV: all this was done (Matt. 1:22)
 BM: all this was done (Mosiah 18:30)

Mosiah 19

KJV: division among the (John 7:43)
 BM: division among the (Mosiah 19:2)

KJV: not ignorant of (2 Peter 3:8)
 BM: not ignorant of (Mosiah 19:17)

KJV: the space of two years (Acts 19:10)
 BM: the space of two years (Mosiah 19:29)

Mosiah 20

KJV: and bound up his wounds (Luke 10:34)
 BM: and bound up his wounds (Mosiah 20:13)

KJV: bring him hither (Matt. 17:17)
 BM: bring him hither (Mosiah 20:14)

KJV: lay not this sin to their charge (Acts 7:60)
 BM: lay not this thing to their charge (Mosiah 20:17)

KJV: do ye not remember (Mark 8:18)
 BM: do ye not remember (Mosiah 20:18)

KJV: are not the words of (John 10:21)
 BM: are not the words of (Mosiah 20:21)

Mosiah 21

KJV: all this was done (Matt. 1:22)
 BM: all this was done (Mosiah 21:4)

KJV: in the like manner (Luke 6:23)
 BM: in the like manner (Mosiah 21:12)

KJV: the yoke of bondage (Gal. 5:1)
 BM: the yoke of bondage (Mosiah 21:13)

KJV: perish with hunger (Luke 15:17)
 BM: perish with hunger (Mosiah 21:17)

KJV: now the people of (1 Peter 2:10)
 BM: Now the people of (Mosiah 21:18)

KJV: they were desirous to (John 16:19)
 BM: they were desirous to (Mosiah 21:21)

KJV: that they should be put to death (Acts 12:19)
 BM: that they should be put to death (Mosiah 21:23)

KJV: with exceeding great joy (Matt. 2:10)
 BM: with exceedingly great joy (Mosiah 21:24)

KJV: not many days (Luke 15:13)
 BM: not many days (Mosiah 21:26)

KJV: filled with joy (2 Tim. 1:4)
 BM: filled with joy (Mosiah 21:28)

KJV: they were desirous to (John 16:19)
 BM: They were desirous to (Mosiah 21:35)

Mosiah 22

KJV: unprofitable servant (Matt. 25:30)
 BM: unprofitable servant (Mosiah 22:4)

Mosiah 23

KJV: It is not expedient (2 Cor. 12:1)
 BM: it is not expedient (Mosiah 23:7)

KJV: esteemeth one day above another (Rom. 14:5)
 BM: esteem one flesh above another (Mosiah 23:7)

KJV: I say unto you, It is (Matt. 19:24)
 BM: I say unto you it is (Mosiah 23:7)

KJV: if it were possible (Acts 27:39)
 BM: if it were possible (Mosiah 23:8)

KJV: much tribulation (Acts 14:22)
 BM: much tribulation (Mosiah 23:10)

KJV: by the power of God (1 Peter 1:5)
 BM: by the power of God (Mosiah 23:13)

KJV: Stand fast therefore in the liberty wherewith
 Christ hath made us free (Gal. 5:1)
 BM: stand fast in this liberty wherewith
 ye have been made free (Mosiah 23:13)

KJV: love his neighbour as himself (Mark 12:33)
 BM: love his neighbor as himself (Mosiah 23:15)

KJV: things pertaining to (1 Cor. 6:4)
 BM: things pertaining to (Mosiah 23:18)

KJV: up at the last day (John 6:40)
 BM: up at the last day (Mosiah 23:22)

KJV: and exhorted them (Acts 11:23)
 BM: and exhorted them (Mosiah 23:27)

KJV: to the will of (Rom. 8:27)
 BM: to the will of (Mosiah 23:39)

Mosiah 24

KJV: knew not God (Gal. 4:8)
 BM: knew not God (Mosiah 24:5)

KJV: the wisdom of this world (1 Cor. 1:20)
 BM: the wisdom of the world (Mosiah 24:7)

KJV: calling upon God (Acts 7:59)
 BM: calling upon God (Mosiah 24:11)

KJV: the voice of the Lord came (Acts 7:31)
 BM: the voice of the Lord came (Mosiah 24:13)

KJV: be of good comfort (Phil. 2:19)
 BM: be of good comfort (Mosiah 24:13)

KJV: on the morrow I (Acts 25:17)
 BM: on the morrow I (Mosiah 24:16)

Mosiah 25

KJV: with wonder and amazement (Acts 3:10)
 BM: with wonder and amazement (Mosiah 25:7)

KJV: with exceeding great joy (Matt. 2:10)
 BM: with exceedingly great joy (Mosiah 25:8)

KJV: give thanks to God (1 Thess. 1:2)
 BM: give thanks to God (Mosiah 25:10)

KJV: of their souls (1 Peter 4:19)
 BM: of their souls (Mosiah 25:11)

KJV: that it was the Lord (John 21:12)
 BM: that it was the Lord (Mosiah 25:16)

KJV: preached in all the (Matt. 24:14)
 BM: preached in all the (Mosiah 25:22)

KJV: faith in God (Mark 11:22)
 BM: faith in God (Mosiah 25:22)

KJV: seven churches (Rev. 1:4)
 BM: seven churches (Mosiah 25:23)

KJV: the name of Christ (1 Peter 4:14)
 BM: the name of Christ (Mosiah 25:23)

Mosiah 26

KJV: the resurrection of the dead (Matt. 22:31)
 BM: the resurrection of the dead (Mosiah 26:2)

KJV: because of their unbelief (Mark 6:6)
 BM: because of their unbelief (Mosiah 26:3)

KJV: not be baptized (Acts 10:47)
 BM: not be baptized (Mosiah 26:4)

KJV: flattering words (1 Thess. 2:5)
 BM: flattering words (Mosiah 26:6)

KJV: was the high priest (John 18:13)
 BM: was the high priest (Mosiah 26:7)

KJV: was troubled in spirit, and (John 13:21)
 BM: was troubled in his spirit, and (Mosiah 26:10)

KJV: Now the Spirit (1 Tim. 4:1)
 BM: now the spirit (Mosiah 26:13)

KJV: In my name shall they (Mark 16:17)
 BM: in my name shall they (Mosiah 26:18)

KJV: have eternal life, and (1 John 5:13)
 BM: have eternal life; and (Mosiah 26:20)

KJV: shall be baptized (Acts 11:6)
 BM: shall be baptized (Mosiah 26:22)

KJV: believe; In my name (Mark 16:17)
 BM: believe in my name (Mosiah 26:22)

KJV: the sin of the world (John 1:29)
 BM: the sins of the world (Mosiah 26:23)

KJV: him that believeth (Mark 9:23)
 BM: him that believeth (Mosiah 26:23)

KJV: And then will I profess unto them, I never knew you; depart from me (Matt. 7:23)
 BM: And then I will confess unto them that I never knew them; and they shall depart (Mosiah 26:27)

KJV: into everlasting fire, prepared for the devil and his angels (Matt. 25:41)
 BM: into everlasting fire prepared for the devil and his angels (Mosiah 26:27)

KJV: Whosoever transgresseth (2 John 1:9)
 BM: whosoever transgresseth (Mosiah 26:29)

KJV: For verily I say unto you (Matt. 5:18)
 BM: for verily I say unto you (Mosiah 26:31)

KJV: teaching the word of God (Acts 18:11)
 BM: teaching the word of God (Mosiah 26:38)

KJV: being persecuted (1 Cor. 4:12)
 BM: being persecuted (Mosiah 26:38)

KJV: by the word of God (Rom. 10:17)
 BM: by the word of God (Mosiah 26:39)

KJV: Pray without ceasing (1 Thess. 5:17)
 BM: pray without ceasing (Mosiah 26:39)

Mosiah 27

KJV: the unbelievers (1 Cor. 6:6)
 BM: the unbelievers (Mosiah 27:1)

KJV: an equality (2 Cor. 8:14)
 BM: an equality (Mosiah 27:3)

KJV: the grace of God (Heb. 12:15)
 BM: the grace of God (Mosiah 27:5)

KJV: the enemy of God (James 4:4)
 BM: the enemy of God (Mosiah 27:9)

KJV: as I said unto you (John 10:26)
 BM: as I said unto you (Mosiah 27:11)

KJV: behold, the angel of the Lord appeared unto (Matt. 1:20)
 BM: behold, the angel of the Lord appeared unto (Mosiah 27:11)

KJV: the words which he spake (Acts 20:38)
 BM: the words which he spake (Mosiah 27:12)

KJV: to the knowledge of the truth (2 Tim. 3:7)
 BM: to the knowledge of the truth (Mosiah 27:14)

KJV: the power and authority of (Luke 20:20)
 BM: the power and authority of (Mosiah 27:14)

KJV: sent from God (John 1:6)
 BM: sent from God (Mosiah 27:15)

KJV: shook the earth (Heb. 12:26)
 BM: shook the earth (Mosiah 27:18)

KJV: to fast: and (Mark 2:18)
 BM: to fast, and (Mosiah 27:22)

KJV: be of good comfort (Phil. 2:19)
 BM: be of good comfort (Mosiah 27:23)

KJV: born of the Spirit (John 3:6)
 BM: born of the Spirit (Mosiah 27:24)

KJV: must be born again (John 3:7)
 BM: must be born again (Mosiah 27:25)

KJV: born of God (1 John 3:9)
 BM: born of God (Mosiah 27:25)

KJV: he is a new creature (2 Cor. 5:17)
 BM: they become new creatures (Mosiah 27:26)

KJV: not inherit the kingdom of God (1 Cor. 6:9)
 BM: nowise inherit the kingdom of God (Mosiah 27:26)

KJV: nigh unto death (Phil. 2:30)
 BM: nigh unto death (Mosiah 27:28)

KJV: the gall of bitterness, and in the bond of iniquity
 (Acts 8:23)
 BM: the gall of bitterness and bonds of iniquity
 (Mosiah 27:29)

KJV: marvellous light (1 Peter 2:9)
 BM: marvelous light (Mosiah 27:29)

KJV: manifest unto all (2 Tim. 3:9)
 BM: manifest unto all (Mosiah 27:30)

KJV: every knee shall bow to me, and every tongue
 shall confess (Rom. 14:11)
 BM: every knee shall bow, and every tongue confess
 (Mosiah 27:31)

KJV: that he is God (2 Thess. 2:4)
 BM: that he is God (Mosiah 27:31)

KJV: without God in the world (Eph. 2:12)
 BM: without God in the world (Mosiah 27:31)

KJV: everlasting punishment (Matt. 25:46)
 BM: everlasting punishment (Mosiah 27:31)

KJV: they had heard and seen (Luke 2:20)
 BM: they had heard and seen (Mosiah 27:32)

KJV: and exhorting them (Acts 14:22)
 BM: and exhorting them (Mosiah 27:33)

KJV: things which they had seen (Luke 9:36)
 BM: things which they had seen (Mosiah 27:35)

Mosiah 28

KJV: And desired of him (Acts 9:2)
 BM: and desired of him (Mosiah 28:1)

KJV: That he would grant unto us, that (Luke 1:74)
 BM: that he would grant unto them that (Mosiah 28:1)

KJV: to every creature (Col. 1:23)
 BM: to every creature (Mosiah 28:3)

KJV: to preach the word (Acts 16:6)
 BM: to preach the word (Mosiah 28:6)

KJV: the things which are written (Rev. 22:19)
 BM: the things which are written (Mosiah 28:19)

Mosiah 29

KJV: I desire that ye (Eph. 3:13)
 BM: I desire that ye (Mosiah 29:5)

KJV: I declare unto you (1 Cor. 15:1)
 BM: I declare unto you (Mosiah 29:6)

KJV: contentions among you (1 Cor. 1:11)
 BM: contentions among you (Mosiah 29:7)

KJV: perverting the (Luke 23:2)
 BM: perverting the (Mosiah 29:7)

KJV: the affairs of this (2 Tim. 2:4)
 BM: the affairs of this (Mosiah 29:11)

KJV: should be judged of (1 Cor. 4:3)
 BM: should be judged of (Mosiah 29:12)

KJV: if it were possible (Acts 27:39)
 BM: if it were possible (Mosiah 29:13)

KJV: the commandments of God (1 Cor. 7:19)
 BM: the commandments of God (Mosiah 29:14)

KJV: It is not expedient (2 Cor. 12:1)
 BM: it is not expedient (Mosiah 29:16)

KJV: cried mightily (Rev. 18:2)
 BM: cried mightily (Mosiah 29:20)

KJV: all righteousness (Matt. 3:15)
 BM: all righteousness (Mosiah 29:23)

KJV: be judged according to (1 Peter 4:6)
 BM: be judged according to (Mosiah 29:25)

KJV: judge righteous judgment (John 7:24)
 BM: judge righteous judgments (Mosiah 29:29)

KJV: the sins of many (Heb. 9:28)
 BM: the sins of many (Mosiah 29:31)

KJV: for his own sins (Heb. 7:27)
 BM: for his own sins (Mosiah 29:38)

KJV: shedding of blood (Heb. 9:22)
 BM: shedding of blood (Mosiah 29:40)

KJV: also the high priest (Acts 22:5)
 BM: also the high priest (Mosiah 29:42)

Alma 1

KJV: against the church (Acts 8:1)
 BM: against the church (Alma 1:3)

KJV: have eternal life (Matt. 19:16)
 BM: have eternal life (Alma 1:4)

KJV: very costly (John 12:3)
 BM: very costly (Alma 1:6)

KJV: be judged according to (1 Peter 4:6)
 BM: be judged according to (Alma 1:10)

KJV: condemned to death (Luke 24:20)
 BM: condemned to die (Alma 1:14)

KJV: was contrary to (Col. 2:14)
 BM: was contrary to (Alma 1:15)

KJV: things of the world (1 Cor. 1:27)
 BM: things of the world (Alma 1:16)

KJV: for liars (1 Tim. 1:10)
 BM: for liars (Alma 1:17)

KJV: much affliction (1 Thess. 1:6)
 BM: much affliction (Alma 1:23)

KJV: stand fast in the faith (1 Cor. 16:13)
 BM: stand fast in the faith (Alma 1:25)

KJV: stedfast, unmoveable (1 Cor. 15:58)
 BM: stedfast and immovable (Alma 1:25)

KJV: with patience (Heb. 12:1)
 BM: with patience (Alma 1:25)

KJV: to hear the word of God (Acts 13:44)
 BM: to hear the word of God (Alma 1:26)

KJV: being lifted up (1 Tim. 3:6)
 BM: being lifted up (Alma 1:32)

Alma 2

KJV: For a certain man (Acts 19:24)
 BM: for a certain man (Alma 2:1)

KJV: the wisdom of this world (1 Cor. 1:20)
 BM: the wisdom of the world (Alma 2:1)

KJV: if it were possible (Acts 27:39)
 BM: if it were possible (Alma 2:4)

KJV: chief captains (Acts 25:23)
 BM: chief captains (Alma 2:13)

KJV: insomuch that many (Mark 9:26)
 BM: insomuch that many (Alma 2:17)

KJV: great astonishment (Mark 5:42)
 BM: great astonishment (Alma 2:24)

KJV: being a man (John 10:33)
 BM: being a man (Alma 2:30)

KJV: west and north (Acts 27:12)
 BM: west and north (Alma 2:36)

Alma 3

KJV: in their foreheads (Rev. 22:4)

BM: in their foreheads (Alma 3:4)

KJV: the commandments of God (1 Cor. 7:19)

BM: the commandments of God (Alma 3:11)

KJV: mark upon their foreheads (Rev. 20:4)

BM: mark of red upon their foreheads (Alma 3:13)

KJV: except they repent of their (Rev. 2:22)

BM: except they repent of their (Alma 3:14)

KJV: not many days (Luke 15:13)

BM: not many days (Alma 3:20)

KJV: in the same place where (John 11:6)

BM: in the same place where (Alma 3:20)

KJV: to the eternal (Eph. 3:11)

BM: to the eternal (Alma 3:26)

KJV: according to their works (Rev. 20:13)

BM: according to their works (Alma 3:26)

KJV: according to the spirit (Rom. 1:4)

BM: according to the spirit (Alma 3:26)

KJV: they listed (Mark 9:13)

BM: they listed (Alma 3:26)

KJV: receiveth wages (John 4:36)

BM: receiveth wages (Alma 3:27)

KJV: the spirit of prophecy (Rev. 19:10)

BM: the spirit of prophecy (Alma 3:27)

Alma 4

KJV: and they believed (John 2:22)

BM: and they believe (Alma 4:3)

KJV: they were baptized (Acts 8:12)

BM: they were baptized (Alma 4:4)

KJV: for Christ's sake (2 Cor. 12:10)

BM: for Christ's sake (Alma 4:13)

KJV: of Jesus Christ from the (1 Peter 1:3)

BM: of Jesus Christ from the (Alma 4:14)

KJV: followers of God (Eph. 5:1)

BM: followers of God (Alma 4:15)

KJV: elders of the church (Acts 20:17)

BM: elders of the church (Alma 4:16)

KJV: sat down in the judgment seat (John 19:13)

BM: sat in the judgment-seat (Alma 4:17)

KJV: being high priest (John 11:51)

BM: being high priest (Alma 4:18)

KJV: by the word of God (Rom. 10:17)

BM: by the word of God (Alma 4:19)

KJV: testimony against them (Matt. 10:18)

BM: testimony against them (Alma 4:19)

KJV: according to the spirit of (Rom. 1:4)

BM: according to the spirit of (Alma 4:20)

Alma 5

KJV: power and authority (Luke 9:1)

BM: power and authority (Alma 5:3)

KJV: yea, I say unto you (Matt. 11:9)

BM: yea, I say unto you (Alma 5:5)

KJV: in remembrance that (2 Tim. 1:6)

BM: in remembrance that (Alma 5:6)

KJV: were illuminated (Heb. 10:32)

BM: were illuminated (Alma 5:7)

KJV: everlasting destruction (2 Thess. 1:9)

BM: everlasting destruction (Alma 5:7)

KJV: And I say unto you that (Matt. 8:11)

BM: And I say unto you that (Alma 5:9)

KJV: he preached the word unto (Mark 2:2)

BM: he preached the word unto (Alma 5:13)

KJV: born of God (1 John 3:9)

BM: born of God (Alma 5:14)

KJV: raised in incorruption (1 Cor. 15:42)

BM: raised in incorruption (Alma 5:15)

| | |
|--|---|
| KJV: stand before God (Rev. 20:12) | KJV: for the kingdom of heaven is (Matt. 3:2) |
| BM: stand before God (Alma 5:15) | BM: for the kingdom of heaven is (Alma 5:28) |
| KJV: be judged according to (1 Peter 4:6) | KJV: one among you (John 1:26) |
| BM: be judged according to (Alma 5:15) | BM: one among you (Alma 5:29) |
| KJV: mortal body (Rom. 6:12) | KJV: for the hour is (John 5:28) |
| BM: mortal body (Alma 5:15) | BM: for the hour is (Alma 5:29) |
| KJV: works of righteousness (Titus 3:5) | KJV: the time shall come (John 16:4) |
| BM: works of righteousness (Alma 5:16) | BM: the time shall come (Alma 5:29) |
| KJV: with a pure heart (1 Peter 1:22) | KJV: And again I say unto you (Matt. 19:24) |
| BM: with a pure heart (Alma 5:19) | BM: And again I say unto you (Alma 5:30) |
| KJV: to the devil (Eph. 4:27) | KJV: and I will receive you (2 Cor. 6:17) |
| BM: to the devil (Alma 5:20) | BM: and I will receive you (Alma 5:33) |
| KJV: ye cannot be saved (Acts 27:31) | KJV: works of righteousness (Titus 3:5) |
| BM: ye cannot be saved (Alma 5:21) | BM: works of righteousness (Alma 5:35) |
| KJV: his people from their sins (Matt. 1:21) | KJV: hewn down, and cast into the fire (Matt. 3:10) |
| BM: his people from their sins (Alma 5:21) | BM: hewn down and cast into the fire (Alma 5:35) |
| KJV: guilty of all (James 2:10) | KJV: are puffed up (1 Cor. 5:2) |
| BM: guilty of all (Alma 5:23) | BM: are puffed up (Alma 5:37) |
| KJV: sit down in the kingdom of God (Luke 13:29) | KJV: things of the world (1 Cor. 1:27) |
| BM: sit down in the kingdom of God (Alma 5:24) | BM: things of the world (Alma 5:37) |
| KJV: pure and white (Rev. 15:6) | KJV: as sheep having no shepherd (Matt. 9:36) |
| BM: pure and white (Alma 5:24) | BM: as sheep having no shepherd (Alma 5:37) |
| KJV: he is a liar (John 8:44) | KJV: the good shepherd (John 10:11) |
| BM: he is a liar (Alma 5:25) | BM: the good shepherd (Alma 5:38) |
| KJV: in the kingdom of heaven (Matt. 18:4) | KJV: in his own name (John 5:43) |
| BM: in the kingdom of heaven (Alma 5:25) | BM: in his own name (Alma 5:38) |
| KJV: the children of the kingdom (Matt. 8:12) | KJV: the name of Christ (1 Peter 4:14) |
| BM: the children of the kingdom (Alma 5:25) | BM: the name of Christ (Alma 5:38) |
| KJV: sing the song of (Rev. 15:3) | KJV: Whosoever denieth (1 John 2:23) |
| BM: sing the song of (Alma 5:26) | BM: whosoever denieth (Alma 5:39) |
| KJV: through the blood of (Col. 1:20) | KJV: child of the devil (Acts 13:10) |
| BM: through the blood of (Alma 5:27) | BM: child of the devil (Alma 5:39) |
| KJV: his people from their sins (Matt. 1:21) | KJV: cometh from God (John 5:44) |
| BM: his people from their sins (Alma 5:27) | BM: cometh from God (Alma 5:40) |

KJV: bringeth forth good (Matt. 12:35)
 BM: bringeth forth good (Alma 5:41)

KJV: bringeth forth evil (Matt. 12:35)
 BM: bringeth forth evil (Alma 5:41)

KJV: unto all good works (2 Tim. 3:17)
 BM: unto all good works (Alma 5:42)

KJV: of God, which is in Christ Jesus (Rom. 8:39)
 BM: of God, which is in Christ Jesus (Alma 5:44)

KJV: testify unto you (Rev. 22:16)
 BM: testify unto you (Alma 5:45)

KJV: the Holy Spirit of God (Eph. 4:30)
 BM: the Holy Spirit of God (Alma 5:46)

KJV: the manifestation of the Spirit (1 Cor. 12:7)
 BM: the manifestation of the Spirit (Alma 5:47)

KJV: that which is to come (Eph. 1:21)
 BM: that which is to come (Alma 5:48)

KJV: the sin of the world (John 1:29)
 BM: the sins of the world (Alma 5:48)

KJV: be born again (John 3:7)
 BM: be born again (Alma 5:49)

KJV: my beloved brethren (1 Cor. 15:58)
 BM: my beloved brethren (Alma 5:50)

KJV: the Spirit saith (Rev. 3:22)
 BM: the Spirit saith (Alma 5:50)

KJV: except ye repent, ye (Luke 13:3)
 BM: except ye repent ye (Alma 5:51)

KJV: the ax is laid (Matt. 3:10)
 BM: the ax is laid (Alma 5:52)

KJV: hewn down, and cast into the fire (Matt. 3:10)
 BM: hewn down and cast into the fire (Alma 5:52)

KJV: unquenchable fire (Matt. 3:12)
 BM: unquenchable fire (Alma 5:52)

KJV: meet for repentance (Acts 26:20)
 BM: meet for repentance (Alma 5:54)

KJV: written in the book of life (Rev. 13:8)
 BM: written in the book of life (Alma 5:58)

KJV: will I grant (Rev. 3:21)
 BM: will I grant (Alma 5:58)

KJV: For the word of God (Heb. 4:12)
 BM: for the word of God (Alma 5:58)

KJV: of him who hath (Rom. 8:20)
 BM: of him who hath (Alma 5:61)

Alma 6

KJV: the church which was (Acts 8:1)
 BM: the church which was (Alma 6:1)

KJV: to hear the word of God (Acts 13:44)
 BM: to hear the word of God (Alma 6:5)

KJV: the children of God (1 John 5:2)
 BM: the children of God (Alma 6:6)

KJV: knew not God (Gal. 4:8)
 BM: knew not God (Alma 6:6)

KJV: the testimony of Jesus Christ (Rev. 1:2)
 BM: the testimony of Jesus Christ (Alma 6:8)

Alma 7

KJV: according to the Spirit of (Rom. 1:4)
 BM: according to the Spirit of (Alma 7:5)

KJV: the kingdom of heaven is at hand (Matt. 3:2)
 BM: the kingdom of heaven is at hand (Alma 7:9)

KJV: the power of the Holy Ghost (Rom. 15:13)
 BM: the power of the Holy Ghost (Alma 7:10)

KJV: and bring forth a son (Luke 1:31)
 BM: and bring forth a son (Alma 7:10)

KJV: that the word might be fulfilled (John 15:25)
 BM: that the word might be fulfilled (Alma 7:11)

KJV: according to the flesh (Acts 2:30)
 BM: according to the flesh (Alma 7:12)

KJV: Now the Spirit (1 Tim. 4:1)
 BM: Now the Spirit (Alma 7:13)

KJV: the Spirit saith (Rev. 3:22)
 BM: the Spirit saith (Alma 7:14)

KJV: yea, I say unto you (Matt. 11:9)
 BM: Yea, I say unto you (Alma 7:15)

KJV: the commandments of God (1 Cor. 7:19)
 BM: the commandments of God (Alma 7:16)

KJV: have eternal life (Matt. 19:16)
 BM: have eternal life (Alma 7:16)

KJV: that ye believe (John 6:29)
 BM: that ye believe (Alma 7:17)

KJV: the manifestation of the Spirit (1 Cor. 12:7)
 BM: the manifestation of the Spirit (Alma 7:17)

KJV: faith is (Rom. 1:8)
 BM: faith is (Alma 7:17)

KJV: I said unto you from the beginning (John 8:25)
 BM: I said unto you from the beginning (Alma 7:18)

KJV: for I perceive that (Luke 8:46)
 BM: For I perceive that (Alma 7:19)

KJV: a shadow of (Col. 2:17)
 BM: a shadow of (Alma 7:20)

KJV: into the kingdom of God (Matt. 19:24)
 BM: into the kingdom of God (Alma 7:21)

KJV: That ye may walk (1 Thess. 4:12)
 BM: that ye may walk (Alma 7:22)

KJV: temperate in all things (1 Cor. 9:25)
 BM: temperate in all things (Alma 7:23)

KJV: in good works (1 Tim. 6:18)
 BM: in good words (Alma 7:24)

KJV: Since the world began (John 9:32)
 BM: since the world began (Alma 7:25)

KJV: the peace of God (Col. 3:15)
 BM: the peace of God (Alma 7:27)

KJV: According to your faith (Matt. 9:29)
 BM: according to your faith (Alma 7:27)

Alma 8

KJV: do not believe in (Rom. 15:31)
 BM: do not believe in (Alma 8:11)

KJV: through much tribulation (Acts 14:22)
 BM: through much tribulation (Alma 8:14)

KJV: Behold, I am he (Acts 10:21)
 BM: Behold, I am he (Alma 8:15)

KJV: except they repent (Rev. 2:22)
 BM: except they repent (Alma 8:16)

KJV: to preach the word (Acts 16:6)
 BM: to preach the word (Alma 8:24)

KJV: saying, Repent ye, for (Matt. 3:2)
 BM: saying—Repent ye, for (Alma 8:29)

KJV: filled with the Holy Ghost (Acts 2:4)
 BM: filled with the Holy Ghost (Alma 8:30)

Alma 9

KJV: they understood not the (Luke 2:50)
 BM: they understood not the (Alma 9:3)

KJV: lay their hands on (Luke 21:12)
 BM: lay their hands on (Alma 9:7)

KJV: with boldness (Acts 4:31)
 BM: with boldness (Alma 9:7)

KJV: and perverse generation (Matt. 17:17)
 BM: and perverse generation (Alma 9:8)

KJV: do ye not remember (Mark 8:18)
 BM: Do ye not remember (Alma 9:9)

KJV: inherit the kingdom of God (1 Cor. 6:9)
 BM: inherit the kingdom of God (Alma 9:12)

KJV: the words which he spake (Acts 20:38)
 BM: the words which he spake (Alma 9:13)

KJV: more tolerable for (Matt. 10:15)
 BM: more tolerable for (Alma 9:15)

KJV: in the day of judgment (Matt. 10:15)
 BM: in the day of judgment (Alma 9:15)

KJV: of the traditions of (Gal. 1:14)
 BM: of the traditions of (Alma 9:16)

KJV: will not suffer you (1 Cor. 10:13)
 BM: will not suffer you (Alma 9:19)

KJV: if it were possible (Acts 27:39)
 BM: if it were possible (Alma 9:19)

KJV: which is to come (Eph. 1:21)
 BM: which is to come (Alma 9:20)

KJV: the spirit of prophecy (Rev. 19:10)
 BM: the spirit of prophecy (Alma 9:21)

KJV: speaking with tongues (1 Cor. 14:6)
 BM: speaking with tongues (Alma 9:21)

KJV: the gift of the Holy Ghost (Acts 2:38)
 BM: the gift of the Holy Ghost (Alma 9:21)

KJV: waxed strong in (Luke 2:40)
 BM: waxed strong in (Alma 9:22)

KJV: sent his angel to (Rev. 22:6)
 BM: sent his angel to (Alma 9:25)

KJV: saying: Repent ye, for the kingdom
 of heaven is (Matt. 3:2)
 BM: saying: Repent ye, for the kingdom
 of heaven is (Alma 9:25)

KJV: not many days (Luke 15:13)
 BM: not many days (Alma 9:26)

KJV: come in his glory (Matt. 25:31)
 BM: come in his glory (Alma 9:26)

KJV: through faith (Acts 3:16)
 BM: through faith (Alma 9:27)

KJV: of their souls (1 Peter 4:19)
 BM: of their souls (Alma 9:28)

KJV: the damnation of (Matt. 23:33)
 BM: the damnation of (Alma 9:28)

KJV: meet for repentance (Acts 26:20)
 BM: meet for repentance (Alma 9:30)

Alma 10

KJV: reputation among all (Acts 5:34)
 BM: reputation among all (Alma 10:4)

KJV: return to thine own house (Luke 8:39)
 BM: return to thine own house (Alma 10:7)

KJV: And the angel said unto me (Rev. 17:7)
 BM: And the angel said unto me (Alma 10:9)

KJV: the words which he spake (Acts 20:38)
 BM: the words which he spake (Alma 10:11)

KJV: that they might be judged according to
 (1 Peter 4:6)
 BM: that they might be judged according to
 (Alma 10:13)

KJV: began to question (Mark 8:11)
 BM: began to question (Alma 10:16)

KJV: he perceived their (Luke 20:23)
 BM: he perceived their (Alma 10:17)

KJV: the wrath of God upon (Eph. 5:6)
 BM: the wrath of God upon (Alma 10:18)

KJV: for the kingdom of heaven is at hand (Matt. 3:2)
 BM: for the kingdom of heaven is at hand (Alma 10:20)

KJV: except ye repent (Luke 13:3)
 BM: except ye repent (Alma 10:23)

KJV: child of the devil (Acts 13:10)
 BM: child of the devil (Alma 10:28)

Alma 11

KJV: a thief and a robber (John 10:1)
 BM: a thief and a robber (Alma 11:2)

KJV: the manner of the Jews (John 19:40)
 BM: the manner of the Jews (Alma 11:4)

KJV: began to question (Mark 8:11)
 BM: began to question (Alma 11:21)

KJV: child of hell (Matt. 23:15)
 BM: child of hell (Alma 11:23)

KJV: an angel hath (Acts 23:9)
 BM: An angel hath (Alma 11:31)

KJV: I say unto you, he shall not (Mark 9:41)
 BM: I say unto you he shall not (Alma 11:34)

KJV: For it is impossible (Heb. 6:4)
 BM: for it is impossible (Alma 11:34)

KJV: there is but one God (1 Cor. 8:6)
 BM: there is but one God (Alma 11:35)

KJV: that the Son of God (1 John 5:20)
 BM: that the Son of God (Alma 11:35)

KJV: Thou sayest that I (John 18:37)
 BM: thou sayest that I (Alma 11:36)

KJV: ye cannot be saved (Acts 27:31)
 BM: ye cannot be saved (Alma 11:37)

KJV: is the Son of God (1 John 5:5)
 BM: Is the Son of God (Alma 11:38)

KJV: the beginning and the end, the first
 and the last (Rev. 22:13)
 BM: the beginning and the end, the first
 and the last (Alma 11:39)

KJV: come into the world (John 16:28)
 BM: come into the world (Alma 11:40)

KJV: shall rise from the dead (Mark 12:25)
 BM: shall rise from the dead (Alma 11:41)

KJV: stand before God (Rev. 20:12)
 BM: stand before God (Alma 11:41)

KJV: according to their works (Rev. 20:13)
 BM: according to their works (Alma 11:41)

KJV: as it is now (Eph. 3:5)
 BM: as it is now (Alma 11:44)

KJV: and God the Father (Gal. 1:1)
 BM: and God the Father (Alma 11:44)

KJV: death unto life (1 John 3:14)
 BM: death unto life (Alma 11:45)

Alma 12

KJV: he opened his mouth and (Matt. 5:2)
 BM: he opened his mouth and (Alma 12:1)

KJV: spake on this wise (Acts 7:6)
 BM: spake on this wise (Alma 12:2)

KJV: unto us by his Spirit (1 Cor. 2:10)
 BM: unto us by his Spirit (Alma 12:3)

KJV: of the devil; for (Acts 10:38)
 BM: of the devil, for (Alma 12:4)

KJV: power in thee (Rom. 9:17)
 BM: power in thee (Alma 12:5)

KJV: everlasting destruction (2 Thess. 1:9)
 BM: everlasting destruction (Alma 12:6)

KJV: of the power of God (Luke 22:69)
 BM: of the power of God (Alma 12:7)

KJV: power was given unto them (Rev. 6:8)
 BM: power was given unto them (Alma 12:7)

KJV: the resurrection of the dead (Matt. 22:31)
 BM: the resurrection of the dead (Alma 12:8)

KJV: shall rise from the dead (Mark 12:25)
 BM: shall rise from the dead (Alma 12:8)

KJV: the mysteries of God (1 Cor. 4:1)
 BM: the mysteries of God (Alma 12:9)

KJV: are taken captive by (2 Tim. 2:26)
 BM: are taken captive by (Alma 12:11)

KJV: we shall not be found (2 Cor. 5:3)
 BM: we shall not be found (Alma 12:14)

KJV: meet for repentance (Acts 26:20)
 BM: meet for repentance (Alma 12:15)

KJV: never die (John 11:26)
 BM: never die (Alma 12:20)

KJV: that, if it had been possible (Gal. 4:15)
 BM: that if it had been possible (Alma 12:23)

KJV: Repent therefore (Acts 8:22)
 BM: repent; therefore (Alma 12:24)

KJV: waxed strong in (Luke 2:40)
 BM: waxed strong in (Alma 13:17)

KJV: from the foundation of the world (Matt. 13:35)
 BM: from the foundation of the world (Alma 12:25)

KJV: may suffice (1 Cor. 15:4)
 BM: may suffice (Alma 13:20)

KJV: no resurrection (1 Cor. 15:13)
 BM: no resurrection (Alma 12:25)

KJV: had said these words unto them (John 7:9)
 BM: had said these words unto them (Alma 13:21)

KJV: And the word of God (Acts 6:7)
 BM: and the word of God (Alma 12:26)

KJV: tidings of great joy (Luke 2:10)
 BM: tidings of great joy (Alma 13:22)

KJV: that it was expedient that (John 18:14)
 BM: that it was expedient that (Alma 12:28)

KJV: these glad tidings (Luke 1:19)
 BM: these glad tidings (Alma 13:22)

KJV: concerning the things whereof (1 Cor. 7:1)
 BM: concerning the things whereof (Alma 12:28)

KJV: of his coming? for (2 Peter 3:4)
 BM: of his coming; for (Alma 13:25)

KJV: only begotten Son (John 1:18)
 BM: Only Begotten Son (Alma 12:33)

KJV: may be fulfilled (Luke 21:22)
 BM: may be fulfilled (Alma 13:26)

KJV: ye shall not enter into (Matt. 18:3)
 BM: ye shall not enter into (Alma 12:36)

KJV: Watch and pray (Matt. 26:41)
 BM: watch and pray (Alma 13:28)

Alma 13

KJV: according to the foreknowledge of God
 (1 Peter 1:2)
 BM: according to the foreknowledge of God
 (Alma 13:3)

KJV: the love of God (Luke 11:42)
 BM: the love of God (Alma 13:29)

KJV: good or evil (Rom. 9:11)
 BM: good or evil (Alma 13:3)

KJV: up at the last day (John 6:40)
 BM: up at the last day (Alma 13:29)

KJV: The Lord grant unto (2 Tim. 1:18)
 BM: the Lord grant unto (Alma 13:30)

KJV: holy calling (2 Tim. 1:9)
 BM: holy calling (Alma 13:3)

KJV: the second death (Rev. 21:8)
 BM: the second death (Alma 13:30)

KJV: the hardness of their hearts (Mark 3:5)
 BM: the hardness of their hearts (Alma 13:4)

KJV: which are not written in this book (John 20:30)
 BM: which are not written in this book (Alma 13:31)

KJV: enter into his rest (Heb. 3:18)
 BM: enter into his rest (Alma 13:6)

Alma 14

KJV: priests of God and (Rev. 20:6)
 BM: priests of God; and (Alma 13:10)

KJV: Search the scriptures (John 5:39)
 BM: search the scriptures (Alma 14:1)

KJV: being sanctified by the Holy Ghost (Rom. 15:16)
 BM: being sanctified by the Holy Ghost (Alma 13:12)

KJV: but one God (1 Cor. 8:6)
 BM: but one God (Alma 14:5)

KJV: and bring forth fruit (John 15:16)
 BM: and bring forth fruit (Alma 13:13)

KJV: the blindness of (Eph. 4:18)
 BM: the blindness of (Alma 14:6)

KJV: he began to cry (Mark 10:47)
 BM: he began to cry (Alma 14:7)

KJV: possessed with the devil (Mark 5:18)
 BM: possessed with the devil (Alma 14:7)

KJV: And they spit upon him, and (Matt. 27:30)
 BM: And they spit upon him, and (Alma 14:7)

KJV: out from among them (2 Cor. 6:17)
 BM: out from among them (Alma 14:7)

KJV: the holy scriptures (Rom. 1:2)
 BM: the holy scriptures (Alma 14:8)

KJV: the power of God (Matt. 22:29)
 BM: the power of God (Alma 14:10)

KJV: at the last day (John 6:39)
 BM: at the last day (Alma 14:11)

KJV: The will of the Lord (Acts 21:14)
 BM: the will of the Lord (Alma 14:13)

KJV: of thy faith (Philem. 1:6)
 BM: of thy faith (Alma 14:15)

KJV: answered him nothing (Luke 23:9)
 BM: answered him nothing (Alma 14:17)

KJV: cast into prison (Matt. 4:12)
 BM: cast into prison (Alma 14:17)

KJV: the profession of (Heb. 10:23)
 BM: the profession of (Alma 14:18)

KJV: we will believe (Matt. 27:42)
 BM: we will believe (Alma 14:24)

KJV: stood upon their feet (Rev. 11:11)
 BM: stood upon their feet (Alma 14:25)

KJV: faith which is in Christ (2 Tim. 3:15)
 BM: faith which is in Christ (Alma 14:26)

KJV: rent in twain (Matt. 27:51)
 BM: rent in twain (Alma 14:27)

KJV: faith which was (Jude 1:3)
 BM: faith which was (Alma 14:28)

KJV: And they straightway (Matt. 4:20)
 BM: and they straightway (Alma 14:28)

KJV: came running together (Mark 9:25)
 BM: came running together (Alma 14:29)

Alma 15

KJV: with a burning (James 1:11)
 BM: with a burning (Alma 15:3)

KJV: For he supposed (Acts 7:25)
 BM: for he supposed (Alma 15:3)

KJV: and besought them (Acts 16:39)
 BM: and besought them (Alma 15:5)

KJV: Believest thou (John 11:26)
 BM: Believest thou (Alma 15:6)

KJV: said, If thou believest (Acts 8:37)
 BM: said: If thou believest (Alma 15:8)

KJV: and heal him (Matt. 8:7)
 BM: and heal him (Alma 15:10)

KJV: faith which is in Christ (2 Tim. 3:15)
 BM: faith which is in Christ (Alma 15:10)

KJV: great astonishment (Mark 5:42)
 BM: great astonishment (Alma 15:11)

KJV: went forth throughout (Luke 7:17)
 BM: went forth throughout (Alma 15:11)

KJV: to preach unto the people (Acts 10:42)
 BM: to preach unto the people (Alma 15:12)

KJV: to be baptized (Acts 10:48)
 BM: to be baptized (Alma 15:13)

KJV: all the region round about (Luke 7:17)
 BM: all the region round about (Alma 15:14)

KJV: and they repented not (Rev. 16:9)
 BM: and they repented not (Alma 15:15)

KJV: those who were once (Heb. 6:4)
 BM: those who were once (Alma 15:16)

KJV: to worship God (Acts 18:13)
 BM: to worship God (Alma 15:17)

Alma 16

KJV: the spirit of prophecy (Rev. 19:10)

BM: the spirit of prophecy (Alma 16:5)

KJV: every living soul (Rev. 16:3)

BM: every living soul (Alma 16:9)

KJV: in their synagogues (Matt. 4:23)

BM: in their synagogues (Alma 16:13)

KJV: receive the word with joy; and (Luke 8:13)

BM: receive the word with joy, and (Alma 16:17)

KJV: the true vine (John 15:1)

BM: the true vine (Alma 16:17)

KJV: these things ought not so to be (James 3:10)

BM: these things ought not so to be (Alma 16:18)

KJV: things which must shortly come (Rev. 1:1)

BM: things which must shortly come (Alma 16:19)

KJV: coming of the Son of (Matt. 24:27)

BM: coming of the Son of (Alma 16:19)

KJV: after his resurrection (Matt. 27:53)

BM: after his resurrection (Alma 16:20)

KJV: the victory over the (Rev. 15:2)

BM: the victory over the (Alma 16:21)

Alma 17

KJV: brethren in the Lord (Phil. 1:14)

BM: brethren in the Lord (Alma 17:2)

KJV: searched the scriptures (Acts 17:11)

BM: searched the scriptures (Alma 17:2)

KJV: prayer and fasting (Mark 9:29)

BM: prayer, and fasting (Alma 17:3)

KJV: teaching the word of God (Acts 18:11)

BM: teaching the word of God (Alma 17:4)

KJV: both in body and in (1 Cor. 7:34)

BM: both in body and in (Alma 17:5)

KJV: was desirous to (Luke 23:8)

BM: was desirous to (Alma 17:6)

KJV: if it were possible (Acts 27:39)

BM: if it were possible (Alma 17:9)

KJV: to the knowledge of the truth (2 Tim. 3:7)

BM: to the knowledge of the truth (Alma 17:9)

KJV: and afflictions (Acts 20:23)

BM: and afflictions (Alma 17:11)

KJV: unto repentance (Matt. 3:11)

BM: unto repentance (Alma 17:16)

KJV: being the chief (Eph. 2:20)

BM: being the chief (Alma 17:18)

KJV: According to the custom of the (Luke 1:9)

BM: according to the custom of the (Alma 17:25)

KJV: that I may win (Phil. 3:8)

BM: that I may win (Alma 17:29)

KJV: be of good cheer (Matt. 9:2)

BM: be of good cheer (Alma 17:31)

KJV: and began to cast (Mark 11:15)

BM: and began to cast (Alma 17:36)

KJV: none, save (Gal. 1:19)

BM: none save (Alma 17:38)

KJV: sought to slay him (John 5:16)

BM: sought to slay him (Alma 17:39)

KJV: for a testimony of those things which (Heb. 3:5)

BM: for a testimony of the things which (Alma 17:39)

Alma 18

KJV: things which they had seen (Luke 9:36)

BM: things which they had seen (Alma 18:1)

KJV: he was astonished (Luke 5:9)

BM: he was astonished (Alma 18:2)

KJV: and said, Whether he be a sinner or no, I know not: one thing I know (John 9:25)

BM: and said: Whether he be the Great Spirit or a man, we know not; but this much we do know (Alma 18:3)

KJV: they supposed that (Matt. 20:10)
 BM: they supposed that (Alma 18:5)

KJV: conduct him forth (1 Cor. 16:11)
 BM: conduct him forth (Alma 18:9)

KJV: which is, being interpreted (John 1:41)
 BM: which is, being interpreted (Alma 18:13)

KJV: What wilt thou that I should do unto thee
 (Mark 10:51)
 BM: What wilt thou that I should do for thee
 (Alma 18:14)

KJV: When they had heard these words, they marvelled
 (Matt. 22:22)
 BM: when the king had heard these words, he marveled
 (Alma 18:18)

KJV: speak boldly (Acts 18:26)
 BM: speak boldly (Alma 18:20)

KJV: By what power (Acts 4:7)
 BM: by what power (Alma 18:20)

KJV: ye slew and (Acts 5:30)
 BM: ye slew and (Alma 18:20)

KJV: wise as serpents, and harmless (Matt. 10:16)
 BM: wise, yet harmless (Alma 18:22)

KJV: I tell you by what authority I do these things
 (Mark 11:33)
 BM: I tell thee by what power I do these things
 (Alma 18:22)

KJV: believe all (Luke 24:25)
 BM: believe all (Alma 18:23)

KJV: caught you with guile (2 Cor. 12:16)
 BM: caught with guile (Alma 18:23)

KJV: with boldness (Acts 4:31)
 BM: with boldness (Alma 18:24)

KJV: Believest thou (John 11:26)
 BM: Believest thou (Alma 18:24)

KJV: I do not know (Matt. 26:72)
 BM: I do not know (Alma 18:25)

KJV: what that meaneth (Matt. 9:13)
 BM: what that meaneth (Alma 18:25)

KJV: created all things (Eph. 3:9)
 BM: created all things (Alma 18:28)

KJV: the thoughts and intents of the heart (Heb. 4:12)
 BM: the thoughts and intents of the heart (Alma 18:32)

KJV: these things which thou hast (Acts 26:16)
 BM: these things which thou hast (Alma 18:33)

KJV: sent from God (John 1:6)
 BM: sent from God (Alma 18:33)

KJV: after the image of (Col. 3:10)
 BM: after the image of (Alma 18:34)

KJV: that which is just and (Col. 4:1)
 BM: that which is just and (Alma 18:34)

KJV: dwelleth in me (John 6:56)
 BM: dwelleth in me (Alma 18:35)

KJV: the creation of the world (Rom. 1:20)
 BM: the creation of the world (Alma 18:36)

KJV: the holy scriptures (Rom. 1:2)
 BM: the holy scriptures (Alma 18:36)

KJV: he expounded unto them (Luke 24:27)
 BM: he expounded unto them (Alma 18:39)

KJV: abundant mercy (1 Peter 1:3)
 BM: abundant mercy (Alma 18:41)

KJV: when he had said this, he fell (Acts 7:60)
 BM: when he had said this, he fell (Alma 18:42)

KJV: he were dead (John 11:25)
 BM: he were dead (Alma 18:42)

Alma 19

KJV: and laid him in a sepulchre (Mark 15:46)
 BM: and lay it in a sepulchre (Alma 19:1)

KJV: many mighty works (Matt. 13:58)
 BM: many mighty works (Alma 19:4)

KJV: is not dead (Matt. 9:24)
 BM: is not dead (Alma 19:5)

KJV: he stinketh (John 11:39)
 BM: he stinketh (Alma 19:5)

KJV: marvellous light (1 Peter 2:9)
 BM: marvelous light (Alma 19:6)

KJV: of everlasting life (Acts 13:46)
 BM: of everlasting life (Alma 19:6)

KJV: is not dead, but sleepeth (Matt. 9:24)
 BM: is not dead, but he sleepeth (Alma 19:8)

KJV: he shall rise again (Matt. 20:19)
 BM: he shall rise again (Alma 19:8)

KJV: Believest thou this (John 11:26)
 BM: Believest thou this (Alma 19:9)

KJV: I say unto you, I have not found so great faith,
 no, not in Israel (Luke 9:7)
 BM: I say unto thee, woman, there has not been such
 great faith among all the people of the Nephites
 (Alma 19:10)

KJV: believe on his name (John 1:12)
 BM: believe on his name (Alma 19:13)

KJV: again with joy (Luke 10:17)
 BM: again with joy (Alma 19:13)

KJV: thanksgiving to God (2 Cor. 9:11)
 BM: thanksgiving to God (Alma 19:14)

KJV: the great power of (Acts 8:10)
 BM: the great power of (Alma 19:15)

KJV: from house to house (Luke 10:7)
 BM: from house to house (Alma 19:17)

KJV: being exceedingly mad (Acts 26:11)
 BM: being exceedingly angry (Alma 19:22)

KJV: among themselves, What (John 16:17)
 BM: among themselves what (Alma 19:24)

KJV: rebuked them (Matt. 19:13)
 BM: rebuked them (Alma 19:26)

KJV: to torment (Matt. 8:29)
 BM: to torment (Alma 19:26)

KJV: And the contention was so sharp between them
 (Acts 15:39)

BM: And thus the contention began to be exceedingly
 sharp among them (Alma 19:28)

KJV: went in, and took her by the hand, and the maid
 arose (Matt. 9:25)

BM: went and took the queen by the hand, that perhaps
 she might raise her (Alma 19:29)

KJV: the selfsame thing (2 Cor. 5:5)
 BM: the self-same thing (Alma 19:33)

KJV: That their hearts (Col. 2:2)
 BM: that their hearts (Alma 19:33)

KJV: things of God (1 Cor. 2:10)
 BM: things of God (Alma 19:34)

Alma 20

KJV: the voice of the Lord came (Acts 7:31)
 BM: the voice of the Lord came (Alma 20:2)

KJV: I go, that I may (John 11:11)
 BM: I go that I may (Alma 20:3)

KJV: do all things (Phil. 4:13)
 BM: do all things (Alma 20:4)

KJV: come, I will (Acts 7:34)
 BM: Come, I will (Alma 20:7)

KJV: not come to the feast (John 11:56)
 BM: not come to the feast (Alma 20:9)

KJV: that great day of the feast (John 7:37)
 BM: that great day when I made a feast (Alma 20:9)

KJV: unto him, All these things (Matt. 4:9)
 BM: unto him all these things (Alma 20:13)

KJV: him, that he should not (Luke 4:42)
 BM: him that he should not (Alma 20:14)

KJV: had heard these words (Matt. 22:22)
 BM: had heard these words (Alma 20:16)

KJV: sought to destroy him (Luke 19:47)
 BM: sought to destroy him (Alma 20:19)

KJV: whatsoever thou wilt (John 11:22)
 BM: whatsoever thou wilt (Alma 20:23)

KJV: said unto him, If thou wilt (Matt. 19:21)
 BM: said unto him: If thou wilt (Alma 20:24)

KJV: began to rejoice (Luke 19:37)
 BM: began to rejoice (Alma 20:25)

KJV: great love (Eph. 2:4)
 BM: great love (Alma 20:26)

KJV: Greatly desiring to see thee (2 Tim. 1:4)
 BM: greatly desire to see thee (Alma 20:27)

KJV: he was desirous to (Luke 23:8)
 BM: he was desirous to (Alma 20:27)

KJV: in prison for (Matt. 14:3)
 BM: in prison for (Alma 20:30)

Alma 21

KJV: in their synagogues (Matt. 4:23)
 BM: in their synagogues (Alma 21:4)

KJV: behold, there arose (Matt. 8:24)
 BM: behold there arose (Alma 21:5)

KJV: What is that thou hast (Acts 23:19)
 BM: What is that thou hast (Alma 21:5)

KJV: from their sins (Matt. 1:21)
 BM: from their sins (Alma 21:7)

KJV: believe that thou (John 11:27)
 BM: believe that thou (Alma 21:8)

KJV: do not believe in (Rom. 15:31)
 BM: do not believe in (Alma 21:8)

KJV: of that which is to come (1 Tim. 4:8)
 BM: of that which is to come (Alma 21:8)

KJV: the resurrection of the dead (Matt. 22:31)
 BM: the resurrection of the dead (Alma 21:9)

KJV: sufferings of Christ (2 Cor. 1:5)
 BM: sufferings of Christ (Alma 21:9)

KJV: the words which he spake (Acts 20:38)
 BM: the words which he spake (Alma 21:10)

KJV: suffered many things (Matt. 27:19)
 BM: suffered many things (Alma 21:14)

KJV: led by the Spirit (Rom. 8:14)
 BM: led by the Spirit (Alma 21:16)

KJV: in every synagogue (Acts 22:19)
 BM: in every synagogue (Alma 21:16)

KJV: Insomuch that they brought (Acts 5:15)
 BM: insomuch that they brought (Alma 21:17)

KJV: would not suffer that (Mark 11:16)
 BM: would not suffer that (Alma 21:19)

KJV: teach them many things (Mark 6:34)
 BM: teach them many things (Alma 21:21)

KJV: things pertaining to (1 Cor. 6:4)
 BM: things pertaining to (Alma 21:23)

Alma 22

KJV: was led by the Spirit (Luke 4:1)
 BM: was led by the Spirit (Alma 22:1)

KJV: at the last day (John 6:39)
 BM: at the last day (Alma 22:6)

KJV: began to rejoice and (Luke 19:37)
 BM: began to rejoice, and (Alma 22:8)

KJV: I desire that ye (Eph. 3:13)
 BM: I desire that ye (Alma 22:11)

KJV: that God gave (1 John 5:10)
 BM: that God gave (Alma 22:12)

KJV: from the creation of (Rom. 1:20)
 BM: from the creation of (Alma 22:13)

KJV: through Christ (Phil. 4:13)
 BM: through Christ (Alma 22:13)

KJV: believe on his name (John 1:12)
 BM: believe on his name (Alma 22:13)

KJV: through faith and (Heb. 6:12)
 BM: through faith and (Alma 22:14)

KJV: grave, where is thy victory (1 Cor. 15:55)
 BM: grave shall have no victory (Alma 22:14)

KJV: The sting of death (1 Cor. 15:56)
 BM: the sting of death (Alma 22:14)

KJV: swallowed up in (1 Cor. 15:54)
 BM: swallowed up in (Alma 22:14)

KJV: born of God (1 John 3:9)
 BM: born of God (Alma 22:15)

KJV: I may be filled with joy (2 Tim. 1:4)
 BM: I may be filled with joy (Alma 22:15)

KJV: the hope which (Col. 1:5)
 BM: the hope which (Alma 22:16)

KJV: cried mightily (Rev. 18:2)
 BM: cried mightily (Alma 22:17)

KJV: from the dead (Matt. 14:2)
 BM: from the dead (Alma 22:18)

KJV: and be saved (Luke 8:12)
 BM: and be saved (Alma 22:18)

KJV: he were dead (John 11:25)
 BM: he were dead (Alma 22:18)

KJV: they durst not (Luke 20:40)
 BM: they durst not (Alma 22:20)

KJV: lay their hands on (Luke 21:12)
 BM: lay their hands on (Alma 22:20)

KJV: And when they saw it, they (Luke 19:7)
 BM: And when they saw it they (Alma 22:23)

KJV: and round about (Rom. 15:19)
 BM: and round about (Alma 22:27)

Alma 23

KJV: lay their hands on (Luke 21:12)
 BM: lay their hands on (Alma 23:1)

KJV: preaching the word of (Acts 15:35)
 BM: preaching the word of (Alma 23:1)

KJV: that they ought not to (Acts 21:21)
 BM: that they ought not to (Alma 23:3)

KJV: to commit adultery (Matt. 5:32)
 BM: to commit adultery (Alma 23:3)

KJV: teaching the word of God among them
 (Acts 18:11)

BM: teach the word of God among them (Alma 23:4)

KJV: to the knowledge of the truth (2 Tim. 3:7)
 BM: to the knowledge of the truth (Alma 23:6)

KJV: according to the spirit of (Rom. 1:4)
 BM: according to the spirit of (Alma 23:6)

KJV: working miracles (Rev. 16:14)
 BM: working miracles (Alma 23:6)

KJV: fight against God (Acts 5:39)
 BM: fight against God (Alma 23:7)

KJV: called by this name (Luke 1:61)
 BM: called by this name (Alma 23:17)

Alma 24

KJV: I thank my God (Rom. 1:8)
 BM: I thank my God (Alma 24:7)

KJV: through the blood of (Col. 1:20)
 BM: through the blood of (Alma 24:13)

KJV: he loveth our (Luke 7:5)
 BM: he loveth our (Alma 24:14)

KJV: commit sin, and (James 2:9)
 BM: commit sin; and (Alma 24:19)

KJV: blessed; for they (Luke 14:14)
 BM: blessed, for they (Alma 24:22)

KJV: and praised God (Luke 1:64)
 BM: and praised God (Alma 24:23)

KJV: in the very act (John 8:4)
 BM: in the very act (Alma 24:23)

KJV: were saved (1 Peter 3:20)
 BM: were saved (Alma 24:26)

KJV: once enlightened (Heb. 6:4)
 BM: once enlightened (Alma 24:30)

KJV: things pertaining to (1 Cor. 6:4)
 BM: things pertaining to (Alma 24:30)

Alma 25

KJV: that they should be put to death (Acts 12:19)
 BM: that they should be put to death (Alma 25:7)

KJV: in the like manner (Luke 6:23)
 BM: in the like manner (Alma 25:12)

KJV: sheep having no shepherd (Matt. 9:36)
 BM: sheep having no shepherd (Alma 25:12)

KJV: to the people of God (Heb. 4:9)
 BM: to the people of God (Alma 25:13)

KJV: it was expedient that (John 18:14)
 BM: it was expedient that (Alma 25:15)

KJV: keep the law of Moses (Acts 15:5)
 BM: keep the law of Moses (Alma 25:15)

KJV: faith in Christ (Acts 24:24)
 BM: faith in Christ (Alma 25:16)

KJV: through faith (Acts 3:16)
 BM: through faith (Alma 25:16)

KJV: eternal salvation (Heb. 5:9)
 BM: eternal salvation (Alma 25:16)

Alma 26

KJV: bestowed upon us (1 John 3:1)
 BM: bestowed upon us (Alma 26:2)

KJV: marvellous light (1 Peter 2:9)
 BM: marvelous light (Alma 26:3)

KJV: the Lord of the harvest (Luke 10:2)
 BM: the Lord of the harvest (Alma 26:7)

KJV: rebuked him, saying (Mark 1:25)
 BM: rebuked him, saying (Alma 26:10)

KJV: I am nothing (1 Cor. 13:2)
 BM: I am nothing (Alma 26:12)

KJV: will not boast of (2 Cor. 10:13)
 BM: will not boast of (Alma 26:12)

KJV: I can do all things (Phil. 4:13)
 BM: I can do all things (Alma 26:12)

KJV: we have wrought (2 John 1:8)
 BM: we have wrought (Alma 26:12)

KJV: how many thousands of (Acts 21:20)
 BM: how many thousands of (Alma 26:13)

KJV: much in the Lord (1 Cor. 16:19)
 BM: much in the Lord (Alma 26:16)

KJV: that our God would (2 Thess. 1:11)
 BM: that our God would (Alma 26:17)

KJV: natural man (1 Cor. 2:14)
 BM: natural man (Alma 26:21)

KJV: bringeth forth good (Matt. 12:35)
 BM: bringeth forth good (Alma 26:22)

KJV: without ceasing (2 Tim. 1:3)
 BM: without ceasing (Alma 26:22)

KJV: the mysteries of God (1 Cor. 4:1)
 BM: the mysteries of God (Alma 26:22)

KJV: with patience (Heb. 12:1)
 BM: with patience (Alma 26:27)

KJV: the mercies of God (Rom. 12:1)
 BM: the mercies of God (Alma 26:28)

KJV: their synagogues (Matt. 4:23)
 BM: their synagogues (Alma 26:29)

KJV: yea, I say unto you (Matt. 11:9)
 BM: yea, I say unto you (Alma 26:35)

KJV: unto salvation (Rom. 1:16)
 BM: unto salvation (Alma 26:35)

KJV: my joy and (Phil. 4:1)
 BM: my joy and (Alma 26:37)

Alma 27

KJV: dearly beloved and (Phil. 4:1)
 BM: dearly beloved, and (Alma 27:4)

KJV: moved with compassion (Mark 6:34)
 BM: moved with compassion (Alma 27:4)

KJV: which was established (Heb. 8:6)
 BM: which was established (Alma 27:9)

KJV: swallowed up in (1 Cor. 15:54)
 BM: swallowed up in (Alma 27:17)

KJV: great fear came (Acts 5:5)
 BM: great fear came (Alma 27:23)

KJV: the faith of Christ (Phil. 3:9)
 BM: the faith of Christ (Alma 27:27)

KJV: and the resurrection (Acts 17:18)
 BM: and the resurrection (Alma 27:28)

Alma 28

KJV: fasting and prayer (1 Cor. 7:5)
 BM: fasting and prayer (Alma 28:6)

KJV: at the right hand of God (Rom. 8:34)
 BM: at the right hand of God (Alma 28:12)

KJV: because of sin (Rom. 8:10)
 BM: because of sin (Alma 28:13)

Alma 29

KJV: with the trump of God (1 Thess. 4:16)
 BM: with the trump of God (Alma 29:1)

KJV: be content with (Luke 3:14)
 BM: be content with (Alma 29:3)

KJV: unto salvation (Rom. 1:16)
 BM: unto salvation (Alma 29:4)

KJV: he that knoweth (1 John 4:6)
 BM: he that knoweth (Alma 29:5)

KJV: good or evil (Rom. 9:11)
 BM: good or evil (Alma 29:5)

KJV: life, or death (1 Cor. 3:22)
 BM: life or death (Alma 29:5)

KJV: that which is just and (Col. 4:1)
 BM: that which is just and (Alma 29:8)

KJV: is my soul (John 12:27)
 BM: is my soul (Alma 29:10)

KJV: filled with joy (2 Tim. 1:4)
 BM: filled with joy (Alma 29:10)

KJV: God hath called (1 Cor. 7:15)
 BM: God hath called (Alma 29:13)

KJV: holy calling (2 Tim. 1:9)
 BM: holy calling (Alma 29:13)

KJV: of these my brethren (Matt. 25:40)
 BM: of these my brethren (Alma 29:16)

KJV: sit down in the kingdom of God (Luke 13:29)
 BM: sit down in the kingdom of God (Alma 29:17)

Alma 30

KJV: to preach unto the people (Acts 10:42)
 BM: to preach unto the people (Alma 30:6)

KJV: saith the scripture (Gal. 4:30)
 BM: saith the scripture (Alma 30:8)

KJV: believed in God (Titus 3:8)
 BM: believed in God (Alma 30:9)

KJV: believe in him (Rom. 10:14)
 BM: believe in him (Alma 30:9)

KJV: preach, saying (Matt. 10:7)
 BM: preach, saying (Alma 30:12)

KJV: of the traditions of (Gal. 1:14)
 BM: of the traditions of (Alma 30:16)

KJV: of the creature (Rom. 8:19)
 BM: of the creature (Alma 30:17)

KJV: perverting the (Luke 23:2)
 BM: perverting the (Alma 30:22)

KJV: the sin of the world (John 1:29)
 BM: the sins of the world (Alma 30:26)

KJV: that they durst not (Luke 20:40)
 BM: that they durst not (Alma 30:27)

KJV: with boldness (Acts 4:31)
 BM: with boldness (Alma 30:27)

| | |
|---|--|
| KJV: Now when the high priest and the (Acts 5:24) | KJV: upon me; yea (1 Cor. 9:16) |
| BM: Now when the high priest and the (Alma 30:29) | BM: upon me; yea (Alma 30:52) |
| KJV: great swelling words (2 Peter 2:18) | KJV: he appeared unto (Mark 16:14) |
| BM: great swelling words (Alma 30:31) | BM: he appeared unto (Alma 30:53) |
| KJV: in the church I (1 Cor. 14:19) | KJV: in the form of (Phil. 2:6) |
| BM: in the church, I (Alma 30:33) | BM: in the form of (Alma 30:53) |
| KJV: what doth it profit (James 2:16) | KJV: unknown God (Acts 17:23) |
| BM: what doth it profit (Alma 30:34) | BM: unknown God (Alma 30:53) |
| KJV: thou of thyself (John 1:22) | KJV: the carnal mind (Rom. 8:7) |
| BM: thou, of thyself (Alma 30:35) | BM: the carnal mind (Alma 30:53) |
| KJV: I say unto you, I know (Matt. 25:12) | KJV: I withstood (Gal. 2:11) |
| BM: I say unto you, I know (Alma 30:39) | BM: I withstood (Alma 30:53) |
| KJV: That Christ cometh (John 7:42) | KJV: besought that (Acts 13:42) |
| BM: that Christ cometh (Alma 30:40) | BM: besought that (Alma 30:54) |
| KJV: ye have put off the (Col. 3:9) | KJV: he was cast out (Acts 7:21) |
| BM: ye have put off the (Alma 30:42) | BM: he was cast out (Alma 30:56) |
| KJV: hath no place in you (John 8:37) | KJV: convinced of the (James 2:9) |
| BM: have no place in you (Alma 30:42) | BM: convinced of the (Alma 30:58) |
| KJV: convinced of the (James 2:9) | KJV: a man whose name was (Luke 1:27) |
| BM: convinced of the (Alma 30:43) | BM: a man whose name was (Alma 30:59) |
| KJV: flattering words (1 Thess. 2:5) | Alma 31 |
| BM: flattering words (Alma 30:47) | KJV: perverting the (Luke 23:2) |
| KJV: shalt deny (Luke 22:61) | BM: perverting the (Alma 31:1) |
| BM: shalt deny (Alma 30:47) | KJV: it was expedient that (John 18:14) |
| KJV: God shall smite thee (Acts 23:3) | BM: it was expedient that (Alma 31:5) |
| BM: God shall smite thee (Alma 30:47) | KJV: of the word of God (Rev. 1:2) |
| KJV: Thou shalt never (John 13:8) | BM: of the word of God (Alma 31:5) |
| BM: thou shalt never (Alma 30:47) | KJV: Continue in prayer, and (Col. 4:2) |
| KJV: of a god (Acts 12:22) | BM: continue in prayer, and (Alma 31:10) |
| BM: of a god (Alma 30:48) | KJV: enter into temptation (Mark 14:28) |
| KJV: I will not believe (John 20:25) | BM: enter into temptation (Alma 31:10) |
| BM: I will not believe (Alma 30:48) | KJV: believe that thou art (John 11:27) |
| KJV: of the power of God (Luke 22:69) | BM: believe that thou art (Alma 31:15) |
| BM: of the power of God (Alma 30:51) | KJV: do not believe in (Rom. 15:31) |
| | BM: do not believe in (Alma 31:16) |

KJV: believe that thou hast (John 17:21)
 BM: believe that thou hast (Alma 31:16)

KJV: the same yesterday, and to day, and for ever
 (Heb. 13:8)
 BM: the same yesterday, today, and forever
 (Alma 31:17)

KJV: are a chosen (1 Peter 2:9)
 BM: are a chosen (Alma 31:18)

KJV: which, being interpreted is (Matt. 1:23)
 BM: which, being interpreted, is (Alma 31:21)

KJV: after the tradition of (Col. 2:8)
 BM: after the tradition of (Alma 31:22)

KJV: How long, O Lord (Rev. 6:10)
 BM: how long, O Lord (Alma 31:26)

KJV: things of the world (1 Cor. 1:27)
 BM: things of the world (Alma 31:27)

KJV: mine infirmities (2 Cor. 12:5)
 BM: mine infirmities (Alma 31:30)

KJV: with patience (Heb. 12:1)
 BM: with patience (Alma 31:31)

KJV: his hands upon them (Acts 19:6)
 BM: his hands upon them (Alma 31:36)

KJV: they should suffer (Gal. 6:12)
 BM: they should suffer (Alma 31:38)

Alma 32

KJV: to preach the word (Acts 16:6)
 BM: to preach the word (Alma 32:1)

KJV: out of the synagogues (John 16:2)
 BM: out of the synagogues (Alma 32:2)

KJV: abundantly to (Heb. 6:17)
 BM: abundantly to (Alma 32:5)

KJV: he turned him (Luke 10:23)
 BM: he turned him (Alma 32:6)

KJV: lowly in heart (Matt. 11:29)
 BM: lowly in heart (Alma 32:8)

KJV: lowliness of (Phil. 2:3)
 BM: lowliness of (Alma 32:12)

KJV: compelled to be (Gal 2:3)
 BM: compelled to be (Alma 32:13)

KJV: the same shall be saved (Mark 13:13)
 BM: the same shall be saved (Alma 32:13)

KJV: as I said unto you (John 10:26)
 BM: as I said unto you (Alma 32:14)

KJV: endureth to the end (Matt. 10:22)
 BM: endureth to the end (Alma 32:15)

KJV: a sign from heaven (Matt. 16:1)
 BM: a sign from heaven (Alma 32:17)

KJV: he that knoweth (1 John 4:6)
 BM: he that knoweth (Alma 32:19)

KJV: the will of God, and (Rom. 15:32)
 BM: the will of God and (Alma 32:19)

KJV: doeth it not (James 4:17)
 BM: doeth it not (Alma 32:19)

KJV: concerning faith (1 Tim. 1:19)
 BM: concerning faith (Alma 32:21)

KJV: perfect knowledge of (Acts 24:22)
 BM: perfect knowledge of (Alma 32:21)

KJV: If ye have faith (Matt. 17:20)
 BM: if ye have faith (Alma 32:21)

KJV: believe on his name (John 1:12)
 BM: believe on his name (Alma 32:22)

KJV: confound the wise (1 Cor. 1:27)
 BM: confound the wise (Alma 32:23)

KJV: For I verily (1 Cor. 5:3)
 BM: for I verily (Alma 32:25)

KJV: concerning faith (1 Tim. 1:19)
 BM: concerning faith (Alma 32:26)

KJV: even so it is (Gal. 4:29)
 BM: even so it is (Alma 32:26)

KJV: work in you (Phil. 1:6)
 BM: work in you (Alma 32:27)

KJV: Give place: for (Matt. 9:24)
 BM: give place for (Alma 32:27)

KJV: your unbelief (Matt. 17:20)
 BM: your unbelief (Alma 32:28)

KJV: to say within yourselves (Matt. 3:9)
 BM: to say within yourselves (Alma 32:28)

KJV: it must needs be that (Matt. 18:7)
 BM: It must needs be that (Alma 32:28)

KJV: the experiment (2 Cor. 9:13)
 BM: the experiment (Alma 32:33)

KJV: ye must needs (Rom. 13:5)
 BM: ye must needs (Alma 32:33)

KJV: and your faith is (1 Cor. 15:14)
 BM: and your faith is (Alma 32:34)

KJV: enlightened, and (Heb. 6:4)
 BM: enlightened, and (Alma 32:34)

KJV: may grow up (Eph. 4:15)
 BM: may grow up (Alma 32:37)

KJV: and bring forth fruit (John 15:16)
 BM: and bring forth fruit (Alma 32:37)

KJV: Take no thought for (Luke 12:22)
 BM: take no thought for (Alma 32:38)

KJV: by your faith (1 Thess. 3:7)
 BM: by your faith (Alma 32:41)

KJV: unto everlasting life (John 6:27)
 BM: unto everlasting life (Alma 32:41)

KJV: and your faith (1 Cor. 15:14)
 BM: and your faith (Alma 32:42)

KJV: above all that is (2 Thess. 2:4)
 BM: above all that is (Alma 32:42)

Alma 33

KJV: unto him, desiring (Acts 19:31)
 BM: unto him desiring (Alma 33:1)

KJV: that they might obtain (Heb. 11:35)
 BM: that they might obtain (Alma 33:1)

KJV: Search the scriptures (John 5:39)
 BM: search the scriptures (Alma 33:2)

KJV: ye do not understand (Matt. 16:11)
 BM: ye do not understand (Alma 33:2)

KJV: not of men (Rom. 2:29)
 BM: not of men (Alma 33:8)

KJV: by them of old (Matt. 5:21)
 BM: by them of old (Alma 33:12)

KJV: These are not the (John 10:21)
 BM: these are not the (Alma 33:18)

KJV: the meaning of (1 Cor. 14:11)
 BM: the meaning of (Alma 33:20)

KJV: the hardness of their hearts (Mark 3:5)
 BM: the hardness of their hearts (Alma 33:20)

KJV: could be healed (Luke 8:43)
 BM: could be healed (Alma 33:21)

KJV: he shall rise again (Matt. 20:19)
 BM: he shall rise again (Alma 33:22)

Alma 34

KJV: it is impossible (Mark 10:27)
 BM: it is impossible (Alma 34:2)

KJV: that ye should be ignorant of (Rom. 11:25)
 BM: that ye should be ignorant of (Alma 34:2)

KJV: be the Son of God (Matt. 4:3)
 BM: be the Son of God (Alma 34:2)

KJV: things are true (Phil. 4:8)
 BM: things are true (Alma 34:7)

KJV: testify unto you (Rev. 22:16)
 BM: testify unto you (Alma 34:8)

KJV: the sin of the world (John 1:29)
 BM: the sins of the world (Alma 34:8)

KJV: it is expedient (John 11:50)
 BM: it is expedient (Alma 34:10)

KJV: his own blood (Acts 20:28)
 BM: his own blood (Alma 34:11)

KJV: of him who hath (Rom. 8:20)
 BM: of him who hath (Alma 34:12)

KJV: Continue in prayer (Col. 4:2)
 BM: continue in prayer (Alma 34:19)

KJV: all righteousness (Matt. 3:15)
 BM: all righteousness (Alma 34:23)

KJV: trodden under foot of men (Matt. 5:13)
 BM: trodden under foot of men (Alma 34:29)

KJV: this life is (1 John 5:11)
 BM: this life is (Alma 34:32)

KJV: as I said unto you (John 10:26)
 BM: as I said unto you (Alma 34:33)

KJV: Then cometh the (1 Cor. 15:24)
 BM: then cometh the (Alma 34:33)

KJV: hath no place in you (John 8:37)
 BM: hath no place in you (Alma 34:35)

KJV: through the blood of (Col. 1:20)
 BM: through the blood of (Alma 34:36)

KJV: against the Holy Ghost (Mark 3:29)
 BM: against the Holy Ghost (Alma 34:38)

KJV: the name of Christ (1 Peter 4:14)
 BM: the name of Christ (Alma 34:38)

KJV: Have patience (Matt. 18:29)
 BM: have patience (Alma 34:41)

Alma 35

KJV: had preached the word (Acts 14:25)
 BM: had preached the word (Alma 35:2)

KJV: out privily (Acts 16:37)
 BM: out privily (Alma 35:5)

KJV: concerning the things (1 Cor. 7:1)
 BM: concerning the things (Alma 35:16)

Alma 36

KJV: the commandments of God (1 Cor. 7:19)
 BM: the commandments of God (Alma 36:1)

KJV: that ye should do as I have done (John 13:15)
 BM: that ye should do as I have done (Alma 36:2)

KJV: the God of Abraham, and the God of Isaac, and
 the God of Jacob (Matt. 22:32)
 BM: the God of Abraham, and the God of Isaac, and
 the God of Jacob (Alma 36:2)

KJV: and learn of me; for I (Matt. 11:29)
 BM: and learn of me; for I (Alma 36:3)

KJV: and I would not that ye (1 Cor. 10:20)
 BM: And I would not that ye (Alma 36:4)

KJV: the carnal mind (Rom. 8:7)
 BM: the carnal mind (Alma 36:4)

KJV: but of God (Rom. 13:1)
 BM: but of God (Alma 36:4)

KJV: born of God (1 John 3:9)
 BM: born of God (Alma 36:5)

KJV: as it were the voice of (Rev. 19:6)
 BM: as it were the voice of (Alma 36:7)

KJV: for the space of three (Acts 19:8)
 BM: for the space of three (Alma 36:10)

KJV: sins and iniquities (Heb. 10:17)
 BM: sins and iniquities (Alma 36:13)

KJV: tormented with (Rev. 14:10)
 BM: tormented with (Alma 36:13)

KJV: of one Jesus (Acts 25:19)
 BM: of one Jesus (Alma 36:17)

KJV: Have mercy on me (Matt. 15:22)
 BM: have mercy on me (Alma 36:18)

KJV: known unto God (Phil. 4:6)
 BM: known unto God (Alma 37:12)

KJV: in the gall of bitterness, and (Acts 8:23)
 BM: in the gall of bitterness, and (Alma 36:18)

KJV: the spirit of prophecy (Rev. 19:10)
 BM: the spirit of prophecy (Alma 37:15)

KJV: marvellous light (1 Peter 2:9)
 BM: marvelous light (Alma 36:20)

KJV: to the knowledge of the truth (2 Tim. 3:7)
 BM: to the knowledge of the truth (Alma 37:19)

KJV: filled with joy (2 Tim. 1:4)
 BM: filled with joy (Alma 36:20)

KJV: the works of darkness, and (Rom. 13:12)
 BM: the works of darkness, and (Alma 37:21)

KJV: without ceasing (2 Tim. 1:3)
 BM: without ceasing (Alma 36:24)

KJV: may be made manifest (1 Cor. 11:19)
 BM: may be made manifest (Alma 37:21)

KJV: filled with the Holy Ghost (Acts 2:4)
 BM: filled with the Holy Ghost (Alma 36:24)

KJV: might be fulfilled, which he spake (John 12:38)
 BM: might be fulfilled, which he spake (Alma 37:24)

KJV: and have tasted (Heb. 6:5)
 BM: and have tasted (Alma 36:26)

KJV: except they repent (Rev. 2:22)
 BM: except they repent (Alma 37:25)

KJV: swallowed up the (Rev. 12:16)
 BM: swallowed up the (Alma 36:28)

KJV: will bring to light (1 Cor. 4:5)
 BM: will bring to light (Alma 37:25)

Alma 37

KJV: I command you, that ye (John 15:17)
 BM: I command you that ye (Alma 37:1)

KJV: I command you, that ye (John 15:17)
 BM: I command you that ye (Alma 37:27)

KJV: even as I have kept (John 15:10)
 BM: even as I have kept (Alma 37:2)

KJV: according to the power of God (2 Tim. 1:8)
 BM: according to the power of God (Alma 37:28)

KJV: every nation, and kindred, tongue, and people
 (Rev. 14:6)
 BM: every nation, kindred, and tongue, and people
 (Alma 37:4)

KJV: are fully ripe (Rev. 14:18)
 BM: are fully ripe (Alma 37:28)

KJV: confound the wise (1 Cor. 1:27)
 BM: confound the wise (Alma 37:6)

KJV: against sin (Heb. 12:4)
 BM: against sin (Alma 37:32)

KJV: of their souls (1 Peter 4:19)
 BM: of their souls (Alma 37:8)

KJV: meek and lowly in heart (Matt. 11:29)
 BM: meek and lowly in heart (Alma 37:33)

KJV: yea, I say unto you (Matt. 11:9)
 BM: yea, I say unto you (Alma 37:9)

KJV: if ye do these things, ye (2 Peter 1:10)
 BM: if ye do these things, ye (Alma 37:37)

KJV: in Jesus Christ (Gal. 2:16)
 BM: in Jesus Christ (Alma 37:9)

KJV: faith in God (Mark 11:22)
 BM: faith in God (Alma 37:40)

KJV: may suffice (1 Peter 4:3)
 BM: may suffice (Alma 37:12)

KJV: this miracle (Acts 4:22)
 BM: this miracle (Alma 37:40)

KJV: those miracles (Rev. 13:14)
 BM: those miracles (Alma 37:41)

KJV: even so it is (Gal. 4:29)
 BM: even so it is (Alma 37:43)

KJV: which are spiritual (Gal. 6:1)
 BM: which are spiritual (Alma 37:43)

KJV: the word of Christ (Col. 3:16)
 BM: the word of Christ (Alma 37:44)

KJV: a straight course to (Acts 16:11)
 BM: a straight course to (Alma 37:44)

KJV: land of promise (Heb. 11:9)
 BM: land of promise (Alma 37:45)

KJV: prepared for them that (1 Cor. 2:9)
 BM: prepared for them, that (Alma 37:46)

KJV: Go unto this people, and (Acts 28:26)
 BM: Go unto this people and (Alma 37:47)

KJV: and be sober (1 Thess. 5:6)
 BM: and be sober (Alma 37:47)

Alma 38

KJV: the commandments of God (1 Cor. 7:19)
 BM: the commandments of God (Alma 38:1)

KJV: have great joy (Philem. 1:7)
 BM: have great joy (Alma 38:2)

KJV: and thy patience, and (Rev. 2:2)
 BM: and thy patience and (Alma 38:3)

KJV: for the word's sake (Mark 4:17)
 BM: for the word's sake (Alma 38:4)

KJV: I would not that ye should (1 Cor. 10:1)
 BM: I would not that ye should (Alma 38:6)

KJV: born of God (1 John 3:9)
 BM: born of God (Alma 38:6)

KJV: the light of the world (John 9:5)
 BM: the light of the world (Alma 38:9)

KJV: temperate in all things (1 Cor. 9:25)
 BM: temperate in all things (Alma 38:10)

KJV: may be filled with (2 Tim. 1:4)
 BM: may be filled with (Alma 38:12)

Alma 39

KJV: abomination in the sight of (Luke 16:15)
 BM: abomination in the sight of (Alma 39:5)

KJV: I would to God, that (Acts 26:29)
 BM: I would to God that (Alma 39:7)

KJV: not inherit the kingdom of God (1 Cor. 6:9)
 BM: nowise inherit the kingdom of God (Alma 39:9)

KJV: glad tidings of (Luke 8:1)
 BM: glad tidings of (Alma 39:15)

KJV: salvation unto his people (Luke 1:77)
 BM: salvation unto his people (Alma 39:15)

KJV: these glad tidings (Luke 1:19)
 BM: these glad tidings (Alma 39:16)

Alma 40

KJV: for I perceive that (Luke 8:46)
 BM: for I perceive that (Alma 40:1)

KJV: the resurrection of the dead (Matt. 22:31)
 BM: the resurrection of the dead (Alma 40:1)

KJV: there is no resurrection (1 Cor. 15:12)
 BM: there is no resurrection (Alma 40:2)

KJV: this mortal (1 Cor. 15:54)
 BM: this mortal (Alma 40:2)

KJV: put on immortality (1 Cor. 15:54)
 BM: put on immortality (Alma 40:2)

KJV: put on incorruption (1 Cor. 15:54)
 BM: put on incorruption (Alma 40:2)

KJV: but God knoweth (Luke 16:15)
 BM: but God knoweth (Alma 40:4)

KJV: which is appointed (Luke 3:13)
 BM: which is appointed (Alma 40:4)

KJV: there shall be one (John 10:16)
 BM: there shall be one (Alma 40:5)

KJV: third time that (John 21:14)
 BM: third time, that (Alma 40:5)

KJV: shall rise from the dead (Mark 12:25)
 BM: shall rise from the dead (Alma 40:5)

KJV: and the resurrection (Acts 17:18)
 BM: and the resurrection (Alma 40:11)

KJV: of the devil (Matt. 4:1)
 BM: of the devil (Alma 40:13)

KJV: the wrath of God upon (Eph. 5:6)
 BM: the wrath of God upon (Alma 40:14)

KJV: a resurrection of (Acts 24:15)
 BM: a resurrection of (Alma 40:16)

KJV: the resurrection of Christ (Acts 2:31)
 BM: the resurrection of Christ (Alma 40:16)

KJV: his resurrection (Matt. 27:53)
 BM: his resurrection (Alma 40:21)

KJV: according to their works (Rev. 20:13)
 BM: according to their works (Alma 40:21)

KJV: Then shall the righteous shine forth (Matt. 13:43)
 BM: then shall the righteous shine forth (Alma 40:25)

KJV: inherit the kingdom of God (1 Cor. 6:9)
 BM: inherit the kingdom of God (Alma 40:26)

Alma 41

KJV: unto that which is good (Rom. 16:19)
 BM: unto that which is good (Alma 41:3)

KJV: inherit the kingdom of (1 Cor. 6:9)
 BM: inherit the kingdom of (Alma 41:4)

KJV: the decrees of (Acts 17:7)
 BM: the decrees of (Alma 41:8)

KJV: and be saved (Luke 8:12)
 BM: and be saved (Alma 41:8)

KJV: in the gall of bitterness, and in the bond of iniquity
 (Acts 8:23)
 BM: the gall of bitterness and in the bonds of iniquity
 (Alma 41:11)

KJV: without God in the world (Eph. 2:12)
 BM: without God in the world (Alma 41:11)

KJV: the meaning of the (1 Cor. 14:11)
 BM: the meaning of the (Alma 41:12)

KJV: evil for evil (1 Thess. 5:15)
 BM: evil for evil (Alma 41:13)

KJV: righteous judgment (John 7:24)
 BM: righteous judgment (Alma 41:14)

Alma 42

KJV: never die (John 11:26)
 BM: never die (Alma 42:9)

KJV: it was expedient that (John 18:14)
 BM: it was expedient that (Alma 42:9)

KJV: the sin of the world (John 1:29)
 BM: the sins of the world (Alma 42:15)

KJV: against sin (Heb. 12:4)
 BM: against sin (Alma 42:20)

KJV: from the foundation of the world (Matt. 13:35)
 BM: from the foundation of the world (Alma 42:26)

KJV: Destruction and misery (Rom. 3:16)
 BM: destruction and misery (Alma 42:26)

KJV: Whosoever will come (Mark 8:34)
 BM: whosoever will come (Alma 42:27)

KJV: In the last day (John 7:37)
 BM: in the last day (Alma 42:27)

KJV: according to his deeds (Rom. 2:6)
 BM: according to his deeds (Alma 42:27)

KJV: I desire that ye (Eph. 3:13)
 BM: I desire that ye (Alma 42:29)

KJV: unto repentance (Matt. 3:11)
 BM: unto repentance (Alma 42:31)

Alma 43

KJV: chief captains (Acts 25:23)
 BM: chief captains (Alma 43:6)

KJV: fall into the hands of (Heb. 10:31)
 BM: fall into the hands of (Alma 43:10)

KJV: would not suffer that (Mark 11:16)
 BM: would not suffer that (Alma 43:12)

KJV: gathered together in (Matt. 18:20)
 BM: gathered together in (Alma 43:15)

KJV: that they durst not (Luke 20:40)
 BM: that they durst not (Alma 43:22)

KJV: unto him, desiring him (Acts 19:31)
 BM: unto him, desiring him (Alma 43:23)

KJV: lest by any means (Gal. 2:2)
 BM: lest by any means (Alma 43:25)

KJV: a man whose name was (Luke 1:27)
 BM: a man whose name was (Alma 43:35)

KJV: inasmuch as ye are (1 Peter 4:13)
 BM: Inasmuch as ye are (Alma 43:46)

KJV: to stand against the (Eph. 6:11)
 BM: to stand against the (Alma 43:50)

Alma 44

KJV: the yoke of bondage (Gal. 5:1)
 BM: the yoke of bondage (Alma 44:2)

KJV: this is the very (John 7:26)
 BM: this is the very (Alma 44:2)

KJV: faith in Christ (Acts 24:24)
 BM: faith in Christ (Alma 44:3)

KJV: these sayings, he (Luke 9:28)
 BM: these sayings he (Alma 44:8)

KJV: your faith (Matt. 9:29)
 BM: your faith (Alma 44:9)

KJV: But we believe that (Acts 15:11)
 BM: but we believe that (Alma 44:9)

KJV: with an oath, that (Acts 23:21)
 BM: with an oath that (Alma 44:11)

KJV: at the feet of (Luke 8:35)
 BM: at the feet of (Alma 44:15)

KJV: cried mightily (Rev. 18:2)
 BM: cried mightily (Alma 44:19)

Alma 45

KJV: with exceeding great joy (Matt. 2:10)
 BM: with exceedingly great joy (Alma 45:1)

KJV: believest thou the (Acts 26:27)
 BM: Believest thou the (Alma 45:2)

KJV: in Jesus Christ (Gal. 2:16)
 BM: in Jesus Christ (Alma 45:4)

KJV: according to the spirit of (Rom. 1:4)
 BM: according to the spirit of (Alma 45:10)

KJV: that Jesus Christ (Acts 8:37)
 BM: that Jesus Christ (Alma 45:10)

KJV: in unbelief (Rom. 11:23)
 BM: in unbelief (Alma 45:10)

KJV: And then shall they see (Mark 13:26)
 BM: and then shall they see (Alma 45:11)

KJV: the works of darkness (Rom. 13:12)
 BM: the works of darkness (Alma 45:12)

KJV: and lasciviousness (2 Cor. 12:21)
 BM: and lasciviousness (Alma 45:12)

KJV: yea, I say unto you (Matt. 11:9)
 BM: yea, I say unto you (Alma 45:12)

KJV: the disciples of the Lord (Acts 9:1)
 BM: the disciples of the Lord (Alma 45:14)

KJV: shall be fulfilled (Rev. 17:17)
 BM: shall be fulfilled (Alma 45:14)

KJV: every nation, and kindred, and tongue, and people
 (Rev. 14:6)

BM: every nation, kindred, tongue, and people
 (Alma 45:16)

KJV: stand fast in the faith (1 Cor. 16:13)
 BM: stand fast in the faith (Alma 45:17)

KJV: that he was taken up (Acts 1:22)
 BM: that he was taken up (Alma 45:19)

KJV: in the spirit unto (Acts 20:22)
 BM: in the spirit, unto (Alma 45:19)

KJV: that the word of God should (Acts 13:46)
 BM: that the word of God should (Alma 45:21)

KJV: being lifted up (1 Tim. 3:6)
 BM: being lifted up (Alma 45:24)

Alma 46

KJV: were gathered together against (Acts 4:26)
 BM: were gathered together against (Alma 46:1)

KJV: insomuch that they were (Mark 2:12)
 BM: insomuch that they were (Alma 46:2)

KJV: the greater part (1 Cor. 15:6)
 BM: the greater part (Alma 46:4)

KJV: flattering words (1 Thess. 2:5)
 BM: flattering words (Alma 46:7)

KJV: the name of Christ (1 Peter 4:14)
 BM: the name of Christ (Alma 46:15)

KJV: trodden down, and (Luke 8:5)
 BM: trodden down and (Alma 46:18)

KJV: the people came running together (Mark 9:25)
 BM: the people came running together (Alma 46:21)

KJV: and they cast their garments (Luke 19:35)
 BM: and they cast their garments (Alma 46:22)

KJV: remember the words of (Acts 20:35)
 BM: remember the words of (Alma 46:24)

KJV: stand fast in the faith (1 Cor. 16:13)
 BM: stand fast in the faith (Alma 46:27)

KJV: it was expedient that (John 18:14)
 BM: it was expedient that (Alma 46:31)

KJV: being a man (John 10:33)
 BM: being a man (Alma 46:34)

KJV: the high priests (Luke 3:2)
 BM: the high priests (Alma 46:38)

KJV: the Lord Jesus Christ (Acts 11:17)
 BM: the Lord Jesus Christ (Alma 46:39)

KJV: the faith of Christ (Phil. 3:9)
 BM: the faith of Christ (Alma 46:41)

Alma 47

KJV: and compel them (Luke 14:23)
 BM: and compel them (Alma 47:3)

KJV: he went forward (Mark 14:35)
 BM: he went forward (Alma 47:5)

KJV: supposing that they (Acts 27:13)
 BM: supposing that they (Alma 47:5)

KJV: that he would come down, and (John 4:47)
 BM: that he would come down, and (Alma 47:12)

KJV: that he would suffer them to (Luke 8:32)
 BM: that he would suffer them to (Alma 47:15)

KJV: the chief city (Acts 16:12)
 BM: the chief city (Alma 47:20)

KJV: For he supposed (Acts 7:25)
 BM: for he supposed (Alma 47:21)

KJV: desiring him that he would (Acts 19:31)
 BM: desiring him that he would (Alma 47:33)

KJV: not long after (Acts 27:14)
 BM: not long after (Alma 47:36)

Alma 48

KJV: chief captains (Acts 25:23)
 BM: chief captains (Alma 48:5)

KJV: live unto the Lord (Rom. 14:8)
 BM: live unto the Lord (Alma 48:10)

KJV: perfect understanding (Luke 1:3)
 BM: perfect understanding (Alma 48:11)

KJV: the faith of Christ (Phil. 3:9)
 BM: the faith of Christ (Alma 48:13)

KJV: had sworn with an oath to (Acts 2:30)
 BM: had sworn with an oath to (Alma 48:13)

KJV: the commandments of God (1 Cor. 7:19)
 BM: the commandments of God (Alma 48:15)

KJV: Verily, verily, I say unto you (John 16:23)
 BM: verily, verily I say unto you (Alma 48:17)

KJV: out of this world (John 13:1)
 BM: out of this world (Alma 48:23)

KJV: those who were once (Heb. 6:4)
 BM: those who were once (Alma 48:24)

Alma 49

KJV: chief captains (Acts 25:23)
 BM: chief captains (Alma 49:5)

KJV: they supposed that they should (Matt. 20:10)
 BM: they supposed that they should (Alma 49:6)

KJV: the yoke of bondage (Gal. 5:1)
 BM: the yoke of bondage (Alma 49:7)

KJV: had sworn with an oath to (Acts 2:30)
 BM: had sworn with an oath to (Alma 49:17)

KJV: the depth of the (Matt. 18:6)
 BM: the depth of the (Alma 49:18)

KJV: that they might obtain (Heb. 11:35)
 BM: that they might obtain (Alma 49:22)

KJV: drink his blood (John 6:53)
 BM: drink his blood (Alma 49:27)

KJV: being baptized (Luke 3:21)
 BM: being baptized (Alma 49:30)

Alma 50

KJV: a straight course (Acts 16:11)
 BM: a straight course (Alma 50:8)

KJV: in unbelief (Rom. 11:23)
 BM: in unbelief (Alma 50:22)

KJV: flattering words (1 Thess. 2:5)
 BM: flattering words (Alma 50:35)

KJV: the judgment seat (Rom. 14:10)
 BM: the judgment-seat (Alma 50:37)

Alma 51

KJV: there arose a (Matt. 8:24)
 BM: there arose a (Alma 51:4)

KJV: division among them (John 9:16)
 BM: division among them (Alma 51:6)

KJV: And they sought to (Mark 12:12)
 BM: and they sought to (Alma 51:8)

KJV: unto the governor of the (John 2:8)
 BM: unto the governor of the (Alma 51:15)

KJV: cast into prison (Matt. 4:12)
 BM: cast into prison (Alma 51:19)

KJV: and heat of the day (Matt. 20:12)
 BM: and heat of the day (Alma 51:33)

KJV: privily to (Gal. 2:4)
 BM: privily to (Alma 51:35)

Alma 52

KJV: they were affrighted (Mark 16:5)
 BM: they were affrighted (Alma 52:2)

KJV: desiring him that he would (Acts 9:38)
 BM: desiring him that he would (Alma 52:10)

KJV: if it were possible (Acts 27:39)
 BM: if it were possible (Alma 52:16)

KJV: held a council (Matt. 12:14)
 BM: held a council (Alma 52:19)

KJV: at the feet of (Luke 8:35)
 BM: at the feet of (Alma 52:38)

Alma 53

KJV: in, the more part (Acts 27:12)

BM: in the more part (Alma 53:2)

KJV: moved with compassion (Mark 6:34)

BM: moved with compassion (Alma 53:13)

KJV: of truth and soberness (Acts 26:25)

BM: of truth and soberness (Alma 53:21)

Alma 54

KJV: an epistle (1 Cor. 5:9)

BM: an epistle (Alma 54:4)

KJV: I have written unto you (1 Cor. 5:11)

BM: I have written unto you (Alma 54:5)

KJV: except ye repent (Luke 13:3)

BM: except ye repent (Alma 54:6)

KJV: will pull down (Luke 12:18)

BM: will pull down (Alma 54:9)

KJV: child of hell (Matt. 23:15)

BM: child of hell (Alma 54:11)

KJV: this epistle (2 Thess. 3:14)

BM: this epistle (Alma 54:15)

KJV: is a devil (John 6:70)

BM: is a devil (Alma 54:22)

Alma 55

KJV: perfect knowledge of (Acts 24:22)

BM: perfect knowledge of (Alma 55:1)

KJV: insomuch that they were all (Mark 2:12)

BM: insomuch that they were all (Alma 55:16)

KJV: And for this cause he (Heb. 9:15)

BM: and for this cause he (Alma 55:19)

Alma 56

KJV: my dearly beloved (1 Cor. 10:14)

BM: My dearly beloved (Alma 56:2)

KJV: would that I should (Acts 18:14)

BM: would that I should (Alma 56:5)

KJV: have great joy (Philem. 1:7)

BM: have great joy (Alma 56:9)

KJV: they durst not (Luke 20:40)

BM: They durst not (Alma 56:24)

KJV: if it were possible (Acts 27:39)

BM: if it were possible (Alma 56:29)

KJV: a straight course (Acts 16:11)

BM: a straight course (Alma 56:37)

KJV: would not suffer that (Mark 11:16)

BM: would not suffer that (Alma 56:39)

KJV: And now I say unto you (Acts 5:38)

BM: And now I say unto you (Alma 56:45)

KJV: fall into the hands of (Heb. 10:31)

BM: fall into the hands of (Alma 56:50)

KJV: obtained their purpose (Acts 27:13)

BM: obtained their purpose (Alma 56:50)

Alma 57

KJV: not many days (Luke 15:13)

BM: not many days (Alma 57:12)

KJV: we had accomplished (Acts 21:5)

BM: we had accomplished (Alma 57:12)

KJV: and blessed is the (Luke 1:42)

BM: And blessed is the (Alma 57:35)

KJV: with exceeding joy (Jude 1:24)

BM: with exceeding joy (Alma 57:36)

Alma 58

KJV: for the space of (Acts 19:8)

BM: for the space of (Alma 58:7)

KJV: filled with fear (Luke 5:26)

BM: filled with fear (Alma 58:9)

KJV: lest by any means (Gal. 2:2)

BM: lest by any means (Alma 58:9)

KJV: of God should come (Luke 17:20)
 BM: of God should come (Alma 58:9)

KJV: in prayer to God (Luke 6:12)
 BM: in prayer to God (Alma 58:10)

KJV: supposing that they (Acts 27:13)
 BM: supposing that they (Alma 58:15)

KJV: they were astonished (Acts 12:16)
 BM: they were astonished (Alma 58:29)

KJV: Stand fast therefore in the liberty wherewith
 Christ hath made us free (Gal. 5:1)
 BM: stand fast in that liberty wherewith
 God has made them free (Alma 58:40)

KJV: which is to come (Eph. 1:21)
 BM: which is to come (Alma 58:40)

Alma 59

KJV: an epistle (1 Cor. 5:9)
 BM: an epistle (Alma 59:3)

KJV: fall into the hands of (Heb. 10:31)
 BM: fall into the hands of (Alma 59:11)

Alma 60

KJV: the affairs of this (2 Tim. 2:4)
 BM: the affairs of this (Alma 60:1)

KJV: insomuch that many (Mark 9:26)
 BM: insomuch that many (Alma 60:9)

KJV: perish with hunger (Luke 15:17)
 BM: perish with hunger (Alma 60:9)

KJV: I say unto you, If ye have (Matt. 21:21)
 BM: I say unto you, if ye have (Alma 60:12)

KJV: power and authority (Luke 9:1)
 BM: power and authority (Alma 60:16)

KJV: they should suffer (Gal. 6:12)
 BM: they should suffer (Alma 60:17)

KJV: ye yourselves are (1 Thess. 4:9)
 BM: ye yourselves are (Alma 60:18)

KJV: in these parts (Rom. 15:23)
 BM: in these parts (Alma 60:24)

KJV: I come unto you (1 Cor. 14:6)
 BM: I come unto you (Alma 60:30)

KJV: things of the world (1 Cor. 1:27)
 BM: things of the world (Alma 60:32)

KJV: sins and iniquities (Heb. 10:17)
 BM: sins and iniquities (Alma 60:33)

KJV: I come unto you (1 Cor. 14:6)
 BM: I come unto you (Alma 60:35)

Alma 61

KJV: the judgment seat (Rom. 14:10)
 BM: the judgment-seat (Alma 61:4)

KJV: hath made us free (Gal. 5:1)
 BM: hath made us free (Alma 61:9)

KJV: according to the faith (Titus 1:1)
 BM: according to the faith (Alma 61:17)

KJV: that we may obtain (Heb. 4:16)
 BM: that we may obtain (Alma 61:18)

Alma 62

KJV: with exceeding great joy (Matt. 2:10)
 BM: with exceedingly great joy (Alma 62:1)

KJV: them to enter into (Luke 8:32)
 BM: them to enter into (Alma 62:16)

KJV: they were affrighted (Mark 16:5)
 BM: they were affrighted (Alma 62:24)

KJV: insomuch that they were (Mark 2:12)
 BM: insomuch that they were (Alma 62:29)

KJV: in one body (Eph. 2:16)
 BM: in one body (Alma 62:33)

KJV: to preach unto the people (Acts 10:42)
 BM: to preach unto the people (Alma 62:44)

KJV: the word of God with (Acts 4:31)
 BM: the word of God with (Alma 62:45)

KJV: to be baptized (Acts 10:48)
 BM: to be baptized (Alma 62:45)

Alma 63

KJV: he was a just man (Mark 6:20)
 BM: he was a just man (Alma 63:2)

KJV: enter therein, and (Heb. 4:6)
 BM: enter therein and (Alma 63:6)

Helaman 1

KJV: saw that he was condemned (Matt. 27:3)
 BM: saw that he was condemned (Helaman 1:9)

KJV: he sat upon the (Matt. 24:3)
 BM: he sat upon the (Helaman 1:9)

KJV: tell no man that (Luke 9:21)
 BM: tell no man that (Helaman 1:11)

KJV: all this was done (Matt. 1:22)
 BM: all this was done (Helaman 1:13)

KJV: gathered together an innumerable (Luke 12:1)
 BM: gathered together an innumerable (Helaman 1:14)

KJV: into the heart of (2 Cor. 8:16)
 BM: into the heart of (Helaman 1:18)

KJV: insomuch that they were (Mark 2:12)
 BM: insomuch that they were (Helaman 1:32)

Helaman 2

KJV: in the end of this (Matt. 13:40)
 BM: in the end of this (Helaman 2:13)

Helaman 3

KJV: was in the church (Acts 7:38)
 BM: was in the church (Helaman 3:1)

KJV: their synagogues (Matt. 4:23)
 BM: their synagogues (Helaman 3:9)

KJV: right in the sight of God (Acts 4:19)
 BM: right in the sight of God (Helaman 3:20)

KJV: to the church (Acts 2:47)
 BM: to the church (Helaman 3:26)

KJV: the name of Jesus Christ (1 Cor. 1:2)
 BM: the name of Jesus Christ (Helaman 3:28)

KJV: is the Son of God (1 John 5:5)
 BM: is the Son of God (Helaman 3:28)

KJV: the wiles of the devil (Eph. 6:11)
 BM: the wiles of the devil (Helaman 3:29)

KJV: at the right hand of God (Rom. 8:34)
 BM: at the right hand of God (Helaman 3:30)

KJV: the kingdom of heaven (Matt. 3:2)
 BM: the kingdom of heaven (Helaman 3:30)

KJV: much affliction (1 Thess. 1:6)
 BM: much affliction (Helaman 3:34)

KJV: the faith of Christ (Phil. 3:9)
 BM: the faith of Christ (Helaman 3:35)

KJV: joy and consolation (Philem. 1:7)
 BM: joy and consolation (Helaman 3:35)

Helaman 4

KJV: all this was done (Matt. 1:22)
 BM: all this was done (Helaman 4:8)

KJV: the spirit of prophecy (Rev. 19:10)
 BM: the spirit of prophecy (Helaman 4:12)

KJV: of their sins (Luke 1:77)
 BM: of their sins (Helaman 4:14)

KJV: trodden down, and (Luke 8:5)
 BM: trodden down, and (Helaman 4:20)

KJV: the prophecies (1 Tim. 1:18)
 BM: the prophecies (Helaman 4:21)

KJV: insomuch that they were (Mark 2:12)
 BM: insomuch that they were (Helaman 4:22)

KJV: withdrawn from them (Luke 22:41)
 BM: withdrawn from them (Helaman 4:24)

Helaman 5

KJV: a man whose name was (Luke 1:27)
 BM: a man whose name was (Helaman 5:1)

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|---|--|
| KJV: to preach the word (Acts 16:6) | KJV: standing in the midst (John 8:9) |
| BM: to preach the word (Helaman 5:4) | BM: standing in the midst (Helaman 5:23) |
| KJV: the words which he spake (Acts 20:38) | KJV: Fear not: for, behold (Luke 2:10) |
| BM: the words which he spake (Helaman 5:5) | BM: Fear not, for behold (Helaman 5:26) |
| KJV: I desire that ye (Eph. 3:13) | KJV: saying: Repent ye (Matt. 3:2) |
| BM: I desire that ye (Helaman 5:6) | BM: saying: Repent ye (Helaman 5:29) |
| KJV: lay up for yourselves (Matt. 6:20) | KJV: Repent ye: for the kingdom of heaven is at hand (Matt. 3:2) |
| BM: lay up for yourselves (Helaman 5:8) | BM: repent ye, for the kingdom of heaven is at hand (Helaman 5:32) |
| KJV: is eternal (Rom. 6:23) | KJV: which cannot be uttered (Rom. 8:26) |
| BM: is eternal (Helaman 5:8) | BM: which cannot be uttered (Helaman 5:33) |
| KJV: fadeth not away (1 Peter 5:4) | KJV: he turned him (Luke 10:23) |
| BM: fadeth not away (Helaman 5:8) | BM: he turned him (Helaman 5:36) |
| KJV: eternal life (Matt. 19:16) | KJV: as the faces of (Rev. 9:7) |
| BM: eternal life (Helaman 5:8) | BM: as the faces of (Helaman 5:36) |
| KJV: blood of Jesus Christ (1 John 1:7) | KJV: eyes to heaven, and (John 17:1) |
| BM: blood of Jesus Christ (Helaman 5:9) | BM: eyes to heaven; and (Helaman 5:36) |
| KJV: from the Father (2 John 1:4) | KJV: What shall we do, that (John 6:28) |
| BM: from the Father (Helaman 5:11) | BM: What shall we do, that (Helaman 5:40) |
| KJV: unto the power (Luke 20:20) | KJV: faith in Christ (Acts 24:24) |
| BM: unto the power (Helaman 5:11) | BM: faith in Christ (Helaman 5:41) |
| KJV: Christ, the Son of God (Mark 1:1) | KJV: And they were filled with (Luke 6:11) |
| BM: Christ, the Son of God (Helaman 5:12) | BM: and they were filled with (Helaman 5:44) |
| KJV: when the devil (Luke 11:14) | KJV: the holy Spirit of God (Eph. 4:30) |
| BM: when the devil (Helaman 5:12) | BM: the Holy Spirit of God (Helaman 5:45) |
| KJV: which are not written (John 20:30) | KJV: And they were filled (Luke 6:11) |
| BM: which are not written (Helaman 5:13) | BM: and they were filled (Helaman 5:45) |
| KJV: things which are written (Rev. 22:19) | KJV: Peace be unto you (John 20:26) |
| BM: things which are written (Helaman 5:13) | BM: peace be unto you (Helaman 5:47) |
| KJV: the word of God among (Acts 18:11) | KJV: from the foundation of the world (Matt. 13:35) |
| BM: the word of God among (Helaman 5:14) | BM: from the foundation of the world (Helaman 5:47) |
| KJV: great astonishment (Mark 5:42) | KJV: down out of heaven (Rev. 3:12) |
| BM: great astonishment (Helaman 5:19) | BM: down out of heaven (Helaman 5:48) |
| KJV: convinced of the (James 2:9) | KJV: they had heard and seen (Luke 2:20) |
| BM: convinced of the (Helaman 5:19) | BM: they had heard and seen (Helaman 5:50) |

Helaman 6

KJV: fellowship one with another (1 John 1:7)
 BM: fellowship one with another (Helaman 6:3)

KJV: have great joy (Philem. 1:7)
 BM: have great joy (Helaman 6:3)

KJV: followers of God (Eph. 5:1)
 BM: followers of God (Helaman 6:5)

KJV: to preach unto the people (Acts 10:42)
 BM: to preach unto the people (Helaman 6:6)

KJV: the riches of the world (Rom. 11:12)
 BM: the riches of the world (Helaman 6:17)

KJV: unto the world (Matt. 18:7)
 BM: unto the world (Helaman 6:24)

KJV: into the heart of (2 Cor. 8:16)
 BM: into the heart of (Helaman 6:26)

KJV: the works of darkness, and (Rom. 13:12)
 BM: the works of darkness, and (Helaman 6:28)

KJV: walk in truth (3 John 1:4)
 BM: walk in truth (Helaman 6:34)

KJV: the word of God among (Acts 18:11)
 BM: the word of God among (Helaman 6:37)

KJV: everlasting destruction (2 Thess. 1:9)
 BM: everlasting destruction (Helaman 6:40)

Helaman 7

KJV: the power and authority of (Luke 20:20)
 BM: the power and authority of (Helaman 7:4)

KJV: the commandments of God (1 Cor. 7:19)
 BM: the commandments of God (Helaman 7:7)

KJV: he opened his mouth, and (Matt. 5:2)
 BM: he opened his mouth and (Helaman 7:13)

KJV: the good shepherd (John 10:11)
 BM: the good shepherd (Helaman 7:18)

KJV: which was established (Heb. 8:6)
 BM: which was established (Helaman 7:25)

KJV: except ye repent, ye shall (Luke 13:5)
 BM: except ye repent ye shall (Helaman 7:28)

Helaman 8

KJV: Seest thou this (Luke 7:44)
 BM: seest thou this (Helaman 8:2)

KJV: was contrary to (Col. 2:14)
 BM: was contrary to (Helaman 8:3)

KJV: for they feared the people (Acts 5:26)
 BM: for they feared the people (Helaman 8:4)

KJV: laid their hands on him (Mark 14:46)
 BM: lay their hands on him (Helaman 8:10)

KJV: Have ye not read (Luke 6:3)
 BM: have ye not read (Helaman 8:11)

KJV: that God gave (1 John 5:10)
 BM: that God gave (Helaman 8:11)

KJV: the Son of God with (Rom. 1:4)
 BM: the Son of God with (Helaman 8:15)

KJV: is eternal (Rom. 6:23)
 BM: is eternal (Helaman 8:15)

KJV: the holy prophets (2 Peter 3:2)
 BM: the holy prophets (Helaman 8:16)

KJV: before his coming (Acts 13:24)
 BM: before his coming (Helaman 8:18)

KJV: of that which is to come (1 Tim. 4:8)
 BM: of that which is to come (Helaman 8:23)

KJV: seeing ye know these things (2 Peter 3:17)
 BM: seeing ye know these things (Helaman 8:24)

KJV: the day of judgment (Matt. 10:15)
 BM: the day of judgment (Helaman 8:25)

Helaman 9

KJV: And they said among themselves (Mark 16:3)
 BM: and they said among themselves (Helaman 9:1)

KJV: they were astonished (Acts 12:16)
 BM: they were astonished (Helaman 9:4)

KJV: all that they had done (Luke 9:10)
 BM: all that they had done (Helaman 9:13)

KJV: chosen of God, and (1 Peter 2:4)
 BM: chosen of God, and (Helaman 9:16)

KJV: before the multitude (Acts 19:9)
 BM: before the multitude (Helaman 9:19)

KJV: began to question (Mark 8:11)
 BM: began to question (Helaman 9:19)

KJV: that they might accuse him (Luke 11:54)
 BM: that they might accuse him (Helaman 9:19)

KJV: another sign (Rev. 15:1)
 BM: another sign (Helaman 9:25)

KJV: and wist not (Acts 12:9)
 BM: and wist not (Helaman 9:30)

KJV: by the power of God (1 Peter 1:5)
 BM: by the power of God (Helaman 9:36)

KJV: that I am sent (John 3:28)
 BM: that I am sent (Helaman 9:36)

KJV: who believed on the (Acts 11:17)
 BM: who believed on the (Helaman 9:39)

KJV: believed because of (John 4:41)
 BM: believed because of (Helaman 9:39)

Helaman 10

KJV: a division among the (John 7:43)
 BM: a division among the (Helaman 10:1)

KJV: standing in the midst (John 8:9)
 BM: standing in the midst (Helaman 10:1)

KJV: behold a voice (Matt. 17:5)
 BM: behold, a voice (Helaman 10:3)

KJV: Behold, I give unto you power (Luke 10:19)
 BM: Behold, I give unto you power (Helaman 10:7)

KJV: And whatsoever ye shall (John 14:13)
 BM: and whatsoever ye shall (Helaman 10:7)

KJV: if ye shall say unto this (Matt. 21:21)
 BM: if ye shall say unto this (Helaman 10:8)

KJV: rent in twain (Matt. 27:51)
 BM: rent in twain (Helaman 10:8)

KJV: I command you, that ye (John 15:17)
 BM: I command you, that ye (Helaman 10:11)

KJV: except ye repent, ye (Luke 13:3)
 BM: Except ye repent ye (Helaman 10:11)

KJV: unto the multitudes (Matt. 11:7)
 BM: unto the multitudes (Helaman 10:12)

KJV: that they might cast him (Luke 4:29)
 BM: that they might cast him (Helaman 10:15)

Helaman 11

KJV: in remembrance of (Luke 1:54)
 BM: in remembrance of (Helaman 11:4)

KJV: remember the words of (Acts 20:35)
 BM: remember the words of (Helaman 11:7)

KJV: glorify God (John 21:19)
 BM: glorify God (Helaman 11:18)

KJV: a great prophet (Luke 7:16)
 BM: a great prophet (Helaman 11:18)

KJV: was not a whit behind (2 Cor. 11:5)
 BM: was not a whit behind (Helaman 11:19)

KJV: things pertaining to (1 Cor. 6:4)
 BM: things pertaining to (Helaman 11:19)

KJV: the exceeding greatness of (Eph. 1:19)
 BM: the exceeding greatness of (Helaman 11:31)

Helaman 12

KJV: things of the world (1 Cor. 1:27)
 BM: things of the world (Helaman 12:4)

KJV: to the dividing asunder (Heb. 4:12)
 BM: to the dividing asunder (Helaman 12:8)

KJV: of him who hath (Rom. 8:20)
 BM: of him who hath (Helaman 12:18)

KJV: cannot be saved (Acts 15:1)
 BM: cannot be saved (Helaman 12:22)

KJV: might be saved (2 Thess. 2:10)
 BM: might be saved (Helaman 12:22)

KJV: grace for grace (John 1:16)
 BM: grace for grace (Helaman 12:24)

KJV: according to their works (Rev. 20:13)
 BM: according to their works (Helaman 12:24)

KJV: I would that all men (1 Cor. 7:7)
 BM: I would that all men (Helaman 12:25)

KJV: have everlasting life (John 3:16)
 BM: have everlasting life (Helaman 12:26)

Helaman 13

KJV: the voice of the Lord came unto him
 (Acts 7:31)
 BM: the voice of the Lord came unto him
 (Helaman 13:3)

KJV: would not suffer that (Mark 11:16)
 BM: would not suffer that (Helaman 13:4)

KJV: come into the world (John 16:28)
 BM: come into the world (Helaman 13:6)

KJV: bring glad tidings (Rom. 10:15)
 BM: bring glad tidings (Helaman 13:7)

KJV: turn the hearts of (Luke 1:17)
 BM: turn the hearts of (Helaman 13:8)

KJV: that repenteth (Luke 15:10)
 BM: that repenteth (Helaman 13:11)

KJV: down out of heaven (Rev. 3:12)
 BM: down out of heaven (Helaman 13:13)

KJV: and true God (1 Thess. 1:9)
 BM: and true God (Helaman 13:18)

KJV: which testifieth (John 21:24)
 BM: which testifieth (Helaman 13:26)

KJV: a false prophet (Acts 13:6)
 BM: a false prophet (Helaman 13:26)

KJV: of the devil (Matt. 4:1)
 BM: of the devil (Helaman 13:26)

KJV: perverse generation (Matt. 17:17)
 BM: perverse generation (Helaman 13:29)

KJV: blind guides (Matt. 23:24)
 BM: blind guides (Helaman 13:29)

KJV: darkness rather than light (John 3:19)
 BM: darkness rather than light (Helaman 13:29)

KJV: the time cometh, that (John 16:2)
 BM: the time cometh that (Helaman 13:31)

KJV: killed the prophets (Matt. 23:31)
 BM: killed the prophets (Helaman 13:33)

KJV: in that day ye (John 16:23)
 BM: in that day ye (Helaman 13:33)

KJV: all things are become (2 Cor. 5:17)
 BM: all things are become (Helaman 13:36)

KJV: of him who hath (Rom. 8:20)
 BM: of him who hath (Helaman 13:37)

KJV: righteousness which is in (Phil. 3:6)
 BM: righteousness which is in (Helaman 13:38)

KJV: and I pray (1 Thess. 5:23)
 BM: And I pray (Helaman 13:39)

KJV: and be saved (Luke 8:12)
 BM: and be saved (Helaman 13:39)

Helaman 14

KJV: Then cometh the (1 Cor. 15:24)
 BM: then cometh the (Helaman 14:2)

KJV: there shall be one (John 10:16)
 BM: there shall be one (Helaman 14:4)

KJV: many signs and wonders (Acts 5:12)
 BM: many signs and wonders (Helaman 14:6)

KJV: have everlasting life (John 3:16)
 BM: have everlasting life (Helaman 14:8)

KJV: by his angel (Rev. 1:1)
 BM: by his angel (Helaman 14:9)

KJV: have spoken unto you the word (Heb. 13:7)
 BM: have spoken unto you the words (Helaman 14:10)

KJV: of Jesus Christ, the Son of God (Mark 1:1)
 BM: of Jesus Christ, the son of God (Helaman 14:12)

KJV: another sign (Rev. 15:1)
 BM: another sign (Helaman 14:14)

KJV: the resurrection of the dead (Matt. 22:31)
 BM: the resurrection of the dead (Helaman 14:15)

KJV: hewn down, and cast into the fire (Matt. 3:10)
 BM: hewn down and cast into the fire (Helaman 14:18)

KJV: things pertaining to (1 Cor. 6:4)
 BM: things pertaining to (Helaman 14:18)

KJV: the sun shall be darkened and (Mark 13:24)
 BM: the sun shall be darkened and (Helaman 14:20)

KJV: he shall rise again (Matt. 20:19)
 BM: he shall rise again (Helaman 14:20)

KJV: from the dead (Matt. 14:2)
 BM: from the dead (Helaman 14:20)

KJV: thunderings, and lightnings (Rev. 8:5)
 BM: thunderings and lightnings (Helaman 14:21)

KJV: rent in twain (Matt. 27:51)
 BM: rent in twain (Helaman 14:22)

KJV: And the angel said unto me (Rev. 17:7)
 BM: And the angel said unto me (Helaman 14:28)

KJV: see greater things than these (John 1:50)
 BM: see greater things than these (Helaman 14:28)

KJV: might be saved (2 Thess. 2:10)
 BM: might be saved (Helaman 14:29)

KJV: righteous judgment (John 7:24)
 BM: righteous judgment (Helaman 14:29)

KJV: life, or death (1 Cor. 3:22)
 BM: life or death (Helaman 14:31)

KJV: unto that which is good (Rom. 16:19)
 BM: unto that which is good (Helaman 14:31)

KJV: that which is evil (Luke 6:45)
 BM: that which is evil (Helaman 14:31)

Helaman 15

KJV: I declare unto you (1 Cor. 15:1)
 BM: I declare unto you (Helaman 15:1)

KJV: left unto you desolate (Luke 13:35)
 BM: left unto you desolate (Helaman 15:1)

KJV: trodden down, and (Luke 8:5)
 BM: trodden down and (Helaman 15:2)

KJV: walk circumspectly (Eph. 5:15)
 BM: walk circumspectly (Helaman 15:5)

KJV: to the knowledge of the truth (2 Tim. 3:7)
 BM: to the knowledge of the truth (Helaman 15:6)

KJV: the holy scriptures (Rom. 1:2)
 BM: the holy scriptures (Helaman 15:7)

KJV: lest by any means (Gal. 2:2)
 BM: lest by any means (Helaman 15:9)

KJV: faith in Christ (Acts 24:24)
 BM: faith in Christ (Helaman 15:9)

KJV: once enlightened (Heb. 6:4)
 BM: once enlightened (Helaman 15:10)

KJV: that in the latter times (1 Tim. 4:1)
 BM: that in the latter times (Helaman 15:12)

KJV: of the traditions of (Gal. 1:14)
 BM: of the traditions of (Helaman 15:15)

KJV: because of their unbelief (Mark 6:6)
 BM: because of their unbelief (Helaman 15:17)

Helaman 16

KJV: they cast stones (Mark 12:4)
 BM: they cast stones (Helaman 16:2)

KJV: miracles among the people (Acts 6:8)
 BM: miracles among the people (Helaman 16:4)

KJV: He hath a devil (Matt. 11:18)
 BM: he hath a devil (Helaman 16:6)

KJV: Away with him (Acts 21:36)
 BM: away with him (Helaman 16:6)

KJV: their hands on him (Mark 14:46)
 BM: their hands on him (Helaman 16:7)

KJV: was contrary to (Col. 2:14)
 BM: was contrary to (Helaman 16:12)

KJV: tidings of great joy (Luke 2:10)
 BM: tidings of great joy (Helaman 16:14)

KJV: began to reason (Luke 5:21)
 BM: began to reason (Helaman 16:17)

KJV: be the Son of God (Matt. 4:3)
 BM: be the Son of God (Helaman 16:18)

KJV: be at Jerusalem (Acts 20:16)
 BM: be at Jerusalem (Helaman 16:18)

KJV: That we should believe (1 John 3:23)
 BM: that we should believe (Helaman 16:20)

KJV: up in their hearts (Luke 1:66)
 BM: up in their hearts (Helaman 16:22)

KJV: wrought among the people (Acts 5:12)
 BM: wrought among the people (Helaman 16:23)

KJV: many miracles (John 12:37)
 BM: many miracles (Helaman 16:23)

3 Nephi 1

KJV: be fulfilled, which were (Luke 24:44)
 BM: be fulfilled, which were (3 Nephi 1:5)

KJV: began to rejoice (Luke 19:37)
 BM: began to rejoice (3 Nephi 1:6)

KJV: the unbelievers (1 Cor. 6:6)
 BM: the unbelievers (3 Nephi 1:9)

KJV: cried mightily (Rev. 18:2)
 BM: cried mightily (3 Nephi 1:11)

KJV: the voice of the Lord came unto him
 (Acts 7:31)
 BM: the voice of the Lord came unto him
 (3 Nephi 1:12)

KJV: be of good cheer (Matt. 9:2)
 BM: be of good cheer (3 Nephi 1:13)

KJV: the time is at hand (Rev. 22:10)
 BM: the time is at hand (3 Nephi 1:13)

KJV: sign be given (Luke 11:29)
 BM: sign be given (3 Nephi 1:13)

KJV: to do the will (John 4:34)
 BM: to do the will (3 Nephi 1:14)

KJV: And they knew that it was (Acts 3:10)
 BM: and they knew that it was (3 Nephi 1:19)

KJV: remission of sins (Matt. 26:28)
 BM: remission of sins (3 Nephi 1:23)

KJV: by the scriptures (Rom. 16:26)
 BM: by the scriptures (3 Nephi 1:24)

KJV: must be fulfilled (Luke 24:44)
 BM: must be fulfilled (3 Nephi 1:25)

KJV: the holy prophets (2 Peter 3:2)
 BM: the holy prophets (3 Nephi 1:26)

3 Nephi 2

KJV: they had heard and seen (Luke 2:20)
 BM: they had heard and seen (3 Nephi 2:1)

KJV: deceive the hearts of (Rom. 16:18)
 BM: deceive the hearts of (3 Nephi 2:2)

KJV: the doctrine of Christ (Heb. 6:1)
 BM: the doctrine of Christ (3 Nephi 2:2)

KJV: should come into the world (John 6:14)
 BM: should come into the world (3 Nephi 2:7)

KJV: insomuch that they were (Mark 2:12)
 BM: insomuch that they were (3 Nephi 2:19)

3 Nephi 3

KJV: except ye repent (Luke 13:3)
 BM: except ye repent (3 Nephi 3:15)

KJV: a great prophet (Luke 7:16)
 BM: a great prophet (3 Nephi 3:19)

KJV: in one body (Eph. 2:16)
 BM: in one body (3 Nephi 3:25)

3 Nephi 4

KJV: for the space of (Acts 19:8)
 BM: for the space of (3 Nephi 4:4)

KJV: with boldness (Acts 4:31)
 BM: with boldness (3 Nephi 4:14)

KJV: it was impossible for (Heb. 6:18)
 BM: it was impossible for (3 Nephi 4:18)

KJV: perish with hunger (Luke 15:17)
 BM: perish with hunger (3 Nephi 4:20)

KJV: this man hath (Luke 23:41)
 BM: this man hath (3 Nephi 4:29)

KJV: the God of Abraham, and the God of Isaac,
 and the god of Jacob (Matt. 22:32)
 BM: the God of Abraham, and the God of Isaac,
 and the God of Jacob (3 Nephi 4:30)

KJV: the Lord God Almighty (Rev. 21:22)
 BM: the Lord God Almighty (3 Nephi 4:32)

KJV: everlasting destruction (2 Thess. 1:9)
 BM: everlasting destruction (3 Nephi 4:33)

3 Nephi 5

KJV: it must needs be that (Matt. 18:7)
 BM: it must needs be that (3 Nephi 5:1)

KJV: must be fulfilled (Luke 24:44)
 BM: must be fulfilled (3 Nephi 5:1)

KJV: breathing out threatenings (Acts 9:1)
 BM: breathing out threatenings (3 Nephi 5:5)

KJV: which was established (Heb. 8:6)
 BM: which was established (3 Nephi 5:12)

KJV: of Jesus Christ, the Son of God (Mark 1:1)
 BM: of Jesus Christ, the Son of God (3 Nephi 5:13)

KJV: have everlasting life (John 3:16)
 BM: have everlasting life (3 Nephi 5:13)

KJV: according to the will of God (1 Peter 4:19)
 BM: according to the will of God (3 Nephi 5:14)

KJV: the covenant, wherewith he (Heb. 10:29)
 BM: the covenant wherewith he (3 Nephi 5:25)

3 Nephi 6

KJV: And all things, whatsoever (Matt. 21:22)
 BM: and all things whatsoever (3 Nephi 6:1)

KJV: railing for railing (1 Peter 3:9)
 BM: railing for railing (3 Nephi 6:13)

KJV: steadfast, unmovable (1 Cor. 15:58)
 BM: steadfast, and immovable (3 Nephi 6:14)

KJV: all diligence to (Jude 1:3)
 BM: all diligence to (3 Nephi 6:14)

KJV: power and authority (Luke 9:1)
 BM: power, and authority (3 Nephi 6:15)

KJV: it was in the days of (Luke 17:28)
 BM: it was in the days of (3 Nephi 6:19)

KJV: things pertaining to (1 Cor. 6:4)
 BM: things pertaining to (3 Nephi 6:23)

KJV: unto the governor of the (John 2:8)
 BM: unto the governor of the (3 Nephi 6:23)

KJV: by them of old (Matt. 5:21)
 BM: by them of old (3 Nephi 6:28)

KJV: all righteousness (Matt. 3:15)
 BM: all righteousness (3 Nephi 6:28)

3 Nephi 7

KJV: Now all this was done (Matt. 1:22)
 BM: Now all this was done (3 Nephi 7:5)

KJV: the power of Satan (Acts 26:18)
 BM: the power of Satan (3 Nephi 7:5)

KJV: out from among them (2 Cor. 6:17)
 BM: out from among them (3 Nephi 7:14)

KJV: of Christ, and also (1 Peter 5:1)
 BM: of Christ, and also (3 Nephi 7:15)

KJV: being grieved for the hardness of their hearts
(Mark 3:5)

BM: being grieved for the hardness of their hearts
(3 Nephi 7:16)

KJV: the blindness of (Eph. 4:18)

BM: the blindness of (3 Nephi 7:16)

KJV: remission of sins (Matt. 26:28)

BM: remission of sins (3 Nephi 7:16)

KJV: not possible that (Acts 2:24)

BM: not possible that (3 Nephi 7:18)

KJV: on the Lord Jesus Christ (Rom. 13:14)

BM: on the Lord Jesus Christ (3 Nephi 7:18)

KJV: cast out devils (Matt. 7:22)

BM: cast out devils (3 Nephi 7:19)

KJV: And unclean spirits (Mark 3:11)

BM: and unclean spirits (3 Nephi 7:19)

KJV: more miracles (John 7:31)

BM: more miracles (3 Nephi 7:20)

KJV: in Jesus Christ (Gal. 2:16)

BM: in Jesus Christ (3 Nephi 7:21)

KJV: their infirmities (Luke 7:21)

BM: their infirmities (3 Nephi 7:22)

KJV: had been healed (Luke 8:2)

BM: had been healed (3 Nephi 7:22)

KJV: miracles among the people (Acts 6:8)

BM: miracles among the people (3 Nephi 7:22)

KJV: repentance and remission of sins (Luke 24:47)

BM: repentance and remission of sins (3 Nephi 7:23)

KJV: unto repentance (Matt. 3:11)

BM: unto repentance (3 Nephi 7:24)

KJV: baptized with water (Acts 11:16)

BM: baptized with water (3 Nephi 7:24)

3 Nephi 8

KJV: there arose a great storm (Mark 4:37)

BM: there arose a great storm (3 Nephi 8:5)

KJV: great and notable (Acts 2:20)

BM: great and notable (3 Nephi 8:14)

KJV: rent in twain (Matt. 27:51)

BM: rent in twain (3 Nephi 8:18)

KJV: insomuch that they were (Mark 2:12)

BM: insomuch that they were (3 Nephi 8:18)

KJV: for the space of three (Acts 19:8)

BM: for the space of three (3 Nephi 8:23)

3 Nephi 9

KJV: a voice heard (Matt. 2:18)

BM: a voice heard (3 Nephi 9:1)

KJV: the blood of the prophets (Matt. 23:30)

BM: the blood of the prophets (3 Nephi 9:5)

KJV: of their sins (Luke 1:77)

BM: of their sins (3 Nephi 9:9)

KJV: none righteous (Rom. 3:10)

BM: none righteous (3 Nephi 9:11)

KJV: have eternal life (Matt. 19:16)

BM: have eternal life (3 Nephi 9:14)

KJV: Whosoever will come (Mark 8:34)

BM: whosoever will come (3 Nephi 9:14)

KJV: blessed are those (Luke 12:38)

BM: blessed are those (3 Nephi 9:14)

KJV: I am Jesus (Acts 22:8)

BM: I am Jesus (3 Nephi 9:15)

KJV: was with the Father (1 John 1:2)

BM: was with the Father (3 Nephi 9:15)

KJV: I am in the Father, and the Father in me
(John 14:10)

BM: I am in the Father, and the Father in me
(3 Nephi 9:15)

KJV: hath the Father (1 John 2:23)

BM: hath the Father (3 Nephi 9:15)

KJV: become the sons of God (John 1:12)

BM: become the sons of God (3 Nephi 9:17)

KJV: I am the light (John 9:5)
 BM: I am the light (3 Nephi 9:18)

KJV: I am Alpha and Omega, the beginning
 and the end (Rev. 22:13)
 BM: I am Alpha and Omega, the beginning
 and the end (3 Nephi 9:18)

KJV: shall be done away (1 Cor. 13:10)
 BM: shall be done away (3 Nephi 9:19)

KJV: cometh unto me (John 6:45)
 BM: cometh unto me (3 Nephi 9:20)

KJV: I baptize with (John 1:26)
 BM: I baptize with (3 Nephi 9:20)

KJV: with the Holy Ghost (Matt. 3:11)
 BM: with the Holy Ghost (3 Nephi 9:20)

KJV: to save the world (John 12:47)
 BM: to save the world (3 Nephi 9:21)

KJV: as a little child (Luke 18:17)
 BM: as a little child (3 Nephi 9:22)

KJV: the kingdom of God (Matt. 6:33)
 BM: the kingdom of God (3 Nephi 9:22)

KJV: and be saved (Luke 8:12)
 BM: and be saved (3 Nephi 9:22)

3 Nephi 10

KJV: there was silence in (Rev. 8:1)
 BM: there was silence in (3 Nephi 10:1)

KJV: ye that dwell at Jerusalem (Acts 2:14)
 BM: ye that dwell at Jerusalem (3 Nephi 10:5)

KJV: the fulfilling of the (Rom. 13:10)
 BM: the fulfilling of the (3 Nephi 10:7)

KJV: the blood of the saints (Rev. 17:6)
 BM: the blood of the saints (3 Nephi 10:12)

KJV: whoso readeth, let him understand (Matt. 24:15)
 BM: whoso readeth, let him understand (3 Nephi
 10:14)

3 Nephi 11

KJV: they understood not the (Luke 2:50)
 BM: they understood not the (3 Nephi 11:3)

KJV: insomuch that there was no (Mark 2:2)
 BM: insomuch that there was no (3 Nephi 11:3)

KJV: the sound thereof (John 3:8)
 BM: the sound thereof (3 Nephi 11:5)

KJV: my beloved Son (Matt. 3:17)
 BM: my beloved Son (3 Nephi 11:7)

KJV: I have glorified (John 17:4)
 BM: I have glorified (3 Nephi 11:7)

KJV: descending out of heaven (Rev. 21:10)
 BM: descending out of heaven (3 Nephi 11:8)

KJV: stood in the midst of them, and (Luke 24:36)
 BM: stood in the midst of them, and (3 Nephi 11:8)

KJV: and wist not (Acts 12:9)
 BM: and wist not (3 Nephi 11:8)

KJV: he stretched forth his hand (Matt. 12:49)
 BM: he stretched forth his hand (3 Nephi 11:9)

KJV: come into the world (John 16:28)
 BM: come into the world (3 Nephi 11:10)

KJV: the Father hath given (John 5:36)
 BM: the Father hath given (3 Nephi 11:11)

KJV: the sin of the world (John 1:29)
 BM: the sins of the world (3 Nephi 11:11)

KJV: the will of the Father (John 5:30)
 BM: the will of the Father (3 Nephi 11:11)

KJV: When Jesus had spoken these words (John 18:1)
 BM: When Jesus had spoken these words
 (3 Nephi 11:12)

KJV: the feet of Jesus (John 12:3)
 BM: the feet of Jesus (3 Nephi 11:17)

KJV: And he arose and stood (Luke 6:8)
 BM: And he arose and stood (3 Nephi 11:20)

KJV: ascended into the heavens (Acts 2:34)
 BM: ascended into heaven (3 Nephi 11:21)

KJV: having authority (Matt. 7:29)
 BM: Having authority (3 Nephi 11:25)

KJV: in the name of the Father, and of the Son,
 and of the Holy Ghost (Matt. 28:19)
 BM: in the name of the Father, and of the Son,
 and of the Holy Ghost (3 Nephi 11:25)

KJV: Verily I say unto you, that (Matt. 21:31)
 BM: verily I say unto you, that (3 Nephi 11:27)

KJV: I am in the Father, and the Father in me
 (John 14:10)
 BM: I am in the Father, and the Father in me
 (3 Nephi 11:27)

KJV: Verily, verily, I say unto you, He that (John 5:24)
 BM: verily, verily I say unto you, he that
 (3 Nephi 11:29)

KJV: is of the devil (1 John 3:8)
 BM: is of the devil (3 Nephi 11:29)

KJV: the doctrine which (Rom. 16:17)
 BM: the doctrine which (3 Nephi 11:32)

KJV: the Father hath given (John 5:36)
 BM: the Father hath given (3 Nephi 11:32)

KJV: believe in me (Matt. 18:6)
 BM: believe in me (3 Nephi 11:32)

KJV: believeth in me (John 11:25)
 BM: believeth in me (3 Nephi 11:33)

KJV: inherit the kingdom of God (1 Cor. 6:9)
 BM: inherit the kingdom of God (3 Nephi 11:33)

KJV: with the Holy Ghost (Matt. 3:11)
 BM: with the Holy Ghost (3 Nephi 11:35)

KJV: And again I say unto you (Matt. 19:24)
 BM: And again I say unto you (3 Nephi 11:37)

KJV: Repent, and be baptized (Acts 2:38)
 BM: repent, and be baptized (3 Nephi 11:38)

KJV: and the gates of hell shall not prevail against
 (Matt. 16:18)

BM: and the gates of hell shall not prevail against
 (3 Nephi 11:39)

KJV: cometh of evil (Matt. 5:37)
 BM: cometh of evil (3 Nephi 11:40)

3 Nephi 12

KJV: When Jesus had spoken these words (John 18:1)
 BM: when Jesus had spoken these words (3 Nephi
 12:1)

KJV: These twelve (Matt. 10:5)
 BM: these twelve (3 Nephi 12:1)

KJV: believe in me (Matt. 18:6)
 BM: believe in me (3 Nephi 12:1)

KJV: with the Holy Ghost (Matt. 3:11)
 BM: with the Holy Ghost (3 Nephi 12:2)

KJV: remission of their sins (Luke 1:77)
 BM: remission of their sins (3 Nephi 12:2)

KJV: Blessed are the poor in spirit:
 for theirs is the kingdom of heaven (Matt. 5:3)
 BM: blessed are the poor in spirit who come unto me,
 for theirs is the kingdom of heaven (3 Nephi 12:3)

KJV: Blessed are they that mourn: for they shall be
 comforted (Matt. 5:4)
 BM: blessed are all they that mourn, for they shall be
 comforted (3 Nephi 12:4)

KJV: Blessed are the meek: for they shall inherit the
 earth (Matt. 5:5)
 BM: blessed are the meek, for they shall inherit the
 earth (3 Nephi 12:5)

KJV: Blessed are they which do hunger and thirst after
 righteousness: for they shall be filled (Matt. 5:6)
 BM: blessed are all they who do hunger and thirst after
 righteousness, for they shall be filled
 (3 Nephi 12:6)

KJV: Blessed are the merciful: for they shall obtain
 mercy (Matt. 5:7)
 BM: blessed are the merciful, for they shall obtain
 mercy (3 Nephi 12:7)

- KJV: Blessed are the pure in heart: for they shall see God (Matt. 5:8)
 BM: blessed are all the pure in heart, for they shall see God (3 Nephi 12:8)
- KJV: Blessed are the peacemakers: for they shall be called the children of God (Matt. 5:9)
 BM: blessed are all the peacemakers, for they shall be called the children of God (3 Nephi 12:9)
- KJV: Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven (Matt. 5:10)
 BM: blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven (3 Nephi 12:10)
- KJV: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake (Matt. 5:11)
 BM: blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake (3 Nephi 12:11)
- KJV: be exceeding glad: for great shall be your reward in heaven: for so persecuted they the prophets which were before you (Matt. 5:12)
 BM: be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you (3 Nephi 12:12)
- KJV: the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men (Matt. 5:13)
 BM: the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men (3 Nephi 12:13)
- KJV: the light of the world. A city that is set on an hill cannot be hid (Matt. 5:14)
 BM: the light of this people. A city that is set on a hill cannot be hid (3 Nephi 12:14)
- KJV: do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house (Matt. 5:15)
 BM: do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house (3 Nephi 12:15)
- KJV: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16)
 BM: let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven (3 Nephi 12:16)
- KJV: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil (Matt. 5:17)
 BM: Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil (3 Nephi 12:17)
- KJV: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt. 5:18)
 BM: For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled (3 Nephi 12:18)
- KJV: Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment (Matt. 5:21)
 BM: Ye have heard that it hath been said by them of old time... that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment (3 Nephi 12:21)
- KJV: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire (Matt. 5:22)
 BM: But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, thou fool, shall be in danger of hell fire (3 Nephi 12:22)
- KJV: Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee (Matt. 5:23)
 BM: Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee (3 Nephi 12:23)
- KJV: first be reconciled to thy brother, and then come (Matt. 5:24)
 BM: first be reconciled to thy brother, and then come (3 Nephi 12:24)

- KJV: Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison (Matt. 5:25)
- BM: Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison (3 Nephi 12:25)
- KJV: Verily I say unto thee, Thou shalt by no means come out thence, till thou has paid the uttermost farthing (Matt. 5:26)
- BM: Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine (3 Nephi 12:26)
- KJV: Ye have heard that it was said by them of old time, Thou shalt not commit adultery (Matt. 5:27)
- BM: Behold, it is written by them of old time, that thou shalt not commit adultery (3 Nephi 12:27)
- KJV: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart (Matt. 5:28)
- BM: But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart (3 Nephi 12:28)
- KJV: It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement (Matt. 5:31)
- BM: It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement (3 Nephi 12:31)
- KJV: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery (Matt. 5:32)
- BM: I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery (3 Nephi 12:32)
- KJV: Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths (Matt. 5:33)
- BM: again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths (3 Nephi 12:33)
- KJV: I say unto you, Swear not at all; neither by heaven; for it is God's throne (Matt. 5:34)
- BM: I say unto you, swear not at all; neither by heaven, for it is God's throne (3 Nephi 12:34)
- KJV: Nor by the earth; for it is his footstool (Matt. 5:35)
- BM: Nor by the earth, for it is his footstool (3 Nephi 12:35)
- KJV: Neither shalt thou swear by thy head, because thou canst not make one hair white or black (Matt. 5:36)
- BM: Neither shalt thou swear by thy head, because thou canst not make one hair black or white (3 Nephi 12:36)
- KJV: But let your communication be, Yea; yea; Nay, nay; for whatsoever is more than these cometh of evil (Matt. 5:37)
- BM: But let your communication be Yea, yea; Nay, nay; for whatsoever cometh of more than these is evil (3 Nephi 12:37)
- KJV: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth (Matt. 5:38)
- BM: And behold, it is written, an eye for an eye, and a tooth for a tooth (3 Nephi 12:38)
- KJV: But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also (Matt. 5:39)
- BM: But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on the right cheek, turn to him the other also (3 Nephi 12:39)
- KJV: And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also (Matt. 5:40)
- BM: And if any man will sue thee at the law and take away thy coat, let him have thy cloak also (3 Nephi 12:40)

- KJV: And whosoever shall compel thee to go a mile, go with him twain (Matt. 5:41)
 BM: And whosoever shall compel thee to go a mile, go with him twain (3 Nephi 12:41)
- KJV: Give to him that asketh thee, and from him that would borrow of thee turn not thou away (Matt. 5:42)
 BM: Give to him that asketh thee, and from him that would borrow of thee turn not away (3 Nephi 12:42)
- KJV: Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy (Matt. 5:43)
 BM: And behold it is written also, that thou shalt love thy neighbor and hate thine enemy (3 Nephi 12:43)
- KJV: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Matt. 5:44)
 BM: But behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you (3 Nephi 12:44)
- KJV: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good (Matt. 5:45)
 BM: That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good (3 Nephi 12:45)
- KJV: Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48)
 BM: Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect (3 Nephi 12:48)
- KJV: Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward (Matt. 6:2)
 BM: Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward (3 Nephi 13:2)
- KJV: But when thou doest alms, let not thy left hand know what thy right hand doeth (Matt. 6:3)
 BM: But when thou doest alms let not thy left hand know what thy right hand doeth (3 Nephi 13:3)
- KJV: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly (Matt. 6:4)
 BM: That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly (3 Nephi 13:4)
- KJV: And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward (Matt. 6:5)
 BM: And when thou prayest thou shalt not be as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward (3 Nephi 13:5)
- KJV: But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly (Matt. 6:6)
 BM: But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly (3 Nephi 13:6)

3 Nephi 13

- KJV: Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven (Matt. 6:1)
 BM: take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven (3 Nephi 13:1)
- KJV: But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking (Matt. 6:7)
 BM: But when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking (3 Nephi 13:7)

- KJV: Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him (Matt. 6:8)
- BM: Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him (3 Nephi 13:8)
- KJV: After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name (Matt. 6:9)
- BM: After this manner therefore pray ye: Our Father who art in heaven, hallowed by thy name (3 Nephi 13:9)
- KJV: Thy will be done in earth, as it is in heaven (Matt. 6:10)
- BM: Thy will be done on earth as it is in heaven (3 Nephi 13:10)
- KJV: And forgive us our debts, as we forgive our debtors (Matt. 6:12)
- BM: And forgive us our debts, as we forgive our debtors (3 Nephi 13:11)
- KJV: And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen (Matt. 6:13)
- BM: And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen (3 Nephi 13:13)
- KJV: For, if ye forgive men their trespasses your heavenly Father will also forgive you (Matt. 6:14)
- BM: For if ye forgive men their trespasses, your heavenly Father will also forgive you (3 Nephi 13:14)
- KJV: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses (Matt. 6:15)
- BM: But if ye forgive not men their trespasses neither will your father forgive your trespasses (3 Nephi 13:15)
- KJV: Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward (Matt. 6:16)
- BM: Moreover, when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward (3 Nephi 13:16)
- KJV: But thou, when thou fastest, anoint thine head, and wash thy face (Matt. 6:17)
- BM: But thou, when thou fastest, anoint thy head, and wash thy face (3 Nephi 13:17)
- KJV: That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly (Matt. 6:18)
- BM: That thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly (3 Nephi 13:18)
- KJV: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal (Matt. 6:19)
- BM: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal (3 Nephi 13:19)
- KJV: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal (Matt. 6:20)
- BM: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal (3 Nephi 13:20)
- KJV: For where your treasure is, there will your heart be also (Matt. 6:21)
- BM: For where your treasure is, there will your heart be also (3 Nephi 13:21)
- KJV: The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light (Matt. 6:22)
- BM: The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light (3 Nephi 13:22)
- KJV: But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness (Matt. 6:23)
- BM: But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness (3 Nephi 13:23)

- KJV: No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (Matt. 6:24)
- BM: No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon (3 Nephi 13:24)
- KJV: Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment (Matt. 6:25)
- BM: Therefore I say unto you, take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment (3 Nephi 13:25)
- KJV: Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they (Matt. 6:26)
- BM: Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they (3 Nephi 13:26)
- KJV: Which of you by taking thought can add one cubit unto his stature (Matt. 6:27)
- BM: Which of you by taking thought can add one cubit unto his stature (3 Nephi 13:27)
- KJV: And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin (Matt. 6:28)
- BM: And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin (3 Nephi 13:28)
- KJV: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these (Matt. 6:29)
- BM: And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these (3 Nephi 13:29)
- KJV: Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith (Matt. 6:30)
- BM: Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith (3 Nephi 13:30)
- KJV: Therefore take no thought, saying, What shall we eat? or What shall we drink: or, Wherewithal shall we be clothed (Matt. 6:31)
- BM: Therefore take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed (3 Nephi 13:31)
- KJV: (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things (Matt. 6:32)
- BM: For your heavenly Father knoweth that ye have need of all these things (3 Nephi 13:32)
- KJV: But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:33)
- BM: But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you (3 Nephi 13:33)
- KJV: Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Matt. 6:34)
- BM: Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof (3 Nephi 13:34)

3 Nephi 14

- KJV: Judge not, that ye be not judged (Matt. 7:1)
- BM: Judge not, that ye be not judged (3 Nephi 14:1)
- KJV: For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again (Matt. 7:2)
- BM: For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again (3 Nephi 14:2)

- KJV: And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye (Matt. 7:3)
- BM: And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye (3 Nephi 14:3)
- KJV: Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold a beam is in thine own eye (Matt. 7:4)
- BM: Or how wilt thou say to thy brother: Let me pull the mote out of thine eye—and behold, a beam is in thine own eye (3 Nephi 14:4)
- KJV: Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye (Matt. 7:5)
- BM: Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye (3 Nephi 14:5)
- KJV: Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you (Matt. 7:6)
- BM: Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you (3 Nephi 14:6)
- KJV: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Matt. 7:7)
- BM: Ask, and it shall be given you; seek, and ye will find; knock, and it shall be opened unto you (3 Nephi 14:7)
- KJV: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Matt. 7:8)
- BM: For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened (3 Nephi 14:8)
- KJV: Or what man is there of you, whom if his son ask bread, will he give him a stone (Matt. 7:9)
- BM: Or what man is there of you, who, if his son ask bread, will give him a stone (3 Nephi 14:9)
- KJV: Or if he ask a fish, will he give him a serpent (Matt. 7:10)
- BM: Or if he ask a fish, will he give him a serpent (3 Nephi 14:10)
- KJV: If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him (Matt. 7:11)
- BM: If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him (3 Nephi 14:11)
- KJV: Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets (Matt. 7:12)
- BM: Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets (3 Nephi 14:12)
- KJV: Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat (Matt. 7:13)
- BM: Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be who go in thereat (3 Nephi 14:13)
- KJV: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7:14)
- BM: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (3 Nephi 14:14)
- KJV: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves (Matt. 7:15)
- BM: Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves (3 Nephi 14:15)
- KJV: Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles (Matt. 7:16)
- BM: Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles (3 Nephi 14:16)
- KJV: Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit (Matt. 7:17)
- BM: Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit (3 Nephi 14:17)

- KJV: A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit (Matt. 7:18)
- BM: A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit (3 Nephi 14:18)
- KJV: Every tree that bringeth not forth good fruit is hewn down, and cast into the fire (Matt. 7:19)
- BM: Every tree that bringeth not forth good fruit is hewn down, and cast into the fire (3 Nephi 14:19)
- KJV: Wherefore by their fruits ye shall know them (Matt. 7:20)
- BM: Wherefore by their fruits ye shall know them (3 Nephi 14:20)
- KJV: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matt. 7:21)
- BM: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven (3 Nephi 14:21)
- KJV: Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works (Matt. 7:22)
- BM: Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works (3 Nephi 14:22)
- KJV: And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matt. 7:23)
- BM: And then will I profess unto them: I never knew you: depart from me, ye that work iniquity (3 Nephi 14:23)
- KJV: Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock (Matt. 7:24)
- BM: Therefore whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock (3 Nephi 14:24)
- KJV: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock (Matt. 7:25)
- BM: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock (3 Nephi 14:25)
- KJV: And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand (Matt. 7:26)
- BM: And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand (3 Nephi 14:26)
- ### 3 Nephi 15
- KJV: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (Matt. 7:27)
- BM: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it (3 Nephi 15:27)
- KJV: when Jesus had ended these sayings (Matt. 7:28)
- BM: when Jesus had ended these sayings (3 Nephi 15:1)
- KJV: up at the last day (John 6:40)
- BM: up at the last day (3 Nephi 15:1)
- KJV: they understood not the saying (Luke 2:50)
- BM: they understood not the saying (3 Nephi 15:2)
- KJV: Behold, I am he (Acts 10:21)
- BM: Behold, I am he (3 Nephi 15:5)
- KJV: that endureth to the end (Matt. 10:22)
- BM: that endureth to the end (3 Nephi 15:9)
- KJV: give eternal life (John 17:2)
- BM: give eternal life (3 Nephi 15:9)
- KJV: this is the law and the prophets (Matt. 7:12)
- BM: this is the law and the prophets (3 Nephi 15:10)
- KJV: ye are my disciples (John 13:35)
- BM: Ye are my disciples (3 Nephi 15:12)

KJV: the Father hath given (John 5:36)
 BM: the Father hath given (3 Nephi 15:13)

KJV: neither at any time (1 Thess. 2:5)
 BM: Neither at any time (3 Nephi 15:15)

KJV: whom the Father hath (John 10:36)
 BM: whom the Father hath (3 Nephi 15:15)

KJV: other sheep I have, which are not of this fold;
 them also I must bring, and they shall hear
 my voice; and there shall be one fold, and one
 shepherd (John 10:16)
 BM: other sheep I have which are not of this fold; them
 also I must bring, and they shall hear my voice;
 and there shall be one fold, and one shepherd
 (3 Nephi 15:17)

KJV: understood not that (John 8:27)
 BM: understood not that (3 Nephi 15:22)

KJV: That the Gentiles should (Eph. 3:6)
 BM: that the Gentiles should (3 Nephi 15:23)

KJV: not manifest (Heb. 4:13)
 BM: not manifest (3 Nephi 15:23)

3 Nephi 16

KJV: I command you, that ye (John 15:17)
 BM: I command you that ye (3 Nephi 16:4)

KJV: ask the Father in my name (John 16:23)
 BM: ask the Father in my name (3 Nephi 16:4)

KJV: the fulness of the Gentiles (Rom. 11:25)
 BM: the fulness of the Gentiles (3 Nephi 16:4)

KJV: because of their unbelief (Mark 6:6)
 BM: because of their unbelief (3 Nephi 16:4)

KJV: and of the Holy Ghost (Acts 6:5)
 BM: and of the Holy Ghost (3 Nephi 16:6)

KJV: Verily, verily, I say unto you (John 16:23)
 BM: verily, verily, I say unto you (3 Nephi 16:9)

KJV: my gospel (2 Tim. 2:8)
 BM: my gospel (3 Nephi 16:11)

KJV: come unto the knowledge of the (1 Tim. 2:4)
 BM: come unto the knowledge of the (3 Nephi 16:12)

KJV: if the Gentiles (Rom. 15:27)
 BM: if the Gentiles (3 Nephi 16:13)

KJV: is thenceforth good for nothing, but to be cast
 out, and to be trodden under foot of (Matt. 5:13)
 BM: is thenceforth good for nothing but to be cast out,
 and to be trodden under foot of (3 Nephi 16:15)

KJV: shall be fulfilled (Rev. 17:17)
 BM: shall be fulfilled (3 Nephi 16:17)

3 Nephi 17

KJV: When Jesus had spoken these words he (John
 18:1)
 BM: when Jesus had spoken these words he
 (3 Nephi 17:1)

KJV: My time is at hand (Matt. 26:18)
 BM: my time is at hand (3 Nephi 17:1)

KJV: ask of the Father in my name (John 15:16)
 BM: ask of the Father in my name (3 Nephi 17:3)

KJV: I come unto you (1 Cor. 14:6)
 BM: I come unto you (3 Nephi 17:3)

KJV: I go unto the Father (John 14:28)
 BM: I go unto the Father (3 Nephi 17:4)

KJV: When Jesus had thus (John 13:21)
 BM: when Jesus had thus (3 Nephi 17:5)

KJV: sick among you (James 5:14)
 BM: sick among you (3 Nephi 17:7)

KJV: halt or maimed (Matt. 18:8)
 BM: halt or maimed (3 Nephi 17:7)

KJV: for I perceive that (Luke 8:46)
 BM: For I perceive that (3 Nephi 17:8)

KJV: that your faith is (Rom. 1:8)
 BM: that your faith is (3 Nephi 17:8)

KJV: had been healed (Luke 8:2)
 BM: had been healed (3 Nephi 17:10)

KJV: And Jesus stood (Matt. 20:32)
 BM: and Jesus stood (3 Nephi 17:13)

KJV: lest ye enter into temptation (Luke 22:46)
 BM: lest ye enter into temptation (3 Nephi 18:18)

KJV: And when he had said these words (Acts 28:29)
 BM: And when he had said these words (3 Nephi 17:15)

KJV: Whatsoever ye shall ask the Father in my name
 (John 16:23)

BM: whatsoever ye shall ask the Father in my name
 (3 Nephi 18:20)

KJV: bare record of (Rev. 1:2)
 BM: bare record of (3 Nephi 17:21)

KJV: it shall be given unto you (Luke 6:38)
 BM: it shall be given unto you (3 Nephi 18:20)

KJV: descending out of heaven (Rev. 21:10)
 BM: descending out of heaven (3 Nephi 17:24)

KJV: and forbid them not (Luke 18:16)
 BM: and forbid them not (3 Nephi 18:22)

3 Nephi 18

KJV: his disciples that they should (Matt. 16:20)
 BM: his disciples that they should (3 Nephi 18:1)

KJV: pray for them (Matt. 5:44)
 BM: pray for them (3 Nephi 18:23)

KJV: And when the disciples (Matt. 21:20)
 BM: And when the disciples (3 Nephi 18:3)

KJV: I am the light (John 9:5)
 BM: I am the light (3 Nephi 18:24)

KJV: And when the multitude (Matt. 22:33)
 BM: And when the multitude (3 Nephi 18:5)

KJV: into temptation (Matt. 6:13)
 BM: into temptation (3 Nephi 18:25)

KJV: to him will I give power (Rev. 2:26)
 BM: to him will I give power (3 Nephi 18:5)

KJV: This is the commandment (2 John 1:6)
 BM: this is the commandment (3 Nephi 18:28)

KJV: in remembrance of (Luke 1:54)
 BM: in remembrance of (3 Nephi 18:7)

KJV: eateth and drinketh (Mark 2:16)
 BM: eateth and drinketh (3 Nephi 18:29)

KJV: his disciples that they should (Matt. 16:20)
 BM: his disciples that they should (3 Nephi 18:8)

KJV: and is baptized (Mark 16:16)
 BM: and is baptized (3 Nephi 18:30)

KJV: And they were filled (Luke 6:11)
 BM: and they were filled (3 Nephi 18:9)

KJV: I go unto the Father (John 14:28)
 BM: I go unto the Father (3 Nephi 18:35)

KJV: And when the disciples (Matt. 21:20)
 BM: And when the disciples (3 Nephi 18:10)

KJV: when Jesus had made an end of (Matt. 11:1)
 BM: when Jesus had made an end of (3 Nephi 18:36)

KJV: and the gates of hell (Matt. 16:18)
 BM: and the gates of hell (3 Nephi 18:13)

KJV: the multitude heard (Matt. 22:33)
 BM: the multitude heard (3 Nephi 18:37)

KJV: Watch and pray (Matt. 26:41)
 BM: watch and pray (3 Nephi 18:15)

KJV: there came a cloud, and overshadowed (Luke
 9:34)
 BM: there came a cloud and overshadowed
 (3 Nephi 18:38)

KJV: I have prayed (Luke 22:32)
 BM: I have prayed (3 Nephi 18:16)

KJV: he departed from them, and (Acts 19:9)
 BM: he departed from them, and (3 Nephi 18:39)

KJV: When Jesus had spoken these words (John 18:1)
 BM: when Jesus had spoken these words (3 Nephi 18:17)

3 Nephi 19

KJV: and it was noised (Mark 2:1)

BM: And it was noised (3 Nephi 19:2)

KJV: concerning Jesus (Acts 28:23)

BM: concerning Jesus (3 Nephi 19:3)

KJV: the place where Jesus (John 19:20)

BM: the place where Jesus (3 Nephi 19:3)

KJV: whom he had raised from the dead (John 12:9)

BM: whom he had raised from the dead (3 Nephi 19:4)

KJV: and stood in the midst (John 20:26)

BM: and stood in the midst (3 Nephi 19:4)

KJV: in the name of Jesus (Acts 16:18)

BM: in the name of Jesus (3 Nephi 19:6)

KJV: And the disciples did (Matt. 26:19)

BM: And the disciples did (3 Nephi 19:7)

KJV: arose and ministered unto (Luke 4:39)

BM: arose and ministered unto (3 Nephi 19:7)

KJV: that the Holy Ghost (Acts 20:23)

BM: that the Holy Ghost (3 Nephi 19:9)

KJV: were all baptized (1 Cor. 10:2)

BM: were all baptized (3 Nephi 19:13)

KJV: with the Holy Ghost, and with fire (Matt. 3:11)

BM: with the Holy Ghost and with fire (3 Nephi 19:13)

KJV: cometh down out of heaven (Rev. 3:12)

BM: come down out of heaven (3 Nephi 19:14)

KJV: his disciples that they should (Matt. 16:20)

BM: his disciples that they should (3 Nephi 19:17)

KJV: Father, I thank thee that thou hast (John 11:41)

BM: Father, I thank thee that thou hast (3 Nephi 19:20)

KJV: them out of the world (John 17:15)

BM: them out of the world (3 Nephi 19:20)

KJV: I pray thee that thou (Acts 24:4)

BM: I pray thee that thou (3 Nephi 19:21)

KJV: believe in me (Matt. 18:6)

BM: believe in me (3 Nephi 19:22)

KJV: as thou, Father, art in me (John 17:21)

BM: as thou, Father, art in me (3 Nephi 19:23)

KJV: When Jesus had thus (John 13:21)

BM: when Jesus had thus (3 Nephi 19:24)

KJV: And they were filled with (Luke 6:11)

BM: and they were filled with (3 Nephi 19:24)

KJV: white as the (Matt. 17:2)

BM: white as the (3 Nephi 19:25)

KJV: not cease to pray (Col. 1:9)

BM: not cease to pray (3 Nephi 19:26)

KJV: went a little (Matt. 26:39)

BM: went a little (3 Nephi 19:27)

KJV: And he prayed again (James 5:18)

BM: and he prayed again (3 Nephi 19:27)

KJV: pray for them (Matt. 5:44)

BM: pray for them (3 Nephi 19:28)

KJV: through faith (Acts 3:16)

BM: through faith (3 Nephi 19:28)

KJV: without ceasing (2 Tim. 1:3)

BM: without ceasing (3 Nephi 19:30)

KJV: even as Jesus (Mark 11:6)

BM: even as Jesus (3 Nephi 19:30)

KJV: so great faith (Luke 7:9)

BM: So great faith (3 Nephi 19:35)

KJV: among all the Jews (Acts 24:5)

BM: among all the Jews (3 Nephi 19:35)

KJV: because of their unbelief (Mark 6:6)

BM: because of their unbelief (3 Nephi 19:35)

KJV: Verily I say unto you, There (Matt. 16:28)

BM: Verily I say unto you, there (3 Nephi 19:36)

3 Nephi 20

KJV: stood upon their feet (Rev. 11:11)
 BM: stood upon their feet (3 Nephi 20:2)

KJV: and blessed it, and (Luke 24:30)
 BM: and blessed it, and (3 Nephi 20:3)

KJV: gave to the disciples to (Luke 9:16)
 BM: gave to the disciples to (3 Nephi 20:3)

KJV: And commanded them that they should
 (Mark 6:8)
 BM: and commanded them that they should
 (3 Nephi 20:5)

KJV: my body to (1 Cor. 13:3)
 BM: my body to (3 Nephi 20:8)

KJV: drinketh of this (John 4:13)
 BM: drinketh of this (3 Nephi 20:8)

KJV: shall never hunger (John 6:35)
 BM: shall never hunger (3 Nephi 20:8)

KJV: and gave glory to (Rev. 11:13)
 BM: and gave glory to (3 Nephi 20:9)

KJV: the fulfilling of the (Rom. 13:10)
 BM: the fulfilling of the (3 Nephi 20:12)

KJV: shall be scattered abroad (Matt. 26:31)
 BM: shall be scattered abroad (3 Nephi 20:13)

KJV: if the Gentiles (Rom. 15:27)
 BM: if the Gentiles (3 Nephi 20:15)

KJV: Behold, I am he (Acts 10:21)
 BM: behold, I am he (3 Nephi 20:19)

KJV: except they repent (Rev. 2:22)
 BM: except they repent (3 Nephi 20:20)

KJV: new Jerusalem (Rev. 21:2)
 BM: New Jerusalem (3 Nephi 20:22)

KJV: the powers of heaven (Luke 21:26)
 BM: the powers of heaven (3 Nephi 20:22)

KJV: testified of me (Acts 23:11)
 BM: testified of me (3 Nephi 20:24)

KJV: Ye are the children of the prophets, and
 (Acts 3:25)

BM: ye are the children of the prophets; and
 (3 Nephi 20:25)

KJV: all the kindreds of the earth be blessed
 (Acts 3:25)

BM: all the kindreds of the earth be blessed
 (3 Nephi 20:25)

KJV: in turning (Acts 3:26)

BM: in turning (3 Nephi 20:26)

KJV: my gospel (2 Tim. 2:8)

BM: my gospel (3 Nephi 20:28)

KJV: the time cometh (John 16:25)

BM: the time cometh (3 Nephi 20:30)

KJV: gospel shall be preached (Mark 14:9)

BM: gospel shall be preached (3 Nephi 20:30)

KJV: believe in me (Matt. 18:6)

BM: believe in me (3 Nephi 20:31)

KJV: I am Jesus (Acts 22:8)

BM: I am Jesus (3 Nephi 20:31)

KJV: the Father: and I (John 10:15)

BM: the Father and I (3 Nephi 20:35)

KJV: Verily, verily, I say unto you (John 16:23)

BM: Verily, verily, I say unto you (3 Nephi 20:46)

KJV: even as the Father (John 12:50)

BM: even as the Father (3 Nephi 20:46)

KJV: which the Father hath (Acts 1:7)

BM: which the Father hath (3 Nephi 20:46)

3 Nephi 21

KJV: and verily I say unto you (Luke 13:35)

BM: And verily I say unto you (3 Nephi 21:1)

KJV: For verily I say unto you (Matt. 5:18)

BM: for verily I say unto you (3 Nephi 21:2)

KJV: I declare unto you (1 Cor. 15:1)

BM: I declare unto you (3 Nephi 21:2)

KJV: the power of the Holy Ghost (Rom. 15:13)
 BM: the power of the Holy Ghost (3 Nephi 21:2)

KJV: shall be given unto you (Luke 6:38)
 BM: shall be given unto you (3 Nephi 21:2)

KJV: that the covenant (Gal. 3:17)
 BM: that the covenant (3 Nephi 21:4)

KJV: may be fulfilled (Luke 21:22)
 BM: may be fulfilled (3 Nephi 21:4)

KJV: from the Gentiles, unto (Acts 26:17)
 BM: from the Gentiles, unto (3 Nephi 21:5)

KJV: of the devil (Matt. 4:1)
 BM: of the devil (3 Nephi 21:10)

KJV: Jesus Christ, which (Rev. 1:1)
 BM: Jesus Christ, which (3 Nephi 21:11)

KJV: unto the Gentiles, and shall (Luke 18:32)
 BM: unto the Gentiles, and shall (3 Nephi 21:11)

KJV: except they repent (Rev. 2:22)
 BM: except they repent (3 Nephi 21:14)

KJV: shall be done away (1 Cor. 13:10)
 BM: shall be done away (3 Nephi 21:19)

KJV: my Beloved Son (Matt. 3:17)
 BM: my beloved Son (3 Nephi 21:20)

KJV: gospel shall be preached (Mark 14:9)
 BM: gospel shall be preached (3 Nephi 21:26)

KJV: call on the Father (1 Peter 1:17)
 BM: call on the Father (3 Nephi 21:27)

KJV: with the Father (Phil. 2:22)
 BM: with the Father (3 Nephi 21:28)

3 Nephi 23

KJV: I say unto you, That ye (Matt. 5:39)
 BM: I say unto you, that ye (3 Nephi 23:1)

KJV: it must needs be that (Matt. 18:7)
 BM: it must needs be that (3 Nephi 23:2)

KJV: the will of the Father (John 5:30)
 BM: the will of the Father (3 Nephi 23:4)

KJV: the same shall be saved (Mark 13:13)
 BM: the same shall be saved (3 Nephi 23:5)

KJV: all the scriptures (Luke 24:27)
 BM: all the scriptures (3 Nephi 23:6)

KJV: should glorify (John 21:19)
 BM: should glorify (3 Nephi 23:9)

KJV: arise from the dead, and (Eph. 5:14)
 BM: arise from the dead, and (3 Nephi 23:9)

KJV: And his disciples answered him (Mark 8:4)
 BM: And his disciples answered him (3 Nephi 23:10)

3 Nephi 24

KJV: the Father had (John 13:3)
 BM: the Father had (3 Nephi 24:1)

3 Nephi 26

KJV: scriptures, which (2 Tim. 3:15)
 BM: scriptures, which (3 Nephi 26:2)

KJV: come in his glory (Matt. 25:31)
 BM: come in his glory (3 Nephi 26:3)

KJV: stand before God (Rev. 20:12)
 BM: stand before God (3 Nephi 26:4)

KJV: of everlasting life (Acts 13:46)
 BM: of everlasting life (3 Nephi 26:5)

KJV: which is in Christ (Rom. 8:39)
 BM: which is in Christ (3 Nephi 26:5)

KJV: before the world began (2 Tim. 1:9)
 BM: before the world began (3 Nephi 26:5)

KJV: the things which Jesus did (John 11:45)
 BM: the things which Jesus did (3 Nephi 26:6)

KJV: I was about to write (Rev. 10:4)
 BM: I was about to write (3 Nephi 26:11)

KJV: for the space of three (Acts 19:8)
 BM: for the space of three (3 Nephi 26:13)

KJV: them oft (Acts 26:11)
 BM: them oft (3 Nephi 26:13)

KJV: ascended into the heavens (Acts 2:34)
 BM: ascended into heaven (3 Nephi 26:15)

KJV: healed all (Matt. 8:16)
 BM: healed all (3 Nephi 26:15)

KJV: from the dead (Matt. 14:2)
 BM: from the dead (3 Nephi 26:15)

KJV: that the multitude (Matt. 15:31)
 BM: that the multitude (3 Nephi 26:16)

KJV: filled with the Holy Ghost (Acts 2:4)
 BM: filled with the Holy Ghost (3 Nephi 26:17)

3 Nephi 27

KJV: preaching the things (Acts 8:12)
 BM: preaching the things (3 Nephi 27:1)

KJV: were gathered together, and were (Luke 8:4)
 BM: were gathered together and were (3 Nephi 27:1)

KJV: stood in the midst of them, and (Luke 24:36)
 BM: stood in the midst of them, and (3 Nephi 27:2)

KJV: And they said unto him, Lord (Luke 19:25)
 BM: And they said unto him: Lord (3 Nephi 27:3)

KJV: whereby we (Acts 4:12)
 BM: whereby we (3 Nephi 27:3)

KJV: the same shall be saved (Mark 13:13)
 BM: the same shall be saved (3 Nephi 27:6)

KJV: I say unto you, That ye (Matt. 5:39)
 BM: I say unto you, that ye (3 Nephi 27:9)

KJV: my gospel (2 Tim. 2:8)
 BM: my gospel (3 Nephi 27:10)

KJV: the works of the devil (1 John 3:8)
 BM: the works of the devil (3 Nephi 27:11)

KJV: hewn down, and cast into the fire (Matt. 3:10)
 BM: hewn down and cast into the fire (3 Nephi 27:11)

KJV: their works do follow them (Rev. 14:13)
 BM: their works do follow them (3 Nephi 27:12)

KJV: the gospel which I (1 Cor. 15:1)
 BM: the gospel which I (3 Nephi 27:13)

KJV: upon the cross (John 19:31)
 BM: upon the cross (3 Nephi 27:14)

KJV: draw all men unto me (John 12:32)
 BM: draw all men unto me (3 Nephi 27:14)

KJV: according to their works (Rev. 20:13)
 BM: according to their works (3 Nephi 27:15)

KJV: endureth to the end (Matt. 10:22)
 BM: endureth to the end (3 Nephi 27:16)

KJV: the same is he that (Matt. 13:20)
 BM: the same is he that (3 Nephi 27:17)

KJV: And this is the word which (1 Peter 1:25)
 BM: And this is the word which (3 Nephi 27:18)

KJV: And for this cause he (Heb. 9:15)
 BM: And for this cause he (3 Nephi 27:18)

KJV: This is the commandment (2 John 1:6)
 BM: this is the commandment (3 Nephi 27:20)

KJV: sanctified by the (Rom. 15:16)
 BM: sanctified by the (3 Nephi 27:20)

KJV: if ye do these things (2 Peter 1:10)
 BM: if ye do these things (3 Nephi 27:22)

KJV: up at the last day (John 6:40)
 BM: up at the last day (3 Nephi 27:22)

KJV: have seen and heard (Luke 7:22)
 BM: have seen and heard (3 Nephi 27:23)

KJV: I go unto the Father (John 14:28)
 BM: I go unto the Father (3 Nephi 27:28)

KJV: And verily I say unto you (Luke 13: 35)
 BM: And verily I say unto you (3 Nephi 27:28)

KJV: ye shall ask the Father in my name (John 16:23)
 BM: ye shall ask the Father in my name (3 Nephi 27:28)

KJV: shall be given unto you (Luke 6:38)
 BM: shall be given unto you (3 Nephi 27:28)

KJV: up into heaven, and (Mark 16:19)
 BM: up into heaven, and (3 Nephi 28:13)

KJV: that asketh receiveth (Matt. 7:8)
 BM: that asketh, receiveth (3 Nephi 27:29)

KJV: the things of God (1 Cor. 2:11)
 BM: the things of God (3 Nephi 28:15)

KJV: all the holy angels (Matt. 25:31)
 BM: all the holy angels (3 Nephi 27:30)

KJV: receive the Holy Ghost (Acts 8:19)
 BM: receive the Holy Ghost (3 Nephi 28:18)

KJV: the son of perdition (John 17:12)
 BM: the son of perdition (3 Nephi 27:32)

KJV: rent in twain (Matt. 27:51)
 BM: rent in twain (3 Nephi 28:19)

KJV: when Jesus had ended these sayings
 (Matt. 7:28)
 BM: when Jesus had ended these sayings
 (3 Nephi 27:33)

KJV: into a furnace (Matt. 13:42)
 BM: into a furnace (3 Nephi 28:21)

KJV: preach the gospel of (Rom. 10:15)
 BM: preach the gospel of (3 Nephi 28:23)

3 Nephi 28

KJV: said unto them, What will ye (Matt. 26:15)
 BM: said unto them: What will ye (3 Nephi 28:4)

KJV: Christ unto all (Rom. 3:22)
 BM: Christ unto all (3 Nephi 28:23)

KJV: they durst not (Luke 20:40)
 BM: they durst not (3 Nephi 28:5)

KJV: the word of Jesus (Matt. 26:75)
 BM: the word of Jesus (3 Nephi 28:23)

KJV: shall never taste of death (John 8:52)
 BM: shall never taste of death (3 Nephi 28:7)

KJV: I was about to write (Rev. 10:4)
 BM: I was about to write (3 Nephi 28:25)

KJV: the will of the Father (John 5:30)
 BM: the will of the Father (3 Nephi 28:7)

KJV: taste of death (Matt. 16:28)
 BM: taste of death (3 Nephi 28:25)

KJV: the powers of heaven (Luke 21:26)
 BM: the powers of heaven (3 Nephi 28:7)

KJV: write them not (Rev. 10:4)
 BM: write them not (3 Nephi 28:25)

KJV: the pains of death (Acts 2:24)
 BM: the pains of death (3 Nephi 28:8)

KJV: are as the angels of God (Matt. 22:30)
 BM: are as the angels of God (3 Nephi 28:30)

KJV: in the twinkling of an eye (1 Cor. 15:42)
 BM: in the twinkling of an eye (3 Nephi 28:8)

KJV: all the scriptures (Luke 24: 27)
 BM: all the scriptures (3 Nephi 28:33)

KJV: the sin of the world (John 1:29)
 BM: the sins of the world (3 Nephi 28:9)

KJV: give an account of (Luke 16:2)
 BM: give an account of (3 Nephi 28:33)

KJV: shall sit down in the kingdom of (Luke 13:29)
 BM: shall sit down in the kingdom of (3 Nephi 28:10)

KJV: works of Christ (Matt. 11:2)
 BM: works of Christ (3 Nephi 28:33)

KJV: the Father hath given (John 5:36)
 BM: the Father hath given (3 Nephi 28:10)

KJV: receiveth not the (1 Cor. 2:14)
 BM: receiveth not the (3 Nephi 28:34)

KJV: even as the Father (John 12:50)
 BM: even as the Father (3 Nephi 28:10)

KJV: caught up into (2 Cor. 12: 4)
 BM: caught up into (3 Nephi 28:36)

KJV: they were cleansed (Luke 17:14)
 BM: they were cleansed (3 Nephi 28:36)

KJV: day of Christ (Phil. 1:10)
 BM: day of Christ (3 Nephi 28:40)

3 Nephi 29

KJV: that the covenant (Gal. 3:17)
 BM: that the covenant (3 Nephi 29:1)

KJV: by the holy prophets (2 Peter 3:2)
 BM: by the holy prophets (3 Nephi 29:2)

KJV: And when ye shall see (Luke 21:20)
 BM: And when ye shall see (3 Nephi 29:4)

KJV: revelations of the Lord (2 Cor. 12:1)
 BM: revelations of the Lord (3 Nephi 29:6)

KJV: the power of the Holy Ghost (Rom. 15:13)
 BM: the power of the Holy Ghost (3 Nephi 29:6)

KJV: no miracle (John 10:41)
 BM: no miracle (3 Nephi 29:7)

KJV: by Jesus Christ (John 1:17)
 BM: by Jesus Christ (3 Nephi 29:7)

KJV: the son of perdition (2 Thess. 2:3)
 BM: the son of perdition (3 Nephi 29:7)

3 Nephi 30

KJV: be filled with the Holy Ghost (Luke 1:15)
 BM: be filled with the Holy Ghost (3 Nephi 30:2)

4 Nephi

KJV: of the heavenly gift (Heb. 6:4)
 BM: of the heavenly gift (4 Nephi 1:3)

KJV: Heal the sick (Matt. 10:8)
 BM: heal the sick (4 Nephi 1:5)

KJV: raise the dead (Matt. 10:8)
 BM: raise the dead (4 Nephi 1:5)

KJV: the lame to walk (Matt. 15:31)
 BM: the lame to walk (4 Nephi 1:5)

KJV: and the blind to (Matt. 15:31)
 BM: and the blind to (4 Nephi 1:5)

KJV: the deaf to hear (Mark 7:37)
 BM: the deaf to hear (4 Nephi 1:5)

KJV: in the name of Jesus (Acts 16:18)
 BM: in the name of Jesus (4 Nephi 1:5)

KJV: given in marriage (Matt. 22:30)
 BM: given in marriage (4 Nephi 1:11)

KJV: and ordinances of the (Luke 1:6)
 BM: and ordinances of the (4 Nephi 1:12)

KJV: fasting and prayer; and (1 Cor. 7:5)
 BM: fasting and prayer, and (4 Nephi 1:12)

KJV: the paradise of God (Rev. 2:7)
 BM: the paradise of God (4 Nephi 1:14)

KJV: the love of God (Luke 11:42)
 BM: the love of God (4 Nephi 1:15)

KJV: in one the children of (John 11:52)
 BM: in one, the children of (4 Nephi 1:17)

KJV: the kingdom of God (Matt. 6:33)
 BM: the kingdom of God (4 Nephi 1:17)

KJV: insomuch that they were (Mark 2:12)
 BM: insomuch that they were (4 Nephi 1:23)

KJV: things of the world (1 Cor. 1:27)
 BM: things of the world (4 Nephi 1:24)

KJV: the Christ (Matt. 16:16)
 BM: the Christ (4 Nephi 1:27)

KJV: the power of Satan (Acts 26:18)
 BM: the power of Satan (4 Nephi 1:28)

KJV: many miracles (John 12:37)
 BM: many miracles (4 Nephi 1:29)

KJV: power and authority (Luke 9:1)
 BM: power and authority (4 Nephi 1:30)

KJV: of the word of God (Rev. 1:2)
 BM: of the word of God (4 Nephi 1:30)

KJV: rent in twain (Matt. 27:51)
 BM: rent in twain (4 Nephi 1:30)

KJV: seek to kill (John 7:25)
 BM: seek to kill (4 Nephi 1:31)

KJV: in unbelief (Rom. 11:23)
 BM: in unbelief (4 Nephi 1:34)

KJV: there arose a (Matt. 8:24)
 BM: there arose a (4 Nephi 1:36)

KJV: the children of God (1 John 5:2)
 BM: the children of God (4 Nephi 1:39)

KJV: the disciples began to (Luke 19:37)
 BM: the disciples began to (4 Nephi 1:44)

KJV: and the promises (Rom. 9:4)
 BM: and the promises (4 Nephi 1:49)

Mormon 1

KJV: I perceive that thou art a (John 4:19)
 BM: I perceive that thou art a (Mormon 1:2)

KJV: for the space of (Acts 19:8)
 BM: for the space of (Mormon 1:12)

KJV: the hardness of their hearts (Mark 3:5)
 BM: the hardness of their hearts (Mormon 1:17)

Mormon 2

KJV: I withstood (Gal. 2:11)
 BM: I withstood (Mormon 2:9)

KJV: all this was done (Matt. 1:22)
 BM: all this was done (Mormon 2:9)

KJV: unto repentance (Matt. 3:11)
 BM: unto repentance (Mormon 2:13)

KJV: and abominations (Rev. 17:5)
 BM: and abominations (Mormon 2:18)

KJV: with boldness (Acts 4:31)
 BM: with boldness (Mormon 2:24)

Mormon 3

KJV: that it was the Lord (John 21:12)
 BM: that it was the Lord (Mormon 3:3)

KJV: an epistle (1 Cor. 5:9)
 BM: an epistle (Mormon 3:4)

KJV: were cast into the sea (Mark 9:42)
 BM: were cast into the sea (Mormon 3:8)

KJV: the love of God (Luke 11:42)
 BM: the love of God (Mormon 3:12)

KJV: without faith (Heb. 11:6)
 BM: without faith (Mormon 3:12)

KJV: of their sins (Luke 1:77)
 BM: of their sins (Mormon 3:13)

KJV: our Lord and Savior Jesus Christ (2 Peter 3:18)
 BM: our Lord and Savior Jesus Christ (Mormon 3:14)

KJV: the voice of the Lord came unto (Acts 7:31)
 BM: the voice of the Lord came unto (Mormon 3:14)

KJV: unto the world (Matt. 18:7)
 BM: unto the world (Mormon 3:16)

KJV: good or evil (Rom. 9:11)
 BM: good or evil (Mormon 3:20)

KJV: the gospel of Jesus Christ (Mark 1:1)
 BM: the gospel of Jesus Christ (Mormon 3:21)

KJV: the very God (1 Thess. 5:23)
 BM: the very God (Mormon 3:21)

Mormon 4

KJV: repented not of the (Rev. 9:20)
 BM: repented not of the (Mormon 4:10)

KJV: it is impossible (Mark 10:27)
 BM: it is impossible (Mormon 4:11)

KJV: shedding of blood (Heb. 9:22)
 BM: shedding of blood (Mormon 4:11)

Mormon 5

KJV: for they repented (Luke 11:32)
 BM: for they repented (Mormon 5:2)

KJV: known of God (Gal. 4:9)
 BM: known of God (Mormon 5:12)

KJV: This is the commandment (2 John 1:6)
 BM: this is the commandment (Mormon 5:13)

KJV: that Jesus is the Christ, the Son of (John 20:31)
 BM: that Jesus is the Christ, the Son of (Mormon 5:14)

KJV: because of their unbelief (Mark 6:6)
 BM: because of their unbelief (Mormon 5:15)

KJV: by God the Father (Jude 1:1)
 BM: by God the Father (Mormon 5:17)

KJV: the power of God (Matt. 22:29)
 BM: the power of God (Mormon 5:22)

Mormon 6

KJV: That he would grant unto us, that (Luke 1:74)
 BM: that he would grant unto us that (Mormon 6:2)

KJV: fall into the hands of (Heb. 10:31)
 BM: fall into the hands of (Mormon 6:6)

KJV: fear of death (Heb. 2:15)
 BM: fear of death (Mormon 6:7)

KJV: ye are fallen (Gal. 5:4)
 BM: ye are fallen (Mormon 6:18)

KJV: mortal must (1 Cor. 15:53)
 BM: mortal must (Mormon 6:21)

KJV: put on immortality (1 Cor. 15:54)
 BM: put on immortality (Mormon 6:21)

KJV: in corruption (1 Cor. 15:42)
 BM: in corruption (Mormon 6:21)

KJV: the judgment seat of Christ (Rom. 14:10)
 BM: the judgment-seat of Christ (Mormon 6:21)

Mormon 7

KJV: unto repentance (Matt. 3:11)
 BM: unto repentance (Mormon 7:3)

KJV: come to the knowledge of (2 Tim. 3:7)
 BM: come to the knowledge of (Mormon 7:5)

KJV: risen again (Matt. 17:9)
 BM: risen again (Mormon 7:5)

KJV: The sting of death (1 Cor. 15:56)
 BM: the sting of death (Mormon 7:5)

KJV: the resurrection of the dead (Matt. 22:31)
 BM: the resurrection of the dead (Mormon 7:6)

KJV: Repent, and be baptized (Acts 2:38)
 BM: repent, and be baptized (Mormon 7:8)

KJV: the first covenant (Heb. 9:1)
 BM: the first covenant (Mormon 7:10)

KJV: that ye believe (John 6:29)
 BM: that ye believe (Mormon 7:10)

KJV: in the day of judgment (Matt. 10:15)
 BM: in the day of judgment (Mormon 7:10)

Mormon 8

KJV: none, save (Gal. 1:19)
 BM: none save (Mormon 8:9)

KJV: greater things than these (John 1:50)
 BM: greater things than these (Mormon 8:12)

KJV: come unto the knowledge of the (1 Tim. 2:4)
 BM: come unto the knowledge of the (Mormon 8:16)

KJV: by the power of God (1 Peter 1:5)
 BM: by the power of God (Mormon 8:16)

KJV: Nevertheless God (2 Cor. 7:6)
 BM: nevertheless God (Mormon 8:17)

KJV: shall be in danger of hell fire (Matt. 5:22)
 BM: shall be in danger of hell fire (Mormon 8:17)

| | |
|--|---|
| KJV: hewn down, and cast into the fire (Matt. 3:10) | KJV: and the elements shall melt with fervent heat (2 Peter 3:10) |
| BM: hewn down and cast into the fire (Mormon 8:21) | BM: and the elements shall melt with fervent heat (Mormon 9:2) |
| KJV: remove mountains, and (1 Cor. 13:2) | KJV: the Lamb of God (John 1:29) |
| BM: remove mountains; and (Mormon 8:24) | BM: the Lamb of God (Mormon 9:2) |
| KJV: shall come in a day when (Matt. 24:50) | KJV: unquenchable fire (Matt. 3:12) |
| BM: shall come in a day when (Mormon 8:26) | BM: unquenchable fire (Mormon 9:5) |
| KJV: from the dead (Matt. 14:2) | KJV: by the blood of the Lamb (Rev. 12:11) |
| BM: from the dead (Mormon 8:26) | BM: by the blood of the Lamb (Mormon 9:6) |
| KJV: the works of darkness (Rom. 13:12) | KJV: speaking with tongues (1 Cor. 14:6) |
| BM: the works of darkness (Mormon 8:27) | BM: speaking with tongues (Mormon 9:7) |
| KJV: shall come in a day when (Matt. 24:50) | KJV: the interpretation of tongues (1 Cor. 12:10) |
| BM: shall come in a day when (Mormon 8:28) | BM: the interpretation of tongues (Mormon 9:7) |
| KJV: earthquakes, in divers places (Matt. 24:7) | KJV: he that denieth (Luke 12:9) |
| BM: earthquakes in divers places (Mormon 8:30) | BM: he that denieth (Mormon 9:8) |
| KJV: do this, or that (James 4:15) | KJV: the gospel of Christ (Rom. 15:19) |
| BM: Do this, or do that (Mormon 8:31) | BM: the gospel of Christ (Mormon 9:8) |
| KJV: art in the gall of bitterness, and in the bond of iniquity (Acts 8:23) | KJV: the same yesterday, and to day, and for ever (Heb. 13:8) |
| BM: are in the gall of bitterness and in the bonds of iniquity (Mormon 8:31) | BM: the same yesterday, today, and forever (Mormon 9:9) |
| KJV: which must shortly come (Rev. 1:1) | KJV: is no variableness, neither shadow of (James 1:17) |
| BM: which must shortly come (Mormon 8:34) | BM: is no variableness neither shadow of (Mormon 9:9) |
| KJV: Ye hypocrites, ye (Luke 12:56) | KJV: the God of Abraham, and the God of Isaac, and the God of Jacob (Matt. 22:32) |
| BM: ye hypocrites, ye (Mormon 8:38) | BM: the God of Abraham, and the God of Isaac, and the God of Jacob (Mormon 9:11) |
| KJV: the name of Christ (1 Peter 4:14) | KJV: God, who created (Eph. 3:9) |
| BM: the name of Christ (Mormon 8:38) | BM: God who created (Mormon 9:11) |
| KJV: of an endless (Heb. 7:16) | KJV: the Father and the Son (2 John 1:9) |
| BM: of an endless (Mormon 8:38) | BM: the Father and the Son (Mormon 9:12) |
| KJV: the blood of the saints (Rev. 17:6) | KJV: came by Jesus Christ (John 1:17) |
| BM: the blood of the saints (Mormon 8:41) | BM: came by Jesus Christ (Mormon 9:13) |

Mormon 9

KJV: do not believe in (Rom. 15:31)
 BM: do not believe in (Mormon 9:1)

KJV: by the power of God (1 Peter 1:5)
 BM: by the power of God (Mormon 9:13)

KJV: say that Jesus Christ (Rom. 15:8)
 BM: say that Jesus Christ (Mormon 9:18)

KJV: by the hands of the apostles (Acts 5:12)
 BM: by the hands of the apostles (Mormon 9:18)

KJV: miracles among the (Acts 6:8)
 BM: miracles among the (Mormon 9:20)

KJV: doubting nothing (Acts 10:20)
 BM: doubting nothing (Mormon 9:21)

KJV: Go ye into all the world, and preach the gospel
 to every creature (Mark 16:15)
 BM: Go ye into all the world, and preach the gospel
 to every creature (Mormon 9:22)

KJV: He that believeth and is baptized shall be saved;
 but he that believeth not shall be damned
 (Mark 16:16)
 BM: he that believeth and is baptized shall be saved,
 but he that believeth not shall be dammed
 (Mormon 9:23)

KJV: And these signs shall follow them that believe;
 In my name shall they cast out devils; they shall
 speak with new tongues; They shall take up
 serpents; and if they drink any deadly thing, it
 shall not hurt them; they shall lay hands on the
 sick, and they shall recover (Mark 16:17-18)
 BM: And these signs shall follow them that believe
 – in my name shall they cast out devils; they
 shall speak with new tongues; they shall take up
 serpents; and if they drink any deadly thing it
 shall not hurt them; they shall lay hands on the
 sick and they shall recover (Mormon 9:24)

KJV: believe; In my name (Mark 16:17)
 BM: believe in my name (Mormon 9:25)

KJV: doubting nothing (Acts 10:20)
 BM: doubting nothing (Mormon 9:25)

KJV: wonder, and perish (Acts 13:41)
 BM: wonder and perish (Mormon 9:26)

KJV: for what things (John 5:19)
 BM: for what things (Mormon 9:27)

KJV: work out your own salvation with fear and
 trembling (Phil. 2:12)

BM: work out your own salvation with fear and
 trembling (Mormon 9:27)

KJV: of all uncleanness (Matt. 23:27)
 BM: of all uncleanness (Mormon 9:28)

KJV: that ye may consume it upon your lusts
 (James 4:3)
 BM: that ye may consume it on your lusts
 (Mormon 9:28)

KJV: the name of Jesus Christ (1 Cor. 1:2)
 BM: the name of Jesus Christ (Mormon 9:29)

KJV: from the dead (Matt. 14:2)
 BM: from the dead (Mormon 9:30)

KJV: in unbelief (Rom. 11:23)
 BM: in unbelief (Mormon 9:35)

KJV: the knowledge of Christ (Phil. 3:8)
 BM: the knowledge of Christ (Mormon 9:36)

KJV: the prayers of all saints (Rev. 8:3)
 BM: the prayers of all the saints (Mormon 9:36)

Ether 1

KJV: give an account of (Luke 16:2)
 BM: give an account of (Ether 1:1)

KJV: the creation of the world (Rom. 1:20)
 BM: the creation of the world (Ether 1:3)

KJV: and on this wise (John 21:1)
 BM: and on this wise (Ether 1:6)

Ether 2

KJV: which by interpretation is (Acts 9:36)
 BM: which, by interpretation, is (Ether 2:3)

KJV: would not suffer that (Mark 11:16)
 BM: would not suffer that (Ether 2:7)

KJV: the land of promise (Heb. 11:9)
 BM: the land of promise (Ether 2:7)

KJV: when the fulness of (Gal. 4:4)
 BM: when the fulness of (Ether 2:9)

KJV: things which are written (Rev. 22:19)
 BM: things which are written (Ether 3:17)

KJV: cometh upon them (1 Thess 5:3)
 BM: cometh upon them (Ether 2:9)

KJV: of the same body (Eph. 3:6)
 BM: of the same body (Ether 3:17)

KJV: the decrees of (Acts 17:7)
 BM: the decrees of (Ether 2:11)

KJV: nothing doubting (Acts 11:12)
 BM: nothing doubting (Ether 3:19)

KJV: of the wrath of God upon (Rev. 16:1)
 BM: of the wrath of God upon (Ether 2:11)

KJV: perfect knowledge of (Acts 24:22)
 BM: perfect knowledge of (Ether 3:20)

KJV: is Jesus Christ (1 Cor. 3:11)
 BM: is Jesus Christ (Ether 2:12)

KJV: he saw Jesus (Luke 8:28)
 BM: he saw Jesus (Ether 3:20)

KJV: for the space of (Acts 19:8)
 BM: for the space of (Ether 2:13)

KJV: unto the world (Matt. 18:7)
 BM: unto the world (Ether 3:21)

KJV: of their sins (Luke 1:77)
 BM: of their sins (Ether 2:15)

KJV: the time cometh, that (John 16:2)
 BM: the time cometh that (Ether 3:21)

KJV: swallowed up in (1 Cor. 15:54)
 BM: swallowed up in (Ether 2:25)

KJV: have seen and heard (Luke 7:22)
 BM: have seen and heard (Ether 3:21)

Ether 3

KJV: transparent glass (Rev. 21:21)
 BM: transparent glass (Ether 3:1)

KJV: that these stones (Matt. 4:3)
 BM: that these stones (Ether 3:24)

KJV: whatsoever thou wilt (John 11:22)
 BM: whatsoever thou wilt (Ether 3:4)

KJV: upon the cross (John 19:31)
 BM: upon the cross (Ether 4:1)

KJV: of thy faith (Philem. 1:6)
 BM: of thy faith (Ether 3:9)

KJV: in unbelief (Rom. 11:23)
 BM: in unbelief (Ether 4:3)

KJV: believest thou the (Acts 26:27)
 BM: Believest thou the (Ether 3:11)

KJV: the gospel of Christ (Rom. 15:19)
 BM: the gospel of Christ (Ether 4:3)

KJV: Yea, Lord, I (John 11:27)
 BM: Yea, Lord, I (Ether 3:12)

KJV: Jesus Christ, the Son of God (Mark 1:1)
 BM: Jesus Christ, the Son of God (Ether 4:7)

KJV: And when he had said these words (Acts 28:29)
 BM: And when he had said these words (Ether 3:13)

KJV: let him be accursed (Gal. 1:9)
 BM: let him be accursed (Ether 4:8)

KJV: Behold, I am he (Acts 10:21)
 BM: Behold, I am he (Ether 3:14)

KJV: saith Jesus (Matt. 26:31)
 BM: saith Jesus (Ether 4:8)

KJV: from the foundation of the world (Matt. 13:35)
 BM: from the foundation of the world (Ether 3:14)

KJV: so as by fire (1 Cor. 3:15)
 BM: so as by fire (Ether 4:9)

KJV: I am Jesus (Acts 22:8)
 BM: I am Jesus (Ether 3:14)

KJV: at the last day (John 6:39)
 BM: at the last day (Ether 4:10)

Ether 4

KJV: things are true (Phil. 4:8)
 BM: things are true (Ether 4:11)

KJV: persuadeth men to (Acts 18:13)
 BM: persuadeth men to (Ether 4:11)

KJV: I am the light (John 8:12)
 BM: I am the light (Ether 4:12)

KJV: because of unbelief (Rom. 11:20)
 BM: because of unbelief (Ether 4:13)

KJV: the Father in my name (John 16:23)
 BM: the Father in my name (Ether 4:15)

KJV: servant John (Rev. 1:1)
 BM: servant John (Ether 4:16)

KJV: the time is at hand (Rev. 22:10)
 BM: the time is at hand (Ether 4:16)

KJV: my gospel (2 Tim. 2:8)
 BM: my gospel (Ether 4:18)

KJV: And blessed is he (Matt. 11:6)
 BM: And blessed is he (Ether 4:19)

Ether 5

KJV: by the power of God (I Peter 1:5)
 BM: by the power of God (Ether 5:3)

KJV: things are true (Phil. 4:8)
 BM: things are true (Ether 5:3)

KJV: the Father and the Son (2 John 1:9)
 BM: the Father and the Son (Ether 5:4)

KJV: stand before God (Rev. 20:12)
 BM: stand before God (Ether 5:6)

Ether 6

KJV: leadeth into captivity (Rev. 13:10)
 BM: leadeth into captivity (Ether 6:23)

Ether 7

KJV: brought to pass the saying (1 Cor. 15:54)
 BM: brought to pass the saying (Ether 7:5)

KJV: Away with him (Acts 21:36)
 BM: away with him (Ether 7:9)

KJV: unto repentance (Matt. 3:11)
 BM: unto repentance (Ether 7:25)

Ether 8

KJV: and great glory (Luke 21:27)
 BM: and great glory (Ether 8:9)

KJV: by them of old (Matt. 5:21)
 BM: by them of old (Ether 8:15)

KJV: was a murderer from the beginning (John 8:44)
 BM: was a murderer from the beginning (Ether 8:15)

KJV: into the heart of (2 Cor. 8:16)
 BM: into the heart of (Ether 8:17)

KJV: when ye shall see these things come (Mark 13:29)
 BM: when ye shall see these things come (Ether 8:24)

KJV: all righteousness (Matt. 3:15)
 BM: all righteousness (Ether 8:26)

KJV: and be saved (Luke 8:12)
 BM: and be saved (Ether 8:26)

Ether 9

KJV: in a dream that (Matt. 2:12)
 BM: in a dream that (Ether 9:3)

KJV: the space of two years (Acts 19:10)
 BM: the space of two years (Ether 9:15)

KJV: insomuch that they (Matt. 13:54)
 BM: insomuch that they (Ether 9:16)

Ether 10

KJV: grievous to be borne (Luke 11:46)
 BM: grievous to be borne (Ether 10:5)

Ether 11

KJV: there arose a mighty (Luke 15:14)
 BM: there arose a mighty (Ether 11:15)

Ether 12

KJV: unto repentance (Matt. 3:11)

BM: unto repentance (Ether 12:3)

KJV: at the right hand of God (Rom. 8:34)

BM: at the right hand of God (Ether 12:4)

KJV: in good works (1 Tim. 6:18)

BM: in good works (Ether 12:4)

KJV: unto the world (Matt. 18:7)

BM: unto the world (Ether 12:6)

KJV: risen from the dead (Matt. 28:7)

BM: risen from the dead (Ether 12:7)

KJV: it must needs be that (Matt. 18:7)

BM: it must needs be that (Ether 12:7)

KJV: might be partakers of (2 Peter 1:4)

BM: might be partakers of (Ether 12:8)

KJV: the heavenly gift (Heb. 6:4)

BM: the heavenly gift (Ether 12:8)

KJV: a more excellent way (1 Cor. 12:31)

BM: a more excellent way (Ether 12:11)

KJV: no miracle (John 10:41)

BM: no miracle (Ether 12:12)

KJV: they were baptized (Acts 8:12)

BM: they were baptized (Ether 12:14)

KJV: with the Holy Ghost (Matt. 3:11)

BM: with the Holy Ghost (Ether 12:14)

KJV: not taste of death (Matt. 16:28)

BM: not taste of death (Ether 12:17)

KJV: faith in God (Mark 11:22)

BM: faith in God (Ether 12:20)

KJV: I fear, lest (2 Cor. 11:3)

BM: I fear lest (Ether 12:25)

KJV: My grace is sufficient (2 Cor. 12:9)

BM: my grace is sufficient (Ether 12:26)

KJV: weak things (1 Cor. 1:27)

BM: weak things (Ether 12:27)

KJV: loved the world (John 3:16)

BM: loved the world (Ether 12:33)

KJV: have not charity (1 Cor. 13:3)

BM: have not charity (Ether 12:35)

KJV: have more abundantly (2 Cor. 2:4)

BM: have more abundantly (Ether 12:35)

KJV: whom I love (3 John 1:1)

BM: whom I love (Ether 12:38)

KJV: prophets and apostles (Luke 11:49)

BM: prophets and apostles (Ether 12:41)

KJV: the grace of God (Heb. 12:15)

BM: the grace of God (Ether 12:41)

KJV: abide in you (John 15:7)

BM: abide in you (Ether 12:41)

Ether 13

KJV: new Jerusalem (Rev. 21:2)

BM: New Jerusalem (Ether 13:3)

KJV: cometh down out of heaven (Rev. 3:12)

BM: come down out of heaven (Ether 13:3)

KJV: earth shall pass away (Matt. 24:35)

BM: earth shall pass away (Ether 13:8)

KJV: a new heaven and a new earth (Rev. 21:1)

BM: a new heaven and a new earth (Ether 13:9)

KJV: Then cometh the (1 Cor. 15:24)

BM: then cometh the (Ether 13:10)

KJV: through the blood of (Col. 1:20)

BM: through the blood of (Ether 13:10)

KJV: the fulfilling of the (Rom. 13:10)

BM: the fulfilling of the (Ether 13:11)

KJV: covenant which God made with (Acts 3:25)

BM: covenant which God made with (Ether 13:11)

KJV: he was cast out (Acts 7:21)
 BM: he was cast out (Ether 13:15)

KJV: sought to destroy him (Luke 19:47)
 BM: sought to destroy him (Ether 13:16)

KJV: that they might obtain (Heb. 11:35)
 BM: that they might obtain (Ether 13:18)

KJV: And they sought to (Mark 12:12)
 BM: and they sought to (Ether 13:22)

KJV: for the space of three (Acts 19:8)
 BM: for the space of three (Ether 13:28)

Ether 14

KJV: behold there arose (Matt. 8:24)
 BM: behold, there arose (Ether 14:3)

KJV: went forth throughout (Luke 7:17)
 BM: went forth throughout (Ether 14:18)

KJV: everlasting destruction (2 Thess. 1:9)
 BM: everlasting destruction (Ether 14:25)

KJV: sound a trumpet (Matt. 6:2)
 BM: sound a trumpet (Ether 14:28)

KJV: he were dead (John 11:25)
 BM: he were dead (Ether 14:30)

Ether 15

KJV: which by interpretation is (Acts 9:36)
 BM: which by interpretation is (Ether 15:8)

KJV: an epistle (1 Cor. 5:9)
 BM: an epistle (Ether 15:18)

KJV: the hardness of their hearts (Mark 3:5)
 BM: the hardness of their hearts (Ether 15:19)

KJV: the blindness of (Eph. 4:18)
 BM: the blindness of (Ether 15:19)

KJV: The will of the Lord (Acts 21:14)
 BM: the will of the Lord (Ether 15:34)

KJV: the kingdom of God (Matt. 6:33)
 BM: the kingdom of God (Ether 15:34)

Moroni 1

KJV: the Christ (Matt. 16:16)
 BM: the Christ (Moroni 1:2)

KJV: more things that (1 Cor. 6:3)
 BM: more things, that (Moroni 1:4)

KJV: The will of the Lord (Acts 21:14)
 BM: the will of the Lord (Moroni 1:4)

Moroni 2

KJV: his hands upon them (Acts 19:6)
 BM: his hands upon them (Moroni 2:1)

KJV: call on the Father (1 Peter 1:17)
 BM: call on the Father (Moroni 2:2)

KJV: the multitude heard (Matt. 22:33)
 BM: the multitude heard (Moroni 2:3)

Moroni 3

KJV: called the elders of the church (Acts 20:17)
 BM: called the elders of the church (Moroni 3:1)

KJV: the name of Christ (1 Peter 4:14)
 BM: the name of Christ (Moroni 3:2)

KJV: the name of Jesus Christ (1 Cor. 1:2)
 BM: the name of Jesus Christ (Moroni 3:3)

KJV: repentance and remission of sins (Luke 24:47)
 BM: repentance and remission of sins (Moroni 3:3)

KJV: the power of the Holy Ghost (Rom. 15:13)
 BM: the power of the Holy Ghost (Moroni 3:4)

Moroni 4

KJV: Christ unto (Acts 8:5)
 BM: Christ unto (Moroni 4:1)

KJV: the name of Christ (1 Peter 4:14)
 BM: the name of Christ (Moroni 4:2)

KJV: in remembrance of (Luke 1:54)
 BM: in remembrance of (Moroni 4:3)

Moroni 6

KJV: the name of Christ (1 Peter 4:14)

BM: the name of Christ (Moroni 6:3)

KJV: the power of the Holy Ghost (Rom. 15:13)

BM: the power of the Holy Ghost (Moroni 6:4)

KJV: of their souls (1 Peter 4:19)

BM: of their souls (Moroni 6:5)

KJV: in remembrance of (Luke 1:54)

BM: in remembrance of (Moroni 6:6)

Moroni 7

KJV: concerning faith (1 Tim. 1:19)

BM: concerning faith (Moroni 7:1)

KJV: my beloved brethren (1 Cor. 15:58)

BM: my beloved brethren (Moroni 7:2)

KJV: by the grace of God (1 Cor. 15:10)

BM: by the grace of God (Moroni 7:2)

KJV: and our Lord Jesus Christ (1 Thess. 3:11)

BM: and our Lord Jesus Christ (Moroni 7:2)

KJV: he doeth it (Matt. 8:9)

BM: he doeth it (Moroni 7:8)

KJV: of the devil (Matt. 4:1)

BM: of the devil (Moroni 7:11)

KJV: the devil is (Rev. 12:12)

BM: the devil is (Moroni 7:12)

KJV: do that which is evil (Rom. 13:4)

BM: do that which is evil (Moroni 7:12)

KJV: to do good and to (Heb. 13:16)

BM: to do good, and to (Moroni 7:13)

KJV: gift of Christ (Eph. 4:7)

BM: gift of Christ (Moroni 7:16)

KJV: persuadeth men to (Acts 18:13)

BM: persuadeth men to (Moroni 7:17)

KJV: wherefore I beseech (Acts 26:3)

BM: Wherefore I beseech (Moroni 7:19)

KJV: faith in Christ (Acts 24:24)

BM: faith in Christ (Moroni 7:25)

KJV: were saved (1 Peter 3:20)

BM: were saved (Moroni 7:26)

KJV: faith in his name (Acts 3:16)

BM: faith in his name (Moroni 7:26)

KJV: become the sons of God (John 1:12)

BM: become the sons of God (Moroni 7:26)

KJV: Christ liveth (Gal. 2:20)

BM: Christ liveth (Moroni 7:26)

KJV: ye shall ask the Father in my name (John 16:23)

BM: ye shall ask the Father in my name (Moroni 7:26)

KJV: it shall be done unto you (John 15:7)

BM: it shall be done unto you (Moroni 7:26)

KJV: ascended into the heavens (Acts 2:34)

BM: ascended into heaven (Moroni 7:27)

KJV: sat down on the right hand of God (Heb. 10:12)

BM: sat down on the right hand of God (Moroni 7:27)

KJV: subject unto him (1 Cor. 15:28)

BM: subject unto him (Moroni 7:30)

KJV: form of godliness (2 Tim. 3:5)

BM: form of godliness (Moroni 7:30)

KJV: the word of Christ (Col. 3:16)

BM: the word of Christ (Moroni 7:31)

KJV: faith in Christ (Acts 24:24)

BM: faith in Christ (Moroni 7:32)

KJV: is expedient (2 Cor. 8:10)

BM: is expedient (Moroni 7:33)

KJV: things are true (Phil. 4:8)

BM: things are true (Moroni 7:35)

KJV: with power and great glory (Luke 21:27)

BM: with power and great glory (Moroni 7:35)

KJV: at the last day (John 6:39)

BM: at the last day (Moroni 7:35)

KJV: the power of the Holy Ghost (Rom. 15:13)
 BM: the power of the Holy Ghost (Moroni 7:36)

KJV: there shall be one (John 10:16)
 BM: there shall be one (Moroni 7:36)

KJV: because of unbelief (Rom. 11:20)
 BM: because of unbelief (Moroni 7:37)

KJV: faith in his name (Acts 3:16)
 BM: faith in his name (Moroni 7:38)

KJV: I say unto you, That ye (Matt. 5:39)
 BM: I say unto you that ye (Moroni 7:41)

KJV: the power of his resurrection (Phil. 3:10)
 BM: the power of his resurrection (Moroni 7:41)

KJV: unto life eternal (John 4:36)
 BM: unto life eternal (Moroni 7:41)

KJV: your faith (Matt. 9:29)
 BM: your faith (Moroni 7:41)

KJV: without faith (Heb. 11:6)
 BM: without faith (Moroni 7:42)

KJV: faith and hope (1 Peter 1:21)
 BM: faith and hope (Moroni 7:43)

KJV: acceptable before God (1 Tim. 5:4)
 BM: acceptable before God (Moroni 7:44)

KJV: meek and lowly in heart (Matt. 11:29)
 BM: meek and lowly in heart (Moroni 7:44)

KJV: the power of the Holy Ghost (Rom. 15:13)
 BM: the power of the Holy Ghost (Moroni 7:44)

KJV: that Jesus is the Christ (John 20:31)
 BM: that Jesus is the Christ (Moroni 7:44)

KJV: have not charity (1 Cor. 13:3)
 BM: have not charity (Moroni 7:44)

KJV: puffed up (1 Cor. 4:6)
 BM: puffed up (Moroni 7:45)

KJV: Charity never faileth (1 Cor. 13:8)
 BM: charity never faileth (Moroni 7:46)

KJV: charity, which is the (Col. 3:14)
 BM: charity, which is the (Moroni 7:46)

KJV: love of Christ (2 Cor. 5:14)
 BM: love of Christ (Moroni 7:47)

KJV: possessed of (Matt. 8:33)
 BM: possessed of (Moroni 7:47)

KJV: at the last day (John 6:39)
 BM: at the last day (Moroni 7:47)

KJV: may be filled with (2 Tim. 1:4)
 BM: may be filled with (Moroni 7:48)

KJV: his Son, Jesus Christ (Rom. 1:3)
 BM: his Son, Jesus Christ (Moroni 7:48)

KJV: become the sons of God (John 1:12)
 BM: become the sons of God (Moroni 7:48)

KJV: that, when he shall appear, we shall be like him,
 for we shall see him as he is (1 John 3:2)
 BM: that when he shall appear we shall be like him;
 for we shall see him as he is (Moroni 7:48)

KJV: even as he is pure (1 John 3:3)
 BM: even as he is pure (Moroni 7:48)

Moroni 8

KJV: an epistle (1 Cor. 5:9)
 BM: An epistle (Moroni 8:1)

KJV: to the ministry (Col. 4:17)
 BM: to the ministry (Moroni 8:1)

KJV: and on this wise (John 21:1)
 BM: And on this wise (Moroni 8:1)

KJV: Jesus Christ hath been (Gal. 3:1)
 BM: Jesus Christ hath been (Moroni 8:2)

KJV: of you always in my prayers (Rom. 1:9)
 BM: of you always in my prayers (Moroni 8:3)

KJV: you through the (1 Cor. 4:15)
 BM: you through the (Moroni 8:3)

KJV: I desire that ye (Eph. 3:13)
 BM: I desire that ye (Moroni 8:6)

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| KJV: the power of the Holy Ghost (Rom. 15:13) | KJV: dead works (Heb. 6:1) |
| BM: the power of the Holy Ghost (Moroni 8:7) | BM: dead works (Moroni 8:23) |
| KJV: Repent and be baptized (Acts 2:38) | KJV: remission of sins (Matt. 26:28) |
| BM: repent and be baptized (Moroni 8:10) | BM: remission of sins (Moroni 8:25) |
| KJV: need no repentance (Luke 15:7) | KJV: lowliness of (Phil. 2:3) |
| BM: need no repentance (Moroni 8:11) | BM: lowliness of (Moroni 8:26) |
| KJV: unto repentance (Matt. 3:11) | KJV: the Holy Ghost (Matt. 1:18) |
| BM: unto repentance (Moroni 8:11) | BM: the Holy Ghost (Moroni 8:26) |
| KJV: the remission of sins (Matt. 26:28) | KJV: pray for them (Matt. 5:44) |
| BM: the remission of sins (Moroni 8:11) | BM: Pray for them (Moroni 8:28) |
| KJV: from the foundation of the world (Matt. 13:35) | KJV: I fear, lest (2 Cor. 11:3) |
| BM: from the foundation of the world (Moroni 8:12) | BM: I fear lest (Moroni 8:28) |
| KJV: in the gall of bitterness and in the bond of iniquity (Acts 8:23) | KJV: power and authority (Luke 9:1) |
| BM: in the gall of bitterness and in the bonds of iniquity (Moroni 8:14) | BM: power and authority (Moroni 8:28) |
| KJV: except they repent (Rev. 2:22) | KJV: cometh from God (John 5:44) |
| BM: except they repent (Moroni 8:16) | BM: cometh from God (Moroni 8:28) |
| KJV: with boldness (Acts 4:31) | KJV: the fulfilling of the (Rom. 13:10) |
| BM: with boldness (Moroni 8:16) | BM: the fulfilling of the (Moroni 8:29) |
| KJV: having authority (Matt. 7:29) | KJV: the prophets; as (Acts 15:15) |
| BM: having authority (Moroni 8:16) | BM: the prophets, as (Moroni 8:29) |
| KJV: perfect love (1 John 4:18) | Moroni 9 |
| BM: perfect love (Moroni 8:16) | KJV: my beloved Son (Matt. 3:17) |
| KJV: charity, which is (Col. 3:14) | BM: My beloved son (Moroni 9:1) |
| BM: charity, which is (Moroni 8:17) | KJV: I fear, lest (2 Cor. 11:3) |
| KJV: mercies of God (Rom. 12:1) | BM: I fear lest (Moroni 9:3) |
| BM: mercies of God (Moroni 8:19) | KJV: spake the word of God with (Acts 4:31) |
| KJV: in danger of (Matt. 5:21) | BM: speak the word of God with (Moroni 9:4) |
| BM: in danger of (Moroni 8:21) | KJV: fear of death (Heb. 2:15) |
| KJV: the judgment seat (Rom. 14:10) | BM: fear of death (Moroni 9:5) |
| BM: the judgment-seat (Moroni 8:21) | KJV: in this tabernacle (2 Cor. 5:4) |
| KJV: no condemnation (Rom. 8:1) | BM: in this tabernacle (Moroni 9:6) |
| BM: no condemnation (Moroni 8:22) | KJV: enemy of all righteousness (Acts 13:10) |
| | BM: enemy of all righteousness (Moroni 9:6) |

KJV: enemy of all righteousness (Acts 13:10)
 BM: enemy of all righteousness (Moroni 9:6)

KJV: the kingdom of God (Matt. 6:33)
 BM: the kingdom of God (Moroni 9:6)

KJV: the hardness of their hearts (Mark 3:5)
 BM: the hardness of their hearts (Moroni 9:10)

KJV: and I pray (1 Thess. 5:23)
 BM: and I pray (Moroni 9:22)

KJV: except they repent (Rev. 2:22)
 BM: except they repent (Moroni 9:22)

KJV: faithful in Christ (Eph. 1:1)
 BM: faithful in Christ (Moroni 9:25)

KJV: of eternal life (John 6:68)
 BM: of eternal life (Moroni 9:25)

KJV: the grace of God (Heb. 12:15)
 BM: the grace of God (Moroni 9:26)

KJV: and our Lord Jesus Christ (1 Thess. 3:11)
 BM: and our Lord Jesus Christ (Moroni 9:26)

KJV: subject unto him (1 Cor. 15:28)
 BM: subject unto him (Moroni 9:26)

Moroni 10

KJV: from the creation of (Rom. 1:20)
 BM: from the creation of (Moroni 10:3)

KJV: the name of Christ (1 Peter 4:14)
 BM: the name of Christ (Moroni 10:4)

KJV: faith in Christ (Acts 24:24)
 BM: faith in Christ (Moroni 10:4)

KJV: the power of the Holy Ghost (Rom. 15:13)
 BM: the power of the Holy Ghost (Moroni 10:4)

KJV: just and true (Rev. 15:3)
 BM: just and true (Moroni 10:6)

KJV: the Christ (Matt. 16:16)
 BM: the Christ (Moroni 10:6)

KJV: the power of God (Matt. 22:29)
 BM: the power of God (Moroni 10:7)

KJV: according to the faith of (Titus 1:1)
 BM: according to the faith of (Moroni 10:7)

KJV: but it is the same God which worketh all in all
 (1 Cor. 12:6)
 BM: but it is the same God who worketh all in all
 (Moroni 10:8)

KJV: the same yesterday, and to day, and forever
 (Heb. 13:8)
 BM: the same yesterday, today, and forever
 (Moroni 10:19)

KJV: which are spiritual (Gal. 6:1)
 BM: which are spiritual (Moroni 10:19)

KJV: the kingdom of God (Matt. 6:33)
 BM: the kingdom of God (Moroni 10:21)

KJV: have no hope (1 Thess. 4:13)
 BM: have no hope (Moroni 10:21)

KJV: ye must needs be (Rom. 13:5)
 BM: ye must needs be (Moroni 10:22)

KJV: If ye have faith (Matt. 17:20)
 BM: If ye have faith (Moroni 10:23)

KJV: shall be done away (1 Cor. 13:10)
 BM: shall be done away (Moroni 10:24)

KJV: because of unbelief (Rom. 11:20)
 BM: because of unbelief (Moroni 10:24)

KJV: one among you (John 1:26)
 BM: one among you (Moroni 10:25)

KJV: die in your sins (John 8:21)
 BM: die in their sins (Moroni 10:26)

KJV: cannot be saved (Acts 15:1)
 BM: cannot be saved (Moroni 10:26)

KJV: the kingdom of God (Matt. 6:33)
 BM: the kingdom of God (Moroni 10:26)

KJV: I exhort you to (Acts 27:22)
BM: I exhort you to (Moroni 10:27)

KJV: I lie not (Rom. 9:1)
BM: I lie not (Moroni 10:27)

KJV: from the dead (Matt. 14:2)
BM: from the dead (Moroni 10:27)

KJV: the unclean thing (2 Cor. 6:17)
BM: the unclean thing (Moroni 10:30)

KJV: may be fulfilled (Luke 21:22)
BM: may be fulfilled (Moroni 10:31)

KJV: by the grace of God (1 Cor. 15:10)
BM: by the grace of God (Moroni 10:32)

KJV: perfect in Christ (Col. 1:28)
BM: perfect in Christ (Moroni 10:33)

KJV: sanctified in Christ (1 Cor. 1:2)
BM: sanctified in Christ (Moroni 10:33)

KJV: by the grace of God (1 Cor. 15:10)
BM: by the grace of God (Moroni 10:33)

KJV: the paradise of God (Rev. 2:7)
BM: the paradise of God (Moroni 10:34)

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Part 2

Covering Up the Black Hole in the Book of Mormon

Chapter 1

The Lost 116 Pages of the Manuscript

In 1828, Joseph Smith's enemies tried to undermine the production of the Book of Mormon by destroying the first 116 pages of Smith's manuscript. As Smith looked at the gaping hole left after losing 400 years of Book of Mormon history in the document he had struggled so hard to protect, he was devastated by the loss. His mother, Lucy Smith, described the anguish which flooded Joseph Smith's mind when he grasped the implications of what had happened:

Martin Harris, having written some one hundred and sixteen pages for Joseph, asked permission of my son to carry the manuscript home with him, in order to let his wife read it . . .

Joseph . . . inquired of the Lord to know if he might do as Martin Harris had requested, but was refused. . . . Joseph inquired again, but received a second refusal. Still, Martin Harris persisted as before, and Joseph applied again, but the last answer was not like the two former ones. In this the Lord permitted Martin Harris to take the manuscript home with him . . . Mr. Harris had been absent nearly three weeks, and Joseph had received no intelligence whatever from him . . . we saw him [Harris] walking with a slow and measured tread towards the house . . . Harris pressed his hands upon his temples, and cried out, in a tone of deep anguish, "**Oh, I have lost my soul! I have lost my soul!**"

Joseph . . . sprang from the table, exclaiming, "Martin, have you lost that manuscript? . . ."

"Yes, it is gone," replied Martin, "and I know not where."

"Oh, my God!" said Joseph, clinching his hands. "**All is lost! all is lost!** What shall I do? I have sinned . . ." He wept and groaned, and walked the floor continually . . . what could I say to comfort him, when he saw all the family in the same situation of mind as himself; for sobs and groans, and the most bitter lamentations filled the house. However, Joseph was more distressed than the rest . . . he continued, pacing back and forth, meantime weeping and grieving, until about sunset . . .

The manuscript has never been found; and there is no doubt that Mrs. Harris took it from the drawer . . .

Joseph Smith's words "All is lost! all is lost!" show the gravity of the situation. He obviously realized that since he had not retained a copy of the 116 pages of the Book of Mormon manuscript that Martin Harris borrowed, he could not reproduce the same material again. A number of people had either heard him dictating the book or had read parts of the manuscript and would no doubt notice any deviation in the account. Without those pages it would be a book without a beginning. Mormon critic and Salt Lake City pastor, M. T. Lamb, succinctly pointed out the dilemma facing Joseph Smith:

The general belief was that she [Mrs. Harris] *burned* it [i.e., the manuscript]. But the prophet Joseph evidently was *afraid she had not*, but had secretly hid it, for the purpose of entrapping him, should he ever attempt to reproduce the pages. If the work was really of God, the manuscript could be reproduced word for word without a mistake. If, however, Joseph inspired it himself, his memory would hardly be adequate to such a task, without numberless changes or verbal differences—and thus "give himself away," since he loudly professed to be all the time aided "by the gift and power of God."²

In the preface to the first edition of the Book of Mormon, Joseph Smith referred to the 116 missing pages as being from "the **Book of Lehi**, which was an account **abridged from the plates of Lehi**, by the hand of **Mormon** . . ." Lehi was supposed to be an ancient Jewish prophet who brought his family to the New World about 600 B.C. However, the first book in the Book of Mormon purports to have been written by Lehi's son, Nephi:

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; . . . therefore **I make a record of my proceedings in my days.** (1 Nephi 1:1)

1 Lucy Mack Smith, *Biographical Sketches of Joseph Smith the Prophet, and His Progenitors for Many Generations* (Liverpool, England: S.W. Richards, 1853), pp. 117, 118, 1020-123; reprinted under the title *Joseph Smith's History by His Mother* (Salt Lake City: Utah Lighthouse Ministry).

2 M. T. Lamb, *The Golden Bible; or The Book of Mormon, Is It From God?* (New York: Ward and Drummand, 1887), p. 119.

How the switch from the writings of Lehi to the writings of Nephi was resolved is discussed in the following material.

The theft of the 116 pages brought the translation of the Book of Mormon to a grinding halt. Sometime in June of 1828, Joseph Smith claimed that as a result of losing the pages, both the ancient Book of Mormon plates and the Urim and Thummim (a sacred device used to translate the plates) were taken from him.³ Later, however, the plates were restored and Joseph received a revelation in July instructing him not to retranslate the missing pages because his enemies had altered them:

Now, behold, I say unto you, that because you delivered up those writings . . . into the hands of a wicked man, you have lost them. . . . you also lost your gift at the same time, and your mind became darkened. . . .

And, behold, Satan hath put it into their hearts **to alter the words** which you have caused to be written, or which you have translated . . .

Behold, I say unto you, that you shall **not translate again** those words which have gone forth out of your hands;

For, behold, they shall not accomplish their evil designs in lying against those words. For, behold, **if you should bring forth the same words** they will say that you have lied and that you have pretended to translate, but that you have contradicted yourself.

And, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words.⁴

Joseph Smith was informed that almost 600 years before the birth of Christ, the Lord had anticipated the loss of the 116 pages. God had, in fact, inspired the ancient prophet Nephi, son of Lehi, to make two records. One was to be the history of his people, the other was to contain their religious teachings. Amazingly, Nephi's small set of plates covered exactly the same time period as the pages lost by Harris. In "A Brief Explanation," printed in the front of the 1981 edition of the Book of Mormon, we read:

1. *The Plates of Nephi*, which were of two kinds: the **Small Plates** and the **Large Plates**. The former were more particularly devoted to the spiritual matters and the ministry and teachings of the prophets, while the latter were occupied mostly by a secular history of the peoples concerned. . . .

In the *LDS Book of Mormon Student Manual*, there is a chart depicting their understanding of the composition of the plates.⁵ LDS writers now maintain that the "Book of Lehi" is another name for the "Large Plates" of Nephi. We think, however, that originally Joseph Smith claimed that he was translating from still another set of plates called "the plates of Lehi." Moreover, we believe that the idea of a smaller set of plates may have evolved just before the Book of Mormon went to press.

In *Doctrine and Covenants* 10:30 the Lord told Joseph Smith that he should "not translate again those words which have gone forth out of your hands" (the 116 pages translated from the larger plates) but he was then instructed to use Nephi's other plates. The Book of Mormon would no longer be a book without a beginning. In addition, it was made clear to Smith that the small plates of Nephi dealt more with spiritual matters than the missing pages, which were more historical in nature. Consequently, the loss of the 116 pages is actually set forth by LDS Church leaders as a victory for the Lord because the Book of Mormon would be more spiritual than it would have been if the pages had not been stolen.

Mormon critics, on the other hand, do not accept this explanation. They point out that if Satan actually did cause Joseph Smith's enemies to alter the words, these wicked people would have had to produce the original pages to prove that Joseph Smith could not produce an accurate duplicate of the original. It would be almost impossible to alter the manuscript without detection. Critics believe the much simpler explanation that Joseph Smith could not reproduce an exact copy of what he had previously dictated. Therefore, he was forced to come up with the elaborate story about the Lord providing a second set of plates covering exactly the same time period to fill in the missing portion of the Book of Mormon.

Smith had translated down to the point of king Benjamin's reign (130 B.C.). Amazingly this is exactly the point at which Mormon, the ancient abridger of Nephi's record, had stopped to insert Nephi's small plates, which covered the same time frame. To explain Mormon's switch from the small plates of Nephi to the large set, Smith has Mormon give an explanation, called "Words of Mormon." Mormon then continued with his

3 Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, vol. 1 (Salt Lake City: Deseret Book, 1951), p. 23.

4 *Doctrine and Covenants* 10:1, 2, 10, 30-32.

5 *Book of Mormon Student Manual*, Religion 121 and 122 (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1989), p. 157.

abridgment of the large plates of Nephi from Benjamin down to the end of Mormon's account and added his abridgment of the book of Ether. Mormon's son, Moroni, then finished the record with his own book.

This odd configuration of the plates was discussed by M. T. Lamb in his book, *The Golden Bible*:

Strangely enough we find inserted in the middle of the Book of Mormon . . . [1981 edition, pp. 143-145] a little book entitled the "Book of Mormon," or "Words of Mormon." It is by the supposed author or compiler of the entire work, the prophet Mormon. He has a book of his own, in its proper place, near the close of the work, recording his own life, and his connection with Nephite history. And this little affair of only two pages, having nothing whatever to do with the thread of the history that is being recorded, is to an ordinary reader of the Book of Mormon, wholly inexplicable. It becomes intelligible, however, when read in connection with a certain untoward event that occurred in connection with the translation of the book [i.e., the theft of the 116 pages] . . . in due course of time, there appeared a lengthy revelation purporting to come from God, the substance of which . . . is that Satan has put it into the hearts of the enemies of the truth to *alter the words* of that stolen manuscript so that should Mr. Smith reproduce them, they would lie about it, and say the two did not agree together. . . .

It may be necessary to explain that Nephi is supposed to have recorded his history upon *two sets* of plates, the one was a short abridged record containing the "more part of the ministry," the other set of plates contained a fuller unabridged account of the reigns of the kings, the wars, etc. The first set contained the religious history mainly, the second, the secular.

The old prophet Mormon had taken this **second set** of plates, the fuller or more secular account, and had **condensed** it to a very small compass, making it about **one hundred times briefer than the original**. And it was this abridged record of the secular history of the Nephites that Joseph Smith had laboriously translated with Martin Harris as his scribe. The record was so brief that the 116 pages of the manuscript written by hand brought the Nephite history quite down to King Benjamin's time . . . But now that these 116 pages containing Mormon's abridgement of Nephi's secular history have been stolen and put out of reach, Joseph is informed in this precious revelation that there is another record he may use, **abridged not by Mormon but by Nephi**, and that is after all a *great deal better and more desirable* than the stolen record. . . .

Now several queries naturally suggest themselves:

1. How could Satan so easily circumvent the Lord? The golden plates from which these 116 pages were translated had been preserved for 1400 years by the special providence of God—had been carefully translated by the gift and power of God. But now, after

all this trouble and pains, the Lord is beaten by a wrathful woman, and all this trouble, labor and watchcare proves "love's labor lost"!

2. How does it happen that neither God himself nor his angel found out Mr. Smith was translating the *wrong plates* until Martin Harris stole those 116 pages?

3. If Joseph Smith was making a sad blunder in translating a second-rate, discarded set of plates, *why* should the Lord so terribly scold him and punish him for letting Mr. Harris take that manuscript home—since it was the best thing that could have happened for the cause of truth?

4. Does the Lord Himself come out of this affair entirely unscathed? Either He made a mistake in the first instance, and had to back out and do His work over again—or he perpetrated a fraud in the second case, a trick, a silly trick that has not even the merit of being a sharp one, so "thin," in fact, that no special acuteness is required to see through it.

But now, dear reader, after learning all these facts, would you suppose Mr. Smith so far lacking in common sense and good judgment as to give himself completely away in the Book of Mormon itself, by making the *old prophet Mormon* a party to the fraud? This is precisely what he does by inserting after page 141 [142 of 1981 edition] two pages, entitled the "Words of Mormon," at the precise point in the translation where he had arrived when Martin Harris carried away those one hundred and sixteen pages of manuscript! Hear what Mormon says:

And now, I speak somewhat concerning that which I have written; for *after* I had made an *abridgment* from the plates of Nephi, down to the reign of this King Benjamin of whom Ameleki spake, *I searched among the records which had been delivered into my hands, and I found these plates*, which contains this small account of the prophets, from Jacob down to the reign of this King Benjamin, and also many of the words of Nephi. And the *things which are upon these plates pleasing me, because of the prophecies of the coming of Christ . . . wherefore I choose these things, to finish my record* upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people.

But behold, *I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, . . . And I do this for a wise purpose; for thus it whispereth me, according to the workings of the spirit of the Lord which is in me. . . .* And now, I, Mormon, proceed to finish out my record, which I take from the plates of Nephi, and I make it according to the knowledge and the understanding which God has given me. [Book of Mormon, "Words of Mormon," verses 2-9]

From all this we learn that Mormon himself, a prophet of the Lord, and led all the time and inspired by the spirit of God, helped too, by an angel from heaven, makes the same mistake that Joseph Smith made. He wearily plods on with his engraving tool through the larger set of Nephi's plates, abridging them until he reaches the period of King Benjamin's reign, when he discovers, what he had not before known, the existence of other and briefer plates of Nephi, more religious in their character, and notably fuller in their statement of Christian doctrine and prophecies relating to Christ. . . . But very strangely, from this point forward down to his own time *there are no double sets of plates to select from* . . . Singular, isn't it, reader, that this old prophet Mormon, fifteen hundred years ago should happen to discover these other plates of Nephi, and thus change the entire *first part* of his book, *at the precise spot in King Benjamin's history where Martin Harris stole the 116 pages of manuscript?* And quite as singular is another fact, that from the beginning of the Book of Mormon, in a large number of places, these two sets of plates are carefully distinguished from each other, and very much said about them up to the very same period, the point in the history of King Benjamin where Mr. Harris stole those 116 pages, and from that point onward nothing more is said of a double set of plates, so that Nephi himself, his brother Jacob, and all the writers down to King Benjamin were, as it were, preparing the way for this same great change made necessary by Mr. [Mrs.?] Harris' theft! But although these double sets of plates are so often mentioned in part first of the Book of Mormon, and the specific character of each clearly stated, yet strangely enough the prophet Mormon did not know of the existence of the one set containing "the more part of the ministry" until he happened to reach that same dangerous point in the history of his nation where Martin Harris' 116 pages ended! . . . had it not been for the fortunate theft . . . the whole religious world of to-day would have had palmed upon them, as *part first* of the Book of Mormon, a very inferior article, losing much of the flavor and sweetness of the gospel, and the most precious prophecies of Christ that the book now, fortunately, contains. Truly Mormon's ways are mysterious, and so are Joseph Smith's!⁶

In the title page of the Book of Mormon, we find that the book is described as "an **abridgment** of the record of the people of Nephi, and also of the Lamanites . . ." We have always been interested in where the author of the Book of Mormon derived the idea of translating an abridgment and felt that it could have come from the Apocrypha, 2 Maccabees 2:23, 26

and 31. Another source for suggesting the idea of an abridgment could have been Adam Clarke's popular Bible commentary:

We are not to suppose that these books [the two books of Chronicles found in the Bible] are the *Chronicles of the Kings of Judah and Israel* so often referred to in the historical books of the Old Testament; these have been long lost, and the books before us can **only be abridgments**,⁷ either of such chronicles, or of works of a similar kind.⁷

It seems very likely that the extensive records mentioned in the Book of Mormon are patterned after the records mentioned by Clarke. In the Bible, 1 Kings 14:19, we read: "And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel." In the Book of Mormon, 1 Nephi 9:4, Nephi, likewise, explains that "the other plates are for the more part of the reign of the kings and the wars and contentions of my people."

The Black Hole

In 1983 the *National Geographic* published an article on black holes in the universe. It was stated that sometimes a star will "collapse into itself and become a black hole and, in a sense, exit the universe."⁸ William G. Unruh, physicist at the University of British Columbia, stated that "You can't see a black hole. Just its effects" (p. 735). The article also stated that "Since not even light can escape a black hole, one can never be seen directly" (p. 836). The article explained that

black holes theoretically occur when matter collapses into an exquisitely compact state. Its gravity grows strong enough to trap everything, including light, within the horizon of its gravitational field. The earth, for instance, would become a black hole, if it could somehow be squeezed to the size of a marble. . . . Medium-size black holes result from the collapse of giant stars too massive to stop at the neutron star stage. They just disappear into their dark prisons.⁹

That article reminded us of a problem in the Book of Mormon. There appears to be a "black hole" in the very material which replaced the missing 116 pages of the Book of Mormon. A great deal of material which was evidently in the manuscript of the Book of Mormon has disappeared into a bottomless abyss.

6 Lamb, *Golden Bible*, pp. 118-126.

7 Adam Clarke, *Clarke's Commentary*, vol. 2 (Nashville: Abingdon, 1824), p. 573.

8 William G. Unruh, *National Geographic* (June 1983): p. 717.

9 *Ibid.*, pp. 734-735.

When the LDS Church released their computerized edition of their scriptures we decided to examine the first part of the Book of Mormon with more care. We began to question why the accounts of the wars in the later portion of the book were given in such great detail, whereas the material replacing the lost 116 pages lacked specificity.

We then began to look at names, dates, cities, lands, directions, kings, etc. in the Book of Mormon. In all of these areas we found an abundance of material in the later books, but scarcely anything in the material coming from the “small plates of Nephi” (1 Nephi through Omni). This discovery eventually led to the formulation of our theory that there is a black hole in the Book of Mormon:

1. Original Manuscript More Detailed. The first portion, the missing 116 pages of the Book of Mormon as it was originally written, must have contained a great deal of information concerning history, wars, kings, names, dates and other matters which are not present in the replacement pages. This can be inferred from Nephi’s own description of the contents of the larger plates:

Upon the **other plates** [the plates supposedly used for the missing 116 pages] should be engraven an account of the reign of the kings, and the wars and contentions of my people . . . (1 Nephi 9:4)

. . . wherefore, **the record of my father, and the genealogy of his fathers**, and the more part of all our proceedings in the wilderness are engraven upon **those plates** . . . I, Nephi, did make a record upon the other plates, which gives an account, or which gives **a greater account** of the wars and contentions and destructions of my people. (1 Nephi, 19:1 and 4)

For I, Nephi . . . had spoken many things . . . and also my father . . . many of which sayings are written upon **mine other plates**; for a **more history part** are written upon **mine other plates**. (2 Nephi 4:14)

And if my people desire to know the more particular part of the history of my people they must search **mine other plates**. (2 Nephi 5:33)

Our theory presupposes that Joseph Smith remembered the major points of the first part of the 116 missing pages, but as he progressed with the story, the names and details became increasingly difficult to recall. The evidence for the black hole seems extremely strong from 1 Nephi 18:23 onward and continues until the book of Omni, verse 12—the last book contained in the small plates of Nephi. The black hole, therefore, obscures over

four hundred years of the history of the Nephites and the Lamanites!

2. Inventing a Second Set of Plates. Smith’s replacement pages would have to cover the same period as the original pages and give some appearance of being history, but they would actually have to be very vague when it came to particulars which Joseph Smith could not clearly remember. Many important details, therefore, would vanish into a rayless and indefinable “black hole” in the Book of Mormon. But how would he explain the differences between the original story and the replacement pages?

Smith’s solution was to invent a second set of plates that was more concerned with religious issues than Nephite history and would cover the same time period. This would provide an explanation of any differences from the earlier manuscript. The first mention of a second set of plates made by Nephi comes in 1 Nephi 9:2-4:

And now, as I have spoken concerning these plates [the small plates], behold they are **not** the plates upon which I make **a full account of the history** of my people [the large plates]; for the plates upon which I have given the name of Nephi; wherefore, they are called the **plates of Nephi**, after mine own name; and these [small] plates **also** are called **the plates of Nephi**.

Nevertheless, I have received a commandment of the Lord that I should make **these** [small] **plates**, for the special purpose that there should be an account engraven of the **ministry** of my people.

Upon **the other plates** should be engraven an account of the reign of the kings, and the wars and contentions of my people; wherefore **these** [small] **plates** are for the more part of **the ministry**; and the **other** [large] **plates** are for the more part of the reign of the kings and the wars and contentions of my people.

According to the Book of Mormon, in about 385 A.D. Mormon made an abridgment of the large plates of Nephi. He explained that after he had abridged the large plates of Nephi, he discovered that Nephi had written a smaller, more religious record. Mormon then decided to insert this religious text into his stack of plates.

The first part of the Book of Mormon as it was originally written was supposed to contain “a full account of the history” of Nephi’s people (1 Nephi 9:2).

In an attempt to offset any criticism that he was evading the real history of the Nephites and Lamanites, Joseph Smith had Jacob, the second author who wrote upon the “small plates” of Nephi, explain that Nephi had told him that he should

write upon these plates a few of the things which I considered to be most precious; that I should **not touch, save it were lightly, concerning the history of this people** which are called the people of Nephi. . . . he said that **the history** of his people should be engraven upon his **other plates** . . . if there were preaching which was sacred, or revelation which was great, or prophesying, that I should engraven the heads of them upon these plates, and touch upon them as much as it were possible, for Christ's sake . . . (Jacob 1:2-4)

The more material that Nephi and the other writers included in the plates concerning “preaching,” “revelation” and “prophesying,” the less history of the Nephites and Lamanites would be needed.

Testing the Theory

We will now look at a number of items that seem to be missing from the replacement pages that were evidently present in the 116 page manuscript.

Names

Joseph Smith seemed to remember a number of the names in the first part of the story. We find the name Nephi in the first verse of chapter one. The name of Nephi's father, Lehi, appears in verse 5, and his mother's name, Sariah, is found in 2:5. The names of Nephi's elder brothers, Laman, Lemuel and Sam, are also found in that verse. In 18:7 we read that Nephi had two younger brothers, Jacob and Joseph. The name of Laban appears in 1 Nephi 3:3, and his servant, Zoram, is found in 4:35. A man by the name of Ishmael later joins with Lehi's family in the wilderness somewhere outside Jerusalem. It appears, however, that only eleven names are given to Nephites or Lamanites within the first book of Nephi. To our knowledge no new names are introduced in the second book of Nephi.

This is especially strange in light of the fact that a number of Old Testament characters are referred to by name. For example, Nephi mentions Abraham, Isaac, Jacob, Moses, Adam, Eve, Zedekiah, Jeremiah, Isaiah and Joseph. Moreover, he even prophetically speaks of Jesus some 600 years before his birth and claims that he knew “the name of the apostle of the Lamb was John . . .” (1 Nephi 14:27).

Although Nephi could see far into the future and prophesy about people who would live in New Testament times, he seemed oblivious to the names of most of the people in his own community. For example, he did not mention the names of his brothers' children:

my father . . . called the children of Laman, his sons, and his daughters, and said unto them: Behold, my sons,

and my daughters of my first-born . . . after my father had made an end of speaking . . . he caused the sons and daughters of Lemuel to be brought before him . . . he spake unto them, saying: Behold, my sons and my daughters, who are the sons and the daughters of my second son . . . (2 Nephi 4:3, 8, 9)

The children of Ishmael also seemed to have no names:

the two sons of Ishmael and their families, did rebel against us; yea, against me, Nephi, and Sam, and their father, Ishmael, and his wife, and his three other daughters. (1 Nephi 7:6)

This pattern of not supplying names continues through the chapter:

one of the daughters of Ishmael, yea, and also her mother, and one of the sons of Ishmael, did plead with my brethren, insomuch that they did soften their hearts . . . (1 Nephi 7:19)

A Lost People

The earliest portion of the Book of Mormon which deals with the Old World, gives one the impression that the book is going to be developed as far as history and geography are concerned. For instance, it mentions the fact that Lehi lived in Jerusalem; that Jerusalem was a walled city; that Zedekiah was the king; that Jeremiah was a prophet at that time; that Lehi's group traveled by the Red Sea; that they came to “the sea” (the Indian Ocean?) and departed by ship to the New World.

As soon as Lehi's group land in the New World, however, serious problems in the account become evident. While the story of their sojourn in the Old World does have some details about their location, things are completely different in the New World. To begin with, the account of their landing is very vague. Instead of giving the details which we would expect, Nephi seemed to be evasive:

And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land. (1 Nephi 18:23)

In the first place, it should be noted that no date is given as to when these people arrived. Moreover, there is no description of where they landed—it could be any place from Alaska to the tip of South America.

In 1 Nephi 18:25, Nephi gives very specific information concerning the animals which they found in the New World, but there is absolutely no information concerning the geography of the region:

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men.

The mention of domesticated animals in this verse is a problem that is beyond our present discussion. We will simply quote from a 1996 letter from the Smithsonian Institute titled "Statement Regarding the Book of Mormon":

One of the main lines of evidence supporting the scientific finding that contacts with Old World civilizations, if indeed they occurred at all, were of very little significance for the development of American Indian civilizations, is the fact that none of the principal Old World domesticated food plants or animals (except the dog) occurred in the New World in pre-Columbian times. American Indians had no wheat, barley, oats, millet, rice, cattle, pigs, chickens, horses, donkeys, camels before 1492. (Camels and horses were in the Americas, along with the bison, mammoth, and mastodon, but all these animals became extinct around 10,000 B.C. at the time when the early big game hunters spread across the Americas.)

1 Nephi 18:25 also informs us that the people "journeyed in the wilderness," but there is nothing to indicate the direction they traveled. LDS scholar, John L. Sorenson, frankly stated the following about the arrival of Lehi's people in the New World: "Nephi left us no information in the Book of Mormon about the route, nor did he tell us in modern terms where they landed."¹⁰ Professor Sorenson also observed:

The centuries after Nephi and his brother Jacob died are barely described in the Book of Mormon. Neither the scriptural record nor archaeology tells us much about how life went on at that time . . .¹¹

In the Old World portion of the Book of Mormon we were told that the group "traveled . . . nearly a south-southeast direction" (1 Nephi 16:13), and the next chapter, 1 Nephi 17:1, says that they "did travel nearly eastward from that time forth." As strange as it may seem, after Lehi's people land in the New World, there is not one statement concerning their traveling in any direction until after we come out of the black hole in the book of Omni. There is, in fact, no use of the words *north*, *south*, *east* or *west* to locate any people or geographical place. In 2 Nephi 29:11 the Lord makes

mention of these, but not in relation to any specific location:

For I command all men, both in the **east and in the west, and in the north, and in the south**, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, . . .

The first statement to use directions was written by Amaleki and appears in Omni, verse 22. It is, however, referring to another people, the Jaredites, who were destroyed before Lehi's group landed in the New World: "their bones lay scattered in the land northward." From that point on, directions are again used freely in the Book of Mormon. For example, in Mosiah 7:16 we read of "the hill which was north of Shilom . . ." In Mosiah 9:14, we read of "the land of Nephi, away on the south of the land of Shilom . . ." To emphasize how dark the black hole is in the first part of the book, we only have to examine the book of Alma. In that book alone there are over 100 places where directions are used.

Nephi not only neglected to tell us where his people landed and which way they traveled into the wilderness, but he continued to be evasive throughout his record. In 2 Nephi 5:6-8, he wrote concerning his separation from his brothers, the Lamanites:

I, Nephi, did take my family . . . and all those who would go with me. . . . and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents. And my people would that we should call the name of the place Nephi; wherefore, we did call it Nephi.

The reader will notice that we are not told where Nephi and his people started from, what direction they went or even how long they traveled. We only know that they traveled for the "space of many days" and arrived in some other place and "did call it Nephi."

Nephi went on to say he taught his "people to build buildings . . . And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things . . ." (2 Nephi 5:15-16).

Nephi fails to give the name of another NepHITE or Lamanite city. Before he came to the New World, Nephi spoke of the "city" Jerusalem six times and referred to "the city of Nazareth" twice, but after he came to the New World, he was completely silent with regard to the names of New World cities. As a matter of fact, none of the other writers who followed Nephi through the black

¹⁰ John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City: Deseret Book, 1985), p. 138.

¹¹ *Ibid.*, p. 145.

hole period mentioned the name of any city. Mosiah 7:1 is the first place that we find the name of a city: “king Mosiah . . . was desirous to know concerning the people who went up to dwell in the land of Lehi-Nephi, or in the city of Lehi-Nephi . . .”

The LDS Church’s computer program gives us some interesting information concerning the use of the word *city* in the Book of Mormon. It shows that in his two books, Nephi uses the word *city* twelve times. None of these references, however, relate to the New World. They are all Old World cities referred to by Nephi or in quotations from the prophet Isaiah of the Bible. The book of Jacob does not contain the word *city* at all. Neither do the books of Enos, Jarom or Omni. Even the Words of Mormon, which is inserted between Omni and Mosiah, does not have the word *city* in it. At this point the text amounts to 133 pages and supposedly covers 215 years of history.

When we reach the book of Mosiah we have a different story. The word *city* appears twenty times and in the book of Alma it is used 195 times! This, of course, provides a great deal of support for our black hole theory. Joseph Smith did not want to name cities in the portion of the record which replaced the missing 116 pages, but after he bypassed that portion, he felt free to use the names of many cities.

In the Old World portion of the Book of Mormon, Nephi used the word *house*, referring to a building where people reside, ten different times. After he came to the New World, however, he made no mention of the Nephites or Lamanites having a “house” or “houses.” The writers who followed him through the black hole were also silent concerning Nephite or Lamanite houses. It is not until we come to Mosiah 6:3, that houses are mentioned. This verse says that the people returned “to their own houses.” The book of Alma, which follows, uses the words *house* and *houses* dozens of times. It is certainly strange that the Nephite writers would have nothing to say about houses for hundreds of years!

Nephi had a great deal to say about the land he originally came from. He, in fact, spoke of the “land of Jerusalem” sixteen times in the books which he wrote. He also made three references to the “land of Egypt.” When it came to the New World, however, Nephi became strangely silent. He did refer to the New World as “the land of promise” (1 Nephi 18:25) and said that it would be a “land of liberty,” but he was evasive with regard to naming specific lands. For instance, in 2 Nephi 5:26, he said that he consecrated his brothers to be “priests and teachers over the land of my people.” The writers who followed Nephi were also reluctant to name any lands.

Jacob, Jarom, Omni, Chemish and Abinadom were also silent about the names of Nephite or Lamanite lands. It is Amaleki again who leads us out of the black hole. In the very first verse which he writes, he gives the names of two lands:

Behold, I am Amaleki . . . Behold I will speak unto you somewhat concerning Mosiah, who was made king over the **land of Zarahemla**; for behold, he being warned of the Lord that he should flee out of the **land of Nephi** . . . (Omni, verse 12)

As we move into Mosiah, we read of “the land of Lehi-Nephi” (7:1), the “land of Shilom” (7:5), the “land of Shemlon” (10:7), “the land of Helam” (23:25), and the “land of Amulon” (23:31). The book of Alma introduces many more lands into the story. We will not name them all, but it is interesting to note that there are over 200 times in that book where the words *land of* are followed by a specific name. For instance, in Alma chapter 20 alone we find the “land of Middoni” mentioned ten times, the “land of Nephi” appears twice, and the “land of Ishmael” is found twice.

We decided to use the church’s computer program to see if we could find anything in the small plates of Nephi which would help us establish some type of geographical or historical base for the story after Lehi’s people reached the New World. We searched for words such as *seashore*, *hill*, *valley*, *river*, *mountain*, *lake*, *border*, and *place*. The search proved futile. The *place* “Nephi,” turned up (2 Nephi 5:8), but as we have already shown, it has no relationship to any known location. The word *valley* turned up in the section in question, but the context made it obvious that it had nothing to do with geography: “why should . . . my soul linger in the valley of sorrow . . . (2 Nephi 4:26). The word *lake* is found four times in the section we call the black hole, but the lake spoken of is the “lake of fire and brimstone”—i.e., hell.

That there would be no rivers mentioned during this early period is very interesting. Alma 2:15 gives us the first and only New World river mentioned in the Book of Mormon. The words *river Sidon* are found twenty-seven times in Alma. They do not appear in any other book, but the river is probably referred to once in the Book of Mormon 1:10 (this is the small book which appears toward the end of the volume entitled The Book of Mormon).

The absence of the word *hill* in the black hole is also important because a number of hills are mentioned later. The first hill to appear is found in Mosiah 7:5: “they came to a hill which is north of the

land of Shilom . . .” The most important hill in the Book of Mormon is the “hill Cumorah,” known to the Jaredites as the “hill Ramah.” We also have hills with the following names: Manti, Amnihu, Onida, Riplah, Shim, Ephraim and Comnor.

The first valley after the black hole is found in Mosiah 24:20: “they called the valley Alma . . .” There are many other references to valleys in the books which follow.

We find it very strange that Nephi can behold “the city of Nazareth” (1 Nephi 11:13) and the Virgin Mary within that city in vision, but he will not give the name of a single city or land in the New World. Moreover, he tells us that his father, Lehi, knew that John the Baptist would “baptize in Bethabara, beyond Jordan” (1 Nephi 10:9), yet his small plates give us absolutely no information concerning rivers, lakes, hills and valleys in the New World. All of the evidence indicates that there was a deliberate attempt to suppress any details that might contradict the 116 missing pages.

Unrecorded Wars

As we have previously noted, Nephi informed the reader that the plates from which the 116 pages were translated contained “an account of the reign of the kings, and the **wars and contentions** of my people . . .” (Book of Mormon, 1 Nephi 9:4). In another place, Nephi noted that these plates gave “a greater account of the wars and contentions and destructions of my people” (1 Nephi, 19:4).

We conclude that the lost pages would undoubtedly mention the names of the prominent military leaders who took part in important battles and give the dates and locations of the battles. In addition, they probably would give details of the battles and the number of men lost in combat. Our theory of a black hole in the Book of Mormon suggests that Joseph Smith would not be able to accurately reconstruct all the details he had previously written concerning the wars of the ancient Nephites and Lamanites. Consequently, in the pages he wrote to replace the missing part of the Book of Mormon, he would have to steer clear of military encounters. An examination of the portion translated from the small plates of Nephi reveals that this is the case.

In 2 Nephi 5:34, Nephi wrote that “forty years had passed away, and we had already had wars and contentions with our brethren.” The reader will notice that absolutely no details are given.

One wonders how they managed in just forty years to produce enough people for “wars”? Jacob also recorded that the Lamanites “delighted in wars . . . they sought by the power of their arms to destroy us continually” (Jacob 7:24). Keep in mind that the story is still only dealing with the first generation of people in the New World. According to John Kunich, “Lehi’s group apparently consisted of at least seventeen and as many as nineteen adults” when they landed in the New World.¹² Even if they had grown to one hundred people it seems unlikely that they could have had enough warriors for a number of wars. By the end of the Book of Mormon, men are dying off by the tens of thousands. It is doubtful that even with today’s technology a small number of people could grow to such proportions.

Jacob, Nephi’s brother, tells us that Nephi had “wielded the sword of Laban” in the defense of his people (Jacob 1:10). Again, we find no mention of any of the battles he fought in.

The next writer, Enos, son of Jacob, only noted that he “saw wars between the Nephites and Lamanites in the course of my days” (Enos, verse 24).

Jarom, in approximately 399 B.C., commented that the Lamanites

came many times against us, the Nephites, to battle. But our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord; wherefore, we withstood the Lamanites and swept them away out of our lands, and began to fortify our cities, or whatsoever place of our inheritance. (Jarom, verse 7)

However, Jarom bypassed the opportunity to give any information about the battles. In verse 13 he informs the reader that “two hundred and thirty and eight years had passed away [since Lehi arrived in the New World]—after the manner of wars, and contentions, and dissensions, for the space of much of the time.”

In the next book, Omni boasted that he “fought much with the sword to preserve my people, the Nephites, from falling into the hands of their enemies, the Lamanites. . . . we had many seasons of serious war and bloodshed” (verses 2-3). Omni, likewise, provided no relevant information about these wars. Amaron, the next writer in the book of Omni (verse 5) noted that “the more wicked part of the Nephites were destroyed.” Amaron gave us no information with regard to how they had been destroyed, but LDS writer John L. Sorenson

¹² John Kunich, “Multiply Exceedingly: Book of Mormon Population Sizes,” in *New Approaches to the Book of Mormon: Explorations in Critical Methodology*, ed. Brent Metcalfe (Salt Lake City: Signature Books, 1993), p. 233.

speculated that it was “apparently in wars against the Lamanites . . .”¹³

Chemish wrote nothing about wars, but his son, Abinadom, said he saw “much war and contention between my people, the Nephites, and the Lamanites; and with my own sword, have taken the lives of many of the Lamanites in the defence of my brethren” (Omni, verse 11). Abinadom followed the example of those who had previously written on the plates and provided no information.

Amaleki, the writer who begins to lead us out of the black hole, revealed that he had seen “serious war and much bloodshed between the Nephites and the Lamanites. But behold, the Nephites did obtain much advantage over them; yea, insomuch that king Benjamin did drive them out of the land of Zarahemla” (Omni, verse 24). This, of course, does not give us any detailed information about the war or the year or years in which it occurred. Amaleki, however, does tell us that his own people had some contention among themselves in which some were slain. He does not, however, tell us how many were killed nor name anyone involved:

I would speak somewhat concerning a certain number who went up into the wilderness . . . And their leader being a strong and mighty man, and a stiffnecked man, wherefore he caused a contention among them; and they were all slain, save fifty . . . (Omni 1:27-28).

In the Words of Mormon, the small book following the small plates of Nephi, Mormon informs us that the “Lamanites came down out of the land of Nephi” to fight against king Benjamin’s people and that the king

did fight with the strength of his own arm, with the sword of Laban. . . . in the strength of the Lord they did contend against their enemies, until they had slain many thousands of the Lamanites. . . . until they had driven them out of all the lands of their inheritance. (Words of Mormon 1:13-14)

While the account of this battle is not dated and Mormon does not provide a great deal of information, it does at least give an idea of the casualties suffered by the Lamanites.

As we get into the book of Mosiah, we begin to get more specific details about battles. Zeniff tells of a battle with the Lamanites in which “we did slay three thousand and forty-three . . . And behold, to our great sorrow and lamentation, two hundred and seventy-nine of our brethren were slain” (Mosiah 9:18-19). In verse 14 the date is given as “the thirteenth year of my reign,”

but since we have no way of knowing when Zeniff began to reign, we can only guess as to when this war was supposed to have occurred.

As the story in the Book of Mormon proceeds, the accounts of the battles become very specific. For example, in the book of Alma we read that in the “eighteenth year of the reign of the judges” the Lamanites were “coming upon” the Nephites. The Nephites, therefore, gathered in the “land of Jershon” (Alma 43:3-4). The “Lamanites came with their thousands . . . into the land of Antionum, which is the land of the Zoramites; and a man by the name of Zerahemnah was their leader” (43:5). The “chief captain over the Nephites . . . was Moroni” (43:16). The story concerning this war continues for pages and gives numerous details. For instance, it says that the Nephites concealed themselves. As “the Lamanites had passed the hill Riplah, and came into the valley, and began to cross the river Sidon, the army which was concealed on the south of the hill, which was led by a man whose name was Lehi, and he led his army forth and encircled the Lamanites about on the east in their rear” (43:35). After a fierce battle, the Nephites “encircled” the Lamanites. The Lamanite leader, Zerahemnah,

retained his sword, and he was angry with Moroni, and he rushed forward that he might slay Moroni; but as he raised his sword, behold, one of Moroni’s soldiers . . . smote Zerahemnah that he took off his scalp . . . the soldier . . . took up the scalp from off the ground by the hair, and laid it upon the point of his sword, and stretched it forth unto them . . . (Alma 44:12-13)

Zerahemnah, however, was “exceedingly wroth” and continued to urge his people to fight. As it turned out, the Lamanites “were pierced and smitten, yea, and did fall exceedingly fast before the swords of the Nephites . . .” (44:18). Finally, Zerahemnah surrendered and the war was over.

This story gives a great deal of information. We notice that it reveals the date the war was fought; uses the words *east*, *west*, *north* and *south*; gives the names of five groups of people; mentions eight personal names; gives the names of three lands, a river and a hill. It seems reasonable to believe that this same type of detailed information was given in the 116 pages of the Book of Mormon manuscript which were stolen. Since Joseph Smith did not retain a copy of the missing portion, he was unable to duplicate it. Therefore, he was forced to leave out any specific military matters in the pages he created to replace those that had been lost.

¹³ Sorenson, *Ancient Setting*, p. 145.

It is interesting to note that the history of Joseph Smith's life shows that he was fascinated with military matters, and this seems to have been reflected in the Book of Mormon. Even the LDS apologist Dr. Hugh Nibley acknowledges that the Book of Mormon contains a great deal of material on war:

Readers of the Book of Mormon often express disgust or at least weariness and impatience at having to wade through 170 pages of wars and alarms in a religious book. This writer must confess to having suffered from the same prejudice. . . . In twenty years of writing about the Book of Mormon we have studiously ignored the war stories. But that is where we were wrong.¹⁴

All the evidence points to the fact that Joseph Smith had to be extremely evasive in the replacement pages covering the war material he had originally prepared in the 116 pages because he could not accurately reproduce it again. In trying to explain why this material is now missing from the first part of the Book of Mormon, he used the Nephite characters he had created to offer an excuse. We have already shown that he had Nephi say that his other plates contained "a greater account of the wars." Toward the end of the small plates of Nephi, he had Jarom apologize again for the missing material on the wars: "ye can **go to the other plates** of Nephi; for behold, upon them the records of our wars are engraven, according to the writings of the kings, or those which they caused to be written" (Jarom, verse 14). The problem, of course, is that we do not have these records, and therefore there is no way that we can check this statement.

Using Filler

One thing that strengthens the argument that there is a black hole in the Book of Mormon is the use of a great deal of filler material in the very portion of the story created to take the place of the 116 pages. It seems obvious that Joseph Smith did not have any important historical Nephite-Lamanite material to fill in the gap. Consequently, he was forced to insert a conglomeration of "odds and ends" to use up space. Noel B. Reynolds, an LDS apologist who sees intricate chiasmic structures in the Book of Mormon which the uninitiated fail to recognize, acknowledges that outwardly the writings

of Nephi do not appear to be well organized:

As I undertook an analysis of Nephi's writings, I was first impressed with their episodic character. Nephi's story reports a number of diverse, selected events which, on first impression, **seemed loosely structured and plagued with the author's repetitious moralizing**. . . . Nephi chose not to include several important items [in 1 Nephi]. . . . He incorporates these passages in 2 Nephi, which appears to be **a collection of odds and ends**, its only unifying features being the thematic emphasis on redemption and the general aim at a higher or more spiritually receptive audience than Laman and Lemuel.¹⁵

The Old World portion of the small plates of Nephi does contain some "history." It gives the story about Lehi being warned to flee from Jerusalem, a very detailed account of how Nephi ends up slaying an evil man named Laban, the flight into the wilderness and Nephi's problems with his unbelieving brothers. By chapter 8, however, Nephi's interest in history seems to have dwindled. At that point, Nephi includes an account of his father's dream concerning the tree of life.

Lehi's Dream of the Tree of Life

Both Joseph Smith's father and Nephi's father (in the Book of Mormon) are reported to have had many dreams. Lucy Smith, Joseph Smith's mother, tells several of her husband's dreams in her book.¹⁶ These visions were no doubt recounted on many occasions among the family.

One of the dreams of Joseph Smith's father is recorded in Lucy Smith's book. According to Lucy Smith, Joseph Smith, Sr., had this dream sixteen years before young Joseph got the plates: "In 1811, we moved . . . to the town of Lebanon, New Hampshire. Soon after arriving here, my husband received another very singular vision, which I will relate . . ."¹⁷ Upon reading this dream one is struck by the similarity between it and Lehi's dream in the Book of Mormon. Lehi's dream is recorded in chapter 8 of 1 Nephi. His son, Nephi, has the same dream but expounds it in more detail in chapter 11. The following is a list of parallels between Joseph Smith's father's dream, as related in *Biographical Sketches*, and Lehi's dream and Nephi's expansion (in the Book of Mormon).

¹⁴ Hugh Nibley, *Since Cumorah* (Salt Lake City: Deseret Book, 1967), p. 328.

¹⁵ Noel B. Reynolds, "Nephi's Outline," *BYU Studies*, vol. 20 (Winter 1980): pp. 132 and 148.

¹⁶ Lucy Smith, *Biographical Sketches*, 1853.

¹⁷ *Ibid.*, pp. 58-59.

Lehi's Dream Compared with Smith's

1. Both Joseph Smith's father and Lehi state they were traveling.

And after I had traveled for the space of many hours . . . (1 Nephi 8:8)

"I thought," said he, "I was travelling . . ." (Smith, p. 58)

2. Both mention a field.

I saw in my dream, a dark and dreary wilderness . . . I beheld a large and spacious field. (1 Nephi 8:4, 9)

"I was traveling in an . . . open, desolate field, which appeared to be very barren." (Smith, p. 58)

3. Both dreams compare the field to a world.

And I also beheld . . . a large and spacious field, as if it had been a world (1 Nephi 8:20)

"an open, desolate field, . . . My guide . . . said, 'This is the desolate world; . . .'" (Smith, p. 58)

4. Both Joseph Smith's father and Lehi have a guide.

And it came to pass that I saw a man, and he bade me follow him. (1 Nephi 8:5-6)

"My guide, who was by my . . . side . . ." (Smith, p. 58)

5. Both mention a broad road or roads.

leadeth them away into broad roads, that they perish and are lost. (1 Nephi 12:17)

"The road was so broad and barren . . . 'Broad is the road, and wide is the gate that leads to death . . .'" (Smith, p. 58)

6. Both mention a narrow path.

And I also beheld a, straight and narrow path, . . . (1 Nephi 8:20)

"Traveling a short distance further, I came to a narrow path. This path I entered, . . ." (Smith, p. 58)

7. Both mention a stream of water.

I beheld a river of water; . . . (1 Nephi 8:13)

"I beheld a beautiful stream of water . . ." (Smith, p. 58)

8. Both mention something extending along the bank of the stream.

And I beheld a rod of iron, and it extended along the bank of the river . . . (1 Nephi 8:19)

"but as far as my eyes could extend I could see a rope, running along the bank of it, . . ." (Smith, p. 58)

9. Both mention a tree.

And it came to pass that I beheld a tree, . . . (1 Nephi 8:10)

"a tree, such as I had never seen before." (Smith, p. 58)

10. Both mention the beauty of the tree.

And I looked and beheld tree; and it was like unto the tree which my father had seen; and the beauty thereof was far beyond, yea, exceeding of all beauty; . . . (1 Nephi 11:8)

"It was exceedingly handsome, insomuch that I looked upon it with wonder and admiration. Its beautiful branches . . ." (Smith, p. 58)

11. Both trees bore fruit.

whose fruit was desirable to make one happy. (1 Nephi 8:10)

"it bore a kind of fruit, . . ." (Smith, p. 58)

12. Both compared the whiteness of the fruit to snow.

the fruit thereof was white, to exceed all the whiteness that I had ever seen. (1 Nephi 8:11)

the whiteness thereof did exceed the whiteness of the driven snow. (1 Nephi 11:8)

"as white as snow, or, if possible, whiter. . . the fruit which they contained, which was of dazzling whiteness." (Smith, p. 58)

13. Both Joseph Smith's father and Lehi ate of the fruit.

I did go forth and partake of the fruit . . . (1 Nephi 8:11)

"I drew near, and began to eat of it, . . ." (Smith, p. 58)

14. Both found the fruit to be very delicious.

it was most sweet, above all that I ever before tasted. (1 Nephi 8:11)

"and I found it delicious beyond description." (Smith, p. 58)

15. Both wanted their families to partake of the fruit.

I began to be desirous that my family should partake of it also; . . . (1 Nephi 8:12)

"As I was eating, I said in my heart, 'I cannot eat this alone, I must bring my wife and children, that they may partake with me.'" (Smith, p. 58)

16. Both families came and partook of the fruit.

they did come unto me and partake of the fruit also.
(1 Nephi 8:16)

“I went and brought my family . . . and we all commenced eating . . .” (Smith, p. 58)

17. After eating the fruit both experienced great joy.

And as I partook of the fruit thereof it filled my soul with exceeding great joy; . . . (1 Nephi 8:12)

“We were exceedingly happy, insomuch that our joy could not easily be expressed.” (Smith, pp. 58-59)

18. Both mention a spacious building.

And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; . . . (1 Nephi 8:26)

“I beheld a spacious building standing opposite the valley which we were in, . . .” (Smith, p. 59)

19. Both indicate the building reached high into the air.

it stood as it were in the air, high above the earth.
(1 Nephi 8:26)

“it appeared to reach to the very heavens.” (Smith, p. 59)

20. Both buildings were filled with people.

And it was filled with people, . . . (1 Nephi 8:27)

“It was full of doors and windows, and they were all filled with people . . .” (Smith, p. 59)

21. In both buildings the people were finely dressed.

their manner of dress was exceeding fine; . . .
(1 Nephi 8:27)

“who were finely dressed.” (Smith, p. 59)

22. In both cases the people in the building pointed the finger of scorn at those partaking of the fruit.

they did point the finger of scorn at me and those that were partaking of the fruit also; . . . (1 Nephi 8:33)

“When these people observed us . . . under the tree, they pointed the finger of scorn at us . . .” (Smith, p. 59)

23. Both state that they ignored the people in the building.

but we heeded them not. (1 Nephi 8:33)

“But their contumely we utterly disregarded.” (Smith, p. 59)

24. Both state the meaning of the fruit is the pure love of God.

Knowest thou the meaning of the tree which thy father saw? And I answered him, saying Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; . . . (1 Nephi 11:21-22)

“I . . . inquired . . . the meaning of the fruit that was so delicious. He told me it was the pure love of God, shed abroad in the hearts of all those who love him . . .” (Smith, p. 59)

25. Both state two members of the family are not present.

I was desirous that Laman and Lemuel should come and partake of the fruit also; . . . (1 Nephi 8:17)

“look yonder, you have two more, and you must bring them also.” (Smith, p. 59)

26. Both mention the fall of the building.

the great and spacious building . . . fell, and the fall thereof was exceeding great. (1 Nephi 11:36)

“I asked my guide what was the meaning of the spacious building which I saw. He replied, ‘It is Babylon, it is Babylon, and it must fall.’” (Smith, p. 59)

27. Both imply that pride was connected with the building or its inhabitants.

the great and spacious building was the pride of the world; . . . (1 Nephi 11:36)

“ ‘The people in the doors and windows are the inhabitants thereof, who scorn and despise the Saints of God because of their humility.’” (Smith, p. 59)

In chapter 9 Nephi explains why he is making two sets of plates. The next two chapters deal with prophesy of the fall of Jerusalem and the coming of “the Messiah.” They have nothing about Lehi’s people; instead Nephi informs the reader that he has had the same dream as his father and gives details. He goes on to prophetically speak of many things that anyone could read in the Bible—e.g., the birth of the Son of God, John baptizing people “in Bethabara, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water;” how the Holy Ghost fell upon him “in the form of a dove,” and of his being “lifted up upon the cross and slain for the sins of the world.” All of this was supposedly written 600 years before Christ is even born. Chapters 12-15 tell what will happen to Nephi’s seed at the time Christ comes into the world; how “a man,” obviously Columbus, would come to the New World; how the “great and abominable church . . .

the mother of harlots” (presumably the Roman Catholic Church) has altered the Bible; how the Nephite records will straighten out the Gentiles who believe; and concerning “the restoration of the Jews in the latter days.”

Chapters 16-18 give some information about the problems Lehi’s people had in the wilderness; how Nephi was able to build a ship and how they eventually arrived in the New World. It is at this point that we have a blackout on meaningful details. Chapter 19 begins with what seems to be another apology for the lack of details in the small plates of Nephi. Instead of returning to the story concerning his people, Nephi then speaks of the coming of Christ “in six hundred years from the time my father left Jerusalem,” how he would be crucified, etc. By chapter 20, Nephi seems to have completely run out of words. He, in fact, inserts two chapters of Isaiah (see 1 Nephi, chapters 20 and 21). While he claims that he is copying them from the “plates of brass,” it is obvious that the material actually comes from chapters 48 and 49 of the book of Isaiah in the King James Version of the Bible, first printed in A.D. 1611. In chapter 22, Nephi explains the meaning of the things he had read from the “brass plates” to his brothers. This chapter ends the book of 1 Nephi.

In 2 Nephi, chapters 1-3, Nephi quotes his father Lehi’s words to his children. He admonishes them to listen to the Lord and to “the voice of Nephi.” Nothing of an historical nature is given in these chapters. Chapter 4 contains more concerning Lehi’s instructions to his children and a very brief statement about his death. Nephi then writes his own psalm using portions of scripture from both the Old and New Testaments. Chapter 5 tells of Nephi having more problems with his brothers, fleeing into the wilderness and building a temple (verse 16). It also tells how “the Lord God did cause a skin of blackness to come upon” the Lamanites (verse 21). He referred to it as “a sore cursing” (verses 21-23).

Chapter 5 of 2 Nephi tells how the Nephites built a temple “after the manner of the temple of Solomon.” 2 Nephi 5:21 explains why the American Indians are dark-skinned. Evidently God put a curse on the wicked Lamanites, “wherefore, as they were white, and exceedingly fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.” In chapter 6, Nephi includes his brother Jacob’s words concerning the teachings of Isaiah and Old Testament history. Jacob also mentions that the people at Jerusalem would “scourge . . . and crucify” the Messiah.

The Book of Isaiah

Chapters 7 and 8 of 2 Nephi are copied from Isaiah, chapters 50, 51, 52:1-2. Chapters 9 and 10 of 2 Nephi are nothing but a theological exposition by Jacob and have nothing to do with the history of the Nephites or the Lamanites. In chapter 11, Nephi tells us that both he and his brother Jacob “have seen” their “Redeemer.” In the same chapter, verse 1, Nephi also informs the reader that he is going to “write more of the words of Isaiah, for my soul delighteth in his words.” Nephi then proceeds to quote thirteen chapters of Isaiah (chapters 2 through 14) from the King James Version (with only slight variations). This takes us from chapter 12 to 24 in 2 Nephi.

That Joseph Smith added so many chapters of Isaiah as filler shows that he was having a difficult time trying to find something suitable to replace the material in the lost 116 pages. It is odd that he would leave out significant portions of the history of the Nephites and yet include page after page of material from Isaiah. Remember, these were supposedly records meticulously engraved on handmade metal plates. God certainly didn’t need to preserve Isaiah’s writings on the small plates; his record was available in Israel and the Nephites had a copy on the brass plates which they brought with them to the New World. Also, God surely knew that the book of Isaiah would be preserved in the Dead Sea Scrolls.

Nephi commences chapter 25 by stating: “Now, I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah.” Nephi then proceeds to give a theological exposition in which he alludes to the Jews, Jesus Christ, ancient Jewish history, the future, the Gentiles, the coming forth of the Book of Mormon, false churches in the last days, the devil and those who go into “the lake of fire and brimstone.” This long explanation of the scriptures, which contains numerous quotations from both the Old and New Testament, encompasses chapters 25 through 30.

Although the two books of Nephi were supposed to have been written by a Jew living about 600 years before Christ, chapters 31-33 contain “the doctrine of Christ” (2 Nephi 31:2). Those chapters have a great deal of material copied from the New Testament, but nothing concerning the history of Nephi’s people. 2 Nephi 31:4 tells of the prophet “that should baptize the Lamb of God.” Verse 13 instructs people to “take upon you the name of Christ, by baptism.”

2 Nephi 33:6 states: “I glory in my Jesus, for he hath redeemed my soul from hell.” (Keep in mind that this is approximately 545 B.C.)

The book of Jacob begins with another discussion of the plates. In verses 2-3, Jacob claims that Nephi “commanded” him that he “should **not** touch, save it were **lightly**, concerning the **history** of this people which are called the people of Nephi. . . . the **history** of his people should be engraven upon his **other** plates . . .” In this first chapter, Jacob gives us the evasive statement that it was “a man”—no name given—whom Nephi selected to be the second king of his people. It is especially strange that Jacob would not reveal the name of the new king since in chapter 7, he gives a known Antichrist the dignity of a name: “whose name was Sherem.”

While Jacob did not give information with any historical value, he claimed that “under the reign of the **second** king” (verse 15) his people began to desire “many wives and concubines . . .” Chapters 2-3 contain Jacob’s warnings against these and other sins. Chapter 4 is also theological in nature. Jacob tried to explain to those who would come after him how the ancient Nephites “believed in Christ” and “had a hope of his glory many hundred years before his coming . . .” He noted, however, that they still kept “the law of Moses.”

In chapter 5 he included an allegory concerning the tame and wild olive trees which was supposed to have been written by an ancient prophet named Zenos before Lehi’s people came to the New World. It was obviously taken from Apostle Paul’s writings found in Romans 11:17-24, statements made by Jesus in Luke 13:6-9, and some material from Isaiah 5:1-7, thus combining material discussing olive trees, a fig tree and grape vines. In the Book of Mormon, however, it has been expanded to fill over six pages. It is probably the most repetitious part of the Book of Mormon. It gives the impression that the author is deliberately trying to use up as much space as possible. It is very hard to resist the idea that it is merely filler material. In his Master’s thesis, Wesley P. Walters observed:

For a grand finale of his work, however, he returned to this olive tree illustration [given by Apostle Paul] and worked it into a mind-boggling allegory, combining it with Jesus’ parable about the unfruitful fig tree (Lk. 13:6-8) and working in the words from Isaiah 5:1-5 about God’s disappointment with his grape vineyard. The result is a staggering conglomeration that would perplex a horticulturalist and bewilder an exegete.¹⁸

Chapter 6 contains Jacob’s observations concerning the allegory and warnings against sin and the possibility

of “endless torment.” Chapter 7, as we have already indicated, gives information concerning the Antichrist, Sherem, and goes on to relate how he “fell to the earth,” made a confession that he was wrong and “gave up the ghost.” This chapter concludes Jacob’s record.

The book of Enos tells how he was converted to the Lord, but adds nothing of historical importance other than “an hundred and seventy and nine years had passed away . . .” (verse 25).

While the book of Enos has twenty-seven verses, Jarom completed his record in just fifteen verses. He, of course, added nothing important but the information that “two hundred and thirty and eight years had passed away” since Lehi left Jerusalem.

In the book of Omni there seems to be a desire to rapidly bring to a close the story told in the small plates of Nephi. While this book has only thirty verses, there are five different authors who write on the plates. This gives an average of just six verses per author. The first author, Omni, was “commanded by my father, Jarom, that I should write somewhat upon these plates, to preserve our genealogy.” He adds nothing of any importance, however, but the name of his son and that 282 years had passed away (verse 3). He seems to have no spiritual message to write on the plates, and confesses that he is “a wicked man, and have not kept the statutes and the commandments of the Lord as I ought to have done.”

The second writer, Amaron, adds the last date given on these plates. He noted that 320 years had passed since they left Jerusalem (verse 5), but gave no historical information. Chemish, the third writer, obviously has nothing to say (verse 9). His writing on the record amounts to only one verse and is almost comical in nature because he seems to have worked so hard to say almost nothing:

Now I, Chemish, write what few things I write, in the same book with my brother; for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers. And I make an end.

Abinadom, the fourth writer, completes only two verses. Other than the fact that he “saw much war” and took “the lives of many of the Lamanites in the defence of my brethren,” (verse 10) he had virtually nothing to say:

¹⁸ Wesley P. Walters, “The Use of the Old Testament in the Book of Mormon,” (Master’s thesis, St. Louis: Covenant Theological Seminary, April 1981), pp. 152-153. (Also published by Utah Lighthouse Ministry under the same title.)

I know of no revelation save that which has been written, neither prophecy; wherefore, that which is sufficient is written. And I make an end.

As we have already noted, Amaleki, the fifth and last writer (starting at verse 12), was apparently on the other side of the black hole. Although he did not give any dates and was still rather vague about some details, it seems that his role was to set the stage for the next act—i.e., Mormon’s abridgment of the large plates of Nephi. He tells of a king Mosiah who was warned by the Lord to “flee out of the land of Nephi” to the “land of Zarahemla.” Mosiah just seems to appear out of nowhere. Nothing is given about his background or what happened in the “land of Nephi” that caused the Lord to instruct him to flee.

While Mosiah’s sudden appearance and flight into the wilderness may seem strange to some people, it fits very well with the theory that there is a black hole in the Book of Mormon.

Joseph Smith had undoubtedly given information in the 116 missing pages concerning the location of cities, lands, hills, etc. in the country where the Nephites had originally settled. He probably remembered some of the details of his previous story, but to avoid any contradictions he placed the Nephites in entirely new surroundings.

Therefore he has Mosiah lead his people “through the wilderness” until they come into the “land of Zarahemla” where they encounter “a people who were called the people of Zarahemla” (often referred to as “Mulekites” by LDS writers).

Strange as it may seem, the people of Zarahemla had also been in the New World for almost the same length of time as the Nephites but had not come in contact with them before. They had come “out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon” (Omni, verses 12-15). They had been led to the New World by Mulek, reported to be a son of Zedekiah. However, the Bible informs us that all of Zedekiah’s sons were killed in front of him (Jeremiah 39:6). Since Zedekiah would have been about thirty-two at the time he was overthrown (Jer. 52:1), one wonders how he would have had a son old enough to lead a band of people to the New World?

As in the case with Nephi’s flight into the wilderness, their record-keeper, Amaleki, does not tell us how many Nephites fled to the land of Zarahemla, how far they traveled into the wilderness or what direction they

journeyed. In any case, the center of action has been moved from the land of Nephi to the land of Zarahemla. Although some Nephites return to the land of Nephi, the important part of the story moves to this new land of Zarahemla and numerous cities and lands suddenly spring into existence and become part of the military action. LDS scholar Fletcher B. Hammond observed:

And thus the Nephites left the land of Nephi to the Lamanites; and the Nephites¹⁹ never again took permanent residence in that land.

Amaleki’s record quickly ends with these words: “And I am about to lie down in my grave; and these plates are full. And I make an end of my speaking” (Omni 1:30). However, the small and large plates of Nephi do not come together in a very smooth manner. The first book abridged by Mormon is the book of Mosiah. In the book of Omni, Amaleki said that he “was born in the days of Mosiah; and I have lived to see his death; and Benjamin, his son, reigneth in his stead” (verse 23). Mormon’s abridgment of the book of Mosiah mentions two kings, “Benjamin” and “Mosiah,” and the reader might assume that the Mosiah spoken of there was the same man Amaleki was talking about. This must not be the case, however, because Mosiah 1:2 says that “Mosiah” was one of the “sons” of Benjamin. Apparently, the Mosiah spoken of in the book of Mosiah was a grandson of the Mosiah that Amaleki referred to. One verse that may indicate this, Mosiah 2:32, has Benjamin speaking of “my father Mosiah.” All the information we have concerning the first Mosiah’s reign, then, is found in the brief writings of Amaleki within the book of Omni.

The first part of the Book of Mormon from 1 Nephi to Omni, verse 11, is relatively easy to follow. Although we learn virtually nothing about Nephite history, it is easy to keep the story straight. Beginning with the writings of Amaleki, however, everything changes. From Omni, verses 12-30, to the latter part of Mosiah, the record is filled with confusion. There are so many diverse stories of people never mentioned before and other themes thrown in that the reader’s head is left spinning. While the LDS writer J. N. Washburn firmly believed in the authenticity of the Book of Mormon, he admitted that the book of Mosiah was extremely hard to understand:

Chapters 7 and 8 bring the first break in the continuity and lead into the **most complicated and difficult part** of the whole *Book of Mormon*. Here the story of the Nephites in Zarahemla is suddenly dropped

¹⁹ Fletcher B. Hammond, *Geography of the Book of Mormon—“Where is the Hill Cumorah?”* (Salt Lake City: Utah Printing Company, 1959), p. 9.

—almost before it is well begun—for no good reason at all that is apparent, that we might follow, though briefly, an expedition up to the land of Nephi. This brings us to another story, but to the end rather than the beginning. To put it another way, the story of Zeniff begins with the end. . . .

It is in chapter 8 also that we first learn about the Twenty-four Gold Plates of the Jaredites who are known to us only through the prophet Ether. For Ether the date is probably about 600 B.C., and for the story we must go almost to the end of the *Book of Mormon*!

Mention of the Gold Plates leads into another complication of the Book of Mosiah. Some little time before the appearance of Ammon and his fifteen friends in the land of Nephi, Limhi had sent out forty-three scouts to find Zarahemla . . . The forty-three scouts became lost in the wilderness. They went far northward, missing Zarahemla, and found the dead civilization of the Jaredites . . .

The forty-three started back again, hoping, doubtless, to find Zarahemla this time, unless, indeed, they supposed they had already found it, in death and ruin. But once more they missed the city, and eventually found themselves again in their native Nephi.

This whole circumstance is instructive, representative of much that is found throughout the *Book of Mormon*. In its setting, people are always getting lost. Almost no one can go very far from his home with any assurance of finding his way back. The incident also indicates the discontinuousness of the record. At once now we run into more of this irregular material.

Having met Ammon in chapters 7 and 8, we leave him suddenly, but only for a short time, that we might **jump backward between seventy-five and eighty years** to about 200 B.C., to Limhi's grandfather Zeniff, and **to the beginning of the story of which we have already come to the end.** . . . To put it another way, from chapters 7-8 we go **forward** to chapters 9-22 in order to [go] **backward** from 121 B.C. to 200 B.C. All this is done without explanation or preparation and also without transition. We simply go from one story to another by passing from one paragraph to another.

The story of Zeniff does not go very far, however, before we come to another abrupt departure.

In the days of wicked king Noah, Zeniff's son, the prophet Abinadi appeared in the city of Nephi to labor with the impenitent people. . . . Alma, one of the priests of Noah, seems to have been one of a very few who believed Abinadi, and after the prophet's death he set about preaching his doctrines. . . . Noah . . . sent an army to take Alma and his converts. Here the lovely story of Alma 1 begins, in Mosiah 18.

Then, in chapter 19, we leave Alma and his affairs dangling, as it were, to return to Nephi to Noah and his priests . . . These unprincipled fellows later kidnapped

twenty-four Lamanite girls . . . With the abduction of the maidens the priests and their charges move out of the narrative for a time.

We now have matters in Zarahemla and Nephi hanging in the air, as also the fugitive Alma and his followers, and the priests of Noah and their stolen Lamanite girls, to say nothing of Ammon and Limhi. Here is **pyramiding of stories upon stories** and done without premeditation or apparent design. . . .

Ammon, introduced in chapters 7-8, is seen again in chapters 21-22 but dropped from chapters 23-24. These two chapters, interestingly enough, bring us back to Alma 1 and could follow right after chapter 18 to make a complete unit. Also in chapter 24 the priests of Noah, under the leadership of Amulon, are again brought to our attention. This chapter, in fact, brings together all the unfinished elements and returns the narrative to the Nephites in Zarahemla.

Nor is all this as simple as the mere progressive detailing of activities in different settings by the device of leaving one or another for a chapter or two. Mosiah, 8:7-12, tells in the words of Limhi of the expedition to the land of the Jaredites, while in chapter 21, verses 25-27, we have the essential facts of this affair in abridged form, from Mormon. Chapter 7, verse 9, brings Zeniff into the picture, but we do not actually see him till we come to chapter 9. Chapters 9 and 10, surprisingly, are in the first person, as told by Zeniff. Mormon, the abridger, leaves the account untouched . . . but beginning with chapter 11 there is again third-person matter . . . In chapter 7 verse 7, is the simple statement that Ammon and three friends were thrown into prison, but for the details we must go to 21:22-24. Examples of this sort of arrangement could be multiplied indefinitely.

The flashback technique is used to perfection here. It must be abundantly clear to any unprejudiced person that the one who is managing all this (Mormon) has an unobstructed view of the entire series of developments. Indeed, his view is so clear that he appears at times to think that his readers will understand as well as he did, will have something **of his omniscience**. Lacking it we frequently **find ourselves confused**.

Surprisingly, there are no disagreements, no lapses, no incongruities in the pattern. How **confusing all this is, one need only to read to discover**. It is difficult to read and keep all events in their right places. Seemingly no story is permitted long **to remain uninterrupted**, for Mormon is telling so much in so short a space that he continually breaks off.²⁰

The Book of Mormon is certainly a very unusual book. The small plates of Nephi account for 132 pages in the 1981 revised edition. On these pages any specifics concerning warfare are avoided. According to Nephi,

20 J. N. Washburn, *The Contents, Structure and Authorship of the Book of Mormon* (Salt Lake City: Bookcraft, 1954), pp. 35-38.

the plates from which these pages were derived were reserved so that “the more sacred things may be kept for the knowledge of my people” (1 Nephi 19:5). As soon as we get past the book of Omni, however, we run into many detailed accounts of bloody wars. We are, in fact, given vivid details concerning the entire destruction of two great nations—the Nephites and the Jaredites. While the small plates of Nephi record what was considered “to be the most precious” information, when we get to the large plates of Nephi, the abridger (Mormon) considers warfare to be of great importance. In the Words of Mormon, verse 5, Mormon comments:

Wherefore, I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people.

If Mormon cannot give us even “the hundredth part” of the history of his people, it is strange that his God did not inspire him to filter out more of the war material as God seems to have done in the case of the small plates of Nephi.

Although Joseph Smith liked to write concerning religion, he was also extremely interested in warfare. He had already written a great deal about it in the 116 pages which were lost, but when he wrote the material to replace these pages, he was forced to suppress military matters for fear that the 116 lost pages might come to light and expose his deception. When, however, he was not shackled by this restraint, he wrote freely on the subject. There can be little doubt that if Smith had not been hindered by the fear of the lost pages coming forth, the first part of the Book of Mormon would have had far more accounts of warfare and less religious content.



Chapter 2

Renaming the Plates

As we discussed in chapter 1, Joseph Smith gave more than one explanation regarding which plates he “translated” to produce his major work.

The standard understanding of the Book of Mormon record is that Nephi, son of Lehi, around 600 B.C. began an account of Nephite history, which was added to throughout the years by his successors. Over 900 years later this record was condensed by Mormon. Besides these records, Nephi also made a small set of plates to record the religious history of the Nephites, which covered the story from the time Lehi left Jerusalem until the time of king Benjamin in the book of Mosiah (about 130 B.C.). After Mormon had finished condensing the Nephite history he found Nephi’s small plates and decided to insert this religious account into his record.

Thus the stack of plates would have Mormon’s abridgment of the Lehi/Nephi record down to the time of king Benjamin on top, then would come the small plates of Nephi, which also covered Lehi’s time through king Benjamin. Following this would be Mormon’s abridgment of the history to about 322 A.D. Then his son, Moroni, took over and added a condensed account of the Jaredites called the book of Ether. This is followed by the book written by Moroni. Then there would have been a large sealed section of plates that God did not want Joseph Smith to translate. However, various statements in both the Book of Mormon and early LDS documents contain conflicting information.

There are four important documents published in the early 1830’s that refer to the Nephite records that show Smith’s changing ideas about which plates he was translating.

The first document is the “Preface” which is found in the 1830 edition of the Book of Mormon. Although it was authored by Joseph Smith himself, it is no longer included in the Book of Mormon. It described the 116

pages as having been translated from the “Book of **Lehi**, which was an account **abridged** from the **plates of Lehi**, by the hand of Mormon.”

The second document is the title page, printed in the original 1830 edition of the Book of Mormon and still appears in current editions, and reads in part:

THE
BOOK OF MORMON
AN ACCOUNT WRITTEN BY
THE HAND OF MORMON
UPON PLATES
TAKEN FROM THE **PLATES OF NEPHI**

Wherefore, it is an **abridgment** of the Record of the People of Nephi; and also of the Lamanites . . . An abridgment taken from the Book of Ether also, which is a record of the people of Jared . . .

Joseph Smith later claimed that “the title-page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates . . .”¹

The third document is the copyright notice printed in the 1830 Book of Mormon, which was printed on the second page but has been deleted from current printings. It uses the same wording as the title page, referring to the record as the abridgment of the “plates of Nephi.”

The fourth document is a revelation printed as Section 10 of the *Doctrine and Covenants*, and dated 1828. However, it was originally published in the 1833 *Book of Commandments*, under the date of 1829.² Even though there has been some revision since the first printing, these changes do not affect the information about the plates. In this revelation God informed Joseph Smith that his enemies had altered the lost 116 pages of the manuscript he had dictated to Martin Harris.

1 Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, vol. 1 (Salt Lake City: Deseret Book, 1951), p. 71.

2 Mormon scholar Max Parkin tried to resolve the problem concerning the date when this revelation was given. He found possible evidence for both the 1828 and 1829 dates and finally suggested another possibility:

Besides these two approaches to the dating of Section 10, another configuration of evidence may resolve some of the difficulties inherent in the previous discussion by assigning two dates to the revelation. . . . Certain claims pertaining to Section 10 made in favor of each date seem valid, for possibly Joseph received part of the revelation in 1828 and part in 1829, and then wrote all or part of the section for the first time in 1829 (Parkin, “Preliminary Analysis,” pp. 80, 83).

The revelation continued, stating that the lost pages were translated from the “abridgment of the account of Nephi” (D&C 10:44) but he was not to retranslate that portion. Instead, Smith was to use the original, “first [unabridged] part of the engravings of Nephi” (verse 45).

Photos of these documents can be seen on pages 31-36 at the end of this chapter.

Three Problems with the Story

Problem No. 1. The first problem we see in Joseph Smith’s account relates to which plates he used to “translate” the 116 pages that were later stolen. In the preface which appears in the original 1830 edition of the Book of Mormon, Joseph Smith made it very plain that what was stolen was taken from Mormon’s **abridgment** of the “**plates of Lehi**.” But *Doctrine and Covenants* 10: 44 seems to suggest that what was stolen was from “an **abridgment** of the account of **Nephi**.”

LDS writers have argued that Lehi did not actually write anything on the plates in Smith’s possession; all the writing was done by his sons, Nephi, Jacob, and those who followed after them. S. Kent Brown observes: “Aside from employing his name honorifically, this work apparently was **not written in any part by Lehi** . . .”³ While Brown evidently feels that his explanation solves the whole matter, we find it very difficult to brush aside Joseph Smith’s own words in the preface to the 1830 edition of the Book of Mormon. He not only spoke of the “Book of Lehi” but also of the “plates of Lehi”:

I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from **the Book of Lehi**, which was an account **abridged from the plates of Lehi**, by the hand of Mormon; which said account, some person or persons have stolen . . .⁴

From the evidence, it would appear that Joseph Smith originally proposed that the first part of the Book of Mormon was an abridgment by Mormon of a set of plates prepared by Lehi and his descendants. Although the preface, which contained Joseph Smith’s statement concerning **the plates of Lehi**, was removed from the Book of Mormon, the text of that work still bears witness to the fact that Lehi had written a record. In 1 Nephi 6:1, we read of “the record which has been kept **by my father** . . .”

Since Joseph Smith could not accurately reproduce the lost 116 pages of material which he claimed Mormon

had abridged from Lehi’s plates, he found it necessary to have Lehi’s son, Nephi, create an entirely different set of plates known as the “plates of Nephi.” These plates also passed down to Mormon, who abridged them in the same way he did the “plates of Lehi.”

Problem No. 2. The title page of the Book of Mormon leads us to believe that Joseph Smith also changed his mind concerning which plates he should use to fill in the gap left by the theft of the pages from the “Book of Lehi.” The title page identifies the record as Mormon’s abridgment “taken from the plates of Nephi” along with an “abridgment taken from the Book of Ether.”

While this is a fairly good description of the last two-thirds of the Book of Mormon, it does not accurately describe the first part of the book as it currently stands. The wording of the title page suggests that Mormon made an **abridgment** of Nephi’s record, instead of using the actual record made by Nephi. However, if we accept the story given in the book itself, Mormon had nothing to do with the first part of the Book of Mormon. It was written by the hands of Nephi, Jacob and those who followed after them. These writers all lived hundreds of years before Mormon who supposedly attached his record to the very plates of Nephi. Thus it was **not** “an **abridgment** of the Record of the People of Nephi.” It was, in fact, supposed to be an unabridged translation directly from the small plates (see 1 Nephi 9:2-5).

A correct description of the contents of the book would be:

The Book of Mormon: A Translation of the Small Plates of Nephi and an Abridgment from the Large Plates of Nephi Written by the Hand of Mormon, . . . including an abridgment taken from the Book of Ether . . . which is a Record of the People of Jared . . .

The fact that the title page of the Book of Mormon gives a careful description of the “Book of Ether,” a book of less than thirty-two pages, but either incorrectly describes or else entirely omits the small plates of Nephi, comprising over 142 pages, makes one wonder how such a serious mistake could be made in a book purporting to be divinely inspired. Joseph Smith’s failure to mention the “small plates of Nephi” in the title page leads us to believe that the very idea of Nephi himself making two sets of plates was Smith’s afterthought.

Joseph Smith’s first idea of how to replace the missing pages, which is outlined in the title page of the Book of Mormon, seems to have been to replace the

3 S. Kent Brown, “Lehi’s Personal Record: Quest for a Missing Source,” *BYU Studies*, vol. 24, no. 1 (Winter 1984): p. 21, n. 10.

4 Preface to Book of Mormon, 1830.

material from “the plates of Lehi” (the 116 pages which were stolen) with an account abridged by Mormon from another large set of plates which were prepared by Lehi’s son, Nephi, and his descendants. Joseph Smith may have reasoned that since Nephi was a grown man when Lehi and his people left the Old World, he could have prepared a set of plates which would cover the same period as his father’s plates—not the “small plates of Nephi” but rather a larger set of plates which Mormon had to abridge. This scenario would relieve Joseph Smith from having to reproduce the writings of Lehi word-for-word and would exactly fit the title page which is printed in the Book of Mormon: “The Book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi.”

The suggestion that the title page may represent exactly what Joseph Smith conceived the Book of Mormon to be after the loss of the 116 pages and that the “small plates of Nephi” are a later invention depends to a great extent on the theory that the first part of the book was actually written last. Also, it presupposes that the title page was written before Joseph Smith changed his mind and decided to go with the idea of Nephi creating two sets of plates—a smaller and a larger set.

The reader might wonder why Joseph Smith would not simply modify his title page to bring it into conformity to his new concept of the plates. Evidently Smith applied for his copyright prior to finishing his book. This would have only required him to have submitted the title page to R. R. Lansing to obtain a copyright. When Smith printed the Book of Mormon, he included Lansing’s certificate concerning the copyright on the page following the title page (but is not included in current printings). We read as follows from that page:

Northern District of New-York, to wit: BE IT REMEMBERED, That on the eleventh day of June, in the fifty-third year of the Independence of the United States of America, A. D. 1829, JOSEPH SMITH, JUN. of the said District, hath deposited in this office the title of a Book, the right whereof he claims as author, in the words following, to wit: The Book of Mormon: **an account written by the hand of Mormon**, upon plates taken from the **plates of Nephi**. Wherefore it is **an abridgment** of the Record of the People of Nephi; and also of the Lamanites . . .

The text of this document seems to be the same as that found on the title page which Joseph Smith published in the Book of Mormon. The sheet ends with

these words: “R. R. LANSING, Clerk of the Northern District of New-York.” The reader will notice that this document was submitted to Lansing on June 11, 1829. However, David Whitmer claimed the translation was not completed until July 1, 1829.⁵ This would mean that the title page had to have been prepared prior to finishing the book.

In printing both the title page and the copyright certificate, which contains the same material found in the title page, Joseph Smith seemed to be following a common pattern with regard to copyright. Ethan Smith used the same method in his book, *View of the Hebrews*, published in 1825, and Jedidiah Morse did the same in 1813 when he published a book called *Geography Made Easy*.

Although Joseph Smith had no problem changing revelations and other documents, he probably felt that he would be in danger of losing his copyright if he changed the contents of the title page or altered R. R. Lansing’s certificate in any way. Smith was very concerned about the copyright and later he actually used it to stop publication of part of the Book of Mormon in a newspaper.

It would seem, then, that the idea of having Nephi make a smaller set of plates to replace the stolen material came to Joseph Smith after the title page was submitted to obtain a copyright.

Problem No. 3. The “small plates of Nephi” would be the final step in Joseph Smith’s evolving idea of how to solve the dilemma of replacing the lost Book of Lehi pages. The question naturally arises as to why Joseph Smith would first try to escape his problem by switching from Mormon’s abridgment of the plates of Lehi to Mormon’s abridgment of the large plates of Nephi and then change his mind again and create still another set of plates—the small plates of Nephi—which were not abridged by Mormon. Although we may never know for certain why Joseph Smith shifted from the large plates of Nephi to the small plates of Nephi for the first part of the Book of Mormon, one explanation might be that if he produced the entire book from “an account written by the hand of Mormon, upon plates taken from the plates of Nephi,” the first part of the book would not conform to the rest of the book without any apparent reason. In other words, it would be hard to explain why Mormon would omit the “more history part” in his abridgment of Nephi’s plates in the first part of the Book of Mormon but then fill the rest of the book with accounts of wars,

⁵ Dan Vogel, *Early Mormon Documents*, vol. 5 (Salt Lake City: Signature Books, 2003), p. 76.

dates of events, names and other historical matters. While most people would probably not notice the transition, Joseph Smith must have realized that the first part could not be as detailed as the rest of the book. His own fear of detection may have led him to the ingenious idea of still another set of plates. On these “small plates” Joseph Smith could have Nephi and the writers who followed him make many apologies concerning the lack of history found in the record and claim that it was far more important to fill the pages with religious material.

The Small Plates of Nephi

It is interesting to note that Nephi does not mention that he is writing on a second set of plates—i.e., the small plates—until the ninth chapter of 1st Nephi. It is there that he first informs the reader that the plates he is writing upon “are not the plates upon which I make a full account of the history of my people . . .” (1 Nephi 9:2). Moreover, in the same verse he confuses the matter by giving both sets of plates exactly the same name:

the plates upon which I make a full account of my people I have given the name of Nephi, wherefore, they are called **the plates of Nephi**, after mine own name; and these plates are **also** called **the plates of Nephi**.

It seems very strange that Nephi made no mention of the fact that he was writing on a second set of plates until that chapter (page 16 of the current edition). The information appearing in the ninth chapter would have fit much better in the first chapter where Nephi explained his reason for making the record and the method he used (see 1 Nephi 1:1-3). In the ninth chapter, verse 3, for example, Nephi made it clear that God himself had told him to make the small plates:

I have **received a commandment of the Lord** that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people.

If this were actually the case, why did Nephi fail to tell us of this revelation in the first chapter? All he states there is that he “had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days” (1 Nephi 1:1). Moreover, in the first chapter he failed to inform his readers that the plates he was preparing were mainly devoted to spiritual matters and that he had for years been working on a larger, more detailed set of plates which contained “a full account of the history of my people.” Instead, we have to wait until the ninth chapter for this to be revealed.

That the Book of Mormon utterly fails to provide this important information concerning the plates in its first few verses makes us suspicious that Joseph Smith had not yet conceived the idea for a small set of plates devoted mostly to spiritual matters. It appears that he originally envisioned an account which would contain secular as well as religious history. It seems likely that Joseph Smith had in mind only one set of plates written by Nephi. This set of plates was undoubtedly what we would now call the large plates of Nephi. By the time he arrived at the ninth chapter, however, he must have become concerned that he could not adequately reconstruct the story found in the missing 116 pages from the plates of Lehi.

Lehi’s Genealogy

The Book of Mormon begins with the story of Lehi and his family fleeing Jerusalem at approximately 600 B.C. After they had traveled toward the Red Sea for three days, Lehi sent his sons back to Jerusalem to get the family history and genealogy from a man named Laban:

For behold, Laban hath the record of the Jews and also a genealogy of thy forefathers, and they are engraven upon plates of brass. (1 Nephi 3:3)

Nephi’s brother Laman was selected to approach Laban about the records. Laban refused to surrender the plates, became angry at the request and threw Laman out of the house. Nephi then rallied the brothers to take all of their gold and riches to Laban to purchase the records. Laban subsequently stole their gold and Nephi and his brothers barely escaped (1 Nephi, chapters 2-3). In chapter 4 Nephi returned to Laban’s house and found him drunk, and the Lord instructed him to slay Laban and retrieve the records. After accomplishing their goal, the brothers returned to their family in the wilderness. Lehi then eagerly searched through the plates and found many of the books of the Old Testament, “the five books of Moses, . . . even down to the commencement of the reign of Zedekiah, king of Judah . . . also . . . a genealogy of his fathers” (1 Nephi 5:11-14). These records were considered so sacred that Lehi prophesied

these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed. Wherefore, he said that these plates of brass **should never perish**; neither should they be dimmed any more by time. (1 Nephi 5:17-19)

Curiously, after all the effort to obtain the genealogy, these plates of brass are not part of the Book of Mormon.

If our theory is correct, Joseph Smith was still thinking of the first eight chapters of 1 Nephi as being from what is now called the “large plates of Nephi.” Joseph Smith, of course, would not have used that term because at that time he only imagined one set of plates created by Nephi. By the time he reached the second verse of chapter nine, however, he seems to have envisioned the smaller set of plates which would solve all of his problems.

Some interesting support for this idea is found in 1 Nephi 6:1:

And now I, Nephi do **not** give the genealogy of my fathers in this part of my record; neither at any time shall I give it after upon these plates which I am writing; for it is given **in the record which has been kept by my father**; wherefore, I do not write it in this work.

Nephi seems to be speaking of the **plates of Lehi** which, of course, were the plates that Mormon abridged to provide the source for the material that was later stolen from Martin Harris. This verse appears to contain Joseph Smith’s attempt to explain the absence of genealogy on the plates he was preparing—details he undoubtedly could not remember. Smith apparently wanted the reader to believe that since **Lehi** had already written the genealogy in his record, Nephi felt it would be unnecessary to include it in his writings.

After Smith conceived the idea of the small plates, he was able to solve the same problem in a different manner. When he reached the nineteenth chapter of 1 Nephi, he tried another approach. This time he did not mention that the genealogy was “in the record which has been **kept by my father**.” Instead, he claimed that it was recorded in the larger set of plates which Nephi himself had prepared. In addition, he provided another detail not found in the ninth chapter—i.e., when he first arrived in the New World, God had also instructed him to make the large plates:

And it came to pass that the Lord commanded me, wherefore I did make plates of ore [the large plates] that I might engraven upon them the record of my people. And upon the plates which I made I did engraven the record of my father . . . And I knew not at the time when I made them that I should be commanded of the Lord to make these plates [the small plates]; wherefore, the record of my father, and **the genealogy** of his fathers, and the more part of all our proceedings in the wilderness are engraven upon those first plates of which I have spoken . . . which gives a greater account of the wars and contentions and destructions of my people. (1 Nephi 19:1, 2, 4)

This statement raises the following question: If Nephi had already included the “record of my father, and the genealogy of his fathers” on his own large set of plates, why didn’t he mention this fact in 1 Nephi 6:1? Instead of referring to his second set of plates in the sixth chapter, he said that “the genealogy of my fathers . . . is given in the record which has been **kept by my father** . . .” It seems likely that the real answer to the question is that when he wrote the sixth chapter, Joseph Smith had not conceived of the idea of a small set of plates. In his mind there were only the plates of Nephi and the plates prepared by his father, Lehi. Since Joseph Smith could not reproduce the genealogy he had previously “translated” from Mormon’s abridgment of the **plates of Lehi**, he made a very clever move by having Nephi say that it would not be necessary for him to reproduce it because his father had already included it in his record. After he envisioned another set of plates, Smith was then able to have Nephi change the argument by saying that he was not including the genealogy in his small plates because he had already given it in **his** own larger plates.

Amazingly, the small set of Nephi’s plates cover exactly the same time-frame as the 116 pages Smith had translated from the large plates. The lost pages took the story up to King Benjamin and the small plates stop at that very point. That Nephi’s small plates would end at the very spot in the story where the lost pages ended seems contrived.

Small Plates Not Mentioned After “Words of Mormon”

Although the small plates are repeatedly mentioned throughout his translation of the books from 1 Nephi to Omni (i.e., the translation of the small plates of Nephi), our reading of the books taken from the so-called large plates, plus the books of Mormon, Ether and Moroni, did not yield any information concerning them.

The “plates of Nephi” are often mentioned but nothing about a smaller and a larger set. King Benjamin gave his son Mosiah “the records which were engraven on the plates of brass [i.e., the Old Testament books which were obtained from Laban]; and also **the plates of Nephi**; and also, the sword of Laban, and the ball or director, which led our fathers through the wilderness . . .” (Mosiah 1:6). Chapter 8, verse 5, speaks of “the plates” which contained a record of king Limhi’s people “from the time that they left the land of Zarahemla . . .” Verse 9 of the same chapter refers to the “twenty-four plates which . . . are of pure gold”—the record of the Jaredites which was abridged by Moroni in the book of Ether.

Mosiah 28:11 speaks only of king Mosiah having the “plates of brass,” the “plates of Nephi” and “the [24] plates of gold which had been found by the people of Limhi . . .” These were given to Alma, the son of Alma (see verse 20). Alma in turn gave the plates to his son, Helaman. At that time Alma referred only to the same three sets of plates (see Alma, chapter 37).

As far as we can determine, the “small plates” are not mentioned in the Book of Mormon after the book entitled, “The Words of Mormon.” This two-page book was supposedly written by Mormon to provide a bridge between the small plates of Nephi and Mormon’s abridgment of the large plates of Nephi and to rescue Joseph Smith from the embarrassing problem caused by the loss of 116 pages of his manuscript.

LDS scholar Noel B. Reynolds made this interesting comment concerning the small plates:

The scriptural text which we refer to as the small plates of Nephi was apparently known to the ancient Nephites first as the plates of Nephi and later as the plates of Jacob, a name which distinguished it from the plates of Nephi or the large plates. Although Nephi refers frequently to the commandment to write the small plates, it becomes apparent only late in his narrative that this commandment was not received until some thirty years after the departure from Jerusalem. Furthermore, it also appears that it took him approximately ten years to write the first twenty-five chapters.⁶

Professor Reynolds’ calculations are based on 2 Nephi 5:28-34.

One argument which might be used against the suggestion that Joseph Smith invented the small plates of Nephi at the very last minute is that there was not enough time between June 11, 1829, the date when the title page was submitted for copyright, and the time when the Book of Mormon was actually finished. However, the first part of the Book of Mormon is so lacking in names and historical matters that it would not take long to write. In addition, it has a large number of chapters which are copied directly from the Bible. Judging by the rate Joseph Smith produced the rest of the book, his extensive plagiarism and the lack of details in the portion taken from the small plates, it probably could have been written within two or three weeks. As noted earlier, David Whitmer claimed the translation was completed by July 1, 1829. LDS historian B. H. Roberts was not certain as to when the translation was actually finished, but he says that “the translation was

completed . . . between the early part of June, 1829, and August of the same year, as the work of translation was completed before the work of printing began.”⁷ It would appear, then, that if the first part of the Book of Mormon was done last, there was sufficient time to complete it after June 11, 1829.

Other Changes Concerning the Plates

Besides the changing composition of the plates mentioned above, we believe that Joseph Smith contemplated other alternatives. For example, it appears that somewhere between the first and third plans mentioned above Joseph Smith considered having Mormon use the unabridged record of Nephi for the replacement pages.

This plan seems to have been set forth in the revelation printed in the *Doctrine and Covenants* 10:38-45 and reflected in the preface of the Book of Mormon. While LDS scholars have always assumed that this section speaks of replacing the lost material with a translation of the small plates of Nephi, a careful reading of the text reveals that the phrase “small plates” is not used at all. In fact, the revelation does not mention two sets of plates written by Nephi. It refers only to Joseph Smith translating “the plates of Nephi” to replace the contents of the missing 116 pages which had been stolen.

It could be that after Joseph Smith wrote the title page of the Book of Mormon, which seemed to claim that the book consisted only of Mormon’s abridgment of the large “plates of Nephi” and the book of Ether, Smith then decided he would not use Mormon’s abridgment at all for the first part of the Book of Mormon. Instead, he would go directly to the large plates of Nephi. In the *Doctrine and Covenants* 10:41, God instructed him to “translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin . . .” The revelation’s description of the “plates of Nephi” does not seem to match up with the “small plates of Nephi.” It indicates that Smith is only to translate the first part of the plates of Nephi:

Behold, they have only got a part, or an **abridgment** of the account of Nephi.

Behold, there are many things engraven upon the plates of Nephi which do throw greater views upon my gospel; therefore, it is wisdom in me that you should **translate this first part of the engravings of Nephi**, and send forth in this work. (*D&C* 10:44-45)

⁶ Noel B. Reynolds, “Nephi’s Outline,” *BYU Studies*, vol. 20 (Winter 1980): p. 131.

⁷ B. H. Roberts, *Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, vol. 1, (Provo, UT: Brigham Young University Press, 1965), p. 134.

If we attempt to fit this statement with the description of the “small plates” given by Mormon in the “Words of Mormon,” verses 3 and 5, we encounter a problem. Mormon indicated that the small plates did not go beyond the reign of Benjamin:

I found these plates, which contained **this small account** of the prophets, from Jacob **down to the reign of king Benjamin**, and also many of the words of Nephi. . . . Wherefore, I chose **these things, to finish my record upon them**, which remainder of my record I shall take from the plates of Nephi . . .

Although it is not absolutely clear, Mormon’s explanation (verse 5) leads us to believe that the writing on the small plates ended at the reign of king Benjamin and that Mormon then attached it to his abridgment from the large “plates of Nephi” down until his own time. Since Joseph Smith was told that he “should translate this **first part of the engravings of Nephi**,” it raises an important question: what is the second part? The only other thing on the plates would be Mormon’s abridgment of the large plates, which of course, would not be considered to be a part of the “plates of Nephi.”

The description given in the *Doctrine and Covenants*, however, would fit very well with what we now know as the “large plates of Nephi.” Smith would directly translate from the “first part of the engravings of Nephi” found on these plates. This first part would take him “down even till you come to the reign of king Benjamin.” He was not, however, to translate from the second part—i.e., the portion from king Benjamin to Mormon. Instead, he would use Mormon’s abridgment of this part of the plates of Nephi. It would seem, therefore, that the idea for the “small plates of Nephi” may have been the last solution Joseph Smith considered to get out of the dilemma he faced with regard to replacing the material found in the stolen pages.

Plates made by Jacob?

The little book, Words of Mormon, contains still another problem which relates to the small plates. While Mormon acknowledged that there was a “small account” written on plates, his statement concerning these plates would lead a person to believe that they were not written by the prophet Nephi. The reader will remember that Mormon was the one who discovered the small plates, read them and was very pleased with what they contained. Nevertheless, a comparison of his statement with the current Book of Mormon indicates that he either gave an inaccurate description of these plates or else read from a different set of plates:

I found these plates, which contained this small account of the prophets, **from Jacob down to the reign of this king Benjamin**, and also **many** of the words of **Nephi**. (Words of Mormon, verse 3)

The reader will notice that Mormon completely overlooked Nephi in the first part of his description claiming that the record was an account of “the prophets, from **Jacob down** to this king Benjamin,” and then he added at the end of the verse that these plates also contain “many of the words of Nephi.” This, of course, gives the impression that while some of the words of Nephi are included, the plates were actually authored by Jacob and his successors. An examination of the material from the small plates, however, reveals that **Nephi wrote fifty-five chapters**, whereas **Jacob only wrote seven**. In order to accurately describe the small plates, Mormon should have written that they contained “an account of the prophets, from **Nephi down** to the reign of this king Benjamin, and also many of the words of **Jacob**.” The fact that Mormon’s description is exactly the opposite raises another interesting question: Is it possible that Joseph Smith at one time planned to have Jacob and his descendants author the major portion of the small plates and only quote some of the words of his brother Nephi?

In any case, it is interesting to note that in one place in his own book, Jacob himself referred to the small plates of Nephi which he was writing on as the plates of Jacob: “These plates are called **the plates of Jacob**, and they were made by the hand of Nephi” (Jacob 3:14). These plates, however, are never referred to by that name by any other writer in the Book of Mormon. While this may only be a slip of the tongue, it fits well with Mormon’s statement about the plates he read. It is even possible that this statement may have come from a section of material which was prepared by Joseph Smith before he decided to make Nephi the main character in the book.

One place that we should expect to find the small plates identified by the name “plates of Nephi” is in the book, Words of Mormon. An examination, however, reveals that although the words “the plates of Nephi” are used three times in that book (verses 3, 5, 9), in every case they refer to the **large plates**. While the heading to the Words of Mormon does refer to the small “plates of Nephi,” it is not found in the original printer’s manuscript, the first edition of the Book of Mormon nor even the 1874 edition.

The fact that Mormon does not at any time identify the small plates as being the “plates of Nephi” is certainly interesting. When this is combined with Mormon’s statement that the “small account” he read

was concerning “the prophets, **from Jacob** down to the reign of this king Benjamin,” it certainly makes one wonder what Smith was planning.

Six years after the first publication of our book, *Covering Up the Black Hole in the Book of Mormon*, another author proposed a similar theory about Smith’s shifting ideas on how to replace the lost 116 pages of manuscript. Quinn Brewster suggested that Smith went through four different plans on how to write the first part of the Book of Mormon:

A theory of incremental development is proposed based on a series of four distinct configurations or plans for the book’s structure, as Joseph understood it. The four plan sequence is derived from textual analysis of the Book of Mormon and *Doctrine and Covenants (D&C)*. The initial configuration (before the lost manuscript) was simple: Joseph Smith thought the Book of Mormon was to be primarily a translation of Mormon’s plates, without any direct translation from Mormon’s primary source, the plates of Nephi. In the next configuration (after the lost manuscript), the lost portion was to be replaced by a direct translation from the plates of Nephi; these plates were still viewed as the source of Mormon’s information (that which appeared on the lost manuscript). In the third configuration the plates of Lehi (separate and distinct from Nephi’s plates) were understood to be an additional source for some of the material contained in the lost manuscript (such as Lehi’s genealogy). And in the fourth and final configuration Nephi’s plates were understood to consist of separate large and small versions, with the small plates taking the role of the replacement forepart and the large plates subsuming Lehi’s plates and taking over the role of source record for all the lost manuscript material. Thus Joseph’s understanding of the book’s structure increased in complexity over the course of the book’s dictation. The pivotal occurrence that precipitated this series of changes in structure and understanding and, some say, launched Joseph Smith on his prophetic career was the translation crisis associated with the unexpected loss of the original Book of Mormon manuscript.⁸

The Jaredite Records

In the book of Omni there is a curious mention of a stone record relating some of the history of the Jaredites:

And it came to pass that the people of Zarahemla [the Mulekites], and of Mosiah [the Nephites], did unite together; and Mosiah was appointed to be their king.

And it came to pass in the days of Mosiah, there was a large stone brought unto him with engravings on it; and he did interpret the engravings by the gift and power of God.

And they gave an account of one Coriantumr, and the slain of his people [the Jaredites]. And Coriantumr was discovered by the people of Zarahemla [the Mulekites]; and he dwelt with them for the space of nine moons.

It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward. (Omni 1:19-22)

The odd thing is that this stone record is never mentioned again. Instead, we are told in Mosiah, chapter 8, of a record of these people written on twenty-four gold plates. Part of this record becomes the book of Ether at the back of the Book of Mormon. But why would Joseph Smith confuse the story by introducing a stone record? We theorize that he must have written about this stone in the missing 116 pages and needed to mention it again. But not being able to recall exactly what he had written, he bypasses this record and invents another one, the twenty-four gold plates. It is similar to his problem with the plates of Nephi and solved in the same way—just invent another set of records.

Amazingly, only part of the twenty-four plates are used for the book of Ether. Moroni, the translator, skips the first part of the record, from the creation down to the time of the tower, and only records the Jaredite history from the time of the tower until Coriantumr, who “hid them in a manner that the people of Limhi [the Mulekites] did find them.” After Moroni condenses the twenty-four plates, he comments that he used less than a “hundredth part” of Ether’s record. [Ether 15:33] Since the Jaredite history was engraved on only twenty-four plates, how could Moroni’s abridged account fill thirty-one pages?

Moroni’s Book

The final problem we found was regarding the book of Moroni. Since we believe the title page of the Book of Mormon represents an early view of how Joseph Smith planned to replace the missing 116 pages, it might also provide some evidence concerning the book of Moroni.

⁸ Quinn Brewster, “The Structure of the Book of Mormon: A Theory of Evolutionary Development,” *Dialogue: A Journal of Mormon Thought*, vol. 29, no. 2, (Summer 1996): pp. 109-110.

In the last pages of his book, Moroni's father, Mormon, finishes out his "record concerning the destruction of my people, the Nephites" (Mormon, 6:1). In the next chapter Mormon closes with the word "Amen" (Mormon 7:10).

In the first verse of the next chapter, however, his son wrote: "Behold I, Moroni, do finish the record of my father, Mormon." He goes on for a few pages and then closes the book with "Amen." Following this Moroni abridges the book of Ether—this book, of course, was mentioned in the title page of the Book of Mormon, although it does not say that Moroni was the one who abridged it. After this, however, we find still another book, the last book in the Book of Mormon, which is not mentioned in the title page. It is entitled, "The Book of Moroni" and covers a little over thirteen pages. Since it is not mentioned on the title page, it could very well be that it is also an afterthought. The beginning of this book would almost indicate the same thing:

Now I, Moroni, after having made an end of abridging the account of the people of Jared [the book of Ether], I had **supposed not to have written more**, but I have not as yet perished . . . Wherefore, I write a few more things, **contrary to that which I had supposed**; for I had **supposed not to have written any more**; but I write a few more things . . . (Moroni, 1:1, 4).

It is possible, therefore, that Joseph Smith had already written the title page to obtain his copyright at the time he added the book of Moroni. Under this theory, the book of Moroni would not have been a part of Joseph Smith's original plan, but rather something that he inserted at the eleventh hour. It may not have been written until after the material that replaced the 116 pages was finished.

As Joseph Smith wrestled with his problem concerning the missing material, his plates began to proliferate until he had envisioned five or six sets of plates. In the beginning he had (1) the plates of Lehi and (2) the plates which contained Mormon's abridgment of the plates of Lehi. He then added (3) the large plates of Nephi and (4) the plates which contained Mormon's abridgment of the large plates of Nephi. Although one would think that all these sets of plates would be enough to solve Joseph Smith's problem, he topped it all off with (5) the small plates of Nephi. In addition to these five sets of plates, there seems to be some evidence for another set called (6) the plates of Jacob.

It is also interesting to note that the first four sets would all cover the same period of time—from Lehi to Mormon. The fifth set would also cover a significant portion of this same period—from Lehi to king Benjamin. The idea of a sixth set ("the plates of Jacob"), which seems to have been aborted, apparently would have covered the same period as the fifth. Thus we see a great deal of duplication. It is difficult to imagine the amount of work that would have been necessary to produce all of these sets of plates. The reader will remember that the large plates of Nephi were condensed down by Mormon. The original set of plates, therefore, would have contained far more material than what exists in the present Book of Mormon. The same could probably be said concerning the plates of Lehi. In addition to the five or six sets mentioned above, there would also be the "plates of brass" which contained "the record of the Jews," and "the plates of gold" which were abridged by Moroni and are printed in the Book of Mormon as the book of Ether.

Too Many Plates?

Joseph Smith seemed to imagine that the ancient inhabitants of the New World had numerous sets of plates. Speaking in 1877, LDS President Brigham Young proclaimed:

I believe I will take the liberty to tell you of another circumstance that will be as marvelous as anything can be. . . . Oliver Cowdery went with the Prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, . . . the angel instructed him to carry them back to the hill Cumorah [after he finished the translation of the Book of Mormon], which he did. Oliver says that when Joseph and Oliver went there, the hill opened, **and they walked into a cave**, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a **pile of plates** as much as two feet high, **and there were altogether in this room more plates than probably many wagon loads**; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: "This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ." . . .

⁹ Brigham Young, Sermon delivered at a Special Conference Held at Farmington, Utah, June 17, 1877, *Journal of Discourses*, vol. 19, pp. 36-39.

While it would be easy for a young man like Joseph Smith to envision in his mind all of these plates, it would be a Herculean task for the ancestors of the American Indians to actually create them. We would not be so bold as to say that it would be impossible, but it certainly would have required an enormous effort. Jacob, who only wrote seven chapters of the Book of Mormon, complained: “I cannot write but a little of my words, because of the difficulty of engraving our words upon plates . . .” (Jacob 4:1). If Jacob had such a difficult time, we wonder how Lehi, Nephi, Mormon and Moroni were able to compose the various lengthy sets of plates?

The problem, however, goes far deeper than just the question of how the ancient Nephites and Jaredites made and engraved all of these plates. The real problem is why the same history would be recorded on a number of different sets of plates. For example, Nephi claimed that “the plates of brass . . . contained the genealogy of my father” (1 Nephi 3:12). Nephi also claimed that this same material had been copied into the plates of Lehi: “the genealogy of my fathers . . . is given in the record which has been kept by my father . . .” (6:1). Sometime later Nephi claimed that he copied his father’s genealogy onto his own large set of plates: “the genealogy of his [Lehi’s] fathers, and the more part of all our proceedings in the wilderness are engraven upon those first plates . . .” (19:2). Moreover, in the first verse of the same chapter, Nephi reveals that he even made a duplicate copy of Lehi’s own record on his large plates: “And upon the plates which I made I did engraven **the record of my father**, and also our journeyings in the wilderness, and the prophecies of my father . . .”

It is very hard to give credence to these claims concerning the duplication of material and proliferation of metal plates. It seems far more reasonable to believe that they are simply the product of Joseph Smith’s confusion over how he was going to cover up the fact that he could not accurately reproduce the material from the plates of Lehi. That Lehi’s genealogy would be found on **three sets of plates** but would **not** appear in the set used to produce the Book of Mormon seems very difficult to believe.

One also wonders how Moroni transported all these sets of plates to the hill in New York? At the end of the Book of Mormon, Moroni writes:

Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.

For behold, their wars are exceedingly fierce among themselves; and because of their hatred they put to death every Nephite that will not deny the Christ.

And I, Moroni, will not deny the Christ; wherefore, **I wander whithersoever I can for the safety of mine own life.** (Moroni 1:1-3)

Moroni then goes on to engrave a whole treatise on functions of the church: ordination, communion, and baptism. Added to this are letters from his father, Mormon, closing with a section written by Moroni as an appeal to those who will later read his book. This amounts to eleven pages in the printed text. Moroni supposedly engraved all this on gold plates while hiding from his enemies.



THE
BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MOR-
MON, UPON PLATES TAKEN FROM
THE PLATES OF NEPHI.

Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the LORD, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the LORD, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether.

Also, which is a Record of the People of Jared, which were scattered at the time the LORD confounded the language of the people when they were building a tower to get to Heaven; which is to shew unto the remnant of the House of Israel how great things the LORD hath done for their fathers; and that they may know the covenants of the LORD, that they are not cast off forever; and also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of CHRIST.

BY JOSEPH SMITH, JUNIOR,
AUTHOR AND PROPRIETOR.

PALMYRA:

PRINTED BY E. B. GRANDIN, FOR THE AUTHOR.

1830.

Title page of the 1830 Book of Mormon

Northern District of New-York, to wit: **B**E IT REMEMBERED, That on the eleventh day of June, in the fifty-third year of the Independence of the United States of America, A. D. 1829, JOSEPH SMITH, JUN. of the said District, hath deposited in this office the title of a Book, the right whereof he claims as author, in the words following, to wit: "The Book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi. Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, who are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether. Also, which is a Record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the House of Israel, how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever: and also to the convincing of the Jew and Gentile, that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.—By Joseph Smith, Jun. Author and Proprietor."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also the act, entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.'"

R. R. LANSING,

Clerk of the Northern District of New-York.

Copyright notice in the 1830 Book of Mormon

PREFACE.

TO THE READER—

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and

1*

IV

PREFACE.

behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New-York.

THE AUTHOR

Preface to the 1830 Book of Mormon

CHAPTER IX.

1 *A Revelation given to Joseph, in Harmony, Pennsylvania, May, 1829, informing him of the alteration of the Manuscript of the fore part of the book of Mormon.*

NOW, behold I say unto you, that because you delivered up so many writings, which you had power to translate, into the hands of a wicked man, you have lost them, and you also lost your gift at the same time, nevertheless it has been restored unto you again: therefore, see that you are faithful and go on unto the finishing of the remainder of the work as you have begun. Do not run faster than you have strength and means provided to translate, but be diligent unto the end, that you may come off conquerer; yea, that you may conquer satan, and those that do uphold his work.

2 Behold they have sought to destroy you; yea, even the man in whom you have trusted, and for this cause I said, that he is a wicked man, for he has sought to take away the things wherewith you have been intrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold they have taken them from you: therefore, you have delivered them up; yea, that which was sacred unto wickedness. And behold, satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written; and on this wise the devil has sought to lay a cunning

plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

3 Verily I say unto you, that I will not suffer that satan shall accomplish his evil design in this thing, for behold he has put it into their hearts to tempt the Lord their God; for behold they say in their hearts, We will see if God has given him power to translate, if so, he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold we have the same with us, and we have altered them: Therefore, they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power: therefore, we will destroy him, and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

4 Verily, verily I say unto you, that satan has great hold upon their hearts; he stirreth them up to do iniquity against that which is good, that he may lead their souls to destruction, and thus he has laid a cunning plan to destroy the work of God; yea, he stirreth up their hearts to anger against this work; yea, he saith unto them, Deceive and lie in wait to catch, that ye may destroy: behold this is no harm, and thus he flattereth them and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

Revelation dealing with the loss of the 116 pages of the Book of Mormon manuscript and the warning that the text would be altered. Chapter 9 of the 1833 *Book of Commandments*. Currently printed as Section 10 of the *Doctrine and Covenants*.

5 Verily, verily I say unto you, w^o be unto him that lieth to decieve, because he supposeth that another lieth to decieve, for such are not exempt from the justice of God.

6 Now, behold they have altered those words, because satan saith unto them, He hath decieved you, and thus he flattereth them away to do iniquity, to tempt the Lord their God.

7 Behold I say unto you, that you shall not translate again those words which have gone forth out of your hands; for behold, they shall not lie any more against those words; for behold, if you should bring forth the same words, they would say that you have lied; that you have pretended to translate, but that you have contradicted your words; and behold they would publish this, and satan would harden the hearts of the people, to stir them up to anger against you, that they might not believe my words: thus satan would overpower this generation, that the work might not come forth in this generation: but behold here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show it not unto the world until you have accomplished the work.

8 Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said, show it not unto the world, that you may be preserved. Behold I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous: therefore, I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

9 And now, verily I say unto you, that an account of these things that you have written, which have

gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

10 And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account: therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

11 Behold they have only got a part, or an abridgment of the account of Nephi. Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel: therefore, it is wisdom in me, that you should translate this first part of the engravings of Nephi, and send forth in this work. And behold, all the remainder of this work, does contain all those parts of my gospel which my holy prophets; yea, and also my disciples desired in their prayers, should come forth unto this people. And I said unto them, that it should be granted unto them according to their faith in their prayers; yea, and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissensions.

12 Now this is not all, their faith in their prayers were, that this gospel should be made known also; if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel, in this land, might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people, they may be.

13 And now, behold, according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

14 And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church: therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven: but it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves, to get gain; yea, and all those that do wickedly, and buildeth up the kingdom of the devil; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

15 Behold, I am Jesus Christ, the Son of God: I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said: other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

16 And I will show unto this people, that I had

other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvelous works, which they did in my name; yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine: Yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not be so much contention: Yea, satan doth stir up the hearts of the people to contention, concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures, and do not understand them: therefore, I will unfold unto them this great mystery, for behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts: Yea, if they will come, they may, and partake of the waters of life freely.

17 Behold this is my doctrine: whosoever repenteth, and cometh unto me, the same is my church: whosoever declareth more or less than this, the same is not of me, but is against me: therefore, he is not of my church.

18 And now, behold whosoever is of my church, and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against them.

19 And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God: Amen.

Chapter 3

1 Nephi Through Omni Written Last

A number of Mormon scholars have concluded that the first part of the Book of Mormon—the portion which was supposed to have come from the small plates of Nephi—was actually translated last. This view is also found in the LDS manual, *Church History in the Fulness of Times*.¹ Our theory of a black hole in the Book of Mormon goes along very well with this concept. It seems reasonable to believe that Joseph Smith was extremely concerned about doing anything toward replacing the material contained in the lost 116 pages until he was certain that he could not retrieve the missing pages. Besides the problem he could have if the original pages resurfaced after he produced a new version, he had to take into account that his wife as well as the rest of his family and friends would probably remember a great deal about the contents of the missing pages. It would be foolish, therefore, to immediately try to retell the story. It would be wiser to wait until their memory had faded to some extent.

Perhaps the most serious problem facing Joseph Smith was how to deal with his scribe Martin Harris. Smith must have wondered how much Harris knew about the missing pages and was undoubtedly concerned as to whether he could be trusted. Martin Harris' wife, Lucy, was convinced that Joseph Smith was a deceiver who was trying to trick her husband out of his money. Indeed, Martin had already provided Joseph Smith with money and after the Book of Mormon manuscript was completed, he mortgaged his farm so that the book could be published.

It is clear that Mrs. Harris wanted some evidence that Smith really had the gold plates. Joseph Smith's mother related that Lucy Harris came to Joseph's house in Pennsylvania and

informed him that her object in coming, was to see the plates, and that she would never leave until she

had accomplished it. Accordingly, without delay, she commenced ransacking every nook and corner about the house—chests, trunks, cupboards, &c. . . .²

While she did not find the plates through surreptitious means, she was able to obtain “an exact copy” of the characters Joseph Smith copied from the gold plates known as the Anthon transcript. Furthermore, she told Smith's neighbors that “he was a grand impostor, and, that by his specious pretensions, he had seduced her husband into the belief that he (Joseph Smith) was some great one, merely through a design upon her husband's property.”³

Although Martin Harris was considered rather gullible (even LDS writers have referred to him as “credulous”), the questions which his wife raised concerning Joseph Smith's gold plates must have affected him to some extent. LDS historian B. H. Roberts observed:

Evidently the restrictions placed upon Joseph Smith in the matter of showing the plates to none except to those to whom God permitted him to show them, was a great trial to Martin Harris. . . . He had acted as the Prophet's amanuensis for some time, but while so employed a heavy curtain or other device **screened the Prophet and the plates from his view**, and evidently **doubts would sometimes arise in his mind** as to whether or not the Prophet really had the plates . . .⁴

Martin Harris later acknowledged that he tested Joseph Smith's seership on at least two occasions. In an interview published in 1859 Harris said that one day when he was at Joseph Smith's house he was picking his “teeth with a pin” while sitting on the fence in the yard. The pin dropped from his fingers “into shavings and straw.” After a futile attempt to find it, Harris remembered that Smith had told him he had a seer stone and decided to test his ability:

1 *Church History in the Fulness of Times*, Student Manual, Religion 341 through 343 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003), p. 59.

2 Lucy Mack Smith, *Biographical Sketches of Joseph Smith the Prophet, and His Progenitors for Many Generations* (Liverpool, England: S.W. Richards, 1853), pp. 115-116.

3 *Ibid.*, p. 116.

4 B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, vol. 1 (Provo, Utah: Brigham Young University Press, 1965), p. 117.

I then took Joseph on surprise . . . I said, “Take your stone.” . . . He took it and placed it in his hat . . . and placed his face in the hat. I watched him closely to see that he did not look [to] one side; he reached out his hand . . . and moved a little stick, and there I saw the pin, which he picked up and gave to me. I know he did not look out of the hat until after he had picked up the pin.⁵

Assistant Church Historian Andrew Jenson reported another incident in which Harris tested the prophet:

On Sunday, Sept. 4, 1870, Martin Harris addressed a congregation of Saints . . . He related an incident which occurred during the time that he wrote . . . the translation of the Book of Mormon which he was favored to write direct from the mouth of the Prophet Joseph Smith, and said that the Prophet possessed **a seer stone, by which he was enabled to translate** as well as from the Urim and Thummim . . . on one occasion, Martin Harris **found a stone** very much resembling the one used for translating, and on resuming their labor of translation, **he put in place the stone that he had found**. He said that the Prophet remained silent, unusually and intently gazing in darkness, no traces of the usual sentences appearing. Much surprised, Joseph exclaimed, “Martin! What is the matter! All is as dark as Egypt!” Martin’s countenance betrayed him, and the Prophet asked Martin why he had done so. Martin said, to stop the mouths of fools, who had told him that the Prophet had learned those sentences and was merely repeating them, etc.⁶

These tests demonstrate Martin’s effort to confirm Smith’s claims. However, his simplistic approach was no match for the cunning of Smith.

In February of 1828 Joseph Smith gave Martin Harris a sample of the hieroglyphics he had copied off the plates. Harris then took the sample to two scholars, Samuel L. Mitchell and Charles Anthon, for their opinion. Even though they both told him that the script was not authentic, Martin continued to support Smith in his effort to produce the book and became one of his scribes.⁷

On page 117 of her book, Joseph Smith’s mother said that after Martin Harris had transcribed 116 pages for Joseph, he “asked permission of my son to carry

the manuscript home with him, in order to let his wife read it, as he hoped it might have a salutary effect upon her feelings.” After the pages turned up missing, Smith may have suspected that Martin really knew where they were and was putting him to another test “to stop the mouths of fools.” The prophet may have wondered if Harris had allowed his wife to hide the pages to see if Smith was able to reproduce the first part of the manuscript in exactly the same words before returning the missing pages to him. Smith, of course, knew that he could not duplicate the wording he had previously used, and became very angry with Mr. Harris. From a revelation given after the theft of the manuscript, it would appear that Smith felt that Harris was actually a part of a conspiracy to destroy him:

Behold, they have sought to destroy you; yea, even the man **in whom you have trusted has sought to destroy you**.

And for this cause I said that he is a **wicked man**, for he has sought **to take away the things wherewith you have been entrusted**, and he has also sought **to destroy your gift**. (*Doctrine and Covenants* 10:7-8)

Whatever Joseph Smith believed about Martin Harris after the 116 pages were stolen, he must have finally concluded that Harris had nothing to do with the theft. He allowed Mr. Harris to become one of the three witnesses to the Book of Mormon, and Harris raised the money to publish the book. Not only had Harris heard the prophet read the “translation” of the small plates, but he had personally copied the words onto paper. In addition, he had the opportunity of taking the pages and studying them. In the 1832 account of his history, Joseph Smith related:

And it came to pass that after we had translated 116 pages that he desired to carry them **to read to his friends** that peradventure he might convince them of the truth. Therefore, I inquired of the Lord and the Lord said unto me that he must not take them. . . . I inquired again and also a third time and the Lord said unto me, “Let him go with them, only he shall covenant with me that he will not shew them to only but four persons.” . . . He brake the covenant which he made before the Lord and the Lord suffered the writings to fall into the hands of wicked men.⁸

5 Joel Tiffany (Interview with Martin Harris) “Mormonism—No. II,” *Tiffany Monthly* vol. 5, no. 4 (Aug. 1859): p. 164.

6 Andrew Jenson, ed., *The Historical Record* (Salt Lake City, Utah, 1887), p. 216.

7 Fawn McKay Brodie, *No Man Knows My History: The Life of Joseph Smith*, 2nd ed. (New York: Alfred A. Knopf, 1971), pp. 50-51.

8 Scott Faulring, ed., *An American Prophet’s Record: The Diaries and Journals of Joseph Smith* (Salt Lake City: Signature Books, 1989), pp. 7-8.

Historian and researcher H. Michael Marquardt has pointed out that in an 1860 interview, Martin Harris acknowledged that he had read from this manuscript to his family and friends.⁹ Harris, therefore, must have known a great deal about the contents of the 116-page manuscript. Even if Harris had nothing to do with the theft, Smith had to be concerned about what his scribe remembered. In addition, there was also the possibility that Martin Harris or his wife had made their own notes from the manuscript.

After the 116 pages were stolen, Joseph Smith seemed to be almost in a state of shock. He claimed, in fact, that a “heavenly messenger” took away the “Urim and Thummim,” the device he used to translate the plates.¹⁰ Even after the sacred instrument was returned, Smith made very little progress with the work.

LDS scholar Richard L. Bushman, who believes the first part of the Book of Mormon was written last, made these comments:

By May 1829, Joseph and Oliver had not yet translated what are now the opening books of the Book of Mormon. After the loss of the 116 pages, Joseph did not begin again at the beginning. Joseph and Emma took up the translation where Joseph and Harris had broken off the previous June, that is, around the first part of the Book of Mosiah in the reign of King Benjamin. Joseph and Oliver kept on in sequence. Sooner or later Joseph had to decide what to do about the loss of the previous manuscript, containing the first four hundred years of Book of Mormon narrative. . . . In late May or June, probably after the rest of the book was done, he and Oliver began work on 1 Nephi.¹¹

In the footnote to this section, Professor Bushman gave this information:

The order of translation has been established through analysis of the handwriting of the original manuscript. The bulk of the writing in the fragments of 1 Nephi that have been saved is in the hand of Oliver Cowdery, with a number of passages in a hand that most resembles John Whitmer’s. Anything in these two hands must have been written after April 6, when Oliver arrived in Harmony. Oliver’s is the first hand to appear, writing 1 Nephi 2:2-23. There is no evidence of Emma Smith’s hand, as would be expected had Joseph Smith begun with 1 Nephi after the loss of the first 116 pages. Joseph did not meet John Whitmer until after June 1, 1829, when Joseph and Oliver moved to Fayette from Harmony.

Thus it is unlikely that Emma and Joseph began work on 1 Nephi in the winter of 1829 when they resumed translating. Work on 1 Nephi probably began in late May. It also appears that the Book of Mosiah in the current Book of Mormon is not complete. It begins abruptly without the introduction that Mormon affixed to all the other books he abridged. Possibly the first pages of Mosiah were among the 116 that were lost. The evidence implies Joseph and Oliver began work on Mosiah when they began translating together in April 1829, finished the book to the end, and then went back and translated 1 Nephi up through Mosiah.¹²

LDS scholar Max H. Parkin, of the Salt Lake Institute of Religion, has written an excellent paper on the dating of Section 10 of the *Doctrine and Covenants*. This paper throws important light on the question of which part of the Book of Mormon was written last:

Although later that year [1828] the angel returned the plates and the Urim and Thummim to Joseph, translation progressed slowly for the next several months. Joseph and his wife Emma, who was acting as scribe, produced little translation material. But during this otherwise unproductive winter, Joseph received two revelations . . . Oliver Cowdery, commenced translating with Joseph April 7, 1829, and continued during May, June, and early July when they completed translating the Book of Mormon. . . .

Recommencing his translating first with Emma and then with Oliver, Joseph probably resumed at the place he had stopped with Martin—near the beginning of the record of Mosiah, and proceeded to the end of the Book of Mormon. Oliver stated that on about May 15, 1829, at the time they received the Aaronic Priesthood, they were translating the record containing the Savior’s teachings to the Nephites. . . . Thus, by commencing near the beginning of the Book of Mosiah, they were able in five and one-half weeks—by the middle of May—to translate to Christ’s teachings in 3 Nephi, as Oliver stated; this enabled them to complete a little over half of the book in a half of the total translating time of approximately twelve weeks. If on the other hand, Joseph had resumed his work by translating the six books in the Small Plates of Nephi first and then proceeded to 3 Nephi, he would have translated four-fifths of the book in less than half of the translating time. Inasmuch as members of the Whitmer family, who were not introduced to Mormonism until June 1829, wrote as scribes on the manuscript of 1 Nephi contained in the Small Plates of Nephi, it is probable

9 H. Michael Marquardt, *The Rise of Mormonism: 1816-1844* (Longwood, FL: Xulon Press, 2005), p. 135.

10 See *History of the Church*, vol. 1 (Salt Lake City: Deseret Book, 1951), p. 21.

11 Richard L. Bushman, *Joseph Smith: Rough Stone Rolling* (New York: Alfred A. Knopf, 2005), p. 74.

12 *Ibid.*, p. 579, n. 63.

that this first part of the Book of Mormon was the last to be translated. . . . Since he translated the alternative record of the Small Plates of Nephi last, it was not crucial for Joseph to know how to solve the problem until May 1829. . . . There are two phrases in Section 10 [of the *Doctrine and Covenants*] which suggest that Joseph Smith received the revelation after he had returned fully to translating . . . at the end of verse three the phrase instructed Joseph to “continue on unto the finishing of the remainder of the work of translation *as you have begun*.” This verse appears to say that the Prophet and his scribe had returned to translating and had progressed before receiving Section 10. The second clause instructed the Prophet to translate the “[Small] Plates of Nephi” down to the reign of King Benjamin. Then, it reads, “Until you come to that which you have translated, *which you have retained*.” The text here is to be interpreted that he had previously commenced retranslating the record of Mosiah, which contains the account of King Benjamin and continued throughout the Book of Mormon. Then, upon having done that and retaining it, he translated the replacement text (i.e. the Small Plates of Nephi) to the point it converged with the record of Mosiah.¹³

Smith’s Use of “Therefore” and “Wherefore”

Researcher Brent Metcalfe has pointed out two very significant items which give additional support to the theory that the first part of the Book of Mormon was written last.¹⁴ The first relates to Joseph Smith’s use of two similar words. Although Smith originally used the word *therefore* frequently in his writings, for some reason, in June, 1829, he switched to the word *wherefore*. Using the church’s computer program we found that this can be demonstrated without much difficulty. All of Joseph Smith’s revelations published in the *Doctrine and Covenants*, dated before June, 1829, use the word *therefore*. Section 1 of the *Doctrine and Covenants* is out of chronological order [it is dated November 1, 1831], but an examination of Sections 2 through 13 reveals that Joseph Smith used the word *therefore* thirty-eight times. The word *wherefore* does not appear once in any of these sections. In Section 14, dated June, 1829, we find *wherefore* used for the first time, but *therefore* still appears three times. Sections 15 and 16 are very small and do not use either word. In Section 17 we find *wherefore* once, but *therefore* does not appear. The change becomes very obvious in

the next revelation (Section 18) which is also dated in June of 1829. In this revelation the word *wherefore* is used twelve times, but *therefore* does not appear at all. We compared this revelation with the way it was first printed in the *Book of Commandments* and obtained the same results.

We have compared these two words in Sections 19 through 81 and found that the word *wherefore* continues to predominate, being used 148 times, whereas *therefore* appears only nineteen times. For some strange reason, however, in 1832 Joseph Smith reverted to his old pattern of using *therefore* more frequently. Although we will never know for certain, it is possible somebody commented concerning his excessive use of *wherefore*. In Section 82, dated April 26, 1832, *therefore* was used three times and *wherefore* did not appear. In the remaining sections, the word *therefore* predominates and *wherefore* almost disappears. It is found only sixteen times in the remaining sections of the *Doctrine and Covenants*.

Since the revelations printed in the *Doctrine and Covenants* are dated, we know that Joseph Smith made the transition from *therefore* to *wherefore* in June 1829. Because Joseph was working on the Book of Mormon at the time of this transitional period, we are able to determine which part of the Book of Mormon was written last. If the first part of the Book of Mormon was written first, as the traditional view would hold, we would expect to find a preponderance of the word *therefore*. What we discover, however, is just the opposite; the word *wherefore* predominates by a large margin. We find *therefore* only used forty-two times in the material translated from the small plates of Nephi (we include the book “Words of Mormon” with this section because it was obviously written after the book of Mosiah). On the other hand, *wherefore* appears 307 times. This means that it was used 7.3 times as often as *therefore*. The break down according to books is as follows:

1 Nephi: *wherefore*–98, *therefore*–13
 2 Nephi: *wherefore*–138, *therefore*–28
 Jacob: *wherefore*–52, *therefore*–1
 Enos: *wherefore*–6, *therefore*–0
 Jarom: *wherefore*–3, *therefore*–0
 Omni: *wherefore*–6, *therefore*–0
 Words of Mormon: *wherefore*–4, *therefore*–0

13 Max H. Parkin, “A Preliminary Analysis of the Dating of Section 10,” (Jan. 27, 1979), in *Seventh Annual Sidney B. Sperry Symposium: The Doctrine & Covenants* (Provo, Utah: Brigham Young University, 1979), pp. 69, 70, 76.

14 Brent Lee Metcalfe, *New Approaches to the Book of Mormon: Explorations in Critical Methodology* (Salt Lake City: Signature Books, 1993), pp. 408-416.

One factor which greatly affects the first part of the Book of Mormon is that there has been a great deal of plagiarism from the book of Isaiah. We have found that of the forty-two places that *therefore* occurs, twenty-two are directly copied from the King James Version. This, of course, means that Joseph Smith only chose that word twenty times. There are three cases that we know of in which *wherefore* was copied from the Bible, but this still leaves 304 times that Joseph Smith chose that word. When we adjust for the plagiarism from the Bible, we find that *wherefore* was used 15.2 times as often as *therefore*.

In the remaining portion of the Book of Mormon, the situation is suddenly reversed. As we pass from the small plates of Nephi—i.e., the part which replaced the material found in the lost 116 pages—to the large plates of Nephi, we find that the word *therefore* now predominates. *Therefore* is found 621 times in these pages, whereas *wherefore* appears just 108 times. The break down according to books is as follows:

Mosiah: *therefore*–123, *wherefore*–1
 Alma: *therefore*–286, *wherefore*–3
 Helaman: *therefore*–63, *wherefore*–0
 3 Nephi: *therefore*–98, *wherefore*–3
 4 Nephi: *therefore*–5, *wherefore*–0
 Mormon: *therefore*–22, *wherefore*–0
 Ether: *therefore*–24, *wherefore*–63
 Moroni: *therefore*–0, *wherefore*–38

The astounding thing here is that the word *wherefore* only occurs seven times in the six books which comprise all of the abridgment which Mormon made from the large plates of Nephi. (The books of Ether and Moroni, of course, were not taken from the large plates of Nephi.) These six books contain 342 pages of the text of the Book of Mormon—about 64% of the entire book. Moreover, three of these seven occurrences of this word appear to be derived through plagiarism. For instance, *wherefore* appears in the book of Mosiah just once (see chapter 13, verse 19). Its real source, however, is from the Ten Commandments printed in the Bible, Exodus 20:11. Two of the other verses mentioning *wherefore*, 3 Nephi 13:30 and 14:20, are derived from the Sermon on the Mount, Matthew 6:30 and 7:20. Without these three references, we have only four cases in which Joseph Smith chose the word *wherefore* in all six books abridged from the large plates.

It would appear from the evidence derived from this study that after the 116 pages were stolen, Joseph Smith did not immediately try to restore this missing portion of his book. Instead, in 1828, he began translating the

book of Mosiah. The word *therefore* predominated over *wherefore* by 123 to 1 in that book. The same was true with the book of Alma—286 to 3. In the next four books (Helaman, 3 Nephi, 4 Nephi and Mormon) we have a ratio of 188 to 3. When we arrive at Ether, however, there is a shift from *therefore* to *wherefore*. It is possible to trace this shift within the book itself. The first chapter has *therefore* appearing twice, but *wherefore* is not found at all. In the last chapter of that book, chapter 15, we find that the situation has been completely reversed; *therefore* is found only once and *wherefore* appears five times. In the first six chapters *therefore* predominates, appearing seventeen times, whereas *wherefore* is found nine times. In chapters 7-15 we find that *therefore* only appears seven times, but *wherefore* is found fifty-four times.

From this research we conclude that Joseph Smith was laboring on the book of Ether in June, 1829. This, of course, is the time when the *Doctrine and Covenants* shows that Smith made the change from *therefore* to *wherefore*. Evidently, he then went back to the beginning of the book to compose the material for the 116 page replacement.

The book of Moroni, which follows the book of Ether, leans so heavily towards the word *wherefore* (38 to 0) that it is possible it was not written until after the material replacing the 116 missing pages was completed. Joseph Smith may have originally intended to end the Book of Mormon with the book of Ether but then decided to add a book with more details relating to church protocol. In any case, whether Joseph Smith finished the Book of Mormon with the book of Ether or the book of Moroni, he then moved to the front and began to replace the material which was stolen.

1 Nephi neatly dovetails after Ether because of its transitional nature. *Wherefore* predominates 98 to 13. The occurrences of *therefore* begin to decrease as we proceed through the book. If we remove all of the cases where the word *therefore* has been lifted from the Bible in 2 Nephi, it fits the transitional pattern (138 to 6). The book of Jacob follows the same trend; the ratio between *wherefore* and *therefore* continues to grow (52 to 1). In the final four books, which fill up the hole left by the theft of the 116 pages, *wherefore* is found nineteen times but *therefore* does not appear at all.

During our study concerning these two words we were told that another LDS scholar had also found a similar pattern with regard to the words *whosoever* and *whoso*. We checked the computer program and found that when Joseph Smith began Mormon's abridgment of the large plates of Nephi—starting in the book of Mosiah—he was using the word *whosoever* frequently.

In 253 printed pages it is found fifty-six times. Then in Helaman 13:18, Joseph Smith first used the word *whoso*. After that both words are used through the rest of Helaman and 3 Nephi. *Whosoever* is found twenty-two times, and *whoso* is used seventeen times. From 3 Nephi until the end of the Book of Mormon *whoso* becomes predominant (16 to 1). When we turn to the first part of the book, we find that *whoso* is used nine times, but *whosoever* does not appear even once in the small plates of Nephi. A study of the *Doctrine and Covenants* also shows that Joseph Smith used *whosoever* more frequently than *whoso* at first but that *whoso* eventually predominated. This trend continued throughout Smith's life. In the case of the Book of Mormon, it provides additional evidence supporting the claim that the first part of the Book of Mormon was written last.

Brent Metcalfe's research in *New Approaches to the Book of Mormon* not only provides important evidence to show that the first part of the Book of Mormon was written last, but it demonstrates that it is highly unlikely that anyone other than Joseph Smith could have written the book.

Prophecy of Christ's Birth

The very year that Christ would come into the world was supposed to have been known by the ancient Nephites from the time they left the Old World, and yet the later Nephites were completely oblivious to that fact. In 1 Nephi 10:4, Nephi clearly stated:

Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of the world.

In chapter 19, verse 8, Nephi reiterates the prophecy:

And behold he cometh, according to the words of the angel, in six hundred years from the time my father left Jerusalem.

When we come to the book of Alma, however, this knowledge seems to be completely missing. Alma, who was entrusted with "all of the records" prepared by

Nephi and the other prophets and who was also head of the church, seemed to be absolutely in the dark as to when Christ should appear. While he did know that the Son of God "shall be born of Mary, at Jerusalem" (Alma 7:10), he had no idea whatsoever as to when this event would take place:

And now we only wait to hear the joyful news declared unto us by the mouth of angels, of his coming; for the time cometh, **we do not know how soon**. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice. (Alma 13:25)

It seems very hard to believe that God's chosen prophet, who referred to the writings of Nephi which he had in his possession (Alma 3:14-17), would not know anything about Nephi's prophecy that Christ would come "in **six hundred** years from the time my father left Jerusalem."

When the prophet Samuel the Lamanite appeared on the scene just before the coming of Christ, he did not refer to Nephi's prediction about the coming of Christ. Instead, he had his own prophecy concerning the matter:

Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. (Helaman 14:2)

That such important information would just pass out of existence when the Nephites had all kinds of religious records seems incredible. Brent Metcalfe, however, has an explanation which makes a great deal of sense. He maintains that since Joseph Smith did the first part of the Book of Mormon last, by the time he got to the book of Nephi, Smith simply forgot about Alma's ignorance concerning the time when Christ would be born. This would make far more sense than to assume that Smith would put such stress on the prophesy about the Messiah coming "in six hundred years from the time my father left Jerusalem," and then after giving the exact year, turn right around and have Alma say that the Nephites did not know when Christ would be born.¹⁵

Taken as a whole, it is obvious that the first part of the Book of Mormon was produced last.



¹⁵ Metcalfe, *New Approaches*, pp. 417-418.

Chapter 4

Dates, Kings and Money

While the Book of Mormon claims to be an historical account of Jewish immigrants to the New World, it lacks many details one would expect.

Dates

As far as we can determine, there is no historical date of any importance in the Book of Mormon from the time that Lehi's group left the Old World until the reference in Mosiah 6:4, which informs us that "Mosiah began to reign . . . in the thirtieth year of his age . . . about 476 years from the time that Lehi left Jerusalem."

There were ample opportunities in the small plates of Nephi for dates to have been given, but it seems obvious that the author did not want to tie events to dates. For instance, one would think that the death of Nephi's father, Lehi, would have been important enough for a date and perhaps some details. Instead, however, Nephi casually writes: "my father, Lehi . . . waxed old. And it came to pass that he died, and was buried" (2 Nephi 4:12). LDS scholar S. Kent Brown wrote:

Sperry (in *Book of Mormon Compendium*, 151-52) observes that "we are told neither how old Lehi was at the time of his death nor how many years had elapsed from the time the party had left Jerusalem before he passed away. . . ."

The death of Ishmael, Nephi's father-in-law, is mentioned but neither a date nor any details are given: "And it came to pass that Ishmael died, and was buried in the place which was called Nahom" (1 Nephi 16:34). Jacob treated his brother Nephi's death in the same fleeting manner: "And it came to pass that Nephi died" (Jacob 1:12). The death of Sariah, Nephi's mother, seems to have been entirely ignored, and there is nothing concerning the death of his wife. Although we have not made an extensive search concerning the matter, we have only found two other cases where Nephite or Lamanite people (mentioned by name in the small plates) actually died—i.e., Sherem and king Benjamin. We can infer that Jacob died because his son refers to him in the past tense

(Enos, verse 1), but no details are given concerning the matter. This is certainly different from the rest of the Book of Mormon. For example, specific dates are given regarding king Benjamin's appointment of his son, Mosiah, as his successor and the king's death:

And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem.

And king Benjamin lived three years and he died. (Mosiah 6:4-5)

Another very strange thing about the Book of Mormon is that the first hundred and seventeen pages only move the story ahead "fifty and five years," but hundreds of years fly by in the next twenty-six pages. LDS apologist J. N. Washburn noted the "astoundingly long time" that the book of Omni encompasses.² The chronology, however, is very confusing. A period of about 200 years is covered between verses 1 and 23. The footnotes which the LDS Church has included in the Book of Mormon indicate that Jarom ends his book in "361 B.C." and that the book of Omni covers a period down to "130 B.C." This would mean that 231 years elapse in one small book. It is remarkable that this important portion of Nephite history was glossed over in one chapter.

While Mr. Washburn was astounded that so much time was covered in such a limited number of verses, this situation fits very well with our theory of a black hole in the Book of Mormon. By the time Smith came to the book of Omni, he had already written the equivalent of 140 pages, enough material to replace the 116 lost pages, he rapidly finished off the record taken from the "small plates."

Kings

Although the Book of Mormon claims that the Nephites, Lamanites and Jaredites all had kings in the New World, there seems to be a deficiency with regard

1 S. Kent Brown, "Lehi's Personal Record: Quest for a Missing Source," *BYU Studies*, vol. 24, no. 1 (Winter 1984): p. 26, n. 25.

2 J. N. Washburn, *The Contents, Structure, and Authorship of the Book of Mormon* (Salt Lake City: Bookcraft, 1954), p. 23.

to a number of things which we usually associate with kings. For example, a search for the words *throne* or *thrones* yielded 185 cases in the Bible. The Book of Mormon, on the other hand, only had twenty-three places where these words were used. Most of these, however, were not literal thrones. Of the twenty-three instances, only ten seemed to refer to actual Nephite, Lamanite or Jaredite thrones. Of the remaining thirteen, five were in verses plagiarized from the Bible and eight related to God's throne.

We also searched for the following words: *crown*, *crowned*, *crowndest*, *crownest*, *crowneth*, *crowning*, *crowns*, *palace* and *palaces*. The Bible contained 166 instances in which these words were used, but the Book of Mormon yielded only four places. The word *palace* is found twice, and the word *palaces* appears once. It should be noted, however, that the only case where the word *palaces* is found (2 Nephi 23:22) has been taken from the Bible, Isaiah 13:22, and refers to the palaces of Babylon. The word *crown* is only found once in 2 Nephi 13:7, and like the word *palaces*, it has been taken from the Bible, Isaiah 3:17.

When we searched for the various forms of words such as *castle*, *prince*, *princess* and *scepter*, we found they were used 411 times in the Bible. The Book of Mormon yielded only seven cases where these words were used. Six of the seven, however, were derived from verses plagiarized from the Bible. The word *prince* does appear one time, but it is not referring to anyone in the New World. It is, in fact, a reference concerning the Bible character "Melchizedek" who was called "the prince of peace" (see Alma 13:18).

Names of the Kings

Nephi was supposed to be the first king of the Nephites (see 2 Nephi 5:18). It is very possible that Joseph Smith forgot the name he had given to the second king in the lost 116 pages. When Jacob refers to Nephi's successor, he does not give him any name:

Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings. (Jacob 1:9)

This is certainly a strange way to speak of the new king who presumably would be a son or grandson of someone in the original group. It is entirely different from the way the ancient Israelites referred to their kings. They not only had a great deal to say about them,

but they proudly gave their names and the names of their fathers. For instance, in 1 Chronicles 29:26 we read, "Thus David the son of Jesse reigned over all Israel."

In any case, Jacob went on to say that the people "were desirous to retain in remembrance his [Nephi's] name" (Jacob 1:11). Therefore, "whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would" (Jacob 1:11). In the fifteenth verse of the same chapter, Jacob informed his readers that "the people of Nephi, under the reign of the second king, began to grow hard in their hearts . . ." This terse reference to the "second king" is the last reference to any king for hundreds of years. It is only after we come out of the black hole (Omni, verse 12) that we encounter the name of another king: "Mosiah, who was made king . . ." This is the same Mosiah who was also a prophet. After speaking of king Mosiah, Amaleki goes on to mention a "king Benjamin." This seems to be the same king mentioned in the book of Mosiah.

The reader will remember that kings were supposed to be called "second Nephi, third Nephi, and so forth . . . let them be of whatever name they would," yet when we come out of the black hole, they are called "Mosiah" and "Benjamin." This even puzzled the LDS writer J. N. Washburn:

Was Mosiah one of these kings? If so, why was he not called Nephi X or Nephi XI or whatever he would happen to be? . . . Where, we must ask again, does Mosiah fit into all this? It appears almost certain that he had been a king in the land of Nephi. Why, then, was he not called Nephi?³

Dating Events

Although Amaleki speaks of two kings, he still does not give us many details and there is nothing in his portion of the book of Omni concerning dates. In Omni, verse 23, we find this: "Behold, I, Amaleki, was born in the days of Mosiah; and I have lived to see his death; and Benjamin, his son reigneth in his stead." This should be contrasted with the precision found in later portions of the Book of Mormon. For instance, in Mosiah 29:46 we read:

And it came to pass that Mosiah [apparently the grandson of the Mosiah mentioned by Amaleki] died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.

³ Washburn, *Authorship*, pp. 24, 27.

In the period following the black hole and the reign of kings, the Nephites decide to have judges instead of kings. In the book of Alma the dating becomes very precise. It starts out with “the first year of the reign of the judges over the people of Nephi” (Alma 1:1), and verse 23 talks of “the second year of the reign of Alma.” This system of dating continues until “an hundred years had passed away” (3 Nephi 2:5). Our examination of the record reveals that at least ninety of these years are mentioned in the Book of Mormon and that specific events are often linked to these dates. For example, in Helaman 6:15, we read: “in the sixty and sixth year of the reign of the judges, behold, Cezoram was murdered by an unknown hand as he sat upon the judgment-seat.” After the hundred years had elapsed, the Nephites begin dating events from the time of the birth of Christ, and this system continues until “more than four hundred and twenty years” had passed away (Moroni 10:1). The crucifixion of Christ is precisely dated as occurring “in the thirty and fourth year, in the first month, on the fourth day of the month . . .” (3 Nephi 8:5).

When we turn back to the small plates of Nephi, we find an entirely different story. The first date, however, actually appears very early in the record and gives the impression that Nephi planned to be very precise in dating historical matters:

For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah . . . there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed. (1 Nephi 1:4)

Although the next date given is very precise, it does not relate to the history found in the small plates of Nephi. It simply says that Christ would come “six hundred years from the time that my father left Jerusalem . . .” (1 Nephi 10:4). The next date appears in 1 Nephi 17:4 and says that the Lehi’s group spent “eight years in the wilderness.” 1 Nephi 19:8 tells us again that Christ would come “six hundred years from the time my father left Jerusalem.” The next date does not appear until 2 Nephi 5:28: “And thirty years had passed away from the time we left Jerusalem.” This reference does not relate to anything of historical importance. The verse just before it states: “And it came to pass that we lived after the manner of happiness.” In the verse 34 of the same chapter, Nephi informs us that “forty years had passed away, and we had already had wars and contentions with our brethren.” No historical event is mentioned with regard to this date.

In 2 Nephi 25:19, Nephi again tells us that “the Messiah cometh in six hundred years from the time

that my father left Jerusalem . . .” The book of Jacob 1:1 indicates that “fifty and five years had passed away from the time that Lehi left Jerusalem,” but it gives no historical information. In chapter 7, verses 1 and 2, Jacob tells of a man who believed there would be “no Christ” coming among the people. Even this matter is not dated: “And now it came to pass after some years had passed away, there came a man among the people . . .”

A hundred and twenty-four years pass from the time that Jacob said that “fifty and five years had passed away” and finally Enos gives a date. This date only seems to relate to the fact that Enos was becoming old:

And it came to pass that I began to be old, and an hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem. (Enos, verse 25)

Jarom later noted that “two hundred years had passed away, and the people of Nephi had waxed strong in the land” (Jarom, verse 5). In verse 13, Jarom noted that “two hundred and thirty and eight years had passed away—after the manner of wars, and contentions, and dissensions, for the space of much of the time.” Thirty-eight more years passed away and Omni wrote:

two hundred and seventy and six years had passed away, and we had many seasons of peace; and we had many seasons of serious war and bloodshed. Yea, and in fine, two hundred and eighty and two years had passed away. (Omni, verse 3)

The final date appearing on the small plates of Nephi was written by Amaron just two verses after Omni’s last date was given: “three hundred and twenty years had passed away, and the more wicked part of the Nephites were destroyed.” The record is then passed on to Chemish. He gives no dates and passes the small plates on to Abinadom. Abinadom, likewise, gives no dates and turns over the plates to Amaleki. While Amaleki gives some historical information, he also fails to give any dates. He did, however mention that he lived until the reign of king Benjamin. According to information given later, king Benjamin reigned until 124 B.C. (Mosiah 6:4).

Measurements

Earlier in this book we pointed out that for a long time after Lehi’s people arrived in the New World there was no use of the words *north*, *south*, *east* or *west* to locate any people or geographical place. We noted,

however, that after passing through the black hole, these same words were used freely throughout the rest of the Book of Mormon.

When it comes to measurements, however, it appears that a black hole extends throughout the entire book. We do not understand why Joseph Smith did not give the ancient Nephites, Lamanites and Jaredites some system of measurements. It is possible that he felt that he might in some way contradict Hebrew measurements. In Alma 11:4, this statement appears concerning measurement:

they [the Nephites] did not reckon after the manner of the Jews . . . but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges . . .

In any case, our reading of the text of the Book of Mormon produced no examples of the measurement of anything. In Alma 11:7 and 11, we read that

A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain. . . . A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.

We are left completely in the dark, however, as to how much grain is contained in a “measure.” We searched with the computer program to see if we could find something our reading of the text did not disclose. The words which we searched for were as follows: *measure, measured, measurement, measures, measuring, length, breadth, width, height, heights, stature, size, distance* and *depth*. These words, of course, produced a great many examples of measurement in the Bible, but the Book of Mormon produced nothing of any value. The closest thing we could find to measurement appeared in Alma 50:2. This verse spoke of “works of timbers built up to the height of a man . . .” The only other thing we found was in Ether 2:17, where a description of the barges used to bring the Jaredites to the New World is given: “the length thereof was the length of a tree . . .” Since trees vary a great deal in their length, this does not give us too much to go on; some trees are only twenty or thirty feet high, whereas some of the giant sequoias in California grow to over 300 feet high. The description given of Jared’s barges certainly is not as precise as that given concerning the ark in the Bible: “The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits” (Genesis 6:15). According to the computer program, the Bible uses the words *cubit*

and *cubits* 258 times, whereas the word *cubit* is only found once in the Book of Mormon. In 3 Nephi 13:27, we read: “Which of you by taking thought can add one cubit unto his stature?” It is interesting to note, however, that even this example was plagiarized from the Bible, Matthew 6:27.

The Bible sometimes uses the word *span* in its measurements. For instance, Goliath’s height is listed as “six cubits and a span.” The Book of Mormon does not use this word. The words *handbreadth* and *acre* are also used in the Bible. *Handbreadth* does not appear in the Book of Mormon. The word *acres* is found once but only because it is plagiarized from Isaiah 5:10 (compare 2 Nephi 15:10).

Distances

As far as distance is concerned, the New Testament refers to *mile* and *furlongs*. The Nephites, on the other hand, seem to have never developed any accurate way to measure distance. Alma 22:32 says that “it was only the distance of a day and a half’s journey for a Nephite . . . from the east to the west sea . . .” It is true that the Book of Mormon does use the word *mile* once in 3 Nephi 12:41, but it is obvious that it is plagiarized from Matthew 5:41: “And whosoever shall compel thee to go a mile, go with him twain.”

Weights

The Bible has a great deal to say about the weight of various objects. The ancient Hebrews used a balance or scales to weigh their precious metals and other items. For instance, in Numbers 7:13 we read:

And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary . . .

Our computer search revealed that the Bible mentions *shekel* or *shekels* 139 times, whereas the Book of Mormon never uses these words. *Gerahs* are mentioned in the Old Testament, and the words *pound* and *pounds* are found in both the Old and New Testaments. These words, however, are not found in the Book of Mormon. The words *talent* and *talents* (a talent of silver was equal to 3,000 shekels) appear sixty-six times in the two testaments of the Bible. The Book of Mormon, however, only has one place where the word *talent* is found: “take away their talent . . . and give unto them who shall have more abundantly” (Ether 12:35). This seems to have been plagiarized from Matthew 25:28-29:

Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance . . .

We searched for the following words in both the Bible and the Book of Mormon: *weigh, weighed, weigheth, weighing, weight, weightier, weights, weighty, scales, balance* and *balances*. The search in the Bible brought forth a great deal of information. The Book of Mormon, however, yielded six references, but none of these references had anything to do with the weight or weighing of any object. For instance, Lehi exclaimed: “My heart hath been weighed down with sorrow . . .” (2 Nephi 1:17), and Nephi wrote: “And then they shall rejoice . . . and their scales of darkness shall begin to fall from their eyes . . .” (2 Nephi 30:6). It is also interesting to note that in Joseph Smith’s other writings in the *Doctrine and Covenants* and the *Pearl of Great Price*—which includes the books of Abraham and Moses—we do not find any of the words mentioned above in any way that relates to weighing or the weight of any object. It seems obvious, then, that Joseph Smith had very little interest in any system of weights and this is reflected in his writings.

Both liquid and dry measures are frequently mentioned in the Bible. We have, for instance, the words *hin, log, bath, firkins, homer, omer, ephah* and *bushel*. When we turn to the Book of Mormon we do not find the words *hin, log* or *firkins*, but we do find the words *bath, homer, omer, ephah* and *bushel*. *Omer*, in fact, appears fourteen times, but it does not really help with Jewish measurements because it is the name of a Jaredite man (see Ether 1:29). The other four words only appear once in the Book of Mormon and their appearance is easily explained through plagiarism. Three of the words (*bath, homer* and *ephah*) found in 2 Nephi 15:10 have been lifted directly from the Bible when Joseph Smith was incorporating Isaiah 5:10 into the Book of Mormon: “Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.” The last word, *bushel* (3 Nephi 12:15), likewise appears in the Book of Mormon only because Joseph Smith is extracting it from the Sermon on the Mount (compare Matthew 5:15).

In an attempt to ascertain if anything was ever actually measured in the Book of Mormon, we searched for the following words: *measure, measured, measures, measuring* and *measurement*. While the Bible produced numerous references regarding measurement, other than the two indefinite references in the eleventh chapter of Alma (mentioned above), we could find no evidence that people in the Book of Mormon actually measured anything.

Money

The Book of Mormon states that the inhabitants of the New World “did traffic in all manner of traffic” (4 Nephi 1:46). Even the Jaredites, who came much earlier than the Nephites, “did buy and sell and traffic one with another, that they might get gain” (Ether 10:22). We tried to find evidence concerning this matter by searching for the following words: *purchase, purchased, purchases, purchasing, buy, buyer, buyest, buyeth, buys, bought, sell, seller, sellers, sellest, selleth, sells, sold, market, marketplace, marketplaces, markets, trade, traded, trading, traffic, traffick, traffickers, pay, payed, payeth, paying, payment, paid, price, priced* and *prices*. In the Bible we found these words used almost 400 times. The Book of Mormon, on the other hand, yielded less than fifty examples. A number of these appeared only because Joseph Smith plagiarized from the Bible. For example, the word *sold* is found seven times; however, four of these instances are from material Joseph Smith copied directly from the book of Isaiah. Of the remaining three, two refer to “Joseph who was sold into Egypt” (see 1 Nephi 5:14; Alma 10:3), and the only remaining reference mentioning the word *sold* is a warning to the Nephites that they, like Joseph of Egypt, must keep the commandments lest they “be sold, or be slain” (Alma 46:23). The book of Mosiah tells of the payment of a “tribute” of “one half of all we have or possess” (Mosiah 7:15), but no actual amount is given. All of these references failed to yield any evidence that the ancient inhabitants of the New World ever actually bought or sold any specific items.

The words *money, money-changers* and *moneys* appear almost 150 times in the Bible but are only found fourteen times in the Book of Mormon. The majority of these are plagiarized from the Bible or refer to spiritual matters. It should be noted, however, that Joseph Smith did create his own system of money for the Nephites. Although the Nephites were supposed to be Jews, Smith did not use the Jewish system. In the book of Alma we find the following description of the Nephite system:

And the judge received for his wages according to his time—a senine of gold for a day, or a senum of silver, which is equal to a senine of gold . . . these are the names of the different pieces of their gold, and of their silver according to their value. . . . a senine of gold, a seon of gold, a shum of gold, and a limnah of gold. A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver. A senum of silver was equal to a senine of gold, and either for a measure of barley . . . A shiblon is half of a senum . . . a shiblum is a half of a shiblon . . . a Leah is the half of a shiblum. . . . an

antion of gold is equal to three shiblons (Alma 11:3-7, 15-17, 19).

If Joseph Smith began translating the book of Mosiah after he lost the 116 pages, as we believe he did, he had written 189 pages of his book before he created any system of money. The system which he finally set up in the eleventh chapter of Alma seems to have been created specifically for a dialogue he desired to utilize in that same chapter:

And Zeezrom said unto him: Behold, here are six onties of silver, and all these will I give thee if thou wilt deny the existence of a Supreme Being. Now Amulek said: O thou child of hell, why tempt me? . . . Thou saidst unto me—Behold these six onties, which are of great worth, I will give unto thee—when thou hadst it in thy heart to retain them from me . . . (Alma 11:22-25)

The strange thing about Joseph Smith's system of money is that he seems to have virtually abandoned the whole scheme after verse 25 of the chapter in which he created it. It is true that he did use the word *senine* in Alma 30:33: "I have never received so much as even one senine for my labor . . ." On another occasion when Smith was plagiarizing from the Sermon on the Mount, Matthew 5:26, he had the presence of mind to realize that he had to change the word *farthing* to fit his system of Nephite money. Jesus said

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. (Matthew 5:26)

In the Book of Mormon, Smith altered and expanded this to read:

Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one senine? Verily, verily, I say unto you, nay. (3 Nephi 12:26)

Other than the two instances where it was interpolated into the Sermon on the Mount and the verse we have mentioned (Alma 30:33), the word *senine* was never used again in the Book of Mormon. It is interesting that Joseph took the trouble to change a *farthing* to a *senine* here, but did not change *mile* when using Matthew 5:41 in 3 Nephi 12:41.

One would think that after Joseph Smith went to so much trouble to create his system of money, he would use it throughout the rest of Nephite history. Such is not the case, however. The word *senum* is never found

outside of the eleventh chapter of Alma. The same is true of the words *seon*, *shum* and *limnah*, although Smith later used the word *shum* as the name of a valley and a people in his book of Moses which is printed in the *Pearl of Great Price* (see Moses 7:5 and 7). The word *ammor* does appear in one other place in the Book of Mormon. It, however, is the name of a man: "Now those whom he had sent out . . . were called Zeram, and Amnor . . ." (Alma 2:22).

The words *ezrom* and *onti* never appear in the Book of Mormon outside of the eleventh chapter of Alma. The word *shiblon* is found in ten other places; however, in every case it is a man's name. Alma spoke of "my son, Shiblon" in Alma 38:5. It is also interesting to note that as Joseph Smith moved into the book of Ether, which was supposed to be an entirely different civilization, he also used that name: "And Shiblon was the son of Com" (Ether 1:12). The last three names "of the different pieces of their gold, and of their silver" (*shiblun*, *leah* and *antion*) are never found outside the eleventh chapter of Alma.

From this it would appear that Joseph Smith never did take his system of money seriously. Helaman 9:18 presented a very good opportunity to use the system. A man is offered money to reveal who committed a murder. We might expect to find that he was offered something like ten shums of gold to divulge the information. Instead, the text simply reads: "Behold here is money; and also we will grant unto thee thy life if thou wilt tell us . . ."

M. T. Lamb pointed out that Joseph Smith's "monetary scheme" could never work in the real world:

Two very absurd statements are made. First, that these Nephites had a fixed standard of value for their barley. At all seasons of the year, and every year, whether a large or small crop, a measure of barley brought the uniform price of a senum of silver or a senine of gold!

A second still greater absurdity is the statement that all kinds of grain brought the same price as barley!⁴

LDS apologist J. N. Washburn defended the monetary system in the Book of Mormon:

Can anyone in seriousness urge that Joseph Smith invented this? . . . I have heard some sound and serious criticism of all this on the grounds that no social setup can maintain such a stable economy as will guarantee that all kinds of grain will cost the same at all seasons of the year, or year after year. But it must be remembered that many things have been done, or can be done that are not now being done. I feel certain that a small

4 M. T. Lamb, *The Golden Bible; or The Book of Mormon, Is It From God?* (New York: Ward and Drummand, 1887), p. 303.

civilization, composed of like-minded people, with proper respect for law, could do this.⁵

It is hard to imagine a large society, such as the one depicted in the Book of Mormon, using the system outlined in the book of Alma. It should also be noted that anthropologists have not found any evidence that

the people in Mesoamerica used a gold and silver monetary system. They prized the cacao bean and jade and used them in trade. As for gold, Michael Coe, Professor Emeritus of Anthropology at Yale University, commented that “the yellow metal was of little value” to the Mayan people.⁶



⁵ Washburn, *Authorship*, pp. 133-34.

⁶ Michael D. Coe, *The Maya* (New York: Thames & Hudson, 2005), p. 22.

Chapter 5

Impersonal Accounts of Family Life

The impersonal nature of the Book of Mormon is evident in its description of family life. Women are almost missing in the Book of Mormon—only three women in the New World are actually given names. Children also seem to have been given very little notice throughout the book, and details of family life were of little importance to the author of the Book of Mormon. Although Nephi tells us that he was “born of goodly parents” and others in the Book of Mormon refer to their birth, any details concerning childbirth are strangely missing in the book. Our search for words such as *born*, *birth*, *conceive* and *conception* failed to reveal anything other than the story of the conception and birth of Jesus. Unlike the Bible, the Book of Mormon contains no accounts of the joy or the troubles that women experienced in childbirth. While Nephi’s wicked brothers said that “our women have toiled, being big with child,” there is no reference to any specific woman being pregnant nor any details about the birth of a child.

The Bible has stories concerning romantic love; for example, we read the following in Genesis 29:20: “And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.” The Book of Mormon, on the other hand, seems to contain no romance whatsoever. We did a computer search for words relating to *love*. Almost all of the references relate to the love of God or the love which people have for each other. One reference did say that the Lamanite “husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children . . .” (Jacob 3:7). This verse seems to be the closest thing we have to romantic love in the Book of Mormon. We could find no mention of any case where two people fell in love with each other.

Marriage

We also searched for words relating to *marriage*. While the Bible uses such words fifty-eight times, they only appear three times in the Book of Mormon and one of these instances (3 Nephi 22:1) has been lifted from the Bible, Isaiah 54:1. Our reading of the Book

of Mormon, as well as the computer search, failed to produce any mention that anyone was ever engaged nor was there any description of a marriage ceremony. We searched for the following words regarding these matters: *betroth*, *betrothed*, *bride*, *bridechamber*, *bridegroom*, *bridegroom’s*, *dowry*, *wedding*, *wedlock*, *espousal*, *espousals*, *espouse* and *espoused*. We found seventy-three cases where these words were used in the Bible, but there was only one place in the Book of Mormon. The word *bride* is found in 1 Nephi 21:18. Even this verse, however, was taken from Isaiah 49:18.

The Book of Mormon contains nothing about divorce that is not found in the Bible. A search for the words *divorce*, *divorced* and *divorcement* yielded only three verses relating to the subject—2 Nephi 7:1 and 3 Nephi 12:31-32. The first verse was taken from Isaiah 50:1 and the other two were derived from the Sermon on the Mount, Matthew 5:31-32. A search for the word combinations *put away*, *puttest away*, *putteth away*, *putting away* and *put her away* produced only the same three verses mentioned above.

Women Missing?

Nephi married one of Ishmael’s daughters, but he did not give her name:

I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also Zoram took the eldest daughter of Ishmael to wife. (1 Nephi 16:7)

While Nephi never mentions his wife’s name, he uses his own name many times in the first two books of the Book of Mormon. In fact, we find the phrase “I, Nephi” eighty-six times.

In all fairness, however, it should be noted that there may be more than one factor working here. It appears, in fact, that the entire Book of Mormon almost looks like a black hole when we search for specific references with regard to women. While men seem to play the major roles in the Bible, it does refer to many women. Two of its books, Esther and Ruth, are named after women.

We also read of “Deborah, a prophetess” who “judged Israel” at one time (Judges 4:4) and “Huldah the prophetess” (Chronicles 34:22). Those who wrote the books of the Bible certainly felt free to mention women by name and to write concerning their achievements. For instance, we read of “Eve,” the wife of Adam. God himself refers to Abraham’s wife as “Sarai thy wife.” Isaac married “Rebekah,” and Esau “took to wife Judith.” Joseph married “Asenath,” and Moses’ wife was named “Zipporah.” Saul’s “wife was Ahinoam,” and we also read of “Michal, David’s wife.” In the New Testament we have “Mary,” “Elizabeth,” and Aquila’s wife “Priscilla.” Many of the stories concerning Jesus deal with women, and on a number of occasions Jesus openly commends them. The Apostle Paul used the names of women in his epistles. For instance, in Romans 16:1 he said: “I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea.” In the same chapter, he also mentioned Mary, Priscilla, Tryphena, Tryphosa, Persis and Julia.

In our preliminary research we were only able to find the names of three Nephite, Lamanite or Jaredite women in the Book of Mormon—“Sariah” (1 Nephi 2:5), “Abish” (Alma 19:16) and “the harlot Isabel” (Alma 39:3). The computer search revealed that although the word *her* appeared 1,994 times in the Bible, it only appears seventy-nine times in the Book of Mormon. Twenty-six of these references are taken directly from Isaiah, Malachi and Matthew in the Bible. Of the fifty-three which remain, fifteen refer to unnamed queens; seven were used regarding an unnamed daughter of Jared; two relate to Abish; two to an unnamed maid servant; one to Mary, the mother of Jesus; one to Sariah; one to Nephi’s wife; one to the “mother” of “one of the daughters of Ishmael”; one to a widow; one to Zion; one to a goat; one to mercy; one to a sow; one to charity and one to a vessel. *Her* is also used four times to refer to the earth and twice with regard to “the face of the earth.” It is used three times with regard to cities and seven times in relationship to a “hen.”

She

The word *she*, which is found 982 times in the Bible, appears only fifty-six times, and six of these occurrences are from quotations from the Bible. Of the remaining fifty, four relate to Jesus’ mother, Mary; five to Sariah; twenty to three unnamed queens; nine to Abish; one to a nameless maid servant; three to the unnamed “daughter of Jared”; one to “wisdom”; two to a “ship”; one to “the face of the earth”; one to “the harlot Isabel” and three to “the mother of abominations . . . the whore of all the earth.”

Mothers

The words *mother*, *mothers* or *mother’s*, which appear 382 times in the Bible, are only found forty-one times in the Book of Mormon, and nine of these occurrences are quotations or paraphrases from the Bible. Of the remaining thirty-two, eight relate to Nephi’s mother Sariah; three to “their mothers”; two to “our mothers”; one to “fathers and mothers”; one to Ishmael’s wife; two to Jesus’ mother; one to “mother Gentiles”; three to “mother earth”; four to “mother tree”; three to “mother of harlots” and four to “mother of abominations.”

Sisters

We checked for the words *sister*, *sisters* or *sister’s* in the Book of Mormon. The word *sisters* appears only once (see 2 Nephi 5:6). The word *sister* does not appear at all, and the same is true with regard to the word *sister’s*. These same words occur 135 times in the Bible. Since the Bible is almost three times as large as the Book of Mormon, the Book of Mormon would have to use these words about forty-five times to match the ratio found in the Bible. It is astounding that it falls so far short. It is also interesting to note that the words *grandmother* and *aunt* are not found in the Book of Mormon.

The fact that the Book of Mormon story says so little about women seems to throw a serious cloud of doubt over Joseph Smith’s contention that it was written by a number of ancient Jewish authors after 600 B.C. The claim is that these men had the ancient books of the Bible—books which contain the names of many women and stories concerning them. However, the uniform lack of material regarding women in the Book of Mormon points to just one author.

Children’s Names

While Nephi’s reluctance to name his wife could be explained by saying the author of the Book of Mormon was not really interested in the things of women, the fact that Nephi does not name any of his own children (see 1 Nephi 18:19), the children of his brothers, nor the children of Ishmael fits well with our idea that the author was trying to suppress names so that he would not contradict the missing 116 pages if they should come forth. Nephi does inform us that Ishmael and his own brothers had male children, but he does not give their names. Those who examine later portions of the Book of Mormon will see that Nephi’s silence is inconsistent with the rest of the book. For

example, just as we come out of the black hole, we find this reference in Mosiah 1:1:

king Benjamin . . . had three sons; and he called their names Mosiah, and Helorum, and Helaman.

The books included in the small plates of Nephi are named after their respective authors. It is obvious, then, that if Nephi had passed the plates on to one of his sons, the name of that son would have been revealed. Instead of doing this, however, he gave them to his brother Jacob. The third book in the Book of Mormon, therefore, is called the book of Jacob. The first new name to come into the Book of Mormon after Nephi mentioned the original eleven names appears in Jacob's record: "after some years had passed away, there came a man among the people of Nephi, whose name was Sherem" (Jacob 7:1). Sherem was a wicked man who taught there "should be no Christ."

Finally, in the last verse of his book, Jacob informs the reader that he has a son named Enos to whom he gives the plates. The fourth book, therefore, is known as the book of Enos. Enos mentions his own name in his book and tells us that "an hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem" (Enos 1:25). He does not, however, add a single new name to the record. Mormon writer J. N. Washburn noted that the book of Enos is "fragmentary in the extreme, a departure in its scarcity of detail from the wealth of information in the preceding books."¹ In any case, after 179 years we still have only thirteen names.

The next book is called the book of Jarom. In this book, Jarom informs us that he is the son of Enos and his son is Omni. Jarom quickly passes over years of history with these statements:

And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land. . . .

And it came to pass that two hundred and thirty and eight years had passed away—after the manner of wars, and contentions, and dissensions, for the space of much of the time.

And I, Jarom, do not write more, for the plates are small. But behold, my brethren, ye can go to the other plates of Nephi; for behold, upon them the records of our wars are engraven, according to the writings of the kings, or those which they caused to be written.

And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers. (Jarom 1:5, 13-15)

Omni follows in his father's footsteps and breezes through years of history as well.

And it came to pass that two hundred and seventy and six years had passed away, and we had many seasons of peace; and we had many seasons of serious war and bloodshed. Yea, and in fine, two hundred and eighty and two years had passed away, and I had kept these plates according to the commandments of my fathers; and I conferred them upon my son Amaron. And I make an end. (Omni 1:3)

At this point we still have only fifteen Nephite and Lamanite names recorded on the plates. Since eleven of these names were revealed within the first decade of Nephite history, this means that only four new names were added in over two hundred years.

At any rate, the only name that Omni adds to the record is that of his son, Amaron. Although Amaron does not have much to say, he continues the record in his father's book and adds only one new name, that of his bother Chemish. Chemish does not add any new names to the record. The next writer, Abinadom, identifies himself and says that he is the "son of Chemish." Abinadom writes two verses but adds no new names to the record.

The final writer to engrave characters on the small plates of Nephi introduces himself as Amaleki, the son of Abinadom. He writes the last nineteen verses in the book of Omni. It seems obvious from the details that Amaleki gives in this book that Joseph Smith had arrived at or passed by the portion of the manuscript that could be contradicted by anything in the missing 116 pages. In other words, we are on the other side of the black hole. At this point Amaleki boldly introduces many new details. He, in fact, goes so far as to introduce four new names into the story. Anyone who takes the time to examine Amaleki's verses will be able to see how different they are from the rest of the writing which was supposed to have come from the small plates of Nephi. Even the dedicated Book of Mormon apologist J. N. Washburn seemed surprised by the amount of information contained in the last nineteen verses of the book of Omni. Although Mr. Washburn felt that this portion of the story was "without miscalculation or contradiction," he could not help but comment on the unusual nature of Amaleki's verses:

The last nineteen verses of the Book of Omni provide a different kind of study altogether. They constitute a unit quite unlike anything else in the entire Book of Mormon. . . . These last nineteen verses . . . give the account of the affairs of the Nephite people between the approximate dates 175 and 124 B. C. . . .

1 J. N. Washburn, *The Contents, Structure, and Authorship of the Book of Mormon* (Salt Lake City: Bookcraft, 1954), p. 22.

But it is not these affairs which give the record its distinctive flavor and value. The foremost feature of Amaleki's contribution is in those happenings which do not belong to that period at all. Few paragraphs go together chronologically. . . .

Omni 14-19 . . . tells about the Mulekites and their migration to the western world—about everything, that is, that is told about them at all. This is the first mention of them in the Book of Mormon. This migration, of course, took place two or three hundred years before the time of Amaleki who gives the information. Though this introduction of the Mulekites is found on the Small Plates, it is to the record of the Large Plates that we must go for the little else that is known about them. It is here also, Omni 20-22 . . . that we first learn of Coriantumr, and the Jaredites, his people. It would be difficult to find in three short paragraphs matter more important to the record. . . .

We have now seen that at least seven important items of information, some of them essential, are first brought to our attention in the last nineteen verses of the Book of Omni. This, however, does not exhaust the possibilities of this interesting little chapter. Not only are a number of prominent men first named here; not only are we first informed of movements of utmost significance; not only are the three peoples of the Book of Mormon brought together; not only is there vital material concerning records presented here; not only are other valuable matters divulged, but there are also numerous details of vast interest to be found within these three pages. . . .

It must be readily seen that these nineteen verses are unusual. Is it not surprising that so large a number of unrelated fragments are thrown together in this small space? Nowhere else in the entire book is such diverse material found in so crowded a setup.²

While Mr. Washburn was startled to find the contents of the concluding verses of the small plates of Nephi so unusual, we feel that these last nineteen verses fit very well with our theory of a black hole in the Book of Mormon. He seems to have given us a double dose of information in these last nineteen verses to set the stage for the books which follow.

While Nephi introduces the names of three ancient Old World prophets we have never heard of before—Zenock, Neum and Zenos (see 1 Nephi 19:10), he does not give us the name of a single prophet in the New World. He says the records are to be passed down from “one prophet to another,” but no new names are given. In his little book, verse 22, Enos recorded that “there were exceedingly many prophets among us,” but he did not give any names. It is only after we pass over the black hole portion that we find the name of another prophet, Mosiah (see Omni 19, 20).

Houses

Although they are missing through the period of the black hole, the Book of Mormon eventually says that the ancient inhabitants of the New World had “houses.” The computer program shows that the words *house*, *houses*, *home* or *homes* are used 244 times in the Book of Mormon. This is rather low when compared with the Bible which has 2,210 instances where the words *house*, *houses* or *home* appear (the Bible does not have the plural form of *home*). Most of the 244 places in the Book of Mormon where these words are found do not refer to actual structures where people live. For instance, 136 of these occurrences mention either the “house of Israel” or the “house of Jacob.”

Descriptions of Book of Mormon houses, their contents and information concerning life at home are extremely scanty. One would think, for instance, that the author of the book would tell us something concerning how the ancient Nephites and Jaredites provided light for their houses. The Bible uses the words *candle*, *candles*, *candlestick*, *candlesticks*, *lamp*, *lamps*, or *lanterns* 121 times. In the Book of Mormon, however, these words only appear three times. 3 Nephi 8:21 states that during the three days of darkness at the time of the crucifixion of Christ, “there could be no light . . . neither candles, neither torches . . .” The other two times are found in one verse: “Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house” (3 Nephi 12:15). This verse, of course, has been lifted from the Sermon on the Mount, Matthew 5:15. It is interesting to note that Joseph Smith slavishly incorporated the King James Version's mistranslation of the word *luchnos* into the Book of Mormon. W. E. Vine stated that the Greek word

frequently mistranslated “candle,” is a portable lamp usually set on a stand . . . Luchnos is not a “candle” . . . but a hand-lamp, fed with oil. . . . There is no mention of a candle in the original either in the O. T. or in the N. T.³

While this is not a serious error, it does show that Joseph Smith depended on the King James Version rather than divine inspiration in his “translation.”

In any case, a search for the words *light*, *fire*, and *fireplaces* revealed nothing about the ancient inhabitants of the New World having any kind of light in their houses.

We also searched for the words *bed*, *beds*, *sick-beds*, *bedchamber*, *bedside*, *bedstead*, *couch* and

² Washburn, *Authorship*, pp. 23-25, 28-29.

³ W. E. Vine, *An Expository Dictionary of New Testament Words* (Grand Rapids, MI: Fleming H. Revell Company, 1966), p. 308.

couches. The Bible used these words 108 times, whereas only the word *bed* appears in the Book of Mormon and it is only mentioned six times. A search for the words *vessel* and *vessels* also showed a real deficiency in the Book of Mormon. The Bible uses these words 200 times, but in the Book of Mormon they only appear sixteen times. Nine of these occurrences relate to boats—the Jaredite barges are referred to as “vessels or barges” (Ether 6:4). There are only two references that could in any way relate to actual containers for food or water—3 Nephi 20:41 and Ether 2:2. The verse from the book of 3 Nephi, however, has been copied from the Bible, and the verse in Ether seems to relate to a fairly large container the Jaredites used to “carry with them the fish of the waters.” None of the verses seem to refer to normal household vessels.

In an attempt to find something concerning the contents of New World “houses” we searched for the following words: *court, guestchamber, habitation, habitations, hearth, hinges, house-tops, housetop, housetops, roof, roofs, room, rooms, lock, locked, locks, post, posts, table, tables, stool, stools, window and windows*. These words occurred in the Bible 536 times. The Book of Mormon, on the other hand, used these words only ten times! The word *room* was used four times, but it is never used with regard to a “room” in a house. For example, in Mormon 8:5, Moroni says: “I would write it also if I had room upon the plates . . .” Four of the remaining references—2 Nephi 16:4; 3 Nephi 22:2, 12 and 24:10 are copied directly from the Bible (see Isaiah 6:4, 54:2, 12 and Malachi 3:10). Of the two which remain, one (Mormon 5:8), which mentions *house-tops*, appears to be plagiarized from Luke 12:2-3. The last instance (Ether 2:23) does mention *windows*, however, it has nothing to do with houses. It is written concerning the Jaredite barges. The Lord tells the brother of Jared the barges cannot “have windows, for they will be dashed in pieces . . .”

Food and Cooking

Although the Book of Mormon uses the word *food* forty-three times, when it comes to descriptions of preparing, cooking or people actually eating a meal, it is strangely deficient. We used the computer to search for the following words: *bowl, bowl's, bowls, butter, cake, cakes, cup, cups, dish, dishes, dough, egg, eggs, fish, fish's, fishes, flour, goblet, bread, loaf, loaves, meat, meats, knead, kneaded, kneadingtroughs, meal, mealtime, milk, savor, savour, savourest, savours, savoury, wafer, wafers, waterpot and waterpots*. While the Bible yielded 1,142 cases where these words

appeared, these same words were found only fifty-nine times in the Book of Mormon. When we removed the places where words were plagiarized directly from the Bible, we narrowed the total to thirty-nine. Of these thirty-nine words, the word *bread* appeared most often with seventeen occurrences. This should be contrasted with 360 cases in the Bible. Moreover, thirteen of these instances related to the Lord’s Supper or when Jesus appeared among the Nephites.

The words *meat* and *meats* appeared 298 times in the Bible, but are only found seven times in the Book of Mormon after we removed the verses that have been plagiarized from the Bible. There is only one place where a man actually eats meat in a house, and there is no mention of how the meat was cooked. Nephi relates that his people “did live upon raw meat in the wilderness” (1 Nephi 17:2), and, according to Enos 1:20, “many” of the Lamanites “did eat nothing save it was raw meat . . .”

There is only one case in which the word *fish* appears in the Book of Mormon. It is found in the account of the travels of the Jaredites in the Old World. We later searched for the words *fisher's, fisherman, fishermen, fishers, fishhooks, fishing and fishpools* but found absolutely nothing.

The word *dish* does appear six times, but it is only used to describe the Jaredites’ barges. We are told that they were

exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish . . . and the top thereof was tight like unto a dish . . . and the door when it was shut, was tight like unto a dish. (Ether 2:17)

In Ether 6:7, we again find that the Jaredite barges were “tight like unto a dish.”

We also searched for the following words: *cook, cooks, bake, baked, bakemeats, baken, baketh, boil, boiled, boiling, boils, broiled, fried, fryingpan, oven, ovens, roast, roasted, roasteth, kettle, pan, pans, pot and pots*. These words, which appear 130 times in the Bible, are found only three times in the Book of Mormon. The word *oven* appears twice in 3 Nephi 13:30, 25:1, but in both cases it is found in verses lifted from the Bible (Matthew 6:30 and Malachi 4:1).

The computer search also revealed that the words *ate, dine, dined, dinner, eat, eaten, eater, eaters, eatest, eateth, eating, eats, supped, supper and sup* are found in 878 places in the Bible. These same words appear only forty-six times in the Book of Mormon, and when the words which are directly plagiarized from the Bible are removed (twenty-seven instances), we have only nineteen which remain.

Colors

While the Book of Mormon gives an abundance of details concerning military matters and some aspects of religion, it is very deficient in a number of important areas. In many respects it is almost colorless in its description of events and people. Indeed, the word *colorless* could be applied almost in a literal sense to the Book of Mormon. We, in fact, did a study concerning eleven colors mentioned in the Bible and found the following: the Bible mentions these colors, or words derived from these colors (e.g., *red*, *reddish*; *green*, *greenness*, etc.), 382 times, whereas the Book of Mormon yielded only fifty-six instances where these words were used. Moreover, if we eliminate the words *black* and *white* from this total, there are only eighteen places where we find any other colors. *Red* appeared the most frequently. It comprises fifteen of the eighteen instances mentioned. When we take a closer look at *red*, however, we find another amazing fact: of the fifteen times it appears, only two of these instances relate to anything in the New World. These refer to the fact that the Amlicites “marked themselves with red in their foreheads” (see Alma 3:4, 13). The other thirteen places where this word is found relate to the sea which the Israelites passed through on their flight from the Egyptians—i.e., the Red Sea (see Exodus 10:19).

The other two colors which appear in the Book of Mormon are *scarlet*—actually *scarlets*—and *grey*. The word *scarlets* is found twice in 1 Nephi 13:7-8, and was apparently plagiarized from Revelations 18:12. The remaining color, *grey*, is found just once (1 Nephi 18:15) and seems to have been lifted from the Bible (see Genesis 42:38).

The most important thing, however, is the colors which are completely missing from the Book of Mormon: *blue*, *brown*, *crimson*, *green*, *purple* and *yellow*. That all these colors would be completely absent from the book seems strange.

Our computer search of the Bible for the words *colour*, *coloured* and *colors*—note the British spelling in the King James Version—revealed that they were used twenty-seven times. The same search in the Book of Mormon yielded only the word *colors* once (see 3 Nephi 22:11). This word, however, has been directly taken from a verse in the Bible (see Isaiah 54:11). The limited use of colors throughout the Book of Mormon seems to show that it was written by one author who apparently did not pay much attention to colors.

The reader will remember that there were only fifty-six occurrences of these words in the Book of Mormon

and at least a third of these were obtained through plagiarism from the Bible. Furthermore, the colors *blue*, *brown* and *crimson*, which Joseph Smith did not use in either the Book of Mormon, *Doctrine and Covenants* or *Pearl of Great Price*, are found fifteen times in Solomon Spalding’s work,⁴ and if we adjust for the size of the work (6 times 15) the result is 90. The word *color* itself (or words derived from it) are found eleven times in *Manuscript Found*. The Book of Mormon, as we have already pointed out, only had one place where these words were used. After the adjustment for size, therefore, it appears that the Spalding manuscript would outnumber the Book of Mormon about 66 to 1.

Sickness

Although the Book of Mormon makes it clear that the ancient Nephites, Lamanites and Jaredites died, there is very little written about sickness. The Book of Mormon does mention that when Jesus appeared to the Nephites, he said:

Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them . . . (3 Nephi 17:7)

The “multitude” responded by going forth “with their sick and their afflicted, and their lame, and their dumb, and with all them that were afflicted in any manner; and he did heal them every one . . .” (verse 9).

The Bible mentions specific cases where people were afflicted with diseases or disorders in their bodies. We have, for instance, Naaman the “leper,” (2 Samuel 5:1), “a man which had his hand withered” (Matthew 10:12), “Simon the leper” (Matthew 26:6), “blind Bartimaeus” (Mark 10:46), the man who “was born blind” (John 9:2), the “man at Lystra, impotent in his feet, being a cripple from his mother’s womb” (Acts 14:8) and many others. The Book of Mormon, on the other hand, is strangely deficient in its references to those afflicted in their bodies. While it has Jesus healing those brought by the multitude, it has nothing to say about these people as individuals. The entire book appears to be very impersonal as far as sickness is concerned. Nephi does say that his parents “suffered much grief because of their children,” and, consequently, “they were brought down, yea, even upon their sickbeds” (1 Nephi 18:17). In 1 Nephi 1:7, we read of another case where Lehi was upon his bed, but this was because he had been “overcome with the Spirit.” There are only

⁴ See chapter 9 for more on the Solomon Spalding authorship theory.

two other cases in the Book of Mormon where people are found upon beds. In Alma 15:3, we read that “Zeezrom lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness . . .” This, of course, was not a normal disease, but rather a punishment by God for his wicked behavior. The only other case is found in the eighteenth and nineteenth chapters of Alma, which tell of king Lamoni falling “under the power of God” (19:6).

The reader will remember that when Jesus called for the Nephites to bring their sick, he mentioned those who were “leprous.” A search for the words *leper*, *lepers*, *leprosy*, *leprous*, however, failed to turn up any other place in the Book of Mormon where leprosy is mentioned. The Bible, on the other hand, uses these words sixty-eight times.

Although the Book of Mormon talks about the Nephites bringing their blind, deaf and dumb to Jesus for healing, we do not find any place where the book mentions any particular individual who was blind. It does, however, have a great deal to say about spiritual blindness. With regard to the word *dumb*, the Book of Mormon mentions that “Korihor was struck dumb” by God (Alma 30:49-50) and that Alma likewise “became dumb” for a season because he persecuted the church (Mosiah 27:19). There are no cases reported, however, where any person was unable to speak because of a physical affliction. Moreover, there is no place in the Book of Mormon where a deaf individual is referred to.

The Book of Mormon mentions a number of people being wounded in battle (some even lost their arms), but we find no individual who was disabled or disfigured from birth. Nor do we find any who were crippled or deformed through diseases or accidents. The Book of Mormon, therefore, seems to give a very impersonal and unrealistic view of the sicknesses and afflictions encountered in life. This also holds true when we consider mental diseases. As far as we can determine, the author of the Book of Mormon seems to have been completely oblivious to mental illness.

Death

The Book of Mormon is also deficient in its discussion of death. The ancient Israelites were deeply moved by death. In Genesis 50:1 we read that when Jacob died, “Joseph fell upon his father’s face, and wept upon him, and kissed him.” In *The Biblical World*, we read:

There were elaborate burial and mourning customs in Israel . . . relatives embraced the body . . . and began preparations for the burial, the washing, anointing, and

wrapping of the corpse . . . The Bible relates many different practices which were customary on occasions of great sorrow, whether death or public calamities.⁵

A list of these practices can be found on pages 246-47 of the same book. The author of the Book of Mormon seems to have been almost completely unaware of these practices. His preoccupation with battles and religious controversies led him to pass over many of the things that were very important to the Israelites. We have already noted, for instance, that Nephi skimmed over his father’s death with this terse comment: “he waxed old. And it came to pass that he died, and was buried” (2 Nephi 4:12).

We searched for the words *bury*, *burial*, *buried*, *burying* and *buryingplace* and found that they were used 163 times in the Bible. These same words only appear thirty-nine times in the Book of Mormon. Only seven of these places, however, seem to refer to actual cases where individuals known by their contemporaries among the Jaredites, Nephites and Lamanites were buried. Nine places refer to mass burials in time of war. In some of these cases there were so many slain that they were “not numbered because of the greatness of their number” (see Alma 30:2, 44:21; Mormon 4:17), and in one case the bodies were “cast . . . into the waters of Sidon . . . and are buried in the depths of the sea” (Alma 44:22). In seven cases words relating to burial are used with regard to weapons being hidden in the ground. In five places the words refer to cities being buried by the power of God in the “depths of the earth.” The eleven remaining references are used with regard to such subjects as Jesus, baptism, Jared’s barges, etc. None of them tell us anything about actual burials in the New World.

A search was made for the following words which relate to burial: *bier*, *coffin*, *embalm*, *embalmed*, *grave*, *grave’s*, *graveclothes*, *sepulchre*, *sepulchres*, *tomb* and *tombs*. The results were very revealing; while the Bible yielded 155 places where these words were used, the Book of Mormon contained only twenty-three. The word *grave* appears eighteen times; nine of these cases, however, apply only to the fact that someone is eventually going to die. For example, in 1 Nephi 18:18, we read that Nephi’s parents “were near to be cast with sorrow into a watery grave.” Furthermore, another seven of the places are referring to the resurrection, and the remaining two verses have been plagiarized from the Bible. It is clear, then, that there are no references to any inhabitant of the New World actually being placed in a “grave.” The word *sepulchre* does appear five times, but three of these places refer to Christ. The other two

⁵ Charles F. Pfeiffer, ed., *The Biblical World: A Dictionary of Biblical Archaeology* (Grand Rapids, MI: Baker Book House, 1966), pp. 245-46.

relate to the fact that king Lamoni's friends wanted to place him in a "sepulchre." The plan was cut short, however, when it was discovered that the king was still alive. The Book of Mormon never mentions the words *coffin*, *embalm*, *embalmed*, *grave's*, *graveclothes*, *tomb*, *tombs* or *bier*. It never mentions anyone being prepared for burial, nor does it give any information concerning what took place at a grave site. One only has to read the story concerning the death of Lazarus in the Bible (John 11:14-44) and the account of the preparation of Jesus' body for burial (John 19:38-20:7) to realize how deficient the Book of Mormon is with regard to funerary customs among the ancient inhabitants of the New World.

Music

The ancient Israelites were a people who were very interested in music. This interest should certainly be reflected in the Book of Mormon. An examination of the book, however, shows that it was written by a person who had very little interest in music. We searched for the words *sang*, *sing*, *singed*, *singer*, *singers*, *singeth*, *singing*, *sings*, *song* and *songs* and found that they appeared 268 times in the Bible. These same words are only found thirty-six times in the Book of Mormon, and further research shows that most of these were derived through plagiarism from the Bible. We have identified nineteen places where they were directly copied from the Bible, and of the remaining seventeen, there are eight cases where they only refer to singing in heaven or singing the song of "redeeming love"—i.e., becoming converted to Christ. We also searched for the words *hymn* and *hymns*. While we found four cases in the Bible, the Book of Mormon did not yield any examples of these words. We also searched for the words *music*, *musical*, *musician*, *musicians* and *musick*. (In this particular search we included headings found in the Psalms because they are found in the Hebrew text.) These words appeared seventy-three times in the Bible, but, again, the Book of Mormon yielded no examples of these words being used.

When it comes to musical instruments, the Book of Mormon is sadly deficient. We searched for the words *instrument* and *instruments* and found twenty-four places in the Bible where they are used with regard to musical instruments. Although the Book of Mormon uses these words, we did not find a single case where they refer to a musical instrument. We searched for the names of specific musical instruments the Israelites used. In the first search we looked for the following instruments: *organ*, *organs*, *psalteries*, *psaltery*, *sackbut*, *tabret*, *tabrets*, *timbrel*, *timbrels*, *trump*,

trumpet, *trumpeters*, *trumpets*, *trumps* and *viol*. While these words appeared 174 times in the Bible, they are used only seven times in the Book of Mormon. The word *trump* appears three times, but in every case it is referring to the trump of God. While the word *trumpet* is found twice, one of these examples (3 Nephi 13:2) has been plagiarized from Matthew 6:2. The only example of any of these musical instruments actually being used is when a Jaredite by the name of Comnor "did sound a trumpet unto the armies of Shiz to invite them forth to battle" (Ether 14:28). It is really surprising that the author of the Book of Mormon, who obviously had a great interest in warfare, never had the Nephites or the Lamanites sound a trumpet.

Joseph Smith used both the words *trump* and *trumpet* in his revelations which are printed in the *Doctrine and Covenants*. He also mentioned a "trumpet" once in the *Pearl of Great Price*, but since it is in his "translation" of Matthew, it is obvious that it was really taken from the Bible (compare Joseph Smith—Matthew 1:37 with the King James Version of the Bible, Matthew 24:31).

We also searched for the following musical instruments or words related to them: *cornet*, *cornets*, *cymbal*, *cymbals*, *dulcimer*, *flute*, *harp*, *harped*, *harpers*, *harping*, *harps*, *pipe*, *piped*, *pipers* and *pipes*. The result was that we found these words used 102 times in the Bible. Only two of these words were found in the Book of Mormon, *harp* and *pipe*. They both appear in one verse found in 2 Nephi 15:12. An examination of this verse, however, shows that it was plagiarized from Isaiah 5:12 in the Bible. It is obvious, therefore, that the author of the Book of Mormon mentioned none of these musical instruments in his own writing.

We also searched for the words *horn* and *horns*, but this proved difficult because they are usually used in reference to horns found on animals. Nevertheless, we did find five cases in the Bible where the words are referring to musical instruments. The Book of Mormon contains no examples of the words *horn* or *horns* used in relationship to a musical instrument. In fact, the word *horn* appears just once throughout the entire book (3 Nephi 20:13) and even it has been taken from the Bible, Micah 4:13. The word *horns* does not appear at all. This seems odd because they are used 103 times in the Bible.

In a book purporting to cover approximately 1,000 years of Israelite history in the New World, one would expect to find similar references to daily life as are found in the Bible.



Chapter 6

Jew or Protestant?

An extremely important question concerning the Book of Mormon is whether it was actually written by Jewish writers who understood the laws and customs of ancient Israel or by someone who was raised in the Christian faith as a Protestant during the early part of the nineteenth century? The evidence points to a modern composition.

The Book of Mormon presents a very unusual picture of religious life between 600 B.C. and the coming of Christ. It claims that the ancient Nephites actually worshipped Jesus Christ and established Christian churches during this long period before Christ died and the New Testament was written. Bible scholars find it very hard to accept this claim, and they are even more puzzled when they learn that the Book of Mormon claims that the ancient Nephites also kept the Law of Moses at the same time. Between 559 and 545 B.C. Nephi was supposed to have written the following:

And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. . . . the right way is to believe in Christ . . . And, inasmuch as it shall be expedient, ye must keep the performances and ordinances of God until the law shall be fulfilled which was given to Moses. (2 Nephi 25:24, 29-30)

In his Master's thesis, Wesley P. Walters takes issue with this type of worship:

The transplantation of New Testament material into the Old disrupts the dispensations that God has established in the unfolding of redemption, and confuses the Old and New Covenants and their respective ordinances. The Book of Mormon is careful to point out that the American Hebrew colony "kept the law of Moses". . . . Yet Christian baptism was said to be taught among the Nephites five hundred years before Christ. . . . Furthermore by 147 B.C. a Christian Church is depicted as flourishing, of which people become members through baptism. . . . to introduce the New Testament practice of baptism in the name of Christ into the Old Testament period is to confuse the Old and New Covenants and the ordinances connected with each. The Book of Hebrews is very specific that while

the Old Testament was in force, the New clearly was not. When the New Covenant had been established, the Old Covenant was abolished (Heb. 8:13, 10:1-9). To introduce the features of the New Covenant into the time-period when the Old Covenant was in force is to confuse the two covenants to the extent of rendering them both meaningless. Yet Mormon teaching has followed this pattern first set out in the Book of Mormon. . . . Dr. James D. Bales has well expressed the Book of Mormon's variance with the biblical teachings concerning the Old and New Covenants: "The two [covenants] could not exist together because he took away the first that he might establish the second. Furthermore, it is evident that the second could not be in force before the first had been taken away. This is evident because the purpose of the taking away of the first was to establish the second. It had to be taken away so the second could be established." The Book of Mormon, by injecting the New Testament material into the Old Testament period, completely disrupts the biblical pattern so carefully set forth in the Old Testament itself and so faithfully guarded by the New.¹

Joseph Smith's idea of having the Nephites practicing Christianity yet living the law of Moses for hundreds of years seems to be equivalent to mixing oil and water.

The Bible shows the fallacy of such a position. The author of Hebrews explained that the old covenant was ended at Christ's death, which ushered in the new covenant:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (Hebrews 9:14-17)

¹ Wesley P. Walters, "The Use of the Old Testament in the Book of Mormon," (Master's thesis, St. Louis: Covenant Theological Seminary, April 1981), pp. 15-17.

James D. Bales explained:

The new covenant, or new testament, is the will which operates the church of the Lord. Why? Because the church is the church of the new testament, or covenant. This church could not exist—except in promise, prophecy, and preparation—as a living, functioning, institution until the covenant which regulated it was in force; and the blood which dedicated it was shed and offered. Thus, we know that churches of Christ could not be in existence before the death of Christ. And since the law was not taken away before Christ’s death, it is evident that before the death of Christ churches of Christ could not exist for those who would be in it—if it did exist—would be under both the old and the new covenant. . . . They could not be joined to Christ in the new covenant until it became of force, and it was of no strength at all while Christ lived.²

Apostle Peter made it clear that those under the old law did not have a clear understanding of Christ and the atonement. In 1 Peter 1:10-12, we find the following:

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Adam Clarke, a noted authority on the Bible who lived in Joseph Smith’s time, commented as follows concerning the verses found in 1 Peter:

We may presume that, in a great variety of cases, the prophets did not understand the meaning of their own predictions. They had a general view of God’s designs; but of particular circumstances, connected with those great events, they seem to have known nothing, God reserving the explanation of all particulars to the time of the issue of such prophecies. When they wished to find out the times, the seasons, and the circumstances, God gave them to understand that it was not for themselves, but for us, that they did minister the things which are now reported unto us by the preaching of the Gospel. This was all the satisfaction they received in consequence of their earnest searching; and this was sufficient to repress all needless curiosity, and to induce them to rest satisfied that the Judge of all the earth would do right.³

In 1 Corinthians 2:7-8, Apostle Paul wrote:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

Jesus himself made it clear that the mysteries of his kingdom were not freely given to the ancient prophets:

For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. (Matthew 13:17)

While we believe that the prophet Isaiah gave prophecies concerning the Messiah, the name *Jesus Christ* is never mentioned in his writings and it is clear that Isaiah did not have the knowledge which the Book of Mormon attributes to the ancient Nephites and Jaredites. In the Bible Dictionary at the back of the LDS Bible we read:

Isaiah is the most quoted of the prophets, being more frequently quoted by Jesus, Paul, Peter and John . . . than any other O. T. prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than from any other prophet. The Lord told the Nephites that “great are the words of Isaiah,” and that all things Isaiah spoke of the house of Israel and of the gentiles would be fulfilled (3 Ne. 23:1-3).⁴

Since Isaiah was one of the greatest prophets who ever lived, we would expect him to have had the same knowledge concerning Christ that we find in the Old Testament portion of the Book of Mormon. An examination of his book, however, yields no evidence that he had anything like the understanding of Christianity which we find in the Book of Mormon. While Mormon apologists might argue that the “great and abominable church” has “taken away . . . many parts which are plain and precious” from the Bible (see 1 Nephi 13:26), this excuse cannot be used for the book of Isaiah. The words of Isaiah were supposed to have been recorded on the brass plates which were brought to America from Jerusalem. The Book of Mormon quotes many chapters from these plates, yet there is nothing in all of this material which would suggest that Isaiah had the same understanding of Christianity which Nephi and other Book of Mormon prophets seemed to

2 James D. Bales, *The Book of Mormon?* (Rosemead, CA: Old Paths Book Club, 1958), pp. 152-153.

3 Adam Clarke, *Clarke’s Commentary* (Nashville: Abingdon, 1824), vol. 6, p. 846.

4 Bible Dictionary, LDS Holy Bible (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979), p. 707.

possess. The Nephite prophets appeal to other unknown Old World prophets to try to prove their case that Christianity was known before Nephi left Jerusalem, yet they never use the words of the prophet Isaiah to demonstrate that the name of Jesus Christ was known or that Christianity was practiced before the time of Christ.

M. T. Lamb made these interesting comments regarding the Book of Mormon's attempt to mix Christianity with the law of Moses:

The whole Old Testament, as we have it, proceeds upon the assumption that these New Testament truths were not fully understood by the Old Testament writers. The entire system of bloody sacrifices, as found in the law of Moses, would have been the silliest nonsense to him had he understood in full the great plan of redemption to which this system looked forward in type. . . .

It would hardly seem possible for language to state more clearly or positively that the mystery of Christ's incarnation and the *modus operandi* or method of human salvation HAD NOT *been revealed to the world* until the Apostle's day. That while the Old Testament authors had presented the truth, it had been so presented in type, shadow, symbol and figure that it was not and could not be understood by them, not even by the angels of God. In fact it was even revealed unto those ancient worthies "that *not unto themselves* but unto us they did minister." . . .

The Bible tells us plainly and positively that the Holy Spirit as a person . . . was not manifested to the world until Jesus himself had come in the flesh and accomplished his mission.

But this spake he of the spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.—John, 7:39.

It is true that the Holy Spirit is spoken of in the Old Testament. His work in the creation of the world is named in the first chapter of Genesis . . . the work of the Spirit before the glorification of Jesus was not and necessarily could not be the same in extent or power as after that event—it could only be rudimental and partial. For instance, the Holy Spirit could not "shed abroad the love of God" in the hearts of believers, until that love had been exhibited in the divine self-sacrifice on Calvary. He could not dwell in believers in the highest sense, uniting them to their living Head . . . until that Head had become a "risen and glorified Head" . . . the "baptism of the Spirit" is everywhere represented as the crowning gift of the New dispensation, not to be bestowed until Jesus had lived on earth, died, risen

again and been glorified. . . . in the face of these well known Bible facts and teachings, hear what Nephi says nearly 600 years before Christ. After telling his people, in prophecy, of the baptism of the Lord Jesus, and the Holy Ghost descending upon him in the form of a dove, he adds . . . :

And also the voice of the son came unto me saying, he that is baptized in my name, to him will the Father give the Holy Ghost, like unto me.

. . . yea, by following your Lord and Saviour down into the water, according to his word, behold then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost, and then can ye speak with the tongue of angels . . . [2 Nephi 31:12-13]

yea, ye have entered in by the gate: ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost . . . [2 Nephi 31:18]

And such statements are over and over again repeated all through the book, with the mention of all the accompanying extraordinary gifts that followed the day of Pentecost, and many more . . .

This utter confusion of the characteristics of the Old and the New Dispensations, and this gross dislocation of the *order* of redemption, shows beyond all question that the Book of Mormon is not only not *inspired*, but that the writer, whether human or angelic, either had not *carefully* read the simplest Bible statements of the truth—or purposely contradicts them.

The fact that full-blown Christianity appears far too early in the Book of Mormon and continues to dominate throughout the entire book leads to the conclusion that it was written by someone who at least professed to be a Christian. That person's familiarity with the New Testament is evident from the first book of Nephi until the concluding book of Moroni.

Jewish Customs

While the Book of Mormon shows a fair knowledge of biblical Christianity and a real interest in the religious topics that were being debated during Joseph Smith's lifetime, it seems to be almost totally deficient when it comes to the issues which were of great importance to the Jews prior to the time of Christ.

Throughout the Book of Mormon there is a great deal of information regarding Jesus Christ and Christianity but hardly anything that would relate to

5 M. T. Lamb, *The Golden Bible; or The Book of Mormon, Is It From God?* (New York: Ward and Drummand, 1887), pp. 148, 150-154.

the early Jewish religion and customs. The Nephites never mention celebrating Passover or any of the other festivals or feasts that were so important to the ancient Israelites. Very little appears about the sabbath day and nothing concerning the sabbatical years or jubilee. There seems to be no evidence that circumcision was actually practiced. The Book of Mormon also seems to be sadly deficient with regard to material regarding both tithing and the temple. The author of the Book of Mormon seems to know nothing about the laws concerning unclean foods and practices, and sacrifices are almost completely absent. In fact, the only time that the author of the Book of Mormon speaks of “burnt offerings” he makes a serious mistake—an error which shows that he was entirely unfamiliar with the biblical material concerning offerings.

If Joseph Smith had said that the Nephites had totally changed their beliefs before they came to the New World, these matters would be easier to understand. Instead, however, the Book of Mormon itself boasts that

the people did observe to keep the commandments of the Lord; and they were strict in observing the ordinances of God, according to the law of Moses; for they were taught to keep the law of Moses until it should be fulfilled. (Alma 30:3)

All of this evidence leads to the conclusion that the Book of Mormon was written by someone raised as a Protestant who had very scanty knowledge concerning Jewish history, religion and customs.

No Passover

It is a well-known fact that one of the most important observances in Judaism is the festival of Passover. While the Israelites were held in slavery in Egypt, Moses told the elders to

take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, strike the lintel and the two side posts with the blood that is in the basin . . . For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. (Exodus 12:21-23)

The Egyptians did not do this, and consequently lost all their “firstborn.” This judgment upon the Egyptians, of course, convinced Pharaoh that he should let God’s people leave the land. In Exodus 12:14, the Lord told the Israelites that

this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

The importance of Passover to the Israelites cannot be overstated. Since the Nephites were supposed to have been Israelites who possessed “the five books of Moses” (1 Nephi 5:11), they should have celebrated Passover almost six hundred times after they came to America. We would expect, therefore, to find a significant number of references to that festival in the Book of Mormon. A computer search for the words *passover* and *passovers* revealed that these words were used seventy-seven times in the Bible. In the Book of Mormon, however, these words are never used at all. It is absolutely astounding that a book purported to have been written by ancient Israelites would never refer to Passover.

In the first printing of this book, we mentioned that the words *hyssop*, *lintel* and *posts* were used with regard to Passover in the Bible. We noted that the words *hyssop* and *lintel* are not found in the Book of Mormon and the word *posts* only appears once. It has been pointed out to us, however, that these words were only used with regard to the first Passover and, therefore, their absence in the Book of Mormon is not very important with relationship to Passover.

At the time of Passover, the Israelites were supposed to “observe the feast of unleavened bread” (Exodus 12:17). In verse 15, the Lord tells the people:

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

The Bible yielded forty-three places where unleavened bread was mentioned, but the Book of Mormon was completely silent about the matter. We also searched for the following words: *leaven*, *leavened*, *leaveneth* and *unleavened*. While the Book of Mormon never used any of these words, the Bible had one hundred places where these words were used.

Besides Passover with the accompanying feast of unleavened bread, the men were required to attend two other feasts or festivals—i.e., the feast of weeks (also known as the feast of harvest) and the feast of tabernacles (or feast of ingathering). When we searched in the Bible for the two words *feast of*, we found forty-one places where they refer to Jewish feasts. We found the *feast of passover*, the *feast of unleavened bread*, the *feast of harvest*, the *feast of weeks*, the *feast of tabernacles*, the *feast of the ingathering*, the *feast of the seventh month*, the *feast of dedication*, the *feast of the*

Lord and the *feast of the Jews*. Some of these names, of course, are just different names for the same feasts. In the New Testament we find the word *Pentecost* used three times. This is the Old Testament feast of weeks. We have, therefore, forty-four cases in which Jewish feasts or festivals are mentioned in the Bible, and we feel that a search for just the word *feast* would bring forth more examples. In the Book of Mormon, however, there is not even one case where a Jewish feast or festival was celebrated in the New World! We also searched for the following words in the Book of Mormon: *feast, feasted, feasting* and *feasts*. These words appeared 163 times in the Bible but were found only twelve times in the Book of Mormon. Of these twelve cases, six had to do with feasting upon the love or fruit of God. For instance, 2 Nephi 31:20 talks of “feasting upon the word of Christ.” There is one instance where the word *feast* is used in reference to the wicked Lamanites. Zeniff claimed that they “were desirous to bring us into bondage . . . that they might feast themselves upon the flocks of our fields” (Mosiah 9:12). This leaves only five instances that relate in any way to actual feasts. Of these five, however, four relate to a feast prepared by an unbelieving Lamanite king (see Alma 18:9; 20:9 and 12). There is no evidence that this was a Hebrew religious feast; in fact, the king who had prepared the feast asked his son this question: “Why did ye not come to the feast on that great day when I made a feast unto my sons, and unto my people?” (Alma 20:9)

The only reference to Jewish religious feasts found in the entire Book of Mormon is found in 2 Nephi 15:12. Unfortunately for LDS apologists, even this verse has to be eliminated because it has been taken from the Bible, Isaiah 5:12.

During the feast of ingathering (also known as the feast of tabernacles), the ancient Hebrews would live for a week in shelters made of branches to remind them of the fact that they dwelt in tents when they wandered in the wilderness. These shelters are referred to in the Bible as “booths.” When we searched for the words *booth* and *booths* we found that they were used eleven times in the Bible but were never used in the Book of Mormon.

The “new moon” was also an important time for the Israelites. Special sacrifices were offered and trumpets were blown (Numbers 10:10; 28:11-15). We searched for the words *new moon* and *new moons* and found they were used twenty-one times in the Bible.

The Book of Mormon, however, produced no examples of these words appearing together. In fact, the Book of Mormon only used the words *moon* and *moons* five times and two of these were derived through plagiarism from the Bible. The context of the three remaining examples shows that they do not relate in any way to the “new moon” festival observed by the ancient Jewish people.

Sabbath

The Book of Mormon even seems to be deficient with regard to the “sabbath day.” A search for the words *sabbath* and *sabbaths* revealed that they were used 171 times in the Bible, but appeared just five times in the Book of Mormon. It is also interesting to note that three of the five cases (Mosiah 13:16,18,19) are derived directly from the Bible, Exodus 20:8, 10, 11. It seems almost incredible that the Book of Mormon, which was supposed to have been written by Jewish people, would almost completely disregard the day which was held so sacred by the ancient Israelites.

The Book of Mormon completely ignores the sabbatical year mentioned in Leviticus 25:3-4:

Six years thou shalt sow thy field . . . prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field nor prune thy vineyard.

It also neglects to mention the jubilee found in Leviticus 25:8-15. In verse 10 we read:

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto the inhabitants thereof: it shall be a jubilee unto you . . .

In the *Illustrated Davis Dictionary of the Bible*, we find the following:

It [Jubilee] proclaimed liberty to all Israelites who were in bondage to any of their countrymen, and the return to their ancestral possessions of any who had been compelled through poverty to sell them. Even the ground for that year was allowed to remain fallow . . .⁶

A computer search for the word *jubilee* (also spelled *jubilee*) yielded twenty-two places where it is used in the Bible. It does not appear even once in the Book of Mormon.

6 J. D. Davis, *Illustrated Davis Dictionary of the Bible* (Nashville, TN: Royal Publishers, 1973), p. 441.

Day of Atonement

The Book of Mormon is also silent concerning the “day of atonement” mentioned in Leviticus 23:27-28:

And the Lord spake unto Moses saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

Circumcision

Even before the Israelites received the Law of Moses, they were practicing circumcision. It was the initiatory rite into the covenant God made with Abraham. Genesis 17:14 makes it clear that “the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken the covenant.” The Book of Mormon should have many references to this practice if it is really a history of Jewish people. We searched for the words *circumcise*, *circumcised*, *circumcising*, *circumcision*, *uncircumcised*, *uncircumcision*, *foreskin* and *foreskins* and learned that the Bible uses these words 160 times. These same words only appeared five times in the Book of Mormon. Two of the places where they appear (2 Nephi 8:24 and 20:36) are taken directly from the Bible, Isaiah 52:1. Two other references (2 Nephi 9:33 and Helaman 9:21) are only referring to the “uncircumcised of heart.” The only remaining reference (Moroni 8:8) is found in one of the very last chapters in the book. It says that after the coming of Christ, he told the Nephites that “the law of circumcision is done away in me.” This is a very strange statement because there seems to be no evidence in the Book of Mormon that it was ever practiced.

Tithing

Tithing was another religious practice that was very important to the Israelites. Joseph Smith later made this a law in the LDS Church: “he that is tithed shall not be burned at his coming” (*Doctrine and Covenants* 64:23). One would expect, therefore, to find numerous references to tithing in the Book of Mormon. We searched for the following words: *tithe*, *tithed*, *tithes* and *tithing*. The Bible had forty places where these words appeared, but the Book of Mormon had only four. Two of these (3 Nephi 24:8, 19) are definitely taken from

the Bible, Malachi 3:8, 10, and the other two, found in one verse in Alma (13:15), were probably plagiarized from the seventh chapter of Hebrews. This chapter of the Bible uses the word *tithes* four times, and in verses 1-2 we find the following: “this Melchisedec . . . To whom Abraham gave a tenth part of all . . .” This should be compared with Alma 13:15: “this same Melchizedek to whom Abraham paid . . . tithes of one-tenth part of all . . .”

While we feel that Alma 13:15 was taken from the seventh chapter of Hebrews, even if this were not the case, the verse in Alma does not refer to the inhabitants of the New World. There does not seem to be a single reference in the entire Book of Mormon to show that any Nephite, Lamanite or Jaredite ever paid tithing.

The Temple

The temple was a very important and sacred place to the early Israelites. Mormons, likewise, attach great importance to their temples. It is, in fact, absolutely essential for Mormons to go through the temple ritual to obtain the highest glory in the celestial kingdom. A search for the words *temple* and *temples* reveals that they were not very important in Joseph Smith’s early theology. These two words were used 213 times in the Bible, but are only found thirty-one times in the Book of Mormon. After we deduct off the places that were either plagiarized from the Bible or do not relate to literal temples, we have only twenty-five cases. Unlike the Jewish temple where the priests were engaged in many sacrificial rituals or the Mormon temples where sealings and various works for the dead are performed, the ancient Nephite temples appear to be more a gathering place to hear the word of God (see Jacob, chapters 1-2). They, in fact, seem to be more like churches, and there is nothing said about anyone being forbidden access to them.

It is true that the Book of Mormon claims that “I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things . . .” (2 Nephi 5:16). After this verse, however, Nephi never mentions the temple again. His brother Jacob did use this temple to preach a sermon, but after that we find no mention of any temple for hundreds of years. LDS scholar John L. Sorenson observed:

Perhaps during the centuries of warfare . . . the original temple fell into disuse . . . At least we hear nothing about the temple between Jacob’s day and the

time when the Zeniffites reoccupied the land, over 400 years later . . .⁷

The ancient Israelites had two altars in their temple—the brasen altar for burnt offerings and the golden altar for burning incense. Altars played a very important role in the religious ceremonies of both the Jews and the people around them who worshipped other gods. Consequently, when we searched for the words *altar* and *altars* in the Bible, we found that they are mentioned 433 times. The Book of Mormon, however, only used these words four times. It is also interesting to note that two of these cases (Alma 15:17; 17:4) seem to have nothing to do with altars used in temples to offer sacrifices or burn incense. The word *altar* in these cases refers to the type of altar used in Christian churches where people pray and confess their sins. This is obvious from Alma 15:17: “the people . . . began to assemble themselves together at their sanctuaries to worship God before the altar . . .” Of the two remaining verses which contain the word *altar*, one of them (2 Nephi 16:6) was obviously copied from the Bible, Isaiah 6:6. The last verse, 1 Nephi 2:7, does mention the fact that Lehi “built an altar of stones, and made an offering to the Lord . . .” This is the only verse where a Jewish type of altar is mentioned in the entire Book of Mormon. The reader will notice, however, that this “altar” was built when Lehi was traveling in the “wilderness in the borders which are nearer the Red Sea” (verse 5). It has nothing to do with any altar in the New World. Furthermore, it was only a temporary pile of stones, not an altar in a temple. It is plain, therefore, that the Book of Mormon never refers to either a brasen altar to offer sacrifices in the temple or a golden altar for burning incense.

Animal Sacrifices

The author of the Book of Mormon seems to have been oblivious to the importance of sacrifices and offerings in ancient Israel. We used the computer program to search for the following words: *sacrifice*, *sacrificed*, *sacrificedst*, *sacrifices*, *sacrificeth*, *sacrificial* and *sacrificing*. The result was that the Bible yielded 298 cases where these words were used, but the Book of Mormon produced only twenty. Of these twenty, however, nine referred to Christ sacrificing his life, three were related to human sacrifice, two were concerning men sacrificing their own lives, one was concerning the sacrifice of “a broken heart and a contrite spirit” and two were specific instructions by Christ to the Nephites to cease making “sacrifices and your burnt offerings”

after the law was fulfilled. There were, therefore, only three references that could relate to someone making a sacrifice according to the law of Moses.

We searched for the words *offering* and *offerings* and discovered that while they were used 989 times in the Bible, they only appeared thirteen times in the Book of Mormon. Of the thirteen, only four could be linked in any way to the type of sacrifices the Jewish priests offered in their temple, four were directly copied from the Bible, two came from Christ’s words to end sacrifices and burnt offerings. The last three were concerning the story of Isaac in the Bible, the offering of Christ and the teaching that people should offer their “whole souls” to God.

A search for the words *burnt offerings* (plural) yields only five places in the Book of Mormon where these words appear together. All of these were previously found in our search for the words *offering* and *offerings*, and as we stated before, two of the five relate to “burnt offerings” being forbidden after the appearance of Christ to the Nephites. The Book of Mormon never uses the words *burnt offering* (singular), but they do appear 184 times in the Bible.

The only verse in the Book of Mormon that relates to the inhabitants of the New World making burnt offerings is Mosiah 2:3: “And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses.” Instead of helping the case for the authenticity of the Book of Mormon, this verse actually shows that the author of the Book of Mormon really did not understand the law of Moses. M. T. Lamb points out the following problem:

According to the law of Moses the *firstlings* of their flocks were *never* offered as *burnt offerings* or *sacrifices*. All *firstlings* belonged to the Lord, *de jure*, and could not be counted as a man’s personal property—whereas, all burnt offerings, or sacrifices for sin of every kind, must be selected from the man’s own personal property, or be purchased with his own money for that purpose, while all *firstlings* of the flock, as the Lord’s property, came into the hands of the high priest, and by him could be offered up as a *peace offering*, not as a *burnt offering* or a *sin offering*, himself and family eating the flesh. (See Ex. 13:2, 12 and 22:29, 30; Numb. 3:13; 2 Sam. 24:24; Numb. 18:15-18 and other places.)

This one little blunder, then, proves beyond the chance of question that the Book of Mormon could not have been inspired by the Holy Spirit or by an angel of the Lord. This passage is precisely such a passage as Joseph Smith or any other ignorant man like him might

⁷ John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City: Deseret Book, 1985), p. 145.

have written; it could not have been found in the book if God, or any angel of the Lord, had had to do with its preparation.

That the author of the Book of Mormon would make the serious mistake described above with regard to “burnt offerings” shows that he was unfamiliar with the biblical material concerning offerings. Moreover, it appears that he was not even aware of the other kinds of Jewish offerings commanded in the Bible. In the King James Version of the Old Testament we find the following: *trespass offerings*, *meat offerings*, *drink offerings*, *wave offerings* and *peace offerings* (see Exodus, chapter 29; Leviticus, chapters 2-5; Numbers, chapter 29; Chronicles, chapter 29). The computer program showed that these offerings were mentioned 519 times in the Bible. The Book of Mormon, on the other hand, does not have a single place where any of these important offerings are mentioned.

Even the animals used for sacrifices appear to be scarce in the Book of Mormon. Ether 9:18 says that the Jaredites had “sheep,” and a reference in Alma 5:59 suggests that the Nephites also had sheep: “For what shepherd is there among you having many sheep doth not watch over them . . .” The Book of Mormon also uses the words *flocks* and *herds*, but there is seldom any attempt to identify what type of animals were in these flocks and herds. Enos 1:21 says that the Nephites had “flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses.” While one would think that sheep were included among the flocks, the author of the Book of Mormon seldom used that word. The words *sheep* and *sheep’s* appear in the Bible 188 times, but are only found in the Book of Mormon twenty-six times. Even more significant, however, is the way the words are used in that book. Ten of the twenty-six are referring to followers of Christ. For instance, in Mosiah 26:21 we read: “And he that will hear my voice shall be my sheep . . .” Of the sixteen that are left, fourteen were derived through plagiarism from the Bible. This only leaves the two references we cited above that refer to the animals known as sheep. There are, consequently, no cases mentioned where sheep were sacrificed.

A search for the words *lamb*, *lamb’s*, *lamb-skin* and *lambs* seemed to give a good score for the Book of Mormon. It mentioned these words seventy-seven times, whereas the Bible yielded 195. Unfortunately for the Mormon position, however, almost all of these instances referred to something besides an animal. An examination shows that the author of the Book of

Mormon borrowed an expression from John the Baptist that appears in John 1:29: “Behold the Lamb of God, which taketh away the sin of the world.” In the Book of Mormon, Alma 7:14 we read concerning “the Lamb of God, who taketh away the sins of the world . . .” The words *the Lamb of God* or just *the Lamb* seem to have left a real impression on Joseph Smith’s mind because he used them seventy times in the Book of Mormon when referring to Jesus Christ.

When we deduct the seventy places where “Lamb” refers to Jesus and four places which were plagiarized from the Bible, we have only three places left that could refer to an animal. Two of these places refer to the fact that three Nephite disciples were thrown into a den or dens of wild beasts. Although it is not a matter of major importance, it is also interesting to note that Mormon seems to have repeated himself within just a few pages when he made his abridgment:

And thrice they were cast into a furnace and received no harm. And twice were they cast into a den of wild beasts; and behold they did play with the beasts as a child with a suckling lamb, and received no harm. (3 Nephi 28:21-22)

And they did cast them into furnaces of fire, and they came forth receiving no harm. And they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm. (4 Nephi 1:32-33)

Although these two references do not prove anything about animals being sacrificed, they at least show that the Nephites knew something about lambs. The last remaining reference, 3 Nephi 4:7, refers to the fact that the Gadianton robbers “had a lamb-skin about their loins, and they were dyed in blood . . .” It is obvious, therefore, that of the seventy-seven cases where the word *lamb*, *lamb-skin* or *lambs* are used, not one has anything to do with the inhabitants of the New World sacrificing animals according to the law of Moses.

We searched for the following animals that the Israelites used in their sacrificial rituals: *calf*, *calfs*, *calve*, *calves*, *bullock*, *bullock’s*, *bullocks*, *bulls*, *goat*, *goats*, *kid*, *kids*, *oxen*, *ox*, *pigeon*, *pigeons*, *ram*, *ram’s*, *rams*, *scapegoat*, *turtledove*, *turtledoves*. We found 762 places where these words were found in the Bible. The Book of Mormon yielded only eighteen examples and half of these were derived directly from the Bible. Of the remaining nine, we find the word *goats* used six times, *ox* once, *oxen* once and *calves* once. There is no mention, however, of any of these animals being sacrificed.

8 Lamb, *The Golden Bible*, pp. 109-110.

We also searched for the following words which were in some way related to Jewish sacrifices: *censer, censers, fat, firstfruit, firstfruits, firstling, firstlings, incense, fleshhook, fleshhooks, laver, lavers, oblation, oblations, oil, sprinkle, sprinkled, sprinkles, sprinkleth, sprinkling, vow, vowed, vowedst, vowest, voweth* and *vows*. The result was that the Bible yielded 757 examples. The Book of Mormon, on the other hand, only has these words seven times! Moreover, four of the seven have been plagiarized from the Bible. With regard to the three that are left, the word *firstlings* does appear in Mosiah 2:3. This is the verse in which Joseph Smith made the serious mistake of having the Nephites offer “the firstlings of their flock” for burnt offerings. The word *first-fruits* does appear in two places in the Book of Mormon, but in both cases it is referring to Jesus and the resurrection. It is clear, then, that none of these words in any way help the case for the Book of Mormon’s claim that the early inhabitants of the New World offered sacrifices according to the law of Moses.

Nothing Unclean?

The Book of Mormon not only fails the test with regard to Jewish sacrifices, but it is also deficient when it comes to the ancient laws concerning ceremonial uncleanness. Under the Mosaic law there were certain things people did that would make them “unclean.” For instance, in Numbers 19:11-13, we read:

He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean . . . Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him . . .

That these laws concerning ceremonial uncleanness were still in effect when Jesus was born is clear from Luke 2:21-22, 24:

And when eight days were accomplished for the circumcising of the child, his name was called JESUS . . .

And when the days of her [Mary’s] purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord . . .

And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

The Old Testament also gave the Israelites strict laws concerning which type of food was clean or unclean. These instructions are still carefully observed by Jewish people today who only eat “kosher” food—i.e., food that is permitted by their dietary laws.

The author of the Book of Mormon seems to have been oblivious to these laws. While the Bible uses the words *clean* and *unclean* 327 times, they only appear in the Book of Mormon twenty-five times. Eleven of these, however, seem to relate to whether a person is going to heaven or to hell. For instance, in 1 Nephi 15:34, we read that “there cannot any unclean thing enter into the kingdom of God . . .” In six places the material has been taken directly from the Bible, three relate to unclean spirits and five are concerning other matters that have no relationship to the ceremonial laws concerning uncleanness in the Bible.

In our search to find if the Book of Mormon mentioned anything about these ancient laws, we searched for the following words: *purification, purifications, purified, purifier, purifieth, purify* and *purifying*. The Bible yielded forty-nine places where these words occurred. While the Book of Mormon had ten places, eight related to Christ’s purifying work in a person’s life and the other two were derived through plagiarism from the Bible.

The Bible described those who ate unclean things or engaged in activities which made them unclean as being “defiled.” We, therefore, searched for the following words: *defile, defiled, defiledst, defiles, defileth, defiling* and *undefiled*. While the Bible contained 127 places where these words were used, the Book of Mormon yielded only one place—Mormon 8:28. Even this verse, however, had nothing to do with the Jewish laws. It is a prophecy concerning the coming forth of the Book of Mormon which states that in the latter days churches would be “defiled and be lifted up in the pride of their hearts . . .”

Our research with regard to the ancient laws concerning ceremonial uncleanness shows that the people portrayed in the Book of Mormon as Israelites seemed to know nothing about these laws.



Chapter 7

Revealing Jesus' Name

As we noted earlier, one of the most serious problems confronting believers in the Book of Mormon is the emphasis upon Jesus in the Old Testament portion of the Book of Mormon. Even the appearance of the name *Jesus Christ* hundreds of years before his coming presents a problem. When Joseph Smith wrote the Book of Mormon he must not have realized that the words *Jesus Christ* were derived from the Greek words *Iesous Christos*. When Smith was charged with using a Greek word in the Book of Mormon, he responded that this was an error:

The error I speak of, is the definition of the word "Mormon." It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I . . . translated the Book of Mormon.¹

Joseph Smith was aware of the fact that it would be incorrect to have a name derived from the Greek language in the Book of Mormon. He, therefore, argued against the idea put forth by his detractors.

Notwithstanding Joseph Smith's firm denial, there are names in the Book of Mormon "derived from the Greek." For example, the name *Timothy* (3 Nephi 19:4) comes from the Greek language, and the name *Jonas* (found in the same verse) is the Greek name for Jonah. Moreover, the Greek words *Alpha* and *Omega* are found in 3 Nephi 9:18. It is evident also that they have been plagiarized from the New Testament, Revelation 21:6. (The New Testament, of course, was written in Greek.) It is interesting to note that LDS Apostle Bruce R. McConkie freely admitted that these words are from the Greek language:

ALPHA AND OMEGA. . . . These words, the first and last letters of the Greek alphabet, are used figuratively to teach the timelessness and eternal nature of our Lord's existence . . .²

It does not take much research to show that the words *Jesus Christ* have been derived from the Greek. In the *Illustrated Davis Dictionary of the Bible*, p. 518, we read that *Messiah* is a "Hebrew word, to which the **Greek** word *Christos* answers." S. Kent Brown, chairman of the Department of Ancient Scripture at the LDS Church's Brigham Young University, freely spoke of "the **Greek** title *Christos* or *Christ*."³ In a footnote on the same page, Brown comments: "The titles *Christ* (**Greek**) and *Messiah* (Hebrew) mean the same thing: 'anointed.'"

In W. E. Vine's book, *An Expository Dictionary of New Testament Words*, we read that the Greek word *Iesous* (Jesus) "is a transliteration of the Heb. 'Joshua,' meaning 'Jehovah is salvation,' i.e., 'is the Saviour,' . . ."⁴ Even the LDS Church's own Bible Dictionary, included with the church's printing of the King James Version of the Bible, acknowledges that *Jesus* is the "**Greek** form of the name Joshua or Jeshua."⁵ It also states that the "English word *Christ* is from a **Greek** word meaning *anointed*, and is the equivalent of *Messiah*, which is from a Hebrew and Aramaic term meaning *Anointed*."⁶

If the Book of Mormon had used the words *Joshua the Messiah* instead of *Jesus Christ*, it would be far more impressive to scholars. It could be argued, of course, that these words were transliterated into "reformed Egyptian" characters so they could be engraved on the original gold plates, but that the translator chose to use the words *Jesus Christ* instead because they would be more easily understood by the reader. An example of this type of rendering can be found in the King James Bible, Acts 14:10-12. Apostle Paul performed a miracle, and the result was that the pagan people thought the "gods are come down to us in the likeness of men." They, therefore, gave Paul and Barnabas the names of gods; they "called Barnabas *Jupiter*, and Paul, *Mercurius*, because he was the chief

1 *Times and Seasons*, vol. 4 (May 15, 1843): p. 194.

2 Bruce R. McConkie, *Mormon Doctrine* (Salt Lake City: Bookcraft, 1979), p. 31.

3 S. Kent Brown, "Lehi's Personal Record: Quest for a Missing Source," *BYU Studies*, vol. 24, no. 1 (Winter 1984): p. 35.

4 W. E. Vine, *An Expository Dictionary of New Testament Words* (Grand Rapids, MI: Fleming H. Revell Co., 1966), p. 274.

5 Bible Dictionary, LDS Holy Bible (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979), p. 713.

6 *Ibid.*, p. 609.

speaker” (verse 12). The King James translators have used the Latin names *Jupiter* and *Mercurius* (Mercury) in their version. In the original Greek, however, the names of the two gods are *Zeus* and *Hermes*. The *Wycliffe Bible Commentary* explains that *Jupiter* and *Mercurius* “are the Latin equivalents for the Greek names of these gods, but the Greek terms ought to be used.”⁷ Some of the modern translations of the Bible such as the Revised Standard Version and the New International Version correct the text to conform to the original Greek manuscripts.

The problem with the Book of Mormon goes much deeper than just the name of the Messiah. LDS scholar S. Kent Brown, who seems to be an avid apologist for the Book of Mormon, acknowledges that

Nephi and Jacob use several titles which apparently go beyond what they could have found in the brass plates . . . The following titles and names used by Nephi seem to be more at home in a later era such as that of the New Testament or of early Christianity: *Beloved Son . . . Beloved . . . Son of the living God . . . Son of righteousness . . . Son of the most high God . . . Son of God . . . Only Begotten of the Father . . . Jesus Christ . . . Christ . . . true vine . . . light . . .* The following names from Jacob fit the same situation: *Only Begotten Son . . . Christ . . . Jesus . . .*⁸

A study of the text of the Book of Mormon reveals that although Joseph Smith may not have known that the words *Jesus Christ* were obtained from the Greek language, for some reason he was concerned about introducing them into the first part of the Book of Mormon between five and six hundred years before the birth of Christ. As we will show, this fear led Smith to produce some contradictory material in the Book of Mormon.

S. Kent Brown argued that Lehi did not know the words *Jesus Christ* and that they were not revealed until after Lehi’s death:

Did Lehi not know titles such as *Son of God* and *Christ*? Regarding both the term *Christ* and the name *Jesus*, the answer is a **definite no**. According to 2 Nephi 10:3, the title *Christ* was made known to Jacob by an angel only **after** Lehi’s death. And Nephi makes use of this title **only after** narrating this experience of Jacob (2 Ne. 11:4). In addition, **Nephi mentions the name Jesus for the first time** only near the end of his own writings (2 Ne. 26:12) . . . Therefore, we can safely conclude that Lehi did not know these names.⁹

Although S. Kent Brown’s statement is essentially correct as it relates to the current edition of the Book of Mormon, when we use the original 1830 edition, a serious problem comes to light that completely overthrows Brown’s thesis. The first edition, in fact, makes it clear that the name *Jesus Christ* was known not only before Lehi’s death, but it was used by Nephi himself before he came to the New World:

And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and **Jesus Christ**, which is the Lamb of God . . . (Book of Mormon, 1830 edition, page 28)

Since the Book of Mormon later states that the name was first made known to Jacob years after Lehi’s death, in the second edition Joseph Smith changed the words *Jesus Christ* to *the Messiah*. It must be born in mind that the change could not represent a better translation as Smith did not claim to have access to the plates at that time. In the 1981 edition we read as follows:

And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and the **Messiah** who is the Lamb of God . . . (1 Nephi 12:18)

The Printer’s Manuscript

The printer’s manuscript of the Book of Mormon was also altered to reflect this serious change. The words *Jesus Christ*, which have been struck out, and the words *Mosiah who* have been written in above the line. It is obvious, of course, the correct words should be *Messiah who*. Richard P. Howard theorizes that when Joseph Smith was preparing to print the second (1837) edition of the Book of Mormon,

he was reading aloud from the 1830 edition to an assistant. When he came to the words “Jesus Christ” he instructed his assistant to replace them with “Messiah.” However, the assistant misunderstood him to say “Mosiah,” and wrote accordingly in the manuscript. Fortunately the printer . . . caught the error and printed “the Messiah”¹⁰ to take the place of the words marked for deletion.

In any case, it is obvious that a deliberate change was made to cover up an anachronistic and embarrassing portion of the Book of Mormon.

⁷ Charles F. Pfeiffer and Everett F. Harrison, ed., *The Wycliffe Bible Commentary* (Chicago: Moody Press, 1968), p. 1149.

⁸ Brown, “Lehi’s Personal Record,” p. 35, n. 40.

⁹ *Ibid.*, pp. 35-36.

¹⁰ Richard P. Howard, *Restoration Scriptures—A Study of Their Textual Development* (Independence, MO: Herald House, 1969), p. 45.

Name of Jesus Christ

After examining the appearances of the words *Jesus* and *Christ* throughout the Book of Mormon, we see some strange patterns which could be explained by the theory that the first part of the Book of Mormon was written last. For instance, it seems possible that Joseph Smith never intended to introduce the words *Jesus Christ* into the record of the Nephites until the reign of king Benjamin—just a little over a century before Christ was born. In the book of Mosiah, which would be the first book written after the 116 pages were stolen, king Benjamin gave a moving address to his people in about 124 B.C. Just before the address, he told his son Mosiah that he was going to

give this people **a name**, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a diligent people in keeping the commandments of the Lord. And I give unto them **a name** that never shall be blotted out, except it be through transgression. (Mosiah 1:11-12)

In his address, king Benjamin seems to be saying that an angel revealed to him the words *Jesus Christ* and that his people should take upon them the name of Christ:

the things which I shall tell you are made known unto me by an angel from God . . . he said unto me: Awake, and hear the words which I shall tell thee; for behold, I am come to declare unto you the glad tidings of great joy. . . . For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent . . . shall come down from heaven . . . and shall dwell in a tabernacle of clay . . . And he shall be called **Jesus Christ** the Son of God . . . and his mother shall be called Mary. (Mosiah 3:2, 3, 5, 8)

In Mosiah 5:8 and 11, king Benjamin informed his people that

There is **no other name** given whereby salvation cometh; therefore, I would that ye should take upon you **the name of Christ** . . . And I would that ye should remember also, that **this is the name that I said I should give unto you** that never should be blotted out, except it be through transgression . . .

Mosiah 6:2 goes on to state that after the address,

there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ.

This address raises a very serious question with regard to the material which appears in the book of 2 Nephi. Why would king Benjamin have to receive a special revelation informing him of the name of Christ if

the plates of Nephi already contained this information? According to Mormon, “Amaleki had delivered up these plates [the small plates of Nephi] into the hands of king Benjamin” (Words of Mormon 1:10). Furthermore, king Benjamin also had the large plates of Nephi. Benjamin himself told his sons that the “plates of Nephi” were “true” and instructed them to “remember to search them diligently” (Mosiah 1:6-7). In the small plates alone, the name *Jesus* appears ten times and the word *Christ* is found eighty-two times. In 2 Nephi 25:16 and 26 (approximately 550 B.C.), Nephi plainly wrote that

there is none other name given under heaven save it be this **Jesus Christ**, of which I have spoken, whereby man can be saved. . . . we talk of **Christ**, we rejoice in **Christ**, we preach **Christ**, we prophesy of **Christ**, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

In 2 Nephi 31:13 we find this:

I know that if ye shall follow the Son . . . witnessing unto the Father that ye are willing to take upon you **the name of Christ**, by baptism . . . then shall ye receive the Holy Ghost . . .

In light of this information, it seems highly unreasonable to believe that king Benjamin and his people would have been completely in the dark concerning the “name of Christ” before the angel visited Benjamin and revealed this information.

However, after Mosiah 4:3 the name *Jesus* is not mentioned again for sixty-two pages (see Alma 4:14). The word *Christ*, however, appears twenty-two times during this same period. In the ninth chapter of Mosiah the Record of Zeniff is inserted. This record begins in about 200 B.C.—seventy-six years before king Benjamin gives his address revealing the name of the Messiah. Over twelve pages pass without any mention of the words *Jesus* or *Christ*. This is consistent with the fact that Benjamin had not yet given his address concerning the subject. Then, in Mosiah 15:21, the record seems to contradict itself, for it has the prophet Abinadi speak concerning the “resurrection of Christ—for so shall his name be called.” This is supposed to occur in “About 148 B.C.”—about twenty-four years before king Benjamin’s address. While it could be argued that this was a special revelation to a group who were separated from king Benjamin’s people, it may be that Joseph Smith forgot that he had moved the story back in time prior to Benjamin’s revelation concerning the name of Christ. It is interesting to note, however, that even though Abinadi speaks of *Christ* a number of times, the name *Jesus* does not appear in the entire record of Zeniff.

In the books Alma through Mormon the name *Jesus* is used 147 times and *Christ* appears 176 times. The next book, which gives the history of the Jaredites, was supposed to have been written by Ether and abridged by Moroni. It purports to give the history of a very ancient people who came to the New World much earlier than Lehi. Ether 1:33, in fact, takes the origin of the Jaredites back to “the great tower [the tower of Babel], at the time the Lord confounded the language of the people . . .” The “brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared . . .” (Ether 1:35). While Joseph Smith seems to have been very cautious about introducing *Jesus Christ* into Nephite history, he threw off all restraints with regard to the Jaredites. In fact, he had the Lord appear to the brother of Jared and disclose the following: “Behold, I am **Jesus Christ**. I am the Father and the Son” (Ether 3:14).

Book of Moses

Joseph Smith made an even greater mistake when he later wrote the Book of Moses, in the *Pearl of Great Price*. In that work, we find the following:

And he called upon our father Adam by his own voice . . . And he also said unto him: If thou wilt turn unto me . . . and **be baptized**, even in **water**, in the name of mine **Only Begotten Son**, who is **full of grace and truth**, which is *Jesus Christ*, the only name which shall be given under heaven, whereby salvation shall come . . . ye shall receive the gift of the **Holy Ghost** . . . And thus he was baptized, and **the Spirit of God descended upon him**, and thus he was born of the Spirit . . .¹¹

The plagiarism from John 1:12-34 is very evident in this purported scripture. That God would mention *Jesus Christ* in his statement to Adam presents a very serious problem to those who are familiar with the development of language. How could two Greek words derived from two Hebrew words possibly be in existence at that period of time when neither Hebrew nor Greek were in existence? In the Book of Moses 6:6 we read that Adam spoke and wrote in “a language which was pure and undefiled.” LDS Apostle Bruce R. McConkie argued that

This Adamic language, now unknown, was far superior to any tongue which is presently extant. . . . This first language spoken by mortals was either the celestial tongue of the Gods or such adaptation of it as

was necessary to meet the limitations of mortality . . . In some instances when the saints speak in tongues, the language impressed upon them by the power of the Spirit is the pure Adamic tongue.¹²

Jesus Christ, Lamb of God or Messiah?

The book of Ether (supposedly written hundreds of years before Christ), which is next to the last book in the Book of Mormon, uses the name *Jesus* twelve times, and the word *Christ* appears fourteen times. The last book, Moroni (written about 400 A.D.), has *Jesus* eleven times and *Christ* seventy times. (We should, however, remind the reader that although it is printed right after Ether, Smith could have written it sometime later.) By the time Joseph Smith got around to replacing the missing portion of the Book of Mormon, he was thoroughly steeped in the use of the words *Jesus Christ*. He had, in fact, devoted many pages of his work to the visitation of Christ to the Nephites, and it became very difficult for him to suppress the Messiah’s name as he began replacing the material which was originally in the missing 116 pages.

One thing seems very clear; even though Joseph Smith had used the words *Jesus Christ* in his “translation” of Ether, he knew that he should not include them in his “translation” of the small plates of Nephi because it would contradict the pages he had written in the book of Mosiah. The reader will remember that in Mosiah he had claimed that an angel revealed these words to Benjamin. Consequently, they should not appear before the reign of king Benjamin.

Once we have this understanding, it becomes obvious that Joseph Smith was trying to suppress the words *Jesus Christ* in the first books of the Book of Mormon. An examination of 1 Nephi shows the caution Joseph Smith was using with regard to this matter. Prior to 1 Nephi 12:18, where he accidentally inserted the words *Jesus Christ*, he attempted to use every other word he could think of to avoid using the name of Jesus. He used the word *God* thirty-six times; the words *the Lord* ninety-nine times; the words *God of Israel* two times; *Messiah* nine times; *Savior* once; *Redeemer* four times; the words *the Lamb* or *the Lamb of God* fifteen times; the words *Son of God* five times and *the Son* three times. The words *Jesus* or *Christ* never appear in any of the first twenty-two printed pages of the Book of Mormon.

¹¹ *Pearl of Great Price*, Book of Moses 6:51, 52, 65.

¹² McConkie, *Mormon Doctrine*, p. 19.

The cover-up was working very well until Joseph Smith arrived at 1 Nephi 12:18. At that point, however, he seems to have made a slip of the tongue and dictated the words *Jesus Christ*. Moreover, he did not catch this serious mistake when he printed the first edition in 1830. In 1837 he removed the words *Jesus Christ* and the words *the Messiah* took their place in the editions which followed.

That Joseph Smith had been working very hard to avoid using the words *Jesus Christ* is obvious in chapters 10 to 12. The reader should take a careful look at those chapters. Verses 34-36 in the eleventh chapter are especially interesting; the apostles of Jesus Christ are referred to three different times, but since Joseph Smith had to keep the name of the Savior out of sight, he was forced to use the expression *apostles of the Lamb* in verse 34. In both verses 35 and 36, he spoke of *the twelve apostles of the Lamb*. In 1 Nephi 12:9, Jesus' apostles are again referred to as *the twelve apostles of the Lamb*, and in 1 Nephi 13:26-41, this expression is used four more times. Joseph Smith obtained the words *the twelve apostles of the Lamb* from Revelation 21:14. While it only occurs in the Bible once, Smith found it to be a handy tool to help him keep the name of the Messiah veiled.

It is true that the book of Revelation mentions *the Lamb* many times when referring to Jesus, but there is no attempt in that book to keep the name of the Messiah secret. In fact, the name *Jesus* appears fourteen times in Revelation, and *Christ* is found in eleven places. Furthermore, in John 1:36, Christ is clearly identified as being the Lamb of God: "And looking upon **Jesus** as he walked, he saith, Behold the **Lamb of God!**" The expression *the Lamb of God* only appears twice in the Bible, and both occurrences are found in the first chapter of the book of John (see verses 29 and 36). We have already shown that John 1:29 was actually used in the Book of Mormon. The words *Lamb of God* are used thirty-five times in the Book of Mormon, but of the thirty-five places where they are found, twenty-eight are located in the first two books of Nephi—the very place where Smith most needed another synonym to substitute for *Jesus Christ*.

It is very interesting to note how Joseph Smith uses the words *the Lamb* or *the Lamb of God* to take the place of *Jesus* or *Christ* in 1 Nephi. For instance, in 1 Nephi 13:28 and 38, the Bible is referred to as "the book of the Lamb of God." In verses 29, 32 and 34, the gospel of Jesus Christ is referred to as "the gospel of the Lamb." Instead of an expression like *Jesus said*, in verses 33, 34 and 36 we find "saith the Lamb." The power of Jesus becomes the "power of the Lamb" in

verse 35. In verse 41, the mouth of Jesus is transformed into "the mouth of the Lamb," and the words of Jesus become "the words of the Lamb." In the fourteenth chapter there are five places where the church of Jesus Christ is called "the church of the Lamb" (see verses 10, 12 and 14). The reader who wants to take the time can find even more examples in chapters 10 through 14. One of the most interesting, however, is in 1 Nephi 14:27: "And I, Nephi, heard and bear record, that **the name** of the apostle **of the Lamb** was **John**, according to the word of the angel." It is certainly strange that Nephi would have the name *John* revealed to him but be left in the dark regarding the name of the Messiah.

In any case, after Joseph Smith made his revealing blunder in 1 Nephi 12:18, he was able to dictate about fifty-five pages of text before he made a similar mistake. He filled these pages with all sorts of synonyms in his attempt to avoid mentioning the words *Jesus Christ*. He used *the Lord* 204 times (actually more if we add on some pages of Isaiah quoted in this portion of the Book of Mormon). The word *God* is used 170 times; the words *the Lamb* or *Lamb of God* appear fifty-nine times; *Messiah* is used ten times; *Redeemer* is found ten times and *Savior* appears twice.

In this portion of the Book of Mormon Joseph Smith used some new synonyms. In 2 Nephi 9:5, for instance, we read that "it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh . . ." Verse 6 also uses these same words. In 2 Nephi 2:27-28, the Messiah is referred to twice as *the great Mediator*. From the book of Isaiah in the Bible, Joseph Smith derived the words *the Holy One of Israel*. This is used in 1 Nephi 22:21 as a substitute for *Jesus Christ*: "And now I, Nephi, declare unto you, that this prophet of whom Moses spake was **the Holy One of Israel . . .**" These same words are used in twenty-six other places in the section of the text we are discussing. When we add all of the references to deity under different titles in this section of the Book of Mormon, we obtain a total of 486. (This total would actually be a little higher because we only used the titles cited above; there were some others which we did not list.) In this same section, the computer program failed to find a single mention of either *Jesus* or *Christ*.

Finally, after dictating fifty-five straight pages without letting the name of the Messiah escape from his mouth, Joseph Smith stumbled again. In 2 Nephi 10:3, the word *Christ* slipped out. This time, however, Smith was immediately aware of his mistake. Although this slip of the tongue was not as bad as the first mistake in 1 Nephi 12:18, where he used both *Jesus* and *Christ*, it appears that he immediately attempted to correct the problem by claiming that Jacob had the word *Christ*

revealed to him by an angel. The reader will notice how quickly Joseph Smith reacted in his attempt to smooth things over:

And now I, Jacob, speak unto you again . . . our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer. Wherefore, as I said unto you, it must needs be expedient that **Christ—for in the last night the angel spake unto me that this should be his name**—should come among the Jews . . . (2 Nephi 10:1-3)

It is interesting to note that the order of things is different than when king Benjamin had the name of the Messiah revealed to him. In that account, Benjamin first tells his people that an “angel of God” appeared to him and gave him an important message. He then says that the angel told him the Savior would “be called Jesus Christ, the Son of God . . .” (Mosiah, 3:2 and 8). In Jacob’s account, however, he mentions the fact that an angel had given him the name *Christ* only after he had let the name slip out of his mouth.

After Jacob first mentioned *Christ* in 2 Nephi 10:3, it did not take him long to use it again. Within two and a half pages the word *Christ* appears five more times. It should be noted, however, that the word *Jesus* does not appear at all in Jacob’s address. Nephi first uses this word in 2 Nephi 25:19: “the Messiah cometh . . . and according to the words of the prophets, and also the word of the angel of God, his name shall be **Jesus Christ** the Son of God.” It would appear that since Joseph Smith had already used the word *Christ*, he felt it would be pointless to continue to suppress the name *Jesus*. Like Jacob, Nephi claimed “the angel of God” revealed the Savior’s name. In this verse Nephi also makes a peculiar statement concerning the matter; he comments that the name was found in “the words of the prophets.” If this was the case, why were Nephi, Jacob and king Benjamin all ignorant of this important information until angels revealed it?

Joseph Smith not only had a very serious problem with regard to the name *Jesus Christ* in the Book of Mormon, but as Wesley P. Walters observed, he also “lost track of his time-frame” in some portions of the book. In his Master’s thesis, Walters noted that there are

several passages in which Joseph had difficulty from time to time trying to have his Book of Mormon characters write about events as still in the future when from Joseph’s vantage point they were already in the past.¹³

¹³ Wesley P. Walters, “Use of the Old Testament in the Book of Mormon,” (Master’s thesis, St. Louis: Covenant Theological Seminary, April, 1981), p. 79.

¹⁴ *Ibid.*, p. 80.

Pastor Walters further stated:

In expounding Isaiah 53, he [Smith] again lapsed into the past tense for nearly two pages of text. Consequently he has Abinadi say a century and a half before Christ, “For these are they whose sins he HAS borne: these are they for whom he HAS died.” (Mos.15:12) Again in verse 24 Abinadi speaks of Old Testament believers in the past tense: “these are they that HAVE DIED before Christ CAME.” (Mos. 15:24) Still again in the next chapter Abinadi drops into the past tense and declares in his sermon, “And now if Christ HAD NOT COME into the world. . . .” Suddenly Joseph became aware of the anachronous situation he had created and he quickly covered his blunder by having Abinadi add, “speaking of things to come as though they already had come.” (Mos. 16:6)¹⁴

Another example of writing about future events in the past tense is found in the book of 2 Nephi, dated between 559 and 545 B.C.:

And now, I would ask of you . . . wherein the Lamb of God **did** fulfill all righteousness in being baptized by water? Know ye not that he **was** holy? . . . Wherefore **after he was baptized** with water the Holy Ghost **descended** upon him . . . it showeth unto the children of men the straitness of the path . . . he **having set the example** before them. And he **said** unto the children of men: follow thou me. (2 Nephi 31: 6-10)

Speaking of Christ in the past tense is another clue that the book is a modern composition.

Jesus In America

The impersonal nature of the Book of Mormon becomes evident when we compare Jesus’ ministry among the Nephites with his work among the Jews in Palestine. For example, in the Bible (John 20:24-28) we read that Thomas, who was one of the twelve disciples, doubted Jesus’ resurrection and said, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.” Some time later Jesus appeared to the disciples and said to Thomas, “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.”

In the Book of Mormon this personal experience which Thomas had with Jesus is transformed into a scene which reminds one of a production line in a factory.

When Jesus Christ first showed himself to the Nephites after his resurrection, he appeared to “a great multitude” (3 Nephi 11:1) which consisted of “about two thousand and five hundred souls” (3 Nephi 17:25). Jesus then told the multitude to

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet . . . the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands . . . they did cry out with one accord, saying: Hosanna! Blessed be the name of the Most High God! (3 Nephi 11:14-17)

M. T. Lamb made this observation concerning the event described in the Book of Mormon:

Just think of it, reader, 2500 people go forth one by one and “thrust their hands into his side, and did feel the print of the nails in his hands and in his feet.” It would be very rapid work, requiring so much haste as to give the whole thing the appearance of a farce, to suppose *five* persons could thus pass the Saviour every minute, giving each one only *twelve seconds* to thrust his hand into the side and feel the print of the nails both in his hands and in his feet. But at this rapid rate it would require just *eight hours and twenty minutes of time!!*¹⁵

Lamb’s calculation concerning the amount of time involved for each person to make the examination described would give each person about four seconds to examine the Savior’s hands and the same amount for his side and feet. Those who take the time to read the entire account of the events that occurred on that day (see chapters 11-18) will see the difficulty of accomplishing so much before sunset. Jesus not only allowed the multitude to inspect his wounds, but he also gave them the Sermon on the Mount, had a healing ceremony, blessed all the little children, served the Lord’s supper, and preached concerning other matters. This all occurred “before it was yet dark” (3 Nephi 19:2).

The biblical account only mentions that Thomas was invited to feel Jesus’ wounds; it was sufficient for the rest of the twelve to merely see “his hands and his side” (John 20:20). Since the people in Jerusalem had gone through the horrible experience of seeing their Lord betrayed, crucified and buried, it meant a great deal to them to see his wounds and be able to verify that he had actually been raised from the dead. Although Jesus

had mentioned that he would rise from the dead, when he was actually put to death, they seemed to feel that it was the end. They, therefore, needed some proof of the resurrection. The people in the New World, however, had no reason to feel his wounds. All the prophetic teachings they had concerning Christ’s death and the fact that they saw him “descending out of heaven” (3 Nephi 11:8) should have been sufficient to convince them. The whole scene regarding Jesus showing his wounds to thousands of people seems like Smith is trying to make his story even more inspiring than the Bible. In the same way he takes the account of three hours of darkness after Jesus’ death, as recorded in Matthew 27:45, and expands it to three days of darkness in the New World (3 Nephi 8:19-23).

While Jesus did speak to Nephi (a descendant of the original Nephi) and also asked the twelve New World disciples a question, at the time he appeared to the Nephites in the flesh, he did not seem to have the same type of personal conversations with individuals that are recorded in the Bible. For instance, in Luke 22:31, we find that the Lord gave this warning to Apostle Peter: “And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.” In the Book of Mormon, however, the same words are found in an address to a group of people:

he turned again unto the multitude and said unto them: Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat. (3 Nephi 18:17-20)

In Luke 8:38 we read the story of a woman who “stood at his [Jesus’] feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head and kissed his feet, and anointed them with the ointment.” Jesus spoke to the woman and told her that her “sins are forgiven.” This story seems to be expanded in the Book of Mormon to include the multitude:

And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears. (3 Nephi 17:10)

Thus we see how the Book of Mormon borrows from biblical stories and then greatly expands them.

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15 M. T. Lamb, *The Golden Bible; or The Book of Mormon, Is It From God?* (New York: Ward and Drummand, 1887), pp. 161-62.

Chapter 8

Chiasmus in the Book of Mormon?

In trying to establish the historicity of the Book of Mormon, some LDS writers maintain that the presence of chiasmus, a poetic style used in the Bible, points to its Hebrew origins.

In the preface to Dr. Nils W. Lund's classic study on chiasmus we read:

Chiasmus (or chiasm) is a term based on the Greek letter *chi* (x) which refers to an inverted parallelism or sequence of words or ideas in a phrase, sentence, or any larger literary unit. For example, Mark 2:27 contains a chiasmus which may be represented as follows:

A The Sabbath
B was made for man
B' and not man
A' for the Sabbath.

Chiasmus involves fundamentally two elements: inversion and balance (as shown above.)¹

Further on in the preface we read:

It is doubtful that as many books are chiasmic as has been suggested, but the presence of chiasmus in the ancient world is unquestioned. The very way that learning occurred may have contributed to chiasmic structures and awareness. In all probability chiasmus was used for mnemonic purposes to assist in the dissemination of material in an oral culture. It was a way for a hearer or reader to keep track of the sequence of ideas. Therefore, chiasmus was rhetorical, artistic, and functional both for the author in arranging material for emphasis and for the reader in remembering that material.²

LDS apologist Noel B. Reynolds explains that

chiasmus is a peculiar and long-forgotten literary form present in the very earliest Hebrew writing as well as in other ancient Near Eastern works. In the Hebrew tradition it developed into a rhetorical device in which two sets of parallel elements are presented. The first set is presented 1, 2, 3, etc., but order of presentation is inverted in the second set, 3, 2, 1.³

Here is an example from Genesis 9:6 showing how the elements in the first half are mirrored in reverse order in the second half:

A. Whoever *sheds*
B. the *blood*
C. of *man*
C. by *man* shall
B. his *blood*
A. be *shed*

Here is an example from the New Testament, Matthew 19:30:

A. But many that are *first*
B. shall be *last*,
B. and the *last*
A. shall be *first*.

An example of this from the Book of Mormon would be 2 Nephi 29:13:

A. The *Jews*
B. shall have the *words*
C. of the *Nephites*
C. and the *Nephites*
B. shall have the *words*
A. of the *Jews*;

¹ Nils W. Lund, *Chiasmus in the New Testament: A Study in the Form and Function of Chiastic Structures*, (Chapel Hill: University of North Carolina Press, 1942; reprint Peabody, MA: Hendrickson Publishers, 1992), preface, p. vii.

² *Ibid.*, p. xviii.

³ Noel B. Reynolds, "Nephi's Outline," *BYU Studies*, vol. 20, no. 2 (Winter 1980): p. 138.

- A. and the *Nephites* and the *Jews*
- B. shall have the *words*
- C. of the *lost tribes of Israel*;
- C. and the *lost tribes of Israel*
- B. shall have the *words* of the
- A. *Nephites* and of the *Jews*.

John W. Welch, professor of law at Brigham Young University, has written extensively on chiasmus since 1969. Welch explains that chiasmus has been around for thousands of years:

Chiasmus appears to have begun as a structural form that later developed into an intriguing rhetorical device which has been used sporadically in prose and poetry for nearly three thousand years. . . . in the mid-nineteenth century, several reputable scholars, mostly theologians, have published on the subject. Their words indicate that, although chiasms appear in Greek, Latin, English, and other languages, the form was much more highly developed in Hebrew and dates to the oldest sections of the Hebrew Bible and beyond. . . .

As a literary device, chiasmus has proved durable and useful because of its many applications. For example, Heraclitus, one of the earliest Greek philosophers, used chiasmus to accentuate his notion of external flux and opposition. . . . Several centuries later, Cicero effectively used chiasmic lines as a rhetorical device for placing emphasis. . . . Some English authors, perhaps influenced by their training in the classics, used chiasmus in poetry. . . .

The reader, however, will notice that all these chiasms contain only two elements, whose order is reversed. This is significant in differentiating the relatively simple chiasmus known for some time in the West from the much more complex chiasmus characteristic of Hebrew and other such ancient languages. . . .⁴

Alma 36

Welch's most famous example of this poetic structure is Alma 36.⁵ This chapter contains Alma's admonition to his son, Helaman, supposedly written about 73 B.C. Upon first reading this chapter, one is struck by its New Testament themes. In particular, it sounds strikingly similar to Paul's experiences in

Acts, chapter 9 and 2 Corinthians, chapter 11. These elements alone would point to a modern composition. However, Alma 36 has become the favorite among those claiming the ancient origin of the text by pointing to chiasmic elements.

Writing in 2005, Earl M. Wunderli questions Welch's methods:

He [Welch] has written about it [Alma 36] at least four times. It reflects most of the problems with all of his extended chiasms. My argument is that he has imposed chiasmus on the Book of Mormon where none was intended. . . . His rendering of it has changed each time he has written about it. . . .

After citing Welch's chiasmic structure for Alma 36, Wunderli comments:

One has only to highlight these thirty-four elements in Alma 36 to see how much text—more than 80 percent of it—Welch has ignored in constructing his chiasm. Alma 36 is full of repetitious language, and the language Welch selects for an element is often only one of two or more occurrences of the same term or phrase. Selected language and ignored language often work together to create false symmetry. Some paired elements are imbalanced in size,⁶ and some are creatively labeled to convey precision.

LDS authors Boyd F. Edwards and W. Farrell Edwards wrote a response to Mr. Wunderli's critique, arguing that it can be shown mathematically that the chiasmic structure of Alma 36 was deliberate. They maintain that either the chiasms in the Book of Mormon are deliberate or "chiasmic structure in the Book of Mormon" is nothing more than "repeated occurrences of words and ideas that fall inadvertently into chiasmic patterns."⁸

Mr. Wunderli responded:

The Edwardses' statistical analysis seems valid for truly random orderings of words, but the words an author uses are not put in a jar, shaken and then withdrawn randomly. They appear in some order, but whether that order is⁹ chiasmic must be determined by literary analysis. . . .

4 John W. Welch, "Chiasmus in the Book of Mormon," in *Book of Mormon Authorship: New Light on Ancient Origins*, ed. Noel B. Reynolds (Provo, UT: BYU, 1982), pp. 34-38.

5 John W. Welch, "A Masterpiece: Alma 36," in *Rediscovering the Book of Mormon*, ed. John L. Sorenson and Melvin J. Thorne, (Salt Lake City: Deseret Book, 1991), pp. 114-131.

6 Earl M. Wunderli, "Critique of Alma 36 as an Extended Chiasm," *Dialogue: A Journal of Mormon Thought*, vol. 38, no. 4 (Winter 2005): pp. 99-100.

7 *Ibid.*, p. 102.

8 Boyd F. Edwards and W. Farrell Edwards, "Response to Earl Wunderli's 'Critique of Alma 36 as an Extended Chiasm,'" *Dialogue: A Journal of Mormon Thought*, E-Paper #1 (April 30, 2006): pp. 1-2.

9 Earl M. Wunderli, "Response to Boyd and Farrell Edwards's Response to My 'Critique of Alma 36 as an Extended Chiasm,'" *Dialogue: A Journal of Mormon Thought*, E-Paper #1 (April 30, 2006): p. 172.

We believe the author of Alma 36 deliberately repeated phrases for emphasis without necessarily trying to produce a chiasmic structure.

In response to John Welch's claim that Alma 36 is chiasmic, an anonymous writer on www.lds-mormon.com reproduced the section in question, showing which elements Welch included and which verses were ignored:

Some of these examples may seem to be compelling, but when closely examined, they turn out to be little more than wishful thinking. An example given by John Welch is that of Alma 36. The chiasmic structure, according to Welch, is as follows:

- (a) words (vs 1)
- (b) keep commandments, prosper (1)
- (c) do as I have done (2)
- (d) the captivity of our fathers (2)
- (e) they were in bondage (2)
- (f) deliver (2)
- (g) trust in God (3)
- (h) supported in trials, troubles and afflictions (3)
- (i) lifted up at the last day (3)
- (j) know of God (4)
- (k) born of God (5)
- (l) destroy the church (6)
- (m) limbs paralysed (10)
- (n) presence of God (14)
- (o) pain (16)
- (p) memory of sins (17)
- (q) Jesus Christ, son of God (17)
- (q') Jesus Christ, son of God (18)
- (p') memory of sins (19)
- (o') pain (20)
- (n') presence of God (22)
- (m') limbs freed (23)
- (l') bring souls to repentance (24)
- (k') born of God (24)
- (j') knowledge of God (26)
- (h') supported in trials, troubles and afflictions (27)
- (g') trust in God (27)
- (f') deliver (27)
- (i') raised up at the last day (28) [*Note - this letter is out of order]
- (e') delivered from bondage (28)
- (d') remembered their captivity (29)
- (c') do as I have done (30)
- (b') keep commandments, prosper (30)
- (a') word (30)

In order to dissect this structure, I have included the full text of Alma 36 below, with the chiastic elements marked. [Bolded words represent Welch's suggested chiasmus.]

1 My son, give ear to my **words**; (a)
for I swear unto you, that inasmuch as ye shall **keep the commandments** of God ye shall **prosper** in the land. (b)

2 I would that ye should **do as I have done**, (c)
in remembering **the captivity of our fathers**; (d)
for **they were in bondage**, (e)
and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did **deliver** them in their afflictions. (f)

3 And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their **trust in God** (g)
shall be **supported in their trials, and their troubles, and their afflictions**, (h)
and shall be **lifted up at the last day**. (i)

4 And I would not that ye think that I **know** of myself—not of the temporal but of the spiritual, not of the carnal mind but **of God**. (j)

5 Now, behold, I say unto you, if I had not been **born of God** (k)
I should not have known these things; but God has, by the mouth of his holy angel, made these things known unto me, not of any worthiness of myself;

6 For I went about with the sons of Mosiah, seeking to **destroy the church** of God; (l)
but behold, God sent his holy angel to stop us by the way.

7 And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us.

8 But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

9 And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

10 And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, **neither had I the use of my limbs**. (m)

11 And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words—If thou wilt be destroyed of thyself, seek no more to destroy the church of God—I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.

12 But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

13 Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell;

yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

14 Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the **presence of my God** did rack my soul with inexpressible horror. (n)

15 Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

16 And now, for three days and for three nights was I racked, even with the **pains** of a damned soul. (o)

17 And it came to pass that as I was thus racked with torment, while I was harrowed up by the **memory of my many sins**, (p)
behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one **Jesus Christ, a Son of God**, (q)
to atone for the sins of the world.

18 Now, as my mind caught hold upon this thought, I cried within my heart: O **Jesus, thou Son of God**, (q')
have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

19 And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the **memory of my sins** no more. (p')

20 And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my **pain!** (o')

21 Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.

22 Yea, methought I saw, even as our father Lehi saw, **God sitting upon his throne**, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there. (n')

23 But behold, my **limbs did receive their strength** again, (m')

and I stood upon my feet, and did manifest unto the people that I had been born of God.

24 Yea, and from that time even until now, I have labored without ceasing, that I might **bring souls unto repentance**; (l')

that I might bring them to taste of the exceeding joy of which I did taste; that they might also be **born of God**, (k')

and be filled with the Holy Ghost.

25 Yea, and now behold, O my son, the Lord doth give me exceedingly great joy in the fruit of my labors;

26 For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the **knowledge** which I have is **of God**. (j')

27 And I have been **supported** under **trials** and **troubles** of every kind, yea, and in all manner of **afflictions**; (h')

yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my **trust in him**, (g')

and he will still **deliver** me. (f')

28 And I know that he will **raise me up at the last day**, (i')

to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has **delivered** them **out of bondage** and captivity from time to time. (e')

29 Yea, and he has also brought our fathers out of the land of Jerusalem; and he has also, by his everlasting power, delivered them out of bondage and captivity, from time to time even down to the present day; and I have always retained in **remembrance their captivity**; (d')

yea, and ye also ought to retain in remembrance, as I have done, their captivity.

30 But behold, my son, this is not all; for ye ought to **know as I do know**, (c')

that inasmuch as ye shall **keep the commandments** of God ye shall **prosper** in the land; (b')

and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his **word**. (a')

The first thing that we note is that there is an awful lot of repetition in this passage . . . Given that there is so much repetition, does this not increase the chances that at least some passages would display a roughly chiasmic structure? Especially when we depart from the strict definition of a chiasm, and note that there are a number of elements that have no parallels, and still others that have parallels that are outside of the chiasmic structure.

Take, for example, the phrase “born of God”. It occurs four times in this passage (and seven times in the book of Alma). Two of these occurrences are worked into the chiasmic structure by Welch—verses 5 and 24. A third occurrence, in verse 26, can also be worked into the structure, because it occurs between elements L and J. The fourth occurrence, in verse 23, is found between elements M and L. If, as Welch asserts, this passage were deliberately intended to be chiasmic, why would the author include elements that break the structure? A similar problem afflicts element I, which is actually misplaced in the chiasmic structure. Again, to labor the point, the phrase “harrowed up” occurs three times (verse 12, 17 and 19). Two of these, verse 17 and 19, can be worked into the chiasmic structure. The third, in verse 12, cannot.

In short, it is my belief that Joseph Smith did not intend for Alma 36 to be chiasmic. He was probably completely unaware of the technique. The chiasms that Mormon researchers find all over the Book are, in fact, a result of the incredible amount of repetition contained therein, and are well within the bounds of probability. This, coupled with the rather loose definition of a chiasm employed by the researchers, wherein they can include only those elements which fit the structure, and discard those elements which don't, results in a large number of imaginary chiasms in the Book.¹⁰

Chiasmus and Parallelism

LDS scholars point out that this style was not identified as *chiasmus* until after the time of Joseph Smith. Thus, they reason, his use of it in the Book of Mormon demonstrates that it is a translation of an ancient text. However, a brief investigation shows there are other explanations.

First, this poetic style has always been in the Bible. In Joseph Smith's day this was usually referred to as *parallelism*.

In the October 1989 *Ensign* article, “Hebrew Literary Patterns in the Book of Mormon,” there is mention of a book on Hebrew poetry, dated 1787, which discusses the poetic style of parallelisms. The term *chiasmus* is never used, but this book clearly shows that Hebrew poetic styles were recognized and studied even before Joseph Smith's time.

LDS scholar Blake Ostler, in reviewing the book, *Book of Mormon Authorship: New Light on Ancient Origins*, commented:

Book of Mormon Authorship has made a prima facie case for the ancient origins of the Book of Mormon. It fails, however, to respond to scholarly criticism in some crucial areas. For example, since Welch first published his study on chiasmus in 1969, it has been discovered that chiasmus also appears in the *Doctrine and Covenants* (see, for example, 88:34-38; 93:18-38; 132:19-26, 29-36), the *Pearl of Great Price* (Book of Abraham 3:16-19; 22-28), and other isolated nineteenth-century works. Thus, Welch's major premise that chiasmus is exclusively an ancient literary device is false. Indeed, the presence of chiasmus in the Book of Mormon may be evidence of Joseph Smith's own literary style and genius. Perhaps Welch could have strengthened his premise by demonstrating that the parallel members in the Book of Mormon consist of Semitic word pairs, the basis of ancient Hebrew poetry. Without such a demonstration, both Welch's and Reynold's arguments from chiasmus are weak.¹¹

¹⁰ <<http://www.lds-mormon.com/chiasm.shtml>> (February 2, 2010) [bold added for illustration]

¹¹ Blake T. Ostler, *Review of Book of Mormon Authorship: New Light on Ancient Origins*, by Noel B. Reynolds, *Dialogue: A Journal of Mormon Thought*, vol. 16, no. 4 (Winter, 1983): p. 143.

Second, as Ostler pointed out, the *Doctrine and Covenants* has examples of the same pattern. Since Joseph Smith dictated the revelations in the *Doctrine and Covenants* and it is not claimed that they were translations of ancient writings, obviously this pattern was part of Smith's style. The *Pearl of Great Price* and Joseph Smith's diary exhibit similar patterns.

Richard C. Shipp, in his BYU master's thesis, arrives at a similar conclusion.¹² Although Mr. Shipp was not trying to disprove chiasmus claims in the Book of Mormon, his study shows that Joseph Smith adopted the rhythm of chiasmus and parallelism. In his 1832 first vision account, Joseph claimed that he had studied the Bible since he was twelve, so it is quite conceivable that he acquired this style from his studies.

In his book, *Language of the Lord: New Discoveries of Chiasma in the Doctrine & Covenants*, H. Clay Gorton made the surprising assertion that he "identified 225 chiasma in the *Doctrine and Covenants*, which reveals a density comparable to that in the Book of Mormon."¹³ One of his examples of chiasmus is found in a revelation dictated by Joseph Smith on April 23, 1834. While Gorton actually quotes only one verse from this revelation, we have added the next verse to put the example in perspective:

And they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names;

And you shall do your business in your own name, and in your own names. (*Doctrine and Covenants* 104:49-50)

While Gorton is convinced that at least the first verse is chiastically significant, most people would view this as an example of repetitiveness. He is convinced that the appearance of chiasms in the *Doctrine and Covenants* proves that the revelations are divinely revealed:

Finding the chiastic form as such an integral part of the *Doctrine and Covenants* has profound implications with respect to both the *Doctrine and Covenants* and the chiasmus itself. . . .

Since Joseph Smith could not have written the chiastic structure as an objective literary form, it would

follow that the chiastic form itself in the *Doctrine and Covenants* was of inspired origin. . . . Recognizing the divine source of the chiastic form in the *Doctrine and Covenants* establishes the divinity of the subject matter of which the chiasma are a part.¹⁴

Critics, on the other hand, see the presence of chiasmus in the *Doctrine and Covenants* as another proof that it was part of Joseph Smith's style. The logical conclusion is that Joseph Smith himself was the author of both the Book of Mormon and the *Doctrine and Covenants*.

Third, chiasmus appears in English as well as other languages. This weakens the LDS argument that its presence signals a Semitic or divine origin. Writing in *Dialogue: A Journal of Mormon Thought*, Brent Metcalfe cited examples of chiasms in Joseph Smith's revelations, notably *Doctrine and Covenants* 19:16-17 and 93:16-18. Of particular interest is his example of chiasm in the writings of early LDS Apostle John Taylor:

A And He in His own person
 B bore the sins of all.
 C and atoned for them
 D by the sacrifice of Himself,
 E so there came upon Him the weight and agony
 F of ages
 f and generations
 e the indescribably agony consequent upon
 d this great sacrificial
 c atonement
 b wherein He bore the sins of the world,
 a and suffered in His own person the consequences of an eternal law of God broken by man.

Such examples undermine chiasmus as evidence of antiquity or Hebraism in the Book of Mormon. Furthermore, they complicate the related claim that parallelism (or chiasmus) is a sign of conscious intentionality rather than accident.¹⁵

James J. Strang

Interestingly, even the followers of James J. Strang, rival to Brigham Young and Sidney Rigdon for leadership of the LDS movement after Joseph Smith's death, argue for chiastic structure in Strang's book of scripture. Here are examples from the Strangite web site:

¹² Richard C. Shipp, "Conceptual Patterns of Repetition in the Doctrine and Covenants and Their Implications," Masters Thesis, Brigham Young University, 1975.

¹³ H. Clay Gorton, *Language of the Lord: New Discoveries of Chiasma in the Doctrine & Covenants* (Bountiful, Utah: Horizon Publishers, 1993), p. 24.

¹⁴ *Ibid.*, pp. 25-26.

¹⁵ Brent Lee Metcalfe, "Apologetic and Critical Assumptions about Book of Mormon Historicity," *Dialogue: A Journal of Mormon Thought*, vol. 26, no. 3 (Fall 1993): p. 165.

Here is a beginner's example of chiasmus from the *Book of the Law of the Lord*, chapter 39, section 1, which shows good rhythm. Notice that line A parallels line A', and line B parallels line B':

A YE SHALL not CLOTHE YOURSELVES
 B AFTER THE MANNER of the follies of
 other men;
 B' but AFTER THE MANNER that is seemly
 and convenient,
 A' SHALL YE CLOTHE YOURSELVES.

Here is a more complex example from the FIRST CHAPTER of the 1851 *Book of the Law of the Lord*, with God skillfully placed in the center of the structure:

A Thou shalt not TAKE the NAME of the Lord
 thy God in VAIN:
 B thou shalt not USURP dominion
 C as a RULER; for the NAME of the Lord
 thy God
 D is great and glorious ABOVE ALL
 OTHER NAMES:
 E he is ABOVE ALL,
 F and is the ONLY TRUE God;
 F' the ONLY JUST and upright
 King
 E' OVER ALL:
 D' he ALONE hath the RIGHT
 C' to RULE; and in his NAME, only he to
 whom he granteth it:
 B' whosoever is not chosen of him, the same
 is a USURPER, and unholy:
 A' the Lord will not hold him guiltless, for he
 TAKETH his NAME in VAIN.¹⁶

Other Examples of Chiasmus

Chiastic structures in Joseph Smith's writings do not prove that they are ancient or authentic any more than those in James Strang's book prove his writings to be ancient or inspired. Chiasmus even appears in children's nursery rhymes. LDS writer H. Clay Gorton noted that "Fukuchi has identified the chiastic structure as an integral part of old English riddles," and also claimed that he has discovered chiasmus in the works of Shakespeare.¹⁷ Below is an example of chiasmus in a nursery rhyme:

A. Old king Cole
 B. was a merry old soul
 B. a merry old soul
 A. was he.

Confucius is another person who employed chiastic verse:

Don't worry that other people don't know you;
 worry that you don't know other people.
 (Analects—1.16.)

Even the actress Mae West is known for her chiastic line:

It's not the men in my life,
 it's the life in my men.

Another example of chiasmus comes from Leonardo da Vinci:

Painting is poetry that is seen rather than felt,
 and poetry is painting that is felt rather than seen.

Obviously Confucius, Mae West and Leonardo da Vinci were not trained in chiasmus but had picked up the form as a rhetorical device.¹⁸ In fact, one of the best known couplets in Mormonism could be said to be chiastic:

A. As man is
 B. God once was,
 B. as God is
 A. man may become.

As one person pointed out on the discussion board of the *Recovery From Mormonism* website:¹⁹

The chiasmus "evidence" is like trying to prove from a piece of music that its composer must have studied music theory. And yet there are tons of music, fulfilling the basics of music theory, produced by people who couldn't even read and had no formal training whatsoever.

Borrowing From the Bible

LDS scholars go to great lengths in their attempts to identify chiasmus in the Book of Mormon and reason that what they have found provides proof that the book must be a product of the ancient world. Even if chiasmus occurs in the Book of Mormon, it would not prove anything more than that Joseph Smith borrowed the chiastic style from passages found in the Bible. Some of the chiasms that H. Clay Gorton and Richard C. Shipp have identified in Joseph Smith's *Doctrine and Covenants* seem to have been inspired by biblical texts.

¹⁶ Strangite web site: <<http://www.strangite.org/Chiasmus.htm>> (October 1, 2009)

¹⁷ Gorton, *Language of the Lord*, pp. 21-22.

¹⁸ Examples were taken from <http://www.drmary.com/chiasmus/types.shtml>

¹⁹ *Recovery From Mormonism* discussion board. <<http://www.exmormon.org/bboards.htm>>

For example, on page 74 of his book, Gorton refers to *Doctrine and Covenants* 29:30:

- 2] that the first
- 1] shall be last
- 1] and that the last
- 2] shall be first

The source of this is clearly the words of Jesus found in Matthew 19:30:

But many that are first shall be last;
and the last shall be first.

Both Gorton and Shipp refer to *Doctrine and Covenants* 101:42:

- 2] He that exalteth himself
- 1] shall be abased,
- 1] and he that abaseth himself
- 2] shall be exalted.

This chiasm was borrowed from the King James Version of the Bible, Matthew 23:12:

And whosoever shall exalt himself shall be abased;
and he that shall humble himself shall be exalted.

Joseph Smith is credited with many words he actually borrowed from others. Gorton, for example, refers to the *Doctrine and Covenants* 74:1 on page 65 of his book:

- 2] For the unbelieving husband
- 1] is sanctified by the wife
- 1] and the unbelieving wife
- 2] is sanctified by the husband

Those who are familiar with the Bible will recognize that this comes from the writings of Apostle Paul in 1 Corinthians 7:14:

For the unbelieving husband is sanctified by the wife,
and the unbelieving wife is sanctified by the husband:
else were your children unclean; but now are they holy.

The reader will notice that Gorton has not used the last ten words which we have shown in italics. Joseph Smith plagiarized the entire passage from 1 Corinthians 7:14, including the last phrase.

As explained above, it should be evident that a great deal of material attributed to Joseph Smith was actually lifted from the Bible. LDS Hebrew scholar Donald W. Parry cited an example of synonymous parallelism in the Book of Mormon:

Abinadi, for example, underscores what the Resurrection does for us by pairing two phrases that echo each other (Mosiah 16:10):

Even this mortal shall put on immortality,²⁰
and this corruption shall put on incorruption.

While this may seem impressive at first, when we carefully examine the passage, we see that it has been taken from the writings of Apostle Paul:

For this corruptible must put on incorruption,
and this mortal must put on immortality.
(1 Corinthians 15:53)

It is obvious that although the wording has been twisted around by Joseph Smith, most of the words are identical.

On the next page, Parry gives an example of “contrasting ideas” which he found in 2 Nephi 9:39:

Remember, to be carnally-minded is death,
and to be spiritually-minded is life eternal.

This should be compared with Paul’s statement in Romans 8:6:

For to be carnally minded is death;
but to be spiritually minded is life and peace.

As in the previous example, Joseph Smith has slightly reworded Apostle Paul’s statement. The extensive plagiarism from the King James Version of the Bible in the Book of Mormon would need to be factored into any study of chiasmus. We believe that much of the claimed chiasmic structure in the Book of Mormon is merely evidence of Joseph Smith’s repetitive style of writing and plagiarism.

Repeated Phrases

Our examination of the Book of Mormon shows that Joseph Smith frequently repeated phrases, thoughts and even stories throughout his work.

LDS writer Donald W. Parry commented: “The Book of Mormon is replete with parallelisms. . . . One form of parallelism, chiasmus, has been extensively studied, but surprisingly, almost nothing has been written on the abundance of other parallelisms in the Book of Mormon.”²¹ On page 60 of the same article, Parry spoke of “Regular, or circular, repetition,” and referred to Alma 5:6 as a good example. It reads as follows:

²⁰ Donald W. Parry, “Hebrew Literary Patterns in the Book of Mormon,” *The Ensign* (October 1989), p. 59.

²¹ *Ibid.*

And now behold, I say unto you my brethren, you that belong to this church, **have you sufficiently retained in remembrance** the captivity of your fathers? Yea, and **have you sufficiently retained in remembrance** his mercy and long-suffering towards them? And moreover, **have ye sufficiently retained in remembrance** that he has delivered their souls from hell?

However, critics see these repeated phrases as part of the style of the author of the Book of Mormon. Another example of repetition appears in the book of Ether, supposedly written by a different author hundreds of years before Alma. Yet we see the same type of repetition.

And they were built after a manner that they were exceedingly **tight**, even that they would hold water **like unto a dish**; and the bottom thereof was **tight like unto a dish**; and the sides thereof were **tight like unto a dish**; and the ends thereof were peaked; and the top thereof was **tight like unto a dish**; and the length thereof was the length of a tree; and the door thereof, when it was shut, was **tight like unto a dish**. (Ether 2:17)

In chapter 6 of the same book we read again that the vessels were “tight like unto a dish, and also they were tight like unto the ark of Noah” (Ether 6:7).

This same type of repetition is seen in 2 Nephi 3:4-21. This section contains a prophecy of a prophet in the last days, who is obviously supposed to be Joseph Smith. This is an interesting example of Joseph Smith taking a particular phrase and using it time after time:

For behold, thou art **the fruit of my loins**; and I am a descendant of Joseph . . .

Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that **out of the fruit of his loins** the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, . . .

For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto **the fruit of my loins**.

Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up **out of the fruit of thy loins**; and he shall be esteemed highly among **the fruit of thy loins**. And unto him will I give commandment that he shall do a work for **the fruit of thy loins**, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. . . .

But a seer will I raise up **out of the fruit of thy loins**; and unto him will I give power to bring forth my word unto **the seed of thy loins**—and not to the bringing forth my word only, saith the Lord, but to the convincing

them of my word, which shall have already gone forth among them.

Wherefore, **the fruit of thy loins** shall write; and **the fruit of the loins** of Judah shall write; and that which shall be written by **the fruit of thy loins**, and also that which shall be written by **the fruit of the loins** of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among **the fruit of thy loins**, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord. . . .

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of **the fruit of my loins**, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation. . . .

And the Lord said unto me also: I will raise up unto **the fruit of thy loins**; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of **the fruit of thy loins**, unto **the fruit of thy loins**; and the spokesman of **thy loins** shall declare it.

And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto **the fruit of thy loins**. And it shall be as if **the fruit of thy loins** had cried unto them from the dust; for I know their faith.

And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words.

Because of their faith their words shall proceed forth out of my mouth unto their brethren who are **the fruit of thy loins**; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

This same pattern of repeated phrases is seen in Jesus’ speech in 3 Nephi:

my people who are of the house of Israel have been cast out . . . and I have caused **my people who are of the house of Israel** to be smitten . . . I will remember my covenant with I have made unto **my people, O house of Israel** . . . But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among **my people, O house of Israel**. And I will not suffer **my people who are of the house of Israel**, to go among them, and tread them down . . .

But if they will not turn unto me . . . I will suffer them, yea, I will suffer **my people, O house of Israel**, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor . . . to be cast out, and to be trodden under foot of **my people, O house of Israel**. (3 Nephi 16:8-15)

The repetitious language of Alma, Ether, 2 Nephi and 3 Nephi point to a single author.

Toward the end of the nineteenth century, Mormon critic M. T. Lamb noticed that

the prevailing style of the Book of Mormon is so verbose, so full of inelegant and uncalled-for repetitions, that any ordinary writer can greatly excel it—often reducing its wordy sentences to one-half, and one-third, and even one-fourth their present compass without any sacrifice of thought or force or beauty . . .²²

Lengthy Sentences

Considering the effort needed to make the original gold plates of the Book of Mormon and then to engrave them, one would expect a scribe to be as concise as possible, not wordy. Nephi's brother, Jacob complained:

I cannot write but a little of my words, because of the difficulty of engraving our words upon plates.
(Book of Mormon, Jacob 4:1)

However, lengthy sentences abound in the Book of Mormon. Here is just one example:

And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity—And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the thirty and third year had passed away; And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land. (3 Nephi 8:1-3)

One could more easily imagine such long, rambling descriptions coming from someone spontaneously dictating to a scribe (as Joseph evidently did) than from someone painstakingly engraving each word of a long historical record. Since Smith was supposedly translating Mormon's abridgment of the extensive history of his people, such wordy sentences become even more problematic.

In the Bible, Matthew records the following statement of Jesus:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matt. 23:37)

However, when the voice of God is heard by the Nephites at the time of Christ's death similar wording becomes very redundant. In fact, it looks like Joseph Smith made a mistake in dictating the first sentence in 3 Nephi 10:4 and then tried to correct it by restating the passage again and again. Had God already gathered Israel "as a hen gathereth her chickens" or was this something for the future? The rest of the section seems to be an effort to backtrack after the mistake of saying God had already gathered Israel.

3 Nephi 10:3-7 reads:

And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying:

O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, **how oft have I gathered you** as a hen gathereth her chickens under her wings, and have nourished you.

And again, **how oft would I have gathered you** as a hen gathereth her chickens under her wings, yea, O ye people of the house of Israel, who have fallen; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, as ye that have fallen; yea, **how oft would I have gathered you** as a hen gathereth her chickens, and **ye would not**.

O ye house of Israel whom I have spared, **how oft will I gather you** as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart.

But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers.

This sounds more like something Joseph Smith would compose than the God of the Bible.

3 Nephi also recounts Jesus' appearance to the Nephites shortly after his death, in which he delivered a speech that follows closely Matthew's version of the Sermon on the Mount. The verses that parallel the biblical account are short and to the point. However, the later portion contains a number of long sentences that seem out of character for Jesus. In fact, 3 Nephi 16:8-10 is a 260 word sentence attributed to Jesus:

²² M. T. Lamb, *The Golden Bible; or The Book of Mormon, Is It From God?* (New York: Ward and Drummond, 1887), p. 27.

But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered **my people who are of the house of Israel**; and **my people who are of the house of Israel** have been cast out from among them, and have been trodden under feet by them;

And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon **my people who are of the house of Israel**, verily, verily, I say unto you, that after all this, and I have caused **my people who are of the house of Israel** to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them—

And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.

This sentence stands in stark contrast to the succinct words of Jesus in the New Testament.

B. H. Roberts, president of the LDS First Quorum of the Seventy and assistant church historian, made these revealing comments concerning repetition in the Book of Mormon:

Having seen how strong parallelism obtains between Jaredite and Nephite peoples in the matter of their migration, and their movements after arriving in the promised land, it remains in somewhat the same manner to show that a like sameness of repetition or parallelism obtains among the Nephites at different periods showing the **same limitations**, and leading to the **same conclusions** respecting the authorship of the Book of Mormon.²³

. . . I shall hold that what is here presented [concerning various accounts of Anti-Christ in the Book of Mormon] illustrates sufficiently the matter taken in hand by referring to them, namely that they are all of one breed and brand; so nearly alike that **one mind is the author of them**, and that a young and undeveloped, but piously inclined mind. The evidence **I sorrowfully submit, points to Joseph Smith as their creator. It is difficult to believe that they are the product of history** . . .²⁴

Identifying Chiasmus

Since Joseph Smith was so repetitive in his style, using the same thoughts and phrases over and over again, LDS scholars who search long enough are certain to find these recurring elements in an order which they consider to be chiasmic in nature.

While many books and articles have been written about chiasmus in both the Bible and the Book of Mormon, the topic must be approached with caution. It is often difficult to determine whether chiasms were deliberately planned by an author or developed accidentally. In 1942 Dr. Nils W. Lund, former Dean of North Park Theological Seminary, published one of the landmark books dealing with the subject, *Chiasmus in the New Testament*. The 1992 preface to his book contained the following caution:

The identification of chiasmus in ancient texts has become an increasingly popular venture. However, the subjectivity of scholars, unfounded and competing chiasmic arrangements, and the slipperiness of the whole process of identifying chiasmus point to a number of methodological questions that deserve more careful discussion than they have received. Lund was aware of most of these issues, but while giving implicit and explicit answers, he did not actually discuss the questions. If scholarship is to move past the exuberant fascination with chiasmic possibilities to a clear and objective understanding, the following questions will need substantive discussion.

1. To what degree is chiasmus a way of thinking as opposed to a literary structure? Sometimes humans think in linear fashion and move logically to a final conclusion. At other times the thought process goes into and out from a primary idea, resulting in a chiasmic pattern. . . .

2. To what degree is chiasmus conscious or unconscious? Lund knew that chiasmus is a “very natural mode of expression” and often represents the unconscious workings of the mind. If a chiasmus could be identified as unconscious, would it be less important? . . .

Even though answers are not easy, the questions must be carefully addressed, for the abuses of chiasmus are frequent. The fact of the matter is that if a person wants to find chiasmus, he or she probably will. Even those persons who discuss criteria for identifying chiasmus often make unjustified identifications of chiasmus.²⁵

23 B. H. Roberts, *Studies of the Book of Mormon*, ed. Brigham H. Madsen (Salt Lake City: Signature Books, 1992), p. 264.

24 *Ibid.*, p. 271.

25 Lund, *Chiasmus in the New Testament*, Preface, pp. xix, xxi.

In 1981, LDS scholar John W. Welch published a 353-page book entitled, *Chiasmus in Antiquity: Structures, Analyses, Exegesis*. In this book there is a section on chiasmus in the Book of Mormon. John S. Kselman, Associate Professor of Semitic Languages at the Catholic University of America, made these observations about Welch's work in a review published in *Dialogue: A Journal of Mormon Thought*:

In the introduction . . . John Welch . . . describes chiasmus as “the appearance of a two-part structure or system in which the second half is a mirror image of the first, i.e., where the first term recurs last, and the last first” (p. 10). An example of this simplest form of chiasmus is found in Isaiah 22:22:

I will place the key of the House of David on his shoulder;
when he opens, no one shall shut,
when he shuts, no one shall open.

The balance and inversion that mark the last two lines above are chiastic and can be represented schematically as AB/BA. . . .

Another paper of particular interest to me . . . is the editors' contribution on “Chiasmus in the Book of Mormon” . . . The instances of chiastic arrangements of material, particularly in the early parts of the Book of Mormon, are set out with clarity and with an admirably non-apologetic tone. **As a non-Mormon, I would draw different inferences from the evidence**, a possibility that Welch allows for, both at the beginning and at the end of this article. In evaluating this contribution, it seems to me that the point Welch makes (i.e., that the presence of chiastic structures in parts of the Book of Mormon indicates their status as ancient scripture) **is weak, or at least is explainable in other ways**. After all, if one wants to repeat a list of items not haphazardly, but in some sort of order, there are only two ways to do it: by mirroring the first instance (ABCD = ABCD), or by reversing it (ABCD = DCBA).²⁶

Chiastic structures are often used as a way to emphasize a point. For instance, Frederick Douglass' statement, “If black men have no rights in the eyes of the white men, of course the whites can have none in the eyes of the blacks,”²⁷ could be seen as a chiasmus. It is often used in speeches, the most famous probably being John F. Kennedy's statement, “Ask not what your country can do for you—ask what you can do for your country.”²⁸

Ross Anderson has provided the following summary of the chiasmus issue:

No one disputes that chiasm appears in the Book of Mormon (see Alma 41:13-14). But does this reflect a Hebrew basis of the text? After all, chiasm is not unique to the Hebrew language. Any time a reciprocal relationship or action is described, or a series of items is repeated in reverse order, chiasm will result. The common phrase, “A place for everything, and everything in its place,” is a chiasm. Thus chiasm can arise by coincidence.

Moreover, Joseph Smith's familiarity with biblical language could account for chiasm occurring in his writings, whether intentionally or not. This explains why chiasm crops up in Smith's writings outside the Book of Mormon. Let me give just one example, from *Doctrine and Covenants* 3:2.

A¹: For God doth not walk in crooked paths,
B¹: neither doth he turn to the right hand nor
to the left,
B²: neither doth he vary from that which he
hath said,
A²: therefore his paths are straight . . .

A cursory reading of the *Doctrine and Covenants* reveals other passages that have elements of chiasm, such as Section 6:33-34 and Section 43:2-6. Since these passages are neither ancient nor Hebrew in origin, they diminish the relevance of chiasm in the Book of Mormon.²⁹

In conclusion, chiasmus is a rhetorical device which occurs in English as well as other languages, thus its presence in the Book of Mormon does not indicate that the text is either ancient or Semitic. The inclusion of hundreds of phrases from the King James Version of the Bible in the Book of Mormon indicates that the book is the product of a modern author, not a literal translation from an ancient text. Since chiasms have been identified in the *Doctrine and Covenants* and other writings by Joseph Smith, we conclude that those found in the Book of Mormon are within his capability. As Blake Ostler observed, “Thus, Welch's major premise that chiasmus is exclusively an ancient literary device is false. Indeed, the presence of chiasmus in the Book of Mormon may be evidence of Joseph Smith's own literary style and genius.”³⁰



26 John S. Kselman, “Ancient Chiasmus Studied,” *Dialogue: A Journal of Mormon Thought*, vol. 17, no. 4 (Winter 1984): p. 147.

27 Frederick Douglass, “An Appeal to Congress for Impartial Suffrage,” *The Atlantic* (January 1867).

28 John F. Kennedy, Presidential Inaugural Address, Washington, D.C., January 20, 1961.

29 Ross Anderson, *Understanding the Book of Mormon* (Grand Rapids, MI: Zondervan, 2009), pp. 73-77.

30 Ostler, review of *Book of Mormon Authorship*, p. 143.

Chapter 9

The Solomon Spalding Theory

The authorship of the Book of Mormon has been hotly debated since it was first published. The title page of the 1830 edition reads: “By Joseph Smith, Junior, Author and Proprietor.” This was changed in 1837 to: “Translated by Joseph Smith, Jun.” Mormons have defended Smith’s use of the statement “author and proprietor,” saying that in order to get a copyright it had to be worded that way. However, he could have obtained a copyright by merely stating that he was the “Proprietor.” Smith evidently misunderstood the wording of the copyright law which mentions “authors and proprietors” and assumed he had to use both words.

Most critical scholars view Joseph Smith as the author, after liberally plagiarizing other works such as the Bible. Fawn Brodie saw the Book of Mormon as the product of Smith’s mind:

Far from being the fruit of an obsession, the Book of Mormon is a useful key to Joseph’s complex and frequently baffling character. . . . Any theory of the origin of the Book of Mormon that spotlights the prophet and blacks out the stage on which he performed is certain to be a distortion. For the book can best be explained, not by Joseph’s ignorance nor by his delusions, but by his responsiveness to the provincial opinions of his time.¹

Dan Vogel, in his book *Joseph Smith: The Making of a Prophet*, discusses Smith’s ability to write the Book of Mormon:

Emma [Smith] overstated the case for Joseph’s illiteracy, claiming that he “could neither write nor dictate a coherent and well worded letter, let alone dictating a book like the Book of Mormon.” Certainly, Smith had less schooling than his wife, but he managed to write reasonably well. After examining several letters

from the early period of Smith’s life (1831-1832), historian Dale Morgan concluded that they exhibit “a flair for words, a measure of eloquence, and a sufficient degree of schooling.” . . . Smith’s talent lay not in correct orthography but, while telling a story, in his sense of narrative and ability to create memorable images.

The book Joseph dictated abounds with examples of his poor grammar and Yankee dialect as well as his penchant for digression, redundancy, and wordiness. Rarely are his characters’ inner moral conflicts reflected. Most often we encounter flat, uncomplicated, two-dimensional heroes and villains. . . .²

Dictating to scribes mostly impromptu and without the aid of notes, the narrator was not entirely unprepared. God’s dealings with Native Americans was, after all, a topic that had preoccupied him [Joseph Smith] for more than five years. He had been rehearsing the stories since at least 1823 when he held his family spellbound with his accounts of the area’s original inhabitants.³

However, another theory is that the Book of Mormon was taken from an unpublished 1812 novel written by a retired minister, Solomon Spalding (or Spaulding), who died in 1816 in Ohio. This theory was presented in the 1834 book, *Mormonism Unveiled*, by E. D. Howe.⁴ The Spalding connection has lately been defended in the book, *Who Really Wrote the Book of Mormon?* by Wayne L. Cowdery, Howard A. Davis and Arthur Vanick.⁵ Their theory is that after Spalding’s death his manuscript fell into the hands of Sidney Rigdon, a Campbellite minister, who then revised the story, adding religious material, with the intent of publishing it himself. They propose that Rigdon later collaborated with Oliver Cowdery and Joseph Smith to produce the Book of Mormon.

1 Fawn M. Brodie, *No Man Knows My History: The Life of Joseph Smith*, 2nd ed. (New York: Alfred A. Knopf, 1971), p. 69.

2 Dan Vogel, *Joseph Smith: The Making of a Prophet* (Salt Lake City: Signature Books, 2004), p. 119.

3 *Ibid.*, p. 120.

4 E. D. Howe, *Mormonism Unveiled* (Painesville, Ohio: 1834), pp. 278-290.

5 Wayne L. Cowdery, Howard A. Davis and Arthur Vanick, *Who Really Wrote the Book of Mormon?* (St. Louis: Concordia Publishing House, 2005).

While their research provides a great deal of background information on Sidney Rigdon, any connection between him, Cowdery and Smith prior to 1830 is still a matter of speculation. They also provide extensive information on Oliver Cowdery and his family. But again, they are unable to provide a definite connection between Cowdery and Smith prior to 1829, when Cowdery became Smith's scribe.

It should be noted that Solomon Spalding lived in Pittsburgh, Pennsylvania, and then Conneaut, Ohio, and never published his novel. Sidney Rigdon was also in Pittsburgh and Ohio at different times. Joseph Smith, born in Vermont in 1805, grew up in Palmyra, New York, far from Spalding's home.

So the questions are: What evidence is there that Spalding's manuscript was the basis for the Book of Mormon and how would it have ended up in Smith's possession? Even if Smith could possibly have seen or heard of Spalding's writings, is there any evidence that he colluded with Rigdon and Cowdery to write the Book of Mormon? Whose writing style best fits the Book of Mormon? Who wrote the replacement material for the 116 pages that were lost? We believe that Joseph Smith still appears to be the author of the Book of Mormon.

Family Statements

Long after Spalding's death, and after the 1830 publication of the Book of Mormon, his family and friends gave statements that they believed the Book of Mormon was produced by plagiarizing Spalding's novel. Even though they stated that Spalding wrote in the old scriptural style, they claimed that it did not contain the religious parts as found in the Book of Mormon. They may have truly believed this to be the origin for the Book of Mormon but the evidence is circumstantial at best. Spalding's brother, John, saw the manuscript in 1813 but did not comment on it until twenty years later:

He [Solomon Spalding] then told me he had been writing a book, which he intended to have printed . . . The book was entitled the "Manuscript Found," of which he read to me many passages.—It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of NEPHI and LEHI.⁶

6 Howe, *Mormonism Unveiled*, p. 279.

7 *Ibid.*, pp. 280-281.

8 *Ibid.*, p. 283.

9 *Ibid.*, p. 284.

10 Cowdery, et al., *Who Really Wrote*, p. 175.

John's wife, Martha, stated:

I was personally acquainted with Solomon Spalding, about twenty years ago. I was at his house a short time before he left Conneaut; he was then writing a historical novel founded upon the first settlers of America. . . . The lapse of time which has intervened, prevents my recollecting but few of the leading incidents of his writings; but the names of Nephi and Lehi are yet fresh in my memory, . . . I have no manner of doubt that the historical part of it, is the same that I read and heard read, more than 20 years ago.⁷

John Miller, a boarder at the Spalding home in 1811, stated:

I was soon introduced to the manuscript of Spalding, . . . From this he would frequently read some humorous passages to the company present. It purported to be the history of the first settlement of America . . . I have recently examined the Book of Mormon, and find in it the writings of Solomon Spalding, from beginning to end, but mixed up with scripture and other religious matter, . . . The names of Nephi, Lehi, Moroni, and in fact all the principal names⁸, are bro't fresh to my recollection, by the Gold Bible.⁸

Aaron Wright, another acquaintance of Spalding, wrote:

I first became acquainted with Solomon Spalding in 1808 or 9, when he commenced building a forge on Conneaut creek. When at his house, one day, he showed and read to me a history he was writing, of the lost tribes of Israel, purporting that they were the first settlers of America, and that the Indians were their descendants. Upon this subject we had frequent conversations. He traced their journey from Jerusalem to America, as it is given in the Book of Mormon, excepting the religious matter. . . . the names more especially are the same without any alteration. He told me his object was to account for all the fortifications, &c. to be found in this country, . . .⁹

Interestingly, these early statements do not connect Rigdon with the manuscript. *Mormonism Unveiled* makes that connection (p. 289), but not Spalding's friends and family. According to the authors of *Who Really Wrote the Book of Mormon*, James G. Bennett in 1831 "publicly connected Rigdon with the shady origins of The Book of Mormon."¹⁰ However, this connection could have been made simply because people

thought Joseph Smith too uneducated to write the book, thus focusing on the well-known preacher who joined Mormonism in late 1830.

Stories of ancient migrations from Israel, two civilizations at war, long lost records of American Indians, stone boxes, metal plates, mammoths, etc. were common in the New England area during the early 1800's. The presence of such ideas in the Book of Mormon and Spalding's novel may have led the Spalding family to assume a greater connection than the evidence will support.

Who Could Have Given It to Smith?

One of the problems with the Spalding theory is determining how the manuscript would have fallen into Smith's hands. It has been theorized that several years after Spalding's death, Sidney Rigdon stole the Spalding manuscript from a print shop in Pittsburgh, Pennsylvania. Howe proposed that this happened during 1823-24.¹¹ However, the authors of *Who Really Wrote the Book of Mormon* propose an earlier date prior to 1822.¹² Rigdon then moved to Ohio in the Spring of 1826.¹³

The authors of *Who Really Wrote the Book of Mormon* theorize that Sidney Rigdon could have met Oliver Cowdery and Joseph Smith as early as May of 1822, in Ohio.¹⁴ Even if Cowdery and Smith had made such a trip to Ohio, why would they have formed a relationship with Rigdon? Cowdery would have been only fifteen and Smith sixteen at the time.

The authors also propose that Oliver Cowdery, a distant cousin of Smith's, may have attended a revival meeting conducted by Rigdon in the fall of 1826 in Greensburg, Ohio and then met with Rigdon.¹⁵ But the possibility of Cowdery meeting Rigdon at a meeting is hardly sufficient to make the leap to conspiring together to produce a book. Presumably Cowdery would have been the one to suggest using Joseph Smith as their front man to fake the discovery of the hidden record and arrange for its publication. If Rigdon had just met Cowdery, why would he embark on such a risky venture, trusting his pet project to a nineteen-year-old stranger who would, in turn, pass it on to another young stranger, Joseph Smith?

The whole theory rests on too many assumptions. One must first theorize that Cowdery had met Smith prior to 1826. Even though Cowdery and Smith were distant cousins there is no evidence that they knew each other at that time. Then it must be assumed that Cowdery met Rigdon at the revival meeting in the fall of 1826. Again, no direct evidence exists. Even if Cowdery had met Smith and Rigdon, why would he and Rigdon think this young money-digger was a good candidate for publishing the book? Smith certainly didn't have the resources to ensure its publication and there was no way to be sure he could convince anyone else to back such a venture.

Smith's only notoriety was his arrest in March of 1826 in southeastern New York on charges relating to his magic seer stone and money-digging.¹⁶ Since his arrest evidently didn't make the newspapers it doesn't seem likely that Rigdon or Cowdery would have been aware of it. Cowdery may have heard through the family about the Smiths and their money-digging, but it still leaves the question, why would he think Smith would be able to complete the scheme?

Rigdon would not have known Cowdery or Smith at the time he allegedly stole the manuscript. Therefore, he could not have had them in mind as collaborators. After Rigdon supposedly spent several years rewriting the manuscript, why would he entrust it to an unknown person? Even if Rigdon knew Smith, one wonders why he would want to turn over the role of prophet to someone else since those who knew Rigdon never thought of him as a humble man. How could Rigdon have been sure young Smith could fool his family and friends, keep the plot secret, and get Martin Harris to finance the printing of the book? Without hard evidence, the theory of them conspiring together remains just that, a theory.

Another incongruity not properly accounted for is that both Rigdon and Spalding had much smoother writing styles than what appears in the 1830 Book of Mormon. Why is the book riddled with bad grammar? The Spalding theorists suggest that Smith "surreptitiously" read the reworked Spalding manuscript and then by "carefully paraphrasing," he was able to "integrate Sidney's notes, comments, and numerous

11 Howe, *Mormonism Unveiled*, p. 289.

12 Cowdery, et al., *Who Really Wrote*, pp. 152, 197.

13 *Ibid.*, p. 336.

14 *Ibid.*, p. 385.

15 *Ibid.*, pp. 230, 337.

16 For more on Joseph Smith's magic seer stone and money-digging, see our book *Mormonism—Shadow or Reality?* chapter 4.

biblical interpolations into a single coherent entity.”¹⁷ But why wouldn't Smith simply dictate from the manuscript? The Book of Mormon reads much more like a storyteller giving an oral account. The rambling nature of the book suggests it was being composed on the spot, not something that was written previously. For example, Alma 40:19 reads:

Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.

If this was originally written by Rigdon it would have been much simpler for Smith to simply read the text.

The Book of Mormon does reflect many of the same ideas as preached by Sidney Rigdon prior to his joining Mormonism, but that does not necessarily mean that Rigdon must be the author. Rigdon had been a part of the Restoration Movement in the early 1800's, whose most famous preacher was Alexander Campbell. Many in the movement came from traditional churches, such as the Presbyterians, but had moved closer to the Baptist position. As the movement developed the Restorationists separated from the Baptists and grew into the disciples of Christ, Church of Christ and Christian churches. Those of the Restoration Movement argued for a restoration of New Testament Christianity, celebration of the Lord's Supper on the first day of the week, adult baptism by immersion and rejection of creeds. They also argued for the use of "Christian" instead of the various denominational names. These ideas were already being preached in the New England area years before Joseph Smith wrote his Book of Mormon. Thus Smith could have easily included such theological points in his book without Rigdon. In fact, Joseph Smith's father had been influenced by the religious discussions of the day and refused to join any church as he was waiting for some sort of restoration of the primitive gospel.¹⁸ Joseph Smith's mother, Lucy wrote:

About this time [1811] my husband's mind became much excited upon the subject of religion; yet he would not subscribe to any particular system of faith, but contended for the ancient order, as established by our Lord and Saviour Jesus Christ, and his Apostles.¹⁹

Record Hid in an Underground Box

One similarity between Spalding and Smith's stories is the finding of a buried record hid in a stone enclosure in a hill. Both stories purport to be an account of former inhabitants of America. In Spalding's novel we read:

Near the west Bank of the Coneaught River there are the remains of an ancient fort. As I was walking . . . I hapned **to tread on a flat Stone**. This was at a small distance from the fort: & it lay on the top of a small mound of Earth exactly horizontal . . . **With the assistance of a leaver I raised the Stone**—But you may easily conjecture my astonishment when I discovered that its ends and sides rested on Stones & that it was designed as a cover to an artificial cave.—I found on examining . . . that it is was about eight feet deep . . . Here I noticed a big flat Stone fixed in the form of a doar, . . . Within this cavity I found an earthan Box with a cover which shut it perfectly tite—The Box was two feet in length . . . When I had removed the cover I found that it contained twenty eight sheets of parchment. & that when * * * appeared to be manuscripts written in an elegant hand with Roman Letters & in the Latin Language. . . . The Roll which principally attracted my attention contained a history of the authors life & that part of America which extends along the great Lakes & the waters of the Missisippy.²⁰

Joseph Smith recounted that an angel appeared to him in 1823 and announced “there was a book deposited [in the hill], written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang.”²¹ Further on in his story Smith tells about the place they were buried:

Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a

¹⁷ Cowdery, et al., *Who Really Wrote*, p. 232.

¹⁸ For more information see the following: Richard S. Van Wagoner, *Sidney Rigdon: A Portrait of Religious Excess* (Salt Lake City: Signature Books, 1994); Dan Vogel, *Religious Seekers and the Advent of Mormonism* (Salt Lake City: Signature Books, 1988); and Clyde D. Ford, “Lehi on the Great Issues: Book of Mormon Theology in Early Nineteenth-Century Perspective,” *Dialogue: A Journal of Mormon Thought*, vol. 38, no. 4 (Winter 2005).

¹⁹ Lavina Fielding Anderson, ed., *Lucy's Book: A Critical Edition of Lucy Mack Smith's Family Memoir* (Salt Lake City: Signature Books, 2001), p. 294.

²⁰ Rev. Solomon Spalding, *The “Manuscript Found.” Manuscript Story* (Liverpool: Millennial Star Office, 1910), pp. 1-2.

²¹ *Pearl of Great Price*, Joseph Smith-History, v. 34.

stone of considerable size, lay the plates, **deposited in a stone box**. . . . Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.²²

While there are similarities regarding a hidden record in a stone enclosure, it was a common idea of the day that the Indians at one time had some sort of record of their people but it had been lost. There were also accounts of stone boxes. Researcher Dan Vogel explains:

Joseph Smith was certainly not the first to claim the discovery of **a stone box, metal plates, or an Indian book**. It was known that the Indians sometimes buried their dead in stone boxes similar to the one described by Joseph Smith. In 1820, for example, the *Archaeologia Americana* reported that human bones had been discovered in some mounds “enclosed in rude stone coffins.” A similar stone box, described by John Haywood of Tennessee, was made by placing “four stones standing upright, and so placed in relation to each other, as to form a square or box, which enclosed a skeleton.” Stone boxes of various sizes and shapes had reportedly been found in Tennessee, Kentucky, Missouri, Ohio, New York, and other places.

According to various accounts, some of the North American mounds also contained metal plates. Plates constructed by the Indians were usually made of hammered copper or silver and were sometimes etched. Plates made of other metals were most likely of European manufacture. In 1775 Indian trader James Adair described two brass plates and five copper plates found with the Tuccabatches Indians of North America. According to Adair, an Indian informant said “he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, . . . some had writing upon them which were buried with particular men.” . . .

Perhaps such discoveries of metal plates encouraged the persistent legend of a lost Indian book. The legend, as related by Congregational minister Ethan Smith [in his 1825 book, *View of the Hebrews*] of Poultney, Vermont, held that the Indians once had “a book which they had for a long time preserved. But having lost the knowledge

of reading it, they concluded it would be of no further use to them; and they buried it with an Indian chief.”²³

In discussing the similarities between Spalding’s story of a record hid in a cave covered by a stone and Smith’s account of finding the plates in a stone enclosure, Richard Van Wagoner explains that both could have drawn from the Masonic “Legend of Enoch”:

In this saga, Enoch, the seventh patriarch, the son of Jared, and the great-grandfather of Noah, according to Masonic tradition, became disgusted with wickedness surrounding him. Fleeing to the “solitude and secrecy of Mount Moriah” . . . the Shekinah (sacred presence) appeared to him with instructions to preserve the wisdom of the antediluvians to their posterity. He then made a **gold plate and engraved in characters** the true, ineffable name of Deity. **The plate was then placed in a specially prepared subterranean vault**, along with other treasure, and covered with a **stone door**. Enoch was then only allowed to visit the site once a year.²⁴

Thus we see that Joseph Smith did not need Spalding’s manuscript to come up with the idea of a hidden record.

Two Manuscripts?

Spalding’s manuscript had supposedly been stored by his widow, but after Howe’s book was published, the manuscript seems to have been lost. Evidently the early proponents of the Spalding theory got the manuscript from Spalding’s widow sometime in 1833 or 1834, but since it was not as close to the Book of Mormon as they had hoped, it was quietly stored away. It was later found in a trunk in Hawaii. In 1910 the LDS printing office in England printed Spalding’s work. In the preface to the printing of *Manuscript Found*, we read:

The history of the discovery of the Manuscript can be told in a few words. D. P. Hurlbut, an apostate, the originator of the fabrication that the Book of Mormon originated in Mr. Spaulding’s tale, wrote a bitter assault on the Latter-day Saints in 1836 [1834], entitled “Mormonism Unveiled,” which was published in the name of, and by E. D. Howe, of Painesville, Ohio. During the time Hurlbut was gathering material for this work, he obtained from the family of the then deceased clergyman the original of the “Manuscript Story,” but discovering that it would, if published, prove fatal to

22 *PGP*, Joseph Smith-History vs. 51-52.

23 Dan Vogel, *Indian Origins and the Book of Mormon* (Salt Lake City: Signature Books, 1986), p. 18.

24 Van Wagoner, *Sidney Rigdon*, p. 140.

his assumptions, he suppressed it; and from that time it was entirely lost sight of until about two years ago [1884], when a Mr. L. L. Rice, residing at Honolulu, Sandwich Islands [Hawaii], found it among a numerous collection of miscellaneous papers which he had received from Mr. Howe, the publisher of Hurlbut's "Mormonism Unveiled," when in 1839-40, he, with his partner, purchased from that gentleman the business, etc., of the *Painesville Telegraph*.

In 1884 President James H. Fairchild, of Oberlin College, Ohio, was paying a visit to Mr. Rice, . . . and discovered a packet marked in pencil on the outside, "Manuscript Story—Conneaut Creek," which, to their surprise, on perusal, proved to be the veritable, long-lost romance of Dr. Spaulding . . .²⁵

Whatever the reason for its suppression, Spalding's manuscript is an important document because it allows researchers to study his linguistic style and compare it with the Book of Mormon. The manuscript is now owned by Oberlin College in Ohio.

Those promoting the Spalding theory maintain that he wrote two manuscripts and that the one that was eventually printed is not the one used by Rigdon and Smith for the Book of Mormon. They point out that witnesses who had seen Spalding's work referred to it as "Manuscript Found," and the one that is published is referred to as "Manuscript Story."

In response to the claim that Spalding prepared two manuscripts, Fawn Brodie wrote:

it should be noted that if, as seems most likely, there was only one Spaulding manuscript, there were certain similarities between it and the Book of Mormon which, though not sufficient to justify the thesis of common authorship, might have given rise to the conviction of Spaulding's neighbors that one was a plagiarism of the other. . . . it should be remembered, as President Fairchild pointed out in his analysis of the problem, that "the Book of Mormon was fresh in their minds, and their recollections of the 'Manuscript Found' were very remote and dim. That under the pressure and suggestion of Hurlbut and Howe, they should put the ideas at hand in place of those remote and forgotten, and imagine that they remembered what they had recently read, would be only an ordinary example of the frailty of memory."²⁶

25 Spaulding, "Manuscript Found," preface.

26 Brodie, *No Man Knows My History*, p. 449.

27 Howe, *Mormonism Unveiled*, p. 284.

28 *Ibid.*, p. 286.

29 *Ibid.*, p. 283.

30 Ronald V. Huggins, "From Captain Kidd's Treasure Ghost to the Angel Moroni," *Dialogue: A Journal of Mormon Thought*, vol. 36, no. 4 (Winter 2003): p. 18.

Same Names?

The various statements of Spalding's family and friends maintained that the Book of Mormon contained the same names used by Spalding: *Nephi*, *Lehi*, *Lamanites*, *Zarahemla*, *Moroni*, *Mormon*, etc. In fact, Aaron Wright stated: "the names more especially are the same without any alteration."²⁷ Artemus Cunningham wrote that "I well remember the name of Nephi, which appeared to be the principal hero of the story."²⁸

John Miller stated:

The names of Nephi, Lehi, Moroni, and in fact all the principal names, are brought fresh to my recollection by the Golden Bible. When Spalding divested his story of its fabulous names by a verbal explanation, he landed his people near the Straits of Darien, which I am very confident he called Zarahemla . . .²⁹

However, these names do not appear in the Spalding manuscript that has been preserved, thus the need for a second manuscript. However, there is no evidence, other than the late memory of relatives, that there were two manuscripts.

Spalding's available manuscript does have unusual names, such as: *Elseon*, *Fabius*, *Habelon*, *Hamuel*, *Hamelick*, *Hamboon*, *Lamesa*, *Labanco*, *Rambock*, *Sambal*, *Taboon*, the *Sciotans*, etc. However, they are not the same as the Book of Mormon. Reading the Book of Mormon after not seeing Spalding's work for twenty years, the family could easily think that they read the same names in both.

The name *Moroni* would seem to be a more likely name to have occurred to Joseph Smith than to Solomon Spalding, given Smith's interest in treasure digging and stories of Captain Kidd, who spent time in the Comoros Islands, the capital of which is Moroni.³⁰

Writing Styles

The Spalding theory would demand that the second missing manuscript was written in a totally different style from the first. But why would Spalding rewrite his novel in the King James style but not include religious

material? Or move the story back centuries, changing it from a story of Romans who accidentally land in America to ancient Israelites who make the voyage? Or change the names of the people? Or switch to using bad grammar?

When a person reads the current Book of Mormon he will not see all of the original bad grammar, since much of it has been corrected over the years.³¹ On page 475 of the first edition (1830) the following appears:

because they testified **particular** concerning us, **which is** the remnant of their seed. . . . And **those** things which **testifies** of us, are they not written . . .

In the 1981 edition (3 Nephi 11:16, 17) this has been changed to read:

because they testified **particularly** concerning us, **who are** the remnant of their seed. . . . And **these** things which **testify** of us, are they not written . . .

On page 406 of the first edition this statement appears:

they were drowned **up** in the depths of the sea.

In the 1981 edition (Alma 63:8) this has been changed to read:

they were drowned in the depths of the sea.

The 1830 edition often misused “were” when it should have been “was”:

which there **were** so much wickedness
(1830, p. 463, 3 Nephi 5:6)

At other times the author misused “was” when it should have been “were”:

both Alma and Helam **was** buried in the water
(1830, p. 192, Mosiah 18:14)

Another common mistake was the use of “wrote” instead of “written”:

And thus ended the record of Alma, which was **wrote** upon the plates of Nephi.
(1830, p. 347, Alma 44:24)

The word “for” was often added in sentences and has now been deleted:

they did prepare **for** to meet him
(1830, p. 225, Alma 2:12)

we depend upon them **for** to teach us the word
(1830, p. 45, Helaman 16:21)

The author also had a habit of adding “a” in a sentence where it didn’t belong. In the following examples the word “a” has been deleted in later editions:

As I was **a** journeying to see a very near kindred
(1830, p. 249, Alma 10:7)

And as I was **a** going thither
(1830, p. 249, Alma 10:8)

as Ammon and Lamoni was **a** journeying thither
(1830, p. 280, Alma 20:8)

Spalding wrote in the typical novel/story-telling form of his day, not the flat narrative of the Book of Mormon. Here is an example of Spalding’s prose:

Droll Tom was rewarded for his benevolent proposal with one of the most sprightly rosy dames in the company.—Three other of the most cheerful resolute mariners were chosen by the other three buxhum Lasses—³²

The Book of Mormon’s treatment of women is far less interesting:

it came to pass that the Lord spake unto him again, saying that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise.
(1 Nephi 7:1)

At times Spalding used the ancient forms of “thy” and “thou.” However, this was not the general tone. Here is one example:

Hold out the hand of kindness and friendship to **thy** neighbour—consider him when reduced to indigence & distress—he is as dear to the great and good being as what **thou** art [*& now **thou** hast an opportunity to manifest the disposition of **thy** heart*] To afford him relief will be pleasing to **thy** maker & an expression of **thy** gratitude Envious & malicious souls are almost incurably contaminated with that hellish poison which first disordered the soul of man—partake not of their guilt by joining them in the malignant work of slander & detraction.³³

A more typical example of his writings follows:

31 For other examples of the grammatical errors and corrections made in the Book of Mormon, see the Introduction to *3,913 Changes in the Book of Mormon* by Jerald and Sandra Tanner, Utah Lighthouse Ministry.

32 Spalding, “*Manuscript Found*,” p. 8.

33 *Ibid.*, p. 30.

The family name I sustain is Fabius, being decended from the illustrious General of that name—I was born at Rome and received my [tuition] education under the tuition of a very learned Master—At the time that Constantine arived at that city & had overcome his enimies & was firmly seated on the throne of the Roman empire I was introduced to him as a young Gentleman [*litera*] genius & learning and as being worthy of the favourable notice of his imperial majesty—He gave me the appointment of one of his Secritaries, and such were the gracious intimations which he frequently gave me of his high approbation of my conduct that I was happy in my stations.³⁴

Fawn Brodie commented that even if

there were actually two Spaulding manuscripts, one might reasonably expect stylistic similarities between the Book of Mormon and the extant manuscript [“Manuscript Found”], since the latter was full of unmistakable literary mannerisms of the kind that are more easily acquired than shed. Spaulding was heir to all the florid sentiment and grandiose rhetoric of the English Gothic romance. He used all the stereotyped patterns—villainy versus innocent maidenhood, thwarted love, and heroic valor—thickly encrusted with the tradition of the noble savage. The Book of Mormon had but one scant reference to a love affair, and its rhythmical, monotonous style bore no resemblance to the cheap clichés and purple metaphors abounding in the Spaulding story.³⁵

“And It Came to Pass”

One of the features that the Spalding family claimed was used in abundance in his writings was the phrase, “and it came to pass.” John Spalding stated:

I well remember that he wrote in the old style, and commenced about every other sentence with “and it came to pass” or “now it came to pass,” the same as in the Book of Mormon, and according to the best of my recollection and belief, it is the same as my brother Solomon wrote . . .³⁶

However, this phrase does not appear a single time in his manuscript. Yet it is found repeatedly in Joseph Smith’s works. Even though there are still countless examples of the phrase in current editions of the Book of Mormon, many have been deleted since the 1830

edition. For instance, on page 262 of the first edition we read as follows:

And it came to pass that he began to cry unto the people, saying: Behold, I am guilty, and these men are spotless before God. **And it came to pass** that he began to plead for them, from that time forth; . . .

In the 1981 edition (Alma 14:7, second half of the verse) the second instance of “and it came to pass” has been deleted:

And it came to pass that he began to cry unto the people, saying: Behold, I am guilty, and these men are spotless before God. And he began to plead for them from that time forth; . . .

Besides the monotonous use of the phrase “and it came to pass” in the Book of Mormon, it appears in the Book of Moses, Book of Abraham, *Doctrine and Covenants* and in Joseph Smith’s 1832 diary.³⁷

Another common phrase in Smith’s writings is “or in other words,” but it is missing in Spalding’s book. Below are four examples from the Book of Mormon:

Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, **or, in other words**, a Savior of the world. (1 Nephi 10:4)

And this was their faith, that by so doing God would prosper them in the land, **or in other words**, if they were faithful in keeping the commandments of God that he would prosper them in the land; . . . (Alma 48:15)

And there began to be men inspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people, and testifying unto them concerning the redemption which the Lord would make for his people, **or in other words**, the resurrection of Christ; . . . (3 Nephi 6:20)

And because he said unto them that Christ was the God, the Father of all things, and said that he should take upon him the image of man, and it should be the image after which man was created in the beginning; **or in other words**, he said that man was created after the image of God . . . (Mosiah 7:27)

³⁴ Spaulding, “*Manuscript Found*,” p. 4.

³⁵ Brodie, *No Man Knows My History*, pp. 449-450.

³⁶ Howe, *Mormonism Unveiled*, p. 278.

³⁷ “And it came to pass” also found in *Pearl of Great Price*, Moses 7:3, 5, 7; Abraham 4:8; *Doctrine and Covenants* 74:3-4; *American Prophet’s Record*, pp. 6, 7, 8.

The same pattern is present in the *Doctrine and Covenants*:

And if God giveth him power again, or if he translates again, **or, in other words**, if he bringeth forth the same words, behold, we have the same with us, and we have altered them; (*D&C* 10:17)

Lift up your hearts and rejoice, for unto you the kingdom, **or in other words**, the keys of the church have been given. (*D&C* 42:69)

And let the higher part of the inner court be dedicated unto me for the school of mine apostles, saith Son Ahman; **or, in other words**, Alphus; **or, in other words**, Omegus; even Jesus Christ your Lord. Amen. (*D&C* 95:17)

Other common Book of Mormon words and phrases, such as “exceedingly,” “constrained,” and “more particularly,” are also absent from Spalding’s work but present in Smith’s writings. These phrases also appear to be absent from Rigdon’s sermons.

Here is an excerpt from Sidney Rigdon’s July 4, 1838, sermon which clearly shows that Rigdon’s style was very different from Smith’s:

It is now three score and two years, since the God of our fathers Abraham, Isaac, and Jacob, caused the proclamation to go forth among the people of the continents, that the people of this nation should be free, and that over them, “kings should not rule, and princes decree authority;” and all this, preparatory to the great work which he had designed to accomplish in the last days, in the face of all people, in order, that the Son of God, the Savior of the world, should come down from heaven, and reign in mount Zion, and in Jerusalem, and before his ancients gloriously; according to the testimony of all the holy prophets, since the world began. And it is eight years, two months, and twenty eight days, since this church of the last days was organized, by the revelations of that same Jesus, who is coming to reign before his ancients gloriously: then consisting of six members only.³⁸

After examining Spalding claims, Fawn Brodie observed that

the theory is based first of all on the untenable assumption that Joseph Smith had neither the wit nor the learning to write the Book of Mormon, and it disregards the fact that the style of the Book of Mormon is identical with that of the Mormon prophet’s later writings, such as the

Doctrine and Covenants and *Pearl of Great Price*, but is completely alien to the turgid rhetoric of Rigdon’s sermons.³⁹

The Use of “Therefore” and “Wherefore”

Both the Book of Mormon and Joseph Smith’s revelations printed in the *Doctrine and Covenants* demonstrate Smith’s tendency to use the words *therefore* and *wherefore*. There are 1,078 instances where either *therefore* or *wherefore* are found in the Book of Mormon—an average of over two times per page. The writings of Solomon Spalding, on the other hand, do not exhibit this habit. In fact, in an examination of Spalding’s work, we found only twelve places where the word *therefore* was used and the word *wherefore* did not appear at all. Because the Book of Mormon is about six times as large as Spalding’s story, we could divide the 663 instances of *therefore* in the Book of Mormon by six. This would give us a ratio of 110 instances in the Book of Mormon versus 12 times in Spalding.

Also, Spalding seems to use the word in a different manner than it is found in the Book of Mormon. In the Book of Mormon *therefore* usually appears at the beginning of sentences or at the start of new thoughts. For example, in Ether 9:1 we find: “And now I, Moroni, proceed with my record. *Therefore*, behold, it came to pass . . .” Solomon Spalding, on the other hand, seems to have always used the word in the middle of statements: “We are *therefore* bound to maintain the rights . . . We must *therefore* contemplate his attributes . . .”⁴⁰

Neither the way Spalding used the word *therefore* nor the number of times it is found in his manuscript conforms to the pattern we find in the Book of Mormon. The most serious problem, however, is the word *wherefore*. We have already indicated that we could not find it in his manuscript. This would be very hard to explain if he were really the author of the Book of Mormon because it appears 415 times in that book. In 2 Nephi, chapter 2, the author used it twenty-two times. In just one verse of that chapter *wherefore* appears three times:

Wherefore, it must needs have been created for a thing of naught; **wherefore**, there would have been no purpose in the end of its creation. **Wherefore**, this thing must needs destroy the wisdom of God . . . (2 Nephi 2:12)

38 Sidney Rigdon, Oration delivered on the 4th of July, 1838, Far West, Caldwell County, Missouri, p. 6.

39 Brodie, *No Man Knows My History*, Appendix B, p. 442.

40 Spalding, “*Manuscript Found*,” p. 31.

Even if it could be demonstrated that Spalding or some other author was prone to use the words *therefore* and *wherefore*, it would be necessary to show that that person also made a change from *therefore* to *wherefore* while working on the manuscript. In the case of Joseph Smith, we can clearly show that he did make such a change in his revelations and that it occurred at the very time he was dictating the Book of Mormon. Since the change can be clearly demonstrated in both the *Doctrine and Covenants* and the Book of Mormon, it provides important evidence that Joseph Smith himself was the author of both books.

Spalding and the Missing 116 Pages

Wesley P. Walters, a noted authority on Mormon history, has written some compelling reasons for rejecting the Spalding theory. One thing he noticed was that if Smith was copying from a text written by Spalding he should not have had a problem replacing the 116 pages of the Book of Mormon that Martin Harris lost. Pastor Walters observed:

There is one final consideration that is really fatal to the identification of [Spalding as the author]. When Joseph was producing the Book of Mormon he met with a very disastrous event. Mrs. Harris . . . managed to get hold of 116 pages of the opening portion of the Book of Mormon manuscript . . . Had Joseph been dictating from a manuscript provided for him by Rigdon, it should have been easy for him simply to have read off the same portion again. Likewise, even if he had read his translation from the words God had caused to appear on his Seer Stone (as the early Book of Mormon witnesses described his translating process), it should also have been no problem for God to restore the lost pages in identical words. However, it seems more likely that Joseph had simply dictated his material as it came to his mind. This meant that he could not reproduce word-for-word what he had already dictated on those 116 missing pages. The way out of this embarrassing predicament was given in a “revelation” in which he was informed that there was a second set of plates . . . References to that second set of plates appear, therefore, in the part of the Book of Mormon which replaced the purloined manuscript, explaining that it was for “a wise purpose” that this second set was being made. One of the passages mentioning this second set of plates that rescues Smith from his problem occurs right in the middle of [1 Nephi 9] . . . This makes sense if Smith dictated it, but there is no explanation why Spalding should introduce a second set of plates into

his story where it serves no purpose. . . . How can the preoccupation with religious topics in these . . . pages be explained when Spalding’s novel was said by the earliest witnesses to have had little religious content? . . . Why should Spalding introduce, with no apparent need for it in the plot, a second set of plates, just where Joseph would need so badly a second set of plates to avoid being discredited by his inability to reproduce the identical words of the missing 116 pages?⁴¹

The small plates of Nephi present a problem for the Spalding theory. The reader will remember that the Mormon critic M. T. Lamb wanted to know if it was possible to believe that the

old prophet Mormon, fifteen hundred years ago, should happen to discover these other plates of Nephi, and thus change the entire first part of his book, at the **precise spot** in king Benjamin’s history where Martin Harris stole the 116 pages of manuscript?

Those promoting the Spalding theory believe Rigdon is the main author of the replacement material for the 116 lost pages. However, this would require repeated secret contact between Smith, Cowdery and Rigdon, who was in another state, and some method of conveying the new pages to Smith in New York.

The inclusion of Joseph Smith’s father’s dream in this portion clearly points to Joseph Smith as the author.⁴² The story of Nephi seems to be modeled after Smith’s own family experience: Nephi and Joseph are both younger brothers, favored by their father and chosen by God. Clearly Nephi is Joseph’s alter-ego. 2 Nephi, chapter 3, tells of a future seer who will be a descendent of Joseph in Genesis and this seer will also be named Joseph, as well as his father:

And thus prophesied **Joseph**, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; . . . **And his name shall be called after me; and it shall be after the name of his father.** And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation. (2 Nephi 3:14-15)

Later Joseph Smith would incorporate this teaching in his own revision of the Bible by expanding chapter 50 of Genesis to include a prophecy about himself.⁴³

If the 116 pages are actually Rigdon’s work, it is hard to imagine him writing such praise-worthy material about Joseph Smith.

41 *Contemporary Christianity*, (Winter 1977-1978).

42 See chapter 1, pages 161-164 of this book for more information on Joseph Smith’s father’s dream.

43 “Joseph Smith Translation,” LDS Bible, Appendix, p. 799.

A similar question of authorship arises when we read the eighth chapter of Mosiah. It seems unlikely that Rigdon would compose these verses that would point to Smith as the greatest seer and prophet:

Now Ammon said unto him: I can assuredly tell thee, O king, of a man that can translate the records; **for he has wherewith that he can look**, and translate all records that are of ancient date; and it is **a gift from God**. And the **things** are called **interpreters**, and no man can **look in them** except he be commanded, lest he should look for that he ought not and he should perish. And **whosoever is commanded to look in them, the same is called seer**. [Mosiah 8:13]

And the king said that **a seer is greater than a prophet**.

And Ammon said that **a seer is a revelator and a prophet** also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known. (Mosiah 8:15-17)

The fact that the Book of Mormon discusses the role of “seer” as the greatest gift points to Joseph Smith as the author of that section, not Rigdon. After all, Smith was the one with a “seer stone.”

Books About the American Indians Before 1830

While it is often assumed that very little was known about the Native Americans and ancient ruins during the early 1800’s, there actually was considerable interest in Indian culture and artifacts resulting in several books and newspaper articles. A number of books were printed before the Book of Mormon proposing that the American Indians were descended from Israel—the very idea put forward in the Book of Mormon.

In 1652 Menasseh Ben Israel’s *Hope of Israel* was published in England. This Jewish rabbi was a firm believer that remnants of the ten tribes of Israel had been discovered in the Americas.⁴⁴

In 1775 James Adair published *The History of the American Indians*. He theorized that there were twenty-three parallels between Indian and Jewish customs. For example, he claimed the Indians spoke a corrupt form of Hebrew, honored the Jewish Sabbath, performed circumcision, and offered animal sacrifice. He discussed various theories explaining Indian origins, problems of transoceanic crossing, and the theory that the mound builders⁴⁵ were a white group more advanced than the Indians.

In reading *The History of the American Indians* we found that Adair described the Indian forts, mounds and ditches:

We frequently met with **great mounds of earth, either of a circular, or oblong form, having a strong breast-work** at a distance around them, made of the clay which had been dug up in **forming the ditch** on the inner side of the inclosed ground, and these were their **forts of security against an enemy** . . . About 12 miles from the upper northern parts of the Choktah country, there stand . . . two oblong mounds of earth . . . in an equal direction with each other . . . A broad **deep ditch inclosed** those two **fortresses**, and there they raised an **high breast-work**,⁴⁶ to secure their houses from the invading **enemy**.

Similar descriptions are found in the book of Alma:

Yea, he had been strengthening the armies of the Nephites, and erecting **small forts**, or places of resort; throwing up **banks of earth round about to enclose** his armies, and also building walls of stone to encircle them about, round about their cities and the borders of their lands; yea, all round about the land. (Alma 48:8)

And he also placed armies on the south, in the borders of their possessions, and caused them to **erect fortifications** that they might **secure** their armies and their people from the **hands of their enemies**. (Alma 50:10)

And he caused that they should build a **breastwork** of timbers upon **the inner bank of the ditch**; and they cast up dirt out of the **ditch** against the **breastwork** of timbers; and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height. (Alma 53:4)

Joseph Smith may not have read the book but it does show that the ideas were already circulating in New York before the Book of Mormon was published.

44 Vogel, *Indian Origins*, p. 117.

45 *Ibid.*, pp. 41, 105.

46 James Adair, *The History of the American Indians* (London: Edward & Charles Dilly, 1775), pp. 377-78.

<<http://www.archive.org/stream/historyofamerica00adairich#page/378/mode/2up>>

Elias Boudinot wrote *A Star in the West; or a Humble Attempt to Discover the Long Lost Ten Tribes of Israel* in 1816. He relied heavily on evidences compiled by James Adair. He also mentions the Indians' lost book of God.⁴⁷

In 1823 Ethan Smith published *View of the Hebrews*. This book was so popular that Mr. Smith (no relation to Joseph Smith) brought out an enlarged edition in 1825. Dan Vogel observes:

[Ethan] Smith's is by far the most important and interesting work dealing with the origin of the American Indians and the mound builders. Smith quotes from many other writers, both American and European, to support his thesis that the first settlers of the New World were the lost ten tribes of Israel. . . . Several times he repeats the notion that the mound builders were destroyed by the Indians. . . . His ten tribe theory forces him to develop the hypothesis that the Indians had degenerated from a civilized condition to their wild and savage state. He also mentions the Indian legend of the lost book of God which would one day be returned.⁴⁸

Researcher George D. Smith observed:

In 1823, seven years before the Book of Mormon was published, Ethan Smith, had written *View of the Hebrews*, a compilation of popular opinions about the origins of the American Indians, who supposedly descended from the Hebrew tribes. . . . Ethan Smith was a Congregational minister living in Poultney, Vermont, Oliver Cowdery's home until 1825 when he moved west and met Joseph Smith. Joseph Smith's own birthplace, Sharon, Vermont, was only 40 miles from Poultney. But *View of the Hebrews*, which was expanded in the 1825 edition, was also read widely in New York. . . .

Ethan Smith had collected reports about the Hebrew origin of the Indians from missionaries and traders who had lived among them.⁴⁹

The popularity of *View of the Hebrews* was discussed by Robert Hullinger:

View of the Hebrews circulated widely in New York. It was also condensed in Josiah Priest's *The Wonders of Nature and Providence*, one of the more widely circulated books of the Manchester rental library in 1827.⁵⁰

LDS General Authority B. H. Roberts wrote extensively about the parallels between *View of the*

Hebrews and the Book of Mormon.⁵¹ Rev. Robert Hullinger gave the following summary of B. H. Roberts's parallels:

According to Roberts's later studies, some features of *View of the Hebrews* are paralleled in the Book of Mormon. (1) Indians buried a book they could no longer read. (2) A Mr. Merrick found some dark yellow parchment leaves in "Indian Hill." (3) Native Americans had inspired prophets and charismatic gifts, as well as (4) their own kind of Urim and Thummim and breastplate. (5) Ethan Smith produced evidence to show that ancient Mexican Indians were no strangers to Egyptian hieroglyphics. (6) An overthrown civilization in America is to be seen from its ruined monuments and forts and mounds. The barbarous tribes—barbarous because they had lost the civilized arts—greeting the Europeans were descendants of the lost civilization. (7) Chapter one of *View of the Hebrews* is a thirty-two page account of the historical destruction of Jerusalem. (8) There are many references to Israel's scattering and being "gathered" in the last days. (9) Isaiah is quoted for twenty chapters to demonstrate the restoration of Israel. In Isaiah 18 a request is made to save Israel in America. (10) The United States is asked to evangelize the native Americans. (11) Ethan Smith cited Humboldt's New Spain to show the characteristics of Central American civilization; the same are in the Book of Mormon. (12) The legends of Quetzacoatl, the Mexican messiah, are paralleled in the Book of Mormon by Christ's appearing in the western hemisphere. . . . Roberts came to recognize that, at least in the case of Ethan Smith's book, such works were widely available.⁵²

Not only were there numerous books speculating on the history of the American Indian, it was a common topic in the New York newspapers. The following was published in the *Wayne Sentinel* in Palmyra, New York, on October 11, 1825:

Those who are most conversant with the public and private economy of the Indians, are strongly of opinion that they are the **lineal descendants of the Israelites**, and my own researches go far to confirm me in the same belief.

We find this statement in the *Palmyra Herald* for October 30, 1822:

In the year 1810, I opened, . . . one of the flat mounds, . . . in Ohio, . . . we found the skeletons of a number

47 Vogel, *Indian Origins*, p. 42.

48 *Ibid.*, p. 127.

49 George D. Smith, Jr., "Book of Mormon Difficulties," *Sunstone*, vol. 6, no. 3 (May 1981), pp. 45-46.

50 Robert N. Hullinger, *Joseph Smith's Response to Skepticism* (Salt Lake City: Signature Books, 1992), p. 186.

51 B. H. Roberts, *Studies of the Book of Mormon*, ed. Brigham D. Madsen (Salt Lake City: Signature Books, 1992).

52 Hullinger, *Response to Skepticism*, pp. 183-184.

of bodies, . . . all deposited directly due east and west, the heads to the west; precisely as is the practice in **Christian** burials.

The *Palmyra Register* for May 26, 1819, reported that one writer “believes (and we think with good reason) that this country was once inhabited by a race of people, at least, partially civilized, & that this race has been exterminated by the forefathers of the present and late tribes of Indians in this country.”

The *Wayne Sentinel* published these statements on July 24, 1829:

The Aborigines . . . are fast dwindling away, and will soon be buried in the depths of that oblivion which conceals the history and fate of a people who (judging from the traces discovered of the progress which they had made in civilization, and the arts and sciences, as developed by the western antiquities) must have been but a little behind the present generation in many respects. When we look at the straggling Indians who . . . reveal the ravages of intemperance and almost every other loathsome vice, we can hardly persuade ourselves that **they are remnants of the powerful race of people who, as it were but yesterday, stretched from the Atlantic to the Pacific** . . . we may picture them in our minds as a flourishing and mighty nation . . . powerful in wealth and natural resources; combining moral and political excellence . . . and we may suppose that some dreadful plague, some national calamity swept them from the face of the earth; or perhaps that like Sodom and Gomorrah of old, their national sins became so heinous, that the Almighty in his wrath utterly annihilated them . . .

“The Language of the Egyptians”

The Book of Mormon claims to have been written in “the language of the Egyptians” (1 Nephi 1:3). This is rather strange since the Nephites were supposed to be Israelites. This unusual idea, however, may have been suggested by an article which appeared in the *Wayne Sentinel* in 1827:

Decyphering of Hieroglyphics.—Professor Seyffarth of Leipsig, who has been employed in decyphering the Egyptian Antiquities at Rome, states, . . . that he has found . . . a Mexican manuscript in hieroglyphics,

from which he infers, that the Mexicans and the Egyptians had intercourse with each other from the remotest antiquity, and that they had the same system of mythology.⁵³

Ancient Records

A possible source for the idea of metal plates could have come from reading the popular Jewish historian, Josephus. In his *Antiquities of the Jews*, he mentioned “engraven” “public records” of “brass.”⁵⁴ Also, the Apocrypha (published in many King James Bibles of Smith’s day) mentioned metal records: “So then they wrote it in tables of brass.”⁵⁵

A book that might have suggested to Smith the idea of metal records joined by rings was *Jahn’s Biblical Archaeology*, published five years before Smith began dictating the Book of Mormon.⁵⁶ Jahn described ancient tablets that were joined “by rings at the back, through which a rod was passed to carry them by.”⁵⁷ While Smith probably would not have read the book, it demonstrates that the concept was discussed in his day.

Both Spalding and Smith wrote about finding a record hidden in the ground written by ancient inhabitants of America, a group sailing from the Old World to the New World with great wars between two different civilizations. Since these ideas were common in books and newspapers of the day, Smith did not need Spalding’s novel to write the Book of Mormon.

Slipping Treasures

There are elements of treasure hunting and Masonry in the Book of Mormon that resemble Joseph Smith’s environment more than that of Solomon Spalding. In December of 1825 the *Wayne Sentinel*, printed in Palmyra, New York, ran a story about local money diggers and slipping treasures:

WONDERFUL DISCOVERY—A few days since was discovered in this town [Albion], by help of a **mineral stone**, which becomes transparent when **placed in a hat** and the light excluded by the face of him who looks into it, provided he is fortune’s favorite, a monstrous **POTASH KETTLE** in the bowels of Mother Earth, filled with the purest bullion. Some attempts have been made to dig it up, but without success. His Satanic

53 *Wayne Sentinel*, June 1, 1827.

54 Josephus: *Complete Works*, trans. William Whiston (Grand Rapids, MI: Kregel Publications, 1966), ch. 10, p. 299.

55 KJV Apocrypha, I Maccabees 14:18, 27, 48.

56 Johann Jahn, *Jahn’s Biblical Archaeology*, trans. Thomas C. Upham (Andover, MA: Flagg and Gould, 1823).

57 Brent Lee Metcalfe, “Apologetic and Critical Assumptions About Book of Mormon Historicity,” *Dialogue: A Journal of Mormon Thought*, vol. 26, no. 3 (Fall 1993): p. 157.

Majesty, or some other unseen agent, appears to keep it under marching orders, for **no sooner is it dug onto in one place, than it moves off like “false delusive hope” only to re-appear in some remote place.** But its pursuers are now sanguine of success. They have entrenched the kettle all around, and driven a steel ramrod into the ground immediately over it, to break the enchantment. Nothing now remains but to raise its ponderous weight and establish a mint that it may be coined into federal money. Good news indeed for these hard times....⁵⁸

This is very reminiscent of the slipping treasures of the Book of Mormon. Helaman 13:18 states “whoso shall hide up treasures in the earth shall find them again no more, because of the great curse of the land, save he be a righteous man and shall hide it up unto the Lord.” Further on in the same chapter we read: “Yea, we have hid up our treasures and they have slipped away from us, because of the curse of the land” (Helaman 13:35). This sounds very much like the problems encountered by Joseph Smith and friends as they looked for treasures. Martin Harris gave the following account of the Smiths and the money diggers:

Mr. Stowell was at this time at old Mr. Smith’s, digging for money. It was reported by these money-diggers, that they had found boxes, but before they could secure them, **they would sink into the earth.** A candid old Presbyterian told me, that on the Susquehannah flats he dug down to an iron chest, that he scraped the dirt off with his shovel, but had nothing with him to open the chest; then he went away to get help, and when they came to it, it **moved away** two or three rods into the earth, and they could not get it.⁵⁹

The inclusion of slipping treasures in the Book of Mormon points to Smith, not Rigdon or Spalding, as the author. Joseph Smith had been involved in using a magic stone in his hat to find buried treasures since at least 1822.

Masonic Influences

Another curious item in the Book of Mormon is the introduction of wicked secret societies (see Helaman 6:18-26). One wonders why Spalding or Rigdon would introduce the Gadianton robbers to the book.

The introduction of the band, with their “secret signs, and their secret words . . . that they might distinguish a brother who had entered into the covenant,” and should “not suffer for their murders” would seem more likely to have been added by Smith after the 1826-1827 outcry against the Freemasons⁶⁰ due to the death of William Morgan. Richard Van Wagoner commented:

Joseph Smith’s anti-Masonic stance at the time the Book of Mormon was dictated can be explained by the fact that his father, a member of Ontario Masonic Lodge No. 23 (Canandaigua, NY) since 1817, left the craft in the aftermath of the notorious 1826 abduction of anti-Masonic crusader William Morgan and was considered a seceder Mason.⁶¹

Helaman 7:4 speaks of the “judgment-seats” that had been taken over by those of the Gadiantons. This is reminiscent of the high percentage of early American leaders who were members of the Masonic Lodge. The newspapers in New York were full of stories against the Freemasons. The 1827 *Wayne Sentinel* ran the following article:

The excitement respecting Morgan, instead of decreasing, spreads its influence and acquires new vigour daily. Scarcely a paper do we open without having our eye greeted by accounts of meetings, together with preambles and resolutions, some of them of a cast still more decided and proscriptive than any we have yet published. . . .

The Freemason, too—not only those who took off Morgan, but every one who bears the masonic name—are proscribed, as unworthy of “any office in town, county, state, or United States!” and the institution of masonry, . . . is held up as dangerous and detrimental to the interests of the country!⁶²

Researcher David John Buerger mentions other newspapers that reported on the anti-masonic nature of the Book of Mormon:

A few references from contemporary newspapers confirm an early anti-Masonic perception of the Book of Mormon. On 15 March 1831, the *Geauga Gazette* of Painesville, Ohio, stated that “the Mormon Bible is Anti-masonick” and that “every one of its followers . . . are anti-masons.” This newspaper quoted Martin Harris as saying that the Book of Mormon was an

⁵⁸ *Wayne Sentinel*, (Dec. 27, 1825), as quoted in *The Creation of the Book of Mormon: A Historical Inquiry*, by LaMar Petersen, (Salt Lake City, Utah: Freethinker Press, 2000), p. 28.

⁵⁹ *Tiffany’s Monthly*, vol. 5, no. 4 (Aug. 1859): p. 165.

⁶⁰ Freemasonry is a fraternal organization that originated in the late sixteenth or early seventeenth century in England. George Washington and many of the men who signed the Declaration of Independence were Freemasons.

⁶¹ Van Wagoner, *Sidney Rigdon*, p. 141.

⁶² *Wayne Sentinel*, (March 23, 1827).

“Anti-masonick Bible.” A similar story appeared in *The Ohio Star* in Ravenna, Ohio, on 24 March 1831. Another Painesville paper, *The Telegraph*, ran an article on 22 March 1831 challenging the 15 March story and claiming that the Book of Mormon was printed by a “Masonic press” in Palmyra, New York. It further asserted that there was “a very striking resemblance between masonry and mormonism. Both systems pretend to have a very ancient origin, and to possess some wonderful secrets which the world cannot have without submitting to the prescribed ceremonies” (see also 24 Mar. 1831). Interestingly, Mormon converts in northeastern Ohio were identified by the press as being as fanatical as the region’s anti-Masons. Notably the first anti-Mormon book, *Mormonism Unveiled*, referred to ancient Book of Mormon Nephites as “Anti-masons.”⁶³

Historian Dan Vogel comments:

The Book of Mormon image of prophets being martyred at the hands of “secret combinations” could be loosely inspired by Morgan’s death (Al. 37:30; 3 Ne. 6:19-30). Regardless, the principle upon which anti-Masons believed Morgan’s murder had been carried out is expressed: “And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness,

which had been given by Gadianton and Kishkumen” (Hel. 6:24). Later, as he worked on his Inspired Revision of the Bible in October 1830, Joseph Smith would make an addition to Genesis with a more direct comparison to the Morgan affair. His revision disclosed that Lamech murdered Irad, the son of Enoch, “for the oath’s sake,” because Irad began to reveal secret oaths to the sons of Adam (Moses 5:47-50). This undoubtedly reminded many in western New York of Morgan’s violent murder.⁶⁴

Interestingly the Book of Mormon sections referenced above by Dan Vogel occur in the latter part of the book, which was most likely composed in the late 1820’s after Morgan’s death and when anti-Masonic sentiment prevailed. It seems more likely that Joseph Smith would write these passages than Spalding, whose manuscript was written in 1812 when Masonry was not an issue. Also, Smith’s father and brother were members of the Masonic lodge. Thus it is more reasonable to see those themes appearing in the Book of Mormon by way of Smith, just as with the themes of slipping treasures and divination, activities for which there is evidence of Joseph’s participation but not for Spalding or Rigdon.

Regardless of who authored the Book of Mormon, those outside of Mormonism agree the book is the product of the early 1800’s.



See additional information on Solomon Spalding in Part 1, pages 37-38 of this book.

⁶³ David John Buerger, *The Mysteries of Godliness: A History of Mormon Temple Worship* (San Francisco: Smith Research Associates, 1994), pp. 47-48.

⁶⁴ Dan Vogel, “Echoes of Anti-Masonry: A Rejoinder to Critics of the Anti-Masonic Thesis,” *American Apocrypha: Essays on the Book of Mormon*, ed. Dan Vogel and Brent Metcalfe (Salt Lake City: Signature Books, 2002), pp. 280-81.

Chapter 10

Fraud or Revelation?

The serious implications of what we have found with regard to plagiarism, the black hole and other problems in the Book of Mormon cannot be overstated. There are a growing number of members of the LDS Church who are coming to the conclusion that the Book of Mormon is not history and that problems with Joseph Smith's other scriptures are just as serious. Many of these people, however, wish to remain in the fellowship of the LDS Church. It comes as no surprise, then, that some of them have a very difficult time viewing Joseph Smith in the same class as a calculating forger like Mark Hofmann. so they look for another answer.¹

Automatic Writing?

In order to avoid the charge of fraud, some Mormons prefer to believe that Joseph Smith was sincerely deceived. They think that Smith really believed that an angel appeared to him and some of them feel that the Book of Mormon could have been produced through the process of "automatic writing" or "channelling." It is claimed that some who have engaged in "spirit writing" have produced remarkable books which seem to be far beyond their natural ability. While many people believe that those who engage in "automatic writing" are actually controlled by a spirit, others would assert that their writings "are totally or partially the result of psychological processes." LDS scholar Scott C. Dunn has suggested that the theory of "automatic writing" could explain the plagiarism problem in the Book of Mormon without impinging on Joseph Smith's honesty:

Like Joseph Smith, Pearl Curran appears to have lacked the education necessary to produce such works. . . . Her dictation was effortless and fluent and could be performed for hours without stopping. . . . She was known to have dictated nearly 6,000 words in a single sitting and was once timed at producing 110 words per minute . . . Pearl Curran is like Joseph Smith in still another way: for both, virtually all available historical evidence militates against the possibility of calculated fraud. . . . an automatic writing model of the Book of

Mormon helps illuminate certain aspects of the volume which have never adequately been explained. Such, for example, is the case with the extensive use of the Bible in the Book of Mormon. . . . Since many of these quotations occur in settings hundreds of years before the biblical manuscripts were composed, it seems highly unlikely that these verbatim extractions were engraved on the Nephite plates. . . . Automatic writing . . . provides a very simple explanation of these circumstances. Just as individuals under hypnosis have been able to quote lengthy passages in foreign languages which they heard at the age of three, so have automatic writers produced detailed information from books which they have read but in some cases cannot remember reading. Thus, if Joseph Smith's scriptural productions borrow material from the Bible he was known to study, this is entirely consistent with other cases of automatic writing. This phenomenon of memory, known as cryptomnesia, may also explain the presence of writing styles and literary patterns which are found both in the Book of Mormon and the Bible. . . . this phenomenon also helps us understand the inclusion in the Book of Mormon of so many concepts which seem to belong to nineteenth-century New England.²

Scott Dunn's thesis that the Book of Mormon came through the process of automatic writing may be very appealing to those who wish to explain the presence of a great deal of the Bible's text in Joseph Smith's work without admitting that he deliberately copied out of the Bible. The idea, of course, is that although Joseph Smith had read the portions of the Bible which show up in the Book of Mormon, he did not consciously copy them. Instead, they were stored in his subconscious and flowed out automatically as he dictated the book.

Italicized Words?

Dunn's argument, however, rests at least to some extent on the idea that Smith did not have the King James Version of the Bible present when "translating" the text. Unfortunately for this theory, an article by Stan Larson, an authority on the text of the Book of

¹ Jerald and Sandra Tanner, *Tracking the White Salamander: The Story of Mark Hofmann, Murder and Forged Mormon Documents* (Salt Lake City: Utah Lighthouse Ministry).

² Scott C. Dunn, "Spirit Writing: Another Look at the Book of Mormon," *Sunstone*, vol. 10, no. 6 (June 1985): pp. 23, 25.

Mormon, makes it very plain that Joseph Smith had to copy directly from the King James Version.³

Larson shows that Smith sometimes made a special effort to tamper with the italicized words in the Bible when he dictated the text of the Book of Mormon. Italics were used to show that these words were not found in the original manuscripts of the Bible but were added by the translators for clarity. The fact that Smith spent so much time meddling with the italicized words shows that he was looking directly at the Bible when he made the changes. While it is possible to believe that the words themselves could have been stored in Joseph Smith's subconscious, it seems very unreasonable to think that his mind would make a distinction between words which were italicized and those which were not. It is far easier to believe that Smith knew about the purpose of the italics and felt that it would tend to discredit his "translation" if he did not delete or change a portion of the italicized words.

An example of the way that Joseph Smith tampered with the italicized words when he plagiarized the Bible is found in his work on Isaiah 6:5. In the King James Version there are two italicized words: "Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips . . ." When Smith copied this passage into the Book of Mormon, he deleted both of the words which appeared in italics: "Then said I, Wo me! for I am undone; because I a man of unclean lips . . ." (Book of Mormon, 1830 edition, p. 91). It was later decided that the wording in the first edition which lacked the italicized words was inadequate. The verse, therefore, was altered to be like the King James Version. In the current printing of the Book of Mormon we read: "Then said I: Wo is unto me! for I am undone; because I am a man of unclean lips . . ." (2 Nephi 16:5). The reader will also notice that an additional word, "unto," was added to the passage.

Joseph Smith's tampering with the italicized words when using texts from the Bible, certainly demonstrates that he was consciously and deliberately laboring with these words to cover up the fact that he was copying directly from the King James Bible. In the end, however, his fumbling with the italicized words has provided powerful evidence against the authenticity of his work.

LDS scholar Stan Larson discovered that the text of the Book of Mormon shows evidence of having been derived from the King James Version after "the italic

typeface" was standardized in the 1769 printing. He maintains that the evidence he has found with regard to the italics and the Sermon on the Mount in Greek manuscripts force

one to place the origin of the BOM [Book of Mormon] account of the Sermon on the Mount on the historical time-line somewhere after 1769 and before 1830 when the BOM was published. This analysis based on textual criticism independently confirms Krister Stendahl's discussion from the perspective of redaction criticism and genre criticism that the BOM text of the Sermon on the Mount is not a genuine translation from an ancient language, but rather is Joseph Smith's nineteenth century targumic expansion of the English KJV text.⁴

Stan Larson's research caused quite a stir at the LDS Church Office Building. On September 28, 1985, the *Salt Lake Tribune* reported:

Stan Larson, a scripture-translation researcher, said he was forced to resign his job at the church's Salt Lake City Scripture Translation Division after writing a paper challenging traditional beliefs about the Book of Mormon.

That Joseph Smith sometimes copied directly from the Bible seems evident from the fact that many of the quotations, as they appear in the first edition of the Book of Mormon, are almost identical to the King James Version of the Bible. In his thesis, page 216, Wesley P. Walters has photographically reproduced page 182 from the 1830 edition of the Book of Mormon which has 112 words taken from Isaiah 52:7-10. There is not a single word difference in this lengthy quotation. The noted LDS apologist Dr. Sidney B. Sperry, who wrote his Master's thesis on "The Isaiah Problem in the Book of Mormon," acknowledged:

Of about 433 verses of Isaiah quoted in the Book of Mormon, the prophet Joseph Smith changed or modified about 234 of these in the course of his translation, leaving about 199 verses the same as in the King James Version. . . . We shall not claim another miracle, however, in the translation, but will simply assume, as most translators would, that the prophet realized the greatness of the King James Version and used it to help him in his work of translation when he came upon familiar scriptures. It is true that the Book of Mormon does contain many verses of scripture, other than those in Isaiah, which agree verbatim with their parallels in the King James Version.⁵

³ Stan Larson, "Historicity of the Matthean Sermon on the Mount," in *New Approaches to the Book of Mormon*, ed. Brent Lee Metcalfe (Salt Lake City: Signature Books, 1993), pp. 130-131.

⁴ *Ibid.*

⁵ Sidney B. Sperry, *Answers to Book of Mormon Questions* (Salt Lake City: Bookcraft, 1967), p. 206.

According to the theory of “automatic writing” proposed by Mr. Dunn, all of the quotations should have been stored in his memory. It seems reasonable, therefore, to believe that the small quotations would be as accurate as the large ones. That they are not seems to be a powerful argument against automatic writing and leads one to the only other alternative: that Joseph Smith knowingly copied the longer quotations directly from the Bible but often made errors in the smaller quotations because he relied upon his memory. B. H. Roberts, LDS Church leader and historian, proposed that the reason for the direct quotes from Isaiah in the Book of Mormon was that Smith used his Bible at that point:

When Joseph Smith saw that the Nephite record was quoting the prophecies of Isaiah, of Malachi, or the words of the Savior, he took the English Bible and compared these passages as far as they paralleled each other, and finding that in substance, they were alike, he adopted our English translation; and hence, we have the sameness . . .

One of the problems for this theory is that once you concede he may have had a Bible on the table as he translated, then it is possible that he had other material on the table as well.

The Making of Props

Another thing that is very difficult to explain if one resorts to the theory that Joseph Smith was dictating the Book of Mormon by automatic writing (and thus not consciously trying to deceive) is that he also claimed to have ancient golden plates from which he translated. His claim of running home while carrying the plates, having various people heft the box that was supposed to hold the plates, etc., places him in the position of deliberate deception if there were no plates. This raises the question: What was in the box?

Did he fabricate some sort of plates to fool the Book of Mormon witnesses? Dan Vogel, in his book *Joseph Smith: The Making of a Prophet*, offers the following explanation for the plates:

His [Smith’s] remark that a plate was not quite as thick as common tin may have been meant to divert attention from the possibility that they were actually made from some material otherwise readily available to him. Indeed, his prohibition against visual inspection

seems contrived to the skeptic who might explain that the would-be prophet constructed a set of plates to be felt through a cloth.

The construction of such a book would have been relatively easy. There were scraps of tin available on the Smith property and elsewhere in the vicinity, and during the several hours Joseph was separated from Emma the night they went to the hill and on other occasions, he could have easily set up shop in the cave on the other side of the hill or in some corner of the forest. Using a pair of metal shears, it would have been easy to cut a number of 6 x 8-inch sheets. A hole punch, nail, or some similar instrument could have been used to make three holes along one edge of each plate. Then it would have been a matter of passing three wires or rods through the holes and bending them into rings.⁷

Our theory concerning a black hole in the Book of Mormon points to a conscious effort to replace the missing pages. While it is very possible that some people who are engaged in automatic writing believe that it comes from some god, spirit or force, Joseph Smith’s actions with regard to the small plates of Nephi demonstrate that he knew that the work was spurious. If Smith was using automatic writing and really believed that the pages which he was dictating to replace the lost 116 pages were of divine origin, one assumes the words would flow naturally. Instead, we see evidence of the deliberate suppression of any type of material which might come into conflict with what he had previously written. The whole idea of a second set of plates to replace the lost 116 pages seems to be a calculated attempt to practice deception. The very complexity of the plan and the amount of time spent thinking it up argues against the idea that Joseph Smith was merely misguided.

Scott Dunn indicates that those who practice automatic writing are not engaging in “deliberate deception.” They are

very sincere individuals who are unfamiliar with the latent abilities of the human mind. When they discover that they can rapidly produce writing of a quality superior to their natural powers, they very understandably suppose that such works must come from an outside source.⁸

However, in the case of Joseph Smith’s “translation” of the small plates of Nephi, it does not seem that he produced something through a subconscious source.

6 B. H. Roberts, *New Witnesses for God*, 3 vols. (Salt Lake City: Deseret News, 1909), vol. 3, p. 429.

7 Dan Vogel, *Joseph Smith: The Making of a Prophet* (Salt Lake City: Signature Books, 2004), p. 98.

8 Dunn, “Spirit Writing,” p. 21.

Instead it appears that Smith very carefully constructed his replacement pages by having Lehi dream his father's dream, then Nephi gave his interpretation of the dream, followed by chapters of Isaiah. When we come out of the black hole at the book of Omni, we find specific information about the civilization in abundance. Therefore, we must conclude that Joseph Smith was deliberately restricting any detailed information when he worked on the small plates to avoid contradicting anything in the material he had originally penned in case those 116 pages should some day come to light.

Conclusion

With regard to Joseph Smith's integrity, it could be true that he felt he was doing something of worth by producing a work which would help settle doctrinal disputes and hopefully unite the Christian world.

Nevertheless, he must have had some idea that he was practicing deception. In light of the evidence presented above, Smith looks more like document forger Mark Hofmann than a translator or someone dictating from a trance.

Many people defend the Book of Mormon on the basis that they find it inspiring and that it talks extensively about Christ. However, it is not "another testament of Jesus Christ" if the record is not authentic. If there were no Nephites and Lamanites then the story of Jesus appearing in the New World has no historic value and does not provide another account of his life. As for the inspirational value, there are thousands of inspiring books at Christian bookstores but we don't elevate them to the position of scripture. If the Book of Mormon is not an ancient record of actual civilizations and events as it claims, then it is a nineteenth-century novel and should be rejected as scripture.



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