

The Use of the Old Testament



in the Book of Mormon

By Wesley P. Walters

The Use of the Old Testament in the Book of Mormon

By Wesley P. Walters

1981 (Thesis date)
1990 (Published by Utah Lighthouse)
(Digital version 2019)

Utah Lighthouse Ministry
www.utlm.org



**Attribution-NonCommercial 4.0
International (CC BY-NC 4.0)**

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

<https://creativecommons.org/licenses/by-nc/4.0/>

COVENANT THEOLOGICAL SEMINARY

THE USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

A THESIS SUBMITTED TO
THE OLD TESTAMENT DEPARTMENT
IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF THEOLOGY

BY

WESLEY P. WALTERS

ST. LOUIS, MISSOURI

APRIL, 1981

ABSTRACT

THE USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

The basic premise of this thesis is that the Book of Mormon as we now have it was written middle part first (the books of Mosiah and Alma), then the latter part (3 Nephi through Ether) and finally the opening portion (1 Nephi through Words of Mormon). There is both external and internal evidence that supports this premise as valid. This thesis surveys the Old Testament quotations used in the Book of Mormon in the sequence in which they occur on the basis of the above premise. There are 21 chapters taken from Isaiah, two from Malachi, plus portions of Exodus 20 (the Ten Commandments) and of Micah, along with scattered verses from Isaiah, Proverbs and Jeremiah.

While 50% of all the verses from Isaiah are identical with the King James Version, including the italics the translators had inserted, the examination of the material following the above sequence, showed a decided tendency for the earlier portions to follow the KJV verbatim or nearly so. As Joseph Smith continued with the production of his book there was increasing liberty taken in altering the KJV. Not only were the italics either deleted or replaced, but the words of the text itself were altered. This alteration appeared to have had as its object both the removal of wording which Joseph Smith regarded as contradictory (i.e., the changes were harmonistic in nature) and an interpretive function to mold the passage so that it could be made to refer either to Joseph himself or to his Book of Mormon plot-line. In the process of alteration occasional errors were introduced into the biblical material of both a grammatical and substantive nature.

Following the same sequence, the Old Testament quotations were further examined to see how the material was employed. It was noted that the quotations were largely utilized to support Joseph Smith's eschatological views regarding the American Indians as being of Israelite origin. In this connection it is pointed out that the usage closely parallels the use of a number of the same passages by Rev. Ethan Smith in his *View of the Hebrews*, a book whose second edition was in print five years before the Book of Mormon. Many of the points made by this New England clergyman in regard to the Hebrew origin of the American Indians are paralleled in the Book of Mormon. This includes the idea that the American Indians, being Israelites, will be restored; that the American Gentiles have been divinely called to recover these Israelites; that the Pilgrim fathers were expressly brought by God to America to fulfill this role; that should they fail in this responsibility God will use the Indians/Israelites to destroy them; that America is one of the "isles of the sea" referred to by Isaiah and as such it will eventually become a center for the gathering of the American Israelites, becoming a veritable Garden of Eden. The closeness of these parallels, which include interpreting the same passages of Isaiah in precisely the same manner, are too numerous to be mere coincidence and therefore provide evidence that Joseph Smith was strongly influenced in his use of the Old Testament by Rev. Ethan Smith's book. In short, the Book of Mormon in its use of the Old Testament appears clearly to be a 19th century production and not a translation of an authentic ancient text. Its use of Old Testament events and names as models for events and names in the Book of Mormon adds further confirmation of the fictional nature of the Book of Mormon.

TABLE OF CONTENTS

PREFACE	iv
INTRODUCTION	1
Joseph Smith's Knowledge of the Bible	1
Types of Use of the Old Testament	5
Chapter	
I. FRAMEWORK FOR A TALE ABOUT ANCIENT AMERICA	
The Book of Mormon Intermingles the New Testaments.....	7
Old Testament Models for Names and Events	17
Borrowing the King James Language	30
Conclusions Concerning an Old Testament Framework	31
II. ANALYSIS OF OLD TESTAMENT PASSAGES UTILIZED IN THE BOOK OF MORMON	32
The Order the Book Was Composed	33
Early Usage in Mosiah	36
Usage in the Latter Portion of the Book	42
Usage in the Last Portion to Be Written	50
Conclusions Concerning Old Testament Quotations	89
III. ESCHATOLOGICAL USE OF THE OLD TESTAMENT	95
Theological Themes of the Period	96
Ethan Smith's Eschatological Distinctives	99
The Book of Mormon's Earliest Eschatological System.....	111
Later Eschatological Development-First & Second Nephi	131
Finalizing the Eschatology in Extended Allegory	151
Conclusions Concerning the Eschatological Use of the Old Testament	158
IV. General Conclusion	163

APPENDICES

A.	Authoritative “Scriptures” of the Mormon Church	170
B.	Preliminary Draft of Lucy Smith’s History	174
C.	Sources for Book of Mormon Names	
	I Book of Mormon Names	177
	II Patterns in Non-Biblical Names	189
	III The Name “Mormon”	196
D.	Checking Variances of Book of Mormon with King James Version - Book of Isaiah	211
E.	Poultney Congregational Church Records	212
F.	Comparison of Book of Mormon and King James Version ..	215
ABBREVIATIONS.....		232
BIBLIOGRAPHY		233

PREFACE

The Book of Mormon came from the press in Palmyra, N.Y, in 1830, the work of a local resident, Joseph Smith, Jr. It claimed to be an additional revelation from God made to the ancient inhabitants of America, who were really of Israelite origin and were the ancestors of the American Indians. The major portion of the book concerned a group of Hebrews who allegedly came to America from Jerusalem about 600 B.C. and were joined by a second group some ten years later. These emigrants divided into two factions, the righteous, civilized portion called Nephites, and the wicked group, the Lamanites, who became cursed with dark skin and degenerated into the savage state in which the white men found them at the time they discovered America. The savage portion, by about A.D. 420, had succeeded in completely over-running and exterminating the civilized Nephite group, leaving only the wicked Lamanites to inhabit the land.

The main theme of the Book of Mormon is to recount the events that took place among these early Americans. The book professes to record their history, wars and religious struggles. They are presented as having the Old Testament scriptures, knowing the gospel message, having prophets among them who presented clearer prophecies of the coming of the Savior than are presented in the Old Testament, and finally being visited by Jesus himself after his resurrection. A portion of the book is concerned with establishing that the remnant of the Lamanites (the Indians) are really part of the tribes of Israel to whom the

Old Testament promised a restoration to the God of the Bible and a regathering to Zion. However, Zion for this segment of Israel, the book claims, will be on the American continent, while the rest of the Israelite people will return to Jerusalem. Passages from the Old Testament are used throughout the book to establish these points.

Toward the close of the book a small work called Ether is introduced in which an earlier migration to America is depicted. This group reportedly left the Old World directly after the confusion of languages at the Tower of Babel. They, like the later emigrants, divided into the righteous and the wicked, and fought each other to complete extinction of the entire group. They left only one solitary survivor who made contact with the Israelites who arrived after 600 B.C. The records of this group were allegedly recorded on 24 gold plates, and that record was condensed onto other gold plates by the last surviving Nephite about A.D. 420. That Nephite, Moroni, also condensed the record of his own people onto similar plates of gold, said farewell to the reader, and buried them in a hill he called Cumorah. In 1823 this figure, by then the angel Moroni, appeared to Joseph Smith, informing him of the existence of the golden plates and assigning him the role of translating this ancient record. Accordingly, late in 1827 Joseph Smith claimed he acquired the plates and some time in 1828 began his translation, which he completed by mid-1829.

Several studies have been made by Mormons of the Old Testament material quoted in the Book of Mormon. Since these Old Testament quotations were altered in places so that they vary from the King James Version text basically used in the book, the Mormon studies have been mainly concerned with locating textual variants in Hebrew manuscripts

and other ancient versions that support the changes made in the Book of Mormon text. However, very few of the book's alterations of the Old Testament can be supported in this manner. Therefore a good deal of effort has gone into attempts to *conjecture* how the Book of Mormon alterations might have occurred and to justify the changes that were made. The changes made in the Book of Mormon's quotation of the biblical text are looked upon as superior readings of a *Vorlage* text no longer available to scholars for study, since the gold plates on which it was inscribed were returned to the angel for safe-keeping. All of these studies look at the Old Testament passages in the Book of Mormon through this narrow slit which blocks off examining the material from the vantage point of the 19th century context in which the book was written. This study seeks to remedy this weakness by examining the Old Testament passages from the point of view of exactly *how* they differ from the King James Version and *how* they are employed in the work itself. It is hoped that this fresh perspective will yield a better understanding of the structure and content of the Book of Mormon, the work which Joseph Smith once characterized as his "gold book business."

This study would never have been possible without the courtesies extended to the writer by numerous libraries and the help of specialists and friends. Special thanks, therefore, are extended to several institutions for opening up their research facilities: to the Reorganized Church of Jesus Christ of Latter Day Saints in Independence, Missouri, their Historian, Richard P. Howard, their archivist L. Madelon Brunson, and their librarians for the extended use of their archives, for their helpfulness and special privileges granted; to the Historical Department of the Church of Jesus Christ of Latter-day

Saints in Salt Lake City and to their archivist Donald T. Schmidt for access to documents in their collection; to Brigham Young University in Provo, Utah, and to Mr. Chad J. Flake for use of their facilities, access to their Special Collections and use of their materials on loan; to the John Crerar Library and to the Field Museum in Chicago, and especially to Dr. John W. Fitzpatrick of the latter institution, for their help in the etymology of bird and mammal names; to the Laboratory of Ornithology of Cornell University and especially to Dr. Stephen Kress and Librarian Helen Lapham for sharing their expertise about the *Fratercula*; to libraries and librarians of numerous institutions, but especially Harvard University, Washington University in St. Louis, the University of Illinois in Champaign-Urbana, and the Boston Public Library for providing copies of rare publications; finally to the Library and Librarians of Covenant Theological Seminary for arranging numerous inter-library loans, and for the unlimited use of their facilities.

I am also particularly indebted to several persons for sharing their knowledge and advice. I would like to express my appreciation for such help to my advisors Dr. R. Laird Harris, Dr. Joseph Hall, and the late Dr. J. Barton Payne. Valuable help in Hebrew and Semitic matters was given by my good friend Dr. Milton Fisher, Professor of Hebrew and President of the Reformed Episcopal Seminary, Philadelphia. My thanks are also extended to another good friend, Mrs. Olive Wilcox of Orrick, Missouri, for sharing her extensive knowledge of the Book of Mormon. Finally, a special note of thanks is expressed to my friend and associate, H. Michael Marquardt for reading the drafts of this manuscript, repeatedly sharing much helpful material from his files, and making many valuable suggestions and corrections.

In a class by itself I want to thank my loving wife, without whose patience, encouragement, suggestions and typing skill this paper could never have reached completion.

April 1981

UPDATE

A small amount of updating has recently been added, as well as the correction of a few typographical slips overlooked in previous proofing. My appreciation is expressed to my longtime friend and associate H. Michael Marquardt for bringing most of these to my attention.

June 1990

INTRODUCTION

Joseph Smith's Knowledge of the Bible

Early Claim to Bible Understanding

The earliest attempt to write an account of the origin of the Mormon Church was made by its founder Joseph Smith, Jr. about 1832. Written just two years after the publication of the Book of Mormon and the organization of the church, this history represents its author, Joseph Smith, Jr., as an earnest and perceptive reader of the Bible. Joseph wrote of his teen-age years that:

At about the age of twelve years my mind became Seriously imprest with regard to the all imporent concerns for the welfare of my immortal Soul which led me to Searching the Scriptures believing as I was taught, that they contained the word of God thus applying myself to them . . . I discovered that [men] did not . . . adorn their profession by a holy walk and Godly conversation agreeable to what I found contained in that sacred depository . . . thus from the age of twelve years to fifteen I pondered many things . . . and by Searching the Scriptures I found that mankind did not come unto the Lord but that they had apostatised from the true and liveing faith and there was no society or denomination that built upon the Gospel of Jesus Christ as recorded in the new testament . . .¹

Thus Joseph claimed that his personal understanding of the Bible, which he regarded as being the correct understanding, led him to conclude that all denominations had apostatized from the New Testament faith and

1 Joseph Smith, Jr., "A History of the Life of Joseph Smith, Jr.," [1832], Church Archives, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, pp. 1-2. Transcription published in Dean C. Jessee, "Early Accounts of the First Vision," *Brigham Young University Studies* 9 (Spring 1969):278-280. Original spelling, punctuation and capitalization have been preserved.

the gospel of Christ. In addition to his professed biblical understanding, Joseph mentioned earlier in this history that his “goodly Parents” “spared no pains to instructing me in the Christian religion.” From these assertions one would expect to find that Joseph Smith, Jr. had a good background in the material contained in the Bible.

Further Acquaintance with the Bible

Joseph Smith’s acquaintance with the Bible was not just limited to what he had learned from his family and had acquired from his personal Bible study. Orsamus Turner, a young apprentice printer at the Palmyra news press, where Joseph frequently stopped to pick up his father’s newspaper, recalled Joseph’s early association with the Methodist Church in the community. Joseph, he stated, “after catching a spark of Methodism . . . was a very passable exhorter in evening meetings.”² In the Methodist system a sermon was preached in which the sermon points were drawn from a given text or passage. At the conclusion of the message an exhortation was usually given by another speaker who would re-emphasize the points made in the preacher’s exposition and plead with the people to take seriously the message that they had just heard. The Methodist structure even provided for the licensing of official “exhorters” by the District Conference.³ However, in more informal situations such as camp meetings and evening services (where the liturgical format used at the morning worship was dispensed with) even

2 O[rsamus]Turner, *History of the Pioneer Settlement of Phelps and Gorham’s Purchase* (Rochester: William Ailing, 1851), p. 214.

3 *The Doctrines and Discipline of the Methodist Episcopal Church* (New York: J. Emory and B. Waugh, 1828), pp. 43, 28, 45, 64, 74.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

those as young as twelve or thirteen could rise and give exhortations.⁴ Since Mr. Turner completed his apprenticeship and left Palmyra sometime in 1821, his words provide a valuable insight into the biblical background acquired by Joseph Smith, Jr. before his sixteenth birthday. Joseph, of course, did not become a licensed exhorter because such persons had to be members in full standing with the denomination. However, Pomeroy Tucker, owner of the local newspaper, remarked that Joseph did go so far as to join the Methodist probationary class, which required meeting with the Class Leader “at least six months on trial.”⁵ Turner also mentioned that Joseph shared in “our juvenile debating club” where “he helped us solve some portentous questions of moral or political ethics.”⁶ In the highly religious atmosphere of those days, the Bible could not help but receive an occasional mention in regard to those moral questions. Thus in several ways at an early age Joseph was able to absorb a quantity of biblical ideas and passages that come to the fore in his various literary productions. His experience in debating and exhorting prepared him to handle this material in a largely extemporaneous manner. One is not surprised to find biblical phrases (as well as revivalistic terminology) richly sprinkled through the Book of Mormon and Joseph Smith’s revelations, and these phrases are drawn from the King James version so popular in the American churches of Joseph’s day.

4 Ibid., p. 71.

5 Ibid., p. 80; Pomeroy Tucker, *Origin, Rise and Progress of Mormonism* (New York: D. Appleton and Co., 1867), p. 18.

6 Turner, *History*, p. 214.

Down Playing Joseph's Biblical Knowledge

Six years later, in 1838 when he began to write what is now regarded by Mormons as the official account of the origin of Mormonism. Joseph eliminated all reference to his earlier claims of biblical expertise. The motivation for his religious awakening was shifted to the revival in which members of his family were led to join the Presbyterian Church. However, concerning that revival his mother later wrote that Joseph refused from the first to attend even a single meeting, and boasted, "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."⁷ Today Mormons have followed Joseph's lead and fixed on this revival as the beginning of his religious motivation. This enables them to view Joseph Smith, Jr. as an unlettered country farm boy and therefore makes the production of the Book of Mormon look really miraculous. In his later official account, Joseph even disclaimed knowing that all the denominations were wrong and wrote, "For at this time it had never entered into my heart that all were wrong."⁸ This has more recently been deleted, relieving Joseph of this embarrassing contradiction in his account of the origin of his church. However, if Joseph's earlier story of his Bible reading is closer to the truth than his later portrayal of himself, one would expect to find evidence of this in his writing of the Book of Mormon. This is precisely

⁷ Lucy Smith, *Biographical Sketches of Joseph Smith the Prophet and His Progenitors for Many Generations* (Liverpool: S. W. Richards, 1853), p. 90. The preliminary draft in the LDS Church Archives, Salt Lake City, is practically identical in wording. At other points the preliminary manuscript differs substantially from the final printed form. See Appendix B for the preliminary draft.

⁸ *BYU Studies* 9 (Spring 1969): 290. The entire account from the original manuscript has been transcribed on pp. 287-291.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

what one does find when examining the Book of Mormon.⁹

Types of Use of the Old Testament

The use of the Old Testament in the Book of Mormon falls into three main categories. (1) It provided a framework for Joseph Smith's tale about the ancient inhabitants of America. The largest portion of the book is set in an Old Testament time-frame and the names and events largely reflect this Old Testament model. (2) It offered an opportunity for Joseph Smith to express his understanding of some significant Old Testament passages. Twenty-one chapters from Isaiah and two from Malachi are quoted, as well as portions of Exodus and Micah and scattered verses from other sections of the Old Testament. These were modified to varying degrees by the Mormon leader and provide an insight into his knowledge and understanding of key Old Testament passages. (3) It supplied support for his unique eschatological position. In a day when only a few preachers and Bible scholars looked for a literal return of the Jews to Palestine, Rev. Ethan Smith, a Congregational minister, not only argued the case for such a return to Jerusalem, but insisted that he had found the "lost tribes" of Israel in the Indian nations of the American continent. The Book of Mormon apparently picked up on this line of prophetic argumentation set forth by Rev. Ethan Smith and, with only

⁹ Joseph Smith, Jr., *The Book of Mormon* (Palmyra, NY: E. B. Grandin, 1830); photomechanically reprinted in Wilford Wood, *Joseph Smith Begins His Work*, vol. 1 (Salt Lake City: Deseret News Press, 1958). Citations of the Book of Mormon by page number hereafter are to the 1830 edition. Citations of the Book of Mormon by chapter and verse are to the current printing of the Utah 1920 edition, *The Book of Mormon* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1980). A conversion chart to the chapter and versification used in the edition published by the Reorganized Church of Jesus Christ of Latter Day Saints is included in the Appendix A.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

slight modification, molded it to fit the plot-line of the Book of Mormon. The Old Testament, therefore, played a major part in the production of this work. So any study of the Book of Mormon that overlooks the role played by the Old Testament in the formation of that book, fails to examine a significant part of the process that led to the writing of Joseph Smith's major work.

I. FRAMEWORK FOR A TALE ABOUT ANCIENT AMERICA

The Book of Mormon Intermingles the Testaments

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. More than two hundred such New Testament quotations can be listed.¹⁰ For example, the words of Christ from the Gospels appear on the lips of the Old Testament characters. They exhort that “ye must pray always and not faint” (2 Nephi 32:9 / Luke 18:1), warn that some will go “into everlasting fire prepared for the devil and his angels” (Mosiah 26:27 / Matthew 25:41), and assure the reader that at the resurrection “then shall the righteous shine forth in the kingdom of God” (Alma 40:25 / Matthew 13:43). The Apostle Paul’s words are used to remind Old Testament believers that they should be “steadfast and immovable, always abounding in good works” (Mosiah 5:15 / 1 Corinthians 15:58).

¹⁰ For listing see H. Michael Marquardt, “The Use of the Bible in the Book of Mormon,” *The Journal of Pastoral Practice* 2, no. 2 (1978), pp. 118-132.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Until that time they need to grow “in the nurture and admonition of the Lord” (Enos 1 / Ephesians 6:4), and look forward to the time when “this mortal shall put on immortality” (Enos 27 / 1 Cor. 15:53). Furthermore, New Testament events are, in the Book of Mormon, often “predicted” in the words in which they are described in the New Testament. Thus John the Baptist is “predicted” to come and prepare the way for the One “mightier than I” (1 Nephi 10:8 / Luke 3:16), “whose shoe’s latchet I am not worthy to unloose” (1 Nephi 10:8 / John 1:27). Similarly there shall be “one fold, and one shepherd” (1 Nephi 22:25 / John 10:16) and “one faith and one baptism” (Mosiah 18:21 / Ephesians 4:5).

Anachronistic Use of the New Testament

This wholesale transporting of later biblical material into an earlier period in the Book of Mormon leads to several anachronistic situations. The book, for example, at a period shortly after 600 B.C. draws upon Peter’s paraphrase of Moses’ words (Acts 3:22-23), instead of the words of Moses recorded in Deuteronomy 18:15, 18-19. A quick glance at the passage in Acts and in the Book of Mormon shows how dependent the Book of Mormon passage is upon Peter’s paraphrase:

Acts 3:22-23

For Moses truly said unto the fathers, 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.

1 Nephi 22:20

And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying, 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.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

The Mosaic passage, which should have appeared in the Book of Mormon reference, is considerably different in its wording:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Echoes of the Acts 3 passage occur at other points in the Old Testament section of the Book of Mormon, namely in 1 Nephi 3:20 and Alma 40:22 (both drawn from Acts 3:21). A more extended quotation from Acts 3:22-26 is placed on the lips of Jesus in the Book of Mormon's depiction of the Savior's visit to America directly after his resurrection (3 Nephi 20:23-26).

Anachronistic Use of the Old Testament

This anachronistic quotation of material and events before they had occurred is not limited to material from the New Testament placed in the Old Testament period. The words of Malachi who wrote during the post-exilic period (c. 450 B.C.) are quoted with only minor variations from the King James Version in a section of the Book of Mormon that purports to date over a century earlier (588-545 B.C.). Malachi 4:1 in the King James Version reads:

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.

In 1 Nephi 22:15 the same basic message is recorded in these words (with words common to the KJV underlined):

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.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

The same text is again depended upon in 2 Nephi 26:4, 6. This anachronistic use of Malachi is further compounded by placing Malachi's words upon the lips of the Savior when he is portrayed by the Book of Mormon as visiting America after his resurrection. Jesus informs his American audience that he quoted Malachi's words so that they might have "these scriptures which ye had not with you" (3 Nephi 26:2). Thus the Book of Mormon itself recognizes that the Jewish people in ancient America could not have had Malachi's words, yet the Book of Mormon managed to refer to those words in America one hundred years before Malachi had written them.

The same type of chronological disparity is seen in the Book of Mormon's reference to Jeremiah. The Book of Mormon people are presented as having left Jerusalem in the first year of the reign of Zedekiah, which can now be dated to the year 597 B.C. While it is certainly true that Jeremiah was serving as a prophet at the time, yet his imprisonment, is dated in the biblical record to the tenth year of Zedekiah's reign (Jer. 32:1-2; 37:15). The Book of Mormon, however, claiming no further contact with the Old World after leaving it, off-handedly mentions that "Jeremiah have they cast into prison" (1 Nephi 7:14).

Mormon Explanation of Anachronisms

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

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

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. Over two hundred passages from the New Testament in the wording of the King James Bible are reflected in the Old Testament portions of the Book of Mormon. These 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 insertion of such phrases and quotes came from one who already had the New Testament in hand before him while composing the Book of Mormon. Mormon historian B. H. Roberts in an unpublished manuscript sensed the implications of this when he wrote:

and of course since we have only the B [ook] of M [ormon] in translation and the translation [translator] had at hand the New Testament Histories of the Christ, it will occur to many

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

that the New Testament Biographies were the source of the B [ook] of M [ormon] Prophecies.¹¹

Mormon writers themselves have tended to regard this as the case. They have argued that Joseph Smith was not given the words of the Book of Mormon in the “translation” process but was given only the *thoughts* or *concepts* and allowed to express them in his own words. When he came to a word or phrase that was sufficiently close to a biblical verse or passage, he simply rendered it in the more familiar biblical wording.¹² Such a defense, of course, is quite contrary to the facts. In the first place, the Book of Mormon is not written in Joseph Smith’s own style of writing. We have copies of his letters dating from 1829, the period in which he was working on the Book of Mormon.¹³ His style is not that of the King James version’s Elizabethan English. 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

11 Brigham H. Roberts, “A Book of Mormon Study” (typescript), Part II, Chapter 3, p. 2 fn. (handwritten). This MS, owned by grandson B. E. Roberts, was photo reproduced by Utah Lighthouse Ministry, Salt Lake City, in 1980. The version edited by Brigham D. Madsen, *Studies of the Book of Mormon* (Urbana: University of Illinois Press, 1985) lacks the handwritten note at this point (p. 264). A second MS is in the University of Utah, Salt Lake City.

12 The most recent expression of this position is in Edward H. Ashment, “The Book of Mormon—a Literal Translation?” *Sunstone* 5 (March-April 1980):10-14. The first Mormon writer to argue strongly for this view was B. H. Roberts, *Defense of the Faith and the Saints* (Salt Lake City: The Deseret News, 1907).

13 Kirtland Letter Book, June 14, 1829-August 4, 1835, Joseph Smith papers, LDS Archives, Salt Lake City, Utah.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

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.¹⁴ The Book of Mormon's biblical phraseology, therefore, must be credited to Joseph Smith, and evidences a surprisingly good working knowledge of the Bible.

New Testament Material an Integral Part of the Text

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. Moreover, the New Testament's interpretation of Old Testament events and teachings are expanded upon, and in some instances mistakenly expanded. Such an erroneous expansion is the Book of Mormon's handling of Melchizedek (Alma 13:1-20). In the Bible this mysterious figure is introduced into the Genesis account without establishing his ancestral genealogy or recording his posterity. The Book of Hebrews finds in this unique situation a reflection of the eternal existence of Jesus, God's Son. Thus Melchizedek is seen as a type of the eternal Son of God, who was

¹⁴ See Ellis T. Rasmussen, "Textual Parallels to the Doctrine and Covenants and Book of Commandments as Found in the Bible" (M.A. Thesis, Brigham Young University, 1951). Lois Jean Smutz, "Textual Parallels to the Doctrine and Covenants (Sections 65 to 133) as Found in the Bible" (M.R.E. Thesis, Brigham Young University, August 1971).

“without beginning of days or end of years.” The writer of Hebrews finds biblical support for this messianic understanding in Psalm 110:4, which proclaims of Messiah that he is a “priest forever after the order of Melchizedek.” Thus the New Testament brings together these two Old Testament statements, and unfolds from this a messianic interpretation that finds its fulfillment in Jesus, the risen, eternal Son of God. The Book of Mormon, on the other hand, builds upon this New Testament interpretation, and introduces into the Abrahamic period an entire order of priests “after the order of the Son of God.” Melchizedek, in this expansion, becomes just one among many priests, and in the process loses his unique symbolism as a type of the Messiah. Furthermore, the writer of Hebrews observed that even the Hebrew names, “Melchizedek, Melek Shalom” (meaning “king of righteousness” and “king of peace”) reflect the role of God’s divine Son. This Son has provided both righteousness by his sacrifice, and peace to the atoned-for sinner. In the Book of Mormon, however, the emphasis on the meaning of this name is weakened by an added explanation that Melchizedek received this title because he turned his own city to righteousness and thus brought them peace. The New Testament exposition is undercut and distorted by this careless expansion upon the New Testament material.

Joseph further expanded upon this New Testament theme in the “Book of Moses,” a writing he began upon the completion of the Book of Mormon. In that work the whole order of priests “after the order of the Son of God” all received glorification. Like Jesus, they all ascended into heaven, and have the power of an endless life, thus further reducing the uniqueness of the Son of God. The point to keep

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

in mind, however, is that it is the New Testament content that is transported into the Old Testament portion of the Book of Mormon, not just the New Testament phrases that are employed. The expansion of the New Testament interpretation presupposes the existence of that interpretation. This dependence upon the New Testament interpretation becomes even more apparent when misinterpretations are placed upon this New Testament material, as was done in the case of the Melchizedek material above. The Book of Mormon, through this process of expansion of New Testament material along with its misinterpretation of that material, clearly demonstrates that it is not an authentically ancient work.

Disruptive of the Biblical Framework

Not only does the Book of Mormon damage itself by such transferal of New Testament material to the Old Testament time-frame, but the Bible itself is disrupted by this process. 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” (2 Ne 25:23-25, 30) and did things “according to the law of Moses” (2 Ne 5:10) “until it should be fulfilled” (Alma 30:3). Yet Christian baptism was said to be taught among the Nephites five hundred years before Christ.

And he commanded all men that they must repent, and be baptised in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God (2 Ne 9:23).

Furthermore by 147 B.C. a Christian Church is depicted as flourishing,

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

of which people become members through baptism.

And they were called the church of God, or the church of Christ, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God was added to his church. (Mos 18:17)

It is true that there is what can legitimately be called Old Testament baptism. The Book of Hebrews (9:10) speaks of diverse “baptisms” (KJV “washings”) in connection with the tabernacle. These were the various Jewish ceremonial sprinklings with water, with water mingled with the ashes of a heifer, and the like. However, 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. The Mormon Church claims to have a continuing priesthood of Aaron at the same time it has a Melchizedek Priesthood. If a person is under the New Covenant, the Aaronic priesthood is no longer in force. Furthermore, the Melchizedek priesthood is only held by the risen Christ and is an unchangeable or untransferable priesthood (Heb. 7:23-25). 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,

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

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.¹⁵

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.

However, although introducing anachronistic materials and disrupting the pattern of God's covenants, the Old Testament is still utilized to provide the basic framework for much of the Book of Mormon.

Old Testament Models for Names and Events

The Use of Old Testament Names

A good portion of the names and several of the events in the Book of Mormon appear to be modeled after Old Testament names and events. Of 330 names in the Book of Mormon, 141 (43%) come directly from the Bible, with 129 of those being Old Testament names.¹⁶ Not only are well-known biblical names such as Abraham, Jacob, Joseph and David used in the book, but also a number of less common names such as Aiath, Carchemish, Gallim, Lemuel, Migron, Oreb, etc. Another twenty names appear to be biblical names spelled phonetically, the way the scribe heard them, rather than the way they are spelled in the King James Bible.

15 James D. Bales, *The Book of Mormon?* (Rosemead, CA: Old Paths Book Club, 1958), p. 149.

16 The names are listed in John R. Krueger, *An Analysis of the Names of Mormonism* (Bloomington, Ind.: The Selbstverlag Press, 1979), pp. 7, 8. Because not widely distributed we have reproduced Dr. Krueger's computer study in full in Appendix C. We have modified his numbers to correct a few errors and underlined the New Testament names so they are easily distinguished.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Thus the Bible's Achish became the Book of Mormon Akish, Emmor became Emer, and Nahum became Nahom. This phonetic spelling shows up in one obvious passage in the original manuscript of the Book of Mormon where "Messiah" is spelled "Mosiah."¹⁷ At least another sixty names appear to be modifications of biblical names, mostly from the Old Testament. These were formed either by rhyme formation or by adaptation.¹⁸ Thus Heshbon appears to be converted to Heshlon, Enoch to Zenoch (and Zenock), Jared to Shared, Riblah to Riplah, Gath to Ogath, Haggai to Hagoth, Tubal to Tubaloth, Samuel to Sam, Joshua to Josh, etc. If this observation is correct, then two-thirds of the Book of Mormon names (221 in all, 67% of the total names) depend in one form or another upon the names in the King James Bible, and these are almost entirely Old Testament names.

It is likely that a list of biblical names, such as is found in the Bible Joseph purchased in October 1829, was the source for many of the names that went into the Book of Mormon. The use of such a list would explain why names beginning with W, X and Y are absent from the list of Book of Mormon names. The King James Version has no names beginning with those letters. Although Hebrew has no names beginning

17 See Appendix C for biblical names apparently spelled as they sounded to the scribe. "Mosiah" occurs in the Book of Mormon Manuscript, LDS Church Archives, Salt Lake City, on sheet 14 lines 27 and 30 (= 1 Nephi 10:4, 5 in present printed editions which now read "Messiah.")

18 The relationship of Book of Mormon names to alterations of biblical names was first noted in the Mormon periodical, *Improvement Era* 13 (January 1910) :238, which is reproduced in Appendix C. Dr. William F. Albright of Johns Hopkins University noticed the use of rhyme formation and adaptation of biblical names when asked by Mormons to list names from the ancient Near East that paralleled a list of Book of Mormon names. See Appendix C for his signed statement on the matter shared with this writer in 1949.

with the equivalent of English X, it does have names beginning with W and Y. The King James Version, however, regularly follows the Vulgate in using V to render Hebrew W (׀), and using J and I to transliterate the Y (ם).¹⁹ This strongly suggests that Joseph Smith was using an English name-list from the KJV upon which to pattern his Book of Mormon names, rather than deriving them from any authentic ancient Semitic writings.

The Anomalous Presence of Greek Names

On the other hand, the Book of Mormon failed to eliminate names of Greek derivation such as Timothy, Antipas, Zenos and Christ. The book also incorporates such Greek words as Alpha and Omega, the first and last letters of the Greek alphabet and therefore meaningless to a Semitic group. The work further employs names like Jonas, John, Jesus and Judea, the Grecized forms of the Hebrew names Jonah, Johanan, Joshua and Judah.²⁰ These names are entirely out of place in a setting which represents its actors as Hebrews cut off from all Old World associations and using only Hebrew and Reformed Egyptian. However, Joseph

19 J[esse] N. Washburn, *The Contents, Structure and Authorship of the Book of Mormon* (Salt Lake City: Bookcraft, 1954), p. 171 claims concerning Book of Mormon names, "There is not a name in the entire record which begins with either F, Q, W, X, or Y. And what makes this so significant? It is simply that in the Bible also there is no name beginning with these initials." This statement, while true concerning the Book of Mormon (which in addition lacks names beginning with V), will not stand in regard to the Bible. The names *Felix* and *Festus* appear in Acts 24:27 and *Quartus* in Rom. 16:23. Furthermore names like *Vaniah* (םַׁוּיָהּ , Ezr. 10:36) and *Vophsi* (םַׁוּפְסִי , Nu. 13:14) could equally well be transliterated into English as *Waniah* and *Wophsi*, depending on whether one prefers to render Hebrew *waw* (׀) into English by W or V.

20 Since Greek has no "h" by which to transliterate Hebrew names ending in "ah," there developed a trend to end such names in "s." Thus *Jonah* in Greek became *Jonas*, *Isaiah* became *Esaias*, *Zechariah* became *Zecharias* and *Elijah* became *Elias*, etc. Even *Jeshua*, the late Hebrew form of *Jehoshua* (English *Joshua*) became in Greek "Jesus" (with the middle consonant "sh" becoming simple "s" because the Greek also lacked

Smith's dependence on a biblical name-list would adequately account for these anomalies.

Sources of Non-Biblical Names

Some names, however, seem to be the pure invention of Joseph's fertile imagination. This group reuses the same syllables but combines and re-combines them. This repetitive feature is noted in the name-chart presented in Appendix C. The conclusion, that the non-biblical names are created rather than the product of the "process of natural languages," is supported by the computer study of Dr. John B. Krueger. His study, based upon the "routines common in cryptography and in analysis and decipherment of unknown writings of the past," lead to several interesting conclusions. (1) "The non-Biblical names definitely favor certain initial units [letters] more than the Biblical names." (2) Biblical names tend to be shorter in length than non-biblical names, with the length of the non-biblical names increasing even more in Joseph Smith's post-1830 productions. (3) The biblical names seem to favor different final letters than the non-biblical, with the former favoring A, B, D, and L while the latter prefer R, M, I, and AH. (4) Biblical names do not show any special preference for certain syllables or combinations, "whereas the non-biblical definitely favor certain groups," namely, ANTI, ANTU, IANT, ORIA, RIAN, CORI, MORO, etc. All this points in the direction of the biblical names being random and not following any clearly defined pattern, while

the "sh" sound). Joseph Smith, Jr. was apparently not aware of this Grecizing pattern of Old Testament names and in his revelations made separate persons of Elijah and Elias, of Isaiah and Esaias. Cf. this distinction in Joseph's printed revelations in Joseph Smith, Jr., *Doctrine and Covenants* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1977), Sec. 27:6, 9; 76:100; 110:12-13.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

the non-biblical names appear to be “structured, or at least having some structure.” Dr. Kreuger feels that his results, so far as the non-biblical names are concerned, point toward “a subconscious creative process . . . rather than the more random or stochastic process of language.”²¹ Thus an examination of the patterns of the names themselves strongly suggests that they arose in the creative mind of the young Mormon leader during the composition of the Book of Mormon. Rev. Solomon Spaulding’s novel, *Manuscript Story*, was written a decade and a half before the Book of Mormon and contains an impressive list of invented names, showing what even a moderate imagination of that period was capable of producing in a fictional writing about ancient America.²² The Book of Mormon name list appears no less creative.

Mormon Defense of Book of Mormon Names

The lengths to which some Mormon apologists will go to establish the Book of Mormon names as authentic is seen in the lectures of one popular Mormon speaker, Einer Ericksen. To find a parallel to one elusive Book of Mormon name, Mr. Ericksen tried to relate the name, “Kib,” to a reference to Kibda in the fifth century B.C. writings from the Jewish colony at Elephantine. However, Kibda is really from the Semitic KBD (כבוד), meaning “glory.” To find support, the Mormon lecturer regards Kib as a “prefix” and thus

21 Krueger, *Analysis*. For his conclusions see pp. 13, 15, 16, 17-18.

22 See Appendix C for examples of invented names taken from Solomon Spaulding, *The “Manuscript Found,” Manuscript Story* (Liverpool: The Millennial Star Office, 1910). For recurring patterns in the names, similar to those in the Book of Mormon, see Dale R. Broadhurst, “A New Basis for the Spaulding Theory: Parallels of Theme and Vocabulary in the Book of Mormon and the Spaulding Manuscript” (Delaware, Ohio: Methodist Theological School in Ohio, August 1980), p. 15.

leaves the final D (ד) of the Hebrew root as a meaningless addition.²³ It is evident that Mr. Ericksen has no adequate knowledge of Hebrew and is grasping at straws to find support for names that are better regarded as originating in the fruitful mind of Joseph Smith, Jr.

In regard to the name “Mormon” itself, some early opponents of Mormonism maintained that the name was coined upon the English word “Mormo.” This word, taken over directly into English from the Greek noun “mormo” (μормω), meaning “a hideous she-monster, used by nurses to frighten children with,” had become a standard term for a false terror, a “bugbear.” The word was found in the popular dictionaries of the day, sometimes followed by the letter “n” for “noun” (“Mormo n”).²⁴ The word, “mormon,” apparently derived either from the Greek noun or adjective “mormon” (μормων —noun = “bugbear,” μормον — adjective =

23 Einer Erickson, “Simi Valley Seminar Lectures” (Simi Valley, Calif.: Simi Valley Chapel of the Church of Jesus Christ of Latter-day Saints, Nov. 22, 1975), Lecture 1, Tape 1. Erickson cites the “Index of Personal Names” in Bezalel Porters, *Archives From Elephantine* (Berkeley: University of California Press, 1968) in support of his assertions about Kib. That list (p. 390) contains only three names beginning with Kib: “Kibda,” “Kibedastarte” and “Kibedmelkart.” The last two are cited in a footnote as examples from Phoenician and Punic sources respectively to show that “kdb (‘honored’)” needs the addition of the name of deity to complete it. The recommended emendation is therefore “kibadiah” which Porter renders as “Yah Honored” (p. 141). It is evident, therefore, that Erickson has not even bothered to check the page references given in the “Index of Personal Names.” He regards “kib” as a prefix (which it is not) and regards all three words as occurring in the Elephantine archives (which is equally false).

24 M. Bailey, *Universal English Dictionary* (London, 1761), “Mormo—a bugbear, hob goblin, raw head and bloody bones;” Samuel Johnson, *A Dictionary of the English Language* (Philadelphia: Jacob Johnson & Co., 1805), “Mormo — s. ‘Bugbear, false terror;”” Noah Webster, *An American Dictionary of the English Language* (New York: S. Converse, 1828), “Mormo n. Bugbear, False Terror;” *Johnson’s English Dictionary as Improved by Todd* (Boston: C. Ewer & T. H. Carter, 1828), “MORMO, mor’ mo. n.s. . . . Bugbear, false terrour.” Johnson’s dictionary was advertized for sale in the Palmyra Bookstore (see *The Wayne Sentinel*, 24 November 1826).

“frightening”)²⁵ was used for more than a half century before Joseph began his work of the same name. It was employed to designate a West African baboon from Guinea, the *Simia mormon* (the mormon ape),²⁶ and by the beginning of the nineteenth century had been applied by the German ornithologist Carl Illiger to a genus of birds, the “Mormon arcticus,” found on the Atlantic seaboard, especially off the coast of New England and Nova Scotia.²⁷ These sea birds, now called Puffins, are known to have wandered or been blown as far inland as the waters of Lake Ontario and Lake Erie.²⁸ It is therefore possible that Joseph could have come upon the name from one of those sources. However, the repeated assertion that “mormon” was derived from the Greek word for false terror, making Joseph’s book amount to “The Book of Bugbear,” led Joseph to respond with an explanation of his own which he published in his church

25 James Donnegan, *A New Greek and English Lexicon* (Boston: Hilliard, Gray & Co., 1833) under “ΜΟΡΜΩ . . . and μορμων . . . a hideous female spectre . . . a frightful mask,” the latter meaning influencing the use with the Puffins which were called in German “masked-divers” (Larventaucher).

26 Johann von Schreber, *Die Säugthiere in Abbildungen nach der Natur* [Mammals in Pictures according to Nature], 8 vols. (Erlangen: in der Expedition des Schreber’schen Säugthier, 1774) 1:75-79 and Plate 8. Pertinent pages are included in Appendix C.

27 Charles Lucian Bonaparte, *The Genera of North American Birds and a Synopsis of the Species Found within the Territory of the United States* (New York: J. Seymour, 1828), pp. 428-430; reprints Bonaparte’s 1826 lectures from the *Annals of the Lyceum of Natural History* 2 (1828): pp. 428-430. Under “Mormon” he lists three varieties, the *Mormon cirrhatus* [Tufted Mormon], *Mormon glacialis* [Ice Mormon], and the *Mormon arcticus* [Polar Mormon], Johann Naumann in *Isis von Oken* vol. 2, pt. 8 (August 1821) added the *Mormon corniculata* [Horned Mormon] to the identified varieties. We have included pertinent pages in Appendix C. Cf. also John James Audubon’s pages on the Mormons in his *Birds of America*. 7 vols. (New York: V. G. Audubon, 1860) 7:233-243.

28 Clark S. Beardslee and Harold D. Mitchell, *Birds of the Niagara Frontier Region*, Bulletin of the Buffalo Society of Natural Sciences, (Buffalo: Buffalo Society of Natural Sciences) 22:268; “Sea Bird Found Here Was Buffeted by Storm,” *Toledo Blade*, 19 December, 1980.

periodical, *Times and Seasons*. After asserting that there was not a word of Greek in the Nephite record, Joseph displayed his linguistic prowess by way of introducing his explanation of the origin of the name “Mormon:”

I may safely say that the word Mormon stands independent of the learning and wisdom of this generation. —Before I give a definition, however, to the word, let me say that the Bible in its widest sense, means *good*; for the Savior says according to the gospel of John, “I am the *good* shepherd;” and it will not be beyond the common use of terms, to say that good is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to bad. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*; and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction, *mor*, we have the word MORMON; which means, literally, *more good*.²⁹

Thus Joseph Smith maintained that the word “Mormon” was part English (Mor) and part Egyptian (Mon). According to Dr. William F. Albright there is no word resembling “mon” in Egyptian meaning “good.”³⁰ Even if there were, however, it would leave unexplained how an Egyptian word managed to be combined with an English word hundreds of years before there was a written English language. Nor would it explain how such a name could appear in use on the American continent by approximately 150 B.C. (Mos. 18:4, 8, 30). One early anti-Mormon writer, perplexed by such an assertion from Smith, referred to “Mormon” as a “mule-word, half English and half Egyptian.” Dr. Prince, writing in a journal of

29 Joseph Smith, “To the Editor of Times and Seasons,” *Times and Seasons* 4 (May 15, 1843):194.

30 See Dr. Albright’s statement in the Appendix C for comment that no such Egyptian word as “mon” (meaning “good”) exists in Egyptian. J. C. Homans [R. C. Webb, pseud.], *Joseph Smith As a Translator* (Salt Lake City: The Deseret News Press, 1936), pp. 65-71, tries vainly to justify Joseph’s rendering, but founders on attempting to explain the presence of an English word “more” in combination with his alleged Egyptian root for “mon.”

psychology some years ago, suggested that “mormon,” along with a number of other names incorporating the syllable “mor,” was ultimately derived from a play upon the name of William Morgan.³¹ Morgan had been abducted and reportedly killed by Masons for publishing an exposé of the Masonic hedge ceremonies. The Morgan affair gave rise to the popular anti-Masonic movement which swept New York state, reflections of which appear in the Book of Mormon. Dr. Prince maintained that a number of names in the Book of Mormon were formed by rhyme formation upon the name *Morgan*, hence *Mormon*, *Morianton*, *Moriancumer*, *Moroni*, *Moron*, etc. It has also recently been noted that the name Nephi, the leading character of the book, may have been taken from the apocryphal book of Maccabees (2 Macc. 1:36), while Cumorah (Camorah — 1830 ed.) may have been borrowed from the Comora Islands.³² Whatever the source of some of the non-biblical names, however, it is clear that a major portion of the names were derived from the Old Testament as a part of the use to which the Old Testament was put in the production of the Book of Mormon.

Old Testament Events Echoed in the Book of Mormon

The Old Testament also played a key role in the writing of the Book of Mormon by providing the model for some of the events in it. It has for some time been recognized that the life and writings

31 Walter F. Prince, “Psychological Tests for the Authorship of the Book of Mormon,” *The American Journal of Psychology* 28 (July 1917):373-389.

32 Jerald Tanner and Sandra Tanner, *The Case Against Mormonism*, 3 vols. (Salt Lake City: Modern Microfilm Co., 1968), 2:73-74. The Comora Islands, the present capitol of which is Moroni, are off the west coast of Madagascar and were described in the geography books—of Smith’s day. See Jedediah Morse, *The American Universal Geography*, 2 vols. (Boston: Thomas & Andrews, 1805), 2:546-547. Morse’s works were for sale in Palmyra (see, *The Wayne Sentinel*, 7 February 1826).

of the Apostle Paul provided the pattern for the leader in the Book of Mormon known as Alma.³³ The Old Testament also played a part in providing ideas for events and statements in the book.³⁴

The entire opening portion of the book is reminiscent of the Exodus story. Nephi led the people into the wilderness where they were being led to a land of promise (1 Ne. 17:20 / Ex. 16:3, 7). The people soon began “murmuring against the Lord,” and thought it would have been better to die in the land from which they had come (1 Ne. 16:21 ff.; 17:20 / Ex. 16:7, 3). They wandered in the wilderness for many years (1 Ne. 17:4 / Nu. 14:33). Eventually Nephi went up into a high mountain where God told him he had brought them out from the land from which they had come. Instead of plans for a sanctuary God gave Nephi the plans for a ship that would carry him to the promised land (1 Ne. 17:7 ff. / Ex. 19:20; 25:8). The people, however, like their Israelite counterparts, danced and forgot the Lord (1 Ne. 18:9 / Ex. 32:19).

A small scale exodus from bondage occurs again under the leadership of Alma. The people found themselves brought into bondage with “task-masters” placed over them. Heavy “burdens” were placed upon them but the Lord delivered them and they departed for the wilderness (Mos. 24:18 ff.). Pursued by their oppressors, the Lord stopped their enemies from reaching them, and they made their escape from bondage.

Reflections of the Exodus story appear again in the account of

33 On this see Marquardt, “The Use of the Bible,” pp. 102-106.

34 Among the earliest writers to point out the Book of Mormon’s dependence upon the biblical events was M. T. Lamb, *The Golden Bible* (New York: Ward & Drummond, 1887), pp. 71-74, 166-169. The Tanners (*Case 2:76-82*) have noted further examples and pointed to material possibly derived from the Apocrypha (pp. 72-73).

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Nephi and Lehi the sons of Helaman. While a “cloud of darkness” encircled their enemies, the faces of Nephi and Lehi, like Moses, “did shine exceedingly, even as the faces of angels.” When their opponents repented, the “cloud of darkness was dispersed” and they found themselves “encircled about, yea every soul, by a pillar of fire.” Earlier Nephi and Lehi had stood in the midst of this pillar of fire, and like the three Hebrew children in the fiery furnace “they were as standing in the midst of fire, and were not burned.” As their opponents stood in awe, a voice was heard calling them to repentance and “it was a still small voice of perfect mildness” (Hela. 5:24 ff.).

The echo from Daniel of the Hebrew children in the furnace is reflected later in the book in the Nephites who were “cast into a furnace and received no harm” and were also “cast into a den of wild beasts” (3 Ne. 25:21, 23 / Dan. 3:24-27; 6:16-22). That the Book of Mormon author was drawing upon the Book of Daniel is reinforced by the comment about Aminadi. It reports that he “interpreted the writing which was upon the wall of the temple, which was written by the finger of God” (Alma 10:2 / Dan. 5:5 ff.).

Returning to the Exodus theme, the thick darkness so dense that it could be felt (Ex. 10:21) appears to have influenced the description of the darkness that was supposed to have settled in for three days after Christ’s crucifixion. The darkness was so dark that the “inhabitants . . . could feel the vapor of darkness” (3 Ne. 8:20). In still another similarity, Alma, like Moses, when it came time for him to die, went off alone and died and “as to his death or burial we know not of” it (Alma 45:18).

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

The story of Joseph seems to have provided material for Joseph Smith's tale about Nephi. Like the patriarch, Nephi was informed that he was to rule over his brothers (1 Ne. 2:19, 22 / Gen. 32:9-11). Their reaction was the same as Joseph's brothers who had a desire to kill their godly brother (1 Ne. 7:16 / Gen 37:20). The brothers ultimately found that God's plans cannot be thwarted and they bowed down before their brother in submission (1 Ne. 7:20 / Gen. 42:6).

The story of Joseph's many-colored coat also plays a part in the Book of Mormon story. Jacob is made to prophecy that just as Joseph's coat was partly preserved, so a remnant of the Israelites were to be preserved (Alma 46:24). Also, like the patriarchs, Lehi gives his blessing to the family (2 Ne. 1:28 ff.).

The Book of Judges provided its share of influence. The Book of Mormon has a hero named Gideon (Mos. 19:4) and a people called the children of Ammon (2 Ne. 21:14). For a time the Book of Mormon people were even ruled by judges rather than by kings (Mos. 29:41). The biblical judges were basically local kings, who had earned the right to rule, usually by some military victory they had gained over Israel's enemies. They did not, however, establish dynasties like the rulers in the surrounding nations or like the Israelite kings later did. Further, any judicial actions they performed were mainly incidental to their primary function as governmental leaders who directed the affairs of the people. The KJV's mistranslation of "shophet" (שׁוֹפֵט) as "judge" has prompted the popular misconception that these rulers were primarily concerned with the judicial end of government, deciding legal matters on the basis of a codified body of law. The NIV, recognizing that the

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

translation “judges” could be misleading, have noted that the term “shophet” basically means leader (Jud. 2:16 note). The Book of Mormon not only reflects this King James misunderstanding (Mos. 29:41) but also adds the American democratic feature of being elected to office by the people who “cast in their voices concerning who should be their judges, to judge them according to the law which was given to them.” Because of this democratic spirit the people “were exceedingly rejoiced because of the liberty which had been granted unto them” (2 Ne. 29:39).

Book of Mormon events seem also at times to have been drawn from the Book of Judges. In a place called Shemlon the daughters of the Lamanites would gather to dance. The priests of Noah, cut off from their families, seized twenty four of these young maidens and carried them off, for which the Lamanites sought revenge (Mos. 20:1-5), reminiscent of the situation when the daughters of Shiloh were dancing and were seized by the children of Benjamin (Jud. 21:20-21).

In mentioning the priests of Noah, it should be noted in passing that King Noah, like his namesake, planted vineyards and the wine produced from this enterprise ultimately became his downfall (Mos. 11:15 / Gen. 9:20-21).

The wars that characterize so much of the books of Judges, Samuel, Kings and Chronicles also play a leading part in the Book of Mormon. It is estimated that as much as a third of the Book of Mormon is taken up with warfare among these ancient American Israelites. Like the battles of the Bible, clever “strategems” played a part in the victory, with the armies sometimes being divided and with part attacking from the rear (Al. 43:21 ff.; 52:22 ff.; 56:1 ff.). Like David with

his sling, Ammon defeated his enemies. However, he triumphed over *six* of them, and cut off their arms, instead of their heads (Alma 17:36f). Thus the reflections of Old Testament stories and events appear noticeably on the pages of the Book of Mormon.

Borrowing the King James Language

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. Wording such as “go the way of all the earth,” (Mos. 1:9 / Josh. 23:14), “sackcloth and ashes” (Mos. 11:25 / Dan. 9:3), and “applied your hearts to understanding” (Mos. 12:27 / Pr. 2:2) are found throughout the book. Furthermore, 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 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 (e.g. Mos. 2:19; 34; 4:24), 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). These were subsequently corrected to “Thou rememberest” (1 Ne. 12:9), “Ye . . . repent” (Mos. 4:22) and

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

“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.

Conclusions Concerning an Old Testament Framework

The Book of Mormon is set largely in an Old Testament time-frame. The introduction of New Testament materials into that setting involved inserting New Testament concepts and interpretations into the fabric of the Old Testament portion of the Book of Mormon. New Testament interpretations were often expanded and even misunderstood, implying that the New Testament corpus was necessarily known prior to the writing of the Book of Mormon. Furthermore, the intrusion of such New Testament materials and institutions interrupts the distinction between the Old and New Covenants so carefully maintained by the Bible itself.

Both names and events from the Old Testament provided models for names and events in the Book of Mormon. Well over half of the book’s names were derived directly from the Old Testament or were patterned upon them. Old Testament events, modeled largely upon Exodus, Judges, and Daniel, are noticeably present in the work.

The King James style was not the natural style of Joseph Smith, and he frequently lapsed from it into the idiom of his own day. The Elizabethan style was ostensibly adopted to make the work sound more like the Bible and thus more readily accepted as a divine production.

II. ANALYSIS OF OLD TESTAMENT PASSAGES UTILIZED IN THE BOOK OF MORMON

The Old Testament not only provided a framework for Joseph Smith's tale about ancient America and provided names and events as models after which to pattern parts of the story, it also provided blocks of material which he was able to work into the text largely as quotations from the biblical prophets. Some twenty-three chapters are introduced into the book at various points, with twenty-one of these coming from the Book of Isaiah and two from Malachi. In addition the Ten Commandments are quoted, along with portions from Micah and scattered verses from Jeremiah and the rest of Isaiah. The material is all taken from the King James Version of the Bible, and altered in varying degrees by Smith.³⁵ A good portion of the alterations consisted of deleting the italicized words supplied by the translators of the Authorized Version, and in some instances Joseph substituted wording of his own in place of the deleted italics.³⁶ There is no clear evidence that Joseph Smith

35 Sidney B. Sperry, "The Text of Isaiah in the Book of Mormon" (M.A. Thesis, University of Chicago, 1926), p. 80 comments; "about 50% of the verses of Isaiah in the Book of Mormon are word for word the same as those of the corresponding King James' version. Taking into account this fact it would certainly seem that Joseph Smith was dependent to a considerable degree on the King James' (*sic*) version." Of 433 verses from Isaiah that appear in the Book of Mormon, 234 contain differences, many of these being slight, according to Sperry (p. 79). Sperry's thesis (pp. 17-77) lists all variants in the Isaiah passages, giving the Hebrew text, the KJV and the Book of Mormon reading in parallel columns. Where there are "great differences between the two texts" the "Hebrew text favors in nearly every instance the reading as given in the King James' translation" (p. 79).

36 *Ibid.*, p. 80. There are 200 verses in the Book of Mormon taken from Isaiah which contain italics supplied by the King James translators. Joseph made changes in the italics in 96 (nearly half) of these verses.

had any authentic Hebrew text before him from which to make his alterations. In fact, the cumulative evidence would indicate the contrary. It appears from the nature of the alterations that Joseph simply took the King James Version and changed it in whatever manner he felt desirable, no matter what violence it did either to the text or to the context. This will become apparent as individual passages are examined.

The Order the Book was Composed

This examination will begin in the middle of the Book of Mormon as it is printed today, with the Book of Mosiah. This approach is taken because Mosiah is apparently the earliest extant portion of the Book of Mormon, as Mormon writers themselves are increasingly coming to recognize.³⁷ That the book was actually written middle part first, then the conclusion and finally the opening portion, is evident from several considerations.

First, after Joseph had written the opening portion of the work, partly aided by Martin Harris as his scribe, Mrs. Harris reportedly came into possession of the opening 116 pages of the manuscript and disposed of them either by destroying them or by passing them on to a third party. Since the young author had not kept a copy of the missing pages, he was unable to produce a duplicate of this material, in spite of his claim to be doing his “translating” by the gift and power of God. Eventually he figured a way out of this predicament. He received

³⁷ Hyrum L. Andrus, *God, Man and the Universe* (Salt Lake City: Bookcraft, 1968), p. 90, and 90 n. Stan Larson, “A Study of some Textual Variations in the Book of Mormon, Comparing the Original and the Printer’s Manuscript and the 1830, the 1837, and the 1840 Editions” (M.A. Thesis, Brigham Young University, 1974), pp. 16-17. Andrus wrote, “When he [Smith] began to translate, he therefore continued on to the Book of Mosiah, the next unit on the Plates of Mormon.” Larson concurs, listing the reasons given in Andrus’ footnote.

a “revelation” telling him to look among the golden plates he was translating and he would see a second set of plates which the Lord had provided for just that particular situation, and his “translation” should accordingly be made from those plates. In this way he would be able to frustrate the designs of those who had taken the 116 pages and, as God informed him, had altered them so that should he reproduce the original wording exactly, the original manuscript would now be in disagreement with that wording. His failure to match the wording of the original manuscript (now altered) would be used by his enemies as evidence that he was not functioning under divine inspiration. His shift to an alleged second set of plates that disclaimed any similarity to the original set from which he was supposedly working freed Joseph from the need of recalling the words or detailed events he had given on the lost 116 pages. In explaining this to the public Joseph issued a special “revelation” on the subject and also restated the same information in a Preface to the first edition of the Book of Mormon. It is this explanatory material that gives the first evidence that Mosiah is the earliest extant portion of the Book of Mormon. In that “divine” explanation it is stated that he had “retained” some of the pages of the manuscript and that “retained” material was marked by reference to King Benjamin.³⁸ Since Benjamin’s reign is dealt with in the opening part of the Book of Mosiah, it is evident that Mosiah contains the earliest portion of the Book of Mormon.

Two other considerations bear out this conclusion. First, while we have only about 150 pages of the original draft of the Book of Mormon

³⁸ Smith, *Doctrine and Covenants*, Sec. 10:41 (hereafter cited as simply D.C.).

still in existence, the opening chapters of the present book are among those 150 pages. Some of the handwriting on those opening pages has been identified by Mormon scholars themselves as the handwriting of John Whitmer.³⁹ It is currently undisputed that the Whitmers did not come into contact with Joseph Smith and his associate Oliver Cowdery until late in the production of the book, sometime in June 1829. Therefore the presence of John Whitmer's handwriting on the opening pages of the original manuscript is a clear indication that the opening portion was one of the latest portions of the book to be written.

Secondly, David Whitmer, John's brother, later stated that it was while Joseph was pursuing his translation work at the Whitmer home that they discovered from the Book of Mormon that Jerusalem was a walled city. It is only in the opening portion of the book that this information is set forth.⁴⁰ Therefore it seems reasonable to conclude that Joseph Smith waited until he had completed most or all of the book beyond Mosiah before returning to replace the opening portion, lacking because of the loss of the 116 pages.

By first considering the biblical quotations that appear in the middle of the book, next examining those found near the close,

39 Dean C. Jessee, "The Original Book of Mormon Manuscript," *BYU Studies*, 10 (Spring 1970): 273, 276.

40 Stan Larson, "Some Textual Differences between the First Three Editions of the Book of Mormon" (n.p., n.d.), p. 30n. has a handwritten note appended to note 17. It states that an interview of David Whitmer by M. T. Hubble, 13 November 1886, reported this incident. Whitmer also mentioned it in a *Chicago Times* interview 7 August 1875. Joseph's wife, Emma, gave a similar account of his asking her whether Jerusalem had walls in her interview by E.C. Briggs (*Saints' Herald*, 21 June 1884, 31:396). It is uncertain whether Whitmer received the story from Emma, or whether he was also present. Even if Smith was only pretending ignorance, it supports the position that 1 Nephi was not produced until they were at the Whitmer home. Cf. Jerald & Sandra Tanner, *Covering Up the Black Hole in the Book of Mormon* (SLC: Utah Lighthouse Ministry, 1990), pp. 33-37.

and finally those in the opening portion, it will be possible to observe subtle variations in Joseph's usage of this biblical material and to note any significant development in his thought and procedures.

Early Usage in Mosiah

Isaiah 52:7-10

Joseph Smith's earliest extant quotation from the Old Testament occurs in Mosiah 12:21-24 (p. 182 of the first edition of the Book of Mormon).⁴¹ This is a quotation from Isaiah 52:7-10 and follows the King James Version verbatim. 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. This does not seem as likely a possibility in the light of the nature of some of the alterations he introduces into some of the other texts he utilizes. This will become evident as the study unfolds. In either case, however, it is undeniable that Joseph is utilizing the Authorized Version of the Bible in the production of the Book of Mormon.

Some Mormon scholars who are aware of their Prophet's dependence upon the KJV have suggested that he used the popular version except where the golden plates he was translating had some significant difference or gave a textual reading that was different from the text from which the KJV was made.⁴² Such a suggestion does not stand up when

41 Because the 1830 edition has different page numbering and no versification, the pages of the first edition are given following the present chapter and verse references.

42 Brigham H. Roberts, *New Witnesses for Christ*, 3 vols. (Salt Lake City: The Deseret News, 1909) 3:425-460. Roberts is followed by Dr. Sperry, "The Text of Isaiah," p. 11.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

the passages the Book of Mormon quoted are examined closely. Just a few pages beyond the first use of the passage from Isaiah 52, the Book of Mormon introduces the same passage again, dropping only the seventh verse (Is. 52:8-10 / Mosiah 15:29-31, p. 188). The passage is again word-for-word the same as the KJV, with the single exception that the words “lift up *the* voice” were modified to read “lift up *their* voice.”⁴³ Had the Book of Mormon been utilizing a manuscript of Isaiah with a different reading of the Hebrew text at this point, one would have expected both quotations to have read “*their* voice,” especially since they were in such close proximity to each other. In the latter part of the Book of Mormon Joseph quoted this same passage a third time, (Is. 52:8-10 / 3 Ne. 16:18-20, p. 488) and again quoted it verbatim from the KJV. Joseph Smith returned a fourth time to this passage (3 Nephi 20:32-35, p. 498), where again the KJV is followed but with different variations from the previous alterations. Where the KJV and Mosiah 12:22 had “*Thy* watchmen lift up the voice,” the 3 Nephi 20 passage alters this to read “*Their* watchmen lift up *their* voice.” The change to “*their* voice” of Mosiah 15 is preserved, but a second change, “*their* watchmen,” is also introduced. Furthermore, the final clause of verse 8 (“when the Lord shall bring again Zion”), found in both Mosiah passages, is deleted entirely. In its place is substituted what is apparently intended as a clarification of the meaning of that clause: “Then will the Father gather them [Israel] together and give unto them Jerusalem for the land of their inheritance. Then shall they *break forth into joy . . .*”

43 The passage adds an introductory, “Yea, Lord,” but this is omitted because it could be regarded as added to tie the quoted verse to the previous sentence.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

From “break forth into joy” on the wording is identical with the KJV except for substituting the words “the Father” three times—twice for “Lord” and once for “our God.” Since these words of Isaiah are introduced into a speech which Jesus is pictured as giving, and that speech continually refers to the Lord as “the Father,” it is obvious that the change was made to blend the passage into the total speech. Here again, therefore, the variations from the KJV cannot be regarded as evidencing a variant Hebrew text from the KJV, but are merely liberties taken with the passage in producing the Book of Mormon.

The same may be said with regard to Isaiah 52:7 which is quoted just a few sentences farther on in the speech attributed to Jesus (3 Nephi 20:40, p. 498). When compared to the verbatim KJV form found in Mosiah 12:21, the only variation is the addition of the words “unto them” added twice, both times after the phrase “that bringeth good tidings.” Had those words (“unto them”) represented a variant Hebrew text brought to America when the Nephites left Jerusalem about 600 B.C., it becomes difficult to explain why they would be omitted from the earlier citation in Mosiah, and why the Mosiah passage matches the KJV verbatim.

Ten Commandments from Exodus Twenty

The liberties taken with the KJV become more pronounced as the Mormon leader increased his use of biblical quotations. In Mosiah 12:34-36 (p. 183) Joseph introduces the opening verses of the Ten Commandments recorded in Exodus 20 and completes the quotation of this material in Mosiah 13:12-24 (p. 184). The wording is only slightly altered from the KJV. Four of the differences are due to the removal of four italicized words supplied by the King James translators. However, ten of

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

the italics are retained, including the word “generation.” One variation is due to writing “iniquity” in the plural, “iniquities,” and yet another arises from dropping the phrase “and rested the seventh day.” “Bow down thyself *to* them” became “*unto* them,” and, “earth, the sea” became “earth, *and* the sea.”

The alteration of greatest interest, however, is the change made in Exodus 20:4. This verse occurs both in Mosiah 12:36 and in Mosiah 13:12, yet both renderings *differ slightly from the KJV and from each other*. This is due mainly to an alteration of the italicized words. The variations are as follows, with the italics of the KJV typed in italics so that they will be easily noticed, and underlining used to show the affected portions of the verse. Deletions are shown by a parenthesis.

KJV or the likeness of *anything that is* in the heaven or that is in the earth beneath.

Mos. 12:36 or any likeness of anything (____) in the heaven or things which is in the earth beneath.

Mos. 13:12 or any likeness of (____) things which is in the heaven or which is in the earth beneath.

In Joseph’s attempt to manipulate the italics and to substitute “which” for the non-italic “that” he fell into a grammatical error in both renderings because he inserted “things” in the plural yet kept the verb (“is”) singular—“things which is.” This can hardly be blamed on an underlying Hebrew text that differed from the traditional text from which the KJV was translated. In reality this obviously represents Joseph’s attempt to substitute his own wording for the italics, which he undoubtedly knew the translators had supplied. This practice ultimately lead him into alterations that were more serious than merely poor grammar.

However, at this point it is only important to see that the alterations Joseph Smith made in the KJV are not due to any

variation in an underlying text type that differs from the received Hebrew text. It is important to stress this because it gives an insight into how Joseph Smith approached the biblical text when employing it in 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. In the earliest stage, in Mosiah, Joseph's alteration was restrained and very limited in nature, with little or no perceptible effect upon the meaning of the passage.

Isaiah Fifty-three the First Complete Chapter

This same restraint is seen again in his quotation of the entire fifty-third chapter of Isaiah in Mosiah 14:1-12 (pp. 185-186). All fifteen italics supplied by the King James translators were retained and only four words were changed in the entire chapter. Those four alterations changed the KJV "openeth" to "opened;" "*transgression* of my people" to "*transgressions* of my people;" "done no *violence*" became "done no *evil*;" and "bare the *sin*" became "bare the *sins*." The only other difference was the dropping of "a" in "root out of *a* dry ground." Mormons could claim support for the change in v. 12 from "bare the *sin*" to "bare the *sins*" since the Dead Sea Isaiah Scroll (IQIsa^a) has the plural there (הַטְּאִי) as also does the Greek version (LXX ἀμαρτίας). However, it is just as likely that this was a slip on Smith's part, accomodating the passage, intentionally or otherwise, to the reference to "iniquities" in v. 11. Furthermore, the change in v. 9 from the present tense ("openeth") to past tense ("opened") could also be attributable to a slip on Joseph's part in thinking of the

events in Christ's life as already accomplished. Joseph had several lapses in this area, which will be discussed later. Also, it should again be noted that in quoting from Isaiah in the following chapter of Mosiah (15:10, p. 187), Joseph reversed the word order of Is. 53:10 from "when thou shalt make his soul an offering for sin . . ." (Mos. 14:10) to "when his soul has been made an offering for sin" (Mos. 15:10). The freedom in altering the wording shown here by the Mormon leader is as valid an explanation of the variation found in the Isaiah fifty-three passage as any suggested variant due to a different underlying Hebrew text.

It should also be pointed out that the young Palmyra prophet had a fondness for certain passages of Scripture. This was especially true of Isaiah 52:7-10. In addition to quoting 52:7 in Mosiah 12:21 and later in the book in 3 Ne. 20:40, Joseph puts it on the lips of several Book of Mormon characters in a paraphrase of the words. He does this twice in Mosiah (15:14-18, p. 187; 27:37, p. 215) and again in 1 Ne. 13:37 (p. 31). This repetition of quoted portions of Isaiah, sometimes given in a paraphrase form, is a feature that recurs with other passages for which Joseph appears to have had a special inclination. These were usually introduced into discourses of a sermonic nature and resemble the use of Scripture made by the early nineteenth century preachers. The proclamation of those words from Isaiah 52:7, "How beautiful upon the mountains are the feet of him who brings glad tidings" must also have been found frequently upon the lips of the frontier evangelists of Joseph Smith's day and he may well have become acquainted with the verse from his days of association with the Methodist Church in Palmyra. Joseph's familiarity with and fondness for Isaiah is further seen in two possible allusions to passages in that book, Helaman 12:16 (p. 440) seems to

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

reflect Isaiah 44:27, which refers to God's power to command the land to be dry. Helaman 12:14 may reflect God's turning back the shadow on the sundial (Is. 38:7, 8), but more likely is meant to explain Joshua's command for the sun to stand still in terms of the earth reversing its rotation (Hela. 12:15).

Conclusions Concerning the Early Portion

We may conclude concerning the earliest usage of the Old Testament in the Book of Mormon that Joseph Smith depended upon the King James Version in producing the Book of Mormon; that it is most likely that he had his King James Version open before him (rather than reproducing it from memory) as he dictated the text of his book; and that he was restrained in the number of alterations he introduced into the text, in some instances following the King James Version verbatim even to retaining the italics. Joseph Smith, Jr. also showed a fondness for certain passages, even reintroducing them at several points in paraphrase form as a part of the Book of Mormon discourses.

Usage in the Latter Portion of the Book

When one turns to 3 Nephi, the next portion of the Book of Mormon to contain any substantial quotations from the Old Testament, there is noticeable the same basic restraint found to characterize the quotations in Mosiah. The quotations in this section of the book are drawn from Isaiah chapters 52 and 54, Malachi chapters 4 and 5, as well as incorporating a few verses from Micah.

Isaiah Fifty-two Rearranged

The previous section noted the material quoted in 3 Nephi from Isaiah 52:7 (3 Ne. 20:40) and the two selections from

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Isaiah 52:8-10 (3 Ne. 16:18-20; 20:32-35). The first of these selections is nearly word-for-word the same as the KJV with the exception of the addition of four words to the text (“unto them”—twice). The second selection is verbatim, and the third substituted five words for six of the KJV (“their watchmen” for “thy watchman;” “their voice” for “the voice,” and “Father” for “Lord” twice and for “our God” once). As indicated in the previous section, an interpretative sentence replaced “when the Lord shall bring again Zion.” This latter selection, therefore, marks the beginning of a much freer treatment of the KJV text that will increase in freedom as the work progresses. Joseph moved into this freer, more interpretative quotation of Scripture in a sermon placed upon the lips of Jesus (3 Ne. 20). In that sermon the order of the verses of Isaiah 52 were rearranged so that vv. 8-10 were quoted first, followed by vv. 1-3, then vv. 6 and 7, and finally vv. 11-15. Most of the changes occurred at the opening or closing portion of these groups of verses in order to accommodate the connecting words and phrases needed to tie the verses together into a continuous speech. Nevertheless there is still throughout the speech a strong adherence to the King James wording. The verses from Isaiah 52:1-3 (3 Ne. 20:36-38, p. 498) are nearly identical with the KJV except for two words added (“again, and” Is. 52:1) and one italic deleted (“and” Is. 52:2). The first two verses of this selection were utilized again by the author of the Book of Mormon in the final segment of his work, in 2 Ne. 8:24-25 (p. 78). There the wording differs from the KJV in only one word, the dropping of the italic “and” from the second verse. The fact that the words “again, and,” added to verse one in the 3 Nephi version, do not appear in the 2 Nephi citation is further evidence that the

differences are due to Joseph Smith's tendency to add words at random to the text when he felt disposed to do so. He also paraphrased verse 1 in Moroni 10:31 (p. 521), showing his fondness for it.

Isaiah 52:11-15 (3 Ne. 20:41-45, pp. 498-499) is also quoted nearly word for word. Smith substitutes five of his own words for three of the KJV, two of which were italics. Thus "touch *no* unclean *thing*" became "touch *not that which is* unclean," while "Israel *will be*" became "Israel *shall be*." The only other difference is the deletion of "not" from "that which had *not* been told them shall they see." The retention of the negative in the parallel second clause ("that which they had *not* heard they shall consider") shows that the negative belongs also in the first clause. The negative ("not") has undoubtedly fallen out in the process of working on the Book of Mormon manuscript.⁴⁴ That this is the case is evidenced by its presence in the same verse when that verse is repeated in the following chapter of 3 Nephi (21:8, p. 500). Consequently present editions of the Book of Mormon have restored "not" in 3 Nephi 20:45. Therefore, in spite of the liberties taken in substituting the five words, there is no change in meaning and the verses are virtually identical with the KJV.

In 3 Nephi a phrase is introduced in regard to the regathering of Israel that recurs throughout the remainder of Joseph's writing of the Book of Mormon. Israel will be "gathered from the four quarters of the earth" (3 Ne. 5:24,26; 16:5; Ether 13:11; 1 Ne. 19:16; 22:25). The phrase is apparently borrowed from Isaiah 11:12 where God promises to

⁴⁴ The "not" is lacking in the printer's copy of the manuscript of the Book of Mormon, and in all copies published during Joseph Smith's lifetime.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

“gather together the dispersed of Judah from the four corners of the earth.” As Joseph Smith grew weary toward the close of his work on the Book of Mormon, he quoted the whole chapter of Isaiah 11 in 2 Nephi 21, with the archaic word “corners,” although elsewhere in the book the language was modernized to “quarters,” avoiding any notion that the earth might be a flat square or rectangle with four “corners.” The Hebrew, of course, does not convey that idea since the word employed, “kanaph” (כַּנָּף), means “wing.” However, Joseph seems anxious to make his production fit the scientific knowledge of his day⁴⁵ and normally he adopts the more modern rendering “quarters” when employing the Isaiah verse.

With the single verse citations of Isaiah 52:14 in 3 Nephi 21:10 (p. 500), and of 52:12 in 3 Ne. 21:29 (p. 501) we reach a new stage in the use of the Old Testament. The first selection paraphrased the verse, but the new feature is that the verse is applied to Joseph Smith in the setting in which it is cited. From what is said in the following verse (3 Ne. 21:11) it becomes clear that Joseph intended to apply to himself the words of Isaiah 52:14. Joseph Smith is the one whose visage was “so marred more than any man.” In this rather inconspicuous way Joseph began a self-serving application of Old Testament Scripture which increased in clarity as the writing of the Book of Mormon progressed. In the second passage Joseph Smith began his first substantial restructuring of a biblical passage. While basically following the KJV, Joseph recast the entire verse from the second person, “you,”

⁴⁵ E.g. he makes it a point to inform the reader that it is the ceasing of the earth’s rotation that gives the appearance of the day being lengthened (Hel. 12:14-15).

to the third person, “they,” and changed the third person in reference to God, “the Lord,” to the first person, “I.” From the point of view of the Hebrew text this would mean changing all the verb forms as well as the pronouns. Such a change is extremely unlikely to occur in the transmission of a Hebrew text. It is easier to account for this type of alteration as an arbitrary modification by Joseph Smith himself.

Isaiah Fifty-Four Moderately Changed

The final Isaiah passage in this section copies Isaiah 54 into 3 Nephi 22:1-17 (pp. 501-502) with only moderate change from the KJV. Only 7 words are different from the KJV, 4 being deleted italics and 3 deleted non-italics (“nor rebuked thee”). The printer’s manuscript read “peace” (as the KJV in v. 10) but the 1830 edition inexplicably printed “people.” The alterations are confined to only three of the seventeen verses in the chapter. Therefore the chapter essentially follows the KJV. When Isaiah 54:2 is again quoted in Moroni 10:31, it appears there as a paraphrase of the verse. The Mormon leader thus continued to show a fondness for Isaiah that increased as he progressed with his work of producing the Book of Mormon, and he still depended heavily on the KJV.

Selections from Micah

The Old Testament quotations in 3 Nephi conclude with several verses from Micah and chapters 3 and 4 of Malachi. In 3 Nephi 20:16-19 (p. 498) Joseph quoted Micah 5:8-9 followed by 4:12-13. In the chapter five verses he replaced 4 words with words of his own, deleted 3 and added 19 words. In the verses from chapter four he replaced 5 words and added a twelve word sentence. None of the words in the Micah passages which were either deleted or replaced by Joseph Smith, Jr. were italics.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Joseph thus now assumed a greater boldness in altering the biblical text. He also has begun bringing Old Testament passages together in an interpretive manner. Indeed the startling feature about the use of the Micah passages is the interpretive use made of the verses. In Micah they have reference to Israel's triumph over their enemies in the Near East. Smith here applied them as a prophecy that the American Indians ("the remnant of the house of Jacob") will triumph over the American Gentiles, a distinct possibility when Joseph was writing in 1830, but hardly a possibility at the present time. A more extended selection from Micah chapter five (verses 8-15) is included in the following chapter of 3 Nephi (21:12-18, 21, p. 500). Here again the passage was made to refer to the Indians in America. They "shall be among the Gentiles . . . as a lion among the beasts." If the Gentiles do not repent (an interpolation added by Smith) then God "will destroy thy chariots . . . cut off the cities of thy land," and bring general destruction upon America. A paraphrase of Micah 5:8 threatening the Gentiles with destruction by the "remnant of Jacob" was again utilized in Mormon 5:24 (p. 528). This recasting of the material to fit the American scene shows that Joseph is working the Old Testament material over in his mind. The introduction of Joseph's interpolated sentence, "Yea, wo be unto the Gentiles, except they repent, for . . ." enabled him to shift a passage addressed to Israel and redirect it to the American nation. The Mormon prophet has therefore become more imaginative in his use of Old Testament materials.

Yet the number of departures from the wording of the KJV is not significantly greater than elsewhere. Only seven words are replaced, two omitted and thirteen added. None of the omitted or replaced words

were italics and the only italic in the passage was left untouched. When the quotation of Micah 5:8-10 in 3 Nephi 21:12-13 is compared with 3 Nephi 20:16-17 it is soon apparent that Joseph made no attempt to standardize the alterations he made in the text. In the 3 Nephi 20 rendering he inserted “the house of” before “Jacob” and changed “shall be among the Gentiles” to read “go forth among them.” In the chapter twenty-one rendering he allowed that part to stand as in the KJV. However, he changes “*thy* hand” to “*their* hand” and “*thine* enemies” to “*their* enemies,” which in the chapter twenty version were left as in the KJV. Such variations cannot be attributed to an underlying variant Hebrew text that is being translated by Smith. It can only be accounted for on the basis that Joseph is making random changes in the text as it suits either his fancy or his purpose to do so.

Malachi Three and Four

The last Old Testament passages to appear in 3 Nephi (24 & 25, pp. 503-505) are the last two chapters of Malachi. This quotation follows the KJV nearly word-for-word, retaining nineteen of the twenty-seven italics supplied by that version. Seven of the italics are simply dropped from the text, while the remaining one (“they”) is replaced by a corresponding word (“them”) thus introducing a grammatical error into the verse (*them* that tempt,” verse 15). This is neither the first nor the last time that Joseph Smith’s alterations distorted the grammar of the passage, and present printings of the Book of Mormon have returned the passage to the original and correct KJV form.

One significant change is made entirely on the basis of words which sound identical in English. In Mal. 4:2 the Old Testament prophet metaphorically proclaims that “the sun of righteousness

(shall) arise with healing in his wings.” Because of the identical sound in English between “sun” and “son,” Christians sometimes come to believe that Malachi is using the word “son” and referring directly to the Son of God. The Book of Mormon makes the same alteration, writing “son” for “sun,” and accordingly applies the reference to Christ’s resurrection (2 Ne. 25:13). In Hebrew, of course, “son,” *ben* (בֶּן), and “sun,” *shemesh* (שֶׁמֶשׁ) are impossible to confuse, showing again that Joseph Smith is not working from any underlying Semitic text.

Conclusions Concerning the Latter Portion

From the examination of Joseph Smith’s use of Old Testament passages in the latter part of the Book of Mormon three things become evident. (1) Joseph Smith continued to draw upon the KJV for the source of his quoted material. It is increasingly difficult to accept the proposal that the variations from the KJV represent an underlying alternate Hebrew text. Only one variation (in Isaiah 53:12) appears to have support from extant Old Testament manuscripts and it is equally possible to account for that alteration on other grounds. On the other hand, some alterations only seem possible on the basis of having been made randomly by Joseph himself. This is underscored where the passages appear more than once and yet have received different alterations. Joseph therefore continued to have his Old Testament in hand while working on the Book of Mormon, and made changes as it suited him. (2) Whereas earlier alterations usually centered around deleting or replacing the italicized words of the KJV, alterations in the latter part of the book show Joseph more frequently changing the text itself. Thus there was increasing liberty taken with the biblical words themselves and a growing boldness

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

in dealing with the Old Testament material. (3) Part of the growing boldness included a shifting of the application of the Old Testament text. Smith is now found reinterpreting the passages and making the necessary alterations so that they will apply either to himself or to the Book of Mormon's notion that the Indians are really Israelites. This self-serving use of Old Testament passages will become more prominent as Joseph Smith moves along in the writing of his book.

Usage in the Last Portion to Be Written

As was indicated at the outset, the opening portion of the Book of Mormon (i.e. 1 Nephi through the Words of Mormon) was the last portion of that work to be written. One would expect to find the trends noted in the earlier portions of Joseph's manuscript finding their fullest expression in this section. This is exactly what the evidence shows.

Isaiah Forty-eight and Forty-nine Heavily Changed

In 1 Nephi 20 and 21 (pp. 52-56) are recorded Isaiah chapters 48 and 49, quoted basically from the KJV. However, these chapters receive some of the heaviest reworking of any Old Testament material quoted in the Book of Mormon. In Isaiah 48 there were thirty-six words deleted and seventy-five added by Smith to convey his understanding of the passage. Similarly in the next chapter, twenty words were changed and fifty words added. Mr. Carl I. Haron has reduced the alterations made in each Old Testament passage to percentages, based on the total number of words in the chapter compared to the total number changed. According to his calculation 15.7% of Isaiah 48 was altered, and 12.6% of Isaiah 49 was changed. This is matched only by alterations of two passages

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

in 2 Nephi, where 20.7% were altered in Isaiah 50 and 14.4% in Isaiah 2.⁴⁶

The changes made do not drastically alter the meaning, but they do show us Joseph's understanding of the passage, for he has introduced interpretive statements and phrases that were apparently intended to render the passage more understandable than the KJV. Thus in Isaiah 48 Joseph apparently could not understand how the Israelites could "swear by the name of the Lord . . . but not in truth" (verse 1), and still be said to "stay themselves upon the God of Israel" (verse 2). Isaiah's point is apparently that while outwardly depending upon (עָלָה ... נִסְמָכָהּ), "leaned upon," "supported themselves on," "steadied themselves upon") God to take care of them, they showed no real loyalty to him in return. Missing this meaning, Joseph simply changed the verse to read, "*but they do not* stay themselves upon the God of Israel." (Joseph was not completely committed to this alteration, however, for he did not introduce it into his Bible revision.) At the end of the chapter Smith must have felt that the statement "there is no peace . . . unto the wicked" did not join smoothly with the preceding words. Accordingly he added a transitional sentence, "And not withstanding he hath done all this, and greater also, there is no peace . . ." Further, in verse 17 when the text mentioned "thy Redeemer, the Holy One of Israel; I am the Lord thy God," Joseph, it appears, thought that the Holy One of Israel should refer to God's Son and emended the passage to read "the Holy One of Israel: *I have sent him*, the Lord thy God . . .

46 Mr. Carl I. Haron compared the current edition of the Book of Mormon with the KJV. The differences between this and the 1830 edition in the biblical quotations is not sufficiently great to alter significantly his statistical tables. This unpublished material is reproduced in Appendix D.

hath done it" (italicized words are those added to the King James text.)

In chapter 49 similar explanatory words are added to the text. Zion's complaint in verse 15 that "my Lord hath forgotten me" did not, in Joseph's mind, seem to articulate well with the next verse: "Can a woman forget her sucking child . . . ?" Consequently Joseph added a coordinating sentence between them: "*but he will shew that he hath not forgotten, for* can a woman forget . . ."

In his exposition of these chapters that follow in 1 Nephi 22, it is clear that Joseph understood part of the passage to refer to the return of the Jews to Jerusalem. It is probably from this perspective that he added to 49:13 the sentence "*for the feet of them which are in the east shall be established.*"

Joseph, therefore, continued to make interpretive changes in the text, as well as clarifications of the passage to help the reader arrive at Joseph's own understanding of the passage. This is not the type of alteration that can be derived from variations in an underlying Hebrew text. It is something that is imposed upon the text itself from without. That the variations did not lie in a variant text type that stood behind the Book of Mormon translation is again evident when the words of Is. 49:24-26 are quoted again in 2 Nephi 6:16-18 (p. 75). A comparison of that passage with the same verses in 1 Nephi 21:24-26 (p. 56) shows that the KJV is followed verbatim at one point and altered in the parallel quotation, while the reverse of this takes place at another point in the passage.

It is also important to note that the original manuscript of the Book of Mormon, known sometimes as the Dictated Manuscript (DMS), is extant for Isaiah 48 and 49. For the other Old Testament passages

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

we have only the manuscript copy made to be used by the printer, sometimes called the Emended Manuscript (E MS).⁴⁷ A comparison between the two manuscripts for Isaiah 49 shows that with regard to three words (“ends,” v. 6; “nations,” v. 7; and “waters,” v. 10) where the E MS and the 1830 Book of Mormon differ with the KJV and have the plural, the D MS has the singular as does the KJV. Furthermore, the D MS for Isaiah 48:11 originally followed the KJV to read “for *how should I* suffer my name to be polluted . . .” However this has been scratched out in the D MS and changed to read “for *I will not* suffer . . .” Thus the comparison shows clearly that the original manuscript followed the KJV and, partly by design and partly by carelessness, a departure from it has taken place. This is the case also where the phrase “out of the waters of baptism,” added to the third (1840) edition of the Book of Mormon in explanation of the words “out of the waters of Judah” in Isaiah 48:1, is lacking in both the D MS and the E MS. It was retained in the fourth (1842) edition but subsequently dropped until restored in all editions after 1920.⁴⁸ This arbitrary interpretive emendation of the biblical text is simply a continuation of what Joseph Smith had done throughout the Book of Mormon.

When one turns to 2 Nephi one finds by far the greatest number of passages from Isaiah quoted. Isaiah chapters 50 and 51 are copied

47 The terminology employed follows that established by the Historian of the Reorganized Church of Jesus Christ of Latter Day Saints, Mr. Richard Howard. See his *Restoration Scriptures* (Independence: Herald Publishing House, 1969), p. 26.

48 Stan Larson, “Changes in Early Texts of the Book of Mormon,” *The Ensign* 6 (September 1976): 82. Dr. Hugh Nibley is completely in error in stating that the phrase was added to the second edition and has been “in all early editions after the first.” See his *Since Cumorah* (Salt Lake City: Deseret Book Co., 1976), p. 151.

with alterations, into chapters 7 and 8 of 2 Nephi (pp. 76-78). Thirteen successive chapters of Isaiah (2 through 14) are quoted in chapters 12 through 24 (pp. 86-102), with varying degrees of alteration. Scattered verses appear throughout the remainder of the Book of 2 Nephi. Thus Joseph reached the climax of his work with the Old Testament text in this book written toward the close of his production of the Book of Mormon. In all these passages the KJV is still the text upon which he depended and from which he departed in making his alterations.

Isaiah Fifty and Fifty-one Continue Interpretive Additions

In Isaiah 50 and 51 Joseph Smith continued his alterations of the KJV. In chapter 50 he altered 23 words, added 23 to the text and deleted a 14-word sentence at the end of v. 10. In chapter 51 there are slightly fewer alterations, with 22 words dropped and only 10 words which appear in the KJV replaced by different words. A good number of the alterations in both chapters involve the deletion or replacement of italics.

Joseph's propensity to add explanatory words or comments, to aid the reader in understanding the passage in the manner Smith himself does, is evident again in chapter 50. To prepare the reader for the opening words in verse 1, ("Where is the bill of your mother's divorcement?") the Mormon leader preceded it with a question: "Have I put thee away, or have I cast thee off forever?" When the messianic figure in the chapter challenges his enemies by saying, "Who is mine adversary? let him come near me," Joseph added, "and I will smite him with the strength of my mouth." This is apparently a variation

upon Isaiah 11:4: “he shall smite the earth with the rod of his mouth.” In the paragraph that led up so the quotation of Isaiah 50, the Book of Mormon author gives evidence of being familiar with chapter 11 of Isaiah by his reference so the Messiah setting himself a second time to recover his people (2 Nephi 6:14 with Is. 11:11). The reference to smiting the earth may, therefore, have come to mind due to his familiarity with the chapter 11 material.

One of the most interesting changes, but one which appeared only in the first two editions and carries no great significance, is the alteration of “God hath *opened* mine ear” (v. 5) so read “God hath *appointed* mine ear” (2 Ne. 7:5, p. 76). This may well represent a copying error that occurred when the printer’s manuscript was being made, for it is unquestionably “appointed” in the printer’s manuscript (E MS). The alteration only succeeds in rendering the sentence meaningless, and the 1840 edition of the Book of Mormon corrected the situation.

Isaiah Two Through Fourteen The Most Extensive Quote

Joseph Smith’s most ambitious attempt at revising the Old Testament text was his reworking of thirteen consecutive chapters of Isaiah. He began with a burst of energy, altering 14% of the text of Isaiah chapter 2. From that point on his alterations became fewer and fewer until he reached chapters 11 and 12, which follow the KJV nearly verbatim. In the final two chapters (13 and 14) there was a slight increase in activity but it never reached the degree that characterized his initial output as the beginning of this ambitious project.

Isaiah Chapter Two

In chapter 2 (2 Ne. 12:1-22, pp. 86-88), Joseph replaced nearly half of the italics in the text (10 out of 22) and added 75 words of his own to the chapter. One of his additions, obviously intended to clarify the meaning of verse 9, created a disruption in the parallelism that runs throughout the passage. The Authorized version renders verse 9: “And the mean man *boweth down*, and the great man *humbleth himself*, therefore, forgive them not.” (Emphasis added). The parallel clauses in Hebrew are identical with those in Isaiah 5:15 which the Authorized Version there translated: “And the mean man *shall be brought down*, and the mighty man *shall be humbled . . .*” (... וַיִּשַׁח אָדָם וַיִּשְׁפֹּל אִישׁ). This latter rendering adequately catches the thought of the passage and the King James translators should have followed the same wording in the Isaiah 2:9 passage. However, their rendering of the two verbs in 2:9 made the verse sound as though “the mean man” and “the great man” were involved in an act of worship rather than being bowed in shame before the Lord. Such an act of devotion hardly deserved the pronouncement, “forgive them not.” Besides this, the meaning of 2:9 is further complicated by the KJV’s interpretive attempt to distinguish ‘*adam* (אָדָם) from ‘*ish* (אִישׁ) by imputing to the first word (‘*adam*) the connotation of “mean” or of lowly station in life, and by regarding ‘*ish* as implying a “great” or “mighty man.” Such a distinction in usage cannot be supported from the Hebrew terms.⁴⁹ It is simplest, therefore, to regard the two words as basically synonymous, as the NIV in 2:9 has done:

⁴⁹ If any distinction is intended it is only that between mankind in general (‘*adam*) and the individual man (‘*ish*) such as reflected in the LXX where ‘*anthropos* and ‘*aner* are employed in the verse.

“So *men* will be brought low, and *people* humbled.” Joseph, however, was unequipped to consult the text of the passage in Hebrew, and therefore accepted the KJV’s interpretive distinction between ‘*adam* and ‘*ish*. Having accepted the KJV as correct, he then could not conceive of a “great man” humbling himself and yet failing to receive forgiveness in such an act of self-abasement. Consequently he added “not” to the second clause, making it declare that “the great man humbleth himself *not*.” He accordingly changed the final clause from “therefore, forgive *them* not” to “forgive *him* not,” assigning the statement exclusively to the “great man.” However, Joseph Smith came to realize the disjointedness this caused in the passage. Therefore, in the second edition of the Book of Mormon he added “not” to the first part of the parallel as well, so that it presently reads: “And the mean man boweth *not* down and the great man humbleth himself *not*.” The fact that Joseph felt free to re-word the passage in the second edition of his book argues strongly against there having been a variant text underlying the Book of Mormon.⁵⁰ Furthermore Joseph indicated in his Bible revision, begun directly after completing the Book of Mormon, that “not” belonged only in the second clause.⁵¹ Yet in spite of this Joseph in the second

50 Joseph Smith later in his *History* reported that in 1829 an angel appeared and told the witnesses to the Book of Mormon that the translation of the plates was “correct.” *History of the Church*, 7 vols. (Salt Lake City: The Deseret Book Co., 1973), 1:55. Since Joseph Smith presents that claim as being made in June 1829 it could only have reference to the original manuscript. Subsequent changes made by him in the second and third editions of the Book of Mormon and not supported by the original manuscript have the effect of undercutting that statement.

51 Joseph Smith, Jr., “‘Inspired Version’ Manuscript,” Church Archives, Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo., p. 97. Joseph Smith in the beginning of his Bible revision wrote out the entire biblical passage the way he wanted it to appear in print. By the time he reached the Book of Isaiah he had adopted a system of marking in his King James Bible where he wanted an alteration and entering only the alteration on the manuscript

edition of his Book of Mormon added “not” to the first clause as well. The Mormon prophet obviously had difficulty in deciding how he wanted the text to read. There would have been no such indecision had he simply been translating from an authentic underlying Hebrew text. Moreover, when copying into the Book of Mormon Isaiah 5:15, which in Hebrew is identical in wording with the wording in Isaiah 2:9, Joseph simply followed the KJV verbatim instead of changing it to match his alteration made in the 2:9 passage. From this it should be obvious that the Mormon leader was not in reality translating a Semitic text, but was making random alterations to give a verse here and there the meaning he thought it ought to have.

A second item of interest in this chapter is the phrase in verse 16 “upon all the ships of the sea.” The Greek translation of the Old Testament (LXX) has this as an interpretive rendering for the Hebrew “all the ships of Tarshish.” However in the LXX the phrase is singular: “upon every ship of the sea,” (ἐπὶ πᾶν πλοῖον θαλάσσης). One Mormon scholar has cited this as definite evidence that the Book of Mormon contains an authentic Hebrew text behind Joseph Smith’s translation.⁵² The Book of Mormon contains both phrases:

and upon all the ships of the sea
and upon all the ships of Tarshish,

of his Bible revision. Joseph’s marked Bible, also in the possession of the RLDS Archives, indicates the insertion of a word in Is. 2:9 following “humbleth himself.” The manuscript indicates the word to be inserted is “not.” This is the only alteration shown for this verse except for the substitution of “him” for “them” in the final phrase, “forgive them not.”

52 Sidney B. Sperry, *The Problems of the Book of Mormon* (Salt Lake City: Bookcraft, 1964), pp. 92-93. In the later editions the book title was changed to *Answers to Book of Mormon Questions*.

as well as the final phrase:

and upon all pleasant pictures.

It is argued that the original text must have contained all three clauses and that the Greek version preserved the first and third, and the Massoretic text preserved the second and third, while the Book of Mormon preserved all three. Such a proposal is most unlikely since the addition of a third clause breaks up the couplet format of the section. The Palmyra “translator” obviously missed the poetic parallelism of the passage since he randomly threw in phrases that wreck this structure. In verse 14 he inserted into the middle of the phrase “upon all the hills that are lifted up” words that change the clause to read “upon all the hills, *and upon all the nations which* are lifted up.” He follows this with another insertion—“and upon every people,” which lacks any verb to make it parallel to “are lifted up.” This seems more like random tinkering with the passage and such tinkering finds no support in any extant text or version. Furthermore, it should be noted that the popular family Bibles and Commentaries of the day pointed out the fact that the LXX here read “the ships of the sea,” so that such knowledge was available even to the laymen of Joseph Smith’s day. In fact, several of the commentaries of that period give the word of the Greek version as plural, “the *ships* of the sea,” whereas the Greek is really singular as noted above. This could readily indicate that Joseph took his wording verbatim from the commentaries.⁵³ There is therefore no

⁵³ Mathew Poole, *Annotations upon the Holy Bible*, 3 vols. (Edinburgh: Thomas and John Turnbull, 1800) 2:773; Thomas Scott, *The Holy Bible*, 3 vols. (Philadelphia: William W. Woodward, 1817) 2:405 / ad. loc. Both Poole and Scott picked up the plural reading from Bishop William Lowth’s commentary on Isaiah published in the eighteenth century. See Symon Patrick, William Lowth, et. al., *A Critical Commentary and Paraphrase on the Old and New Testament*, 7. vols. (London: Samuel Bagster, 1809) 4:12.

need to postulate an original text that breaks up the poetic arrangement of the passage, when Joseph could easily have obtained the information from the pool of knowledge available to him at that period.

One final comment needs to be made about the third and final clause in verse 16, “upon all pleasant pictures.” The Book of Mormon simply reproduces the KJV rendering which is now known to be faulty. The word translated “pictures” (תַּיִטּוּן) has been found to mean “ship.” This has been verified by the discovery that *ṭkt* in Ugaritic is a North West Semitic word for “ship.”⁵⁴ This finds a parallel also in the Egyptian *sk·tj*, ship.⁵⁵ The Greek version (LXX) recognized this meaning in their rendering “upon every appearance (display) of beautiful ships” (ἐπὶ πᾶσαν θέαν πλοίων κάλλους). Accordingly the NIV adopts the wording “and every stately vessel” and it is joined in similar renderings by the RSV, NASV, MLB, TEV and others. Had Joseph Smith been given divine aid in rendering into English an underlying Semitic text, he hardly would have preserved the faulty King James translation of the phrase.

Isaiah Three through Eight

Isaiah 3 (2 Ne. 13:1-26, pp. 88-89) also received considerable alteration from Joseph Smith, with 14 of the 31 italics being deleted and 7 more replaced by different wording. Of the non-italics, 6 were replaced and one dropped. Of special interest is Joseph’s alteration of verse 6 by the addition of “not” to the final clause. The passage

⁵⁴ Cyrus Gordon, *Ugaritic Textbook* (Rome: Pontifical Biblical Institute, 1965), Glossary #2680.

⁵⁵ Ludwig Koehler and Walter Baumgartner, *Lexicon in Veteris Testamenti Libros* (Leiden: E. J. Brill, 1953), p. 921 under תַּיִטּוּן .

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

depicts the destruction coming upon Jerusalem in which no one wants to assume responsibility over the ruins. Isaiah therefore pictures a man humbling himself to the leadership of his brother, because he had clothing, and asking him to assume a leadership role over the ruined city. Smith missed the point of the words “let this ruin be under thy hand” and added “not” after the opening word of exhortation, so as to read: “let *not* this ruin . . .” The insertion of “not” into the clause leaves it without any meaningful connection with the rest of the verse. Joseph had failed to catch the sense, and felt he was helping the verse by inserting “not,” but only succeeded in garbling the thought.

In chapter 4 (2 Ne. 14:1-6, p. 89) still fewer changes were made, with the changes mainly being italicized words. Of the 11 italics 5 were dropped and 4 replaced, with only 2 non-italics deleted and two words added to the text. Those two words were added to verse 5 so that it became “the glory *of Zion*” that would be “a defense.”

Chapter 5 (2 Ne. 15:1-30, pp. 89-91) received even less attention, dropping only 7 of the 29 italics and replacing 10. Only 6 non-italics were deleted and 6 words were added. The changes made hardly any difference in the meaning.

Chapter 6 (2 Ne. 16:1-13, pp. 91, 92) saw still fewer changes made in the text so that it remained nearly identical with the KJV. Of the 18 italics only 3 were dropped and one replaced. Two non-italics were replaced: “hath” was changed to “has” (v. 7) and “answered” to “said” (v. 11), in no way altering the meaning. Only 5 words were added to the chapter. Two of these involved the insertion of “they” into the verse so it now read “Hear ye indeed but *they* understand not . . . *they* perceive not” (v. 9). This confuses

the persons in the verb, jumping from second to third person, a feature not supported by the Hebrew text. As a final item of interest it should be noted that Smith's "translation" even retained the incorrect double plural of Seraph found in the KJV. The plural of Seraph is Seraphim, to which the KJV erroneously added an "s" making the plural form doubly plural, "seraphims." Joseph's Book of Mormon slavishly followed this error.

Chapter 7 (2 Ne. 17:1-25, pp. 92-93) also received only a slight rewording. Only 8 of the 19 italics were dropped and 2 replaced, with 5 non-italics removed and only one word ("over") added. Although substantially the same as the KJV, the substitution of "and" for the italic "that" in verse one left the meaning of the verse ambiguous. As it stood in the KJV the sentence basically said, ". . . it came to pass in the days of Ahaz . . . *that* Rezin . . . and Pekah . . . went up to Jerusalem to war against it." The substitution of "and" for "that" left the sentence without a subject, so that it basically read: ". . . it came to pass in the days of Ahaz . . . *and* Rezin . . . and Pekah . . . went up to Jerusalem to war against it." The only way a subject for the sentence could be found is to take the words "king of Israel," meant to identify Pekah (just as "king of Syria" identified Rezin), and employ that phrase as the subject of "went up." However, this would mean that only Pekah attacked Jerusalem and the rest of the passage makes it clear that both Rezin and Pekah were together in their attack (cf. especially v. 6, "Let *us* go up," Heb. הָלַכְנוּ). When Joseph worked on his Bible revision he made the same substitution, crossing out "that" and substituting "and." However, he became aware of the problem he had created by randomly altering the italics in the passage. Therefore he subsequently scratched

through “and,” indicating he did not want the substitution made. Similarly, in the printer’s copy (E MS), which was marked with the changes to be made for the second edition of the Book of Mormon, he marked over “and” with a caret and wrote in “that” above the line. Thus he restored the reading of the KJV italics in the second edition of the Book of Mormon and it has been preserved in all subsequent editions. Had Joseph Smith been working from a real biblical text and making a real translation, it is doubtful that he would have distorted the passage the way he did, since the Hebrew makes the sense adequately clear (... וַיָּחַי בְּיַמֵּי אָחָז ... עָלָה רֶזֶן) “and it was in the days of Ahaz . . . went up Rezin”).

Chapter 8 (2 Ne. 18:1-22, pp. 93-95) saw even fewer changes made than the previous chapter. Of the 14 italics, only 1 was deleted and 1 replaced, and similarly only 1 non-italic was deleted and 1 replaced. Otherwise the chapter agrees verbatim with the KJV. The most interesting result of the few changes that were made is found in verse 4. The verse originally read in the KJV “For *before* the child shall have knowledge to cry, My Father, and My Mother, the riches . . .” This was altered to read: “For *behold* the child shall *not* have knowledge to cry, My father, and My mother, *before* the riches . . .” which in no way changes the meaning, but succeeds in making the English sentence two words longer.

The Observable Pattern

It is easy to see what has been happening in Joseph Smith’s revision of these chapters from Isaiah. As he moved from chapter to chapter he made fewer and fewer alterations and those mainly in the italicized words added by the KJV translators. Had Joseph Smith really been working from an underlying variant textual tradition this would certainly not have been the pattern in these chapters. Two recent studies underscore

this fact. Mr. Carl Haron, who has worked out the percentage that each chapter in the Book of Mormon varies from the KJV, has for comparative purposes also figured the percentage of change between the KJV and the 1901 American Standard version.⁵⁶ A look at this statistical comparison shows that no such declining percentage is evident in a real-life situation when a translation by qualified scholars based on an actual biblical text is compared with the KJV. Mr. Chris Eccel has come at the matter from a different angle. He took eleven actual Hebrew manuscripts (including the Dead Sea Isaiah Scroll) and read each one against the text reflected in the KJV, noting each variation. When he reduced his results to statistics he found that the variations from the KJV in all eleven manuscripts were scattered quite evenly throughout the chapters and verses within the chapters. No declining pattern of variations was discovered when actual texts were checked for variations from the KJV. To make his comparison more objective he worked through eleven manuscripts of the Greek translation of Isaiah, eight of the Syriac version and fifteen of the Latin version. No pattern comparable to that of Joseph Smith's could be found in any manuscript consulted. On the other hand, Mr. Eccel found in the Book of Mormon variants a consistent "slackening-off toward the latter half of the quote."⁵⁷ It would appear that Joseph began with enthusiasm, but soon either became weary or lost interest. An occasional spark of new enthusiasm might occur, but soon would

56 Cf. note 46 and Appendix D.

57 A. Chris Eccel, "An Analysis of the BM Variants" (unpublished typescript), p. 28. Mr. Eccel, raised a Mormon, concluded from his statistical analysis "that the biblical passages were lifted from the King James text, modified to disguise their origin, and inserted into the Book of Mormon text." (p. 28).

dwindle again. Such a slight surge seems apparent in chapter 9.

Chapter Nine

In chapter 9 (2 Ne. 19:1-21, pp. 95-96) 7 of 25 italics were dropped and 2 replaced, while 8 non-italics were removed, 1 replaced and 4 new words were added. In this chapter Joseph Smith attacked an apparent contradiction that had bothered both Jewish and Christian scholars for years. Verse 3 in both the Hebrew text and the KJV had read, “thou hast multiplied the nation and *not* increased the joy.” The problem arose because the next phrase in the verse stated, “they joy before thee according to the joy in harvest.” The ancient Jewish scholars were aware of the disjointed appearance of the text for although they wrote “not” (׀) in the text, they directed the reader to substitute (as Qere) “to him, or to it” (לו). The popular commentaries of Joseph Smith’s day all pointed out the problem and suggested solutions. Matthew Poole in his *Annotations upon the Holy Bible* (1800) wrote:

because this translation seems not to agree with the following words which ascribe great joy to them, some render the words otherwise; either thus, and *wilt thou not increase their joy?* To which question the next words give an affirmative answer. So the Hebrew particle *lo* is put interrogatively for *halo*, as it is in many other places which I have formerly observed. Or thus, and *hast increased to it, or him or them* (to that nation) *their joy*. For though the Hebrew *lo* be written like an adverb, yet it may be read like a pronoun, as it is both by Jewish and Christian interpreters acknowledged to be in many places, of which see more in my Latin Synopsis.⁵⁸

Thomas Scott’s Family Bible (1817), which was sold in the local Palmyra bookstore of that day, had a similar comment:

Some manuscripts read (as the margin of the Hebrew also does) ‘Thou has to it (or to the nation, to Israel) increased joy:’ which seems to denote, that the events predicted would be the source of greater joy to all true Israelites.⁵⁹

58 Poole, *Annotations*, 2:792.

59 Scott, *Holy Bible*, 2:ad loc.

Thus it was recognized on every hand that the presence of the negative in the verse made the verse appear to conflict with the rest of the text. Joseph solved the problem by simply deleting “not” from the verse. While some Hebrew manuscripts combine the preceding word “nation” (goi) with “not” (lo) to arrive at *gilah*, “gladness,” no manuscript completely eliminates the negative element.⁶⁰ Its presence in the Isaiah Dead Sea Scroll (אלו) and the Latin version (where it is rendered “and not increased the joy they enjoyed before you as the joy of harvest”) attests that it was in the text at a very early date. Joseph Smith’s deletion has been cited by Mormon scholars as evidence that the Nephites had a variant Hebrew text which they brought to America.⁶¹ However, Joseph may simply have sensed the problem which lay right on the surface and having no inhibitions about manipulating the biblical text, he simply omitted “not.” Had the text originally lacked “not,” as Mormon scholars would have people believe, it is difficult to explain why anyone would have added it to the passage.

While Joseph Smith relieved one problem in the text by deleting “not,” he created a greater one by adding “Red” to the text in verse 1. Thus the KJV’s “by the way of the sea beyond Jordan, in Galilee of the nations” became under Joseph’s doctoring “by the way of the *Red* Sea . . . in Galilee” Joseph also inserted this alteration into his inspired revision of the Bible, showing his commitment to the change. However, Zebulon, Naphtali and Galilee were in the northern part of Israel near

60 A. Chris Eccel, “Eighteen Chapters of Isaiah in Six Versions: The King James Version, The Book of Mormon Version, The Dead Sea Scrolls Version, The Hebrew Masoretic Version, The Greek Septuagint Version” (Unpublished typescript), p. 73.

61 Sperry, *Problems*, pp. 96-97.

the Sea of Galilee. The Red Sea, on the other hand, was over 250 miles south of there. No ancient text or version reads Red Sea (Yam Suf), and Joseph Smith's addition makes a geographical impossibility out of the text.

Isaiah's words pinpoint with increasing exactness the area upon which God's light will shine. The area will be the place where the sea road (דֶּרֶךְ הַיָּם , "the way of the sea") is located. Since this expression could apply equally well to any road connected with the Mediterranean Sea, the Sea of Galilee or the Dead Sea, the area is further described by placing in apposition the words "beyond the Jordan" (עֵבֶר הַיַּרְדֵּן). The Hebrew term employed here is used in the Old Testament to designate the area of the Jordan Valley on either side of the Jordan River,⁶² thus excluding the Mediterranean from Isaiah's description. The final phrase, Galilee of the nations, removes the Dead Sea area from consideration and focuses attention upon the section along the shores of the Sea of Galilee as the place which God will honor with the shining forth of the light of his Messiah. This is precisely how the New Testament understands the words. Directly after the arrest of John the Baptist, Jesus left behind (καταλιπὼν) Nazareth and went

62 That a wide area of the Jordan Valley is embraced in the term עֵבֶר הַיַּרְדֵּן is evident when the Old Testament usage is examined. When it referred to the territory on the East Bank, the designation "eastward" (מִזְרְחָהּ and מִזְרְחָהּ) was usually added (Jos. 1:15; 12:1; 13:8,27, etc.). It was also employed in connection with locations on the West Bank where the addition of some designation for the western area accompanied it (e.g. יָמָה , seaward, Jos. 5:1; 12:7). Deuteronomy 11:30 clearly shows how wide a scope westward could be embraced by the term. In that passage Mt. Gerazim and Mt. Ebal in central Palestine are spoken of as "in 'ēber hayyarden, behind the way to the setting of the sun in the land of the Canaanites" (בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי יַרְדֵּ מְבוֹא הַשָּׁמֶשׁ בְּאֶרֶץ). The NIV of all the modern versions most accurately reflects the Hebrew usage: "Galilee of the Gentiles, by the way of the sea, along the Jordan."

into Galilee where he made his home (κατόκησεν) at Capernaum, a seaside (παραθαλασσίαν) town “in the region of Zebulon and Naphtali” (Mt. 4:12, 13). This was done expressly in order that (ἵνα) the words that Isaiah spoke in Isaiah 9 might be fulfilled (Mt. 4:14-16). Therefore Joseph’s alteration, inserting the word “Red” into the text, is incompatible both with the specific area designated by Isaiah and with the clearly stated description of the New Testament.

Joseph not only added this unwarranted distortion to Isaiah’s words, he also allowed to stand the KJV’s unfortunate translation of the final verb in the verse. The KJV, followed verbatim by Smith, makes Isaiah state that God “did more grievously afflict” the land of Zebulon and Naphtali. The King James translators understood the hiphil form of the verb kabēd (הִכְבִּיד) to indicate that harsh treatment was meted out upon them. While the verb, which basically means “to be heavy, or weighty” can acquire the meaning of “to make heavy” (as with a yoke), the context requires here the alternate meaning of the word, “to cause to be honored,” “to show honor.” Modern translations such as the RSV, NASV, TEV, MLB and NIV, as well as individual translators, all have corrected the KJV’s failure to understand the context of Isaiah’s words. It is in the Sea of Galilee area where the coming Savior will make his light shine upon those who sit in darkness and which he will therefore honor by his ministry.

Therefore while there was very little alteration from the KJV made in the chapter, (even to retaining its inaccurate rendering), and one alteration appears on the surface to be helpful (deleting “not”), Joseph’s insertion of the single word “Red” into the text has added a geographical impossibility to the passage. Any claim to divine aid

in making this alteration would have to be rejected.

Chapters Ten through Fourteen

The next chapters, 10, 11 and 12, follow the KJV nearly word-for-word. Chapter 10 (2 Ne. 20:1-34, pp. 96-98) has only 3 italics deleted and 1 replaced (“it” becoming “these things”). Three words were added (“to,” “shall,” “yea”), a three-word non-italic phrase dropped (“the midst of,” v. 23), and 3 non-italics replaced (“on” for “upon,” “moved” for “removed,” “borders” for “bounds”). None alter the meaning, not even the substitution of “borders” for “bounds.” Chapters 11 (2 Ne. 21:1-16, pp. 98-99) and 12 (2 Ne. 22:1-6, p. 99) are identical with the KJV except for two word transpositions in Chapter 11. In verse 13 “also of Ephraim” became “of Ephraim also” and in verse 15 “shall he shake” being transposed to “he shall shake.”

Joseph by now appears to have grown weary in his alteration project and resorted more and more to copying the KJV nearly verbatim into his Book of Mormon manuscript. Even the rendering of Isaiah 11:3 is simply allowed to stand. The KJV had translated the suffixed infinitive in that verse (הָרִיחֵהוּ) as “made him of quick understanding.” The verb form used here is the hiphil of rawah (רָוַח) and means “to smell.” When followed by the preposition “in” (בּ), as it is here (בְּיִרְאַת יְהוָה) = “in the fear of Yahweh”), it has the connotation of “to smell with satisfaction,”⁶³ hence “to delight in” (Ex. 30:38; Lev. 26:31; Amos 5:21). Modern translations like the RSV, NASV, JPS and NIV have all recognized this as the meaning. The translators of the KJV, however, apparently

63 C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 10 vols. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973). Isaiah 1:283.

thought that “to smell,” carrying the concept of “to perceive,” could be stretched into the strained and defective rendering “to make of quick understanding.” If the Book of Mormon were actually attempting to render an underlying Semetic text more accurately than the KJV had done, it certainly has signally failed in this instance.

In the final two chapters (which comprise just one chapter, Chapter X, in the 1830 edition) Smith seems to have mustered a small burst of energy in order to work over moderately the two final portions in his series. In chapter 13 (2 Ne. 23:1-22, pp. 99-100), out of 13 italics, 3 were deleted and 4 replaced. Only 2 non-italics were replaced and only 2 words added. One ten-word segment (the third clause of v. 8) was omitted, but the reason is not apparent. In all these minor variations, only two affect the meaning. In God’s destruction prophesied against Babylon, he declares (v. 15) that “everyone that is *found* shall be thrust through.” It perhaps seemed unjust to Smith to mention that everyone would be so indiscriminately killed. The text was altered by Joseph to read “everyone that is *proud . . .*,” for the proud would seem to be more deserving of such punishment. However, the passage is simply saying that when Babylon falls the conquering Medes will kill everyone in sight—whether they are “found” in the city or fleeing in the country-side.

The second alteration affecting the meaning was the substitution of “is not upon” for the italicized “even” supplied by the KJV. In the latter version the verse (v. 3) reads;

I have commanded my sanctified ones. I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

In Hebrew the last clause clearly stands in apposition to “mighty

ones” (גִּבּוֹרֵי , mighty warriors) and describes these military heroes as those who rejoiced in God’s “highness” or “exaltation” (גִּאֲוֹתָי).⁶⁴ The ancient versions understood the passage in just this manner. The LXX accordingly read “The mighty ones go forth to fulfill my anger both rejoicing and insulting.” The Latin version likewise translated the passage: “and I have called my mighty ones in my anger, which exult in my glory.” Joseph Smith, however, having removed the italics “even,” was left with nothing that expressed the apposition evident in the Hebrew, so he recast the thought to read, “for mine anger is not upon them that rejoice in my highness.” While certainly expressing a truth about God, namely that God does not come in wrath against those who truly rejoice in His exaltation and glory, it does not happen to be the thought which the Hebrew text wishes to express. Joseph’s shift in meaning, therefore, while not damaging to the theology of the Bible is at the same time an incorrect interpretation of the text.

Finally, chapter 14 (2 Ne. 24:1-32, pp. 100-102) is likewise only moderately changed. Of 28 italics only 8 were dropped and 3 replaced, while 7 non-italics were removed and replaced by different words. Joseph added 36 words to the text, including a sentence stressing Israel’s return to “their lands of promise,” apparently intending to make the reference broader than the return from Babylon. Besides this modification, only two other changes alter the meaning of the chapter. In verse 25 the Book of Mormon changed the words “I will *break* the Assyrians in the land” to “I will *bring* the Assyrians in the land.”

⁶⁴ Delitzsch, *Ibid.* p. 297, renders the last clause “my proudly rejoicing ones,” but he still recognized that it stands in apposition to the mighty warriors (“my heroes” as Delitzsch words it).

In the KJV which follows the Hebrew God promises to break the Assyrian's hold upon Israel and the Assyrians will accordingly leave the land. In the Book of Mormon rendering, instead of their being driven out by the Lord, they are on their way in. The shift in verse 25 to the Assyrians, when the preceding verses concerned the King of Babylon (v. 4), has been a subject of discussion in a number of commentaries, including Matthew Poole's work published in 1800. Poole regarded the promise of the destruction of the Assyrians, who had invaded Israel in Isaiah's day, as a pledge of the future destruction that will come upon Babylon for its haughtiness (cf. Jer. 1:18, 19).⁶⁵ Others have suggested that the king of Assyria was intended under the epithet of the king of Babylon since Assyria in Isaiah's day controlled Babylon and it would become the future threat to the Jewish nation.⁶⁶ Regardless of how the two parts of the chapter correlate, the Book of Mormon's alteration only complicates the picture and renders the passage less intelligible. It is quite likely that the change is a scribal error made when preparing the printer's copy of the Book of Mormon manuscript (E MS), for Joseph did not include this alteration in the manuscript of his Bible revision, nor did he mark his Bible to indicate an alteration at this point.⁶⁷

The final variation that modifies the meaning somewhat is the change in verse 2. Isaiah predicts that God will certainly give Israel its own land. At that time strangers will unite with them (v. 1)

⁶⁵ Poole, *Annotations*, 2:807, sub v. 24.

⁶⁶ Eccel, "Eighteen Chapters," p. 161.

⁶⁷ Cf. Joseph Smith, "'Inspired Version' Manuscript," p. 101 and his Bible ad loc.

and the tables will be turned. Israel's conquerors will then become Israel's servants and Israel will have the role of conqueror. Concerning these foreigners, (who at that time will submit to the Jewish control) Isaiah says, Israel "shall possess them in the land of the Lord for servants and handmaids." Joseph altered this phrase to read, "Israel shall possess them *and* the land of the Lord *shall be* for servants and handmaids." This change yields the strange statement that "*the land*" is going to serve as "servants and handmaids," instead of *the people* whom Israel will have conquered. The Hebrew text makes Joseph's version quite impossible. The Hebrew clearly states that the house of Israel "shall possess them *upon* the land of Yahweh *for* slaves and slave-girls" (. . . על אֶדְמַת יְהוָה לְעַבְדִּים וְלַעֲפָחוֹת). Joseph himself must not have been greatly impressed by his alteration of this verse since he returned to the KJV rendering of this verse when revising the Bible by "the spirit of inspiration."

Scattered Verses

The Mormon prophet at this point was apparently running out of steam. Except for a considerable reworking of Isaiah 29 in 2 Nephi 27:1-35, pp. 109-112), he only touched upon a few stray verses in the remainder of the book. He had already worked Isaiah 55:1, 2, in a somewhat paraphrased form, into a speech by a Book of Mormon character named Jacob (2 Ne. 9:50, 51, p. 83). He alludes to the first verse again in 2 Ne. 26:25 (p. 108), but offers "milk and honey" instead of the "wine and milk" that both Isaiah and Jacob had. Two chapters later (2 Ne. 28:7, p. 113) he conflated Isaiah 22:13 with Luke and 1 Corinthians 15 to obtain "eat, drink, and be merry, for tomorrow we die." Further on in the

chapter (2 Ne. 28:30, p. 114), he borrowed phrases from Isaiah 28:10 and 13 to speak of “line upon line, precept upon precept, here a little, there a little.” Those phrases, precept upon precept and line upon line, are the KJV’s speculation as to what the two Hebrew words involved might mean. Various other guesses are made by modern translators. The most widely accepted is that they are *meaningless sounds* made by those who wished to mock Isaiah’s preaching, somewhat like saying in English: “All you do is yackety-yak, yackety-yak.”⁶⁸ God’s reply is that His word would become to those people, “Yackety-yak, yackety-yak” until they were all knocked over and destroyed. Joseph Smith, not realizing the uncertainty of the King James rendering, adopted it to describe the manner in which God would give men his Scriptures—a little at a time, line upon line and precept upon precept. Mormons have used those words with that distorted meaning ever since.

In addition to the scattered verses from the Book of Isaiah, Jeremiah 17:5 (“cursed be the man that trusteth in men and maketh flesh his arm”) appears to be reflected in 2 Ne. 28:31 (pp. 114, 115) as well as in 2 Ne. 4:13 (p. 71), while Proverbs 22:6 shows up in 2 Ne. 4:5 (p. 69). Such passing references to individual verses from the Old Testament show that Joseph was certainly acquainted with parts of the Old Testament beside those he quoted at length. His early years of Bible reading, attendance at Methodist evening meetings, and activity as an amateur exhorter had ingrained certain biblical

68 The Hebrew repeats “sav la sav” (צוֹ לְצוֹ) and “qav la qav” (קוֹ לְקוֹ). קוֹ can mean a measuring *line*. The preceding צוֹ is regarded by some as derived from צוה “to command” (hence the NIV “Do and do”), while others understand it to be a carpenter’s *rule* (paralleling the measuring line).

passages into his mind that must have been among the favorite passages of the frontier evangelists and preachers.

In surveying Joseph's quotation of Old Testament passages, there remains one chapter that perhaps received a more extensive modification than any other. It was the last complete chapter he revised as he drew near to the completion of his replacement of the missing 116 pages, and as his work on the Book of Mormon drew to a close. Accordingly attention is now turned to an analysis of his handling of Isaiah 29.

Isaiah Twenty-nine Most Drastically Changed

One of the most drastically altered passages is Isaiah 29. Into three verses, composed of 106 words, Joseph inserted 130 words, substituted 20 words for 15 of the King James Version, and deleted 13 words entirely. When he returned on the following page to the remainder of Isaiah 29 (verses 6-24) his insertions into the 65 words of verses 11 and 12 run to over a page and a half, in the first edition. The entire alteration is designed to bend the Isaiah passage to fit the situation that had transpired before the production of the Book of Mormon.

The Isaiah passage begins with Isaiah predicting the destruction of Ariel, the city of Jerusalem. The city shall be brought down to the dust and its voice shall be like a dead man speaking from the grave through a necromancer. This seems to be the import of Isaiah's words: "and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground" (v. 4). The words "familiar spirit" are the King James rendering for the Hebrew terminology (אֵיִב), drawn from the divinely forbidden practice

of witchcraft.⁶⁹ The term refers to the serving spirit, alleged to be the spirit of some dead person, that speaks through a medium who claims by witchcraft to call that person up from the grave—from the dust. The King James Version adopted the term “familiar spirit” to translate the Hebrew here because the word “familiar” was derived from the Latin term “familia,” a name given to household servants who did the bidding of the family which owned them.⁷⁰ The witch or sorcerer claimed to have such a serving spirit in the realm of the dead who could contact the dead and receive messages from the departed. Isaiah’s imagery, therefore, speaks of the utter desolation that is coming upon Jerusalem, reducing the city that formerly spoke for God to the dust of death.

The Book of Mormon disregards the reference of Isaiah’s words to Ariel (Jerusalem)⁷¹ and presents them as being the words prophesied by Nephi concerning his people in America, the forefathers of the American Indians. Nephi is accordingly made to begin his quotation with verse 3, avoiding the reference to Ariel. Joseph’s reworking of Isaiah 29:3, 4 thus reads (with the King James Version’s words being italicized, and in parentheses if changed):

69 Cf. *The Interpreter’s Bible Dictionary*, 4 vols. (New York: Abingdon Press, 1962) 2:237.

70 Cf. Merrill Unger, *Unger’s Bible Dictionary* (Chicago: Moody Press, 1957), p. 344.

71 Ariel (אֶרִיאֵל, אֶרִיאֵל) in 1QIsa^a is written אֶרְוֵאל (אֶרְוֵאל) which suggests an original reading of *Uruel* (City of God). The change to אֶרִיאֵל of the MT may have been due to a failure to see the play on words in Isaiah 29:2: “I will afflict the City of God (*Uruel*) . . . and she will be like an altar-hearth (אֶרֶץ) to me.” See the discussion by Ronald Youngblood, “Ariel, ‘city of God’” in the forthcoming *Jewish Quarterly Review*. Regardless of the etymology behind “Ariel,” the identifying phrase, “the city where David settled,” marks the site as referring to Jerusalem.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

After that my seed and the seed of my brethren shall have dwindled in unbelief and shall have been smitten by the Gentiles (a reference to the oppression of the Indians by the American Government yea after that the Lord God shall have *camped against* them (thee, KJV) *round about, and shall have laid* (will lay) *siege against* them (thee) *with a mount, and raised forts against* them (thee), and after that they shall have been (thou shalt be) *brought down* low into the dust, even that they are not . . . they which shall be destroyed shall (and shalt) *speak* unto them *out of the ground*, and their (thy) *speech shall be low out of the dust, and their* (thy) *voice shall be as one that hath a familiar spirit* for the Lord God will give unto him power that he may whisper concerning them even as it were, *out of the ground, and their speech shall whisper out of the dust.*

Joseph then clarified how the reader is to apply these words to his Book of Mormon story by having God explain:

For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and they that have dwindled in unbelief shall not have them, for they seek to destroy the things of God.

In the next verse of Isaiah (v. 5), the prophet Isaiah predicted that in the destruction of Jerusalem “moreover, the multitude of thy strangers shall be like small dust.” This phrase is eliminated by Joseph Smith probably because there was no way that he could make a reference to “thy strangers” fit the situation of the Book of Mormon plot in which the Nephites appear alone on the American continent, isolated from all other peoples.⁷² Had he had access to more recent texts like the Dead Sea Isaiah Scroll (1QIsa^a) he could have allowed the clause to stand and not interrupted the poetic parallelism which this removal of the phrase has done. In the Dead Sea Isaiah scroll he would have

⁷² The Jaredites on their arrival upon the American continent are represented as having come “into that quarter where there never had man been” (Ether 2:5). These people are presented as having fought among themselves to complete extinction before the arrival of the Nephite colony. That colony is also described as having come to an uninhabited land “kept from all other nations” (2 Ne. 1:9-11).

found זרִיך (thy strangers) written as זָדִיך (thy proud, arrogant, insolent ones).⁷³ This IQIsa^a reading must be understood as referring either to the “arrogant” leaders of Jerusalem or else to the nations which had conquered Jerusalem and destroyed it. The NIV understands the reference to be to the latter, to Jerusalem’s insolent and terrible enemies, since these enemies of Ariel are also predicted by Isaiah to be marked for destruction (v. 7). The NIV therefore translates the passage: “But your many enemies will become like fine dust, the ruthless hordes like blown chaff.” As the KJV stood, however, Joseph could only make the second half of the verse apply to his Book of Mormon situation and he accordingly deleted the first half and retained the second, amending it to read:

Wherefore, as they which have been destroyed, have been destroyed speedily; *and the multitude of their (the) terrible ones shall be as chaff that passeth away.* Yea, thus saith the Lord God: *It shall be at an instant, suddenly.* (2 Ne. 26:18, p. 108, italics indicated the KJV wording).

⁷³ Joseph B. Rosenbloom, *The Dead Sea Isaiah Scroll* (Grand Rapids: William B. Eerdmans, 1970), p. 38. See also Wayne Ham, “A Textual Comparison of the Isaiah Passages in the Book of Mormon with the Same Passages in the St. Mark’s Isaiah Scroll of the Dead Sea Community” (M.A. Thesis, Brigham Young University, June 1961), pp. 367a, 367b, 378. Mr. Ham has noted only five Book of Mormon variations that receive any possible support from IQIsa^a. Four of these involve the insertion of “and” in Isaiah 3:9; 48:8; 48:13 and possibly in 48:14 if the conjectured emendation is correct. The remaining instance is in Isaiah 49:6 where the plural “ends of the earth” is supported by the Dead Sea Isaiah Scroll against the singular, “end” of the KJV and the Massoretic text. Prof. Ham has commented: “None of the above instances of support are really noteworthy.” (pp. 463-464).

Time-Frame Difficulties

Joseph at this point apparently lost track of his time frame. He had begun with Nephi using the future tense, prophesying that all those “which have dwindled in unbelief, *SHALL NOT BE* forgotten” (emphasis added). This remnant of unbelieving descendants, i. e. the Indians, will not be forgotten “for they which *SHALL BE* destroyed *SHALL SPEAK* unto them out of the ground,” namely through the Book of Mormon. Consequently he should have continued “as [since] they which *SHALL BE* destroyed *SHALL BE* destroyed speedily,” the Lord says “It shall be at an instant, suddenly.” In this way Joseph would have made it more apparent how he was applying the last phrase of v. 5 to his Book of Mormon plot that postulated an imagined destruction of all the civilized portion of the Nephite people. However, he slipped into his own time-frame and spoke of the event as already having transpired and wrote instead, “wherefore, as they which *HAVE BEEN DESTROYED, HAVE BEEN DESTROYED* speedily . . . yea, thus saith the Lord God: It shall be at an instant, suddenly.” (2 Ne. 26:18) This is just one of 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. Thus in Mosiah he lapses into the past tense when at about 150 B.C. he had Abinadi exhort the Nephites to “become as little children and believe that salvation *WAS* . . . through the atoning blood of Christ.” (Mos. 3:18)

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

In expounding Isaiah 53, he 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). Having built in this escape valve, he did not need to watch his tenses so carefully in writing the prophetic parts of the Book of Mormon. Thus he continued to make such time-frame disjunctures in Mosiah (18:20), and in the passage from Isaiah 29 we are considering here, and elsewhere in his work (cf. 1 Ne. 22:21; 2 Ne. 31:8).

Using Isaiah Twenty-Nine as Prophecy

Having modified the opening part of Isaiah 29, Joseph next added nearly two pages of material, partly expostulating against a paid ministry and partly exhorting the people to keep the Ten Commandments. In this lengthy excursus he also stated that after the people who came to America from Jerusalem have “dwindled in unbelief,” and been “smitten by the hand of the Gentiles,” and

also after the Gentiles on this land have stumbled, along with the Jews in America and all Gentiles “upon other lands,”—after all together have become “drunken with iniquity,” then Isaiah 29:6ff will be fulfilled:

. . . when that day shall come they shall (thou shalt) be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and tempest, and with the flame of devouring fire; and (the multitude of) all the nations that fight against Zion (Ariel, even all that fight against her and her munitions), and that distress her shall be as a dream of a night vision. (2 Ne. 27:2, 3 p. 109).

Joseph continued his quotation from the King James Version with three more verses from Isaiah 29 (vv. 8-10), showing only slight variation from the King James Version (2 Ne. 27:3-5, pp. 109-110). His most significant change in the whole passage thus far was the substitution of “Zion” for “Ariel” in verse seven. This enabled him to apply these verses to America, which in reality predicted the destruction of the Babylonian empire which would fight against “Ariel” (Jerusalem) and destroy it. Joseph had now recast the passage sufficiently to set the stage for his use of verses eleven and twelve as a prophecy of the coming forth of the Book of Mormon (2 Nephi 27:6, 15, 16, 17, 19, pp. 116-117). The text does not yield easily to such a reworking and Smith found it necessary to interpolate an extended amount of material to render it useful in supporting his unique application of it to the Book of Mormon. Over a page and a half of

explanatory material is added with only a phrase here and there from the King James Version thrown in, and that sometimes drastically recast from its original setting.

Joseph had had ample time to rework this passage in his mind. He had first hit upon it a year earlier when Martin Harris, who was putting up a considerable amount of money to publish the Book of Mormon, insisted on checking some of the alleged characters in Joseph Smith's Book of Mormon by taking them to a few of the well-known scholars of that day, among whom were the distinguished Samuel Mitchell and the noted Charles Anthon. According to Anthon the characters were meaningless, but Harris ultimately came to interpret his words as endorsing the translation as correct. It is difficult to understand how Harris could conclude this when the Isaiah 29 passage spoke of a *sealed book* being taken to the learned and he was *unable to read it* because the book was sealed. Shortly before his death Harris told Anthony Metcalf he had not known "what the prophet Isaiah had said about that event" before visiting Anthon, "but that Joseph Smith had shown this chapter to him after his return."⁷⁴ Since Harris made his visit in February, 1828, this probably represents one of the earliest attempts by Smith to turn Old Testament scripture into a self-serving prophecy in support of himself and the Book of Mormon. The story of what happened on that visit went through several stages, the latest of which was written into Joseph's history some ten years after Harris' trip to consult "the learned."⁷⁵

74 A. Metcalf, *Ten Years Before the Mast*, (n.p., n.d), p. 71. Martin Harris, as on other occasions, also told Metcalf that, "I never saw the golden plates, only in a visionary or entranced state" (p. 70).

75 Joseph Smith, Jr., *History* 1:20. For the various redactions the story underwent see, Robert N. Hullinger, *Mormon Answer to Skepticism* (St. Louis: Clayton Publishing House, Inc., 1980), pp. 77-94.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

In that version the scholars were made to endorse Joseph's "translation" of the characters as the "most correct" of any they had seen, and claimed that they had even made affidavits to that effect. However, in the earliest form of the story, first worked out in detail in the Book of Mormon passage, it is quite emphatic that the "learned" were unable to translate the characters Martin showed them. This version made the story come nearest to the biblical wording of Isaiah 29:11 and probably comes closest to Joseph's usage of the passage when Martin Harris returned from his visit to "the learned." Even today scholars cannot find any characters on the sheet Martin took to "the learned" which match any known language script. If this is indeed the sheet Harris showed Prof. Charles Anthon, then it is unlikely Anthon had any more success than modern scholars have in deciphering the characters.⁷⁶ Joseph had come upon verse 11 of Isaiah 29 and quickly saw how he could turn this to a prophetic evidence of the divine origin of the Book of Mormon. Accordingly he put upon the lips of Nephi a lengthy prophetic exposition that depicted Harris' visit to the scholars, which would enable a connection to be made with the particular use of verse 11 which Joseph had in mind. Thus he wrote in part:

And it shall come to pass that the Lord God shall bring forth *unto you* (as) *the words of a book* and they shall be the words of them which have slumbered. And behold the book shall be (that is) *sealed* . . . But the book shall be delivered unto a Man, and he shall deliver the words of the book *which* are the words of they which have slumbered in the dust, and he shall (men) *deliver* these words unto another . . . But behold . . . the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them to another, that he may shew them unto the (to one that is) *learned, saying Read this, I pray thee.* . . Then shall the learned say (and he saith) *I cannot read it.* (2 Ne. 27:6, 7, 9, 15, 18; pp. 110-111).

⁷⁶ Prof. Barry Fell of the National Decipherment Center in Arlington, Mass. has suggested that the script may be partly Maghrib and partly Belinos of approximately A.D. 700-850, but this has received no general acceptance.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Even to make this much of Harris' visit to Anthon fit the Isaiah passage Joseph had to take certain liberties with the text. The verse as it appears in the King James Version states simply:

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.

The text basically appears this way in all known Hebrew manuscripts and versions. The passage as Isaiah wrote it is a simile employed by Isaiah to express the spiritual blindness that was coming upon Israel. Isaiah sets forth this theme in v. 10, "the Lord hath poured out upon you the spirit of deep sleep." Even "the prophets" and "seers" received no message from the Lord ("hath he covered") so that all vision and revelation was *like* a sealed book. The book of Isaiah's day was a scroll. When rolled up and sealed shut no one could read the contents without first breaking the seal and unrolling it. It was of no use to take it to a learned man and ask him to read it, for until he was allowed to break the seal and look at the text itself he would not have the slightest idea what it said.

Joseph had to modify this illustration of Isaiah in several ways to bend it to fit his situation. First he had to regard the book as following the modern book format of a series of pages (in this case golden plates) joined at the back. Only part of the book is presented as being sealed. Had Joseph adhered to the passage as Isaiah wrote it, in which the *whole* book was pictured as sealed, Joseph would have been unable to claim he had copied out some of the characters. Secondly, in Isaiah's simile it is the *sealed book itself* that is delivered to the learned. This is evident from the Hebrew text which literally reads, "And the whole vision was to you like the words of the sealed writing,

which they gave *it* to one knowing the writing . . . “The fact that “words” is plural in form while “writing / book” is singular and the next clause has the direct object pronoun in the singular: “they gave it” (אָשַׁר יְתַנּוּ אֹתוֹ) shows clearly that it is the writing or book that is represented as being given to the one who knows writing. Joseph, however, claimed that none would be allowed to see the golden book except “three witnesses” and “none other, save it be a few” (2 Ne. 27:12, 13). Consequently Smith had to change the wording so that only the “words of the book” were taken to the learned and then the learned one was made to say, “bring hither the book, and I will read them [the words].” Joseph then made Nephi add “and now, because of the glory of the world and to get gain, will they say this” (2 Ne. 27:16). Martin accordingly will respond (according to Nephi’s prophecy) “I cannot bring the book for it is sealed.” Joseph’s application is therefore quite different than Isaiah’s words. Finally, Isaiah’s simile portrays the book as being delivered by *several persons*, for the verb “delivered” is plural (יְתַנּוּ), which is the reason the KJV supplied in italics “men” (“which men delivered”). Joseph, however, reversed this and had only *one individual* take just a few sample characters to the learned. Even with all his rewording Joseph has not been able to make the passage fit his situation.

To these strained alterations of verse 11 Joseph Smith added further distortion in verse 12 to make it apply to himself. The verse, continuing Isaiah’s simile, states: “And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.” The point here is that an unlearned man is a man who *does not know how to read*. Any book given to him, even if unsealed,

is completely unintelligible to him. That this is the thought intended by Isaiah is made clear from the Hebrew terms translated “learned” and “not learned” in the King James Version. The learned man is called in Hebrew “*yodea’ hasepher*” (יוֹדֵעַ הַסֵּפֶר), which means “one knowing writing,” and the unlearned is “*lo’ yoda’ sepher*” (לֹא יָדַע סֵפֶר), which is one “not knowing writing.” The Hebrew “*sepher*” (סֵפֶר) is any written document whether it is a letter, divorce document or a longer written message on a scroll. When used in the singular, as it is here, it is *never a collection of writings* such as the Book of Mormon purports to be. Furthermore, when used with the verb “to know” (יָדַע), the phrase (KJV, “the learned”) simply means “to know writing,” that is, to know how to read and write. Consequently the Jews who translated the passage into Greek before the time of Christ rendered the words ἐπισταμένῳ γράμματα (“knowing letters”), that is, knowing how to read them, and the Latin version gives the same idea in its translation. Joseph, however, transformed the whole thought of the verses so that he is given the ability to read the unsealed portion of the plates:

The Lord God will deliver (is delivered) again *the book* and the words thereof *to him that is not learned*, (saying, Read this, I pray thee) and the man that is not learned shall say (he saith) *I am not learned*. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work: wherefore, thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time. (2 Ne. 27:19-21, p. 111)

It is clear from this that in Joseph’s rearranged interpretation not all the book is regarded as sealed. Yet strangely enough, after Joseph had read the words from the unsealed part, and had “obtained the witnesses” as God required of him, then God instructed him that he should “seal up the book again, and hide it up unto me” (v. 22).

Stranger yet, however, are the words God is pictured as speaking to Joseph. Nephi prophecies:

And again it shall come to pass that *the Lord* shall say (said, KJV) unto him that shall read the words that shall be delivered him. *For as much as this people draw near unto me with their mouth_ . .*

Then follows the remaining 12 verses of Isaiah 29 with only slight variation from the King James Version and with only three sentences added to the text, which in no way alter the essential meaning. Why it is presented that the Lord will need to speak these words directly to Joseph Smith when he could just as easily have read them from the King James Version is not explained.⁷⁷

These verses, however, contain the words about men drawing near to God with their lips while their hearts were removed far from him. Jesus stated that those words applied specifically to the Pharisees of his day (Mt. 15:7, 8; Mk. 7:5, 6). The Savior's application of those words to the Jews of his day is in full agreement with all extant Hebrew texts and ancient versions that refer the entire 29th chapter to the spiritual condition of the people who lived in Jerusalem, "the city where David dwelt" (Is. 29:1). Mormon writers have labored to divorce this passage from Jerusalem in Palestine so that it can be applied, as the Book of Mormon applies it, to the American nation and to Joseph Smith.⁷⁸

77 Oddly, the greatly amended 29th chapter of Isaiah is presented in the Book of Mormon as the prophecy of Nephi (2 Ne. 26:14). In Joseph's "Inspired Version" of the Bible the whole passage, almost exactly as it appears in the Book of Mormon including the lengthy additions, is presented as the words of Isaiah.

78 The early Mormon Apostle and apologist, Orson Pratt, argued that the phrase, "and it shall be unto me as Ariel" (Is. 29:2), shows that the rest of the passage refers not to Ariel (Jerusalem), but to the destruction in the Americas which would be *like Ariel's*. Pratt here depends upon the rendering of the KJV, which missed the paronomasia intended by Isaiah in which he plays upon the similarity of the word "altar-hearth" to the name Ariel. Cf. the more accurate rendering of the NIV.

However, all ancient texts and versions contain the pronouns throughout the opening segment of the passage in the second person singular (thou / thee) and in Hebrew these appear in addition as feminine in form to accord with the Hebrew pattern of referring to cities (like Ariel in this text) as feminine. Thus the references throughout the passage are continually back to “Ariel” or Jerusalem “the city where David dwelt.” To alter this passage so as even to approach adapting it to Joseph’s situation, the Mormon leader was required arbitrarily to change the pronouns to the third person plural (them / their) throughout the passage. The view set forth in the Book of Mormon can only exist by altering the most basic elements in the passage, elements preserved in all known biblical texts. The text as it stands in both Hebrew and all known versions is in complete harmony with the general theme of the context concerning the religious decline of the people of the city Jerusalem, where David dwelt. The Book of Mormon version, even with the emendations made by Smith, leaves repeated conflicts between the text and the events he tried to support from the text. Thus while Isaiah 29 received the most extensive reworking of any Old Testament passage quoted in the Book of Mormon, at the same time it bears some of the clearest evidence that Joseph Smith, Jr. was not dealing with an authentic ancient Semitic text, but rather bending Bible passages to suit his own self-serving ends.

The Final Verses: Isaiah 11:5-9

In the final Old Testament selection, which Joseph Smith quoted as he neared the completion of his Book of Mormon, he returned to the point where he had begun. His quotation of Isaiah 11:5-9 (2 Ne. 30:11-15, pp. 117-119)

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

is nearly word-for-word copying of the KJV into the Book of Mormon text. The only alteration made was to substitute “and then shall the wolf dwell” for “the wolf also shall dwell,” which makes little or no significant variation in the meaning. Here as elsewhere in his major work Joseph failed to make his alteration match the reading of the passage when he had quoted the same verse elsewhere in his book. In 2 Nephi 21:6, where he had earlier quoted Isaiah 11:6, he made no change whatever from the KJV. Thus in this final section Joseph again made it evident that his alterations do not depend on some underlying Semitic original brought to America by the Nephite colony, but flowed from whatever happened to suit Joseph’s fancy or his purpose at the time. His emendation project had now spent itself and he here closed out his biblical quotations by returning to a verbatim copying of the KJV into the Book of Mormon manuscript, with which he must by now have become quite weary.

Conclusions Concerning Old Testament Quotations

The examination of the Old Testament passages employed in the Book of Mormon in the order in which they are judged to have been written into that work has shown certain developments to have occurred. In the earliest stage the wording was nearly verbatim from the KJV as seen in the passages from Isaiah 52:7-10, Exodus 20 and Isaiah 53. Where the same verses were repeated at other points in Joseph’s work, there was no attempt to make the alterations at that point agree with alterations made earlier. This argues strongly for the alterations having been the arbitrary changes made by Joseph Smith, rather than a part of some ancient Semitic text.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

As Joseph Smith progressed in his work and quoted from other verses of Isaiah 52, all of 54, as well as selections from Micah and Malachi, he began to emend the KJV more freely, altering not only the italics supplied by the KJV translators, but the biblical words themselves, as evidenced, for example, in Isaiah 52:12. He also began to apply passages in a self-serving way to support his own claims or to endorse the plot of his Book of Mormon story. This is seen in his application of such passages as Isaiah 52:14 and Micah 4:12-13 and 5:8, 9. He therefore began shifting the intended application of Old Testament texts from their original frame of reference and redirecting them to his own ends.

In the final segment of his work, Joseph reached his most unrestrained period of alteration of the biblical text. Isaiah 48 through 51 received some of the heaviest emendation of any of the passages quoted. These alterations seem largely designed to bring the reader to Joseph's understanding and application of the biblical verses, as well as to remove material Joseph Smith felt were discrepancies in the text. In the block of material from Isaiah chapters 2 through 14, written into 2 Nephi 12 through 24, Joseph began his most studied attempt at eliminating material he felt to be contradictory in verses like Isaiah 2:9; 9:3 and 14:25. Yet he carelessly introduced alterations, such as those in Isaiah 7:1 and 9:1, that rendered the passage meaningless. Thus while attempting to relieve some problems in the biblical material, he unfortunately created far more serious ones. Furthermore, he preserved some of the unfortunate and inaccurate renderings of the KJV, such as the retention of "pleasant pictures" in Isaiah 2:16, and "made of quick understanding" in Isaiah 11:3.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Joseph's alterations, therefore, give every evidence of being his own arbitrary alterations made to suit his own purposes, and not a rendering of an underlying authentic Semitic text.

From the foregoing survey, therefore, several specific conclusions may be drawn.

First, it is quite clear that Joseph Smith was using the KJV as the basis for his Bible quotations in the Book of Mormon. The major portion of every passage quoted follows the KJV nearly word-for-word.

Second, as a corollary to this, Joseph Smith must have had his Bible open before him when working on those sections of the Book of Mormon where such extended quotations occur. This conclusion is reinforced when one considers that some of the passages quoted have names unfamiliar to most Bible readers. Names like Maher-shalal-hash-baz, Remaliah, Calno, Arpad, Aiath, Migron, Gallum and Gebim occur in exactly the same order and spelled in exactly the same manner as in the KJV. One would have needed an exceptional, photographic memory to have reproduced these so accurately without referring to the King James text itself, and even if reproduced from memory it would still be obvious that the KJV was the source from which they came.

The Mormon writer J. N. Washburn recognized the significance of this fact. "There are too many technical and unusual words in the body of the material for one to think that Joseph Smith made the translation without the Bible before him."⁷⁹ It would appear to be a solid conclusion that Joseph Smith, Jr. had his Bible open before him at least during the composition of those parts of the Book of Mormon where

⁷⁹ J[esse] N. Washburn, *The Contents, Structure*, p. 187.

extended quotations were made from the KJV. This leaves open the possibility that Joseph may similarly have had other material open before him during the composition of other portions of that work.

Third, it is further evident that while a few modifications of the KJV may find some support among ancient Hebrew texts and versions, these are equally as well explained on other grounds. Furthermore, an examination of the pattern of variations found in actual copies of the Hebrew, Greek, Syriac and Latin Old Testament texts shows that they are in conflict with the type of pattern observable in the Book of Mormon. On the other hand, nearly all changes made by the Mormon leader are wholly unsupported by any ancient text. Alterations seem to have been made with little regard for making them agree with alterations made in the same passages used elsewhere in the book. The different variations introduced into the same Scripture passages when they are quoted in different sections of the Book of Mormon seem only explainable on the basis that Joseph Smith made random changes in the text as he saw fit at the time. Such changes, therefore, were not based on any variant in any underlying ancient Hebrew text brought to this country by the Nephites. Such a conclusion is further reinforced by the freedom Joseph Smith exercised in modifying the second and third editions of the Book of Mormon. In those editions, passages received further reworking which would hardly be required if Joseph were merely following an underlying ancient text. Furthermore, we do not know how much alteration was made in the process of making a copy of the manuscript to be sent to the printer. The two chapters of Isaiah (48 and 49) where the original manuscript is still extant show that the original followed the KJV even more closely than the printer's copy.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Fourth, most of Joseph Smith's changes are not helpful, but either missed the point of the passage or confused the text. The one point where his modification relieved a difficulty in the interpretation (Is. 9:3) is cancelled out by the insertion of the "Red Sea" (Is. 9:1) into northern Palestine, which introduced a geographical impossibility. One alteration (Is. 7:1) left the passage so confused that even Joseph himself returned to the King James reading in the second edition of the Book of Mormon.

Fifth, in making his alterations, Joseph Smith began with restraint, following the KJV nearly word-for-word. As he progressed he became freer, altering both the italics and the text itself. Some alterations were interpretive clarifications, apparently intended to make Joseph's understanding of the passage clearer to the reader. These must be regarded as imposed on the text and not as emerging from some underlying ancient Hebrew original. As Smith progressed in his Bible alterations there is an increasing tendency to bend the text to a self-serving interest of endorsing Joseph himself or the book he is writing. The manner in which he reworded the biblical material and worked it into his Book of Mormon plot suggests that the biblical passages were not used as mere filler for his book, but received some previous thought and were reworked to make the material apply.

Sixth, the repetition of certain passages shows a fondness on Joseph's part for certain Scripture verses. Passages from Isaiah 52 (vv. 7, 8-10, 23) and from Micah 5, (vv. 8, 9) and Malachi 4 (1, 2) receive enough repetition to suggest that Joseph had made these a part of a biblical treasury of passages he may have acquired during his days as an exhorter at the Methodist evening meetings. Indeed, much of the Old Testament

material appears to be introduced in much the same manner as the frontier preachers of that day would have done.

Seventh, The book of 1 Nephi had made quite a point of the claim that the “plain and precious parts” of the Bible had been removed by a corrupt church (1 Ne. 13:26, 28, 40). Yet when the opportunity presented itself for Joseph to make major additions to the Old Testament passages and restore some of those precious morsels, Joseph kept largely to the KJV. Most changes which he made displayed only his own ignorance of what the passages intended to say. The restoration of the material he imagined had been expurgated would not be attempted until he began his project of rewriting the Bible in his “Inspired Version.” Even that attempt was short-lived. After doing a major rewrite on the opening portion of Genesis, he returned to the type of emendation process he had developed in altering the Old Testament passages in the Book of Mormon.

Eighth, and finally, the one passage receiving the greatest alteration (Is. 29) had apparently been in his mind the longest. It is interesting that his final and most ambitious effort at Scripture modification, the Isaiah 29 passage, should be the verses with which his Bible modification had begun in 1828. Even though radically overhauled, the passage still does not correlate with the events it is made to predict. In a sense, therefore, his most energetic attempt is typical of his entire enterprise. It distorts the text to self-serving ends and only succeeds in obscuring a true understanding of the biblical meaning.

III. ESCHATOLOGICAL USE OF THE OLD TESTAMENT

In examining how Joseph Smith quoted Old Testament passages and reworked them we noticed an increasing boldness in his willingness to alter the words of the biblical text. Sometimes this was in the interest of removing material that appeared to him to be contradictory. At other times it served the purpose of slanting the passage either toward himself or toward the eschatological position set forth in the Book of Mormon. If we had only the quotations of the biblical passages themselves to examine, we might be misled into thinking that Joseph's increasing boldness in manipulating the words of the biblical text itself led eventually to his twisting of biblical passages to support his eschatological position. Such is clearly not the case. Joseph Smith's recasting of Isaiah 29 to make it predict Martin Harris' visit to the "learned" occurred in 1828, at the outset of the production of the Book of Mormon. Actually, therefore, the *misapplication* of Scripture to support the work of Joseph Smith and his unique teachings about the Indians being descended from one of the Israelite tribes (Manasseh) apparently dates from the inception of the Book of Mormon. Keeping this in mind it is not surprising to find such misapplications introduced into the Book of Mormon even before Joseph has entered with boldness upon revising large blocks of the biblical text itself. It is, therefore, to this interpretive use of Old Testament Scripture in the Book of Mormon that we now wish to turn our attention.

Theological Themes of the Period

At the outset it should be kept in mind that the Book of Mormon did not spring up in a vacuum. There were certain theological developments that preceded it and prepared the way for the Book of Mormon's unique view of the Indians.

The Rising Popularity of Israel's Literal Return

The first development was the rise and growing popularity of pre-millennialism, with a stress on the literal return of Israel to Zion (Jerusalem) and the Promised Land. The leading commentaries of the day, Thomas Scott, Matthew Poole, Bishop Lowth, Matthew Henry, interpreted most of the references in Isaiah to "the return of Israel" as references to the spread of the Gospel among the Gentiles and the gathering of a spiritual Israel. M. Habershon, who broke with that position, complained of its popularity as late as a decade after the publication of the Book of Mormon. He wrote:

You will allow me to enlarge on another prophetic truth, which the Gentile church seems wholly to have forgotten, or, with grasping selfishness and the most perverse and blind misconstruction, has appropriated to herself. The restoration of the Jews, as a nation to their own land, which is immediately to precede, and continue, as the visible manifestation of that blessed period, "for which the whole creation groaneth and travaileth" . . . Then will the Ten Tribes suddenly emerge from their mysterious hiding place . . .⁸⁰

The "Lost Tribes" Found in America

The location and identity of the Ten Tribes, presumed at that time to be "lost," had been the subject of much speculation. The view that

80 [M. Habershon], *A Cry from the Desert* (Philadelphia: Orrin Rogers, 1841), p. 43.

was set forth by Jonathan Edwards and others that these lost tribes were in reality to be identified with the American Indians, was a position that was growing in popularity in the opening decades of the 19th century.⁸¹ James Adair's book *History of the American Indians* had first helped to popularize the notion that the Indians were the lost tribes of Israel. He was followed by Elias Boudinot's *Star of the West* (1816) and the preaching of a Jewish convert named Mr. Mordecai Manuel Noah. Noah's messages on the subject appeared in the Palmyra papers, and he attempted to gather a colony at Buffalo, 100 miles west of Joseph's home town of Manchester, to prepare for Christ's return. However, the book that pulled all the argumentation together in the most forceful form and set it forth in a pre-millennial framework was Rev. Ethan Smith's *View of the Hebrews or the Tribes of Israel in America* (1823, 2nd enlarged edition, 1825).⁸²

Contact with Ethan Smith's Book

What makes Ethan Smith's book of special interest with regard to the production of the Book of Mormon is the fact that Oliver Cowdery, Smith's closest associate in producing the Book of Mormon, was living in the small town of Poultney, Vermont, where Rev. Mr. Smith had his pastorate and where he published both editions of his book. In fact, Oliver's step-mother was a member of Ethan Smith's congregation.⁸³

81 An informative survey of the theory can be found in George Weiner, "America's Jewish Braves," *Mankind*, October 1974, pp. 56-64.

82 Ethan Smith, *View of the Hebrews; or the Tribes of Israel in America*, 2nd ed. (Poultney, Vt.: Smith & Shute, 1825). The persuasive power of the book can be seen in a reviewer's reactions in his article in the *Utica Christian Repository* 4 (May 1825): 143-149.

83 "Poultney Church Records" Book 3 (2 August 1818) reads: "Mr. Cowdery's children were baptized by Rev. Wm Hall viz Rebecca Marie, Lucy

Oliver Cowdery left Poultney some time after the second edition of Ethan's book appeared in 1825. Three or four years later we find Oliver working with his cousin, Joseph, and serving as his scribe in writing the Book of Mormon.⁸⁴ Oliver's family association with Rev. Ethan Smith, the pastor's continuous mention of his views in the local Poultney paper, and the likelihood that the family purchased a copy of their pastor's book make it most probable that Ethan Smith's ideas easily became known to Joseph Smith through Oliver Cowdery. In addition, Ethan Smith, who resigned his church in Poultney in mid-December, 1826, apparently visited Palmyra himself early in 1827 and may have spoken publicly about his Indian-Israelite ideas.⁸⁵

and Phoebe on the faith of their mother." The three named are the children born to William Cowdery and his wife Keziah, step-mother of Oliver Cowdery. See Stanley R. Gunn, *Oliver Cowdery, Second Elder and Scribe* (Salt Lake City: Bookcraft, Inc., 1962), p. 19. When the Cowderys had for a brief period moved to Williamson, N.Y. in 1810 Keziah Cowdery had asked the church for a letter of recommendation ("Poultney Church Records," 26 May 1811). These church records have recently disappeared but this writer has the xerox copies of the pages made several years ago before the records were removed from the Poultney Historical Society archives. See Appendix E for pertinent copies.

84 On Oliver's family connection with Joseph Smith see Cunn, *Oliver Cowdery*, pp. 13, 14, 19.

85 Ethan Smith, by mid-December, 1826, had taken steps to have the pastoral relationship between himself and the Poultney congregation dissolved. ("Poultney Church Records," 16 November, 11&14 December, 1826). By December 31, 1826, his name appeared in the list of letters remaining in the Palmyra (N.Y.) Post Office (*The Wayne Sentinel*, 5 January 1827). His name again appeared in the list of letters remaining as of July 1, 1827, in the Newark Post Office nine miles east of Palmyra (*The Lyons Advertiser*, 11 July 1827). Letters awaiting both Oliver Cowdery and his father William were listed in the same Newark Post Office for the period ending October 1, 1827 (*The Lyons Advertiser*, 17 October 1827). Oliver's older brother Lyman had, according to family tradition, been living with the Smiths during 1826 and 1827. This is corroborated by the letters awaiting him in the Palmyra Post Office (*The Wayne Sentinel*, 6 April 1825, 4 July 1828). By 1827 the Cowderys were apparently settled in the town of Arcadia (Newark Post Office) where Lyman was elected constable on the anti-Masonic

Furthermore, a lengthy selection from Ethan's book, setting forth his evidence for believing the Indians were really Israelites, was reprinted in Josiah Priest's *The Wonders of Nature and Providence Displayed*. The book was in the local Manchester Rental Library, not more than 5 miles from Smith's home, and the extant records show that it was checked out continuously by residents of Manchester throughout 1826, 1827 and 1828.⁸⁶ The Mormon historian B. H. Roberts has found the parallels in thought between the books of the two Smiths so striking that Ethan's could be said to have provided "the ground-plan" for Joseph's.⁸⁷

Ethan Smith's Eschatological Distinctives

In setting forth his understanding of the events of the latter days, Ethan Smith makes seven distinctive points that set him apart from the other eschatological writers of his day. While others did join him in concurring with some of these points, it is the combination of all these into a system that is the unique contribution of Ethan Smith's book.

ticket in April 1829 ("Town of Arcadia Minutes," 7 April 1829: *Palmyra Freeman*, 14 April 1829). Both William's and Lyman's families appear in the 1830 census for the town of Arcadia.

86 Josiah Priest, *The Wonders of Nature and Providence Displayed* (Albany: Published by Josiah Priest, 1825), pp. 290 ff. The copy belonging to the old Manchester Library (book No. 208), along with the membership records, are now housed in the Ontario County Historical Society in Canandaigua. The record book shows that the volume was repeatedly checked out during 1827 and into 1828. (For 1827 see under Benjamin Howland, 13 February; William Reyneer, 13 March; Maning Redfield, 11 September; Peter Wells, 11 December; for 1828 Peter Mitchel, 14 May).

87 Roberts, "Study," Part 1, 1:2, 8. Cf. also Wesley P. Walters, "The Origin of the Book of Mormon," *The Journal of Pastoral Practice*, 3, no. 3 (1979):123-152.

Israel Literally to Return

1. First, Ethan Smith held that all the Hebrew tribes, both from Israel and Judah, would literally be gathered again to Palestine. He concurred with the major Bible commentators of his day that the Old Testament passages regarding the gathering to Zion could be understood spiritually (or mystically as he calls it)⁸⁸ as applying to the conversion of the Gentiles. Nevertheless, he held that in reference to the Jews, they were to be taken quite literally. To support his contention that there would be a literal restoration of Israel to the Holy Land, he noted, on the basis of Ex. 23:31; Dt. 11:24; and Gen. 17:8, that the covenant promise gave the land to Abraham's seed *forever*. Yet according to Is. 63:17-18 they possessed it only "a little while." Furthermore Ezekiel 36 and 37, especially 37 (in the joining of the two sticks), made it clear that both Israel *and* Judah were to return and be joined in one, a thing which Ethan maintained had not occurred in the return from the Babylonian captivity. He wrote, "It has been clearly ascertained in the preceding chapter, that the ten tribes, as the Israel of God, *are* in the last days to be *recovered* and restored with the Jews."⁸⁹ The Jews had been widely "dispersed" or "scattered over the nations," while the location of the ten tribes, an entity distinguishable from the Jews, remained unknown both to the Jews themselves and to the Gentiles. They are "left alone," "outcasts;" so much so that Rev. Ethan Smith understood the words of Isaiah 49:18-22 to describe the Jews' surprise at learning of their existence. "Accordingly, when Israel are recovered, and united with the Jews at the last, the Jews express their astonishment,

88 Smith, *View*, p. 258.

89 *Ibid.*, p. 70.

and enquire *where they had been?* They had utterly lost them, as is the fact.”⁹⁰ These tribes, “utterly out of . . . sight and knowledge of” the Jews, had degenerated into a savage state because of a “vindictive Providence” punishing their unbelief and disobedience. Yet they, along with their Jewish brethren, will be gathered to the land of promise and become one nation under one shepherd.⁹¹

Second Gathering Follows Christ’s First Coming

2. Second, the gathering or restoration spoken of will follow the coming of Jesus the Messiah and the second destruction of Jerusalem, the one inflicted upon it by the Romans. Consequently Ethan Smith appealed to Isaiah 11:11 which says, “The Lord shall set his hand *a second time* to recover the remnant of his people,” the first restoration being understood by Rev. Smith as the restoration from the Babylonian Captivity which followed the *first* destruction of Jerusalem *by Babylon*. Ethan Smith depended on Isaiah 11 for the events in his restoration. After noting that in the opening verse “a stem from the rod of Jesse is promised,” he quoted Isaiah 11:11-12 and commented: “Here just before the Millennium, the Jews and the ten tribes are collected from their long dispersion, by the hand of Omnipotence, set *a second time* for their recovery.” He explains his understanding of this by continuing:

A body of the Jews, and some of several other tribes were recovered from ancient Babylon. God is going, in the last days, to make a *second*, and more *effectual* recovery from mystical Babylon, and from the four quarters of the earth.⁹²

Thus he sees in the first destruction of Jerusalem by Babylon and the return from Babylonian captivity a prophetic future return of all Israel

90 Ibid.

91 Ibid., pp. 73, 172, 71.

92 Ibid., p. 56.

from the mystical Babylon of the Book of Revelation. He returned to the use of Isaiah 11:11-12 later in his book. Here he again commented: “See Isai. xi. 12, where God sets his hand a second time to gather his Hebrew family from all nations and regions beyond [the] sea.” He continued by quoting Isaiah 11:12, saying: “and it is promised, ‘He shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the *dispersed* of Judah from the four corners of the earth.’” (which he elsewhere calls “the four *quarters* of the earth”).⁹³ Thus Ethan Smith looked for a recovery of Israel greater than the return from Babylon, generations after the Messiah had come, when in a second restoration God sets his hand a second time to recover his people.

Indians Must Be Christianized

3. Thirdly, Ethan Smith maintained that the lost tribes, once located, must be “christianized” before a restoration could be expected. He asked, “What is first to be done relative to this restoration?” and he answered, “the first object, no doubt, must be, to christianize them.” Then he added:

In his own time and way, *after his ancient people shall be duly instructed, and taught the Christian religion*, God will open the door for the fulfillment of his designs relative to any local restoration; and will bring that part of them, whom he designs, to their ancient home.⁹⁴

So one may not expect a restoration to Palestine until they have first been presented the truth of the Christian Gospel.

America Depicted in the Old Testament

4. Fourth, the Indians of America are really the long lost

⁹³ Ibid., pp. 242, 56.

⁹⁴ Ibid., p. 255, emphasis added.

Israelites spoken of by the prophets. Ethan Smith, like others before him—Jonathan Edwards, James Adair, Elias Boudinot—believed the lost tribes of Israel were to be found in the American Indians. A considerable portion of his book is devoted to collecting evidence that the Indians are really of Hebrew origin. Similarities of language and custom, oral traditions about once possessing a book of God, and being visited by a Messianic figure who promised to return, are all worked together with evidences from antiquities to show that the Indians were once highly civilized. Ethan Smith speculated that part of the group departed and declined into a savage state and after protracted warfare eventually annihilated the civilized portion, leaving only their antiquities as a silent evidence that the civilized portion once existed.

The Rev. Mr. Smith, however, added to this line of evidence an assortment of biblical texts to show that these Indians of America are divinely pointed to as Red Sons of Israel. He noted that God will bring his sons from *afar* (Is. 60:1-3, 8-9), and declared, “I will save thee from *afar*.”⁹⁵ Drawing again upon Isaiah he found the place from which they will return clearly marked as being from the *west*: “I will save my people . . . from the *west* country” (Zech. 8:7); “So shall they fear the name of the Lord from the *west*” (Is. 59:19).⁹⁶ Again in Is. 43:5-6 God promised to save his people not only from the north, south and east but also from the *west*.⁹⁷ Ethan quoted Isaiah 49:1, 11-13, a passage also repeated in the Book of Mormon, as bearing on the final restoration. “Listen, O isles, unto me” Ethan understood as lands

95 Ibid., pp. 58-59.

96 Ibid., pp. 234, 228-229.

97 Ibid., p. 232.

across the ocean, and added, “(or ye lands away over the sea).”⁹⁸ When the passage continued with reference to God calling them from the west and making a way into the “mountains,” Smith remarked, “their being called over mountains, and over seas, from the west, and from afar, receives an emphasis from the consideration of their being gathered from the vast wilds of America.”

In a lengthy exposition of chapter 18 of Isaiah, Ethan Smith found even further support for America as the place where the Lord had hidden away his scattered remnant. The “land shadowing with wings” of Isaiah 18:1 must be a prophetic description of the new worlds, with the North and South American continents appearing like giant wings. The expression “beyond the rivers of Ethiopia,” which Ethan understood to mean beyond the “mouths of the Nile,” also points to the American continent, for a straight line west from there comes directly to America. With this Ethan found that Zephaniah concurred when the prophet declared, according to Ethan’s rendering, “From beyond the rivers of Ethiopia, my suppliants (or a people who are my worshippers) shall bring . . . the daughter of my dispersed.”⁹⁹

America is further masked as the predicted hiding place of God’s people by prophetic references to the sea. When Isaiah 18 speaks of sending “ambassadors by the sea,” it is evident that the land where the lost tribes dwelt “would be most expert in navigation,” a feature for which the American nation was especially noted. Skill in navigation was necessary to “convey the Hebrews from one continent to another with an expedition similar to that with which the Nile . . . used to be navigated.”¹⁰⁰ Furthermore, the reference to gathering his people from “the

98 Ibid., p. 260.

99 Ibid., pp. 238, 237, 245.

100 Ibid., p. 239.

isles of the sea” and isles afar off (Jet. 31:10) also pointed to America, for an “isle” is “any lands, ever so extensive, away over great waters.”¹⁰¹ Thus when Isaiah declared, “the isles shall wait for me,” a country over many waters is clearly depicted, and the reference to “the ships of Tarshish” in that setting shows “a people expert in navigation” is meant, so that they would be able “to bring my sons from afar.” Furthermore, Amos (8:11, 12) remarked that the people “shall rove from sea to sea,” a description fitting the American continent.¹⁰² From Micah 7:12 and 14 the Rev. Mr. Smith also drew references to the restoration being made “from sea to sea, and from mountain to mountain,” and to God feeding his flock “which dwell solitarily in the wood.” He concludes: “This branch of Israel are to be found then *‘dwelling solitarily in the wood;’* and are to be sought *‘from sea to sea, and from mountain to mountain.’*”¹⁰³ To what would this be a more fitting reference than to the Indians of America? Thus Ethan Smith was thoroughly convinced that the American continent and nation were clearly marked out in prophetic Scripture as the home of the long lost people of God, degenerated into a savage state known as the American Indians.

Americans Divinely Called to Convert Indians

5. Fifth, the American Gentiles have a divinely appointed role in the regathering and restoration of this outcast seed of Abraham. Not only would the American nation provide the ships to transport this Hebrew remnant back to the land of promise, but they would be the instrument through whom the Lord would present to this savage remnant the knowledge of their Hebrew origins and of the Messiah who had come to

101 Ibid., p. 231.

102 Ibid., pp. 81-82.

103 Ibid., pp. 262, 263.

restore and regather them. From his exposition of Isaiah 18 Rev. Ethan Smith drew this thought, that the American nation was to be this divinely chosen instrument, marked out by prophecy, to present the Indians with the Gospel of Christ. The New England preacher urged his readers to take up their divinely assigned role. “May the people addressed by the prophet Isaiah awake to a diligent performance of the duty assigned them,” he exhorted.¹⁰⁴ At one point he waxed eloquent as he depicted the Lord calling American Christians to their heaven-chosen task:

Let not those tribes of my ancient people . . . become extinct before your eyes. . . . My bowels yearn for Ephraim, my first born . . . I will again . . . bring him to myself. For you, (my suppliants in the west) this honor is reserved Teach them the story of their ancestors; the economy of Abraham, Isaac and Jacob . . . and what is yet to be done by the God of their fathers, in the line of his promise. Teach them their ancient history; their former blessings; their being cast away; the occasion of it, and the promise of their return. Tell them the time draws near, and they must now return to the God of their salvation. . . . Tell them what their ancient fathers the prophets were inspired to predict in their behalf; and the charge here given for their restoration. Assure them this *talk of an ancient prophet*, is for them and they must listen to it and obey it. That the Great Spirit above the clouds now calls them by you to come and receive his grace by Christ. . . . Inform them that by embracing this true seed of Abraham, you and multitudes of other Gentiles, have become the children of that ancient patriarch; and now they must come back as your brothers in the Lord. . . . Go, thou nation highly distinguished in the last days; save the remnant of my people. —Bring me a present of them “to the place of the name of the Lord of Hosts, the Mount Zion.”¹⁰⁵

One could hardly have better outlined the main theme of the Book of Mormon.

So firmly did Ethan Smith believe this restoration to be the Heaven-appointed task for the American Gentiles that even the coming of their ancestors to America he considered divinely directed so they would be able “to be the instruments of gathering” the remnant of Israel. Furthermore, for this reason God has defended America against all enemies

104 Ibid., p. 268.

105 Ibid., pp. 248-250.

so it has remained a land of liberty.¹⁰⁶

If the Gentiles of America failed to perform their divinely-given mission and obstructed the plans God had for his ancient people it would be they who would suffer. Because the deliverance will be greater than that from Egypt, “Divine judgments then, may be proportionately greater against all who withstand the final restoration.”

We will be to them, who shall have the unbelief or temerity to place themselves before the wheels of divine providence when Christ shall ride forth in the chariot of salvation to bring the dispersed Jews, and outcast Israel to himself.¹⁰⁷

One can confidently expect that “God will drive away and melt the enemies of his ancient people.” Further, “God will go before his people, and march through the wilderness.”¹⁰⁸ The mention of God’s triumphant march through the wilderness, brings up the next point in the Rev. Ethan Smith’s eschatological system.

America Prominent in Israel’s Future

6. Sixth, America is to have a prominent place in the future of restored Israel. After stressing the need for the lost tribes, along with the Jews, to be gathered to the land of Palestine, Ethan Smith backed off somewhat from his stress on having the lost tribes return to Jerusalem. Not all needed to return.

All the Jews did not return to Palestine from their seventy years captivity. Many chose to continue where they were planted in the east. Something of the same may be realized in the final restoration of Judah and Israel. A *remnant* only of the ten tribes is to return.¹⁰⁹

Thus only a portion are needed to return to fulfill the ancient prophecies, to form, as Ethan Smith envisioned it, “a kind of center or

106 Ibid., pp. 248, 245.

107 Ibid., p. 268.

108 Ibid., p. 269.

109 Ibid., pp. 255-256.

capital to the cause of Christ on earth.” The majority, therefore, would continue their residence in America, which of necessity would become a center for the restored people of God.

Ethan Smith saw just such a flourishing of Israel in America in the many prophetic references to the blossoming of *the wilderness*.

A wilderness has justly been considered a symbol of a region of moral darkness and spiritual death. It has been considered as a symbol of the heathen world; and it is a striking emblem of it. And the emblem receives strength from the consideration, that it is *in a sense literally true*. The voice, which restores Israel, is heard in the *vast wilderness of America*, a literal wilderness of thousands of miles, where the dry bones of the outcasts of Israel have for thousands of years been scattered. The voice crying in the wilderness has a special appropriation to these Hebrews. As it had a kind of literal fulfillment in the preaching of the forerunner John, for a short time in the wilderness of Judea; so it is to have a kind of literal fulfillment, upon a much greater scale, in the missions, which shall recover the ten tribes from the vast wilderness of America.¹¹⁰

Accordingly Ethan Smith cited Isaiah 35:1: “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.” Again the ancient prophet proclaimed, “For in the wilderness shall waters break out, and streams in the desert.” (Isa. 35:6) As this blossoming marked the ministry of John the Baptist “in a small degree,”

so the wilderness and solitary place of *our vast continent*, containing the lost tribes of the house of Israel, will, on a most enlarged scale, rejoice and blossom as the rose, when the long lost tribes shall be found there, and shall be gathered to Zion.¹¹¹

God through Hosea had also promised concerning his estranged wife Israel, “I will allure her, and bring her into the wilderness, and speak comfortably unto her.” Of this wooing the Poultney preacher commented:

110 Ibid., p. 257.

111 Ibid., p. 259.

Here is Israel's restoration; and it is from the *wilderness* where long they had been planted during the period of their outcast state. In this wilderness God eventually speaks comfortably to them and restores them.¹¹²

Not only will the lost remnant of Israel be discovered and brought to know the Lord in the wilderness, but even the wilderness itself will be transformed into a veritable Garden of Eden. Ethan Smith built upon Isaiah 43:19, 20 (erroneously cited as 42:19, 20):

Behold, I will do a new thing; now it shall spring forth; . . . I will even make a way in the *wilderness* and rivers in the desert. The beasts of the fields shall honor me; the dragons and the owls; because I give water in the wilderness, and rivers in the desert, to give drink to my people, to my chosen.

Rev. Mr. Smith explained his application of this to the American wilderness:

If such texts have a glorious general, mystical fulfillment in the conversion of pagan lands; yet this does not preclude, but rather implies the fact, that the people whose restoration is in them particularly foretold, shall be recovered from a vast wilderness; and their conversion shall be almost like the conversion of dragons and owls of the desert. Rivers of knowledge and grace shall in such wilds be open for God's chosen. *It will then truly be fulfilled* that God in comforting Zion will "*make her wilderness like Eden, and her desert like the garden of the Lord.*" Is. li:3. Such passages will have a degree of both literal and mystical fulfillment.¹¹³

In the same way Is. 41:11ff. is seen to predict the blossoming of the American wilderness upon the the turning of the Indians to the God of their father Abraham. "I will make the wilderness a pool of water," God proclaimed through Isaiah. "I will plant in the wilderness the cedar. . . . I will set in the desert the fir tree. . . ."

Then the clergyman commented:

These will have a striking fulfillment in the vast wilds of our continent when the glad tidings of salvation shall be carried to the natives of these extensive dreary forests and those regions of

112 Ibid., p. 260.

113 Ibid., p. 261, emphasis added.

wretchedness and death shall become vocal with the high praises of God, sung by his ancient Israel.¹¹⁴

This proclamation of Ethan Smith that looked for the wilderness to become a veritable Garden of Eden, when the Indians are brought to know their ancient origins and their God, provided a convenient stepping stone to the plot of the Book of Mormon. It is but an easy step from Ethan Smith's thoughts about America to the Book of Mormon's proclamation that Zion will be established on this continent and the New Jerusalem will be built here when the Indians are brought a knowledge of their Hebrew origin and their hearts are turned to embrace the God of their fathers and the Redeemer he had sent.

Israel's Recovery a Witness to the Bible

7. Seventh, and finally, this recovery of Israel from their savage state in the wilds of this nation will become a powerful witness to the truthfulness of the Bible. It will effectively refute the skeptics and demonstrate the veracity of God's Word. Ethan wrote:

If it be a fact that the native Americans are the tribes of Israel, new evidence is hence furnished of the divinity of our holy Scriptures. A new field of evidence is here opened. . . . The intelligent vindicator of the word of God has never feared to meet the infidel on fair ground. His triumph has never been less certain than that of David against Goliath. But in the view taken of the natives of our continent, the believer will find additional arguments, in which to triumph.¹¹⁵

Thus Ethan finds his prophetic system a fresh answer to the infidels of that day. It will help to establish to both Jew and Gentile the truth of the Gospel message.

All of the features set forth in Ethan Smith's prophetic system find expression in the prophetic system of the Book of Mormon.

¹¹⁴ Ibid., pp. 261-262.

¹¹⁵ Ibid., p. 263.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Although some are expanded and sometimes modified, all are unmistakably there.

What is more, some of the same scriptures upon which Ethan Smith built his case are also employed in much the same manner by Joseph Smith. It is in connection with the establishing of the Book of Mormon's prophetic system that nearly all of the Old Testament passages are quoted. If one is more fully to understand why and how Joseph Smith employed the Old Testament passages he quoted, attention must be turned to a consideration of the eschatological system set forth in the Book of Mormon.

The Book of Mormon's Earliest Eschatological System

The main story-line of the Book of Mormon concerns a handful of Jews who left Jerusalem about 600 B.C. and were led to America after a long sea voyage. The colony divided into rival camps—the Nephites who were generally godly, and the Lamanites who rapidly became idolaters, wicked and degraded. Eventually by A.D. 420 the wicked Lamanites annihilated the more civilized Nephites and only the Lamanites survived into modern times as the American Indians. It is these Indians who are regarded as the remnant of the original colony and the remnant of Israel that is to be restored to a knowledge of their origin and brought to the Messiah.

Alma—The Earliest Eschatological Statement

This basic plot Joseph undoubtedly had in mind when he began to write the Book of Mormon and therefore the ending of the book was known from the beginning. Remembering that the earliest part of the Book of Mormon is the middle section (which begins with Mosiah), the earliest

references which set forth this basic plot-line are found in the book of Alma. Mosiah's use of the Old Testament is limited mainly to an exposition of Isaiah 53 in terms of how the death of the Servant of the Lord saves men from sin. Considerations of future events in Mosiah focuses therefore on the final judgment, and the resurrection. This emphasis is largely true of Alma as well, but in Alma we get the earliest references to the main plot of the book. Alma 9:17-24 explains that the Lamanites (whose descendants the Book of Mormon regards as the American Indians) "at some period of time . . . will be brought to believe in his word." The Nephites, on the other hand, are warned that, if they persist in their wickedness, they "shall be visited with utter destruction." Because the Nephites have had such divine enlightenment and blessing, God "would rather suffer that the Lamanites might destroy all his people who are called the people of Nephi." Therefore "the promises of the Lord are extended to the Lamanites, but they are not unto you [the Nephites] if ye transgress." Thus early in the writing of his book Joseph had set forth the main plank of his eschatological scheme. The righteous and civilized Nephites will transgress and be totally destroyed and cut off from any promised restoration, while the less righteous Lamanites will inherit the promises of mercy and restoration.

This feature is restated later in Alma (45:11-14). The Nephites shall become extinct because they had received so much light and yet dwindled in unbelief and fell into gross iniquities. The descendants of the Lamanites will alone survive. The next book, Helaman (15:11-13) emphasizes that even though the Lamanites will "dwindle in unbelief," they shall eventually experience a "restoration,"

unlike their Nephite brethren. In spite of the way the Gentiles of the United States will treat them, by whom they will be “smitten and scattered abroad, having no place for refuge,” they will be “brought to the true knowledge . . . of their Redeemer.” Thus far there is only an incipient agreement between the Book of Mormon plot and Ethan Smith’s eschatological events awaiting the descendants of Abraham. Both see the Indians as the descendants of Abraham, both regard them as in a degraded state because they departed from faith in the Lord, and both look for a return to the God of their fathers and a recognition of Jesus as their redeemer. However, the parallels increase as the writing of the Book of Mormon proceeds.

Third Nephi—Two Zions and Two Restorations

The next book to be produced, 3 Nephi, opens by focusing on “the remnant of the seed of Joseph,” or “the seed of Jacob,” (3 Ne. 5:23-26) which is the usual Book of Mormon terminology for the surviving Lamanites, or American Indians. However the assertion that “then shall they be gathered in from the four quarters of the earth” (lifted from Isaiah 11:12 with “quarters” substituted for the KJV “corners”) seems to enlarge the picture to include a gathering of all Israel. This larger setting is confirmed by the addition of “gathered . . . unto their own lands, from whence they have been dispersed.”

From this point on Joseph will be torn between two restorations—one gathering the descendants to a Zion on the American Continent, the other gathering the rest of Israel to Zion in Palestine. This dual focus results in Joseph at times applying the same Old Testament passage to both groups. The Old Testament verses therefore become ambivalent and confused as to their real meaning

when applied this way in the Book of Mormon. To add to this confusion the same verses are occasionally given a spiritualized application to all believers—to a spiritual Zion, whether Jew or Gentile. While Ethan Smith envisioned a literal and a mystical (or spiritual) fulfillment for the same verses, the Book of Mormon’s division of the same passages into two different literal fulfillments at two different locations strains such passages beyond the limits of reasonableness. The resulting confusion will become evident as one examines Joseph’s attempt to work features set forth in Ethan Smith’s work into his distinctive modification of that theme.

Jesus’ First Speech—Clarifying Two Restorations

American Israelite Center

The first passage where Joseph’s restoration eschatology receives any extensive treatment, is in the portion of 3 Nephi which depicts Christ’s visit to the Israelites of America following his resurrection. He tells his twelve disciples appointed for this continent that they are to be a light to these American Israelites “who are a remnant of the house of Joseph” (15:12), that America is to be the land of their inheritance (v. 13) and that their Jewish brothers at Jerusalem do not know of their existence (v. 14). The first and last points were expressly a part of Ethan Smith’s system and the second is but a slight extension of Ethan’s insistence that America will become a great Israelite center.

Furthermore, Jesus also declares that he has not made known to the Jews in the Holy Land the existence of “the other tribes of the house of Israel, whom the Father hath led away out of the land” of Palestine (v. 15). Thus all ten tribes, including the segment

descended from Joseph through Manasseh and Lehi (the original leader of the American colony, Alma 10:3) are depicted as completely lost and unknown to the Jews of Jesus' day. This is one of Ethan Smith's major points which he sought to establish in the development of his thesis. The only difference is that Ethan located all of his lost tribes in America, while the Book of Mormon places only a portion of the tribe of Joseph here and the rest are pictured as hidden away from the knowledge of the Jews, somewhere else in the world.

Lost Tribes Are the "Other Sheep"

The Book of Mormon has Jesus say that he hinted of the continued existence of this lost group of Israelites by telling the Jews in Palestine that he had "other sheep . . . which are not of this fold," but the Jews thought he meant the Gentiles (vv. 21-22). However the Gentiles, he explains, never personally "hear my voice" but learn of him only "by the Holy Ghost." In the next chapter (chapter 16) Jesus adds that he is leaving to visit these "other sheep which are not of this land [America], neither of the land of Jerusalem" so they may hear his voice, be numbered among his sheep and thus product just "one fold and one shepherd" (vv. 1-3). These American Israelites are told that they are to jot down this information Jesus has shared with them just in case the Jews fail to inquire by the Holy Ghost about the existence of these American Israelites and the existence of "the other tribes whom they know not of."

Gentiles Called to Reach Indians

This information is of great importance since the Gentiles will later use it to reach the remnant of the American Hebrews who

have been scattered over the continent because of their unbelief. Thus through this they may “be brought in, or may be brought to a knowledge of me, their Redeemer” (v. 4). The Book of Mormon will therefore play a vital role in converting the Indians, and, as in Ethan Smith’s study, the Gentiles are prophetically marked out to be the instrument through whom this “Christianizing” takes place. Jesus also will then gather in the rest of them “from the four quarters of the earth” (again adapted from Isaiah 11:12) and fulfill the covenant he “made unto all the people of the house of Israel” (v. 5).

Jesus discloses that the reason this truth will be given to the Gentiles rather than directly to the Israelites is because Israel had fallen into unbelief. However, the Gentiles themselves should beware, lest, after they have scattered and mistreated these descendants of Israel so they have “become a hiss and a by-word” among them, the Gentiles themselves will face rejection by God. If they fall into all kinds of sin and reject “the fullness of my Gospel” (contained in the Book of Mormon) then the Lord will take that fullness from them and bring it to the house of Israel (the Indians) and the Gentiles will no longer have power over the Indians (vv. 6-12).

Failure Means Gentile Destruction

However, if the Gentiles repent, they will be numbered among the house of Israel. If they remain obstinate, however, then the Indians will “tread them down,” for “this land” (America) is divinely marked to be the inheritance of these Red Sons of Israel (vv. 13-16). “And then the words of the prophet Isaiah shall be fulfilled,” which are contained in a quotation of Isaiah 52:8-10 taken verbatim from the KJV:

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God. (vv. 18-20)

These words of Isaiah relating to Palestine and Jerusalem are thus applied to the American continent and the restoration of the American Indians, a remnant of the house of Israel, on this continent. Jesus then announces that he is leaving to show himself “unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them” (3 Ne. 17:4).

Remarkable Parallels with Ethan Smith

Here in this first extended presentation of Joseph Smith’s eschatological views regarding Israel we see a remarkable parallel with those views already set forth by the New England clergyman, Ethan Smith. Six of Ethan’s seven major points are touched upon. God is presented as having a plan to regather *all* Israel. The location of these scattered Israelites was unknown to the Jews themselves. The Gentiles have been divinely appointed to aid in regathering these outcast sons of Abraham and they are to do this by both bringing them a knowledge of their Hebrew origin and of Jesus their Redeemer. If the Gentiles turn from the Lord and the fulfillment of that task, God will tread them down under the feet of the house of Israel who will at that time be recognized to be the American Indians. America is to figure prominently in the restoration of these lost children of Israel by becoming the land of their inheritance. All these thoughts about the future of the ancient Israelites were set forth plainly in print by Ethan Smith at least three years before Joseph Smith began the writing

of his book. Only slight variations are needed in Ethan's views to adapt them to the plot-line of the Book of Mormon. As Joseph progressed with his work, still more of Ethan Smith's views show up in Joseph's eschatological statements concerning the future of Israel.

Jesus' Second Speech—Two Zions

The Book of Mormon returns to a consideration of things "concerning this people who are a remnant of the house of Israel" in another speech attributed to Jesus the following day (beginning in 3 Nephi 20). Jesus emphasizes that when Isaiah's words are fulfilled then the covenant God made with the house of Israel shall also be fulfilled (20:11-12), and the gathering of *all* Israel will be accomplished. Those "scattered abroad upon the face of the earth," shall "be gathered in from the east and from the west, and from the south and from the north," and "brought to a knowledge of the Lord their God who hath redeemed them" (v. 13). This gathering from the four points of the compass is apparently based on the statement in Isaiah 43:5-6, a passage Ethan Smith quoted as promising "this same restoration of Israel."¹¹⁶

Dual Application of Scripture

Jesus then assures them that God will give these American Israelites "this land [America], for your inheritance" (v. 14). If the Gentiles refuse to repent, then "ye who are a remnant of the house of Jacob," (that is, the Indians) shall be as a lion among them and "as a young lion among the flocks of sheep"(Micah 5:8-9). The words

¹¹⁶ Ibid., p. 232. It should be noted that Ethan, like Joseph, quotes Is. 11:12 as "corners" of the earth, but changes it to "quarters" (p. 56) when applying the passage. Joseph follows this same practice.

of Micah 5:8-9 are thus applied to the Indians of this continent. Yet the words of Micah 4:12-13, which are utilized in the immediately following verses (v. 18-19), appear to be applied to *all* Israel, who shall be gathered “as a man gathereth his sheaves into the floor” (Micah 4:13). The Lord will then make “thy horn iron, and . . . thy hoofs brass.” Then God’s sword of justice will fall “upon all the nations of the Gentiles” if they do not repent (v. 20). God will establish “this people,” the Indians, “in this land” and it shall become “a New Jerusalem” and Jesus will be in the midst of them (v. 22). All this seems nearly a repetition of Rev. Ethan Smith’s ideas.

The rest of Israel God will gather together to “the land of their father,” “which is the land of Jerusalem” (v. 29). When the fulness of the Lord’s gospel is preached to them and they come to believe in Jesus Christ, then Isaiah 52:8 “shall come to pass.” “Their watchmen lift up their voice . . . Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance” (vv. 30-33). The Book of Mormon therefore applies these words of Is. 52:8 to the rest of Israel, whereas in the previous day’s speech they had been made applicable to the American Indians. In the rest of 3 Ne. 20 and into the next chapter Jesus is depicted as applying other verses from Isaiah 52 to this regathering of Israel to Palestine. Thus when Israel is gathered again to Jerusalem, then the “waste places of Jerusalem” will sing together (vv. 34-35 / Is. 52:9-10). Then also “shall be brought to pass that which is written: Awake, awake again, and put on thy strength O Zion; put on thy beautiful garments, O Jerusalem . . .” (vv. 36-39 / Is. 52:1-3) They shall also then know God truly and shall say, “How beautiful upon the mountains are the feet

of him that bringeth good tidings unto them . . .” (vv. 39-40 / Is. 52:7). Further they shall then cry, “Depart ye, depart ye . . . touch not that which is unclean. . . . ye shall not go out with haste . . . my servant shall . . . sprinkle many nations” (vv. 41-45 / Is. 52:11-15). Then the covenant which God made with his people shall be fulfilled “and then shall Jerusalem be inhabited again,” and “it shall be the land of their inheritance” (v. 46).

Signs the Regathering Has Begun

God will give a sign that the gathering is about to take place, that he is about to “gather in, from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion” (3 Ne. 21:1). That sign shall be when both the Gentiles and the Indians (“this people”) are made aware that the Indians are really “a remnant of the house of Jacob” (vv. 2, 7). When that awareness comes, then the work of gathering “hath already commenced” (v. 7). Thus at that time “when that day shall come . . . kings shall shut their mouths; for that which had not been told them shall they see. . . .” (v. 8 / Is. 52:15). The cause of this surprise enlightenment is the “great” and “marvelous work” which the Father will do among them (v. 9), which some “will not believe it, although a man shall declare it unto them,” (a thought borrowed from Hab. 1:5). This “marvelous work” is the usual manner of referring to the Book of Mormon. This identification is confirmed by the next two verses which identify the “servant” (Is. 52:13) whose “visage was marred more than any man” (Is. 52:14) as the one who would “bring forth unto the Gentiles” Christ’s words (v. 11). Although this servant (Joseph Smith) will be “marred because of them,” they

really “shall not hurt him,” because God will protect his life (v. 10). Furthermore, anyone who will not believe the words he brings forth (v. 11), “shall be cut off from among my people” (an apparent paraphrase of Acts 3:23 in quoting Dt. 18).

A warning to the Gentiles then follows in the same terms as given in the previous chapter (3 Ne. 20:16, 18). The Indians (“the remnant of Jacob”) shall be among the Gentiles as “a lion among the beasts . . . as a young lion among the flocks . . .” (Mic. 5:8-9 / 3 Ne. 21:12. If the Gentiles will not repent God will cut off their horses and destroy their chariots and overthrow their cities (3 Ne. 21:14-18 / Mic. 5:10-14). Thus all wickedness “shall be done away,” (v. 19) and those who will not repent and come to Jesus will be cut off from among the house of Israel (v. 20). However, if they will repent they shall “be numbered among the remnant of Jacob” (v. 22). Thus the warning issued to the American Gentiles by Ethan Smith finds expression also in the Book of Mormon. As in Ethan’s reconstruction, the converted Indians and the American Gentiles are seen as constituting one people of God, and the whole event becomes a prelude to usher in the millennium when all wickedness shall be abolished.

Building a New Jerusalem

Jesus’ discourse on these end-time events continues with the addition of further details about these happenings. The Gentiles shall assist the Indians (“the remnant of Jacob”) and any other Israelites that might be willing to join in (“as many of the house of Israel as shall come”) to “build a city, which shall be called the New Jerusalem” (v. 23). These Gentiles will also assist the Indians scattered across the face

of the land in coming to this “New Jerusalem” (v. 24). Then the power of heaven and Jesus himself will come down among them (v. 25). One can see the imaginative mind of Joseph Smith at work here. Rev. Ethan Smith had pictured America becoming a veritable Garden of Eden when these Israelite Americans were restored to their Redeemer and to the covenants belonging to them. Joseph in a similar vein had spoken of the land of America itself becoming “a New Jerusalem” (3 Ne. 20:22). However, Joseph now narrows that concept into the building of a special city to be designated by that name. This is not quite compatible with the New Jerusalem of Rev. 21 “coming down from God out of heaven.”

Joseph partially bridges this gap by at least having “the power of heaven come down” and Jesus promises to “be in the midst.” This laid the foundation for the actual attempt to build an American Zion, later unsuccessfully tried by Joseph in several locations.¹¹⁷ It also fully committed Joseph to keeping the Israel in America sharply separated from the Israel-at-large who will be gathered to the Zion in Palestine.

Destiny of Israel-at-Large

Accordingly, as the discourse continues, the attention focuses upon Israel-at-large. When the gospel shall be preached among the Indians, (“the remnant of this people”), God’s work will “commence among the dispersed. . . even the tribes which have been lost,

¹¹⁷ Joseph Smith first designated Independence, Missouri, as the gathering place (D.C. 57:1-4; 84:1-5, 31). When expelled from Independence, and unable to recapture it, Far West in northern Missouri became the chosen place (D.C. 115: 7-12, 17-19). Driven from Missouri, Nauvoo, Illinois became the center for the Saints to gather. Upon Joseph Smith’s death, Brigham Young shifted the center to Salt Lake City, Utah.

which the Father hath led away out of Jerusalem” (3 Ne. 21:26). Indeed, the work shall commence “among all nations” to prepare the way for gathering “all the dispersed of my people . . . to the land of their inheritance” (vv. 27-28). Then shall they “go out from all nations,” but they “shall not go out in haste . . .” according to the words of Is. 52:12. When this total regathering of all Israel has occurred, then will “come to pass” the words written in Isaiah chapter 54, which are quoted in full (with only slight differences in 9 words) in 3 Nephi chapter 22. Jesus then encourages them to read Isaiah’s word for he spoke about “all things concerning my people which are of the house of Israel” (3 Ne. 23:1-2). At the proper time the things Jesus is speaking to the Nephites will (in the Book of Mormon) “go forth unto the Gentiles” (vv. 2-4). Whoever listens to these words, repents and is baptized will be saved (v. 5).

Dual Use of Scripture

In reviewing this segment concerning Joseph’s eschatological views it should be noted that Joseph makes specific reference to every verse in Isaiah 52, except verses 4, 5 and 6, and applies all those verses to Israel-at-large. However, he had previously applied verses 8-10 to the American Israelites, (the Indians). He returns to this American application by specifically relating verses 13, 14 and 15 (the “servant” with “visage marred more than any man” and the “kings” who “shall shut their mouths”) to himself and his magnum opus, the Book of Mormon. Thus Joseph applies the same verses to two literal fulfillments in two different locations.

As Jesus’ speech is continued, Malachi chapters 3 and 4 are quoted in full (3 Nephi 24 and 25), and the comment is made that Jesus expounded Malachi’s words which they did not formerly

have. In fact Jesus is said to have expounded all things down to the time “that he should come in glory” (3 Ne. 26:1-3). However, the reader is not given his comments, and intentionally so. Whether people are given the rest of his words will depend upon whether the words which were being recorded are believed or not (vv. 6-12).

Jesus’ Final Words—Immortal Nephites and the Restoration

In chapters 28 and 29 of 3 Nephi, Jesus’ final comments about the future of Israel are recorded. The first of these chapters is concerned with Joseph’s idea that John the Apostle never saw death, but continues to live on the earth, bringing souls to Christ. Three of Jesus’ American disciples ask for the same privilege and are granted it (3 Ne. 28:7-10). These three “shall minister unto all the scattered tribes of Israel, and unto all nations” (v. 29). Their ministry would be effective in bringing many to Jesus “because of the convincing power of God which is in them.” Although possessing bodies, a change had been worked upon them so they would not die. This raised the question of whether they would need to undergo a future change at the coming of Christ. After some indecision on this matter, Joseph finally decided that they would experience a further change at the resurrection (vv. 36-40). These Nephites while ministering to the lost tribes, would also do marvelous works among the Gentiles (vv. 31-32). In case the reader should wonder what prevents their identity from being discovered, these elusive Nephites are said to be like “the angels of God” who “can show themselves unto whatsoever man it seemeth them good” (v. 30). This later led to an extensive body of Mormon folk-lore about the sighting of these

three immortal messengers in various Mormon communities.¹¹⁸

Jesus' parting words are a reminder that when his words, being recorded by Mormon, come to the Gentiles, the restoration of the children of Israel "to the lands of their inheritance is already beginning to be fulfilled" (3 Ne. 29:1).¹¹⁹ Therefore once they have Jesus' words from the Book of Mormon and know by that fact that the restoration has already begun, there will be no need to say "the Lord delays his coming" (v. 2). The Gentiles, therefore, need to come to Christ and be baptized so they will be numbered with the people of the house of Israel (3 Ne. 30).

Mormon—Emphasizing the Gentile's Ministry

The next book, called "Mormon," emphasizes again that the publication of the Book of Mormon will mark the beginning of the restoration of Israel to their earthly inheritance. Mormon, in 3:17, says he is writing to both the Gentiles and the house of Israel so that "when the work shall commence," they should get ready "to return to the land of your inheritance." The final curtain was about to come down on the history of this world once the Book of Mormon became available to the American people. Judgment day is, therefore, very near (vv. 20-22). The division of Israel upon two separate continents, each having twelve disciples over them, required that some method of correlation be

118 Cf. Hector Lee, *The Three Nephites: The Substance and Significance of the Legend in Folklore* (New York: Arno Press, 1977).

119 In 1835 Joseph set the date as 1891 for the completion of the work when he stated that those "ordained to the ministry" would "go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years would wind up the scene." (Smith, *History* 2:182).

worked out between these two groups and their respective twelve disciples. After all, Jesus had promised that the twelve he chose in Palestine would judge the twelve tribes, and the American Israelites, being allegedly descended from the tribe of Joseph, were a part of those twelve tribes. The solution set forth was, therefore, to have the American Israelites judged by their twelve disciples, and then the American twelve, in a sort of review process, judged by the twelve original apostles from Palestine (vv. 18-20). Thus Joseph begins to work out the problems raised by the double vision of having two Zions and two places of gathering and two sets of twelve disciples.

In the next chapter (Mormon 5) “the remnant of these people and also . . . the Gentiles” are addressed. The Gentiles will be used by the Lord to scatter these Indian Israelites so that they will be “counted as naught” (vv. 9-13). Also the Gentiles will go to “the unbelieving of the Jews” to persuade them that “Jesus is the Christ.” This outreach is necessary so that God can bring about his purpose of “restoring the Jews, or all the house of Israel to the land of their inheritance” (v. 14). The Book of Mormon will play its vital role, for the record shall go forth that “the seed of this people may more fully believe his gospel, which shall go forth unto them from the Gentiles.” Such a witness is needed for the American Indians will by then have fallen into unbelief and idolatry, and become a loathsome people (v. 15).

This remnant shall be “driven and scattered by the Gentiles” (v. 20). The blessing they “might have received” is given to those scattering them (v. 19), but God will remember his covenant with Abraham and the house of Israel. These Gentiles must repent or God will come against them and “a remnant of the seed of Jacob [the Indians] shall go

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

forth among you as a lion, and tear you in pieces, and there is none to deliver,” (v. 24) using again Micah 5:8. One Mormon writer concluded that either the Gentiles must have repented or the prophecy failed, for no such take-over of America by Indians has occurred and “all reasonable expectation of such an event has passed.”¹²⁰

Ether—Clarifying the Future Jerusalem

In the Book of Ether, which was the next portion to be added to Joseph’s manuscript, the young Palmyra prophet returned to the matter of the New Jerusalem. In 3 Nephi 20:22 Joseph had designated America the New Jerusalem. In the next chapter (3 Ne. 21:23) he narrowed this idea to an actual city, an earthly New Jerusalem that the Gentiles would assist the Indians in building. Joseph had left the matter unresolved as to how this New Jerusalem could be built by human hands and yet be described as coming down from Heaven as depicted in Revelation 21. In Ether, Joseph Smith returned to that unresolved matter and worked out a harmonization.

A Two-Stage New Jerusalem

Joseph presented his ideas by having Moroni report them as the things that Ether had purportedly spoken. Accordingly, Moroni reports that the land where he is living, that is, America, had been pointed out by Ether as “a choice land of the Lord” (Eth. 13:2). America was further to be “the place of the New Jerusalem, which should come down out of heaven” (v. 3). This New Jerusalem Smith dealt with as having two stages.

The first stage preceded the creation of a new heaven and a

¹²⁰ Roberts. “Study” Pt. 1, v:16.

new earth, while the second followed it. During the earlier stage “a New Jerusalem should be built upon this land,” (v. 6) that is, upon the American continent. Jerusalem in Palestine, from which Lehi had departed shortly before its destruction by the Babylonians, would indeed also be rebuilt, but it could not qualify to be the *New Jerusalem*, for it had previously existed, “it had been in a time of old” (v. 5). It would serve the needs of the house of Israel. However, the house of Joseph (the American Indians) would have a Jerusalem of its own “upon this land” like the Old World Jerusalem (“like unto the Jerusalem of old,” v. 8). This New World Jerusalem would be the inheritance of these American Hebrews (Indians) and they would be no more confounded, “until the end come when the earth shall pass away” (v. 8).

Receiving the Heavenly Jerusalem

However, the total destruction of the earth when the end came would not mean the end of the New Jerusalem. God was going to make a new heaven and a new earth, and that new earth would be exactly “like unto the old save the old have passed away and all things have become new” (v. 9). Consequently, “then cometh the New Jerusalem,” (v. 10) divinely restored from Heaven like the one the Hebrew Americans had built upon this continent, and those Indian-Israelites would dwell in it. The Old Jerusalem would also be divinely restored in this new heaven and new earth (“then also cometh the Jerusalem of old,” v. 11). The rest of Israel, now regathered “from the four quarters of the earth, and from the north countries,” (v. 11) will have this divinely restored Old Jerusalem for their place of habitation, while the American Israelites would be centered in the New.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Thus Joseph solved his problem of how the New Jerusalem could be built by the remnant of the Lamanites and still come down from Heaven as presented in the Book of Revelation. He eternalized the two Jerusalems and made both a part of the eternal state in which the redeemed will share following the creation of the new heaven and the new earth. Joseph has, therefore, carried his feature of a dual Jerusalem to its ultimate conclusion. This innovation brought into Rev. Ethan Smith's basic eschatological system by Joseph became a permanent feature of Joseph's system and the main feature distinguishing it from that of the New England clergyman.

Summary of the Earliest Segment

In summary, then, we have seen Joseph Smith at this stage of his writing begin to work into the plot-line of the Book of Mormon a future gathering of the rest of Israel to Jerusalem. The points set forth in Ethan Smith's book begin to be distributed, some to apply to the American Israelites, and some to Israel-at-large, and some to both groups. There will be a restoration of both groups. Those who have become the American Indians will flourish in this land, which shall become a New Jerusalem. In fact, a city by that name shall be built and the Gentiles will both help in the building and will assist in gathering the red-skinned Israelites to that city, as well as gathering any other Jewish people who may desire to share in that enterprise. However, at the same time the rest of Israel will be gathering to their homeland in Palestine. According to the Book of Mormon, Isaiah 52 and 54 primarily relate to events connected with that return. The publication of the Book of Mormon will mark the commencement of this final restoration.

The Gentiles, who have been divinely called to the role of restorer, will use that book to convert the Indians to the Redeemer and make them conscious of their ancient origins. Like Ethan Smith, the Savior in the Book of Mormon exhorts these American Gentiles to undertake this divine program or face the judgment of God upon themselves. This judgment, the Book of Mormon asserts, will consist of a conquest of America by the native Indians. Three immortal Nephites will work effectively among Israel-at-large. Thus when the Book of Mormon goes forth, the end is in sight; judgment is near; and the Lord no longer delays his coming. When the new heaven and new earth do come, the distinction between the two Zions will persist into eternity.

Six out of the seven major points of Ethan Smith's system again find expression here. Only the variations necessitated by having two different centers of restoration mark a difference between the Book of Mormon and the prior work of the New England author.¹²¹ The duplication that results from the Book of Mormon's bifurcation of gathering places leads to both confusion and attempted harmonization. Joseph works out the problem arising from having a duplicate dozen disciples. However, he leaves confused and ambivalent the matter of which of the two Israels Isaiah's words relate to, applying the same passages first to the New World and then to the Old.

¹²¹ Mormons sometimes make much of the differences between Ethan Smith's and Joseph Smith's works. Most of the differences arise out of Joseph's dividing Israel into two segments with different Zions for each group. The remaining differences are only in minor details or arise from what either Ethan or Joseph failed explicitly to mention. Cf. the list of differences e.g. given in Roy E. Weldon, "Masonry and Ethan Smith, 'A View of the Hebrews,'" *Saints' Herald* 119 (September 1972): 27-28.

Later Eschatological Development—
First and Second Nephi

First Nephi—Reflecting Ethan Smith’s Details

When Joseph Smith, Jr. turned his attention to replacing the lost 116 pages he again introduced his restoration eschatology into that segment. Some of the same concepts are introduced in 1 Nephi, the first part of the 116 pages to be replaced. In 1 Ne. 10:11-14 Nephi is presented as summarizing the words he heard from his father about the scattering and restoration of the Jews. After the Jews had dwindled in unbelief and had slain the Messiah, they, like branches broken from an olive tree, would “be scattered upon all the face of the earth” (v. 11-12). They were being led to “the land of promise” (America) to fulfill that total scattering of the Jews (v. 13). However, after the Gentiles had received “the fullness of the Gospel, the natural branches of the olive-tree or the remnant of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah” (v. 14). If the Gentiles do not harden their hearts, they shall also be counted among “the seed of thy [Nephi’s] father” (1 Ne. 14:2). This merely repeats what Joseph had already written in those sections of the Book of Mormon he had worked on earlier, but presents it under the Apostle Paul’s analogy of the olive tree, a passage to which Ethan Smith had also appealed.¹²²

Pilgrims Divinely Sent to America

As Joseph continued to expound this topic, however, new concepts are introduced—concepts which also formed part of Ethan Smith’s

122 E. Smith, *View*, p. 63.

eschatological system. The New England divine not only regarded the Gentiles of America as prophetically chosen by God to reach the Hebrews of this continent, he also regarded their coming to America as a divinely guided event. He remarked to the Christians of America, “Were not your fathers sent into that far distant world [America], not only to be (in their posterity) built up a great protecting nation; but also to be the instrument of [their] gathering?”¹²³ This divine sending of the Gentiles’ forefathers to America is developed further in his lectures on the Book of Revelation completed in 1825. In expounding the flight of the woman into the wilderness (Rev. 12), he found a prophetic reference to the coming of the pilgrims to America. He explained:

What and whither is the second flight of the woman in the Revelation? Would you not immediately point to this new region of the church, and say, thither was her flight, and there is her gracious lodgment, assigned by propitious Heaven? This is all reality, as the American church can testify. The thing was transacted by our pilgrim fathers.¹²⁴

The Congregational preacher added that “this exposition of the text is *wholly new*,” but he is so thoroughly convinced of the correctness of his exposition that he backed it with more than ten pages of supportive argumentation. At one point he exclaimed, “And nothing less than a strange and strong impression from Heaven could have produced such movements. God seemed to have served a summons upon the spirits

123 Ibid., p. 248.

124 Ethan Smith, *Key to the Revelation in Thirty-Six Lectures* (New York: J. & J. Harper, 1833), p. 199. According to the Preface the main outline of his work was formed in 1815 and the lectures completed by 1825, but it was eight years later before he put the material into print. The fact that Ethan’s views on the Pilgrims were only available privately before 1833, yet appear reflected in the Book of Mormon, is a strong argument for a personal link existing between Ethan Smith and Joseph Smith.

of these his people in England.”¹²⁵ Consequently “this land of liberty,” this “happy asylum of liberty and religion,” a land “shadowing with thy wings of liberty and peace,” will find “protecting wings” to guard it “when in the last days, judgments shall be thundering through the nations of the eastern continent.”¹²⁶

Almost like an echo from those Green Hills of Vermont, the Book of Mormon picks up this perspective of the Poultney preacher. Thus the coming of the pilgrims is depicted in 1 Ne. 13:13-19 as divinely motivated:

I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. . . . And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance. . . . I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them . . . [and] the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.¹²⁷

These Pilgrim fathers were therefore divinely planted upon this land “which is choice above all other lands” (v. 30). Their descendants are to receive the Nephite record which will restore many of the plain and precious parts removed by “that abominable church, which is the mother of harlots” (v. 34). With this divinely restored record, the Gentiles are to make known these things to the remnant of the ancient Nephites and Lamanites, and “blessed are they who shall seek to bring forth my Zion” (v. 37). This Nephite record, the Book of Mormon, would be effective “unto the convincing of the Gentiles and the remnant of the seed of my

125 *Ibid.*, p. 209.

126 E. Smith, *View*, pp. 245- 247, 238-239.

127 The 1888 edition of the Book of Mormon, containing notes and references added by Apostle Orson Pratt under the copyright of the President of the Mormon Church, specifically identifies the “other Gentiles” as “Pilgrim fathers.”

brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.” “These last records . . . shall establish the truth of the first” (vv. 39-40). Thus the seventh and final point of Ethan Smith’s system, that of validating the Bible, finds expression in the Book of Mormon.

Mystical Babylon—the Abominable Church

The mention of the “abominable church” brings us to another one of Ethan Smith’s eschatological ideas that seems to be reflected in the Book of Mormon. Rev. Smith, in his *View of the Hebrews*, regarded the return from Babylon that took place after the captivity as a kind of pictorial prediction of a greater return from “Mystical Babylon.” This return was tied by him to events depicted in the Book of Revelation, such as the drying up of the “mystical Euphrates,” which he understood to be the overthrow of the Turks so the Jews could again occupy Palestine.¹²⁸ His scheme of events, drawn from the Book of Revelation, called for the restoration of the Jews to be followed by “the battle of that great day of God,” with the final destruction of the beast, and the coming of the millennium.¹²⁹ “Mystical Babylon” mentioned by Ethan depends upon Revelation 17 where the “Mystery Babylon . . . the Mother of Harlots” and “the great whore” meets her final overthrow and destruction. While the Book of Mormon never mentions this enemy of the saints of God under the term “Babylon,” it does pick up the qualifying expressions, “whore of the earth” who “sat upon many waters,” and the “mother of harlots,” and relates them to the final restoration of Israel. Thus in 1 Ne. 14 God’s wrath is poured out upon

128 E. Smith, *View*, pp. 56, 57.

129 *Ibid.*, p. 283.

the abominable church so that wars and rumors of wars break out among all nations (v. 15). The pouring out of his wrath on this “mother of harlots” marks the commencement “in preparing the way for the fulfilling of his [God’s] covenants” (v. 17). Since “all that fight against Zion shall be destroyed,” the “abominable church shall tumble to the dust and great shall be the fall of it” (1 Ne. 22:14). Thus Joseph, like Ethan, introduced the destruction of a mystical Babylon, the whore of the earth, as a part of the eschatological picture connected with the restoration of Israel.

In 1 Nephi 15 Joseph added little that is new, except to mention that it will be “many generations after the Messiah shall be manifested in body” before the “fulness of the Gospel” (i.e., the Book of Mormon) will come to the Gentiles and from them to the Indians (v. 13). At that time they will learn they are Israelites (v. 14), and come to know the Redeemer and “the very points of his doctrine” (v. 14). These outcasts of Israel will then be grafted into the “true olive tree” (v. 16). The rest of Israel were also mentioned by Nephi’s father (v. 18), as well as things “concerning the restoration of the Jews” (v. 19). The words of Isaiah “concerning the restoration of the Jews, or of the house of Israel” were also rehearsed and it was noted that “after they were restored they should no more be confounded, neither should they be scattered again” (v. 20).

The Isles of the Sea of Isaiah Forty-Nine

In 1 Nephi 19, the Book of Mormon returns again to the restoration theme. The Jews were to be scourged because “they crucify the God of Israel” (v. 13) and will therefore become a “hiss and a by-word” (cf. 1 Kg. 9:7-9 “a by-word . . . everyone. . . shall hiss”) and they shall

“be hated among all nations” (v. 14). When their hearts no longer turn aside (v. 15), God will remember “the isles of the sea” and all the house of Israel, and he will gather them “from the four quarters of the earth” (v. 16). The references to the isles of the sea and the four quarters of the earth reflect the words of Isaiah 11:11-12. Accordingly Nephi turns to the words of Isaiah, which he declares are written to the whole house of Israel, so that he might “fully persuade them to believe in the Lord their Redeemer” (vv. 23-24). He therefore continues his discourse by quoting in full Isaiah 48 and 49. These chapters received some of the heaviest reworking of any quoted in the Book of Mormon. Chapter 48 (= 1 Nephi 20) was modified so that it stressed more fully the certainty of God’s fulfilling his promises, even expressly adding to the text, “he will fulfill his word which he hath declared by them.” It also introduced the words “I have sent him” so that the words “thy Redeemer, the Holy One of Israel” are made to apply to God’s Son, rather than to Yahweh in general. In Isaiah 49 (= 1 Nephi 21), the words “isles of the sea” and “O house of Israel” are inserted to remind the reader that Joseph understands the passage to be addressed to that audience. The focus is apparently intended to be upon those who will return to Palestine, for only such a consideration seems to make sense out of the addition to the text of the words, “for the feet of them which are in the east shall be established.”

This focus is confirmed by Joseph’s exposition of Isaiah 49 which follows in chapter 22 of 1 Nephi. Many, in fact the greater part, Nephi reports in about 575 B.C., are already led away and lost. They are scattered upon “the isles of the sea” so that neither the Nephites nor those at Jerusalem know where they are (v. 4). Since these “have been

led away,” therefore “these things have been prophesied concerning them” and concerning all “who shall hereafter be scattered,” for “they shall be scattered among all nations and shall be hated of all men” (v. 5). These scattered Israelites “shall be nursed by the Gentiles” (v. 6) and after that nursing, God “will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance” (v. 12).

Isaiah’s Words—Literal or Spiritual?

Joseph Smith had begun his discussion of Isaiah 49 with the prior consideration of whether Isaiah’s words should be interpreted spiritually or physically. Nephi, accordingly, asks “Are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not [according to] the flesh?” (v. 1) Ethan Smith had faced the same question since most of the Bible commentators of his day had understood the Old Testament prophecies spiritually, as referring to the conversion of both the Jews and Gentiles to Christ. Rev. Mr. Smith had argued at length that although the prophecies did have a spiritual, (or mystical, as he called it) application, yet in regard to the restoration the fulfillment must be regarded as “literal.” He concluded that the “old and best expositors generally have believed in a literal restoration of Judah and Israel.”¹³⁰ In the same vein Joseph Smith agreed that the things spoken of by Isaiah “are things pertaining to things both temporal and spiritual” (v. 3). However the things dealing with the house of Israel, who “sooner or later, will be scattered upon all the face of the earth, and also among all nations” (v. 3), those things “are temporal” (v. 6). Therefore, like Ethan Smith

130 Ibid., pp. 56, 57, 64-65, 258.

who on three occasions referred the reader to passages in Isaiah 49 with respect to the literal gathering of Israel,¹³¹ Joseph also insists that the matters of Isaiah 49 dealing with the restoration of Israel are literal and not spiritual. Thus the prophecy of the Gentiles bearing Israel “in their arms” and “upon their shoulders,” and kings being “thy nursing fathers” and “queens thy nursing mothers” (Isa. 49:22-23) will find its temporal fulfillment in the literal regathering of Israel with the aid of the American Gentiles. As Nephi is made to express it, “it meaneth *us* in the days to come, and also all our *brethren* who are of the house of Israel” (v. 6 emphasis added).

Israel to be Nourished by the Book of Mormon

In fact, Joseph specifically applies the passage to the “marvelous work,” the Book of Mormon, which will prove to be “of great worth” to Israel, “wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders” (v. 8). When the descendants of Nephi shall be scattered, the Lord “will raise up a mighty nation among the Gentiles” (v. 7) and bring forth among the Gentiles his “marvelous work,” that is, the Book of Mormon. That book will also be of great value to the Gentiles themselves because it will make known God’s covenants to Abraham in which he said, “In thy seed shall all the kindreds of the earth be blessed” (v. 9). This blessing can not come unless the Lord first “shall make bare his arm in the eyes of the nations,” (Is. 52:10) and that baring of his arm takes place “in bringing about his covenants and his gospel unto those who are of the house of Israel” (vv. 10-11). Thus the Book of Mormon is depicted

131 Ibid., pp. 63, 70, 260.

as prophecied by Isaiah to play a vital role in converting and restoring ancient Israel to their Redeemer.

End-Time Events

As a part of these end-time events, the “abominable church, which is the whore of all the earth” will war among themselves, “the sword of their own hands shall fall upon their own heads, and they shall be drunken with their-own blood” (v. 13). Every nation that wars against Israel shall be turned against one another. Thus “all that fight against Zion shall be destroyed” (v. 14). The time will then speedily come that Satan will not have power over the hearts of men, for the day comes when all who act wickedly “must be burned” (v. 15, borrowing Mal. 4:1). These things “must shortly come” to pass, “even blood, and fire, and vapour of smoke” (borrowing the paraphrase of Joel 2:30 in Acts 2:19), and it will come “unto men according to the flesh,” that is, literally (v. 18). All wicked churches, therefore, must be brought low and be consumed as stubble (v. 23 / Mal. 4:1) and the righteous led up as calves of the stall (v. 24 / Mal. 4:2). God will gather his children from the four quarters of the earth (Is. 11:12) and there shall be one fold and one shepherd (v. 25). Then Satan will have no power because of righteousness, and “he cannot be loosed for the space of many years” (v. 26).

Joseph has thus set his eschatological ideas into the framework of premillennialism, as it found expression in the writings of Ethan Smith. Not only are the pilgrim fathers divinely led to America, but their Gentile descendants will be divinely given the Book of Mormon. Through that publication they will be able to become nursing fathers and mothers to all Israel and carry them in their arms and upon their

shoulders to meet their Redeemer. Like Ethan Smith's exposition, the regathering of Israel must be "temporal," "according to the flesh," literal. It will be the prelude to the destruction of that mystical Babylon, "the mother of harlots." With the destruction of all wickedness and the world-wide spread of righteousness, Satan's power will be broken, and he is bound, not to be "loosed for the space of many years." Joseph's free-style use of Malachi 4:1 and 2, already appealed to by him in 3 Nephi, shows how certain passages have crystallized in his mind as a part of his eschatological thinking. Though quoted here a hundred years before Malachi penned them, they seemed the appropriate words to utilize in expressing the final fiery destruction that was thought would follow the regathering of Israel.

Second Nephi—An Apologetic for Mormonism

As Joseph Smith, Jr. approached the completion of his work, he had in mind the leading features and much of the detail of his eschatological system concerning Israel. There was little new to add at this point and his references in this final segment of his work are largely a restatement of the system that developed in his mind as he wrote the precious portions of his work. Concepts and Old Testament passages which he had already used, now flow forth again and stand out like old friends with whom he has now been long familiar. One new feature enters the picture, however. Previously the Book of Mormon had been presented as supplementing the Bible in its witness to Christ. First Nephi had gone further and stressed the defective nature of the Bible since the abominable church had taken away from the gospel of the Lamb "the most plain and precious parts," as well as many covenants

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

(1 Ne. 13:26, 34). Nevertheless the words of Isaiah were quoted as still sufficient to “fully persuade them to believe in the Lord their Redeemer” (1 Ne. 19:23-24). In 2 Nephi, however, the mood has become more defensive. A person is declared to be a fool if he is content only to have the Bible. The Book of Mormon’s right to credibility is argued repeatedly throughout the latter part of 2 Nephi. This shift to an apologetic mood will become noticeable in surveying the remaining portion of the Mormon prophet’s work.

Promoting Joseph Smith

In the opening chapter of 2 Nephi, Lehi warns that if the Nephites dwindle in unbelief, God will bring other nations upon this land (v. 11). In words reminiscent of Isaiah 52:1-2 the family of Lehi is exhorted to “awake; awake” from the sleep of hell, “Awake! and arise from the dust” and shake off the chains that hold them captive (vv. 13-14). Lehi is next made to speak of his future off-spring (the Indians) under terms of a prophecy which the patriarch Joseph made (2 Ne. 3:4-5), saying that the Messiah would “be made manifest unto them in the latter days.” This brief reference to the restoration is then made the occasion for a lengthy prophecy about Joseph Smith, Jr.

Joseph is presented here as “a choice seer” who is “the fruit of thy loins,” that is, an Israelite physically descended from Joseph the Patriarch (v. 7). This seer’s name shall be called after the Patriarch and “after the name of his father” (v. 15). Joseph the Seer would bring forth the Nephites words unto their descendants, which would give them a knowledge of the covenants (v. 7). The seer would be great like Moses (v. 8-9). Just as Ethan Smith was convinced that

the discovery that the Indians were Israelites would validate the Bible as true, Joseph the Seer's work would convince them of "my word, which shall have already gone forth among them," that is, convince them the Bible was true. The two writings—that of the fruit of Joseph's loins (the Book of Mormon) and the fruit of Judah's loins (the Bible)—would be joined together "unto the confounding of false doctrines" (v. 12).¹³² This "writing of the fruit of thy loins" (the Book of Mormon) would, through the work of Joseph the Seer, go "unto the fruit of thy loins" (the Indians) and "shall be as if the fruit of thy loins had cried unto them from the dust" (v. 19, from Is. 29:4). The work would be important in "bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren" (v. 24). Thus Joseph has

132 Modern editions of the Book of Mormon relate this verse to Ezekiel 37:16-20. That passage, which describes Ezekiel labeling two sticks and joining them in his hand to symbolize the reuniting of the tribes of Israel, is twisted by the Mormons to mean the joining of the Bible ("the stick . . . for Judah") and the Book of Mormon (the "stick of Ephraim"). This strained interpretation is reached by making "stick" (רֹדֶף) mean "book" (in the sense of a scroll rolled upon a "stick"), a meaning it never has in the Old Testament. This is then stretched further to mean the "record" of the Book of Mormon, which was supposed to have been written upon gold plates in book form, which is incompatible with the idea of a "scroll."

In writing the final segment of his book Joseph may have hit upon the Ezekiel passage and, to avoid an anachronistic quotation of Ezekiel's words, settled for an allusion to two "records" being "established in one" (1 Ne. 13:41) and that one of these would be written by "the fruit of the loins of Judah" (2 Ne. 3:12; cf. 29:3, 4, 7, 8). However, it was nearly five years before he added to a September 1830 revelation the remark that Moroni had "the keys of the record of the stick of Ephraim" (D.C. 27:5).

To make the Ezekiel passage better fit Joseph, his father declared in a Patriarchal Blessing, December 9, 1834, that Joseph was a literal descendant of Ephraim (Patriarchal Blessing Book, LDS Archives, Bk. 1, p. 3; recopied into Bk. 2, p. 4). Cf. Joseph Fielding Smith, *Doctrines of Salvation*, 3 vols. (Salt Lake City: Bookcraft, 1956) 3:210, 247.

Even with this adaptation the passage will not fit the Mormon usage. It was Ezekiel ("thou son of man") who was to write upon *both* sticks (v. 16), and in Ezekiel's hand ("thine hand") that the two sticks were to be united.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

begun to expound on just how important he and his Book of Mormon will be in the work of restoring all Israel, both the Indian branch and the remainder of the Israelite people. As he nears the completion of his work, the promotion of his book grows in importance and prominence.

Isaiah Forty-Nine Applied to America

In chapter 6 Joseph Smith placed an exposition of Isaiah 49 upon the lips of Nephi's brother Jacob. Jacob declares his intention to read the people some of the words of Isaiah. First he remarks, however, that because Isaiah's words concern "all the house of Israel," they must be applicable to the Nephites (they "may be likened unto you") since they are also of the house of Israel (v. 5). Indeed there are many things in Isaiah which are applicable to them as part of the house of Israel. Having made these remarks, he sets before the people Isaiah 49:22-23 (the nursing fathers passage) as the text he wishes to expound (vv. 6-7). Since the people Jacob is supposed to be addressing are members of his own family who left Jerusalem before its fall to the Babylonians, he informs them that the inhabitants there have now been carried away captive (v. 8). However, the Lord has shown him they will return. Also the Savior will come and they will crucify him (v. 9). Following this they shall be scattered, but "gathered together again to the lands of their inheritance" (vv. 10-11). If the Gentiles repent and "fight not against Zion" nor join the abominable church, they shall be saved (v. 12). God is going to keep his covenant promise and that is why Isaiah wrote those things.

Therefore one can expect those who fight against Zion to be forced to lick up the dust of the feet of these restored Israelites (Is. 49:23).

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

The Lord's people are people who wait for the Messiah. Such people will not be ashamed (as the Isaiah passage expressly says). One can see the words of Isaiah (11:11) clearly indicate that "the Messiah will set himself again the second-time to recover them" (vv. 13-14). So the Messiah will show himself to them and destroy their enemies when the day comes that they believe in him (v. 14). The unbeliever need not expect to escape destruction. Indeed, how can they possibly expect to escape for Isaiah again has said (Is. 49:24-26), "shall the prey be taken from the mighty . . . ?" (vv. 16-18). Jacob continues his quotation from Isaiah through all of Isaiah 50, 51 and the first two verses of 52 (= 2 Nephi 7 and 8).

Jacob indicates that he has read to his people those chapters (including the modifications Joseph made in them) so they might know the covenants God made "with all the house of Israel" (2 Ne. 9:1). God has spoken to Israel continually and will do so "until the time comes that they shall be restored to the true church and fold of God," that is, when they will be gathered home and "established in their lands of promise" (v. 2). After discoursing on the atonement, sin, hell and the resurrection, Jacob pauses to invite men to Christ in the words of Is. 55:1-2 (vv. 50-51).

America a Divinely Protected "Isle of the Sea"

In 2 Nephi 10 the text returns to the theme of restoration. Though many of the Nephites' descendants will be destroyed, yet many shall be restored (v. 2) when they come to believe in the Lord (v. 7). These promises will be literally fulfilled ("according to the flesh"). "I covenanted with their fathers that they shall be restored

in the flesh” (v. 7 emphasis added). So “they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth.” The Gentiles will have the very important task of “carrying them forth to the lands of their inheritance,” (v. 8) just as Ethan Smith had suggested. Yes, exactly as Ethan’s understanding of Isaiah had indicated (49:23), “kings of the Gentiles shall be nursing fathers unto them . . .” (v. 9). Consequently God will protect America and it “shall be a land of liberty” (v. 11). It will have no kings to rule over it and God “will fortify this land against all other nations,” (v. 12) precisely as Rev. Smith had observed God to have done. For “he that fighteth against Zion [America] shall perish” (v. 13). Anyone, whether Jew or Gentile, who fights against Zion shall perish, for such people are “the whore of all the earth” (v. 16). So even though God will afflict the Indians (“thy seed”) by the hand of the Gentiles, he will subsequently soften the Gentile’s hearts to be like a father to them (v. 18). America is therefore consecrated to the Indians and to those who are numbered with them (v. 19). It is a choice land above all others and God will have all men in it to worship only Him. Therefore the Nephites need not feel cast off. They have been driven out of their inheritance in Palestine, it is true, but they “have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea” (v. 20). At this point it sounds as if Jacob had just finished reading Ethan Smith’s book and had picked up his comment that an isle is “any lands, ever so extensive, away over great waters.”¹³³

133 E. Smith, *View*, p. 231.

Without such a definition in mind it is difficult to see how the Book of Mormon could regard the entire American continent as “an isle of the sea.”

Joseph Smith, however, notices that “isles” is plural (Is. 49:1; 51:5, etc.), so accordingly Jacob reasons that since “it says isles, there must needs be more than this, and they are inhabited also by our brethren” (v. 21). Thus the Book of Mormon suggests that the Israelites may be hidden away on several continents as well as on actual islands of the ocean. As Joseph became more aware of how much world exploration had been accomplished, it became increasingly difficult to see where these elusive Israelites could still be hiding. Therefore after first declaring they were hidden away in the North, he eventually at Nauvoo taught they had been removed to outer space.¹³⁴

Jacob continued his reasoned discourse, and argued that God *has* led away (Joseph is having difficulty with his verb tenses again) from time to time persons from the house of Israel. Since he is

134 On gathering from the North see D.C. 133:26; 110:11. On the tribes in outer space see *Millennial Star* 1 (February, 1841): 258, “The stars which will fall to earth, are fragments, which have been broken off from the earth from time to time, in the mighty convulsions of nature. Some in the days of Enoch . . . some with the ten tribes.” Also Karl Larson and Katherine Miles Larson, eds., *The Diary of Charles Lowell Walker*, 2 vols. (Logan, Utah: Utah State University Press, 1980), 2:540. Under the date of 10 March 1881 Walker mentioned that Joseph Smith’s plural wife Eliza Snow reported hearing the Prophet Joseph state at Nauvoo that when the Ten Tribes were taken away “the Lord cut the earth in two.” These tribes were now “on an orb or planet by themselves,” and when “they return with part of this earth which was taken away with them, the coming together of these two bodies or orbs would cause a shock and make the earth reel to and fro like a drunken man.” Eliza enshrined these ideas of Joseph in a Mormon Hymn (Hymn 322). For the text see Einer Anderson, *Inside Story of Mormonism* (Grand Rapids: Kregel Publications, 1973), pp. 98-99. Cf. also the Utah Christian Tract Society’s *The Mormon Prophet and Outer Space*.

going to remember all who have been broken off, he is therefore going to remember the American branch of Israel, the Indians (v. 22).

Promoting the Book of Mormon at the Expense of the Bible

At this point Nephi is depicted as taking over and declaring that he will write some of Isaiah's words because "my soul delighteth in his words." Nephi's delight is quite evident, for thirteen chapters of Isaiah are written into the text with varying degrees of modification in those chapters, as discussed earlier. When he had completed the recording of those thirteen chapters, Nephi announced (2 Ne. 25:1) that he would comment somewhat on the words of Isaiah. Nephi then repeated again essentially the same points that his brother Jacob had made. The Jews, who were always warned by their prophets when destruction was coming, were forewarned about the fall of Jerusalem to Babylon and the resulting captivity (vv. 9-10). They shall return, however, and be restored (v. 11). The Messiah will come, be rejected, killed and resurrected and "Jerusalem shall be destroyed again" (vv. 12-14). The Jews shall be scattered and, since Babylon itself will be destroyed, "the Jews shall be scattered by other nations." Other nations shall scourge them for many generations until they come to "believe in Christ, and worship the Father in his name" and stop looking for "another Messiah" (v. 16). When that time comes, then (in the words of Is. 11:11) "the Lord will set his hand again the second time to restore his people from their lost and fallen state" (vv. 16-17). Wherefore, God will bring forth "his marvelous work and a wonder" (i.e., the Book of Mormon) among them to make the way of salvation plain to the Jews so "ye cannot misunderstand" (vv. 18-28).

After a digression (2 Ne. 26) to speak about the destruction coming upon the Nephites, which is described in the words of Malachi, he returned to promoting the virtues of the Book of Mormon. Using Isaiah 29:1-5, the verses applied to the destruction of Ariel (Jerusalem) are reworked to apply to the destruction of the Nephites. These Nephites are the ones whose words are in the Book of Mormon so that “those who have been destroyed shall speak unto them out of the ground” and “shall whisper out of the dust” (26:16, borrowing Is. 29:4).

The reworking of Isaiah 29 continued in chapter 27 of 2 Nephi and this has already been examined in some detail. Joseph declared, through Nephi, that the things written will be of great worth to Nephi’s offspring (the Indians—2 Ne. 28:2). Unspiritual churches will increase, which will fight one another and say eat, drink and be merry, for tomorrow we die (v. 7 / Is. 22:13). They shall “seek deep to hide their counsels from the Lord” (v. 9 = Is. 29:15). There is to be wide-spread, but not total apostasy: “they have all gone astray save it be a few, who are humble followers of Christ” (v. 14). Destruction is coming on all those who do not repent, especially “that great and abominable church, the whore of all the earth” (v. 18). So “cursed is he that putteth his trust in man” (v. 31 = Jer. 17:5).

When these conditions prevail God will bring forth the Book of Mormon “that I may set my hand again the second time to recover my people which are of the house of Israel” (2 Ne. 29:1 / Is. 11:11). God’s words will then “hiss forth unto the ends of the earth” (cf. Is. 5:26 and Zech. 10:8). Some will respond to this by saying they already have a Bible. Such people are fools and not even grateful to the Jews for the Bible they have (v. 4). God speaks to all men of all nations,

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

and they all write his words (vv. 7-8). He commands all men, north, south, east and west, and the isles of the sea, and they all write his words so they can be judged out of the books that are written (v. 11). The Jews, Nephites and “the other tribes of the house of Israel, which I have led away” shall write it (v. 12). The Jews shall have the words of the Nephites and the Nephites the words of the Jews, and both shall have the words of the lost tribes and those tribes the words of the Jews and Nephites (v. 13). The people of the house of Israel shall be gathered to the lands of inheritance and God’s words shall also be gathered in one (v. 14).

Bibles for All Nations: A Dilemma for the Book of Mormon

Joseph’s imaginative expansion on the themes set forth by Ethan Smith seems finally to have spent itself. As he has unfolded his adaptation of the program for the recovery of Israel we have watched him become bolder and more vivid in working out the details and implications of his own system of eschatology. As he pushed to become more and more innovative he finally reached the limits to which those ideas could be pushed. With this new suggestion of a multiplication of Bibles among all nations he has undercut the importance of his own book which he has worked so hard to establish throughout the Book of Mormon. There seems little need to carry the words of the Book of Mormon to other nations who already have God’s words in duplicate. If God writes “the same words unto one nation like unto another,”(v. 8) then certainly the lost tribes must have the same information as that set forth in the Book of Mormon, or else such a statement is false and

meaningless.¹³⁵ What need is there for a program to reach the lost tribes if they already have the truths contained in Joseph's work? Perhaps it could be replied that all other nations' Bibles are corrupt and have the plain and precious parts removed. As such they then are practically worthless. Why then preserve them in one expanded encyclopedic set by joining them all in one (v. 14)? Joseph's imaginative mind has clearly over-extended itself. In his attempt to establish the superiority of his book over the Bible, he has ended by removing nearly every reason for producing it. Joseph's eschatology has reached, as it were, the end of the line.

From this point on, Joseph can only repeat what he has already expressed earlier. Any new features will only render his system more ridiculous. Thus in 2 Nephi 30 he repeats again that as many Gentiles as repent are the covenant people of the Lord, and the Jews who do not will be cut off. He repeats that many will believe and carry the words of the Book of Mormon to the remnant (the Indians), who will then learn that they are "descendants of the Jews" (v. 4). The Jews who are scattered will begin to believe and begin "to gather in upon the face of the land," (v. 7) and the Lord shall begin "to bring about the restoration of his people upon the earth" (v. 7-8). Then will dawn a glorious age, spoken of in Isaiah 11:4-9 (vv. 9-15), in which the devil "shall have power over the hearts of the children of men no

135 It should be obvious that the theological content of the Old Testament is very different from that of the Book of Mormon, which should not be the case if the statement set forth in the Book of Mormon were true. In the Old Testament God unfolds his truth with increasing clarity, much the way things grow in nature. In the Book of Mormon, material first disclosed in the New Testament period appears full blown at the outset of the Book of Mormon's Old Testament period.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

more, for a long time” (v. 18). The only new feature Joseph added was the promise that when the descendants of the Nephites would be restored then unto the knowledge of their fathers, in not many generations they would become a white and delightsome people (vv. 5-6). Not even Joseph himself could expect that this would really happen, and he took steps, through the so-called “Bleaching Revelation,” to have his leaders impregnate Indian squaws to introduce a lightening or a bleaching of the skin among the Indian people.¹³⁶

Finalizing the Eschatology in Extended Allegory

Jacob—Summation of Smith’s Eschatological Views

Wild and Tame Olive Trees

Having worked out his eschatological ideas, Joseph was now prepared to express these in an extremely lengthy and involved allegory about wild and “tame” olive trees. The Apostle Paul had used the analogy of grafting branches into an olive tree to illustrate the relationship of the Jews to the Gentiles under the New Covenant. The olive tree represented God’s covenant people, Israel. When the Jews rejected Jesus as the Messiah, God turned from them and began a work among the Gentiles. Those Gentiles who welcomed the message of Christ were counted as his true children and regarded as a legitimate part of the on-going covenant people of God. To illustrate this shift in God’s sphere of operation, Paul spoke of the natural branches (Jews) having been broken off and the branches of a wild olive tree (Gentiles) being grafted in. By this analogy he

136 For the “Bleaching Revelation” see Jerald and Sandra Tanner, *The Changing World of Mormonism* (Chicago: Moody Press, 1980), pp. 207-214.

simply meant that those physically descended from Abraham who rejected the Messiah were no longer considered to be God's special covenant people, while the Gentiles who embraced Jesus were counted as true members of the covenant group by virtue of their faith in Jesus.

Paul's illustration was designed to evoke humility in the Gentiles. By calling them "wild" olive branches, he was stressing a certain unnaturalness in their being counted among the covenant people of the past ages. If God had broken off the natural branches and replaced them with wild branches, those wild branches (the Gentiles) should not let their privileged position become a matter of pride, since God could just as easily break them off and return the Jews to their place among the covenant people.

Conflating Paul, Luke and Isaiah

Ethan Smith had cited this illustration as evidence that Paul was teaching that there would be a restoration and that it would be "a notable event of the last days."¹³⁷ Joseph Smith had earlier (1 Ne. 10:11-14; 15:16) made reference to this same imagery in the same vein as Ethan Smith, stressing a restoration of Israel to "the knowledge of the true Messiah" (10:14). For a grand finale of his work, however, he returned to this *olive tree* illustration 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

137 E. Smith, *View*, p. 63.

bewilder an exegete.¹³⁸

A Horticulturalist's Nightmare

Joseph's illustration begins with "a tame olive tree" which, strange to say, was being nourished in a "vineyard" (Jac. 5:3-4)¹³⁹ where one normally grows grapes. This tame tree began to die, so "the master of the vineyard" decided to prune it and dig about it (cf. Lk. 13:8). The result was that it put out some tender branches, but the main top branches began to die. Therefore the master ordered the main branches cut off and branches from a wild olive tree grafted in (vv. 6-7). To this point the illustration is obviously intended to depict the cutting off of the Jews and the bringing in of the Gentiles. However, Joseph had many more thoughts he wished to cram into his analogy, and from this point on the allegory becomes increasingly complex.

After all the effort to save this tame olive tree, it was decided to cut off the new growth of tender young branches and graft them in elsewhere, since "it mattereth not that if it so be that the root of this tree will perish" (v. 8). Consequently the tender new natural branches were taken to "the nethermost parts of the vineyard, some in one and some in another" place (vv. 13-14). Through this arrangement Joseph clearly intended to depict the planting of the "lost tribes" of Israel in various parts of the world and the relocation of Lehi's family in America.

138 Apostle Orson Pratt in the 1888 edition of the Book of Mormon attempted to clarify the references in the allegory by designations in the footnotes. His identifications are essentially the same as those made in this paper. Unfortunately those identifications have been dropped from recent editions.

139 Dt. 22:9 forbade mixing other crops with a vineyard.

Soon all the trees began to bear fruit. The wild branches on the mother tree even bore “tame fruit” (vv. 15-18), while those scattered in the “nethermost parts” also proved fruitful (vv. 19-20). This fruitfulness was seen even in one of the branches planted in “the *poorest* spot in all the land of the vineyard,” (v. 21) and in a second branch planted in a spot of ground “*poorer* than the first” (v. 23) (however that might be possible). Nevertheless, one branch that had been planted in a very good spot of ground (America) had only part of the tree bringing forth “tame fruit,” while the rest brought forth “wild fruit.” The master of the vineyard was inclined to cut off the bad branches, but the servant asked permission to prune it and dig about it instead, in an attempt to have it produce good fruit (vv. 26-27).

Meanwhile, after a prolonged period the master and servant returned to the vineyard to visit the mother tree, only to find that “all sorts of fruit did cumber the tree,” “none of it which is good” (vv. 29-32). They observed that the engrafted wild branches (the Gentiles) had “nourished the roots” so they had remained alive and good. The great strength of the roots, on the other hand, had resulted in the wild branches producing good fruit. However, because the wild branches had grown so rapidly they had “overrun” and “overcome the roots” so that the tree had come to produce “much evil fruit” (vv. 33-39). By this strange interaction of roots and branches Joseph apparently meant to depict his view of the Christian Church as one which had begun in the apostolic age by bearing good fruit, but had in more recent times become nearly wholly corrupt.

In addition to the mother tree’s fruit becoming evil, the natural branches which had been planted in the nethermost parts of the vineyard

had also become corrupt. In particular, on the one which developed both tame and wild fruit (the one in America), the wild fruit had overcome the good fruit so that the branches ‘containing good fruit had withered and died (v. 40). This seems to be Joseph’s way of depicting the Lamanite annihilation of the Nephites. This sad plight was attributed to the owner not having “plucked” the branches which bore wild fruit (vv. 45-46). The owner then plaintively asked (in the words of Isaiah 5:4), “what could I have done more in my vineyard?” (v. 47) He had “dugged about it” and “dunged it” (cf. Lk. 13:8). In fact, he claimed even to have “pruned it” (v. 47), somehow, without managing to “pluck” the wild branches from it (v. 45). The servant, however, assured the owner that it was the vineyard’s own “loftiness” which had caused the trouble, for the branches “grew faster than the strength of the roots, taking strength unto themselves” (v. 48).

Rather than “hew down the trees of the vineyard” so they would not “cumber the ground,” (cf. Lk. 13:7) they found the solution in regrafting the branches from the trees in the “nethermost parts of my vineyard” back into “the mother tree.” This would thus serve to replace the “branches whose fruit is most bitter,” which would be plucked from the mother tree (vv. 49-52). This plan would, hopefully, at least save the roots of the mother tree.

To save the roots of the daughter trees planted in the distant parts of the vineyard, branches from the mother tree would in turn be grafted into them (vv. 53-54). Thus branches from the mother tree (which had become wild) were grafted into the daughter trees (which had also become wild), and branches from those wild daughter trees were regrafted into the wild mother tree (vv. 55-56). The owner hoped

by this cross-grafting (this “change of the branches”) again to bring forth good fruit (vv. 57-60).

The Final Pruning, Joseph Smith’s Task

This cross-grafting is to be the last attempt that will be made to salvage the trees of the vineyard. Therefore laborers are summoned to make the graft, for “this is for the last time that I shall prune my vineyard” (vv. 61-64). It is difficult to determine with certainty all that this cross-grafting signifies. It seems clear, however, that this operation is what Joseph Smith envisioned that he and his followers would do, and it would bring about the unity of all the groups involved (vv. 67-68, 74). In the next chapter (Jac. 6) Joseph specifically indicated that the regathering of Israel constitutes the final pruning of God’s vineyard. Borrowing God’s words in Isaiah 11:11, Jacob (6:2) declares that “the day that he shall set his hand again the second time to recover his people” is “the last time . . . the servants of the Lord shall go forth . . . to nourish and prune his vineyard,” a thought Smith stressed again in 1835.¹⁴⁰

Furthermore, the removal of all branches bringing forth bitter fruit is to be a gradual process, and intentionally so, in order that the strength of the root and the branches might be kept in balance (Jac. 5:65-66; 73-74). Therefore, it seems that Joseph Smith envisioned Christianity as being gradually purified by his Mormon movement. In addition, Joseph appears to be teaching that the Jews and Israelites (including the Indians) will be brought into relationship with the purged Gentile Church, and that Gentile Christianity will simultaneously

140 Cf. note 119.

be brought to all the Hebrew peoples, forming therefore just one body. The work of Joseph Smith, Jr., consequently, marks the beginning of the end-times. It is the last time the vineyard is to be purged (5:63, 69, 75, 76). Referring to this same final pruning in Jacob 6:2, he added, “after that the end soon cometh.”

Following this pruning the millennium will apparently begin (5:76), and the next time evil fruit appears in the vineyard, that vineyard will be burned with fire (v. 77). Joseph, through Jacob, therefore, concludes his comments by remarking that God is merciful for remembering the house of Israel, “both roots and branches; and he stretches forth his hands unto them all the day long” (6:4; cf. Is. 65:2 / Rom 10:21). Therefore they should give heed to his commands. With these words, which again reflect Joseph’s acquaintance with the Old Testament, he concludes his eschatological remarks as well as his quotations from Old Testament texts.

Joseph Smith, therefore, has made it clear that the work he intends to begin is the end-time work. The last days begin with the Mormon movement, and the final curtain will soon drop on the world’s history. Israel will shortly be regathered and the return of Christ can be expected momentarily. The young prophet has thus set the stage for the gathering of the “saints,” the conversion and restoration of both Jews and Indians, and the building of the New Jerusalem. Sadly, these hopes were never realized.

Conclusions Concerning the Eschatological Use
of the Old Testament

In summary, the survey of the eschatological use of the Old Testament has clearly shown that Joseph Smith's system was both derived and, at the same time, imaginatively original. The Book of Mormon was produced in a period when Bible expositors were moving from a "spiritualized" understanding of the regathering of Israel to a more literal interpretation. Influencing the move in that direction was the idea that the Indians constituted the "lost tribes" of Israel. One of the most persuasive presentations of that position was set forth in Rev. Ethan Smith's *View of the Hebrews*. Joseph Smith, Jr. could have had contact with that work (1) through his cousin Oliver Cowdery who was living at Poultney, Vermont when the book was published, and whose step-mother was a member of Rev. Mr. Smith's church; (2) through extracts of the book circulating in Joseph's home-town of Manchester; or (3) through the personal visit which Ethan Smith made to the Palmyra area early in 1827.

Material Derived From Ethan Smith

The major tenets of Ethan Smith's eschatological system, including some refinements peculiar to the Poultney clergyman's work, are clearly reflected in the Book of Mormon's eschatological position. (1) Both works regarded the Indians as being Israelites whose existence had become completely unknown to the rest of the Jewish people, and both attributed the degraded condition in which they were found to God's judgment upon them for their unbelief and disobedience.

(2) Both expected a literal regathering of Israel from “the four corners of the earth” (Is. 11:12), with both following the KJV’s “corners” in quoting the verse, but both, changing to “four quarters” in discussing it. Based on an identical interpretation of Isaiah 11:11 (“The Lord shall set his hand again the second time to recover the remnant of his people”) both argued that this regathering would occur at a period considerably after Christ’s crucifixion and the subsequent second destruction of Jerusalem (2 Ne. 10:5-7; 25:13-17). In reaching this conclusion both works discussed the question of whether prophecy was to be regarded as literal or spiritual, and concluded that both view-points were legitimate, but that the words of Isaiah were especially to be understood literally.

(3) Both held that it was essential to convert the Indians before the way could be opened for the final regathering to begin.

(4) Both taught that America would play a major role in the future restoration of Israel and that these Gentiles would help to transport the Israelites to the land of their inheritance.

(5) Both maintained that America had been prophetically designated and divinely called to reach the red sons of Israel and that a refusal to fulfill this mission would only lead to judgment coming upon the American Gentiles. In particular, both taught that the Pilgrim fathers had been led to this continent for this very end. Both held that in passages like Isaiah 11:11 and 49:1 the expression “isles of the sea” included the American continent. Both repeatedly appealed to verses from Isaiah forty-nine to establish the role that the American nation would play in the future restoration of the Indian-Israelites. Both accordingly held that America was under special divine protection

and preserved as a “land of liberty” to enable her to fulfill her heaven-assigned role.

(7) Finally, both regarded the recovery of Israel as an added witness that God was faithful to his promises and that this regathering of Israel would be convincing evidence that the Bible was true.

Imaginative Innovations of Joseph Smith

In the earliest portion of the Book of Mormon written, Joseph at first simply reflected Ethan Smith’s view concerning the regathering of Israel. Soon, however, he added his own innovative twist. He set forth the idea that there were to be two centers of gathering, one on the American continent, and one in Palestine. Two Jerusalems were next proposed, with the Gentiles assisting in the building of the one on the American continent which would be the New Jerusalem. It is possible that the excitement of having uncles like Stephen Mack, who was a pioneer in settling Pontiac, Michigan; Jason Mack, who organized a colony in New Brunswick, Canada; and Daniel Mack who was prominent in early Rochester, N.Y.; served as a challenge to young Joseph to undertake a similar enterprise. Whatever the motivation, however, Joseph soon worked out a way of harmonizing his proposed man-made city with the biblical description of the New Jerusalem as descending out of heaven. His solution involved the destruction of the man-made city and a complete divinely-restored copy being provided from heaven when God made a new heaven and new earth. In the process he eternalized both the Old and New Jerusalems and thus carried his distinction between the two Israels into the eternal state.

Dual Applications of Scripture

The creation of two regathering centers led Joseph to maintain *two* literal fulfillments for the same Old Testament passages. Verses like Isaiah 52:8-10 were applied first to the Indian Israelites and then to Israel-at-large.

In the process of redirecting Old Testament passages to America, he diverted several so that they would appear to predict himself and his Book of Mormon project. As he moved into the final segment of his work, an increasing prominence was given to himself, to his book, and to the imagined importance of his work. The publication of the Book of Mormon would mark the beginning of the restoration of Israel. It would become the instrument through which the Gentiles would become the nursing fathers to Israel (Is. 49:12-13). As he neared completion of his book in 2 Nephi, the tone noticeably shifted to an apologetic mood. The Bible, which earlier had been presented as a book which the Book of Mormon would establish to be true, was now deprecated to the point of insisting that only a “fool” would be content with just the Bible. Furthermore, Joseph’s final insistence that God spoke “the same words unto one nation like unto another” ultimately undercut the need for his own work, except perhaps for America. Having reached the end of the line, he rounded out his work with his complex allegory about wild and “tame” olive trees growing in grape vineyards, in which he summed up his eschatological scheme in final form. The Mormon movement was there presented as the final pruning of the vineyard, and the end of the world would soon follow, an event which has as yet failed to materialize.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Thus Joseph Smith has taken the views popularized by Ethan Smith and partially recast them into his own American saga. He employed a number of the Old Testament passages in the same manner as the Rev. Mr. Smith, while others he redirected to his own self-serving ends. Only the thirteen chapters from Isaiah 2 to 14 do not seem to contribute greatly to his eschatological views. Rather they seem to provide the prelude and the pattern for his next grand project—the total revision of the Bible by the “spirit of revelation.” In that project he would begin to restore those plain and precious parts which he had so recently come to regard as missing from the Bible. Thus his use of the Old Testament in the Book of Mormon has led him to launch out on a new project—his own Inspired Version of the Bible.

IV GENERAL CONCLUSIONS

Concerning the Old Testament as Framework

The King James Bible, especially the Old Testament, provided the framework for the writing of the Book of Mormon.

(1) Nearly half of the names used in the book came directly from the Old Testament, and approximately another 15% seem patterned upon biblical names by rhyme formation or alteration in some form from biblical names. Thus about two-thirds of the Book of Mormon names appear to be derived from the King James Bible, and most of those are Old Testament names. Even New Testament names of Greek origin have anomalously been introduced into the text, clearly suggesting that the author of the Book of Mormon was indiscriminately drawing upon the KJV.

(2) The King James style of language was adopted throughout the book, but the author was not entirely conversant with the Elizabethan style and made frequent mistakes in form, as well as continually lapsing back into his nineteenth century pattern of speech. The apparent reason for writing in such an awkward style was to make the work sound like the Bible of that day and therefore lead the public to accept it more readily as a divine production.

(3) The presence of New Testament *phrases*, *content*, and *institutions* worked into the Old Testament portion of the Book of Mormon, including misinterpretations of that New Testament material, disrupts the

pattern of distinction between the Old and New Covenants so carefully maintained by the Bible. The infusion of this New Testament material on such a large scale implies that the New Testament corpus was in existence prior to the writing of the Book of Mormon and discredits the claim that the work is a translation of an authentic ancient document.

Concerning Quotations from the Old Testament

The King James Version provided the basis for Joseph Smith's quotations of the Old Testament in the Book of Mormon.

(1) About half the verses quoted from Isaiah are identical with the King James Version.

(2) On numerous occasions Joseph retained even the italics supplied by the King James translators and followed poor or inaccurate renderings of the Hebrew text made by those seventeenth century translators.

(3) Joseph Smith must have had his King James Version open before him while working on the Book of Mormon text, since the work preserves the same order and English spelling of rare and complex names found in the KJV. Since this fact is not mentioned by those who describe his method of translating, it is possible that Joseph also had other materials and notes before him while composing the Book of Mormon, which also went unrecorded.

(4) Alterations were made in the King James Version text as it suited the desires and purposes of young Joseph. Very few of the changes introduced into the KJV text are supported by any ancient text or version, and these few are trivial in nature and can be accounted for on other grounds. The vast majority receive no support whatever.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

(5) The fact that Joseph Smith made no attempt to have his changes match those made when the same verses were quoted again elsewhere in the work argues strongly that such variations did not lie in any underlying Semitic text, but were unsupported alterations which depended upon the whims of Joseph Smith, Jr. This conclusion is further supported by the fact that Joseph continued to make more alterations in the biblical texts, in the manuscript which was prepared for the printers to use, as well as in the second (1837) and third (1840) editions of the work. Such alterations should be unwarranted if one were merely translating an original Semitic text.

(6) The earliest quotations tended to follow the King James Version verbatim, or nearly so. As Joseph Smith progressed, he took increasing liberties with the text, especially introducing his own interpretive comments and bending the passages to give support to himself and the plot-line of his Book of Mormon story.

(7) The alterations made do not follow the pattern of variants found in actual Hebrew manuscripts and ancient versions, which are nearly evenly scattered throughout the passages. Instead they tend to be clustered in several verses, in a number of instances appearing in the opening portion of the passage and diminishing in the latter part. This pattern, noted by Mr. Chris Eccel's statistical study, seems best accounted for on the basis that Joseph Smith would begin his alterations with enthusiasm and then grow weary of the task as he progressed.

(8) Several alterations introduce erroneous material into the text. In Isaiah 9:1 the Red Sea is placed in northern Palestine,

over 250 miles from its actual location. Some changes created grammatical errors while others left the passage partly unintelligible. Some changes, such as the confusion of “son” for “sun” in Malachi 4:2 could only have occurred from mishearing the English text, and could not reflect a variant in any underlying Semitic text.

(9) At points Joseph Smith’s emendations were apparently intended to remove seeming discrepancies from the biblical text, but in most instances a close examination discloses that Joseph failed to understand what the biblical passage was really saying.

(10) While stressing near the close of his work that many “plain and precious parts” had been removed from the Bible, when Joseph altered the biblical text he failed to restore these blocks of material allegedly missing. Such “restoration” would remain to be undertaken in his work on the “Inspired Version.” Even there, while he began such a process in his re-writing of the opening chapters of Genesis, he soon tired of it and returned to making minor variations in the biblical text as he had previously done in the quoted material in the Book of Mormon.

(11) Joseph had a fondness for certain biblical verses like Isaiah 11:11-12; 52:7-10; 49:22-23; and Micah 5:8-9, returning to them frequently and even paraphrasing them at times. Joseph Smith’s acquaintance with the Bible was therefore somewhat greater than has generally been recognized by many. His early claims to have been familiar with the Bible in his youth seem to be supported by his use of the Bible in composing his Book of Mormon.

Concerning the Eschatological Use of the Old Testament

Joseph's use of the Old Testament passages was mainly in connection with endorsing his eschatological views. Except for Isaiah 53 and the extended quotation from Isaiah 2 through 14, (in which he seemed largely interested in harmonizing apparent biblical discrepancies), the Old Testament material is used either to support or to elaborate upon his views concerning Israel's restoration.

(1) Those views seem largely derived from Rev. Ethan Smith's *View of the Hebrews*. The Rev. Mr. Smith's ideas concerning the regathering of Israel show up in their totality, with only one major variation, in the Book of Mormon. Joseph had ample opportunity to learn of Ethan Smith's eschatological system, and the number of correlations with that system presented in the Book of Mormon are too numerous and unique to be mere coincidence: Both regarded the Indians as of Israelite origin, degraded to a savage state as a punishment for their forsaking the true God. Both, by an identical interpretation of Isaiah 11:11-12, expect a literal return of Israel and insist that Isaiah's words be taken literally rather than spiritually. Both insist that the Indians must be converted to Christ before the final gathering will begin. Both expect America to play a major role in the regathering and regard it as an "isle of the sea," whose Gentiles are divinely called to inform the Indians of their Israelite origin. Both regard the Pilgrims as, therefore, divinely sent to America to become the "nursing fathers" to bring the Indians (Israelites) back to God, and for this reason America has been divinely protected, to remain a "land of liberty." Both taught that if America failed to carry out her

divinely-assigned mission she would suffer God's punishment. Finally, both believed that the discovery that the Indians were of Hebrew origin would serve as convincing evidence that the Bible is true.

(2) The major innovative difference from Ethan Smith's system was that Joseph identified the Indians as only a portion of the lost tribes while Ethan saw them as constituting those tribes in their entirety. Having made this distinction Joseph carried it through to where there would be two gathering places, with two Jerusalems, one in America and one in Palestine. Though both would be built by returning Israel, both would be divinely restored after the world's destruction and the creation of a new heaven and a new earth.

(3) The proposal of two gathering places led to a dual application of the same Old Testament passages, applying them literally to both locations. In particular, the application of verses to America was turned to establishing the importance of Joseph Smith and the Book of Mormon as marking the beginning of the end-time regathering. The book, of course, has not proved to be the factor in converting Indians and Jews which Joseph anticipated it would be, so that the Book of Mormon prediction in this regard has failed.

(4) The promotion of the need for the Book of Mormon in the final segment of the work led Joseph to deprecate the Bible and to promote and defend his own work. His insistence near the conclusion of his work that all nations had similar scriptures from God implicitly undercut the need for his own work. Joseph has therefore carried his stress on further revelation from God to the point of undermining the need for his own Book of Mormon production.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

In Summary, then, the Bible, especially the Old Testament, has provided much of the framework and content for the Book of Mormon, but, ironically, that same Book of Mormon, in order to promote its own importance, ended discrediting the very book, the Bible, upon which it had so heavily drawn.

APPENDIX A

Authoritative “Scriptures” of the Mormon Church

The Mormon Church in Utah recognizes as authoritative for their church what they refer to as the “Four Standard Works.” These are (1) the King James Version of the Bible, (2) The Book of Mormon, (3) The Doctrine and Covenants, and (4) The Pearl of Great Price (abbreviated PGP).

The Pearl of Great Price is a compilation of several writings of Joseph Smith, Jr. which were first put together in 1851 and were voted to be received as part of the Mormon Scriptures in 1880. It consists of: first, the Book of Moses, Joseph Smith’s rewriting of the opening chapters of Genesis from his Inspired Revision of the Bible (sometimes called the “Inspired Version”); second, the Book of Abraham, Joseph’s purported translation of an Egyptian papyrus which he claimed was written by Abraham himself, (although in reality it was a part of the funerary Book of the Dead); Joseph’s “translation” of Matthew 24 from his “Inspired Version;” and the opening portion of Joseph Smith’s autobiography. This paper has made only a passing reference to the “Book of Moses” from the Pearl of Great Price.

The second standard work is the Doctrine and Covenants (abbreviated D.C. in this paper). It received its name from the fact that the original 1835 edition contained a section on “doctrine” (entitled “Lectures on Faith”) which gave the Mormon Church’s beliefs as of 1835. That portion was removed in 1920 mainly because the Utah LDS Church

had abandoned several of the early beliefs set forth in the doctrinal section. The name “Doctrine,” however, was retained even though that section had been removed. The remaining section, the “Covenants,” were the revelations Joseph Smith claimed to have received throughout his lifetime, beginning in 1828. The earliest of these revelations had been previously printed in 1833 under the title of *The Book of Commandments*. When reprinted in the 1835 Doctrine and Covenants a number of these early revelations were radically changed. Citations from the Doctrine and Covenants in this paper have always been checked against the earlier 1833 printing to make certain that doctrines and historical assertions were a part of the original text and not later additions presented as though they were a part of the original revelation.

The third Standard Work, the Bible, is accepted in the rendering of the King James Version, probably because this was the version so frequently used by Joseph Smith. Where the Bible opposes present-day Mormon doctrine, the Bible is looked upon as defective and erroneous. While Joseph Smith claimed to have the direct guidance of the Spirit and made a complete revision of the King James Version by that “Spirit of Revelation,” the Utah Mormon Church has been reluctant to use that “Inspired Version.” This is due mainly to the fact that Joseph later gave renderings of Bible passages that contradicted his earlier “inspired” renderings in the “Inspired Version.” Only recently has the Utah LDS Church printed its own edition of the KJV with notes at the foot of the page giving many of the alterations made in Joseph’s “Inspired Version.” References to the “Inspired Version” in this paper follow Joseph’s Bible revision printed by the Reorganized Church of Jesus Christ of Latter Day Saints (abbreviated RLDS), but the printed version

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

has been checked against the original manuscript in the Reorganized Church's Archives.

The final Standard Work, the Book of Mormon, in its original 1830 edition had different chapter divisions from the present Utah edition. The Reorganized Church generally follows the original chapter numberings but divided the text into verses, lacking in the 1830 edition.

The individual "Books" within the Book of Mormon are: 1 Nephi, 2 Nephi, Jacob, Enos, Jarom, Omni, Words of Mormon, Mosiah, Alma, Helaman, 3 Nephi, 4 Nephi, Mormon, Ether and Moroni. The textual content of the RLDS Book of Mormon and the Utah edition are practically identical except for the variations in chapter and verse numberings. Because of the wide-spread dissemination of the current Utah edition, chapter and verse references in this paper are to that edition. To make the paper serviceable to those owning the RLDS edition, the following conversion chart, drawn up by Mr. James Wardle, is included.

Book of Mormon Cross Reference

Index by Chapters

Arranged by JAMES D. WARDLE

This is so printed that it can be clipped and placed inside your own Book of Mormon.—
EUTUA.

ENTIONS USED:

(1) The "Authorized Edition" printed in 1946, published by "The Reorganized Church of Jesus Christ of Latter Day Saints," noted here under "Reorganized Church."

(2) A Standard Edition printed in 1948, published by "The Church of Jesus Christ of Latter-day Saints," noted here under "Mormon Church."

(Take note of book and chapter or page in either book. Consult respective column. Corresponding book and chapter or page appears in the opposite column.)

REORGANIZED CHURCH MORMON CHURCH

FIRST BOOK OF NEPHI			
Chapter	Page	Chapter	Page
1: 1	1	1: 1	1
1: 24	4	2: 1	3
1: 39	7	3: 1	5
1: 59	10	4: 1	7
1: 146	13	5: 1	9
2: 1	16	6: 1	10
2: 7	16	7: 1	11
2: 40	19	8: 1	13
2: 92	23	9: 1	13
3: 1	24	10: 1	16
3: 37	26	11: 1	17
3: 96	30	12: 1	20
3: 119	33	13: 1	22
3: 201	38	14: 1	23
4: 1	43	15: 1	28
5: 1	47	16: 1	30
5: 33	52	17: 1	34
5: 168	60	18: 1	38
5: 218	63	19: 1	40
6: 1	67	19: 22	43
6: 8	67	20: 1	43
6: 30	69	21: 1	43
7: 1	72	22: 1	46

SECOND BOOK OF NEPHI			
Chapter	Page	Chapter	Page
1: 1	77	1: 1	49
1: 59	82	2: 1	52
2: 1	87	3: 1	53
3: 1	90	4: 1	57
4: 1	94	5: 1	60
5: 1	98	6: 1	62
5: 46	101	7: 1	64
5: 70	102	8: 1	65
6: 1	105	9: 1	66
7: 1	112	10: 1	71
8: 1	113	11: 1	73
8: 19	116	12: 1	74
8: 39	118	13: 1	75
8: 43	120	14: 1	76
8: 71	121	15: 1	77
9: 1	123	16: 1	78
9: 13	124	17: 1	79
9: 39	126	18: 1	80
9: 64	128	19: 1	82
9: 82	130	20: 1	83

9: 114	132	21: 1	85
9: 132	144	22: 1	86
10: 1	146	23: 1	86
10: 23	146	24: 1	87
11: 1	149	25: 1	89
11: 50	144	26: 1	92
11: 116	144	27: 1	93
12: 1	152	28: 1	98
12: 45	156	29: 1	100
12: 73	158	30: 1	102
13: 1	160	31: 1	103
14: 1	163	32: 1	103
15: 1	164	33: 1	106

BOOK OF JACOB			
Chapter	Page	Chapter	Page
1: 1	166	1: 1	107
2: 1	169	2: 1	109
2: 48	173	3: 1	112
3: 1	173	4: 1	112
3: 24	177	5: 1	113
4: 1	188	6: 1	122
5: 1	189	7: 1	123

BOOK OF ENOS			
Chapter	Page	Chapter	Page
1: 1	193	1: 1	125

BOOK OF JAROM			
Chapter	Page	Chapter	Page
1: 1	197	1: 1	127

BOOK OF OMNI			
Chapter	Page	Chapter	Page
1: 1	199	1: 1	129

WORDS OF MORMON			
Chapter	Page	Chapter	Page
1: 1	204	1: 1	132

BOOK OF MOSIAH			
Chapter	Page	Chapter	Page
1: 1	207	1: 1	133
1: 29	209	2: 1	136
1: 92	213	3: 1	139
2: 1	219	4: 1	142
3: 1	223	5: 1	144
4: 1	226	6: 1	146
5: 1	227	7: 1	147
5: 33	231	8: 1	150
6: 1	234	9: 1	152
6: 26	236	10: 1	153
7: 1	239	11: 1	153
7: 43	243	12: 1	158
7: 100	246	13: 1	160
8: 1	248	13: 23	161
8: 19	250	14: 1	162
8: 28	251	15: 1	163
9: 1	254	16: 1	165
9: 24	258	18: 1	167
9: 74	262	19: 1	170
9: 108	264	20: 1	172
9: 140	267	21: 1	174
10: 1	271	22: 1	176
11: 1	273	23: 1	178
11: 44	276	24: 1	180
11: 77	279	25: 1	182
11: 109	281	26: 1	183
11: 150	285	27: 1	186
12: 1	290	28: 1	190
13: 1	292	28: 20	191
13: 1	292	29: 1	191

BOOK OF ALMA			
Chapter	Page	Chapter	Page
1: 1	299	1: 1	193
1: 54	303	2: 1	194
1: 94	307	3: 1	201
2: 1	310	4: 1	203

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

1: 1	313	5: 1	203	2: 1	606	3: 1	403
4: 1	321	6: 1	210	2: 39	610	4: 1	406
5: 1	322	7: 1	211	2: #2	614	5: 1	408
6: 1	326	8: 1	213	3: 1	617	6: 1	410
7: 1	330	9: 1	216	3: 36	620	7: 1	413
#: 1	334	10: 1	219	4: 26	623	8: 1	415
8: 48	338	11: 1	221	4: 33	629	9: 1	417
9: 1	343	12: 1	224	5: 1	631	10: 1	419
9: 62	344	13: 1	227	5: 41	633	11: 1	421
10: 1	349	13: 1A	229	5: 41	633	12: 1	423
10: 32	352	14: 1	230	5: 93	638	13: 1	426
10: 66	356	15: 1	233	6: 13	640	13: 23	427
11: 1	359	16: 1	235	6: 13	641	14: 1	427
12: 1	362	17: 1	237	7: 24	645	15: 1	429
12: 62	367	18: 1	240	8: 1	647	16: 1	430
12: 126	372	19: 1	243	8: 28	650	17: 1	432
12: 181	377	20: 1	247	9: 1	654	18: 1	434
13: 1	380	21: 1	249	9: 17	657	19: 1	436
13: 30	383	22: 1	251	9: 86	662	20: 1	439
14: 1	388	23: 1	255	10: 1	664	21: 1	442
14: 23	391	24: 1	256	10: 8	665	21: 22	443
14: 59	395	25: 1	259	10: 16	666	22: 1	445
14: 79	397	26: 1	260	11: 1	667	23: 1	445
15: 1	402	27: 1	264	11: 2	667	23: 4	446
15: 36	405	28: 1	266	11: 27	669	24: 1	446
15: 31	406	29: 1	267	11: 28	669	25: 1	447
16: 1	409	30: 1	269	12: 14	670	26: 1	448
16: 78	416	31: 1	273	12: 18	671	26: 6	448
16: 121	420	32: 1	276	13: 1	674	27: 1	449
16: 174	425	33: 1	280	13: 12	676	27: 23	451
16: 201	428	34: 1	281	13: 14	679	28: 1	452
16: 240	432	35: 1	284	14: 1	681	29: 1	454
17: 1	434	36: 1	286			30: 1	455
17: 31	437	37: 1	288				
18: 1	443	38: 1	292				
19: 1	445	39: 1	293				
19: 28	447	40: 1	294				
19: 62	450	41: 1	297				
19: 81	452	42: 1	298				
20: 1	453	43: 1	300				
20: 61	462	44: 1	303				
21: 1	463	45: 1	307				
21: 29	468	46: 1	309				
21: 78	473	47: 1	313				
21: 123	477	48: 1	316				
21: 149	481	49: 1	318				
22: 1	483	50: 1	320				
23: 1	490	51: 1	324				
24: 1	494	52: 1	327				
24: 30	499	53: 1	331				
25: 1	503	54: 1	333				
25: 27	505	55: 1	335				
26: 1	509	56: 1	337				
26: 70	513	57: 1	341				
26: 118	519	58: 1	344				
27: 1	523	59: 1	347				
27: 14	526	60: 1	348				
28: 1	531	61: 1	352				
29: 1	534	62: 1	353				
30: 1	540	63: 1	355				

FOURTH BOOK OF NEPHI			
Chapter	Page	Chapter	Page
1: 1	681	1: 1	456

BOOK OF MORMON			
Chapter	Page	Chapter	Page
1: 1	687	11: 1	460
1: 21	689	2: 1	461
1: 63	692	3: 1	463
2: 1	693	4: 1	463
2: 26	698	5: 1	467
3: 1	701	6: 1	469
3: 24	703	7: 1	471
4: 1	704	8: 1	472
4: 57	709	9: 1	473

BOOK OF ETHER			
Chapter	Page	Chapter	Page
1: 1	714	1: 1	478
1: 22	716	2: 1	480
1: 60	720	3: 1	482
1: 94	723	4: 1	483
2: 1	723	5: 1	487
3: 1	726	6: 1	487
3: 37	729	7: 1	489
3: 67	732	8: 1	491
4: 1	733	9: 1	493
4: 43	739	10: 1	496
4: 90	743	11: 1	498
5: 1	745	12: 1	500
6: 1	750	13: 1	503
6: 35	753	14: 1	505
6: 72	756	15: 1	507

BOOK OF MORONI			
Chapter	Page	Chapter	Page
1: 1	760	1: 1	510
2: 1	760	2: 1	510
3: 1	761	3: 1	510
4: 1	761	4: 1	511
5: 1	762	5: 1	511
6: 1	761	6: 1	511
7: 1	763	7: 1	512
8: 1	764	8: 1	513
9: 1	771	9: 1	518
10: 1	771	10: 1	520

THIRD BOOK OF NEPHI			
Chapter	Page	Chapter	Page
1: 1	683	1: 1	399
1: 34	685	2: 1	391

BOOK OF HELAMAN			
Chapter	Page	Chapter	Page
1: 1	342	1: 1	359
1: 37	346	2: 1	362
2: 1	348	3: 1	365
2: 13	352	4: 1	366
2: 63	355	5: 1	368
2: 118	361	6: 1	372
3: 1	366	7: 1	376
3: 42	369	8: 1	378
3: 67	373	9: 1	380
3: 112	377	10: 1	383
4: 1	379	11: 1	385
4: 48	384	12: 1	388
5: 1	386	13: 1	389
5: 34	391	14: 1	393
5: 87	394	15: 1	395
5: 109	397	16: 1	397

THE END			
---------	--	--	--

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

APPENDIX B

PRELIMINARY DRAFT OF LUCY SMITH'S HISTORY

soned shaft entered our very hearts core and diffused
its deadly effect throughout our veins we were for a time
almost swallowed up in grief so much so that it seemed
impossible for us to interest ourselves at all about the con-
cerns of life the feeling of every heart was to make spee-
dy preparation to follow him who had been too
much the idol of our hearts and then if it pleased God
to take us also we would receive the call as a favor
at his hands from whom it came

Alvin had ever manifested a greater zeal and anx-
-iety if it were possible than any of the rest with re-
-gard to the plates record which had been shown to
Joseph and he always showed the most intense inter-
-est concerning the matter With this before our minds
we could not endure to hear or say one word upon that
subject for the moment that Joseph spoke of the record
it would immediately bring Alvin to their minds with
all his kindness his affection his zeal and piety and when
we looked to his place and realized that he was gone
from it to return no more in this life we weep wept
with one accord our irretrievable loss and it seemed as
though we could not be comforted because he was not

-- Alvin died
Nov. 1823

~~about About this time there was a great revival in
religion and the whole neighborhood was very much
aroused to the subject and we among the rest flocked
to the meeting house to see if there was a word of comfort
for us that might relieve our overcharged feelings but
at this time
as there was a man then laboring in that place, to
effect a union of all the churches that all denominations
might be agreed to worship God with one mind and
one heart This I thought looked right and tried to per-
suade my Husband to join with them as I wished to do
so myself and it was the inclination of them all except
Joseph he refused from the first to attend the meeting~~

-- Revival in
winter 1824-25.
Crossed out in
original, and
deleted from
final draft.

Reduced 20% from Typed Transcript in the LDS Church Archives, Salt Lake City.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

with us He would say Mother I do not wish to prevent
you from going to meeting or joining any church
you like or any of the Family who desire the like
only do not ask me to go ^{do so} for I do not wish to go But

I will take my Bible and go out into the woods and
learn more in two hours than you could if you
were to go to meeting two years

-- Joseph's
Bible reading.

My husband also declined attending the meetings
after the first but did not object to myself and such
of the children as chose ^{going or becoming} to go or to become church
members ^{if-the} if we wished ^{if-we-wished} Joseph also said I do
not want to to keep any of you from joining any
church-you-like-but you will not stay with them

-- Family not yet
church members.

long for you are mistaken in them you do not know
the wickedness of their hearts I will said he one day
give you an example and you may see it down
as a prophecy Now you look at deacon ^{Jessup} Joseph & you
heare him talk very piously well you think he
is a very good man but suppose that Mr
(one of his poor neighbors) ^{who-had-8-children} owed him the value of
one cow well this man has eight small children
suppose the poor man should be taken sick &
die leaving his wife with one cow but destitute
of every means of support for herself and family
Now I tell you that deacon ^{essu religious} Joseph good as he is
would not hesitate to take the last cow from
the widow and orphans rather than loose the
debt although he has an abundance of every
-thing This seemed to us at that time impossi-
-ble but it was not one year from the time
in which it was spoken when we saw the
thing
very neat that was told transpire before-our-eyes
After a short time however the first shock passed
by Alvins death ^{occasioned}
off and we began to resume our usual avocations

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY
SAINTS

HISTORICAL DEPARTMENT
East Wing
50 East North Temple Street
Salt Lake City, Utah 84150
Phone (801) 531-2745

24 February 1981

Wesley P. Walters
117 N. Hamilton
Marissa, IL 62257

Dear Rev. Walters:

I have just received your letter of February 18th and am glad to know that you are getting close to completion of your degree.

I regret that I will be unable to comply with your request for a copy of the pages from Lucy Mack Smith's biography. I hope that your committee will accept your typescript of the material.

I look forward to seeing you again when you are in Salt Lake City.

Sincerely,



Donald T. Schmidt
Director, Library-Archives

DTS:at

Access to copies of the handwritten manuscript was granted, but request for reproductions was denied, so that only the transcript has been included in the Appendix.

bowed. I shall not enter our very hearts gone and diffused
 its deadly effect throughout our souls we were for a time
 almost swallowed up in grief as much so that it seemed
 impossible for us to interest ourselves at all about the cir-
 cumstances of life the feeling of every heart was to make free-
 ly preparation to follow him who had been too
 much the idol of our hearts and then if it pleased God
 to take us also we would receive the call as a favor
 at his hands from whom it came.

Alvin had ever manifested a greater zeal and an-
 xiously if it were possible than any of the rest with re-
 gard to the plates record which had been shown to
 Joseph and he always showed the most intense inter-
 est concerning the matter. ~~With~~ ⁱⁿ ~~his~~ ^{our} minds
 we could not endure to hear or say one word upon that
 subject for the moment that Joseph spoke of the record
 it would immediately bring Alvin to their minds with
 all his kindness his affection his zeal and piety and when
 we looked to his place and realized that he was gone
 from it to return no more in this life we ~~could~~ ^{all} ~~with~~ ^{with} ~~one~~ ^{with} ~~accord~~ ^{one} ~~our~~ ^{our} ~~irretrievable~~ ^{irretrievable} ~~life~~ ^{life} and it ~~was~~ ^{was} ~~as~~ ^{as} ~~though~~ ^{as} ~~we~~ ^{we} ~~could~~ ^{could} ~~not~~ ^{not} ~~be~~ ^{be} ~~comforted~~ ^{comforted} ~~because~~ ^{because} ~~it~~ ^{it} ~~was~~ ^{was} ~~not~~ ^{not} ~~about~~ ^{about} ~~the~~ ^{the} ~~subject~~ ^{subject} ~~this~~ ^{this} ~~love~~ ^{love} ~~there~~ ^{there} ~~was~~ ^{was} ~~a~~ ^a ~~great~~ ^{great} ~~social~~ ^{social} ~~in~~ ⁱⁿ ~~retire~~ ^{retire} ~~and~~ ^{and} ~~the~~ ^{the} ~~whole~~ ^{whole} ~~neighborhood~~ ^{neighborhood} ~~was~~ ^{was} ~~very~~ ^{very} ~~much~~ ^{much} ~~aroused~~ ^{aroused} ~~to~~ ^{to} ~~the~~ ^{the} ~~subject~~ ^{subject} ~~and~~ ^{and} ~~we~~ ^{we} ~~among~~ ^{among} ~~the~~ ^{the} ~~rest~~ ^{rest} ~~spoke~~ ^{spoke} ~~to~~ ^{to} ~~the~~ ^{the} ~~meeting~~ ^{meeting} ~~house~~ ^{house} ~~to~~ ^{to} ~~see~~ ^{see} ~~if~~ ^{if} ~~there~~ ^{there} ~~was~~ ^{was} ~~a~~ ^a ~~word~~ ^{word} ~~of~~ ^{of} ~~comfort~~ ^{comfort} ~~for~~ ^{for} ~~us~~ ^{us} ~~that~~ ^{that} ~~might~~ ^{might} ~~relieve~~ ^{relieve} ~~our~~ ^{our} ~~overburdened~~ ^{overburdened} ~~feelings~~ ^{feelings} ~~but~~ ^{but} ~~as~~ ^{as} ~~there~~ ^{there} ~~was~~ ^{was} ~~at~~ ^{at} ~~the~~ ^{the} ~~home~~ ^{home} ~~where~~ ^{where} ~~we~~ ^{we} ~~were~~ ^{were} ~~laboring~~ ^{laboring} ~~in~~ ⁱⁿ ~~that~~ ^{that} ~~place~~ ^{place} ~~to~~ ^{to} ~~effect~~ ^{effect} ~~a~~ ^a ~~union~~ ^{union} ~~of~~ ^{of} ~~all~~ ^{all} ~~the~~ ^{the} ~~churches~~ ^{churches} ~~that~~ ^{that} ~~all~~ ^{all} ~~denominations~~ ^{denominations} ~~might~~ ^{might} ~~be~~ ^{be} ~~agreed~~ ^{agreed} ~~to~~ ^{to} ~~worship~~ ^{worship} ~~God~~ ^{God} ~~with~~ ^{with} ~~one~~ ^{one} ~~mind~~ ^{mind} ~~and~~ ^{and} ~~one~~ ^{one} ~~heart~~ ^{heart} This I thought looked right and tried to per-
 suade my husband to join with them as I wished to do
 so myself and it was the solicitation of them all except
 Joseph he refused from the first to attend the meeting

Handwritten pages from the Preliminary Draft of Lucy Smith's History, containing helpful material on the Prophet's early life. Reproduced from a MS copy sold by Deseret Books, Salt Lake City.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

APPENDIX C

BOOK OF MORMON NAMES

Dr. John R. Krueger's Computer Study

AN ANALYSIS OF

THE NAMES OF HEBREWISH

John R. Krueger

1979

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

The Selbstverlag Press
P. O. Drawer 606
Bloomington, Indiana 47401

And ye shall know the truth, and
the truth will make you free.

--John 8:32

Think not that I am come to
destroy the Law, or the prophets;
I am come not to destroy, but to
fulfill.

--Matthew 3:17

ISBN 911706-21-6

Price \$ 3.00

Contents not copyrighted, but please
indicate source when citing.

AN ANALYSIS OF THE NAMES OF MORMONISM

Although we no longer have the plates of gold from which the *Book of Mormon* was translated by the Prophet Joseph Smith, elements of the original texts have left traces in the shape of around 500 names and words (including those from later revelations). Largely names of persons and places, there are also weights and measures, materials and animals. Around half of these terms also occur in the Bible, and many of those unknown to Biblical, Jewish, or Talmudic writings, play on familiar chords. This article will examine this material as internal evidence, and attempt to draw conclusions about the source of the material. The evidence must speak for itself, rather than trying to prove a prior position taken. Hence, whether the names represent fragments of a language, or whether they were structured in the sub-conscious mind of Joseph Smith, is a conclusion which cannot be unmistakably drawn from analysis of the material. Acceptance of the contents and values of religious works must always remain a matter of faith for the individual, rather than being compelled to belief by pressure of some scientific proof.

Some Assumptions

Certain decisions and assumptions must be made in order to work with this material, and another researcher proceeding from differing assumptions might secure differing results. Before selecting the linguistic corpus, i.e., the exact words to be analyzed, these postulates are made.

1. In the absence of the plates, I assume Smith's translation to be accurate and complete, with nothing added to the original, hence, that the body of words in the texts is a true reflection of the original.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

4

2. All the linguistic (onomastic) material is considered to be uniform, and of equal weight (it may in fact represent two or more stocks, and there is also much overlapping); further, frequency of occurrence plays no role--- a name occurring once is as valid as one occurring hundreds of times.

3. The function of the word or name plays no role---one is concerned with the form, not the content, e.g., "Aaron" as a city is the same as "Aaron" as a person.

4. A careful distinction is drawn throughout between known Biblical names and the non-Biblical names. However, a distributional study shows that both types occur freely at all points in the document, whereas if the non-Biblical names occurred only in certain passages of the Book of Mormon, this might prove significant. All statistical measurements were made taking each type against the other, as well as in combination.

5. I assume that the corpus of Biblical names to be dealt with is a statistically valid random sample, representative of the Bible as a whole. To be counted as a Biblical name, the Mormon version must be identical to the Biblical spelling, regardless of the function or definition, e.g., Mormon "Ethem" is not Biblical "Etham". However, a few spellings not current today may have been more familiar to Joseph Smith from usage in writings of his time.

6. *Statistical significance.* I assume that the limited amount of data has to mean that only trends and indications of direction can be shown. My personal conclusion, after such organization of the data under various categories, is that when the instances of frequency of combinations fall below about 200 items, figures on frequency and distribution become less reliable; hence I strove to increase the size of the sample where possible. The two best general sets proved to be the adjusted set of all Mormon Biblical names, and the adjusted set of all Mormon non-Biblical names. "Adjusted" merely means that certain duplications and derivations were removed to create the best fit. These sets amounted to 209 and 245 cases respectively.

I evolved a formula expressed as " N to $\frac{N}{2}$ ", which means that the significant range of examples goes from the high figure, N (say 75), to about half of N (say 35). Below the $\frac{N}{2}$ point figures become unreliable. Further, I created the "one percent principle", which means that results are considered valid to plus or minus 1%. Hence, if in a corpus of 200 cases there are two or three bad examples, the overall results still remain accurate to 99%. To accept this as a guideline gives everyone leeway to manœuvre, instead of contending that a few errors spell doom to the whole argument.

7. The assumption is made that the constituent vowel and consonant groups have normal English values, including the usual English ambiguities, e.g., that "th" means the two English sounds it represents, rather than t + h as in *foothill*; that "sh" is as in *shoe*, and -ah stands for the vowel of *father*. The group -ck I take to mean "k", but the cases of "c" and "k", and of "ch" and "k" are more difficult, e.g., are Corihor and Korihor the same or different? To "ch" I give a "k" value (as in *Zachariah*, not *church*); the letter "g" seems to stand for the sound as in "God", not "gem". The few double vowels, as "ea, ee", I take as disyllabic; though "ee", "au", and "oo", and "ao" become more frequent in later revelations. In short, the unique features of the parent tongues seem greatly muted or absorbed by being "filtered" through English spelling.

A small pronouncing vocabulary found in current printings of the Book of Mormon was added around 1921; it contains various spelling errors and some ghost words, but it may also represent pronunciations harking back to the earliest days of the Church.

8. The spellings of the 1830 edition are assumed to be superior or more correct than some later spellings which have crept in through much recopying. Study of the 1830 printing (utilizing the copy of The Lilly Library, the rare book division of Indiana University) shows that this edition has its own variants which seem to have been edited into conformity in later printings. These later editions have introduced new spellings of their own, as 1830 *Beaz* has become *Boaz*; 1830 *Angelah* has become *Angola*; and 1830 *Camorah* has become *Cumorah*, the hill at Palmyra, New York, where the golden plates lay concealed. More research must determine reasons for these changes.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

6

Determining the Corpus

If one begins by listing all occurrences of all names and foreign words (including known Biblical) in the Book of Mormon, some 365 entries are found ---depending slightly on how they are counted. From this base list I remove about a dozen derivatives which merely repeat the base form plus suffix, e.g., if we have Zoram, no purpose is served by adding Zoramites; in fact, to list both forms would distort the frequency of a letter like Z. I reckon 16 of these, and list them in Table 3-A. Second, there are about a dozen names or words used as names which obviously do not pattern with or match the main body of entries. These are words of Latin, Greek or English origin which are out of place in a list of Hebrew-type entries. One could also question the inclusion of some Westernized forms as "Arabian, Babylon, Palestina" and others, but as these do roughly correspond to source forms in Eastern languages, and do occur in the Bible, they are retained. In some Mormon references and indexes, I found some names not seen by me in repeated readings of the Book of Mormon. To avoid putting in unproven entries, I preferred, under the one-percent principle, to omit these few.

This results in the creation of two major lists for the Book of Mormon, TABLE ONE, "140 Biblical names occurring in the Book of Mormon"; TABLE TWO, "188 non-Biblical names occurring in the Book of Mormon"; and TABLE THREE, of 35 entries not admitted to the previous tables (as derivatives, variants and non-matching items). These lists are made part of this article, so that they may be checked by readers.

Before beginning to analyze this material, it should be observed that it can be augmented by addition of similar names from later compositions, the *Doctrine and Covenants*, and the *Pearl of Great Price* (abbreviated as DC/PGP). A larger sample of names should enhance the validity of our results, if the material added is substantially the same as the foregoing. Later, in fact, various statistical analyses are made on the DC/PGP material both combined with and separate from the Book of Mormon (BM) material. Though the former largely patterns with the latter, non-Mormon commentators have felt that the later names are somehow stranger, less Biblical, "more Indian", than those in the BM proper.

The addition of this new material follows the principles earlier set forth. For those names, both Biblical and non-Biblical, which have previously occurred in the BM, appropriate sub-categories are given, as for certain measurements, all occurrences will be desired, and for others, all duplications must be removed. As in the previous TABLE THREE, I deem a few entries unsuited for inclusion, as *Mount of Olivus* (English, not Hebrew), the terms *Alphus* and *Omegus*, Smith's overcorrection for *Alpha* and *Omega*. I am dubious of including Greek forms like *Ethiopia*, *Apocrypha* and *Euphrates*, as well as *Peter*, *Paul* and *Apollon* (also the Latin, *Caesar*), but since these are also Biblical, they may aid in making a better fit with general Biblical material. Reversing the process employed for derivatives in the BM material, I removed *-ites* from four occurrences to yield the base form, to make the same class of forms occur in both sets of data. Last, names of early Church figures (*Oliver Cowdery*, *Sidney Rigdon*, *Orson Pratt*) and place-names in the United States are uniformly omitted. Consequently, this yields TABLE FOUR, "Biblical Names found in the combined DC/PGP", consisting of 43 entries also found in the BM, and 69 entries not found in the BM; and TABLE FIVE, "Non-Biblical names found in the combined DC/PGP", 11 entries found in the BM, and 55 entries not found in the BM.

TABLE ONE: ¹⁴¹ ~~140~~ Biblical names occurring in the Book of Mormon

Aaron, Abel, Abraham, Adam, Ahaz, Aiath, Aminadab, Ammah, Ammon, Amos, Amoz, Anathoth, Antipas, Arabian, Arpad, Assyria, Babylon, Bashan, Benjamin, Bethabara, Cain, Calno, Carchemish, Chaldee, Cush, Damascus, David, Eden, Edom, Egypt, Elam, Elijah, Enos, Ephraim, Esrom, Ether, Eve, Gad, Galilee, Gallim, Geba, Gebim, Gibeah, Gideon, Gilead, Gilgal, Gomorrah, Hamath, Helam, Helen, Heth, Horeb, Immanuel, Isaac, Isaiah, Ishmael, Israel, Jacob, Jared, Jeberechiah, Jehovah, Jeremiah, Jerusalem, Jesse, Jesus, John, Jonas, Jordan, Joseph, Joshua, Jotham, Judea, Judah, Kish, Laban, Laish, Leah, Lebanon, Lehi, Lemuel, Levi, Madmenah, Maher-Shalal Hash-Baz, Malachi, Manesseh, Mary, Mammon, Medes, Melchizedek, Messiah, Michmah, Midian, Migron, Noab, Moses, Naphtali,

Nazareth, Nimrah, Nimrod, Noah, Nob, Omer, Ophir, Oreb, Palestina, Pathros, Pekah, Pharaoh, Philistines, Raca, Rahab, Ramah, Ramath, Renaliah, Rezin, Salem, Samaría, Samuel, Sarah, Satan, Saul, Seth, Shearjashub, Shem, Shiloah, Shinar, Sidon, Sinim, Sodom, Solomon, Syria, Tabeal, Tarahiah, Uriah, Uzziah, Zebulun, Zechariah, Zedekiah, Ziff, Zion, Alpha, Omega:

TABLE TWO: 149 ~~148~~ non-Biblical names occurring in the Book of Mormon

Abinadi, Abinadom, Abish, Ablom, Agosh, Aha, Ahah, Akish, Alma, Amaleki, Amalickiah, Amaron, Amgid, Aminadi, Amlici, Ammaron, Ammonihah, Ammoron, Amniguddah, Amnihu, Amnor, Amoron, Amulek, Amulon, Angelah, Ani-Anti, Anti-Nephi-Lehi, Antiohno, Antion, Antionah, Antionum, Antiparah, Antipus, Antum, Archeantus, Beaz, Camenihah, Casorah, Cezoram, Chevish, Cohor, Com, Comnor, Corianton, Coriantor, Coriantum, Coriantumr, Corihor, Corom, Cumeni, Cumom, Curclous, Deseret, Emer, Earon, Ethea, Ezias, Ezrom, Gadiandi, Gadianton, Gadiomnah, Gazelem, Gid, Giddianhi, Giddonah, Gidgiddonah, Gidgiddoni, Gilgah, Gimgimeo, Hagoth, Hearthom, Helaman, Helorum, Hem, Hermounts, Heshlon, Himni, Irreantum, Isabel, Jacobugath, Jacom, Jarom, Jashon, Jérshon, Joneas, Josh, Kib, Kim, Kimnor, Kishkumen, Korihor, Kumen, Kumenonhi, Lachoneus, Lamah, Laman, Lamoni, Lehonti, Liahona, Lib, Limhah, Lishet, Limhi, Limnah, Luram, Mahah, Manti, Mathoni, Mathonihah, Melek, Middoni, Minon, Mocum, Moriancumer, Morianton, Mormon, Moron, Moroni, Moronihah, Mosiah, Mulek, Muloki, Naham, Neas, Nehor, Nephi, Nephiah, Neum, Ogath, Omner, Omni, Onidah, Onihah, Onti, Orihah, Paanchi, Pachus, Pacumeni, Pagag, Pahoran, Rabbanah, Rameumptom, Riplah, Riplakish, Ripliancum, Sam, Sariah, Seantum, Sebus, Seezoram, Senine, Senum, Seon, Shared, Shazer, Shelem, Shemlon, Shemnon, Sheren, Sherrizah, Sheum, Shez, Shiblom, Shiblun, Shilum, Shilon, Shis, Shimnilon, Shiz, Shule, Shum, Shurr, Sidom, Siron, Teancum, Teomner, Tubaloth, Zarahemla, Zeezrom, Zennarihah, Zenephi, Zeniff, Zenock, Zenoa, Zerahemnah, Zeram, Zerim, Zoram, Moriantum.

TABLE THREE: 35 entries not admitted to the previous tables

a) Derivatives

Amalekites, Amalickiahites, Amlicites, Ammonites, Ammooiahites, Chaldeans, Ishmaelites, Jacobites, Jaredites, Josephites, Lamanites, Lehi-Nephi, Lemuelites, Nephites, Zoramites

b) Unlocated items, or Variants

Amlicites (spelling error for Amlicites?); Ephah (not found); Jothan (error for Jotham?); Lauran (error for Luram?); Mulok (variant for Mulek); Moriantum (error for Coriantum?); Zenoch - 18:30 and p. 430 (variant for Zenock); Zerim (error for Zeram?) *Micro, 9:9*

c) Removed as non-matching

Bible; Bountiful; Christ; Desolation; Gentiles; God; Holy Ghost; Jews; Lucifer; Omnipotent; Red Sea; Timothy

TABLE FOUR: Biblical names found in the combined DC/PGP

a) ⁴⁵ entries also found in the Book of Mormon

Aaron, Abel, Abraham, Adam, Assyria, Babylon, Benjamin, Cain, David, Eden, Elijah, Enos, Ephraim, Eve, Gad, Immanuel, Isaac, Ishmael, Israel, Jacob, Jared, Jerusalem, Jesse, Jesus, John, Joseph, Judah, Laban, Lehi, Lemuel, Levi, Malachi, Melchizedek, Messiah, Moses, Noah, Pharaoh, Satan, Seth, Shez, Solomon, Uriah, Zion, Alpha, Omega

b) ⁶⁷ entries not found in the Book of Mormon

Adah, Alpha, Apocrypha, Apollos, Bethel, Caesar, Cainan, Caleb, Canaan, Carmel, Cephas, Chaldea, Elias, Elihu, Enoch, Esaias, Ethiopia, Euphrates, Ezekiel, Ezra, Gabriel, Gihon, Hagar, Hai, Han, Harun, Havilah, Hiddekel, Idumea, Irad, Jabal, James, Japheth, Jeremy, Jethro, Job, Jubal, Lanech, Libnah, Lot, Methuselah, Methusael, Mahalaleel, Michael, Milcah, Moreh, Naamah, Nathan, Nicolaitane, Nod, Olivet, Omega, Paul, Peter, Pison, Potiphar, Raphael, Sabaoth, Sharon, Sheol, Simeon, Sinai, Terah, Thumain, Tubal Cain, Ur, Urim, Zachariae, Zillah

TABLE FIVE: Non-Biblical names found in the combined DC/IGP

a) 11 entries also found in the Book of Mormon

Jershon, Laman, Mormon, Moroni, Nehor, Nephi, Omner, Shule, Shum, Zarahemla, Zoram

b) 53 entries not found in the Book of Mormon

Adam-on-di-ahman, Ahashjah, Ahman, Alan, Baneemy, Baurak Ale, Cainhannoch, Elkenah, Enish-go-on-dosh, Floese, Gazelam, Gnolaum, Hah-ko-kau-beam, Hanannah, Haner, Heni, Horah, Jah-oh-eh, Kae-e-vanrash, Kli-flo-is-es, Koksbeam, Kokob, Kolob, Korash, Laneshine, Mahan, Mahemson, Mahijah, Malmackrah, Mahujah, Mahujuel, Nauvoo, Ulah Shinehah, Olea, Oliblish, Olimlah, Olishem, Onitah, Ozondah, Pelegoram, Rahleenos, Raukeeyang, Sarai, Sechem, Shagreel, Shalema-nasseh, Shaumahyeem, Shaumau, Shederlaomach, Shinchah, Shulem, Shulon, Tahhanhes, Zombre

add: Olihah,

Analytical Procedures

Now that we have determined what names and words we are going to study (recognizing that another researcher might make a different choice based on different principles), I propose to try methods to determine the degree of similarity and difference in make-up between these sets. The procedures which I will apply are drawn from routines common in cryptography and in analysis or decipherment of unknown writings of the past. Aided by high-speed computer processing and printing, we shall study the initial letter frequency, the general frequency and distribution of letters through grapheme profiles, the over-all word length, high-frequency groups and syllable structure, and reverse listings to show final frequencies. Comparison between differing parts of the data tables will be made, basically trying to answer the questions of whether the non-Biblical names have a different phonetic make-up from the Biblical names, and whether the Book of Mormon material differs from the DC/PGP material, and related questions.

At this point, and throughout, it should be noted that the combinations ah, ch, ck, ph, sh and th are treated everywhere as units (phonemes); in other words, the frequency of letter "h" does not incorporate any instances where it is combined with sh, th and so on.

For presentation in this article I give in general only the significant high figures from the best representative sets. However I have in every case measured all Biblical vs. all non-Biblical; all BM data vs. all DC/PGP data; within BM, the Biblical vs. the non-Biblical; within DC/PGP, the Biblical vs. the non-Biblical, both including and excluding the cases overlapping with BM.

A. Initial unit distribution and frequency

A distributional study of the names arranged in straight alphabetical order reveals definite restrictions on initial occurrences for certain units, namely, no names begin with F, Q, and V-W-X-Y. This fact has long been noted. (A few words do contain an internal f, v or y.) The BM Biblical and non-Biblical are alike in this respect. The combined DC/PGP also more or less reflects the same situation (the Biblical names there have no initial K, the non-Biblical names do have one anomalous occurrence of initial F-, and there does not happen to be an initial D-). In effect, all four categories pattern alike regarding occurrence of initial units, save only the one contrary example "floose" moon, from the late period of revelation. This word seems to be an aberration.

Examining the frequency of initial letters reveals certain shifts upward and downward that occur when given letters are popular in one series and not elsewhere, e.g., all straight Biblical names contain only one initial K-, whereas the BM non-Biblical has 7 names with initial K, and the DC/PGP non-Biblical has 6. Considering as elsewhere ch, th, ph, sh, etc., to be units, when measuring all Biblical against all non-Biblical (209 vs. 245) one finds that non-Biblical names increase in instances of initial A, C, K, O, SH and Z, and decrease in E, I and J. Splitting these into their component parts, when measuring BM non-Biblical against BM Biblical, the initials A, C, K, L, SH and Z are noticeably higher, and E, I and J show decrease; for non-

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

12

Biblical names in the DC/PGP, there is an increase for K, O and SH, and a decrease for C, E, J and L.

However, when one continues breaking the data into smaller categories, or combining certain categories, several things grow evident. Through making grapheme profiles (charts which listed the highs and lows of individual letters) for each sub-group, it became clear that only the upper range of most frequent letters was significant. In other words, since some units have a naturally low frequency, a change of 2 to 5 is less significant than a change of 10 to 17, i.e., doubling the frequency of a letter which measures low in every category is not as significant as a 50 % increase in a letter which is already medium or high in frequency. Certain combinations of categories resulted in obscuring the differences in initial units favored by one or the other component. It is my subjective conclusion that profiles of fewer than around 200 occurrences begin to give irregular figures, and that this tendency increases as the number of occurrences drops.

Next I present a table listing the high initial units in decreasing order for the various categories analyzed.

Combined total entries of BM and DC/PGP, both Biblical and non-Biblical, but with all derivatives and overlaps removed. Total, 454	A	M	SH	J	S	C	E
All BM entries, both Biblical and non-Biblical. Total, 328	A	M	SH	J	S	G	C
All non-Biblical entries, both from BM and DC/PGP. Total, 245	A	SH	M	C	O	G	H
All Biblical entries, both from BM and DC/PGP. Total, 209	J	A	M	E	S	G	H
DC/PGP entries, both Biblical and non-Biblical, including 54 overlaps with BM. Total, 186	M	J	SH	E	A	H	O
All BM non-Biblical entries. Total, 188	A	SH	M	C	G	Z	
All BM Biblical entries. Total, 140	A	J	M	S	G	E	
All DC/PGP Biblical entries, Total, 112	J	E	M	A	.	.	.

Conclusion. Certain initials do not occur in the material. When the different categories are measured against each other to detect differences or similarities, there seems to be a core-group of high-frequency initial units. In other words, the ups and downs seem to revolve around the same units. The non-Biblical names definitely favor certain initial units more than the Biblical names do.

B. Overall frequency of units

If we extend the study of frequency to cover the entire word, what will we learn about which letters are most frequent in each category? So as to be dealing with relative rather than absolute figures, all occurrences of units were converted to percentage figures by the computer, to 1/100th of a percent. The first thing observed (see Table Six) is the preponderance of vowels in the internal make-up of words, whereas vowels figured far less in the study of initial units. Similarly, one notes the immediate frequency drop in SH and AH; in other words, SH is frequent as a beginner, but not in medial (or final) position.

Considering that the unknown source language(s) of the plates might be of the Hebraic or Semitic types, where vowels play a lesser role in the trilateral consonant root scheme, I looked at the percentages for the highest consonants only. Briefly, M, N, R and L seemed to rank highest, in that order. Below that point, percentages drop to 5 % and below. Since, with 25 units, if all were equally frequent, each would occur 4 %, it is clear that we cannot operate with such percentages.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

TABLE SIX: Overall Frequency of Units

Category	Entries	Letters	Highs, decreasing (in percent)						
All BM and DC/1GP, with duplicates removed	454	2,692	A	E	H	I	N	O	R
			12.92	9.69	8.50	8.35	7.83	7.72	5.49
All Biblical	209	1,145	A	E	I	H	L	R	O
			15.89	11.09	7.94	6.89	6.63	5.58	5.50
All non-Biblical	254	1,547	A	H	N	O	E	I	R
			10.73	9.69	9.63	9.37	8.66	8.66	5.42
all BM, Biblical and non-Biblical	328	1,895	A	H	I	E	N	O	R
			12.18	9.55	9.28	8.97	8.39	8.02	6.06
BM, Biblical only	140	765	A	E	I	H	R	N	O
			15.42	10.71	7.97	7.84	5.75	5.62	5.62
BM, non-Biblical only	188	1,130	H	N	I	A	O	E	R
			10.70	10.26	10.17	10	9.64	7.78	6.28
All DC/1GP, including BM overlaps	180	1,076	A	E	L	O	N	H	I
			14.12	11.80	7.43	7.15	6.78	6.59	6.31
DC/PGP, Biblical, with overlaps	112	602	A	E	L	I	H		
			15.61	12.45	8.13	7.80	5.64		
DC/PGP, non-Biblical, with overlaps	68	474	A	E	O	N	H		
			16.84	11.84	5.26	5	5		

Conclusion. The impression this produces is one of levelling; internally, there seems to be less discernable difference between Biblical and non-Biblical, or between BM vs DC/PGP words, whether Biblical or not. My conclusion is that high initial units are not necessarily also high-frequency internal units. In general terms, I see the phonetic make-up in the interior of words (I am not speaking of patterning, however) as more or less the same between Biblical words and Mormon words. However, in the words of the final period, the DC/PGP, there are consonant combinations such as *kl-* and *fl-* that do not occur elsewhere.

C. Length of Word

Is there some measurable difference between the length of words in the Biblical names and in the non-Biblical names, or do the DC/PGP names, as late revelations, seem to be longer or shorter than the earlier BM names?

Taking the 454 core names of BM and DC/PGP (209 Biblical, 245 non-Biblical) with overlaps and duplications removed, our overall figure for general Mormon names whether Biblical or not is a word length of 6.34. Measuring just BM names alone gives an average of 6.17, and if broken down into Biblical vs. non-Biblical, the former are shorter at 5.87 and the latter longer at 6.40.

Material from the DC/PGP has an overall length-coefficient of 6.27, hence slightly above the overall BM figure of 6.17. All Biblical names in DC/PGP have a rating of 5.64; those occurring also in BM are 5.51 long, and those not found in BM are 5.89. Amidst the non-Biblical names of DC/PGP, the overall figure is 7.28; those occurring also in BM being 4.42 long, and those not occurring in BM having the longest figure yet, viz., 7.84.

The names range from a low of 2 (Ur), to a high of 18, the Hebrew phrase *Maher-shalal-hash-baz* ("Spoil speeds; prey hastes", cf. Isaiah 8:1-4). Other wise the longest names run 15 and 16 letters in length. If we drop this singular 18-letter entry as anomalous, that gives an adjusted figure for the BM Biblical category of 5.76 instead of 5.87.

Note that in this section only, word-length means physical letters (graphemes), in other words the units (phonemes) ch, sh, th, etc., here count as two letters. I have done this thinking it may make comparison easier with word-length figures from other languages, but it also means that a word heavy in ch's and sh's would be shorter under the unit system as employed in other parts of this article.

Conclusion. The figures speak clearly. Biblical names are shorter, and as one "stirs in" non-Biblical names, first from BM, word length increases. Further, the later DC/PGP names are longer than the BM names, and the non-Biblical category (omitting those also found in BM) is the longest of all. The overall figure for all Biblical names is 5.88 as against 6.76 for the overall non-Biblical names.

D. Reverse entries and final frequency

The study of reverse listings is restricted to the two major sets of 209 overall Biblical names, against the 245 overall non-Biblical names, as this set seems to yield the most representative data. The highest final units for non-Biblical are -AH (43), -M (31), -N (32, of which -ON is 25), -I (27), -R (19, of which -OR is 9), and -S (12). For Biblical names, it is -AH (31), -N (31, of which -ON is 14), -L (22), -M (19), -S (17), -A (16).

The Biblical names are higher in final -A (16 to 5), -B (10 to 14), -D (8 to 4), -L (22 to 3---obviously due to the final Hebrew element -el "God"), and -S (17 to 12). The non-Biblical names are higher in final -R (19 to 9), -M (31 to 19), -I (27 to 6), and -AH (43 to 31).

Conclusion. As in the case of initial units, the units of highest final frequency in both groups are more alike than unlike, namely, four of the highest six are shared by each group. However, there is marked preference in each group for certain finals which is not shared by the other group.

E. Syllable structure and high-frequency groups

After having determined the basic composition of the various lists and categories, as illustrated for instance in Table Six, the computer was assigned the task of discovering the highest 2, 3 and 4-unit groups in each list, and of printing the name in which it occurred. Because I considered ch, sh, etc. as units, this means that a 7-letter word like CHEMISH consisted of only 5 units for these purposes. The syllable pattern search was cut off at 4 units because 4 and 5 unit groups approached the length of the average word. Although this syllable hunt was executed on every group and subdivision, the best results were obtained from the largest groupings, namely, the overall Biblical and the overall non-Biblical.

I do not feel confident to make statements about permissible combinations of phonemes in the non-Biblical data, in view of the limited material at our disposal. It seemed unprofitable to specially investigate the two-unit combinations, other than to say that in the BM non-Biblical, the highest ones are ON (42), AN (30), OR (30), AM (29), UM (23), OM and NT (22 each), and NI (21). The highest two-unit groups of the BM Biblical set barely come up to the lowest range of those just cited, viz., EL (23), AL (23), AM (21) and AR (

A listing of the 2, 3, and 4-unit sequences from the overall Biblical names does not reveal any particular high groups, though there are very many combinations that occur only once or twice. This lends weight to my idea that this group of Biblical names is statistically random for phonetic purposes. However, and I consider this to be one of the significant facts to emerge from this study, the sequences in the Mormon (non-Biblical) material show definite high combinations.

In the 3-unit group, we may mention ANT (19), NTI (11), LAN (10), HOR and RON (9 each), GID (8), and CUM, LAN, ENI and RAM (7 each); in the list of those with six examples are COR, LON, MAN, MEN, NTU, ORA, OMN and UME. Those having 5 examples are ADI, HOR, IDD, LIM and TUM.

In the 4-unit group, the high combinations are ANTI (9); ANTU, IANT, OPIA and RIAN (6 each); 5 each for CURI, MORD, ORON, NINAH, NTEH and UMEH. There is one high 5-unit group, ANTUM (5).

The preceding remarks reduce to a few sentences many hundreds of computer print-out pages.

Conclusion. Biblical names as used in the BH do not show any particular preference for certain syllables or combinations, whereas the non-Biblical definitely favor certain groups that then enter into composition of several names, even up to half a dozen. This seems to point toward the existence of subconscious patterning in the creation of non-Biblical names.

Final Conclusions

A corpus of at most around 250 non-Biblical names is insufficient for drawing substantial conclusions. In a few words, I see the Biblical data as unstructured, or with very little structure evident, and the non-Biblical or Mormon data as structured, or at least having some structure. There is a definite favoring of certain initials and finals, if not medials, and a clear tendency towards use of certain syllables and patterns. Though it is difficult to measure, one has the clear subjective impression that both length and exotic quality of word-formation increase in the later compositions, the DC/FGP, which, for instance, permit vowel groups like "au" and "ee", and consonant combinations like *kl-* and *fl-*. Read the entries of Table 5-B, and it is clear that restraints have been loosened in the formation of new entities, in the post-1830 period.

In my view, these traces point towards a subconscious creative process of generation within restrictive limits, rather than the more random or stochastic processes of natural languages. Perhaps this creation process is akin to what transpires in the dream structure, where in a short space of time, highly complex and elaborate edifices are created having a great semblance of reality. Or, one might liken it to the work of the historical or modern novelist, who by his background and mental processes, paints a large, detailed and consistent canvas. Dare one go so far as to use words like "graphic glossolalia" to characterize this non-Biblical corpus?

Suggestions and Recommendations

The Church historians and scholars have, and rightly, concentrated on the content and not the form, up to the present. I should like to see a handbook or guide to the names, words, and personages, which would consider them in the light of their major tribal divisions, and with reference to the presumed time sequence, or at least "early" versus "late" events. This will give some depth and perspective to enable one to judge the relative position of these occurrences, which I have treated here quite mechanically, and purposely so, to be uninfluenced by these data. In other words, one should try to assign individual names to groupings of unities.

In this connection, an investigation should be made which would follow the forms of all names from the earliest 1830 printing of the Book of Mormon to the present, in order definitely to establish the earliest or most reliable form of all words and names. It would be embarrassing to discover that Camorah has been mis-spelled for a century, but research may uncover some reason for this discrepancy. Though data is limited, it would be instructive to study the phonetic make-up of a list of Mormon names arranged in a time-sequence from earliest to latest.

Much effort should be directed towards linking up the non-Biblical names with names found in post-Biblical literature, Talmudic materials, other Semitic languages; and particularly, in materials about South American and North American proto-languages. (Work of this sort, to be sure, has been done.) Special effort should be concentrated on the names and words with known glosses, e. g., ozondah "mercantile establishment". Can there be some trace of these words in Semitic languages, or in South American languages?

Such a general handbook could contain commentary on these words and forms as such, pointing out relevant, and indeed irrelevant, data from other sources. For instance, is it just a coincidence that the name of Arpad, a famous early Hungarian king, occurs in the Book of Mormon? What about the curious words

shinelane and laneshine for "printing" and "printing house"? How could such a language even have terms for processes which, we must presume, were quite unknown to them in those centuries? Is it just an accident that the distribution of initial phonemes follows those of Biblical or Hebraic names in having no f-, w-, v-, q-, etc.? What is the relation of the "code-names" given to early Church followers to their given names, if any? Did Joseph Smith think somehow that he was "translating" Sidney Rigdon's name into Pelagoram? This is an idea sometimes met with among persons unskilled in any foreign language, who do not realize that proper names cannot be translated unless the morphemes or composite elements can be given meaning and analyzed by the speaker. What significance is there in the fact that Shinehah is glossed as "sun" and as "hiltland"?

It would be useful to have a complete concordance to the Book of Mormon, and to the DC/PGI as well. At the same time, a new pronouncing vocabulary which would remove the mis-spellings and ghost entries could be prepared. What is the explanation for the occurrence of a Greek name, Timothy, in the Book of Mormon? One would not be surprised to learn that George Washington had a secretary named Ebenezer, but "Abdul" would be a different matter.

Last, I must mention that I see no obstacle to including terms from the Book of Abraham here. As may be known, a portion of the original papyrus from which Joseph Smith translated under divine inspiration has now been re-discovered, and proves to be an extract from the Egyptian Book of the Dead. Smith did state he was translating the papyrus, but it actually served as the impetus for his revelation. Therefore, it seems quite valid to use it for our present purposes.

SOME REFERENCES

There is a very large literature on Protestant denominationalism in America, as well as about the Mormons specifically, and for further access to this, the reader must be referred to his own library resources. There must also be specialized articles by Mormon scholars on topics called for in my survey, which I have not succeeded in finding. I should be grateful to have such works brought to my attention.

Verla Dirrell, The Book of Mormon Guide Book (Salt Lake City, 1948).

See especially chapter 9, pp. 221 ff., "The Language, Writing, Knowledge and Science of the Ancient Americans".

Joseph Gaer and Ben Siegel, The Puritan Heritage: America's Roots in the Bible (Mentor Books MT 592, 1964, 259 pages).

Account of the total reliance on the Bible by our early settlers, showing the complete immersion in Biblical language, mores, beliefs, and helping one to grasp the Biblical mastery Joseph Smith and others of his day must have had.

Henry S. Gelman, The New Westminster Dictionary of the Bible (Philadelphia, 1970, 1027 pages & maps).

Authoritative and comprehensive listing and identification of all Biblical names, personages, places and terms. Used as a standard to determine what should be classed as Biblical in this article.

Thomas F. O'Dea, The Mormons (University of Chicago Press, 1957, 289 pages).

A general study of the Mormon movement, laying stress on its origin from the religious climate prevailing in the early 1800's, and on its being a native American religion. See pp. 57 ff. for discussion of names of Biblical origin and related topics.

William J. Samarin, reviewing Felicitas B. Goodman's book, Speaking in Tongues: A Cross-Cultural Study of Glossolalia (University of Chicago Press, 1972, 175 pages), in "Language" (Vol. 50, 1, pp. 207-212).

Page 212 of this review gives a bibliography of recent literature on the linguistic investigation of glossolalia.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

22

Sidney Sperry, Book of Mormon Compendium (Salt Lake City, 1968).

Chapter 4, pp. 31-39, "The Language and Script of the Book of Mormon", sets forth the author's interpretation that the language was Hebrew, and the script was reformed Egyptian.

Robert Kedzie Thomas, A Literary Analysis of the Book of Mormon (1947).

An unpublished B. A. thesis submitted to Reed College (Portland, Oregon). A microfilm copy is also in the Brigham Young University Library.

Louis C. Zucker, "Joseph Smith as a Student of Hebrew", Dialogue: A Journal of Mormon Thought, vol. 3 (No. 2, Summer), pp. 41-55.

Discusses Smith's study of Hebrew and shows how some of the Mormon names of the later period can be derived from Hebrew originals.

John R. Krueger, Professor of Uralic and Altaic Studies (Ph.D., University of Washington, 1960).

Professor Krueger is a specialist in Mongolian and Turkic languages, and he is currently preparing an Oirat-Mongolian dictionary. He has received ACLS grants for preparation of Chuvash and Yakut manuals and is participating in a USOE project on a Tuvan manual. He teaches courses on the classical Mongolian, Tuvan, Chuvash, Old Turkic, and Yakut languages, as well as on Mongolian literature, folklore, and culture. He is co-author of *Introduction to Classical Mongolian Grammar* (Wiesbaden: Harrassowitz, 1955 & 1976); other publications include *Poetical Passages in the Erdeni-yin Tobci* (The Hague: Mouton, 1961); *The Kalmyk-Mongolian Vocabulary in Strahlenberg's Geography* (Volume I of *Asiatica Suecana*. Stockholm, 1975); "Catalogue of the Laufer Mongolian Collections in Chicago" (*Journal of the American Oriental Society*, 1966); and "The Altan Saba (Golden Vessel: A Mongolian Lamaist Burial Manual)" (*Monumenta Serica*, 1965). He has received IREX and ACLS grants for several research trips to the Mongolian People's Republic and a Fulbright grant for study at Denmark's Central Asian Institute, and he has made repeated visits to the Soviet Union and Germany. His current research projects include studies on the Mongolian epic and Buddhist monasteries.

THE SELBSTVERLAG PRESS

John R. Krueger
P. O. Drawer 606
Bloomington, Indiana 47401

PATTERNS IN NON-BIBLICAL NAMES

238

IMPROVEMENT ERA.

readers will also get a view of the prefixes and suffixes, and other modifications that have been applied or effected in the formation of these Nephite names, which have been constructed according to the principles last quoted from *Greene's Hebrew Grammar*:

BIBLE.	BOOK OF MORMON.	BIBLE.	BOOK OF MORMON
Abinad-ab	{ Abinad-i Abinad-om		{ Gid Gid-don-ah
Abish-ag	Abish	Gid-eon	{ Gid-ianhi Gid-gid-doni
Gosh-en	A-gosh		{ Am-gid Mori-ancumer
Kish	{ A-kish Kish-cumen		{ Mori-anton Mori-antum
Riblah	Ripla-kish	Mori-ah	{ Zer-ah-emn-ah Gaz-elem
Aminad-ab	Aminod-i		Hesh-lon
Gola-n	An-gola	Zer-ah	
Car-chemish	Chemish	Gaz-ara	
Math-u-sala	{ Math-on-i Math-on-ih-ah	Hesh-bon	
Mil-com	Com	Jacob	{ Jacob-u-gath Josh
Gim-zo	Gim-gim-no	Gath	{ O-gath Shem-non
Hag-gai	Hag-oth	Josh-u-a	{ Shem-lon Shim-nil-on
Jeho-ash	Jeho-cab	Gath	{ Shim Nephi-h-ah
Eli-a-kim	{ Kim Kim-nor	Shem	{ Ze-nephi Z-enock
Shiz-a	Shiz	Shim-ron	{ Z-enos Ammon-ih-a
Tubal	Tubal-oth	Nephi	{ Anti-par-ahh Sar-i-ah
Zara	Zara-hem-la	Enoch	Nimrah
Hem-dan		Enos	Nebor
Gad	{ Amni-gad-d-ah Gad-iaudi Gad-iant-on Gad-iomn-ah	Ammon	Shared
Amal-ek	Amal-icki-ah	Par-ah	Shilem
Jon-ah	Ant-(j)i-on-ah	Sar-ah	Sidom
Gil-gal	Gil-g-ah	Nim-rod	Zoram
Shilo	Shilo-m	Nahor	Ante-onum
Elam	He-lam-an	Jared	Emer
Hem-dan	Hem	Shillem	Ethem
Nahum	Nahom	Sidon	Ezrom
Shur	{ Shurr Sher-riz-ah	Zorab	Jacom
Ah-i-ah	Ah-ah	Onam	Laman
Ah-i	Ah-a	Emmer	Omer
Rib-blah	Rip-l-ah	Etham	Shez
Ab-(sa)-lom	Ab-lom	Ezra	Shule
Aaron	{ Am-aron Amm-aron	Jacob	Zeram
Amnon	Amnor	Mosol-lamon	Jashon
Melech	Melek	Omar	
Jordan	Jordon	Shiz-a	
		Shulam	
		Zera	
		Jashen	

The Mormon periodical *Improvement Era* 13, no. 3 (January 1910) first noted that Book of Mormon names were modeled on biblical names.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

I. VARIANT SPELLING OF BIBLICAL NAMES

<u>Bible</u>	<u>Bk. of Mor.</u>	<u>Bible</u>	<u>Bk. of Mor.</u>
Achish	Akish	Messiah	Mosiah
Chemosh	Chemish	Molech	Mulek
Emmor	Emor	Nahum	Nahom
Etham	Ethem	Nahor	Nehor
Esaias	Ezias	Naum	Neum
Gershon	Jershon	Seraiah	Sariah
Helem	Helam	Shalem	Shelem
Jakim	Jacom	Shur	Shurr
Jashen	Jashon	Zenas	Zenos
Melech	Melek	Zif	Ziff

II. NAMES BUILT ON RHYME FORMATION

<u>Bible</u>	<u>Bk. of Mor.</u>	<u>Bible</u>	<u>Bk. of Mor.</u>
Armageddon	Amnigaddah	Paphos	Pachus
Gideoni	Giddianhi	Riblah	Riplah, Riplakish, Ripliancum
Gimzo	Gimgimno	Shimron	Shemnon, Shemlon
Heshbon	Heshlon	Sheariah	Sherrizah
Lycaonia	Lachoneus	Shimeon	Shimnilon
Libnah	Limnab, Limhah Limher, Limhi	Zemaraim	Zemnariyah
Omri	Omni	Enoch	Zenoch
Paarai	Paanchi	Gath	Ogath, Agosh (?)

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

III. VARIATIONS ON BIBLICAL NAMES

<u>Bible</u>	<u>Bk. of Mor.</u>	<u>Bible</u>	<u>Bk. of Mor.</u>
Abinadab	Abinadi, Abinadom	Hermon	Hermounts
Abishai	Abish	Heshbon	Heshlon
Absalom	Ablom	Himnon	Himni
Aharah	Aha, Ahah	Jacob	Jacobites, Jacobugath
Almon	Alma	Jared	Jarom
Amalekite	Amaleki, Amalickiah, Amlici, Amilicites, Amaleckiahites	Jotham	Jothan
		Kish	Kishcumen
		Korahite	Korihor
Amariah/ Ammon	Amaron, Ammaron, Ammoron, Amoron	Mahath	Mahah
Aminadab	Aminadi	Minni	Minon
Amnon	Amnor, Amnihu	Molech	(Mulek), Muloki
Amalek	Amulek, Amulon, Amulonites	Neah	Neas
		Orion	Orihah, Onihah, Onidah (cf. Oneida, NY)
Antipas,	Antipus, Antum	Pagiel	Pagag
Archelaus	Archeantus	Rabboni	Rabbanah
Belshazzar	Shazer	Seba	Sebus
Camon	Cameniah	Sharon	Shared (rhyme Herod ?)
Kohath	Cohor	Shimron	Shemnon, Shemlon
Emmor	(Emer)*, Emron	Sharon	Sharem
Ezra/Esrom	Ezrom, Zeezrom	Shiloah	Shilom, Shiblom
Gaddiel	Gadiandi, Gadianton, Gadiomnah	Shem	Shim, Shum, Sheum
Gazzam	Gazelem	Sidon	Sidom
Gideon	Giddianhi, Gidgiddoni, Giddonah, Gidgiddonah	Sirion	Siron
		Tubal-cain	Tubaloth
Gilgal	Gilgah	Zara	Zerahemnah, Zarahemla
Gimzo	Gimgimno		
Hagar	Hagoth	Zeri	Zerim, Zeram
Harum	Hearthom	Zorah	Zoram, Zoramites, Cezoram, Seezorem
Helem	(Helam), Helaman, Helorum		
		<u>Apocrypha</u>	
		Nephi	Zenephi, Zeniff

* () = Variant spelling on biblical name included in list I.

IV. UNDETERMINED

Angola (angel ?)	Kim, Kimnor	Liahona
Hem (rhyme on Shem ?)	Laman (rhyme on Haman/Laban ?)	Rameumptom
Kib	Lauram	Shez, Shiz

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

V. RECURRING PATTERNS IN NON-BIBLICAL
BOOK OF MORMON NAMES

<u>(Omri)</u>		<u>Gad</u>
Omni —	Amnigaddah	Gadiomnah
Omner,	Amnor, Amnihu	
Teomner		<u>(Riblah)</u>
		Riplah
Antiomno		
Antion		
Antionah		
Antionum	<u>(Core, Kore)</u>	<u>(Moreh)</u>
<u>(Iri)</u> Antum	Coriantum —	Moriantum — Seantum
Irreantum	Corianton —	Morianton ——— Gadianton
Archeantus	Coriantor	
Anianti	Coriantumr —	Moriancumer — Teancum ——— Ripliancum
Manti	Corihor	Ripliankish
Antiparah	Korihor	Riplakish
	Corom	
	Cureloms	
		Cumon
		Kumen
		Kishkumen
		Cumeni
		Pacumeni
		Kumenonhi
		Cumnor
		Cumorah
		Com
		Mocum
		Moron
		Mormon
<u>(Mathias)</u>	Mathoni ———	Moroni ———— <u>Midian</u> Laman
onihah —	Mathonihah ———	Moronihah ———— Middoni — Lamon
onidah		
Giddianhi ————		Gadiandi
Giddonah		
Gidgiddonah		
Gidgiddoni		
	Amgid	

Read both down and across. *Italics* indicate Bible names.
() = Not in Book of Mormon

Names Occurring in Spaulding's Fictional "Manuscript Story"

PERSONS

Baska	(32)	Lobaska	(32)
Bithawan	(79)	Luian	(8)
Boakim	(76, 101)	Moonrod	(55, 127)
Bombal	(35)	Numapon king of Colorangus	(81)
Como	(105, 133)	Nemapon king of Cataraugus	(106)
Crito	(10)	Nunapon	(105)
Deliwares	(tribe, 10)	Ohion	(42)
Drafolick	(74, 98)	Ohons	(tribe, 20)
Elseon	(55, 86)	Rambock	(55)
Fabius	(4)	Rameck	(92)
Gamasko	(79)	Ramoff	(91)
Habelon	(80)	Ramuck king of Geneseo	(82)
Haboon	(98)	Rancoff	(105)
Hadokam	(35)	Sabamah	(92, 105, 134)
Hadoram	(36)	Sambal	(61)
Hamback	(45)	Sambuls	(99)
Hambock	(60)	Sciotans	(35)
Hamboon	(55, 110)	Siotans	(35)
Hamelick	(92, 119)	Taboon	(89, 119)
Hamkien	(97)	Thelford	(97)
Hamkol	(77)	Tom	(8)
Hamock	(74)	Trojanus	(8)
Hamul	(77)	Ulipoon	(81, 119)
Hancoll	(134)	Wunapon	(134)
Hanock	(84)		
Heliza	(106)	<u>PLACES</u>	
Hemock	(107)	Gamba	(city 41)
Helicon	(59, 140)	Galanga	(80)
Kamoff	(117)	Geheno	(88, 123)
Kato	(45)	Chiango	(80)
Kelsock	(98, 126)	Owhahon	(city 20)
Labanko/Labamack	(43, 45)	Tolanga	(city 32)
Lakoon	(78)	Owaho	(18)
Lamesa	(55)	Suscowah	(19)
Lamock	(99)		
Limner	(66)	<u>ANIMAL</u>	
		Mammoons	(18)

Written a decade and a half before the Book of Mormon, Solomon Spaulding's novel about the early inhabitants of America shows in its invented names the same type of repetition of syllable combinations which is evident in the non-biblical names of the Book of Mormon. Bracketed numbers give the page numbers of the Reorganized Church's edition of Spaulding's "Manuscript Story." (*The Manuscript Found*, Lamoni, Iowa: Reorganized Church of Jesus Christ of Latter day Saints, 1885).

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Spaulding's Fictional Names and
Book of Mormon Non-Biblical Names Compared

Fig. VI SIMILARITIES IN THE CONSTRUCTION OF ORIGINAL PROPER NAMES

NAMES FOUND IN ALMA XX - HELAMAN I		NAMES FOUND IN THE SPAULDING MS	
<u>Antipas</u>	Coriantumr	<u>Hamko</u>	<u>Ulipoon</u>
<u>Antipus</u>	Morianton	<u>Hamkol</u>	<u>Hamboon</u>
<u>Antiparah</u>	Gadianton	<u>Hamul</u>	<u>Taboon</u>
		<u>Hamelick</u>	<u>Haloon</u>
<u>Zarahemla</u>	Onidah	<u>Hamback</u>	<u>Lakoon</u> rod
<u>Zerahemnah</u>	Zerahemnah	<u>Hamboon</u>	
	Amalickiah	<u>Sambal</u>	<u>Rambock</u>
<u>Pahoran</u>		<u>Lambon</u>	<u>Ramock</u>
<u>Pachus</u>	Ammonihah		<u>Hanock</u>
<u>Pacumeni</u>	Nephihah	<u>Lamock</u>	<u>Kelsock</u>
<u>Paanchi</u>	Moronihah	<u>Lamesa</u>	<u>Hamback</u>
		<u>Labanco</u>	<u>Labamack</u>
<u>Teancum</u>	Moroni	<u>Labamack</u>	<u>Hamack</u>
<u>Teomner</u>	Moronihah		<u>Hamelick</u>
	Ammoron	<u>Owaho</u>	<u>Drafalick</u>
<u>Cumeni</u>		<u>Owahon</u>	
<u>Pacumeni</u>	Tobaloth	<u>Suscowah</u>	<u>Gamanko</u>
<u>Kishkumen</u>	Hagoth	<u>Deliwah</u>	<u>Labanko</u>
		<u>Sabamah</u>	
<u>Helaman</u>	Lehonti	<u>Bilhawan</u>	<u>Sambal</u>
<u>Laman</u>	Moroni	<u>Deliwan</u>	<u>Bombal</u>
	Cumeni		

The above comparative list of names is taken from Dale Broadhurst, "A New Basis for The Spaulding Theory: Parallels of Theme and Vocabulary in The Book of Mormon and The Spaulding Manuscript," August 1980.

Mr. Broadhurst has noted the repetitive syllable combinations which run through Spaulding's work as well as the non-biblical names of the Book of Mormon. This is the same pattern which Dr. John R. Krueger's computer study detected and which led him to conclude:

Biblical names as used in the BM do not show any particular preference for certain syllables or combinations, whereas the non-Biblical definitely faavor certain groups that then enter into composition of several names, even up to a dozen. this seems to point toward the existence of a subconscious patterning in the creation of non-Biblical names.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

December 1, 1949

Two or three years ago Dr. Albright was cited in the Mormon press as being an authority on Reformed Egyptian. Soon letters began to pour in to him from Mormons asking him to confirm the Book of Mormon. He was sent a pack of paper; at the top of each page was a name from the Book of Mormon. He was asked by the Mormons to fill in on the page below this name any name or names in Egyptian or Hittite or Hebrew which resembled the name on the top of the page. Dr. Albright declared that he was able to find only two names which in any way resembled Egyptian. One of these was Pahoran, which is close to the Egyptian name Pahor. The other name, Paanchi, could be the name of a general, Piankhi, who invaded Egypt in the 8th century B.C. The name Piankhi could equally as well be spelled with "a" instead of "i" and still be a good Egyptian name. All the rest, Dr. Albright stated, were merely corruptions of names found in the English Bible, which were formed by rhyme formation, by transposing syllables, and by other such means.

There also fell into Dr. Albright's hands a recent Mormon list of "Caractors", which Joseph Smith declared to be a transcription of the "Caractors" on the plates. These characters had been put in a column and beside them had been placed the Egyptian symbols that resembled them the closest. Upon examining this comparison, Dr. Albright discovered that in order to find any parallels the Mormons had had to select characters from demotic, hieratic, and hieroglyphic writing, which are separate scripts, separated from each other in some cases by thousands of years. Dr. Albright said this would make no sense whatsoever.

When asked what he thought about the Reformed Egyptian language, this "leading authority on Reformed Egyptian" said that there was no such language.

C. K. Whitcomb

Statement on Book of Mormon names by Dr. William F. Albright, Johns Hopkins University.

creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his, and Mr. Campbell's investigations, viz: Repentance and baptism, for the remission of sins.

He continued to labor in that vicinity one year, and during that time, his former success attended his labors. Large numbers invariably attended his meetings. While he labored in that neighborhood, he was instrumental in building up a large and respectable church, in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement pervaded throughout that whole section of country, and frequently the congregations which he addressed, were so large that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiased by bigotry and prejudice had to exclaim, "we never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but not with that opposition which ever ought to characterize the noble and ingenious. Those by whom he was opposed, well knew that an honorable and public investigation, would inevitably discover the weakness and falshood of their doctrines; consequently they shunned it, and endeavored, by ridiculing the doctrines which he promulgated, to suppress them.

This, however, did not turn him from the path which he felt to be his duty; for he continued to set forth the doctrines of repentance, and baptism for remission of sins, and the gift of the Holy Ghost, according to the teachings of Peter, on the day of Pentecost, exhorting his hearers in the mean time; to throw away their creeds of faith—to take the Bible as their standard, and search its sacred pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment, and the traditions of the age, and explore the wide and glorious fields of truth which the scriptures holds out to them.

Correspondence.

To the EDITOR of the TIMES & SEASONS.

Sir:—Through the medium of your paper, I wish to correct an error among men that profess to be learned, liberal and wise; and I do it the more cheerfully, because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth, than be led astray by the vain pretensions of the self-wise. 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, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself. On the 52d page, of the fourth edition, it reads:

"And now behold we have written this record according to our knowledge in the characters, which are called among us the *Reformed Egyptian*, being handed down and altered by us, according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us, also; and if we could have written in Hebrew, behold ye would have had no imperfection in our record, but the Lord knoweth the things which we have written, and also, that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof."

Here then the subject is put to silence, for "none other people knoweth our language," therefore the Lord, and not man, had to interpret, after the people were all dead. And, as Paul said, "the world by wisdom knoweth not God," so the world by speculation are destitute of revelation; and as God in his superior wisdom, has always given his signs, whenever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus, I may safely say that the word Mormon stands independent of the learning and wisdom of this generation.— Before I give a definition, however, to the word, let me say that the Bible in its widest sense, means good; for the Savior says according to the gospel of John, "I am the good shepherd;" and it will not be beyond the common use of terms, to say that good is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to bad. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *lob*; and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction, *mor*, we have the word *mormon*; which means, literally, *more good*.

Yours,

JOSEPH SMITH.

To the EDITOR of the TIMES & SEASONS.

Peradventure a short sketch of our travels and labors will be interesting to the readers of your paper, if you think so, they are at your disposal: Agreeable to counsel, we started on our mission the 12th day of September last, and travelled directly to Gilead Branch, county, Michigan; where we made a stand, and lifted

Joseph Smith, Jr., in an article in the Mormon periodical *Times and Seasons* 4 no. 13 (15 May 1843), derived the name Mormon from Egyptian "mon" and English "more" claiming it meant "more good."

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

A NEW
GREEK AND ENGLISH LEXICON;

PRINCIPALLY ON THE PLAN

OF THE

GREEK AND GERMAN LEXICON OF SCHNEIDER:

THE WORDS

ALPHABETICALLY ARRANGED;

DISTINGUISHING SUCH AS ARE POETICAL, OF DIALECTIC VARIETY, OR PECULIAR TO
CERTAIN WRITERS AND CLASSES OF WRITERS; WITH EXAMPLES, LITERALLY
TRANSLATED, SELECTED FROM THE CLASSICAL WRITERS.

BY JAMES DONNEGAN, M. D.

FIRST AMERICAN, FROM THE SECOND LONDON EDITION,

REVISED AND ENLARGED, BY R. B. PATTON.

BOSTON:
PUBLISHED BY HILLIARD, GRAY & CO.
NEW YORK:
G. & C. & H. CARVILL

1833

Popular 1833 Lexicon Defining "Mormon" (see next page)

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

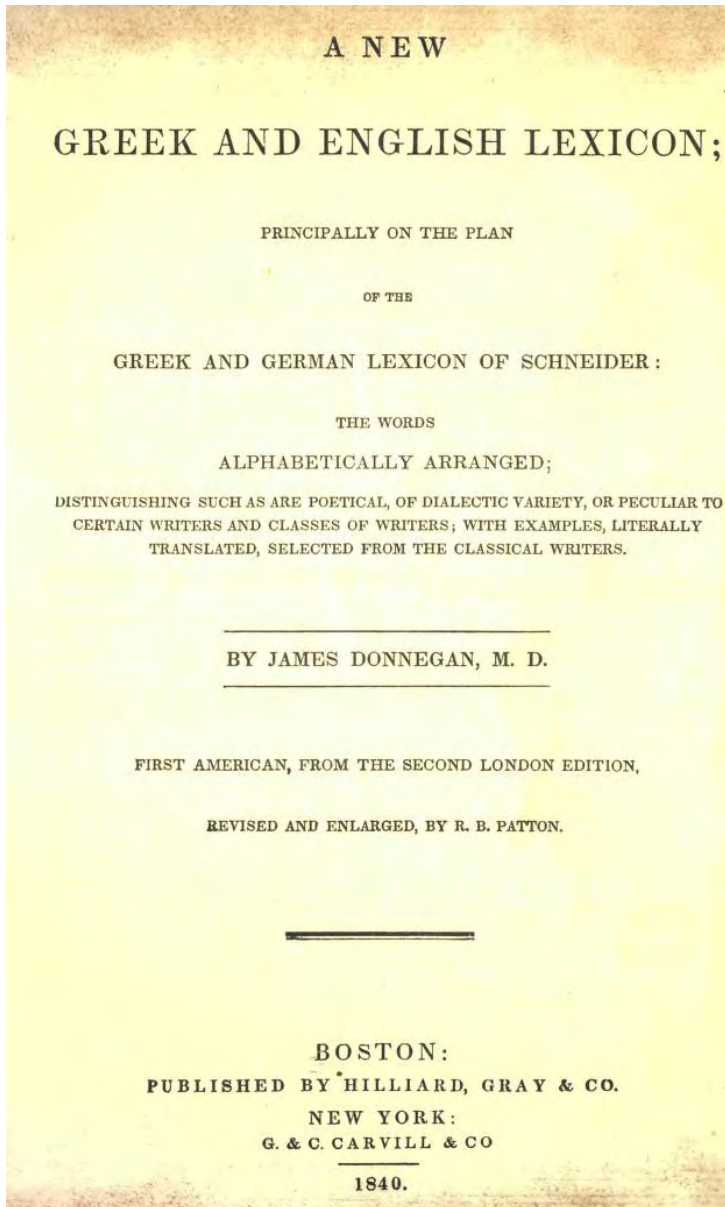


Photo of the same popular Lexicon that was reprinted in 1840. Added because it is easier to read than the 1833 Lexicon.

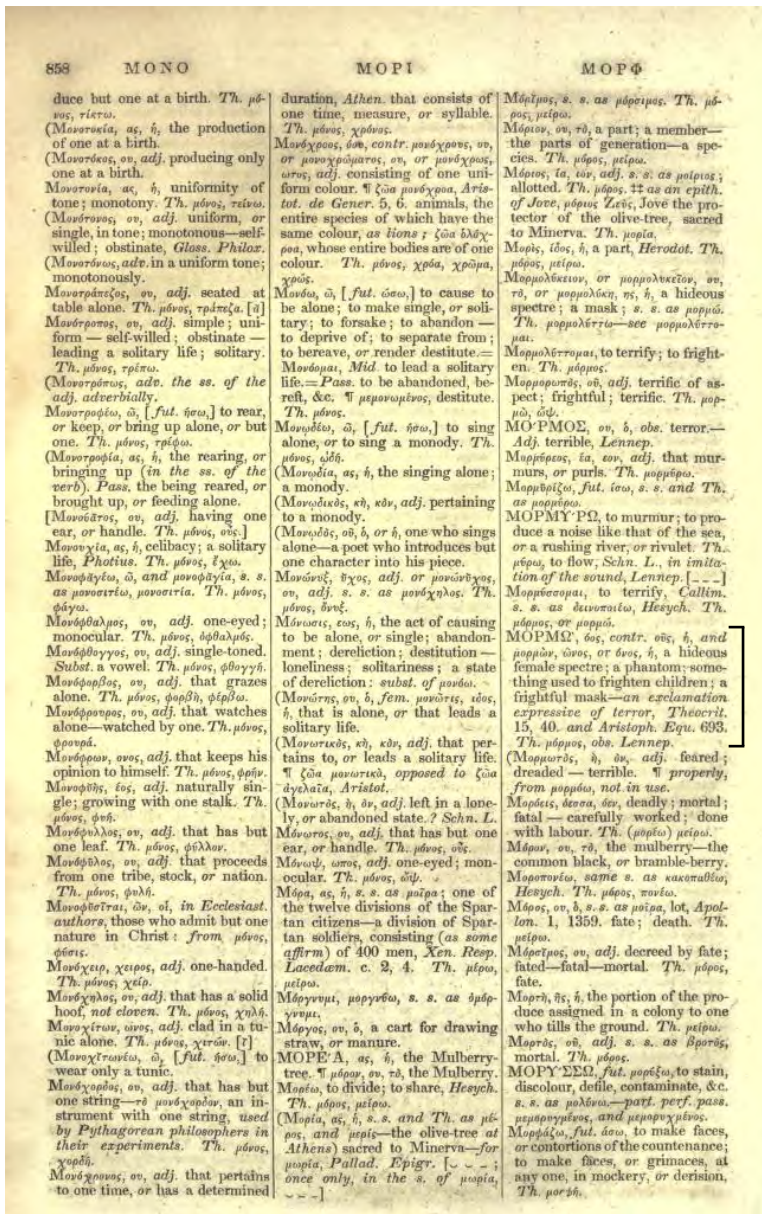


Photo of the 1840 reprint of the popular Lexicon defining "Mormon" (see bracket above — we added this photo because it is easier to read than the 1833)

Die
S ä u g t h i e r e

in
Abbildungen nach der Natur
mit Beschreibungen

von
D. Johann Christian Daniel von Schreber

Präsident der Kais. Königl. Akademie der Naturforscher, Königl. Preuss. geheimer Hofrath,
und ordentlicher erster Lehrer der Naturgeschichte und Arzneikunde auf der Friedrichs
Alexanders Universität, mehrerer gelehrten Gesellschaften Mitglied etc. etc.

Fortgesetzt

von

D. August Goldfuß

Professor der Naturgeschichte an der Universität Bonn.

Erster Theil.

Der Mensch.

Der Walf.

Der Affe.

Die Fledermaus.

Erlangen,

in der Expedition des Schreber'schen Säugthier- und des Cöper'schen Sammelterlingwerkes.

Johann Schreber's 1774 work containing description of the
Simia Mormon (Mormon Ape).

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

THE MORMON APE
From Schreber's *Die Säugthiere*, Plate VIII



This earliest Mormon, seen living in a Berlin zoo in 1766 by Swedish naturalist Alstroemer, determined Schreber's designation as "Simia Mormon Alstroem[er]."

5. Der Maimon. Simia Maimon.

75.

Schlenkelne und den Händen, auch unser dem Vorderarme; heller hln- gegen auf der Silene, dem Kopfe und dem Arme. Der Bart und der Hals rothgelb; die Brust vorwärts, und die Arme Inwendig, aschgrau lns braune schattlr. Der übrige Theil der Brust, der Bauch und die Beine Inwendig, gelblich weis^{b)}. Der Schwanz zurück gebogen, sehr kurz (etwa zween bis drey Zoll lang). Die Gefäßschwelen: blutroth^{c)}. Die Hände Inwendig grau. Die Nägel schwarz und platt. Die Dau- men an den Hinterhänden sehr groß. Die Ohren ein wenig spitz. Die Seltenzähne sind den Fängen der Raubthiere ähnlich. Das Thier ist ohngefähr 2 Fuß hoch^{d)}.

Es kömmt aus Gulnea; ist nicht sehr wild, aber auch nicht kurz- weilig, und geht am liebsten vierfüßig^{e)}.

Der Mandrill der Kelsebschreiber kann mit dem Mandrill des Herrn Grafen von Buffon nicht einerley seyn^{f)}, denn er gleicht der Gestalt nach dem Menschen mehr als den Affen, geht beständig aufrecht, und hat ein weißes Gesicht^{g)}. Mit dem größten Drang outang hat er überaus viel Aehnlichkeit.

6.

Der Choras.

Tab. VIII.

Simia Mormon; Simia semicaudata subbarbata nigro-fusca, malis tumidis nudis cyaneis oblique striatis, natibus calvis sanguineis. ALSTROEMER *adl. Holm. 1766. vol. 27. p. 138.* nebst einer Abbildung. Berl. Samml. I B. S. 327.

Simia semicaudata barbata, vertice setis erectis mitram referentibus obfito, unguibus acutis. KRAMER *anim. Austr. p. 310.*

§ 2

b) Daubenton.

c) Pennant.

e) Buffon S. 135. Bartholin am angeführten Orte.

f) Pennant.

d) Daubenton. Pennant.

g) SMITH voy. de Guinée (Paris 1731.) tom. 1. p. 104. 105. 106. tab. 1.

This and following pages, from Schreber's *Die Säugthiere*, Vol. I, (1774), describe the Mormon Ape, a West African Baboon (Mandrill, *Papio sphinx*).

Zweytes Geschlecht. Der Affe.

Mantegar. *Phil. transact. n. 290. BRADLEY. nat. II 7. tab. 15. f. I, (PENN.)*

Choras. *Bresl. Natur- und Kunstgesch. XV. Versuch. S. 177, nebst einer Figur.*

Tufted ape. *PENNANT Syn. p. 102. n. 68. tab. 12. fig. 2. eine sehr ungestalte Figur^{a)}; tab. 13. f. I. weicht auch in verschiedenen Stücken von der Natur ab.*

Der Haarschopf auf dem Kopfe, und die blutrothe Nase zwischen erhabenen schiefgefurchten himmelblauen Backen, machen diese schöne Affenart vor allen andern kenntlich.

Das Gesicht ist länglich, platt, die Stirne aber auswärts gebogen. Es ist mit wolligem dunkelgrauen Haar eingefaßt, welches insonderheit auf der Stirne dicht und gerade in die Höhe wächst, und einen Schopf, fast wie eine Grenablernmütze, bildet. Die Augen liegen etwas tief im Kopfe und sind klein, die Iris braun und die Pupille schwarz. Die Schnauze ist vorn abgestumpft und gerändert, fast wie eine Schwelmschnauze. Die Nase von den Augen an bis fast an die Abstumpfung der Schnauze erhaben, kahl, hochroth^{b)}, unten breit und platt, mit grossen ovalen Nasenlöchern vorn an der Abstumpfung. An jeder Seite der Nase, von der Spitze an bis unter die Augen, ist ein länglicher erhabener kahler Fleck von hellblauer^{c)} Farbe, mit vier bis fünf Furchen, die von der Nase schief auswärts laufen.

^{a)} Sie ist, wie der Augenschein ausweiset, nach einem Thiere gemacht, welches durch Künstelepen verstellert worden, um ihm ein monströseres Ansehen zu geben. Die Beschreibung zeigt aber, daß kein anderes gemeldet sey, als der Choras.

^{b)} Zwischen nazarat und ponceau *Bresl. Samml.* Das in dieser periodischen Schrift beschriebene Thier, welches 1718. bis 1721. zu sehen gewesen, weicht in einigen nicht wesentlichen Stücken von obiger

Beschreibung ab, die ich gehöriges Ordre anmerken werde. Vielleicht sind sie bloß eine Wirkung des verschiedenen Alters der beschriebenen Thiere.

^{c)} Kornblumenfarbig *Alstr.* dunkel bleu mourant *Br. Samml.* Daß diese sonderbaren und frischen Farben nicht ein Werk der Kunst waren, zeigte sich, wenn die gefärbten Theile gestrichen wurden; sie wurden alsdenn ganz weiß, wenn aber der Druck vorher war, kam die Farbe wieder. *Bresl. Samml.*

6. Der Choras. Simia Mormon

77

Der Schnurbart besteht aus vielen ohne Ordnung stehenden kurzen nicht sehr steifen Haaren. Maul und Zähne sind wie bey den andern Affen; die Seltenzähne aber länger als die übrigen (Insonderheit die oberen), und von den Stoßzähnen merklich entfernt ^d). Die Backentaschen sind sehr geräumig. Die Ohren kurz, spitzig und steif ^e). Von den Ohren bis zum Gentel geht ein mit sehr einzelnen Haaren bedeckter Streif; die durch denselben schelnende Haut hat eine ganz weiße Farbe. Das Kinn ^f) zeret ein weißer Bart, der je näher der Kehle, desto kürzer wird und desto mehr ins gelbliche fällt.

Der Hals ist kurz und dick, oben mit dunkelbraunen ins graue fallenden, unten mit gelblich weißen Haaren dicht bedeckt. Der Leib ist oben breit, und wird unten immer dünner, bis gegen die wieder etwas stärkern Hüften zu. Das Haar ist dicht und lang, auf dem Rücken dunkelbraun ins graue schattlet, auf der Brust gelbweiß, am Bauche weiß ^g). Die Lenden sind mit dünnem feinen Haar bedeckt, durch welches die Haut blaulich oder vielmehr violett durchschinnet. Der Schwanz ist nicht viel über zween Zoll lang, aufwärts gegen den Rücken zu gebogen, und von eben der Farbe ^h). Der etwas erhabene Hintere bildet ein Herz, das nackt und blutroth wie die Nase ist. Der Hodenbeutel und die Kuthe sind klein, kahl und die Haut daran weiß ⁱ). Von jenem geht bis fast an die Gegend des Zwerchfelles eine erhabene Haut nach, die kahl und kermesinroth ist.

R 3

^d) Der Rachen siehet gelblich fleischfarbig. Brestl. Samml.

^e) Größer als die menschlichen. Brestl. Samml.

^f) Das Kinn ist auch etwas blaulich; doch nicht so emergent, als die Backen. Brestl. Samml.

^g) Der Leib und die Füße waren mit Haaren besetzt, an Farbe zwischen braun und grünlich gelb, doch im Hauptwerke braun; oben schwärzlich; am Halse und

Ohren weißlich; wie auch die Haare am Bauche ebenfalls weißlich und langzottig waren. Brestl. Samml.

^h) Das Gesäß ist blutroth Alstr. blaulich. Brestl. Samml.

ⁱ) Die Eichel und der Beutel hochroth Alstr. Der Beutel roth und blau; die lange dünne Kuthe orbündet bis an die Hälfte von gleicher Röthe, vorn aber bald weißlich, bald bräunlich; manchmal auch durchaus roth. Brestl. Samml.

78. Zweytes Geschlecht. Der Affe.

Arme und Beine, auch die Hände bis an die Finger, sind mit einem dichten Haar, von eben der Farbe wie der Rücken, bekleidet. Die Haut an den Fingern ist kahl, weich, schwärzlich, inwendig in den Händen voller Adern und Falten. Die Daumen trägt das Thier oft winkelrecht, wenn es gehet. Die Nägel daran sind rundlich, an den übrigen Fingern spitzig, doch ziemlich platt.

Obige Beschreibung ist von Herrn Georgi, welcher gegenwärtig von der zur Untersuchung der Naturproducte der asiatischen Provinzen von Rußland verordneten Reisegeellschaft ein würdiges Mitglied ist, nach einem 1764. in Teutschland herumgeführten Thiere gemacht worden, welches eben dasselbe war, das der Herr von Alströmer beschreiben hat. Es war etwa 2 Fuß hoch ^{k)}, und sollte aus Zeylan seyn ^{l)}.

Der Choras frist saftige Früchte ^{m)}, das Fleisch der Citronen ⁿ⁾, Nüsse, die er aufnacket und mit der Schale zugleich hinterkaut, Hafer ^{o)}, Insonderheit aber Eger. Von diesen nimmt er so viel in seine Backentaschen, als man ihm giebt; er kann achte Hinkelbröden, ohne daß man es äusserlich sehr merkt. Wenn er sie fressen will, so belst er die Schale an einem Ende weg, säuft das Ey aus und leckt die Schale ab ^{p)}. Fleisch frist er nur gekocht ^{q)}. Er verträgt Wein ^{r)} und Brantwein ^{s)} in Menge. Er ist träger und nicht so gauckelhaft, auch viel reinlicher als die Affen sonst sind; seinen Unrath räumte der vorher beschriebene unverzüglich mittelst reinen Strohes, welches ihm zu dem Ende gegeben wurde, aus seinem Behältnisse, und reinigte sich oft das Gesicht und die Hände mit seinem Speichel. Weil war er sehr, und

^{k)} Das Thier, dem der Name Mantegar beygelegt worden, hatte 3 Fuß 2 Zoll londn. Maas Höhe von der Nase bis zwischen die Beine. Das in den Bresl. Sammlungen angezeigte war von der Größe eines mittelmäßigen Bären.

^{l)} Das in Breslau beschriebene, war aus Malakka, wenn der Nachricht des Besizers Glauben bezuzumessen ist.

^{m)} Alströmer.

ⁿ⁾ Georgi.

^{o)} Bresl. S. S. 180.

^{p)} Alströmer.

^{q)} Es ist nicht glaublich, daß er rohes Hünereis gefressen habe, wie in den Breslauischen Sammlungen erzählt wird.

^{r)} Georgi.

^{s)} Bresl. Sammlung.

7. Der Schweinschwanzaffe. *Simia nemestrina.* 79

wußte das Geschlecht der Zuschauer zu unterscheiden ¹⁾. Er besitzt eine grössere Stärke, als man von seiner Statur vermuthen sollte; doch läßt er sich sitzsam machen, und lernt allerley Künste. Sein Laut ist dem Brüllen einer alten Sau ähnlich, nur gröber und holer ²⁾. Er gehet am liebsten auf vier Füßen.

7.

Der Schweinschwanzaffe.

Tab. VIII

Simia Nemestrina; *Simia semicaudata subbarbata grisea*, *iridibus brunneis*, *natis calvis*. LINN. *sysf.* p. 35. n. 4

Pig-tailed monkey. EDWARDS *gleanings* I. p. 8. pl. 214. PENN. *syn.* p. 105. n. 71.

Maimon. BUFFON *hist.* n. 14. p. 176. tab. 19.

Der kurze unterwärts gekrümmte meist kahle ³⁾ Schwanz, der einem Schweinschwanz sehr gleich, ist das deutlichste Kennzeichen dieses Affen, der unter die vorzüglich seltenen gehört, da er nur wenige mal aus seinem Vaterlande, der Insel Sumatra, nach Europa gekommen ist.

Der Kopf ist rund. Die Schnauze ragt weit hervor. Das Gesicht ist platt ⁴⁾ und meist kahl; die Haut daran bräunlich. Das Auge haselnußfarbig mit schwarzer Pupille, ohne weißes. Die Nase sehr platt. Ueber und unter dem Munde ⁵⁾ stehen einzelne kurze schwarze Barthaare. Das Haar auf dem Kopfe und Rücken, auch auf den Armen und Beinen ist braun ⁶⁾; gleich über der Stirne ist ein dunklerer Quer-

¹⁾ Alströmer.

²⁾ Bressl. Samml.

³⁾ Pennant, nach einem Original in dem brittischen Museum. Buffon.

⁴⁾ Der Rand über den Augenhöhlen und der Anfang der Nase ist etwas aufgeworfen. Daub.

⁵⁾ Auch über den Augen. D.

⁶⁾ Es spielt ins aschgraue. D. Olivenfarbig, auf der Mitte des Kopfes und Rückens längshin ins schwärzliche schattirt, um die Knöchel schwarz, auf der Brust, am Bauche und der inneren Fläche der Füße gelblich, welches auf dem Dickbein und am Bauche ins röthliche fällt D.

Nares basales, laterales, concāvas; oblongae, postice membranā clausae; apertura antica, pone medium maxillae, oblonga, angusta, longitudinali, perversa. Lingua mediocris, apice acuto.

Antiae breves, a narium aperturis remotae. Alae breves, volatiles. Cauda nulla.

Pedes aversi, breves, validi, tetradactyli; basopalmati, hallucē lomato, digitorum phalangem aequante, insistente. Digiti depressi, ab externo longiore decrecentes, hallucis et exterioris lomate interno lato, externo angusto, internis utrinque lomatinis. Loma scutulatum, margine fimbriatum. Ungues lammaris, apice loma haud superantes, medius lateralius triplo latior, hallucis minutus. Tarsus digito externo brevior, compressus, antice et postice carinatus: carina plantari biserrata. Carina acrotarsii, Paratarsia, Acrodactyla scutulata.

Species: *Columbus cristatus*, *cornutus*, *aerius* Lin.

GENUS 145. EUDYTES (iv bene, facile; *dytes* urinator) *Mergus* Briss. Encyclop. *Columbus* Lath. Bechst. *Meyer Urinator* Cuv. *LaCep.* (*Scotaucher* Germ. *Plongeon* Gall. *Diver* Angl.)

Rostrum medioere, crassiusculum, rectum, acuminatum, compressiusculum, culmine in apicem sensim curvato, gonyde recta porrecta, tomis intracis.

Nares basales, laterales, concavae, membranā semiclausa, apertura oblonga, longitudinali patentis. Lingua lanceolata, basi retrorsum fimbriata. Caput antice attenuatum, mitis elongatis, ad nares medias usque porrectis. Alae volatiles, breviusculae. Cauda brevis, reetricibus 20.

Pedes aversi, breves, palmati, tetradactyli; halluc lomate interno, cum lomate lineari digiti interni connexo, auicus, brevis, apice insistens. Digiti elongati, exteriores subaequales, interno longiores, medius externo paullo longior. Ungues tegulari-falciformes, breviusculi, apice suo palamam haud superantes, medius lateralius major; hallucis parvus acuminatus. Tarsus digito externo

brevior, compressus, anceps: carina postica simplici, integra. Podotheca reticulata, acrodactylis scutulatis.

Species: *Columbus septentrionalis*, *arcticus* (glacialis et Immer) Lin.

GENUS 144. URIA Brisson. Scopoli. Encycloped. Lath. Cuv. *LaCep.* *Dumer.* *Cephus* Pallas. (*Spitztaucher* Germ. *Guillemot* Gall. *Guillemot* Angl.)

Rostrum medioere, crassiusculum, rectum, acuminatum, cultratum, compressum, mandibulae subaequalibus, maxillae apice apicem mandibulae amplectente, gonyde subascendente, tomis intracis.

Nares basales, laterales, concavae, membrana anteriorum plumis tecta supernae semiclausa, apertura lineari longitudinali perversa, vix apparente. Lingua mediocris, linearis.

Caput antice attenuatum, alis elongatis, ad narium apicem anticum usque porrectis. Alae volatiles, breviusculae. Cauda brevis, reetricibus 12 vel 14.

Pedes aversi, breves, palmati, tridactyli, hallucē nullo. Digiti exteriores subaequales interno tertia parte longiores, extimus medio paullo longior. Ungues falciformes, incurvi, acuti, medius major. Tarsus digito externo brevior, compressiusculus, antice carinatus. Tarsotheca reticulata. Acrodactyla scutulata.

Species: *Columbus Grylle*, *Troile* Lin.

GENUS 145. MORMON (*Mormon* larva) *Fratercula* Brisson. (*Larventaucher* Germ. *Macareux* Gall. *Puffin*, *Auk* Angl.)

Rostrum capite brevius, basi crassum, ibidemque altius quam longum, totamque faciei longitudinem occupans, conicum, compressum anceps, culmine lateribus plerumque et gonyde inflexis, nunc plano-compressum, nunc crassiusculum, nunc maxilla utrinque iuxta culmen crinatum depressa; mandibulae myxa sola apparente, gnathidii nullis aut brevissimis, rarius myxam aequantibus, obliquis; angustis; gonyde versus basin angulo rotundato prominulo, et apicem ascendente.

Angulus oris cuto dilatabili marginatus. Maxillae basis saepius margine incrassato.

Johann Karl Wilhelm Illiger's *Prodromus Systematis Mammalium et Avium* [Forerunner of a Systematics of Mammals and Birds] (Berlin, 1811) employed "Mormon" (μορμων) as a designation for the Puffin (modern *Fratercula*). The Latin term "larva" (= a "ghost" and secondarily a "mask") suggests that "mormon" was employed primarily in its meaning of "a frightening mask." Hence the German name "Larventaucher" ("masked diver"), because these birds dive under water to catch fish and have the appearance of wearing a mask.

U
I
I
S

von

S. f. e. ll.

Jahrgang 1821, zweiter Band.

Heft VII — XII.

Leipzig,
beim Herausgeber,
und
Leipzig, bey Brockhaus,
1 8 2 1.

Oken's August 1821 issue of *Isis* carried Naumann's description of the various "Mormons" (Puffins) and a plate depicting these varieties.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

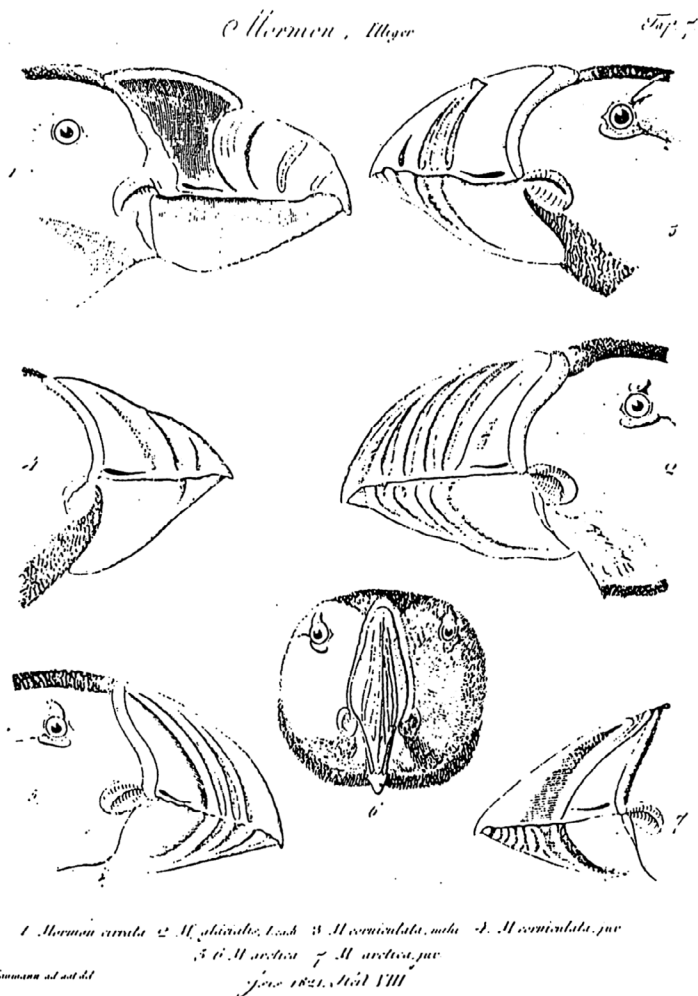


Plate 7 from *Isis von Oken* (1821) depicting varieties of “Mormons”

THE
GENERA
OF
NORTH AMERICAN BIRDS,
AND A
SYNOPSIS OF THE SPECIES
FOUND WITHIN THE TERRITORY OF THE UNITED STATES.

BY CHARLES LUCIAN BONAPARTE,
PRINCE OF MUSIGNANO.

EXTRACTED FROM THE ANNALS OF THE LYCEUM OF NATURAL
HISTORY OF NEW-YORK.

NEW-YORK:
PRINTED BY J. SEYMOUR, JOHN-STREET.
1828.

Charles Lucian Bonaparte's 1826 lectures on American birds given before the Lyceum of Natural History of New York were off-printed from their *Annals* as a separate volume in 1828. The following pages reproduce his description of these early American Mormons.

Synopsis of Birds

377. *CERORHINCA OCCIDENTALIS*, Nob. Blackish, belly whitish; a few slender, elongated, white feathers at the corners of the eyes and mouth: bill yellow.

Phaleris cerorhinca, Nob. l. c. *Id. Am. Orn. iv. pl.* Not mentioned in my catalogue.

Inhabits the western coasts of North America.

88. MORMON.

Alca, L. *Gm. Lath. Spheniscus*, Moehring. *Fratercula*, *Brisson, Cuv. Mormon*, Ill. *Temm. Ranz. Larva*, (since *Fratercula*), *Vieill.*

BILL shorter than the head, exceedingly compressed, higher than long, at base as high as the head, obliquely sulcated on the sides, covered at base by a wrinkled, callous membrane; both mandibles much curved and notched; upper with the base on a level with the crown, ridge sharp, higher than the front; lower a little shorter, obtuse: angles of the mouth margined with an extensible membrane: nostrils placed near margined with an extensible membrane: nostrils placed near the callous cere, marginal, long, linear, obsolete, almost entirely closed by a naked membrane: tongue short, compressed, very acute. Head globular; orbits naked; eyes small; neck short, thick: body plump. FEET placed exceedingly far back; thighs almost entirely drawn in; tarsus one third shorter than the middle toe, rather slender, carinated above and behind; toes slender; middle somewhat longest; inner one third shorter than the outer: webs moderately broad, slightly indented, projecting a little beyond the toes: nails compressed, much curved, very acute, middle one largest, the inner most incurved. WINGS short, slender, acute. TAIL short, of sixteen feathers, the middle and outer shortest.

FEMALE similar to the male. Young differing but little from the adult, except by their small and smoother bill. Moults twice a year, colors of their plumage changing but

Bonaparte's description of the varieties of Mormons known in American in 1826. These birds, now called Puffins (scientific name - *Fratercula*), could be called the First American Mormons.

little. Chick at first covered with a very long down, much longer than that of the adult.

Live socially in Arctic seas, whence they migrate partially in winter: keeping near the shores and retiring at night, and in stormy weather, to clefts or burrows. Swim and dive admirably, to great depths: walk better than the allied species. Flight short, skimming the water, assisting it by striking the surface with their feet, rarely a little elevated. Feed on crustacea, mollusca, and other small marine animals, with a few sea-weeds, cutting their food with their bill before swallowing it. Build in great numbers on cliffs, generally digging burrows with their bill and claws in the earth collected in the cavities of rocks; lay a single hard-shelled egg, of greatly disproportioned size. Very affectionate parents, fighting boldly in defence of their young. Seen flying among the rocks only when carrying them food in their bill.

Confined to the most northern latitudes throughout the globe. Species well ascertained, only our three.

→ 378. MORMON CIRRHATUS, Temm. Blackish, quill shafts white; eye-brows white, posteriorly cirrhated; bill moderately compressed, furnished at base with an osseous sheath, upper mandible only grooved.

Young, bill smooth, no ornaments.

Tufted Auk, Alca cirrhata, Lath. Buff. pl. enl. 761. Fratercula cirrhata, Vieill. Gal. 296. adult. Omitted in my Catalogue.

Inhabits the sea between North America and Kamschatka, often seen on the western coasts of the United States in winter. Appears to come nearest to Cerorhinca, by the sheath of its bill only differing in shape from that of that singular bird.

→ 379. MORMON GLACIALIS, Leach. Black, beneath white, a broad black collar; bill exceedingly high, moderately compressed, both mandibles with at most two grooves before the nostrils, lower extremely curved.

VOL. II.

54

Young, bill much smaller, hardly grooved.

Puffin of Wilson's list? Mormon glacialis, Leach. Never figured. Omitted in my Catalogue.

Inhabits the Arctic parts of both continents: not uncommon in winter on the coasts of the United States: a rare and accidental winter visitant in northern Europe.



580. MORMON ARCTICUS, Ill. Black, beneath white; a broad collar round the neck black; bill red, exceedingly compressed, both mandibles with at least three lateral grooves before the nostrils, lower but little curved.

Young, bill yellowish-dusky, smooth.

Puffin of Wilson's list? Buff. pl. enl. 275. adult. Alca arctica, L. A. labradora, et deletata, auct. Mormon fratercula, Temm.

Inhabits the north of both continents, migrating in winter to the temperate shores of the United States and Europe.

69.* ALCA.

Alca, L. Gm. Briss. Lath. Ill. Cuv. Temm. Vieill. Ranz. Chenalopez, Moehring. Torda, Dumeril. Penguin, Lacep.

BILL shorter than the head, robust, cultrate-compressed, broad at base, higher in the middle, feathered to the nostrils, hence much compressed, swollen, grooved and plaited on the sides, hooked at the point; margins angular; upper mandible convex, strongly curved from the middle, hooked and acute at tip; lower gibbous below the point, shorter, obliquely truncated; thick feathers of the face advancing on both mandibles to the middle: nostrils medial, marginal, short, linear, pervious, half closed by the feathered membrane, not perceptible: tongue thick, oblong, entire, acute. Head

* Having decided to adopt Garrulus as an independent genus, composed of Garrulus and Pica, subgenera of Corvus, the total number of our North American genera is carried to ninety.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

APPENDIX D

CHECKING VARIANCES OF BOOK OF MORMON WITH KING JAMES VERSION—BOOK OF ISAIAH

Book of Mormon, Book & Chapter	Chapter From Isaiah	No. of Verses in Both	Total No. of Words	Total No. of Changes	Percent of Changes	Percent Diffs, ASV 1901 vs KJV
1 Ne. 20	48	22	747	117	15.7	10.7
1 Ne. 21	49	26	986	124	12.6	13.8
2 Ne. 7	50	11	425	88	20.7	15.3
2 Ne. 8	51	23	792	56	7.1	18.4
2 Ne. 8:24, 25	52:1, 2	2	55	1	1.8	--
2 Ne. 12	2	22	664	96	14.4	8.4
2 Ne. 13	3	26	664	39	6.1	10.6
2 Ne. 14	4	6	219	10	4.6	6.4
2 Ne. 15	5	30	934	40	4.3	9.3
2 Ne. 16	6	13	374	15	4.0	10.2
2 Ne. 17	7	25	702	12	1.7	9.1
2 Ne. 18	8	22	606	19	3.1	17.2
2 Ne. 19	9	21	638	22	3.4	16.9
2 Ne. 20	10	34	992	23	2.3	15.8
2 Ne. 21	11	16	548	4	0.7	13.0
2 Ne. 22	12	6	142	4	2.8	14.8
2 Ne. 23	13	22	670	40	6.0	15.1
2 Ne. 24	14	32	902	63	7.0	15.5
2 Ne. 27:2-35	29:6-24	19	651	125	19.2	--
2 Ne. 21	11	6	180	8	4.4	--

By Carl L. Haron, 8714 Forest Hills, Dallas, Texas 75218

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

APPENDIX E

POULTNEY CONGREGATIONAL CHURCH RECORDS

Feb 1811

March

April

Wm Cowdery baptised and received Polly Cowdery
into the church

May

Levi's day's Communion held the sacrament of
Lord's supper.

Friday the Communion having finished, the
Bible was read together with the
Testament in the school and settled
the same.

Wm Cowdery wanted to give Mrs. Keziah
Cowdery a letter of recommendation

(1811 May) Chh voted to give Mrs. Keziah
Saturday 26 Cowdery a letter of recommendation

In 1810 William Cowdery and his wife Keziah and family had moved to Williamson, N.Y. on the shores of Lake Ontario (about 15 miles north of Palmyra). They returned to Poultney, Vt. a few years later. Keziah was the step-mother of Oliver Cowdery.

1818

July 27

Wednesday 28th Chh meeting. Mr. Watkins laid before
the church a written confession -
the church voted that it be read in the meet-
ing house next Sabbath - - -

A complaint was communicated to
the church against George Kingsbury
for neglect of washing with the church
in the ordinances of the gospel - and
denying the scriptures to be the word
of God.

Voted to receive the complaint -

Voted to defer the matter till the next
preparatory conference.

Voted that Mr. Scott and Guesely be
a committee to give Mr. Kingsbury a
copy of the complaint and request him
to attend the next meeting -

August

Lord day 2^d Mr. Cowdrey's children were baptized by
Rev. Mr. Hall viz Rebeka Maria, Lucy
and Phebe on the faith of their Mother.

(August 2, 1818) Mr. Cowdrey's children were baptized by
Rev. Mr. Hall viz Rebeka Maria, Lucy
and Phebe on the faith of their mother.

Poultney Congregation Church Records. The three children were
children of William and Keziah Cowdery. Text indicates only Keziah
was a member of the Poultney Congregational Church.

and society of Poultony -
 Brothers, I am now ready &
 willing to unite in a council to
 be mutually chosen, to determine
 whether the meeting's business the
 church & society, and their pastor
 shall be dissolved? & if so, the
 terms on which we will dissolve
 shall be made. I have hereby signed
 Poultony Dec 14. 1826.

Poultony Dec 14. 1826 met in a church meeting
 (regularly convened) in the church meeting
 house after doing some business -
 by request of Mr. Smith the case between
 them had original trustees made to
 govern the meeting - chose to have them
 clerk present - voted that the church
 agree with Mr. Smith in dissolving a
 council who shall be authorized to dissolve
 the connection existing between Mr. Smith
 & church & society.
 Colman Hinman clerk

Poultony
 Dec 14. 1826 church met agreeable to agreement
 and appointed David East, H. Williams
 trustees a committee to unite with the
 society's committee and Mr. Smith to
 make and send letters to the churches agree-
 ing for counsel also to visit on a Council
 Colman Hinman clerk

Poultony Congregational Church Records. Nov. 16, 1826. Rev. Ethan Smith requests a council to work out arrangements for dissolving the pastoral relationship between himself and the church. On December 14th arrangements were made for such a council and by January 1, 1827 the pulpit was vacant.

APPENDIX F

COMPARISON OF BOOK OF MORMON AND
KING JAMES VERSION

The following pages illustrate the type of changes made by Joseph Smith when quoting passages from the King James Version in the Book of Mormon. Material not underlined in the biblical passage is verbatim with the KJV. The following symbols are used to clarify alterations made by the Book of Mormon:

- { } Biblical quotations are marked by red curly brackets.
- [] Marks words and phrases retained by the Book of Mormon which are in *italics* in the KJV.
- () Marks off words and phrases in the Book of Mormon text which differ from the KJV. The reading of the KJV appears in the margin similarly enclosed and underlined.
- ^ Appears under words that need to be added to the Book of Mormon text to make it identical with the KJV. A caret (^) appear in the text indicating the point at which the insertion should be made.
- italics* Used in the margin show the words of the KJV which were italicized in that version. This facilitated a comparison of the number of italics deleted with the number retained (indicated by square brackets []).
- T. E. Typographical errors. In most cases where the 1830 editon of the Book of Mormon differs from the manuscript used by the printer (E-MS), the E-MS follows the KJV. Since such changes could have been intentional on the part of Smith and Cowdery, or by the printer, T. E. is not used to indicate that the difference was wholly accidental, but merely to mark a typographical variation from the E-MS.
- W. O. Note when the wording is identical but the word order differs from the KJV. The KJV order is given in the margin.
- W. A. Indicates that underlined wording in the Book of mormon text has been added to the KJV text. Such added words are not enclosed by parenthesis () .

should be cast into prison; and he commanded that the priests should gather themselves together, that he might hold a council with them what he should do with him. And it came to pass that they saith unto the king, Bring him hither, that we may question him. And the king commanded that he should be brought before them. And they began to question him, that they might cross him, that thereby they might have wherewith to accuse him; but he answered them boldly, and withstood all their questions, yea, to their astonishment: for he did withstand them in all their questions, and did confound them in all their words.

Is. 52:7-10

And it came to pass that one of them saith unto him, What meaneth the words which are written, and which have been taught by our fathers, saying: {How beautiful upon the mountains are the feet of Him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that sayeth unto Zion, Thy God reigneth; thy watchmen shall lift up the voice with the voice,* together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy; sing together ye waste places of Jerusalem: for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.} And now Abinadi saith unto them, Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desireth to know of me what these things mean? I say unto, Wo be unto you for perverting the ways of the Lord. For if ye understand these things, ye have not taught them; therefore, ye have perverted the ways of the Lord.—Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teachest thou this people? And they said, We teach the law of Moses. And again: He saith unto them, If ye teach the law of Moses, why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms, and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord hath cause to send me to prophesy against this people, yea, even a great evil against this people? Knowest thou not that I speak the truth? Yea, thou knowest that I speak the truth; and you had ought to tremble before God.

And it shall come to pass that ye shall be smitten for thine iniquities: for ye have said that ye teach the law of Moses.

* E-MS (p. 138) has "with the voice" added above the line.

And what knowest thou concerning the law of Moses? Doth salvation come by the law of Moses? What sayest thou? And they answered and said, that salvation did come by the law of Moses. But now Abinadi saith unto them, I know if ye keep the commandments of God, ye shall be saved; yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of Sinai, saying: **I**[am] the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other God before me. Thou shalt not make unto thee any graven image, or **(any)** likeness [of any thing] in the heaven above, or **(things which)** is in the earth beneath. **^** Now Abinadi saith unto them, Have ye done all this? I say unto you, Nay, ye have not. And have ye taught this people that they should do all these things? I say unto you, Nay, ye have not.

Ex. 20:2-4

that is
^

(the)
(that)

And now when the king had heard these words, he said unto his priests, Away with this fellow, and slay him: for what have we to do with him, for he is mad. And they stood forth and attempted to lay their hands on him; but he withstood them, and said unto them, Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; neither have I told you that which ye requested that I should tell; therefore, God will not suffer that I shall be destroyed at this time. But I must fulfil the commandments wherewith God hath commanded me; and because I have told you the truth, ye are angry with me. And again: Because I have spoken the word of God, ye have judged me that I am mad.

Now it came to pass after Abinadi had spoken these words, that the people of king Noah durst not lay their hands on him; for the Spirit of the Lord was upon him; and his face shone with exceeding lustre, even as Moses did while in the mount of Sinai, while speaking with the Lord. And he spake with power and authority from God; and he continued his words, saying, Ye see that ye have not power to slay me, therefore I finish my message. Yea, and I perceive that it cuts you to your hearts, because I tell you the truth concerning your iniquities; yea, and my words fill you with wonder and amazement, and with anger. But I finish my message; and then it matters not whither I go, if it so be that I am saved. But this much I tell you: What you do with me after this, shall be as a type and a shadow of things which is to come. And now I read unto you the remainder of the commandments of God,

shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. And now I say unto you, that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law: for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God; therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly, from day to day, to keep them in remembrance of God, and their duty towards him. But behold, I say unto you, that all these things were types of things to come. And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts: for they understood not that there could not any man be saved, except it were through the redemption of God. For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people, yea, and even all the prophets which have prophesied ever since the world began? Have they not spoken more or less concerning these things? Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth? Yea, and have they not said also, that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted? Yea, even doth not Isaiah say, ^aWho hath believed our report, and to whom is the arm of the Lord revealed? for he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Is. 53:1-12

a
λ

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he [was] wounded for our transgressions, [he was] bruised for our iniquities; the chastisement of our peace [was] upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all. He

was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he (opened) not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the (transgressions) of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no (evil) neither [was any] deceit in his mouth. (openeth) (transgression) (violence)

Yet it pleased the Lord to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the (sins) of many, and made intercession for the transgressors. (sin)

And now Abinadi saith unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very Eternal Father of Heaven and of Earth; and thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. And after all this, and after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, As a sheep before the shearer is dumb, so he opened not his mouth; yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father; and thus God breaketh the bands of death; having gained the victory over death; giving the Son power to make intercession for the children of men; having ascended into heaven; having the bowels of mercy; being filled with compassion toward the

* E-MS has "bear" (p. 141)

their words, or all those that have kept the commandments of God, these shall come forth in the first resurrection; therefore, they are the first resurrection. They are raised to dwell with God, who hath redeemed them: thus they have eternal life through Christ, who hath broken the bands of death. And there are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or hath eternal life, being redeemed by the Lord. And little children also, hath eternal life. But behold, and fear, and tremble before God; for ye had ought to tremble: for the Lord redeemeth none such that rebelleth against him, and dieth in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. Therefore, had ye not ought to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such: for he cannot deny himself; for he cannot deny justice when it hath its claim.

Is. 52:8-10

(thy)

And now I say unto you, that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people. {Yea, Lord, thy watchmen shall lift up (their) voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.}

And now it came to pass that after Abinadi had spoken these words, he stretched forth his hand and said, The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue and people, shall see eye to eye, and shall confess before God that his judgments are just; and then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not, for they are carnal and devilish, and the devil hath power over them; yea, even that old serpent that did beguile our first parents, which was

rael; that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel; and ye shall come unto the knowledge of the fulness of my Gospel. 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, which are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, 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 his savour, which is thenceforth good for nothing, but to be cast out, and to be trodden under foot of my people, O house of Israel. Verily, verily, I say unto you, Thus has the Father commanded me, that I should give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which saith,

Is. 52:8-10 { Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of God. }

CHAPTER VIII.

BEHOLD, now it came to pass that when Jesus had spoken these words, he looked round about again on the multitude, and he saith unto them, Behold, my time is at hand. I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time; therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, and also to shew myself unto the lost tribes of Israel: for they are not lost unto the Father, for he knoweth whither he hath taken them.

And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld

W.A. (shall be)
W.A.

they have scattered my people, then shall ye which are (a) remnant of the house of Jacob, (go forth) among (them); and ye shall be in the midst of them, which shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he (goeth) through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. } (And I will) gather (my people together), as a man gathereth (his) sheaves into the floor; } for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy (hoops) brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. } And behold, I am he which doeth it. And it shall come to pass, saith the Father, That the sword of my justice shalt hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.— And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your Father Jacob; and it shall be a new Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. Behold, I am he of whom Moses spake, saying: 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 cut off from among the people. Verily, I say unto you, Yea; and all the prophets from Samuel, and those that follow after, as many as have spoken, have testified of me. And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying: Unto Abraham, and in thy seed, shall all the kindreds of the earth be blessed: the Father having raised me up unto you first, and sent me to bless you, in turning away every one of you from his iniquities; and this because ye are the children of the covenant.— And after that ye were blessed, then fulfilte the Father the covenant which he made with Abraham, saying: In thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles, shall make them mighty above all,

Mic. 5:8-9
(the)
(the Gentiles) W. A.
people W. A.
^

(go)
Mic. 4:12
(for he shall)
W. A. (the)
W. A.

(them)
Mic. 4:13

*hoofs

* T. E.: E-MS read "hoofs" with the KJV

unto the scattering of my people, O house of Israel; and they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fulness of my Gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. And I will remember the covenant which I have made with my people: and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall (their) watchmen lift up (their) voice; and with the voice together shall they sing: for they shall see eye to eye. (Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. Then shall they) break forth into joy—sing together, ye waste places of Jerusalem: for the (Father) hath comforted his people, he hath redeemed Jerusalem. The (Father) hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of (the Father); and the Father and I are one.—

Is. 52:8-10

(the)

(Lord)

(Lord)

(our God)

W. A.

W.O. (thy) watchman shall (when the Lord shall bring again Zion)

Is. 52:1-3

And then shall be brought to pass that which is written: Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. Verily, verily, I say unto you, That my people shall

and
^

Is. 52:6-7

(therefore)
(behold it is I)

W.A.

W.A.

Is. 52:11-15

(thing)

^

know my name; (yea) in that day [they shall know] that I [am] he that doth speak. (And then shall they say,) How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! And then shall a cry go forth, Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you;

W.O. they shall know in that day

(no)

and the God of Israel (shall) [be] your rereward.* Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men :) so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had been told them shall they see; and that which they had not heard shall they consider. Verily, verily, I say unto you, All these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people: and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign: for verily, I say unto you, That when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people which are a remnant of the house of Jacob, and concerning this my people which shall be scattered by them; verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father from them unto you: for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass, that thy seed shall begin to know these things, it shall

32*

*The KJV archaic form is preserved. Present editions adopt the modern spelling "rearward."

Is. 52:15

be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people which are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths, [^] for [that] which had not been told them shall they see; and [that] which they had not heard shall they consider. } For in that day, for my sake shall the Father work a work, which shall be a great and a marvellous work among them; and there shall be among them which will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the Devil. Therefore it shall come to pass, that whosoever will not believe in my words, which am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people which are of the covenant; and my people which are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent: for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strong holds; and I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers: thy graven images I will also cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

at him
^

CHAPTER X.

BUT if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, which are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst: and then shall the work of the Father commence, at that day even when this Gospel shall be preached among the remnant of this people. Verily, I say unto you, At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight: for I will go before them, saith the Father, and I will be their rereward. And then shall that which is written come to pass. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker, thy husband, The Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he

Is. 52:12
(For ye)
(the Lord)

Is. 54

is
^

(with)

W.A. (the God of Israel)

3 Nephi 21:29 / Isaiah 52:12

3 Nephi 22:1-17 / Isaiah 54:1-17

Is. 54:1-17 cont.

be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this, ^{is as} the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, ^{nor rebuke thee} For the mountains shall depart, and the hills be removed; but [^] my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee. ^{peace**}

O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together ^(but) against thee not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed [^] against thee shall prosper; and every tongue [^] that shall rise against thee in judgement thou shalt condemn. This [^] is the heritage of the servants of the Lord, and their righteousness [^] is of me, saith the Lord. } And now behold I say unto you, That ye had ought to search these things. Yea, a commandment I give unto you, that ye search these things diligently: for great is the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. And all things that he spake, hath been, and shall be, even according to the words which he spake. Therefore give heed to my words: write the things which I have told you; and according to the time and the will of the Father, they shall go forth unto the Gentiles. And whosoever will hearken unto my words, and repenteth, and is baptized, the same shall be saved. Search the prophets: for many there be that testify of these things.

** 1. E. : E-MS reads "peace" with KJV

* E-MS reads "revile," 1830 ed. restores KJV "rise."

And now it came to pass that when Jesus had said these words, he saith unto them again, after he had expounded all the Scriptures unto them which they had received, he saith unto them, Behold, other Scriptures I would that ye should write, that ye have not. And it came to pass that he saith unto Nephi, Bring forth the record which ye have kept. And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them, and saith, Verily, I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify his name in me, that there were many saints which should arise from the dead, and should appear unto many, and should minister unto them. And he saith unto them, Were it not so? And his disciples answered him and said, Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus saith unto them, How be it that ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded.

CHAPTER XI.

And now it came to pass that when Jesus had expounded all the Scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them. And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written, he expounded them. And these are the words which he did tell unto them, saying: Mal. 3
 Thus said the Father unto Malachi: {Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appear-eth? for he[is] like a refiner's fire, and like fullers' soap. And he shall sit[as] a refiner and purifyer of silver: and he shall pu-

rify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.— Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in [his] wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of hosts. For I [am] the Lord, I change not; therefore ye sons of Jacob are not consumed. from his right
^

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept [them.] Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye [are] cursed with a curse: for ye have robbed me, [even] this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it.] And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

Your words have been stout against me, saith the Lord.— Yet ye say, What have we spoken against thee? Ye have said, ^{so much} It is vain to serve God: and what [^] (profit is it) (doth [it] profit) that we have kept his ordinance*, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness, are set up; yea, (them) [that] tempt God are even delivered. (they)

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord; and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and it
^

*E—MS reads “ordinances.” 1830 ed. restores KJV “ordinance.”

him that serveth him not. } 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 (healings) in his wings; and ye shall go forth, and grow up as calves (in) the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. } (Sun)

healing**
(of)*

And now it came to pass that when Jesus had told these things, he expounded them unto the multitude: and he did expound all things unto them, both great and small. And he saith, These Scriptures which ye had not with you, the Father commanded that I should give unto you: for it was wisdom in him that they should be given unto future generations. And he did expound all things, even from the beginning until the time that he should come in his glory; yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; and even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil: if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, which was before the world began.

**T. E: E-MS follows KJV "healing."

*T. E: E-MS follows KJV "of."

ABBREVIATIONS

- D.C. : *Doctrine and Covenants*, containing Joseph Smith revelations.
- D–MS: Original (“Dictated”) manuscript of the Book of Mormon. Only about 150 pages have survived and are in the archives of the LDS Church in Utah.
- E–MS: The “Emended” manuscript of the Book of Mormon, used by the printer to set the First Edition, and marked with some of the changes to be made in printing the Second Edition.
- LDS: The Church of Jesus Christ of Latter-day Saints
- LXX: The Greek translation of the Old Testament, made about 200 B.C.
- RLDS: The Reorganized Church of Jesus Christ of Latter Day Saints

Bible Versions

- ASV : American Standard Version (1901).
- KJV : King James Version
- MLB : Modern Language Bible (= revised Berkeley Version)
- NASV : New American Standard Version
- NIV : New International Version
- RSV : Revised Standard Version
- TEV : Today’s English Version

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

SELECTED BIBLIOGRAPHY

Unpublished Material

- Bishop, Gary L. "The Tradition of Isaiah in the Book of Mormon." M.A. thesis, Brigham Young University, 1975.
- Eccel, A. Chris. "An Analysis of the Distribution of the BM Variants." n.p., n.d. (Typescript.)
- _____. "Eighteen Chapters of Isaiah in Six Versions: The King James Version, The Book of Mormon Version, The Dead Sea Scrolls Version, The Hebrew Masoretic Version, The Greek Septuagint Version, The Latin Vulgate Version." M.A. thesis, Brigham Young University, 1961.
- Ham, Wayne. "A Textual comparison of the Isaiah Passages in the Book of Mormon with the Same Passages in the St. Mark's Isaiah Scroll of the Dead Sea Community." M.A. thesis, Brigham Young University, 1961.
- Hullinger, Robert N. "Ezekiel Thirty-Seven and Mormon Theology." Graduate paper, Pacific Lutheran Theological Seminary, Berkley, 1963.
- Larson, Stanley R. "A Study of Some Textual Variations in the Book of Mormon comparing the original and the Printer's Manuscripts and the 1830, the 1837, and the 1840 Editions." M.A. thesis, Brigham Young University, 1974.
- Poultney Congregational Church. "Poultney Church Records," Book 3. Poultney, Vt. 1793-1828. (Manuscript).
- Riley, William L. "A comparison of Passages from Isaiah and other Old Testament Prophets in Ethan Smith's *View of the Hebrews* and The Book of Mormon." M.A. thesis. Brigham Young University, 1971.
- Roberts, Brigham H. "Book of Mormon Difficulties" and "A Book of Mormon Study." University of Utah, [c. 1922]. (Unpublished Manuscript.)
- Smith, Joseph, Jr. "The Book of Mormon Manuscript." Archives of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo., [1829].

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Smith, Joseph Jr. "The 'Inspired Version' Manuscript." Archives of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Mo. [1830–1833].

Sperry, Sidney B. "The Text of Isaiah in the Book of Mormon." M.A. thesis, University of Chicago, 1926.

Vest, H. Grant. "The Problem of Isaiah in the Book of Mormon." M.A. thesis, Brigham Young University, 1938.

Publications

Adair, James. *Adair's History of the American Indians*. Ed. by Samuel Cole Williams. New York: Promontory Press, 1930. (reprints with notes the 1775 edition).

Boudinot, Elias. *Star in the West, or a Humble Attempt to Discover the Long Lost Tribes of Israel, Preparatory to their Return to Their Beloved City*. Trenton, N.J.: D. Fenton, S. Hutchinson, and J. Dunham, 1816.

Goshen-Gottstein, Moshe H., ed. *The Hebrew University Bible: The Book of Isaiah*. Jerusalem: Magnes Press, The Hebrew University, 1975.

Henry, Matthew. *Commentary on the Whole Bible*. 6 vols. New York: Fleming H. Revell & Co., n.d.

Howard, Richard P. *Restoration Scriptures*. Independence: Herald Publishing House, 1969.

Hullinger, Robert N. *Mormon Answer to Skepticism*. St. Louis: Clayton Publishing House, Inc., 1980.

Keil, C. F., and Delitzsch, F. *Commentary on the Old Testament in Ten Volumes*. Grand Rapids: William B. Eerdmann, 1973. Vol. 7: *Isaiah* by F. Delitzsch.

Krueger, John R. *An Analysis of the Names of Mormonism*. Bloomington, Ind.: The Selbstverlag Press, 1979.

Marquardt, H. Michael. "The Use of the Bible in the Book of Mormon." *The Journal of Pastoral Practice* 2 no. 2 (1978): 118-132.

USE OF THE OLD TESTAMENT IN THE BOOK OF MORMON

Patrick, Symon, and Lowth, William, et al. *A Critical Commentary and Paraphrase on the Old and New Testament*. 4 vols. Philadelphia: Carey & Hart, 1846.

Poole, Matthew. *Annotations Upon the Bible* 3 vols. Edinburgh: Thomas and John Turnbull, 1800.

Rosenbloom, Joseph B. *The Dead Sea Isaiah Scroll: A Literary Analysis. Comparison with the Masoretic Text and the Biblia Hebraica*. Grand Rapids: William B. Eerdmann, 1970.

Scott, Thomas. *The Holy Bible, Containing the Old and New Testaments with Original Notes*. 3 vols. Philadelphia: William W. Woodward, 1817.

Smith, Ethan. *Key to the Revelation in Thirty-Six Lectures*. New York: J. & J. Harper, 1833.

_____. *View of the Hebrews or the Tribes of Israel in America*. 2nd ed. Poultney, Vt.: Smith & Schute, 1825. [a reprint of this by Modern Microfilm Co. was made from B. H. Roberts' personal copy and contains his notes and underscoring.]

Smith, Joseph, Jr. *The Book of Mormon*. Palmyra, N.Y. : E. B. Grandin, 1830.

Tanner, Jerald and Tanner, Sandra. *The Case Against Mormonism*. 3 vols. Salt Lake City: Modern Microfilm Co., 1967-1971.

_____. *The Changing World of Mormonism*. Chicago: Moody Press, 1980.

_____. *Mormonism—Shadow or Reality*. Salt Lake City, Modern Microfilm Co., 1972.