

## 2D. Quotations from Sacred History

### (1) A Brief Discussion

Quotations can be considered as a parallel line form, even though they match scriptural passages from another book. Short parallel scriptural phrasings can also be considered as Hebraisms. In his exhaustive 1898 *Figures of Speech Used in the Bible: Explained and Illustrated*, E. W. Bullinger listed quotations as one of his figures, and said the following:

The subject of scriptural quotations in the Bible is a large subject and many volumes have been written upon it, both in ancient and in recent times. . . . It is a fact that there are variations between the quotations and the Text quoted from. . . . Sometimes they are direct quotations; at other times, they are composite quotations of several passages joined in one; while others are mere allusions. Consequently, it is difficult for anyone to make a list or table of such quotations which shall agree with those made by others.

The general fact seems to be that there are 189 separate passages quoted (the Lord Jesus Himself referred to 22 out of our 39 Old Testament books). In Matthew, there are references to 88 passages in 10 Old Testament books. In Mark to 37 passages in 10 books. In Luke to 58 passages in 8 books. In John to 40 passages in 6 books.

Deuteronomy and Isaiah, the two books most assailed by the Higher Critics, are referred to more often than any other Old Testament books.

In Romans, there are 74 references. Corinthians, 54. Galatians, 16. Ephesians, 10. Hebrews, 85.

In all, out of 260 chapters in the New Testament, there are 832 quotations, or references, or allusions to the Old Testament Scriptures.

Every Old Testament book is referred to with the exception of Ezra, Nehemiah, Esther, and Canticles.

(Source: Bullinger 1898/1968:778-779)

Quotations are numerous in the Book of Mormon. Indeed, as Hugh Nibley wrote in the *Church News* in 1961 (July 29, pp. 10, 15):

Any biblical scholar knows that it would be extremely suspicious if a book purporting to be the product of a society of pious emigrants from Jerusalem in ancient times did not quote the Bible. No lengthy religious writing of the Hebrews could conceivably be genuine if it was not full of scriptural quotations.

But why does the wording of these quotations match the KJV Bible? Nibley writes:

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As to the "passages lifted bodily from the King James Version," we first ask, "How else does one quote scripture if not bodily?" And why should anyone quoting the Bible to American readers of 1830 not follow the only version of the Bible known to them?

Actually, the Bible passages quoted in the Book of Mormon often differ from the King James Version, but where the latter is correct there is every reason why it should be followed. When Jesus and the Apostles and, for that matter, the Angel Gabriel quote the scriptures in the New Testament, do they recite from some mysterious Urtext? Do they quote the prophets of old in the ultimate original? Do they give their own inspired translations? No, they do not. They quote the Septuagint, a Greek version of the Old Testament prepared in the third century B.C. Why so? Because that happened to be the received standard version of the Bible accepted by the readers of the Greek New Testament. When "holy men of God" quote the scriptures, it is always in the received standard version of the people they are addressing.

We do not claim the King James Version of the Septuagint to be the original scriptures—in fact, nobody on earth today knows where the original scriptures are or what they say. Inspired men in every age have been content to accept the received version of the people among whom they labored, with the Spirit giving correction where correction was necessary.

Since the Book of Mormon is a translation, "with all its faults," into English for English-speaking people whose fathers for generations had known no other scriptures but the standard English Bible, it would be both pointless and confusing to present the scriptures to them in any other form, so far as their teachings were correct. (*The Prophetic Book of Mormon: The Collected Works of Hugh Nibley: Volume 8 The Book of Mormon*. Salt Lake City: Deseret Book Company, and Provo: FARMS, 1989, p. 215)

Since the time of Bullinger (1898) and Nibley (1961), and as the computer age has moved forward, many more of these "intertextual" passages have come to light. We not only should expect this increased awareness, but in keeping with their role as figures of speech, we should also expect that these parallelisms add to the message of both the Book of Mormon and the Bible.

In their 2007 *Commentary on the New Testament Use of the Old Testament* that has become a standard for Bible scholars, the editors G. K. Beale and D. A. Carson address some perspectives that might be of use to Book of Mormon students seeking understanding from parallel Bible quotations and phrasing. They write:

All O[ld] T[estament] citations in the N[ew] T[estament] are analyzed as well as all probable allusions. . . . The editors have encouraged each contributor to keep in mind six separate questions where the NT cites or clearly alludes to the OT . . . :

1. What is the NT context of the citation or allusion? . . .
2. What is the OT context from which the quotation or allusion is drawn? . . .
3. How is the OT quotation or source handled in the literature of . . . early Judaism? . . .
4. What textual facts must be borne in mind as one seeks to understand a particular use of the OT? . . .
5. What is the nature of the connection as the NT writer sees it? . . .

6. To what theological use does the NT writer put the OT quotation or allusion? . . .  
(Introduction, pp. xxiii-xxv)

Sadly, modern-day detractors of the Book of Mormon do not think this way. They do not focus on these scriptural parallelisms as a teaching form. They would rather focus on the “fact” that many of these lines and phrases are seemingly non-chronological or “anachronistic.” In other words, in the Book of Mormon there are parallels to biblical scripture not written until many years later.

In view of these attacks on the validity of the Book of Mormon text, I would like to offer a few very brief perspectives on what might be missing in the focus and understanding of those who dismiss these phrases as “plagiarism.” As I have done in my previous *Introduction* volumes, I will take from the first “plagiarized” phrases in the volume—in this case the book of Helaman. In Helaman 1:9 we find the phrase, “he sat upon the judgment-seat” referring to the role of the Chief Judge (or symbolically the king and high priest) among the Nephites. The context has to do with a dispute about who is the rightful heir, and what follows in the text describes how, through secret societies, the true order is corrupted.

Intriguingly, the phrase “he sat upon” in Matthew 24:3 refers to the Mount of Olives where Christ had located himself after delivering a scathing sermon and prophecy on the temple mount. Let me first review the pertinent context of the sermon and prophecy. Jesus had said previously in Matthew 23:

**2 The scribes and the Pharisees sit in Moses’ seat:**

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. . . .

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . .

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. . . .

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the **temple** and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

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37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee . . . ,

38 Behold, your house is left unto you desolate.

39 For I say unto you, **Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.** (Matthew 23:2, 3, 25-39)

Jesus then departed from the covenant temple mount and went to the Mount of Olives, a place deep in symbolism regarding the Second Coming. There his disciples asked him when the prophecy of destruction and his coming would be:

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, **Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?**

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of **wars** and rumours of wars: see that ye be not troubled: for all these things must come to pass, but **the end is not yet.**

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold. (Matthew 24:3-12)

Here Jesus basically told them that the covenant promises regarding His covenant people would be “displaced.” That is, between then and the Second Coming there would be great destructions come upon the people. Moreover, this destruction of the covenant people would come because of false prophets occupying “the seat of Moses” and because of their secret works.

Nevertheless, Jesus reiterated the fact that ultimately, after a time, all the covenant promises would be fulfilled:

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:13-14)

But getting back to the reference in Helaman 1:9, how do these first verses in Helaman relate to everything we have quoted from Matthew 23—24, or expand our understanding of what Jesus was trying to teach and prophesy? How does the murder of the rightful heir to the judgment seat by secret societies fit here? For this we must seek a better understanding of the whole first part of the book of

Helaman. In order to do this, I must draw from a very excellent article by Kimberly M. Berkey (Mattheson), which shines light on the complexity of the names, the phrases, and the content of the first few chapters of the book of Helaman as a whole. I therefore will begin this second part of the discussion by mentioning the phrase, “and they were filled with that joy which is unspeakable and full of glory” from Helaman 5:44. Here, anti-Mormons cite 1 Peter 1:8: “ye rejoice with joy unspeakable and full of glory” as an example of anachronistic plagiarism, but let’s follow the suggestion of the New Testament commentators and look into the background setting of the two phrases for some possible insight.

In the New Testament setting of the first chapter of 1 Peter, the Apostle Peter is writing to the believers who live in distant parts of the Mediterranean. He writes:

- 1 Peter, **an apostle of Jesus Christ**, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- 2 **Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:** Grace unto you, and peace, be multiplied.
- 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
- 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, **[Eternal life with Jesus Christ]**
- 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
- 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:
- 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ **[or at the Second Coming]**
- 8 **Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory:**
- 9 Receiving the end of your faith, even the salvation of your souls.
- 10 **Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:**
- 11 **Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.**
- 12 **Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.** (1 Peter 1:1-12)

In essence, what you have here is an “apostle” of Jesus Christ, who has personally witnessed His life, atonement, death and resurrection. Here is a witness who has personally been ministered to by the Holy Ghost, telling the believers that this belief not only leads to “joy unspeakable and full of glory,” but it is the SAME joy they was given to all the previous prophets that testified of the times of Christ, and to those who believed in their words. Peter declares that this whole plan of salvation was designed “**according to the foreknowledge of God the Father.**” In other words, those who personally witness the manifestations of “the angels” and “the Holy Ghost” are sent to testify to those accepting souls who are “sprinkled” among the “Gentiles” of the earth, and that because of their belief in the words of the

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prophets and apostles concerning Jesus Christ, **“Whom having not seen, [they] love; in whom, though now [they] see him not, yet believing, [they] rejoice with joy unspeakable and full of glory.”**

Now let us take a look at the setting of this phrase mentioning “joy which is unspeakable and full of glory” in the Book of Mormon (Helaman 5:44). In the book of Helaman we find that some “prophets” named Nephi and Lehi go on a mission to the Lamanites, who have followed their unrighteous forefathers Laman and Lemuel (the brothers of the original Nephi and the sons of the original Lehi) in disobedience to the conditions of the covenant blessings that were promised to them. As the narrative in the book of Helaman relates, because Nephi and Lehi were having success in converting some of the Lamanites, they are tossed into prison by the Lamanite leaders. Here, with 300 witnesses, they were immersed in a dark cloud and became fearful of the prison walls collapsing when the earth started to shake. Nevertheless, a pillar of light and multiple angels came down from heaven, dispersing the dark cloud and the threat of destruction that had surrounded them. In consequence, “they were filled with that joy which is unspeakable and full of glory.” The text reads as follows:

43 And it came to pass that when they cast their eyes about, and saw that the cloud of darkness was dispersed from overshadowing them, behold, they saw that they were encircled about, yea every soul, by a pillar of fire.

44 And Nephi and Lehi were in the midst of them; yea, they were encircled about; yea, they were as if in the midst of a flaming fire, yet it did harm them not, neither did it take hold upon the walls of the prison; and **they were filled with that joy which is unspeakable and full of glory.**

45 And behold, the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could speak forth marvelous words.

46 And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying:

47 Peace, peace be unto you, because of your faith in **my Well Beloved, who was from the foundation of the world.**

48 And now, when they heard this they cast up their eyes as if to behold from whence the voice came; and behold, they saw the heavens open; and angels came down out of heaven and ministered unto them.

49 And there were about three hundred souls who saw and heard these things; and they were bidden to go forth and marvel not, neither should they doubt.

50 And it came to pass that they did go forth, and did minister unto the people, declaring throughout all the regions round about all the things which they had heard and seen, insomuch that the more part of the Lamanites were convinced of them, because of the greatness of the evidences which they had received.

51 And as many as were convinced did lay down their weapons of war, and also their hatred and the tradition of their fathers. (Helaman 5:43-51)

So now in both the Bible and the Book of Mormon, we have people in distant lands that are filled with “joy which is unspeakable” and were “full of glory,” because of the prophetic message

delivered by personal witnesses (apostles and prophets of Jesus Christ) about Christ and a plan of salvation established “from the foundation of the world.” But where is this leading us to in our quest for further understanding?

As part of a more lengthy and detailed article, Kimberly Berkey (Matheson) writes that the editors of this part of the book of Helaman have deliberately paralleled words to allude to other scriptures, one such example being the prophetic writings of Nephi, the brother of Laman and Lemuel, found on the Small Plates (and in which Nephi also uses the prophetic writings of Isaiah, one of the prophets of the Old World who foretold the fate of the House of Israel).

(Note\* In 2 Nephi 26—27, Nephi quotes from the entire chapter 29 of Isaiah, as well as words from Isaiah 5:24, 25; 47:14; 40:24; 3:15; 52:3; 44:21; 45:22; 49:6; 55:1. Nephi prophesies that Christ will minister to the Nephites after He is risen from the dead. Nephi sees the destruction of his people, but that they will speak “from the dust” alluding to a record. Nephi sees false churches and secret combinations. Then Nephi uses the words of Isaiah to predict that the Book of Mormon will emerge in the last days, giving light to a world in darkness. With this book the Lord will do a “marvelous work and a wonder.”)

Berkey writes:

Nephi structures history around two separate, but parallel, events, each involving a destruction and the record. For the Lehitites it is a question of **writing** the record, while for the Gentiles it is the **coming forth** of that same record, but both events hinge on a question of destruction and how that destruction will affect the book in question. For the Nephites, it is destruction that necessitates the record’s creation; for the Gentiles, final destruction is averted by the record’s reemergence. Mormon and Moroni, the primary editors of the Book of Mormon [during the last years of the Nephites] seem to have been profoundly influenced by 2 Nephi 26—27. This can be witnessed especially through a series of [thematic] similarities between 2 Nephi 26—27 and Mormon 8 . . .

One further similarity between Nephi and Mormon/Moroni [is] a turn to the future. This is particularly relevant in terms of something I will call **covenant displacement**. A temporal gap is evidenced in the division of 2 Nephi 26—27 as outlined above. The second half of these chapters (2 Nephi 26:19—27:33) looks ahead to the role of the Gentiles, emphasizing the fulfillment of the Lehitic covenant in their day, completely disregarding the two-thousand-year-long separation between that fulfillment and the very nation to whom the covenant owes its name. Mormon and Moroni likewise show a heavy preoccupation with the future readers of their record, going so far as to leave off writing narrative in order to address the Gentiles directly (see Mormon 56:22-24; Ether 8:23-24; Moroni 10). This strong orientation to future readers—Mormon’s and Moroni’s as much as Nephi’s—is a direct result of their having witnessed the destruction of the Nephites. With the Nephites destroyed and the Lamanites in a state of complete wickedness, it must have seemed clear to these ancient prophets that the fourth, main element of the Lehitic covenant—namely, that a remnant would be brought to knowledge of the covenant and become a righteous people—would not be accomplished within their lifetime. They had no recourse left but to send their record to a group of temporally

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distant Gentiles. **Their hope, like the covenant itself, was displaced to a later generation; thus they sent a record to accompany and to facilitate that hope, a record containing instructions and warnings to the future arbiters of covenant fulfillment.**

That Mormon paid careful attention to and had a deep comprehension of Nephi's threefold focus from 2 Nephi 26—27, on covenant displacement, the emergence of the record, and the role of secret combinations, is best exemplified in his editing of the book of Helaman. (Kimberly M. Berkey, "Works of Darkness: Secret Combinations and Covenant Displacement in the Book of Mormon," in *Reading Nephi Reading Isaiah: 2 Nephi 26—27*, second edition, p. 108-109, 112)

Berkey (Matheson) goes on to postulate the following:

I see two hands involved in this text [of Helaman]: the original author and Mormon (as editor). It seems clear that the original author understood this Lamanite conversion as [a] fulfillment of the Lehitic covenant and as such, inscribed it into his narrative. This was accomplished by two main techniques: (1) allusions to major events [and people] in Nephite history and (2) symbolic parallels with Lehi's vision of the tree of life (1 Nephi 8). . . . By mentioning such potent figures and events in Nephite history, the author marks this event (Helaman 5) as the culmination, the event to which all others had merely been segues.

The author's second technique is more subtle, employing imagery that corresponds with Lehi's vision of the tree of life. Again, the names of Nephi and Lehi are crucial since they also refer back to the two founders of the Nephite nation, both of whom witnessed this vision. The most recognizable element common to the vision and Helaman 5 is the cloud of darkness that fills the prison (Helaman 5:28), analogous to the "mist of darkness" through which the masses made their way to the tree. Lehi's great and spacious building finds its parallel in the prison itself, which threatened to "tumble to the earth" (Helaman 5:31), just as the great and spacious building actually did. These parallels would mean little, however, if they did not include the most important element of the tree of life vision—the tree itself. Here the text supplies a "pillar of fire" (Helaman 5:43). Not only does the vertical linearity of a "pillar" evoke the image of a tree trunk, but the light and glory of fire is reminiscent of brilliant, white, almost luminescent fruit (1 Nephi 8:11). Cementing the parallel is the fact that, after Lehi reached the tree and tasted the fruit, his soul was "filled . . . with exceedingly great joy" (1 Nephi 8:12), language that is strikingly similar to the effect of the pillars of fire: the people within the prison "were filled with that joy which is unspeakable and full of glory" (Helaman 5:14-45).

Thus, while Lehi's original vision was tainted by the sting of Laman and Lemuel's rejection of the fruit (1 Nephi 8:17-18), a happier version comes some 550 years later when Laman and Lemuel, through their Lamanite descendants, gather at the root of the tree, beckoned through history (neatly cataloged in Helaman 5) by the fathers—two figures literally named Nephi and Lehi!—who now symbolically stand before them.

[Yet] while the original author of Helaman 5 understood and portrayed this event as the miraculous and sublime fulfillment of the Lehitic covenant, Mormon had the advantage of historical perspective. He understood that the brief righteousness manifested by the Lamanites in the wake of their Helaman 5 conversion did not qualify as a **full**-filment of the covenant,

because secret combinations would eventually, by effecting the Nephite destruction, cut off the very possibility of true covenant fulfillment for the next fifteen hundred years. (Kimberly M. Berkey, “Works of Darkness: Secret Combinations and Covenant Displacement in the Book of Mormon,” in *Reading Nephi Reading Isaiah: 2 Nephi 26—27*, second edition, p. 113, 115, 117)

Thus we see a correspondence between Mormon’s “displaced covenant” treatment of Helaman 5, and the displaced covenant blessings prophesied by Christ on the Mount of Olives to his disciples (Matthew 23—24), or the displaced covenant blessings taught by Peter in his letter to the distant saints among the “Gentiles” recorded in 1 Peter 1.

Berkey continues:

Mormon edited the book of Helaman to [also] focus our attention on the problem of secret combinations. Mormon lessens the initial impact of Helaman 5 [Lamanite conversion] by surrounding the chapter with narratives about secret combination. Chapters 1-2 deal with secret murders and contention for the judgment seat, eventually, introducing Kishkumen, relating the formation of the Gadianton robber band, and describing their flight into the wilderness. After chapter 3 describes at great length the industrial endeavors and northward migration of the Nephites, chapter 4 regales us further with details about war and contention among the Nephites and Lamanites. That Helaman 5 is introduced only after all of this wickedness and destruction shows that the situation was not quite as benevolent as the original author of Helaman 5 thought. This is confirmed drastically when, in chapter 6 and immediately after the mass conversion, the Gadianton robbers suddenly return from their wilderness sojourn to take over the government. Helaman 5 is editorially sandwiched between narratives of violence and destruction initiated and perpetuated by secret combinations, and the effect on the reader is—or at least should be—the shock of realizing that it is secret combination first and foremost that keep God’s promises from being immediately fulfilled. (Kimberly M. Berkey, “Works of Darkness: Secret Combinations and Covenant Displacement in the Book of Mormon,” p. 117, 118)

Here again, Christ alluded to these secret works on the temple mount just before crossing over the Kidron Valley to the Mount of Olives where he “sat upon” the mount and spoke to his disciples about the Second Coming.

So in summary, we see from these few excerpts from the scriptures and a few quotes from Kimberly Berkey’s article (Berkey’s article being only one of a number of fine articles in *Reading Nephi Reading Isaiah: 2 Nephi 26—27*), that the issue of similarities in scriptural context can be a little bit more complex than one might assume. Yet by making the effort to better understand that similarity, one might gain some marvelous insights.

Returning now to our original question: Do we quickly claim “plagiarism” and dismiss the Book of Mormon because some phrases in the book of Helaman are the same as those in the Bible, or do we seek some deeper understanding of the scriptures? This leads me to repeat what I have said in the section on “Quotations” in the previous *Introductions* to Volumes 1—4c:

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When Jesus Christ appeared to the people in the New World, he “expounded all the scriptures in one.”

1 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. (3 Nephi 26:1)

14 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. (3 Nephi 23:14)

if Jesus Christ is the chief author of the Book of Mormon,

and if Mormon and Moroni said that they were writing to the people of OUR day and time (Moroni 1:4),

and if at the time of the translation of the Book of Mormon, “OUR scripture” was the King James Version of the Bible;

then would not Jesus (the chief author) also try to “expound all the scriptures in one” by using the King James language throughout the Book of Mormon?

And if Jesus truly is the First and the Last, the Beginning and the End (Isaiah 41:4, 44:6, 48:12, Revelations 22:13)

And if Jesus Christ knows all things, or He can SEE the end from the beginning, (Isaiah 44:7-8, 45:21, 48:3,5, John 18:4, Exodus 18:1, 2 Samuel 14:20),

then chronology becomes irrelevant, and the word “anachronistic” is meaningless.

if God or Jesus knows ALL things

and if Jesus wanted to speak in the scriptural “language” of OUR time,

then could He not inspire Nephi, Mormon and Moroni to write in such a way, and inspire Joseph Smith to “translate” in such a way that the “language” of the King James Bible could be used in the Book of Mormon to help expound His teachings in ONE (see Ezekiel 37: 15-20)? What better method in the writing and translation of a concise “abridgment” such as the Book of Mormon than to insert key quotations of words and phrases that intentionally connect the “language” of the Book of Mormon with the “scripture” of our day? Some might call this “plagiarism,” but when the extremely complex structure and setting of the Book of Mormon text is taken into consideration, I believe it constitutes an opportunity for us to learn more about the scriptures.

We have the choice of either rejecting this opportunity or accepting it. Hopefully we won’t proclaim, as Nephi prophesied:

“And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.” (2 Nephi 29:3)

As Moroni wrote:

I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust? (Moroni 10:27)

LDS authorities and scholars have been aware of the biblical quotations and language in the Book of Mormon from its publication in 1830.

In 1981, John Hilton and Kenneth Jenkins identified tens of thousands of parallel words and phrases common to both the Bible and the Book of Mormon. However, most were random and trivial with regard to content.

In 1986, the Foundation for Ancient Research and Mormon Studies published a 3-volume *Book of Mormon Critical Text*. In these volumes, hundreds of biblical phrases and quotations were footnoted.

In 2019, Royal Skousen (with the collaboration of Stanford Carmack) would publish *The History of the Text of the Book of Mormon: Part Five—The King James Quotations in the Book of Mormon*. In this 431-large page-volume, various perspectives regarding biblical quotations found in the Book of Mormon would be reviewed and analyzed. Questions such as the following are answered:

Question: “Are all the biblical quotations from the King James Bible?”

Answer: Yes, except for 2 Nephi 12:16; “and upon all the ships of the sea” which comes from the Greek Septuagint rather than the Hebrew Masoretic text.

Question: “What edition of the King James Bible does the Book of Mormon cite from?”

Answer: The best guess would be an edition from the 1670s or later.

Question: “Are there any significant differences in the quotations in the Book of Mormon?”

Answer: “Yes, and some are not only quite surprising but are also supported by ancient textual sources.

Question: What influence do the words in italics in the King James Bible have on the quotations that appear in the Book of Mormon?

Answer: “Overall, there is little evidenced for the role of italics.” [p. 5-6]

Skousen writes:

All of this quoting from the King James Bible is problematic, but only if we assume that the Book of Mormon translation literally represents what was on the plates. . . . What this means is that the Book of Mormon is a creative and cultural translation of what was on the plates, not a literal one . . . Nonetheless, the text was revealed to Joseph Smith by means of his translation instrument, and he read it off word for word to his scribe. To our modern-day skeptical minds, this is indeed “a marvelous work and a wonder.” [p. 6]

*(Quotations)*

Taking into consideration all the variations in spelling, archaic meanings, archaic grammar, archaic phrases no longer in use, punctuation, capitalization, italics, etc., Skousen notes on page 15 that Stan Carmack “developed a systematic way to find stretches of identical words between the two texts,” from the very longest (with 261 identical words) down to three words.

For the **longer quotes** (261 words down to 25 words), the resulting list filled about **24 pages**.

For the **shorter quotes** (24 words down to 3 words), the resulting list filled about **1,256 pages**.

Ultimately, Carmack was able to identify 36 locations in the Book of Mormon text that had at least one stretch of 16 identical words from the King James Bible if not more. The following is taken from a chart on pages 16-17 of those locations and how many different stretches of 16 identical words or more that were found in those locations.

<u>B of M Location /</u>	<u>Bible passage quoted</u>	<u># of 16-word or longer stretches found</u>	<u>Longest stretch</u>
<b>[Volume 1]</b>			
1 Nephi 20—21	Isaiah 48—49	31	108 words
1 Nephi 22:20	Acts 3:22-23	1	23 words
<b>[Volume 2]</b>			
2 Nephi 6:6-7	Isaiah 49:22-23	2	62 words
2 Nephi 6:16—8:25	Isaiah 49:24—52:2	20	97 words
2 Nephi 9:50	Isaiah 55:1	1	16 words
2 Nephi 12—24	Isaiah 2—14	110	236 words
2 Nephi 27:2-3	Isaiah 29:6-8	1	18 words
2 Nephi 27:25-35	Isaiah 29:13-24	8	65 words
2 Nephi 30:9	Isaiah 11:4	1	37 words
2 Nephi 30:11-15	Isaiah 11:5-9	2	77 words
<b>[Volume 3]</b>			
Mosiah 12:21-24	Isaiah 52:7-10	1	112 words
Mosiah 12:34-36	Exodus 20:2-4a	2	27 words
Mosiah 13:12-24	Exodus 20:4-17	4	87 words
Mosiah 14	Isaiah 53	6	129 words
Mosiah 15:29-31	Isaiah 52:8-10	1	73 words
<b>[Volume 4a]</b>			
NONE			
<b>[Volume 4b]</b>			
Alma 42:2	Genesis 3:23-24	1	16 words
Alma 42:3	Genesis 3:22, 24	1	17 words
<b>[Volume 4c]</b>			
NONE			
<b>[Volume 5]</b>			
NONE			

<u>B of M Location /</u>	<u>Bible passage quoted</u>	<u># of 16-word or longer stretches found</u>	<u>Longest stretch</u>
<b>[Volume 6]</b>			
3 Nephi 12—14; 15:1	Matthew 5—7	25	233 words
3 Nephi 15:17	John 10:16	1	30 words
3 Nephi 15:21	John 10:16	1	30 words
3 Nephi 16:15	Matthew 5:13	1	17 words
3 Nephi 16:18-20	Isaiah 52:8-10	1	77 words
3 Nephi 20:16-17	Micah 5:8-9	1	16 words
3 Nephi 20:19	Micah 4:13	1	36 words
3 Nephi 20:23-26	Acts 3:22-26	3	47 words
3 Nephi 20:32-35	Isaiah 52:8-10	1	25 words
3 Nephi 20:36-38	Isaiah 52:1-3	2	36 words
3 Nephi 20:41-45	Isaiah 52:11-15	3	55 words
3 Nephi 21:8	Isaiah 52:15	1	21 words
3 Nephi 21:12-18	Micah 5:8-14	4	44 words
3 Nephi 22	Isaiah 54	6	131 words
3 Nephi 24—25	Malachi 3—4	6	261 words
<b>[Volume 7]</b>			
Mormon 9:22-24	Mark 16:15-18	1	67 words
Ether 4:18	Mark 16:16	1	17 words
Moroni 7:45	1 Corinthians 13:4-7	1	21 words
Moroni 7:48	1 John 3:2	1	18 words

Skousen goes on to analyze these quotations from a number of different perspectives.

So now I believe that our ongoing intertextual focus should be to increase our understanding of what these parallel phrases teach us.

With this in mind, I think our next perspective is set forth by Steve Moyise in his Introduction to his book, *The Old Testament in the New* (2001). He writes:

[The Apostle] Paul is keen to demonstrate that the gospel he preaches is the same as that preached by the early disciples [see 1 Cor. 15:3-4]. . . In other words, Christianity did not spring out of a vacuum but is in direct continuity with the religion enshrined in what Christians now call the Old Testament. [p. 1]

Moreover, Moyise adds:

The task of the interpreter [is] NOT to discern what the text meant in the past but what it means today. As the author of Hebrews put it: "Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son" (Hebrews 1:1). [p. 4]

Thus if Jesus Christ, the Son of God is the source of All scripture, then it falls within His wisdom to decide how that scripture (the text of the Book of Mormon) comes to us in these latter-days.

*(Quotations)*

As a preface to Jan Martin’s detailed historical analysis of the early 1500s debate between Sir Thomas More and William Tyndale about the importance of the proper language used in the Bible— Tyndale had just translated the New Testament into English, which was against Church policy and tradition— she lays out a number of reasons (citing their sources) that have been put forth for all of the biblical expressions found in the Book of Mormon:

- 1 “One theory is that the seventeenth-century language established the validity and theological credibility of the Book of Mormon with its nineteenth-century readers because the teachings found therein evoked a familiar sound.”
- 2 “A second approach argues that by Joseph Smith’s day, King James language was perceived as ‘scriptural,’ making its presence in the Book of Mormon necessary if the book was to be accepted by readers as the word of God.”
- 3 “A third explanation for why the Book of Mormon reads like the King James Version of the Bible (KJV) insists that the translator, Joseph Smith, had been so profoundly influenced by the King James language prior to his translation efforts that it had become integral to his mode of expression.”

Martin then explains: “As interesting as these arguments may be to some . . . they still reduce the seventeenth-century language to a mode of expression that has little value to the modern reader.” Martin then focuses on what the Book of Mormon itself claims for its composition:

The Book of Mormon indeed asserts a substantial reason for its seventeenth-century prose. In 1 Nephi 13, the principal character and storyteller, Nephi, the son of Lehi, learns that the Book of Mormon will serve two important theological functions. First, it will establish truths already contained in the Bible, and, second, it will restore truths taken or lost from it (1 Nephi 13:39-40)

Martin then relates the relevance of her analysis of the historical debate: “One of the reasons [Thomas] More initiated the debate with [William] Tyndale was because he understood that

**Theology cannot be separated from the language used to express it.  
Some words carry significant implications for authority, doctrine, and practice.”**

Ironically, it would be the King James Bible, built upon the translation by Tyndale (who gave his life for the cause), and the subsequent Book of Mormon, built on the language of the King James Bible, that would carry the weight of these statements.

Jan Martin concludes with the following:

The seventeenth-century language in the Book of Mormon should not be perceived solely as a means of smoothing the way for the volume’s acceptance in the nineteenth century, nor should it be viewed as an unnecessary or irritating relic that has long lost its usefulness. Rather, from the Book of Mormon’s own perspective, the seventeenth-century language is an indispensable tool that allows the Book of Mormon to clarify and establish the truths in the King James Bible. (Jan J. Martin, “The Theological Value of the King James Language in the Book of Mormon,” *Journal of Book of Mormon Studies*, vol. 27 (2018): 88-124.

To the above I might add the statement of J. Reuben Clark, Jr., a counselor to President Heber J. Grant, President George Albert Smith, and President David O. McKay in the First Presidency of the Church of Jesus Christ of Latter-day Saints. In the first chapter of his over 470-page book of documented reasoning (“Notes”) as to “Why The King James Version,” he gives the following warning:

The effect of the position of the Extreme Textualists as set forth in their Revisions of the Bible, is to weaken if not destroy the Messiahship of Jesus. Incidents recorded in the King James Version have been omitted from the Revised Version; substantial parts of whole chapters—e.g., the last verses of Mark have been omitted; doctrines and teachings have been changed; doubts have been cast on fundamental expressions declaring the divinity and personality of Jesus the Christ; faith-destroying questions have been raised by marginal notes and by the text itself; the personality of Jesus in its Christian concept has, in effect, been challenged.

That Jesus was the Christ, the Son of God; that he made the atonement for the Fall of Adam; that he was the First Fruits of the Resurrection and that his resurrection was a reality; that he was in fact the Savior of mankind, are all basic to the Restored Gospel. The Latter-day Saints cannot in any way sanction even the slightest derogation of these principles. The Prophet has put his stamp of approval upon all this as contained in the New Testament of the King James translation.

**These Notes are designed to show that the King James Version is the best record to these ends that has yet been revealed through the Bible.** (J. Reuben Clark, *Why the King James Version*, SLC: Deseret Book Company, 1956.)

I would echo J. Reuben Clark’s warning about content and also about the phrasing of King James English compared to all of the translations that have come forth since he published his writings. For me, and while not diminishing the importance of content, the phrasing of the King James Version is extremely important for the Book of Mormon student who is trying to connect the language of the teachings of the Bible and the Book of Mormon, which is also written in the style of King James English.

Multiple websites on the Internet provide information on the various modern translations of the Bible. Very briefly, the most common English translations that have been published are the following (derivation is implied by color coding and alignment):

**King James Version KJV (1611)**

**King James Version KJV (1769)**

**English Revised Version ERV (1881-85)**

**American Standard Version ASV (1901)**

**Revised Standard Version RSV (1946-52)**

**New American Standard Bible NASB (1963-71)**

**Living Bible LB (1967-71)**

**New English Bible NEB (1970)**

**New International Version NIV (1973-78)**

**New King James Version NKJV (1979-82)**

**New Living Translation NLT (1996)**

**English Standard Version ESV (2001)**

*(Quotations)*

In a recent article by Daniel O. McClellan, a scripture translation supervisor for the LDS Church and a doctoral candidate in theology, regarding the affinity of the Church for the King James Version, he writes: “its role in framing the Restoration wove it deeply into the very fabric of Latter-day Saint ideology, which granted it de facto priority of place.”

McClellan acknowledges that “the clearest turning point toward articulation of a formal preference for the KJV came with President J. Reuben Clark’s 1956 book, *Why the King James Version?*” However, he adds: “the contemporary Church’s position is best represented by the First Presidency’s 1992 statement . . . which suggests that the KJV’s integration into the linguistic and doctrinal foundations of the Restoration is the primary consideration:

“The Lord has revealed clearly the doctrines of the gospel in these latter-days. The most reliable way to measure the accuracy of any biblical passage is not by comparing different texts, but by comparison with the Book of Mormon and modern-day revelations. While other Bible versions may be easier to read than the King James Version, in doctrinal matters latter-day revelation supports the King James Version in preference to other English translations.” (Ezra Taft Benson, Gordon B. Hinckley, and Thomas S. Monson, “First Presidency Statement on the King James Version of the Bible,” *Ensign*, August 1992, p. 80.)

Thus McClellan writes: “the KJV is really under no serious threat of displacement,” yet he acknowledges that worldwide membership and multiple language translations do raise challenges to the application of this policy.

(Source: Daniel O. McClellan, “‘As Far as IT Is Translated Correctly’: Bible Translation and the Church,” *Religious Educator: Perspectives on the Restored Gospel* vol. 20 no. 2 (2019): 53-84. Provo, Utah: Religious Studies Center, BYU, 2019.)

Some final thoughts about the content of KJV Bible are worthy of consideration, as they reflect on the Book of Mormon. At the conclusion of *A Student’s Guide to Textual Criticism of the Bible: Its History, Methods & Results*, 2006, the author Paul D. Wegner writes on pages 298-299:

If we believe that the Bible is authoritative and provides guidance for our lives, then we need to be sure of what the text says. Textual criticism is therefore crucial. . . . Textual criticism provides the evidence necessary to compare the many and comparatively recently discovered fragments and manuscripts to determine the most reliable reading of a text.

But Wegner then qualifies the above statement:

It is important to keep in perspective the fact that only a very small part of the text is in question—approximately 10 percent of the Old Testament and 7 percent of the New Testament. Of these, most variants make little difference to the meaning of any passage. . . . This does not diminish the importance of textual criticism, for there are some variants that do change the meaning significantly.

On page 300, Wegner writes concerning “The State of Affairs Today”:

Since the nineteenth century when the historical-critical method came into full bloom the accuracy of the Bible has come under constant attack. Manuscripts or fragments . . . can help answer questions regarding the accuracy of the Bible so that we can have a renewed confidence that the biblical text we have today is indeed accurate. But textual criticism cannot answer such questions as, Did the events of the Bible actually take place? Did Moses lead Israel out of Egypt and write the Pentateuch? . . . There is no better way to end this look at textual criticism than as we began, with the quote from Sir Frederic G. Kenyon:

It is reassuring at the end to find that the general result of all these discoveries and all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable Word of God (Frederic G. Kenyon, *The Story of the Bible*, 1967, p. 113.)

Note\* For a chronological list of pertinent articles on quotations in the Book of Mormon, see my “Sources” Volume: Part C.

### **Some Notes on Psalms in the Book of Mormon**

Anciently, the Psalms were the text of Israelite temple services. A team of scholars at Book of Mormon Central write:

The idea that the Nephite authors of the Book of Mormon may have had access to and utilized the Psalms in their writings has become a topic of interest among LDS scholars in recent years. . . . Here at Book of Mormon Central we have done what is likely the most extensive study of the use of the Psalms in the Book of Mormon. We first used a computer program to find matches between phrases in the book of Psalms and the Book of Mormon. Then, we carefully looked at each match, and used an established method to determine which phrase was actually a Psalms quotation, and which was just a coincidence.

The results of this research show that there are at least sixty good examples of the use of phrases from the Psalms in the Book of Mormon . . . :

#### **[Volume 1]**

“tender mercies are over all” — 1 Nephi 1:20; Psalm 145:9

“my rock and my salvation” — 1 Nephi 1:36; Psalm 62:2, 6

“my rock and my salvation” — 1 Nephi 1:36; Psalm 62:2, 6

“to take away my life” — 1 Nephi 7:16; Psalm 31:13

“according to the multitude of his tender mercies” — 1 Nephi 8:8; Psalm 51:1; Psalm 69:16

“rod of iron” — 1 Nephi 8:19; Psalm 2:9

“my rock and my salvation” — 1 Nephi 15:15; Psalm 62:2, 6

“in the paths of righteousness” — 1 Nephi 16:5; Psalm 23:3

“mountains be carried” — 1 Nephi 19:11; Psalm 46:2

*(Quotations)*

[Volume 2]

“broken heart ... contrite spirit” — 2 Nephi 2:7; Psalm 51:17; 34:18  
“great” ... “goodness” ... “trust” — 2 Nephi 4:17, 19; Psalm 31:19  
“cry/cried” — 2 Nephi 4:23, 25; Psalm 30:8  
“heart ... rejoice” — 2 Nephi 4:28; Psalm 28:7  
“because of mine enemies” — 2 Nephi 4:27, 29; Psalm 27:11  
“I will praise thee forever” — 2 Nephi 4:30; Psalm 52:9  
“my God and the rock of my salvation” — 2 Nephi 4:30; Psalm 89:26  
“to take away my life” — 2 Nephi 5:2, 4; Psalm 31:13  
“clean hands and a pure heart” — 2 Nephi 25:16; Psalm 24:4  
“Water my ... night” — 2 Nephi 33:3; Psalm 6:6  
“as in the provocation ... in the day of temptation in the wilderness” — Jacob 1:7; Psalm 95:8  
“pains of hell” — Jacob 3:11; Psalm 18:4-5; Psalm 116:3  
“in great mercy ... over all his works” — Jacob 4:10; Psalm 145:8-9  
“The stone which the builders refused is become the head stone of the corner” — Jacob 4:17; Psalm 118:22  
“today if ye will hear his voice, harden not your heart” — Jacob 6:6; Psalm 95:7-8

[Volume 3]

“son/s ... this day ... begotten you” — Mosiah 5:7; Psalm 2:7  
“at the right hand (of God)” — Mosiah 5:9; Psalm 110:1  
“break” ... “bands” ... “death” — Mosiah 15:8; Psalm 107:14 (also Psalm 18:4-5; Psalm 116:3)

[Volume 4a]

“delivered my soul from ... hell” — Alma 5:6; Psalm 86:13  
“mercy ... long-suffering” — Alma 5:6; Psalm 86:15  
“chains/sorrows of hell” — Alma 5:7, 9, 10; Psalm 18:5  
“break” ... “bands” ... “death” — Alma 5:7; Psalm 107:14 (also Psalm 18:4-5; Psalm 116:3)  
“clean hands and a pure heart” — Alma 5:19; Psalm 24:4  
“in the paths of righteousness” — Alma 7:19; Psalm 23:3  
“wrath ... enter into ... rest” — Alma 12:35, 37; Psalm 95:8, 11  
“today if ye will hear his voice, harden not your heart” — Alma 12:36; Psalm 95:7-8  
“after the order of Melchizedek/his son” — Alma 13:1, 2, 9; Psalm 110:4  
“enter into my rest” — Alma 13:6; Psalm 95:11  
“pains of hell” — Alma 14:6; Psalm 18:4-5; Psalm 116:3

[Volume 4b]

“break” ... “bands” ... “death” — Alma 22:14; Psalm 107:14 (also Psalm 18:4-5; Psalm 116:3)  
“darkness ... into marvelous light” — Alma 26:3; Psalm 118:23, 27  
“gather ... give thanks to his holy name ... praise” — Alma 26:6,8; Psalm 106:47  
“boast of my God” — Alma 26:12, 35; Psalm 44:8  
“pains of hell” — Alma 26:13; Psalm 18:4-5; Psalm 116:3  
“laugh ... to scorn” — Alma 26:23; Psalm 22:7  
“God/the Lord is mindful of” — Alma 26:37; Psalm 115:12  
“bring forth fruit” — Alma 32:37; Psalm 1:3  
“in the midst of thy congregations” — Alma 33:9; Psalm 74:4  
“keep ... preserve ... generation” — Alma 37:4; Psalm 12:7  
“as chaff before the wind” — Alma 37:15; Mormon 5:16; Psalm 35:5  
“marvelous works” — Alma 37:41; Psalm 9:1 (also Psalm 118:23; 139:14)  
“because of their transgression ... afflicted” — Alma 37:42; Psalm 107:17

[Volume 4c] NONE

[Volume 5]

“broken heart ... contrite spirit” 3 Nephi 9:20; Psalm 51:17; 34:18

[Volume 6]

“pure in heart ... shall see God” — 3 Nephi 12:8; Psalm 24:4, 6

“depart from me, all ye workers of iniquity” — 3 Nephi 14:23; Psalm 6:8

“the light of thy countenance” — 3 Nephi 19:25; Psalm 4:6

“out of the mouth of babes” — 3 Nephi 26:16; Psalm 8:2

“broken heart ... contrite spirit” — Mormon 2:14; Psalm 51:17; 34:18

[Volume 7]

“according to the multitude of his tender mercies” — Ether 6:12; Psalm 51:1; Psalm 69:16

“counted unto him for righteousness” — Moroni 7:7; Psalm 106:31

“none that doth good, no, not one” — Moroni 10:25; Psalm 14:3 (also Psalm 53:3 – Psalms 53 and 14 are the same)

Source: Book of Mormon Central, “Why Are Certain Biblical Psalms Used by Book of Mormon Authors?,” KnoWhy #439 (June 7, 2018).

According to research done by John Hilton III:

Scholars disagree on which psalms are preexilic and which are postexilic. In the Jewish Study Bible, we find this statement: “Dating the psalms is notoriously difficult, partly because they contain few explicit references to specific historical events or personages . . . While many modern scholars believe that at least some, perhaps even many of the psalms are from the preexilic period (before 586 BCE), none can be dated on linguistic grounds to the tenth century BCE, the period of David. There is little consensus on the dating of pre-exilic psalms, or even on which psalms are pre-exilic.” (Michael Fishbane, Adele Berlin, and Marc Zvi Brettler, eds., *Jewish Study Bible* (New York: Oxford University, 2004), 1282). . . .

One interesting facet of allusions to Psalms is the fact that many psalms are NOT alluded to in the Book of Mormon. There may be a variety of reasons for this fact, including the idea that some psalms may have been considered to be less important by Nephite prophets. A similar phenomenon occurs in the New Testament.

Source: John Hilton III, “Old Testament Psalms in the Book of Mormon,” in *Ascending the Mountain of the Lord: Temple Praise, and Worship in the Old Testament* (2013 Sperry Symposium), 2013, p. 291-311.

### Some Notes on Isaiah in the Book of Mormon

Of special notice, large sections of the book of Isaiah have seemingly been quoted directly from the King James Bible in the Book of Mormon. Much has been written about these verses of Isaiah (see my Sources: Part C), but I will try to convey what I feel are some pertinent thoughts on the matter. In her 191-page 2001 Master’s Thesis, Carol Ellertson writes the following:

(Quotations)

Book of Mormon Isaiah was removed from the biblical textual evolutionary process that was taking place in Palestine ca. 600 B.C. Where does it fit into this process as put forth by scholars? . . . This thesis evaluates the textual variants between Book of Mormon Isaiah and Isaiah in the Septuagint, the Masoretic Text, and Qumran's Isaiah scrolls. Of the 433 verses of Isaiah in the Book of Mormon, 216 (50%) contain 370 variants. 119 of these are related to italicized words in the King James Version. 76 variants appear to agree with the Septuagint, 28 agree with Isaiah at Qumran, 52 are supported by the Masoretic text, and 150 variants are non-aligned. . . . This fits the criteria of an "independent" or "non-aligned text." [p. vi]

On page 51 she writes on John Tvedtnes' 1981 findings:

John Tvedtnes has done a thorough analysis of the Isaiah variants in the Book of Mormon. His comparisons are done with Isaiah scrolls "a" and "b" from cave one [Qumran], The Septuagint, The Masoretic Text, the Latin Vulgate, Targumim (Aramaic translations), Peshitta (a Syriac translation), and the Book of Mormon. His conclusions are as follows:

- 1 There is sufficient evidence to conclude that the Isaiah text cited in the Book of Mormon was ancient and exhibited characteristics of the Hebrew language which were sometimes lost in subsequent hand-copied versions which ultimately became our King James translation.
- 2 The evidence for the authenticity of antiquity of the Book of Mormon version of Isaiah – particularly when supported by internal textual evidence . . . should be seen as evidence also for the authenticity of the Book of Mormon itself. (John Tvedtnes, *The Isaiah Variants in the Book of Mormon*, reprint, study aid from FARMS, Provo: 1981.)

My research will be similar to John Tvedtnes', except I will present each variant in tables with Hebrew and Greek equivalents from M, LXX and Q. . . . Tvedtnes overlooked 26 variants presented in my analysis.

On page 42 Ellertson reviews Royal Skousen's 1998 research findings:

Royal Skousen also analyzes Isaiah in the Book of Mormon as compared to the King James Version. He reports eight findings:

**First Finding:** The base text for the Isaiah quotations in the Book of Mormon is indeed the King James Version of the Bible.

**Second Finding:** The original manuscript for the biblical quotes show that the text was dictated by Joseph Smith; no physical copy was given to Oliver Cowdery to copy from.

**Third Finding:** The original Book of Mormon chapter divisions of Isaiah quotations follow a larger thematic grouping, not the interruptive chapter system found in the King James Bible.

**Fourth Finding:** The original Book of Mormon text is closer to the King James Version.

**Fifth Finding:** The majority of the differences between the Book of Mormon text and the Isaiah text are not associated with italicized words in the King James Version.

**Sixth Finding:** Corrections in the original manuscript give very little evidence for the hypothesis that Joseph Smith altered the text while he supposedly read it off from a King James Bible.

**Seventh Finding:** The few Isaiah passages that have been quoted more than once in the Book of Mormon may provide evidence for helping to restore the original reading.

**Eighth Finding:** Joseph Smith's "New Translation" of the Bible used the 1830 edition of the Book of Mormon as a source for changing some of the corresponding biblical text in Isaiah. (Royal Skousen, "Textual Variants in the Isaiah Quotations in the Book of Mormon," in *Isaiah in the Book of Mormon*. Provo: FARMS, 1998, p. 369-390.)

Skousen is at somewhat of a disadvantage because he does not read Hebrew and therefore cannot determine to what degree the Hebrew behind the King James version is altered in each variant.

Ellertson concludes her written analysis (before her 91 pages of charting) with the following on pages 85-86:

No original texts [of Isaiah] do or can exist. . . . Considered an acceptable practice, all texts changed significantly within one or two generations. . . . [Eminent biblical scholar Emanuel] Tov's theories of textual transmission, his theories of text types, his theories on textual variance are all borne out in Book of Mormon Isaiah.

In addition to the charting and analysis of each textual variant, and significant to the structure of the text, on page 178 Ellertson presents the "Book of Mormon Variants That Restore Poetic Parallel Patterns in Isaiah." She lists the following:

Isaiah 2:5 (2 Ne. 12:25)	Isaiah 5:28 (2 Ne. 15:28)	Isaiah 48:14 (1 Ne. 20:14)
Isaiah 2:6 (2 Ne. 12:6)	Isaiah 7:15 (2 Ne. 17:15)	Isaiah 48:15 (1 Ne. 20:15)
Isaiah 2:9 (2 Ne. 12:9)	Isaiah 7:18 (2 Ne. 17:18)	Isaiah 48:16 (1 Ne. 20:16)
Isaiah 2:12 (2 Ne. 12:12)	Isaiah 9:18 (2 Ne. 19:18)	Isaiah 48:17 (1 Ne. 20:17)
Isaiah 2:13 (2 Ne. 12:13)	Isaiah 13:14 (2 Ne. 23:14)	Isaiah 49:1 (1 Ne. 21:1)
Isaiah 2:14 (2 Ne. 12:14)	Isaiah 29:6 (2 Ne. 27:2)	Isaiah 50:1 (2 Ne. 7:1)
Isaiah 3:1 (2 Ne. 13:1)	Isaiah 48:1 (1 Ne. 20:1)	Isaiah 50:9 (2 Ne. 7:9)
Isaiah 3:18 (2 Ne. 13:18)	Isaiah 48:2 (1 Ne. 20:2)	Isaiah 54:15 (3 Ne. 22:15)
Isaiah 5:5 (2 Ne. 15:5)	Isaiah 48:5 (1 Ne. 20:5)	
Isaiah 5:9 (2 Ne. 15:9)	Isaiah 48:11 (1 Ne. 20:11)	

Source: Carol F. Ellertson, *The Isaiah Passages in the Book of Mormon: A Non-Aligned Text*. Master of Arts Thesis, Brigham Young University, August 2001. Permission granted to use this material by personal communication (7/17/2019).

**(2) A Brief and Partial List of Biblical Phrases in Helaman and 3 Nephi 1—10**

In order to give the reader some idea of the intertextual correspondences between the Bible and the Book of Mormon, I have prepared the following list of quoted verses. Many of the references have been taken from the 1986 *Book of Mormon Critical Text*. Because of the length of the list, I have chosen only those coming from the Book of Helaman and chapters 1-10 of Third Nephi.

- Helaman 1:9 "he sat upon the"  
Compare Matthew 24:3 "he sat upon the"
- Helaman 1:11 "tell no man that"  
Compare Luke 9:21 "tell no man that"
- Helaman 1:13 "all this was done"  
Compare Matthew 1:22 "all this was done"
- Helaman 1:14 "gathered together an innumerable"  
Compare Luke 12:1 "gathered together an innumerable"
- Helaman 1:18 "into the heart of"  
Compare 2 Corinthians 8:16 "into the heart of"
- Helaman 1:32 "insomuch that they were"  
Compare Mark 2:12 "insomuch that they were"
- Helaman 2:13 "in the end of this"  
Compare Matthew 13:40 "in the end of this"
- Helaman 3:1 "was in the church"  
Compare Acts 7:38 "was in the church"
- Helaman 3:9 "their synagogues"  
Compare Matthew 4:23 "their synagogues"
- Helaman 3:20 "right in the sight of God"  
Compare Acts 4:19 "right in the sight of God"
- Helaman 3:26 "to the church"  
Compare Acts 2:47 "to the church"
- Helaman 3:28 the name of Jesus Christ"  
Compare 1 Corinthians 1:2 "the name of Jesus Christ"
- Helaman 3:28 "is the Son of God"  
Compare 1 John 5:5 "is the Son of God"
- Helaman 3:29 "the wiles of the devil"  
Compare Ephesians 6:11 "the wiles of the devil"
- Helaman 3:29  
Compare Hebrews 4:12
- Helaman 3:30 "at the right hand of God"  
Compare Romans 8:34 "at the right hand of God"
- Helaman 3:30 "the kingdom of heaven"  
Compare Matthew 3:2 "the kingdom of heaven"
- Helaman 3:30  
Compare Matthew 8:11,12
- Helaman 3:34 "much affliction"  
Compare 1 Thessalonians 1:6 "much affliction"
- Helaman 3:35 "the faith of Christ"  
Compare Philemon 3:9 "the faith of Christ"

- Helaman 3:35 "joy and consolation"  
Compare Philemon 1:7 "joy and consolation"
- Helaman 4:8 "all this was done"  
Compare Matthew 1:22 "all this was done"
- Helaman 4:12 "the spirit of prophecy"  
Compare Revelation 19:10 "the spirit of prophecy"
- Helaman 4:14 "of their sins"  
Compare Luke 1:77 "of their sins"
- Helaman 4:20 "trodden down, and"  
Compare Luke 80:5 "trodden down, and"
- Helaman 4:21 "the prophecies"  
Compare 1 Timothy 1:18 "the prophecies"
- Helaman 4:22 "insomuch that they were"  
Compare Mark 2:12 insomuch that they were"
- Helaman 4:24 "withdrawn from them"  
Compare Luke 22:41 "withdrawn from them"
- Helaman 5:1 "a man whose name was"  
Compare Luke 1:27 "a man whose name was"
- Helaman 5:4 "to preach the word"  
Compare Acts 16:6 "to preach the word"
- Helaman 5:5 "the words which he spake"  
Compare Acts 20:38 "the words which he spake"
- Helaman 5:6 "I desire that ye"  
Compare Ephesians 3:13 "I desire that ye"
- Helaman 5:8  
Compare Matthew 5:19-20
- Helaman 5:8 "lay up for yourselves treasures in heaven"  
Compare Matthew 6:20 "lay up for yourselves"  
Compare Esdras 7:7, 8:33  
Compare Luke 12:21, 18:22
- Helaman 5:8 "is eternal"  
Compare Romans 6:23 "is eternal"
- Helaman 5:8 "fadeth not away"  
Compare 1 Peter 5:4 "fadeth not away"
- Helaman 5:8 "eternal life"  
Compare Matthew 19:16 "eternal life"
- Helaman 5:9 "blood of Jesus Christ"  
Compare 1 John 1:7 "blood of Jesus Christ"
- Helaman 5:11 "from the Father"  
Compare 2 John 1:4 "from the Father"
- Helaman 5:11 "unto the power"  
Compare Luke 20:20 "unto the power"
- Helaman 5:12 "Christ, the Son of God"  
Compare Mark 1:1 "Christ, the Son of God"
- Helaman 5:12  
Compare Matthew 7:24-27
- Helaman 5:12 "when the devil"  
Compare Luke 11:14 "when the devil"
- Helaman 5:13 "which are not written"  
Compare John 20:30 "which are not written"
- Helaman 5:13 "things which are written"  
Compare Revelation 22:19 "things which are written"

(Quotations)

- Helaman 5:14 "the word of God among"  
Compare Acts 18:11 "the word of God among"
- Helaman 5:19 "great astonishment"  
Compare Mark 5:42 "great astonishment"
- Helaman 5:19 "convinced of the"  
Compare James 2:9 "convinced of the"
- Helaman 5:30 "a still voice of perfect mildness"  
Compare 1 Kings 19:12 "a still small voice"  
Compare Job 4:16
- Helaman 5:32 "Repent ye repent ye for the kingdom of heaven is at hand"  
Compare Matthew 3:2 "And saying, Repent ye: for the kingdom of heaven is at hand"  
Compare Matthew 4:17  
Compare Mark 1:15  
Compare Daniel 2:44  
Compare Matthew 5:10  
Compare Matthew 10:7
- Helaman 5:36 "he turned him"  
Compare Luke 10:23 "he turned him"
- Helaman 5:36 "as the faces of"  
Compare Revelation 9:7 "as the faces of"
- Helaman 5:36 "eyes to heaven; and"  
Compare John 17:1 "eyes to heaven, and"
- Helaman 5:40 "What shall we do, that"  
Compare John 6:28 "What shall we do, that"
- Helaman 5:41 "faith in Christ"  
Compare Acts 24:24 "faith in Christ"
- Helaman 5:41 "you must repent and"  
Compare Acts 2:38 "Then Peter said unto them, Repent, and"
- Helaman 5:44 "and they were filled with that joy which is unspeakable and full of glory"  
Compare 1 Peter 1:8 "ye rejoice with joy unspeakable and full of glory"
- Helaman 5:47 "which was from the foundation of the world"  
Compare Revelation 13:8 "from the foundation of the world"  
Compare John 17:24  
Compare Ephesians 1:4

(Sources: Bullinger, 1898, p. 778-779, *Book of Mormon Critical Text*, 3 vols. Provo: FARMS, 1986. Personal search, also the footnotes in the LDS Book of Mormon which refer to both the Old, Testament, New Testament, Doctrine & Covenants, Pearl of Great Price, as well as the words of other Book of Mormon prophets. Jerald and Sandra Tanner, *Joseph Smith's Plagiarism of the Bible*. SLC: Utah Lighthouse Ministry, 1998, p. 182-209. Alan Miner, "Personal Notes." Curt van den Heuvel, "The Bible in the Book of Mormon . . .," <[www.primenet.com/~heuvelc/bom](http://www.primenet.com/~heuvelc/bom)> 1998.)