

resolution was passed:

Resolved. That we conceive it a dereliction of our duty to give our suffrages for any office within the gift of the people to a freemason who has not publicly renounced the institution and principles of freemasonry, or to any person who approbates the institution or treats with levity, or attempts to palliate or screen the hor[r]id transaction relative to the abduction of William Morgan. (*Wayne Sentinel*, October 5, 1827)

Thus we see that at least one of the witnesses to the Book of Mormon was deeply involved in the anti-Masonic excitement which followed Morgan's disappearance.

Bible Influence

The King James Version of the Bible probably had more influence on the Book of Mormon than any other book. The Mormon Apostle Orson Pratt, however, stated that Joseph Smith "was **unacquainted** with the contents of the Bible; he was brought up to work" (*Journal of Discourses*, vol. 2, p. 288).

After a careful examination of the matter, we have come to the conclusion that the Apostle Pratt's statement is not true. In fact, the evidence seems to show that Joseph Smith was very familiar with the Bible. In a manuscript which the Mormon Church suppressed for about 130 years Joseph Smith himself stated:

At about the age of twelve years my mind became Seriously impress with regard to the all important 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 from the age twelve years to fifteen I pondered many things . . . and by Searching the Scriptures I found that . . . there was no society or denomination that built upon the gospel of Jesus Christ as recorded in the new testament . . . ("An Analysis of the Accounts Relating Joseph Smith's Early Visions," by Paul R. Cheesman, Master's thesis, Brigham Young University, 1965, pp. 127-128)

Joseph Smith's own mother quoted him as saying:

. . . but Joseph, from the first, utterly refused even to attend their meetings, saying, "Mother, . . . I can take my Bible, and go into the woods, and learn more in two hours, than you can learn at meeting in two years, if you should go all the time." (*Biographical Sketches of Joseph Smith*, 1853, p. 90)

Unlike the Mormon Apostle Orson Pratt, the Mormon writer J. N. Washburn freely admits that "Joseph knew his Bible." (*The Contents, Structure and Authorship of the Book of Mormon*, 1954, p. 4)

The Apocrypha

The Mormon writer Bruce R. McConkie gives this information concerning the Apocrypha:

Scholars and Biblical students have grouped certain apparently scriptural Old Testament writings, which they deem to be of doubtful authenticity or of a spurious nature, under the title of the Apocrypha. . . . The Apocrypha was included in the King James Version of 1611, but by 1629 some English Bibles began to appear without it, and since the early part of the 19th century it has been excluded from almost all protestant Bibles. . . . the British and Foreign Bible Society has excluded it from all but some pulpit Bibles since 1827.

From these dates it is apparent that controversy was still raging as to the value of the Apocrypha at the time the Prophet began his ministry. (*Mormon Doctrine*, 1966, p. 41)

Although the Apocrypha was not generally accepted among the Protestants, Joseph Smith was interested in it, and when he purchased a Bible in the late 1820's he picked one which contained the Apocrypha. Reed Durham gives this interesting information:

The Bible used for Joseph Smith's Revision was purchased in E. B. Grandin's Bookstore in Palmyra, New York; . . . It was an edition of the Authorized Version "together with the Apocrypha," which was located between the two testaments, and was an 1828 edition, printed in Cooperstown, New York, by H. and E. Phinney Company.

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

Edward Stevenson tells of Joseph Smith's interest in the Apocrypha:

Opening the Bible to the Apocrypha, he said, "There are many precious truths in these books,—just as true as any of the Bible—but it requires much of the Spirit of God to divide the truths from the errors which have crept into them." . . . (*The Juvenile Instructor*, September 15, 1894, p. 570)

Since we know that Joseph Smith purchased a Bible with the Apocrypha and was somewhat familiar with its contents, it should come of no surprise to find that the Book of Mormon contains some parallels to it.

The Apocrypha seems to solve the mystery of the origin of the name "Nephi." While the name "Nephi" is not found in either the Old or New Testament of the Bible, it is one of the most important names in the Book of Mormon. At least four men in the Book of Mormon are named "Nephi." It is also the name of several books in the Book of Mormon, a city, a land, and a people. Mormon scholars have never been able to find the source of this name. Dr. Wells Jakeman admitted that "there does not seem to be any acceptable Hebrew meaning or derivation for this name." He states, however, that Nephi's name might have been derived from "the name of the young Egyptian grain god Nepri or Nepi . . ." Dr. Hugh Nibley, on the other hand, feels that the name was derived from another Egyptian source. Other Mormon writers suggest entirely different sources for this name. While Mormon writers seem to be in a state of confusion with regard to this name, the Apocrypha seems to settle the matter. In 2 Maccabees 1:36 we read:

And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it **Nephi**.

It is obvious, then, that Joseph Smith must have borrowed the name "Nephi" from the Apocrypha.

The name "Ezias," found in the Book of Mormon, Helaman 8:20, is another name that does not appear in the Old or New Testaments of the Bible. It is interesting to note, however, that this same name is found in the Apocrypha, 1 Esdras 8:2.

The story of Judith in the Apocrypha seems to be reflected in the story of the decapitation of Laban in the Book of Mormon. Below is a list of four parallels between the two stories.

1. In both stories the wicked man was drunk with wine.

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

. . . **he was** filled **with wine**. (Judith 13:2)

2. In both cases the servant of the Lord took the wicked man's weapon.

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

. . . she . . . took down his fauchion from thence, . . . (Judith 13:6)

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

. . . **took** Laban by **the hair of his head**, . . . (1 Nephi 4:18)

. . . **took** hold of **the hair of the head**, . . . (Judith 13:7)

4. In both cases the wicked man's head was cut off with his own weapon.

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

And she **smote** twice upon his neck with all her might, and she took away **his head** from him, . . . (Judith 13:8)

In our *Case Against Mormonism*, vol. 2, pages 74-76 we showed 16 parallels between these two stories as well as parallels between other books of the Apocrypha and the Book of Mormon. Since the apocryphal books were written hundreds of years

after the Nephites were supposed to have left Jerusalem, the parallels between the Book of Mormon and the Apocrypha tend to demonstrate that the Book of Mormon is not the ancient record it claims to be.

Old Testament

There can be no doubt that the first books of the Bible furnished a great deal of source material for the writing of the Book of Mormon. The book of Genesis seems to have had a real influence upon the first few chapters of the Book of Mormon. Two of Nephi's brothers, Joseph and Jacob, have names taken from the book of Genesis. His mother's name is Sariah, which reminds us of Abraham's wife Sarah—also called Sarai (Genesis 17:15). Ishmael—a friend of the family—is also a name taken from Genesis (see chapter 17, verse 18). The name Laban is likewise found in Genesis (see chapter 24, verse 29).

The story of Nephi in some ways parallels the story of Joseph found in Genesis, and the story of Moses leading the children of Israel out of bondage seems to have been the source for a good deal of the material found in the First Book of Nephi and the book of Ether. For a list of parallels see our *Case*, vol. 2, pages 76-81.

The Mormon leaders claim that the Nephites had the Old Testament books which were written prior to the time they left Jerusalem—i.e., about 600 B.C. Large portions of Isaiah are quoted in the Book of Mormon. In fact, more than eighteen chapters of Isaiah are found in the Book of Mormon. The Ten Commandments and many other portions of the Old Testament are also found in the Book of Mormon. In this book we cannot even begin to list all of the verses that are taken from the Old Testament.

Since it is claimed that the Nephites had the books written before 600 B.C., we are not too concerned about quotations taken from them. The Book of Mormon, however, borrows from books written after 600 B.C. For instance, the Book of Daniel seems to have had some influence on the Book of Mormon (see parallels in our *Case*, vol. 2, p. 81).

One of the most serious mistakes the author of the Book of Mormon made was that of quoting from the book of Malachi many years **before it was written**. Below is a comparison of some verses which were supposed to have been written by Nephi sometime between B.C. 588 and 545, and some verses which were written by Malachi about 400 B.C. In Malachi 4:1 we read:

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 the Book of Mormon, 1 Nephi 22:15, Malachi's words have been borrowed:

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.

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

In our *Case*, vol. 2, page 81, we show that 2 Nephi 26:4, 6 and 9 were also taken from Malachi 4:1-2.

About 600 years after Nephi was supposed to have written these words, Jesus appeared to the Nephites and said: “. . . Behold other scriptures I would that ye should write, that ye have not.” (Book of Mormon, 3 Nephi 23:6) Jesus then told the Nephites to

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

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

But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall. (3 Nephi 24:1; 25:1-2)

These words, attributed to Jesus, very plainly show that the Nephites could not have the words of Malachi until Christ came among them. The Mormon writer George Reynolds stated: “As Malachi lived between two and three hundred years after Lehi left Jerusalem, the Nephites knew nothing of the glorious things that the Father had revealed to him until Jesus repeated them” (*Complete Concordance of the Book of Mormon*, Salt Lake City, 1957, p. 442). Now, if the Nephites knew nothing concerning these words until the coming of Christ, how did Nephi quote them 600 years before?

New Testament

Mark Twain said that the Book of Mormon “seems to be merely a prosy detail of imaginary history, with the Old Testament for a model; followed by a tedious plagiarism of the New Testament. The author labored to give his words and phrases the quaint, old-fashioned sound and structure of our King James's translation of the Scriptures; and the result is a mongrel—half modern glibness, and half ancient simplicity and gravity” (*Roughing It*, by Mark Twain, p. 110).

Hugh Nibley made this statement concerning Mark Twain's criticism of the Book of Mormon:

Mark Twain accuses Joseph Smith of having in composing the Book of Mormon “smouched from the New Testament, and no credit given.” But since the Book of Mormon was written to be read by people who knew and believed the Bible—indeed one cannot possibly believe the Book of Mormon without believing the Bible—it is hard to see why a deceiver would strew the broadest clues to his pilfering all through a record he claimed was his own. (*Since Cumorah*, p. 127)

We agree with Dr. Nibley that “it is hard to see why a deceiver would strew the broadest clues to his pilfering all through a record he claimed was his own.” Nevertheless, the clues are there. Wesley M. Jones says that the

New Testament was one of Joseph Smith's most important sources. He used . . . St. Matthew with a sprinkle here and there from the other Gospels and, of course, from St. Paul. Whatever he used, though, he enlarged “to make it more plain.” In short, St. Matthew was the clay and Joseph the potter. (*A Critical Study of Book of Mormon Sources*, by Wesley M. Jones, Detroit, Michigan, 1964, p. 65)

The ministry of Christ seems to have been the source for a good deal of the Book of Mormon. For instance, the story of Christ raising Lazarus from the dead seems to have had a definite influence upon the story of Ammon in the Book of Mormon. Below are a few parallels between the two stories.

1. In both stories a man seems to die and a period of time passes.

And it came to pass that after two days and two nights they were about to take his body and lay it on a sepulchre, . . . (Alma 19:5)

Then when Jesus came, he found that he had lain in the grave four days already. (John 11:17)

2. Both Martha and the queen use the word “stinketh.”

. . . others say that he is dead and that he **stinketh**, . . . (Alma 19:5)
. . . by this time **he stinketh**: . . . (John 11:39)

3. Both Ammon and Jesus use the word “sleepeth” with regard to the man.

. . . he **sleepeth** . . . (Alma 19:8)
. . . Lazarus **sleepeth**; . . . (John 11:11)

4. Both Ammon and Jesus say that the man will rise again.

. . . he **shall rise again**; . . . (Alma 19:8)
. . . Thy brother **shall rise again**. (John 11:23)

5. The conversation between Ammon and the queen contains other phrases that are similar to those used by Jesus and Martha.

And Ammon **said unto her: Believest thou this?** And **she said unto him: . . . I believe . . .** (Alma 19:9)

Jesus **said unto her, believest thou this?** **She saith unto him, Yea, Lord I believe . . .** (John 11:25-27)

6. In both cases the man arose.

. . . he arose, . . . (Alma 19:12)

. . . he that was dead came forth, . . . (John 11:44)

In the Book of Mormon we read the story of a great storm which the Nephites encountered on their way to the “promised land” (see 1 Nephi 18:6-21). In our *Case*, vol. 2, pages 67-69, we pointed out 12 parallels between this story and a story published in the *Wayne Sentinel*, March 30, 1827. While these parallels seem rather convincing, we pointed out that there is another source for this story which cannot be easily dismissed, for the evidence of plagiarism is all too apparent. This is the story concerning Jesus found in Mark 4:37-39. Below is a comparison of the two stories.

1. The two stories use identical language when speaking of the storm.

. . . **there arose a great storm**, . . . (1 Nephi 18:13)

. . . **there arose a great storm**, . . . (Mark 4:37)

2. In both stories the storm becomes so severe that the people are about to “perish,” and they seek help from their spiritual leader.

. . . my brethren began to see .they must **perish** . . . wherefore, they came unto me, and loosed the bands . . . (1 Nephi 18:15)

. . . they awake him, and say that . . . unto him, Master, carest thou not that we **perish?** (Mark 4:38)

3. In both cases after the leader comes forth the storm ceases. Almost identical wording appears in both accounts concerning the calming of the sea.

. . . **the winds did cease and there was a great calm**. (1 Nephi 18:21)

. . . **the wind ceased, and there was a great calm**. (Mark 4:39)

It is very obvious that the author of the Book of Mormon has borrowed from Mark, yet the book of Nephi is supposed to be about 600 years older than the book of Mark. Therefore, the appearance of this story in the Book of Mormon proves beyond all doubt that it is not an ancient document. Dr. Hugh Nibley states that “A forgery is defined by specialists in ancient documents as ‘any document which was not produced in the time, place, and manner claimed by it or its publishers’ ” (*Since Cumorah*, p. 160). The Book of Mormon certainly falls into this class.

One of the most striking parallels is the beheading of John the Baptist in the New Testament and the attempted beheading of Omer in the Book of Mormon. In the Bible we read:

But when Herod’s birthday was kept, the daughter of Herodias **danced before them**, and pleased Herod.

Whereupon he promised with an oath to give her whatsoever she would ask.

And she, being before instructed of her mother, said, Give me here John Baptist’s **head** in a charger.

And the king was sorry: nevertheless for the oath’s sake, and them which sat with him at meat, he commanded it to be given her.

And he sent, and beheaded John in the prison.

And his head was brought in a charger, and given to the damsel: and she brought it to her mother. (Matthew 14:6-11)

Now, in the Book of Mormon we read the following:

And now, therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and **I will dance before him**, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say: I will give her if ye will bring unto me the **head** of my father, the king.

. . . the daughter of Jared danced before him that she pleased him, insomuch that he desired her to wife. . . .

And Jared said unto him: I will give her unto you, if ye will bring unto me the head of my father, the king. (Ether 8:10-12)

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

Wesley M. Jones make this statement concerning the Book of Mormon:

Joseph’s chief source of material by all odds, was the Bible, in which he was exceptionally versed (as were many people of his day). . . . St. Paul, too, was most helpful to Joseph; his unique phrases became a part of Joseph’s literary vocabulary and shine out on most any page in Joseph’s work—though Paul was not yet born when the “Nephite Record” was allegedly written. And more, the ministry of St. Paul is duplicated almost exactly in the ministry of Alma, one of Joseph’s characters—even in manner of speech and travels. (*A Critical Study of Book of Mormon Sources* by Wesley M. Jones, pp. 14-15)

The reader will no doubt remember that when Paul was on the way to Damascus to persecute the church, the Lord appeared to him and said: “. . . Saul, **why persecutest thou me?**” (Acts 9:4).

In the Book of Mormon, Alma also persecuted the church, and like Paul he received a vision. The “angel of the Lord” spoke to him and said: “. . . Alma, . . . **why persecutest thou** the church of God?” (Mosiah 27:13).

In our *Case*, vol. 2, pp. 86-87, we listed 17 parallels between Alma and the Apostle Paul.

List of Parallels

As we have already shown, the Nephites were not supposed to have had the books of the New Testament because they were written hundreds of years after they left Jerusalem. Nevertheless, we find many New Testament verses and parts of verses throughout the Book of Mormon. In the following list of parallels between the Book of Mormon and the New Testament we have tried to eliminate verses that also appear in the Old Testament. All of the verses from the Book of Mormon were supposed to have been written between 600 B.C. and 33 A.D. In this list we will use the letters “BM” as an abbreviation for the Book of Mormon and “KJV” as an abbreviation for the King James Version of the Bible.

KJV: That which we have seen and heard declare we unto you (1 John 1:3)
BM: to declare unto them concerning the things which he had both seen and heard (1 Nephi 1:18)

KJV: stedfast, unmoveable (1 Corinthians 15:58)

BM: steadfast, and immovable (1 Nephi 2:10)

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

BM: being grieved because of the hardness of their hearts (1 Nephi 2:18)

KJV: that one man should die for the people, and that the whole nation perish not (John 11:50)

BM: that one man should perish than that a nation should . . . perish in unbelief (1 Nephi 4:13)

KJV: people and kindreds and tongues (Revelation 11:9)

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

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

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

KJV: the Lamb of God, which taketh away the sin of the world (John 1:29)
BM: the Lamb of God, who should take away the sins of the world (1 Nephi 10:10)

KJV: through the power of the Holy Ghost (Romans 15:13)
BM: by the power of the Holy Ghost (1 Nephi 10:17)

KJV: of them that diligently seek him (Hebrews 11:6)
BM: all those who diligently seek him (1 Nephi 10:17)

KJV: the same yesterday, and to day, and for ever (Hebrews 13:8)
BM: the same yesterday, today, and forever (1 Nephi 10:18)

KJV: he that seeketh findeth (Luke 11:10)
BM: he that . . . seeketh shall find (1 Nephi 10:19)

KJV: bare record that this is the Son of God (John 1:34)
BM: bear record that it is the Son of God (1 Nephi 11:7)

KJV: the love of God is shed abroad in our hearts (Romans 5:5)
BM: the love of God, which sheddeth itself abroad in the hearts of the children of men (1 Nephi 11:22)

KJV: the Holy Ghost descended in a bodily shape like a dove upon him (Luke 3:22)
BM: the Holy Ghost come down out of heaven and abide upon him in the form of a dove (1 Nephi 11:27)

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

KJV: all sick people that were taken with divers diseases . . . and those which were possessed with devils (Matthew 4:24)
BM: who were sick, and who were afflicted with all manner of diseases, and with devils (1 Nephi 11:31)

KJV: wars and rumours of wars (Matthew 24:6)
BM: wars, and rumors of wars (1 Nephi 12:2)

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

KJV: their robes, and made them white in the blood of the Lamb (Revelation 7:14)
BM: their garments are made white in his blood (1 Nephi 12:10)

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

KJV: gold, and silver, . . . and fine linen, . . . and silk, and scarlet, . . . and all manner vessels of most precious wood (Revelation 18:12)
BM: gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing (1 Nephi 13:7)

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

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

KJV: the power of the Holy Ghost (Romans 15:13)
BM: the power of the Holy Ghost (1 Nephi 13:37)

KJV: endureth to the end shall be saved (Matthew 10:22)
BM: endure unto the end . . . shall be saved (1 Nephi 13:37)

KJV: tidings of great joy (Luke 2:10)
BM: tidings of great joy (1 Nephi 13:37)

KJV: first shall be last; and the last shall be first (Matthew 19:30)
BM: last shall be first, and the first shall be last (1 Nephi 13:42)

KJV: the great whore that sitteth upon many waters: The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues (Revelation 17:1 and 15)
BM: the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people (1 Nephi 14:11)

KJV: the fiery darts of the wicked (Ephesians 6:16)
BM: the fiery darts of the adversary (1 Nephi 15:24)

KJV: nor unclean person, . . . hath any inheritance in the kingdom of Christ (Ephesians 5:5)
BM: there cannot any unclean thing enter into the kingdom of God (1 Nephi 15:34)

KJV: shall be saved; yet so as by fire (1 Corinthians 3:15)
BM: shall be saved, even if it so be as by fire (1 Nephi 22:17)

KJV: blood, and fire, and vapour of smoke (Acts 2:19)
BM: blood, and fire, and vapor of smoke (1 Nephi 22:18)

KJV: the lust of the flesh (1 John 2:16)
BM: the lusts of the flesh (1 Nephi 22:23)

KJV: the things that are in the world (1 John 2:15)
BM: the things of the world (1 Nephi 22:23)

KJV: his own sheep, . . . they know his voice (John 10:4)
BM: his sheep, and they know him (1 Nephi 22:25)

KJV: and there shall be one fold, and one shepherd (John 10:16)
BM: and there shall be one fold and one shepherd (1 Nephi 22:25)

KJV: by the works of the law shall no flesh be justified (Galatians 2:16)
BM: by the law no flesh is justified (2 Nephi 2:5)

KJV: full of grace and truth (John 1:14)
BM: full of grace and truth (2 Nephi 2:6)

KJV: I lay down my life, that I might take it again (John 10:17)
BM: who layeth down his life according to the flesh, and taketh it again by the power of the Spirit (2 Nephi 2:8)

KJV: the firstfruits unto God (Revelation 14:4)
BM: the firstfruits unto God (2 Nephi 2:9)

KJV: that old serpent, which is the Devil (Revelations 20:2)
BM: that old serpent, who is the devil (2 Nephi 2:18)

KJV: he is a liar, and the father of it (John 8:44)
BM: who is the father of all lies (2 Nephi 2:18)

KJV: hath chosen that good part (Luke 10:42)
BM: have chosen the good part (2 Nephi 2:30)

KJV: O wretched man that I am (Romans 7:24)
BM: O wretched man that I am (2 Nephi 4:17)

KJV: the sin which doth so easily beset us (Hebrews 12:1)
BM: the sins which do so easily beset me (2 Nephi 4:18)

KJV: I know whom I have believed (2 Timothy 1:12)
BM: I know in whom I have trusted (2 Nephi 4:19)

KJV: If any of you lack wisdom, let him ask of God, that giveth to all men liberally (James 1:5)
BM: God will give liberally to him that asketh (2 Nephi 4:35)

KJV: ye ask amiss (James 4:3)
BM: I ask not amiss (2 Nephi 4:35)

KJV: this corruptible must put on incorruption (1 Corinthians 15:53)
BM: this corruption could not put on in corruption (2 Nephi 9:7)

KJV: Satan himself is transformed into an angel of light (2 Corinthians 11:14)
BM: transformeth himself nigh unto an angel of light (2 Nephi 9:9)

KJV: death and hell delivered up the dead (Revelation 20:13)
BM: death and hell must deliver up their dead (2 Nephi 9:12)

KJV: we shall all stand before the judgment seat of Christ (Romans 14:10)
BM: they must appear before the judgment-seat of the Holy One (2 Nephi 9:15)

KJV: my words shall not pass away (Matthew 24:35)
BM: his eternal word, which cannot pass away (2 Nephi 9:16)

KJV: he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still (Revelations 22:11)
BM: they who are righteous shall be righteous still, and they who are filthy shall be filthy still (2 Nephi 9:16)

KJV: Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels (Matthew 25:41)

BM: the devil and his angels; and they shall go away into everlasting fire; prepared for them (2 Nephi 9:16)

KJV: endured the cross, despising the shame (Hebrews 12:2)

BM: endured the crosses of the world, and despised the shame (2 Nephi 9:18)

KJV: the kingdom prepared for you from the foundation of the world (Matthew 25:34)

BM: the kingdom of God, which was prepared for them from the foundation of the world (2 Nephi 9:18)

KJV: that your joy might be full (John 15:11)

BM: their joy shall be full (2 Nephi 9:18)

KJV: commandeth all men every where to repent (Acts 17:30)

BM: commandeth all men that they must repent (2 Nephi 9:23)

KJV: where no law is, there is no transgression (Romans 4:15)

BM: where there is no law given there is no punishment (2 Nephi 9:25)

KJV: the wisdom of this world is foolishness (1 Corinthians 3:19)

BM: their wisdom is foolishness (2 Nephi 9:28)

KJV: But woe unto you that are rich (Luke 6:24)

BM: But wo unto the rich (2 Nephi 9:30)

KJV: where your treasure is, there will your heart be also (Matthew 6:21)

BM: hearts are upon their treasures (2 Nephi 9:30)

KJV: shalt be thrust down to hell (Luke 10:15)

BM: shall be thrust down to hell (2 Nephi 9:34)

KJV: die in your sins (John 8:21)

BM: die in their sins (2 Nephi 9:38)

KJV: to be carnally minded is death; but to be spiritually minded is life (Romans 8:6)

BM: to be carnally-minded is death, and to be spiritually-minded is life (2 Nephi 9:39)

KJV: and to him that knocketh it shall be opened (Matthew 7:8)

BM: And whoso knocketh, to him will he open (2 Nephi 9:42)

KJV: Jew nor Greek, there is neither bond nor free, there is neither male nor female (Galatians 3:28)

BM: Jew and Gentile, both bond and free, both male and female (2 Nephi 10:16)

KJV: He that is not with me is against me (Luke 11:23)

BM: they who are not for me are against me, saith our God (2 Nephi 10:16)

KJV: lay aside . . . the sin (Hebrews 12:1)

BM: lay aside our sins (2 Nephi 10:20)

KJV: reconciled to God (Romans 5:10)

BM: reconciled unto God (2 Nephi 10:24)

KJV: by grace are ye saved (Ephesians 2:8)

BM: through the grace of God that ye are saved (2 Nephi 10:24)

KJV: the power of his resurrection (Philippians 3:10)

BM: the power of the resurrection (2 Nephi 10:25)

KJV: the only begotten of the Father (John 1:14)

BM: the Only Begotten of the Father (2 Nephi 25:12)

KJV: there is none other name under heaven given among men, whereby we must be saved (Acts 4:12)

BM: there is none other name given under heaven save it be this Jesus Christ, . . . whereby man can be saved (2 Nephi 25:20)

KJV: in Christ shall all be made alive (1 Corinthians 15:22)

BM: made alive in Christ (2 Nephi 25:25)

KJV: in no wise cast out (John 6:37)

BM: in nowise be cast out (2 Nephi 25:29)

KJV: grind him to powder (Matthew 21:44)

BM: grind them to powder (2 Nephi 26:5)

KJV: darkness rather than light (John 3:19)

BM: darkness rather than light (2 Nephi 26:10)

KJV: I . . . will draw all men unto me (John 12:32)

BM: he may draw all men unto him (2 Nephi 26:24)

KJV: be beaten with few stripes (Luke 12:48)

BM: will beat us with a few stripes (2 Nephi 28:8)

KJV: in everlasting chains (Jude, verse 6)

BM: his everlasting chains (2 Nephi 28:19)

KJV: judged every man according to their works (Revelation 20:13)

BM: judged according to their works (2 Nephi 28:23)

KJV: the lake of fire (Revelation 20:14)

BM: a lake of fire (2 Nephi 28:23)

KJV: built his house upon a rock (Matthew 7:24)

BM: built upon the rock (2 Nephi 28:28)

KJV: built his house upon the sand (Matthew 7:24)

BM: built upon a sandy foundation (2 Nephi 28:28)

KJV: For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath (Matthew 13:12)

BM: for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have (2 Nephi 28:30)

KJV: out of those things which were written in the books, according to their works (Revelation 20:12)

BM: out of the books which shall be written I will judge the world, every man according to their works (2 Nephi 29:11)

KJV: ye shall all likewise perish (Luke 13:3)

BM: ye shall all likewise perish (2 Nephi 30:1)

KJV: fell from his eyes as it had been scales (Acts 9:18)

BM: scales of darkness shall begin to fall from their eyes (2 Nephi 30:6)

KJV: for there is nothing covered that shall not be revealed (Matthew 10:26)

BM: There is nothing which is secret save it shall be revealed (2 Nephi 30:17)

KJV: made manifest by the light (Ephesians 5:13)

BM: made manifest in the light (2 Nephi 30:17)

KJV: the Lamb of God, which taketh away the sin of the world (John 1:29)

BM: the Lamb of God, which should take away the sins of the world (2 Nephi 31:4)

KJV: to fulfil all righteousness (Matthew 3:15)

BM: to fulfil all righteousness (2 Nephi 31:5)

KJV: strait is the gate, and narrow is the way, which leadeth unto life (Matthew 7:14)

BM: straight and narrow path which leads to eternal life (2 Nephi 31:18)

KJV: with the tongues . . . of angels (1 Corinthians 13:1)

BM: with the tongue of angels (2 Nephi 32:2)

KJV: because ye ask not (James 4:2)

BM: because ye ask not (2 Nephi 32:4)

KJV: men ought always to pray, and not to faint (Luke 18:1)

BM: ye must pray always, and not faint (2 Nephi 32:9)

KJV: how unsearchable are his judgments, and his ways past finding out (Romans 11:33)

BM: How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways (Jacob 4:8)

KJV: withered; and men gather them, and cast them into the fire, and they are burned (John 15:6)

BM: wither away, and we will cast them into the fire that they may be burned (Jacob 5:7)

KJV: quench not the Spirit (1 Thessalonians 5:19)

BM: quench the Holy Spirit (Jacob 6:8)

KJV: nevertheless not my will, but thine, be done (Luke 22:42)

BM: Nevertheless, not my will be done (Jacob 7:14)

KJV: thy faith hath made thee whole (Matthew 9:22)

BM: thy faith hath made thee whole (Enos 8)

KJV: whatsoever ye shall ask in prayer, believing, ye shall receive (Matthew 21:22)

BM: Whatsoever thing ye shall ask in faith, believing . . . ye shall receive it (Enos 15)

KJV: Come, ye blessed (Matthew 25:34)

BM: Come unto me, ye blessed (Enos 27)

KJV: grievous to be borne (Matthew 23:4)

BM: grievous to be borne (Mosiah 2:14)

KJV: when ye shall have done all those things . . . say, We are unprofitable servants (Luke 17:10)

BM: if ye should serve him with all your whole souls yet ye would be unprofitable servants (Mosiah 2:21)

KJV: drinketh damnation to himself (1 Corinthians 11:29)

BM: drinketh damnation to his own soul (Mosiah 2:33)

KJV: He came unto his own (John 1:11)

BM: he cometh unto his own (Mosiah 3:9)

KJV: I judge: and my judgment is just (John 5:30)

BM: he judgeth, and his judgment is just (Mosiah 3:18)

KJV: become as little children (Matthew 18:3)

BM: become as little children (Mosiah 3:18)

KJV: put off the old man (Colossians 3:9)

BM: putteth off the natural man (Mosiah 3:19)

KJV: believe that he is, and that he (Hebrews 11:6)

BM: believe that he is, and that he (Mosiah 4:9)

KJV: enemy of all righteousness (Acts 13:10)

BM: enemy to all righteousness (Mosiah 4:14)

KJV: the thoughts and intents of the heart (Hebrews 4:12)

BM: the thoughts and intents of his heart (Mosiah 5:13)

KJV: stedfast, unmoveable, always abounding in the work (1 Cor.15:58)

BM: steadfast and immovable, always abounding in good works (Mosiah 5:15)

KJV: O death, where is thy sting? O grave, where is thy victory (1 Corinthians 15:55)

BM: the grave should have no victory, and that death should have no sting (Mosiah 16:7)

KJV: I am the light of the world (John 8:12)

BM: He is the light . . . of the world (Mosiah 16:9)

KJV: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:29)

BM: If they be good, to the resurrection of endless life and happiness; and if they be evil, to the resurrection of endless damnation (Mosiah 16:11)

KJV: one faith, one baptism (Ephesians 4:5)

BM: one faith and one baptism (Mosiah 18:21)

KJV: Stand fast therefore in the liberty wherewith Christ hath made us free (Galatians 5:1)

BM: stand fast in this liberty wherewith ye have been made free (Mosiah 23:13)

KJV: Pray without ceasing (1 Thessalonians 5:17)

BM: pray without ceasing (Mosiah 26:39)

KJV: Marvel not that . . . Ye must be born again (John 3:7)

BM: Marvel not that all mankind . . . must be born again (Mosiah 27:25)

KJV: the gall of bitterness, and in the bond of iniquity (Acts 8:23)

BM: the gall of bitterness and bonds of iniquity (Mosiah 27:29)

KJV: every knee shall bow to me, and every tongue shall confess to God (Romans 14:11)

BM: every knee shall bow, and every tongue confess before him (Mosiah 27:31)

KJV: stand fast in the faith (1 Corinthians 16:13)

BM: stand fast in the faith (Alma 1:25)

KJV: sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven (Matthew 8:11)

BM: sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob (Alma 5:24)

KJV: the only begotten of the Father, full of grace and truth (John 1:14)

BM: the Only Begotten of the Father, full of grace, and mercy, and truth (Alma 5:48)

KJV: taketh away the sin of the world (John 1:29)

BM: take away the sins of the world (Alma 5:48)

KJV: the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire (Matthew 3:10)

BM: the ax is laid at the root of the tree, therefore every tree that bringeth not forth good fruit shall be hewn down and cast into the fire (Alma 5:52)

KJV: Bring forth therefore fruits meet for repentance (Matthew 3:8)

BM: bring forth works which are meet for repentance (Alma 5:54)

KJV: come out from among them, and be ye separate, . . . and touch not the unclean thing (2 Corinthians 6:17)

BM: come ye out from the wicked, and be ye separate, and touch not their unclean things (Alma 5:57)

KJV: and to cleanse us from all unrighteousness (1 John 1:9)

BM: and to cleanse from all unrighteousness (Alma 7:14)

KJV: lay aside every weight, and the sin which doth so easily beset us (Hebrews 12:1)

BM: lay aside every sin, which easily doth beset you (Alma 7:15)

KJV: he which is filthy, let him be filthy still (Revelation 22:11)

BM: he who is filthy shall remain in his filthiness (Alma 7:21)

KJV: faith, hope, charity (1 Corinthians 13:13)

BM: faith, hope, and charity (Alma 7:24)

KJV: thou hast not lied unto men, but unto God (Acts 5:4)

BM: thou hast not lied unto men only but thou hast lied unto God (Alma 12:3)

KJV: resurrection of the dead, both of the just and unjust (Acts 24:15)

BM: resurrection of the dead, . . . both the just and the unjust (Alma 12:8)

KJV: the mountains and rocks, Fall on us, and hide us from (Rev. 6:16)

BM: the rocks and the mountains to fall upon us to hide us from (Alma 12:14)

KJV: to die, but after this the judgment (Hebrews 9:27)

BM: must die; and after death, they must come to judgment (Alma 12:27)

KJV: this Melchisedec, . . . To whom also Abraham gave a tenth part of all (Hebrews 7:1-2)

BM: this same Melchizedek to whom Abraham paid . . . of one-tenth part of all (Alma 13:15)

KJV: not suffer you to be tempted above that ye are able (1 Corinthians 10:13)

BM: not be tempted above that which ye can bear (Alma 13:28)

KJV: Rabboni; which is to say, Master (John 20:16)

BM: Rabbanah, which is . . . powerful or great king (Alma 18:13)

KJV: be ye therefore wise as serpents, and harmless as doves (Matthew 10:16)

BM: being wise yet harmless (Alma 18:22)

KJV: I say unto you, I have not found so great faith, no, not in Israel (Luke 7:9)

BM: I say unto thee, woman, there has not been such great faith among all the people of the Nephites (Alma 19:10)

KJV: My soul is exceeding sorrowful (Matthew 26:38)

BM: my heart is exceeding sorrowful (Alma 31:31)

KJV: Now faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1)

BM: if ye have faith ye hope for things which are not seen (Alma 32:21)

KJV: springing up into everlasting life (John 4:14)

BM: springing up unto everlasting life (Alma 32:41)

KJV: one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew 5:18)

BM: it shall be all fulfilled, every jot and tittle, and none shall have passed away (Alma 34:13)

KJV: child of the devil, thou enemy of all righteousness (Acts 13:10)

BM: against the devil, who is an enemy to all righteousness (Alma 34:23)

KJV: cast out, and to be trodden under foot of men (Matthew 5:13)

BM: cast out, . . . and is trodden under foot of men (Alma 34:29)

KJV: behold, now is the accepted time; behold, now is the day of salvation (2 Corinthians 6:2)

BM: behold now is the time and the day of your salvation (Alma 34:31)

KJV: work out your own salvation with fear (Philippians 2:12)

BM: work out your salvation with fear (Alma 34:37)

KJV: worship him . . . in spirit and in truth (John 4:24)

BM: worship God, . . . in spirit and in truth (Alma 34:38)

KJV: and learn of me; for I (Matthew 11:29)

BM: and learn of me; for I (Alma 36:3)

KJV: Jesus, thou son of David, have mercy on me (Mark 10:47)

BM: Jesus, thou Son of God, have mercy on me (Alma 36:18)

KJV: meek and lowly in heart: and ye shall find rest unto your souls (Matthew 11:29)

BM: meek and lowly in heart; for such shall find rest to their souls (Alma 37:34)

KJV: I am the light of the world (John 8:12)

BM: he is . . . the light of the world (Alma 38:9)

KJV: the lusts of the eyes (1 John 2:16)

BM: the lusts of your eyes (Alma 39:9)

KJV: shall be cast out into outer darkness: there shall be weeping and gnashing of teeth (Matthew 8:12)

BM: shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth (Alma 40:13)

KJV: fearful looking for of judgment and fiery indignation, which shall devour the adversaries (Hebrews 10:27)

BM: fearful looking for the fiery indignation of the wrath of God (Alma 40:14)

KJV: restitution of all things, which God hath spoken by the mouth of all his holy prophets (Acts 3:21)

BM: restoration of those things of which has been spoken by the mouths of the prophets (Alma 40:22)

KJV: Then shall the righteous shine forth as the sun in the kingdom of their Father (Matthew 13:43)

BM: then shall the righteous shine forth in the kingdom of God (Alma 40:25)

KJV: without God in the world (Ephesians 2:12)

BM: without God in the world (Alma 41:11)

KJV: it is appointed unto men once to die (Hebrews 9:27)

BM: it was appointed unto man to die (Alma 42:6)

KJV: Stand fast therefore in the liberty wherewith Christ hath made us free (Galatians 5:1)

BM: stand fast in that liberty wherewith God has made them free (Alma 58:40)

KJV: cleanse first that which is within the cup and platter, that the outside of them may be clean also (Matthew 23:26)

BM: the inward vessel shall be cleansed first, and then shall the outer vessel be cleansed also (Alma 60:23)

KJV: lay up for yourselves treasures in heaven (Matthew 6:20)

BM: lay up for yourselves a treasure in heaven (Helaman 5:8)

KJV: except ye repent, ye shall . . . perish (Luke 13:5)

BM: except ye repent ye shall perish (Helaman 7:28)

KJV: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (John 3:14)

BM: And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come (Helaman 8:14)

KJV: treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment (Romans 2:5)

BM: heaping up for yourselves wrath against the day of judgment (Helaman 8:25)

KJV: darkness rather than light (John 3:19)

BM: darkness rather than light (Helaman 13:29)

KJV: graves were opened; and many bodies of the saints which slept arose, . . . and appeared unto many (Matthew 27:52-53)

BM: graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many (Helaman 14:25)

KJV: the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire (2 Peter 2:22)

BM: the dog to his vomit, or like the sow to her wallowing in the mire (3 Nephi 7:8)

The verses or parts of verses from the Book of Mormon which we have presented above were all supposed to have been written between 600 B.C. and 33 A.D. Those which follow were supposed to have been written between 34 A.D. and 421 A.D. In 34 A.D. Jesus was supposed to have appeared to the Nephites and given them the Sermon on the Mount (see 3 Nephi, chapters 12-14). Since it is possible that Jesus could have given the same sermon to the Nephites we will not bother to list any of these verses. There are many other verses which Jesus was supposed to have given to the Nephites which are parallel to verses found in the four Gospels. We will not deal with any of these quotations in this study.

KJV: old things are passed away; behold, all things are become new (2 Corinthians 5:17)

BM: Old things are done away, and all things have become new (3 Nephi 12:47)

KJV: the elements shall melt with fervent heat, the earth (2 Peter 3:10)

BM: the elements should melt with fervent heat, and the earth (3 Nephi 26:3)

KJV: and heard unspeakable words, which it is not lawful for a man to utter (2 Corinthians 12:4)

BM: and heard unspeakable things, which are not lawful to be written (3 Nephi 26:18)

KJV: whether in the body, or out of the body, I cannot tell (2 Corinthians 12:3)

BM: whether they were in the body or out of the body, they could not tell (3 Nephi 28:15)

KJV: no variableness, neither shadow of turning (James 1:17)

BM: no variableness, neither shadow of turning (Mormon 9:9)

KJV: that ye may consume it upon your lusts (James 4:3)

BM: that ye may consume it on your lusts (Mormon 9:28)

KJV: an anchor of the soul, both sure and stedfast (Hebrews 6:19)

BM: an anchor to the souls of men, which would make them sure and steadfast (Ether 12:4)

KJV: partakers of the heavenly calling (Hebrews 3:1)

BM: partakers of the heavenly gift (Ether 12:8)

KJV: By faith the walls of Jericho fell down (Hebrews 11:30)

BM: it was the faith of Alma and Amulek that caused the prison to tumble (Ether 12:13)

KJV: By faith Enoch was translated that he should not see death (Hebrews 11:5)

BM: by faith that the three disciples obtained a promise that they should not taste of death (Ether 12:17)

KJV: through faith . . . obtained promises (Hebrews 11:33)

BM: by faith . . . obtained the promise (Ether 12:22)

KJV: he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness (2 Corinthians 12:9)

BM: the Lord spake unto me, saying: . . . my grace is sufficient for the meek, that they shall take no advantage of your weakness (Ether 12:26)

KJV: better things of you (Hebrews 6:9)

BM: better things of you (Moroni 7:39)

KJV: have not charity, it profiteth me nothing (1 Corinthians 13:3)

BM: have not charity he is nothing (Moroni 7:44)

KJV: Charity suffereth long, and is kind; charity envieth not; . . . is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, . . . hopeth all things, endureth all things (1 Corinthians 13:4-7)

BM: charity suffereth long, and is kind, and envieth not, . . . is not puffed up, . . . seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, . . . hopeth all things, endureth all things (Moroni 7:45)

KJV: and have not charity, I am nothing (1 Corinthians 13:2)

BM: if ye have not charity, ye are nothing (Moroni 7:46)

KJV: Charity never faileth (1 Corinthians 13:8)

BM: charity never faileth (Moroni 7:46)

KJV: that when he shall appear, we shall be like him; for we shall see him as he is (1 John 3:2)

BM: that when he shall appear we shall be like him, for we shall see him as he is (Moroni 7:48)

KJV: that hath this hope in him purifieth himself, even as he is pure (1 John 3:3)

BM: that we may have this hope; that we may be purified even as he is pure (Moroni 7:48)

KJV: the name of thy holy child Jesus (Acts 4:30)

BM: the name of his Holy Child, Jesus (Moroni 8:3)

KJV: there are diversities of gifts, but the same Spirit (1 Corinthians 12:4)

BM: the gifts of God, . . . are many; and they come from the same God (Moroni 10:8)

KJV: there are differences of administrations (1 Corinthians 12:5)

BM: there are different ways that these gifts are administered (Moroni 10:8)

KJV: but it is the same God which worketh all in all (1 Corinthians 12:6)

BM: but it is the same God who worketh all in all (Moroni 10:8)

KJV: the manifestation of the Spirit is given to every man to profit withal (1 Corinthians 12:7)

BM: the manifestations of the Spirit of God unto men, to profit them (Moroni 10:8)

KJV: For to one is given by the Spirit the word of wisdom (1 Corinthians 12:8)

BM: For behold, to one is given by the Spirit of God, that he may teach the word of wisdom (Moroni 10:9)

KJV: to another the word of knowledge by the same Spirit (1 Corinthians 12:8)

BM: to another, that he may teach the word of knowledge by the same Spirit (Moroni 10:10)

KJV: To another faith (1 Corinthians 12:9)

BM: to another, exceeding great faith (Moroni 10:11)

KJV: to another the gifts of healing by the same Spirit (1 Corinthians 12:9)

BM: to another, the gifts of healing by the same Spirit (Moroni 10:11)

KJV: To another the working of miracles (1 Corinthians 12:10)

BM: to another, that he may work mighty miracles (Moroni 10:12)

KJV: to another prophecy (1 Corinthians 12:10)

BM: to another, that he may prophesy (Moroni 10:13)

KJV: to another discerning of spirits (1 Corinthians 12:10)

BM: to another, the beholding of angels and ministering spirits (Moroni 10:14)

KJV: to another divers kinds of tongues (1 Corinthians 12:10)

BM: to another, all kinds of tongues (Moroni 10:15)

KJV: to another the interpretation of tongues (1 Corinthians 12:10)

BM: to another, the interpretation of languages and of divers kinds of tongues (Moroni 10:16)

KJV: all these worketh that one and the selfsame Spirit, dividing to every man severally as he will (1 Corinthians 12:11)

BM: all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will (Moroni 10:17)

KJV: Every good gift . . . cometh down from the Father (James 1:17)

BM: Every good gift cometh of Christ (Moroni 10:18)

KJV: the Judge of quick and dead (Acts 10:42)

BM: the Eternal Judge of both quick and dead (Moroni 10:34)

In our *Case*, vol. 2, pages 87-102, we listed 400 parallels between the New Testament and the Book of Mormon, and even at that we certainly did not use all of the parallels that could be listed.

The Mormon historian B. H. Roberts once made this statement:

1. The Unknown states the fact that Nephi wrote between 600 and 500 B.C. and then presents what he calls the first difficulty that I am to overcome. "How can a writer," he asks, "claiming to live at that time make repeated quotations from the writings of Christ's Apostles who were not born until 600 years after the time Nephi wrote?" He then charges that Nephi quotes "passage after passage" from the writings of Christ's apostles, Matthew, John, Paul, Luke, Peter, etc.; and gives what he calls just "two or three examples" of such quotations. The gentleman very much overstates the difficulty he presents, by making it appear that the alleged quotations are very numerous, when the fact is that **the two or three cases he cites virtually exhaust the alleged quoted passages so far as the New Testament is concerned.** (*Defense of the Faith and the Saints*, by B. H. Roberts, Salt Lake City, 1907, p. 329)

The list of parallels which we presented in our *Case* proves that B. H. Roberts has misrepresented the facts. We have found well over a hundred quotations from the New Testament in the first two books of Nephi alone, and these two books were supposed to have been written between 600 and 545 B.C.

A Real Dilemma

According to the Book of Mormon, Christ appeared to the Nephites after his crucifixion and told them he was going to quote the words of Moses. The words which he should have quoted are found in Deuteronomy 18:15, 18 and 19:

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.

Instead of quoting these words from Deuteronomy, however, Jesus quoted from Peter's paraphrase of Moses' words found in Acts 3:22-26. This is very obvious when we compare Peter's paraphrase of Moses' words and the words Christ was supposed to have quoted to the

Nephites. Below is Peter's paraphrase as found in the Book of Acts:

22 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.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 **Yea, and all the prophets from Samuel and those that follow after, as many as have spoken**, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:22-26)

In the Book of Mormon we read:

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 who 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; . . . (3 Nephi 20:23-26)

It is obvious, then, that the Book of Mormon follows Peter's paraphrase rather than the actual words of Moses recorded in Deuteronomy. Notice that verses 24 through 26 of the third chapter of Acts, though slightly rewritten, are quoted in the Book of Mormon. These words have nothing to do with Moses, but are in reality the words of Peter. Peter spoke these words in the temple at Jerusalem some time after the day of Pentecost. While it is possible that these words could have been recorded at the time, the Book of Acts was probably not written until twenty or thirty years later. George B. Arbaugh made the following statement concerning this:

"Christ" in Book of Mormon Quotes Material Not Yet Written

Christ quotes to the Indians the following statement supposedly made by Moses. Actually, these are not Moses' words, but a paraphrase of them made by Peter. . . .

Simon Peter here paraphrases and condenses Moses' lengthy statement in Deuteronomy 18:15-19. The wording is quite different from that in Deuteronomy, but the writers of the Book of Mormon failed to check on the original statement and assumed that Peter's report of it was a verbatim quotation. Therefore the Book of Mormon quotes Acts. (*Gods, Sex, and Saints*, by George Arbaugh, p. 36)

It is interesting to note that Nephi—who was supposed to have written between 600 and 545 B.C.—also quoted this portion of the Book of Acts (see 1 Nephi 22:20).

The book of Moroni, in the Book of Mormon, is filled with quotations from Paul's epistles to the Corinthians. Wesley M. Jones stated:

Joseph with all his cunning overlooked something most damaging of all. Here is Joseph plagiarizing a sermon of Paul. His puppet, Moroni, lives on a distant continent, 4000 miles from Paul with no communication, yet they use **the same words!** (*Joseph Smith: Scripture-Maker*, by Wesley M. Jones, Oakland, California, 1966, p. 4)

Mormon writers find it difficult to answer this problem. Sidney B. Sperry, of the Brigham Young University, makes this statement:

Critics will say that Mormon's words were simply hijacked by Joseph Smith from Paul's words in the New Testament. It is true that the text in verse 45 is almost word for word the same as its parallel in 1 Corinthians. Now I am going to speak as a higher critic. **I do not believe that Paul was the original author of the words in question.** I think that the original author was the Savior. Paul had access to them and used our Lord's words to suit himself when writing to the Corinthians. In his time he would not be accused of plagiarism. When our Lord came to this continent as a resurrected, glorified person, he gave the same sermon on faith, hope, and charity. Mormon had access to that sermon just as Paul did and used it as he pleased. He was unaware that Paul had used the sermon on the other continent at an earlier time. We cannot accuse the Prophet Joseph Smith of being stupid, whatever else we may accuse him of. He told the truth and made an interesting contribution to our knowledge of Paul and his famous sermon. (*Book of Mormon Institute*, December 5, 1959, Extension Publications, B.Y.U., 1964 ed., p. 8)

Dr. Sperry also states:

Chapters seven and ten of the Book of Moroni contain teachings which so closely parallel passages in 1 Corinthians 12, 13 that they constitute a literary problem. . . .

That there is more than a casual connection between these two scriptures is apparent to everyone. . . .

That there is a problem we grant readily enough, and we shall attempt a reasonable explanation of it. . . . We cannot, of course, force men to believe anything, whether fact or fancy. But we can point to the strong possibility that Paul was **not** the exclusive author of the ideas contained in 1 Corinthians 12:4-11 concerning spiritual gifts. Isn't it reasonable to believe that the great apostle adapted an important body of teachings common to the early Christian Church to suit his needs in dealing with the Corinthians? It would seem to the writer that Jesus was far more likely to have been the original author of the doctrines concerning spiritual gifts than was Paul. . . . It should be emphasized that we are attempting here to give only a reasonable answer to the problem raised; **absolute proof is wanting**. We cannot prove beyond doubt that Jesus preached a sermon on spiritual gifts either to the Nephites or to His Palestinian followers, records of which could be drawn on by Moroni and Paul. However, it is a very attractive and reasonable presumption that he did. . . .

Now let us turn to the literary problem raised by the presence of extracts from 1 Corinthians 13 in Moroni 7:45-47. Nearly all of Chapter 7 in the Book of Moroni is presented as a sermon by Moroni's father, Moroni, as he taught in a synagogue. The sermon deals with faith, hope, and charity. Most persons, we are sure, would be willing to admit that the bulk of it is as original as one could reasonably expect of a preacher dealing with a familiar subject. However, verses 45 and 46 parallel 1 Corinthians 13:4-8 so closely in some respects that they must be accounted for . . . many phrases are word for word the same as in the King James version. Here the author frankly admits the possibility that Joseph Smith **used** the familiar version as he translated Moroni's words; . . . In considering the Book of Mormon we have to take the translator into account. When the prophet Joseph Smith came to a passage which contained statements which reminded him of similar ones in the New Testament, he was doubtless influenced by their wording and used them whenever it was possible to do so. (*The Problems of the Book of Mormon*, Salt Lake City, 1964, pp. 113-118, 120-121)

On pages 206-207 of the same book, Dr. Sperry states:

It is true that the Book of Mormon does contain many verses of scripture, other than those in Isaiah, which agree **verbatim** with their parallels in the King James Version. . . .

Budvarson claims that “at least twenty-seven thousand words from the King James translation of the Bible are contained in the Book of Mormon.” Our own estimate is about **seventeen thousand words**, an estimate we think is much more accurate.

The Mormon writer J. N. Washburn made these statements concerning this problem:

One thing appears to be beyond doubt: Joseph knew his Bible. All the way through the Book of Mormon (true seemingly less in the Book of Ether than elsewhere) are words and expressions that could hardly have come from any other source. (This has no reference at all to the hundreds of quotations from Isaiah, Malachi, Matthew, and other writers of Holy Writ. It means rather that the language of the Book of Mormon is frequently **Bible language**, sometimes almost **word for word, and often exactly the same.**) One explanation for this is that in the process of translation Joseph used such terms as he could command for what he desired to say, and Bible language appears to have come readily to him.

There seems only one other explanation for this phenomenon. It is that the Nephite prophets in their own teaching and preaching and writing employed the **very same terms** used by Bible leaders, for whatever reason, and quite independently of them. The likeness of the two texts in many places is **too striking**, it seems to me, **to be accidental**, whatever the real reason is. (*The Contents, Structure and Authorship of the Book of Mormon*, Salt Lake City, 1954, pp. 4-5)

We feel that neither Dr. Sperry nor Mr. Washburn have given a satisfactory explanation as to why so much of the New Testament appears in the Book of Mormon. Dr. Sperry’s explanation seems to be wishful thinking, for he admits that “absolute proof is wanting.” The only reasonable explanation, we feel, is that the author of the Book of Mormon had the King James Version of the Bible. And since this version did not appear until 1611 A.D., the Book of Mormon could **not** have been written prior to that time. The Book of Mormon, therefore, is a modern composition, and not a “record of ancient religious history.”

Alpha and Omega

Perhaps one of the most serious mistakes made by the author of the Book of Mormon was that of having Jesus quote part of Revelation 21:6 to the Nephites. Below is a comparison of the way the words appear in the book of Revelation and the way they are found in the Book of Mormon.

3 Nephi 9:18 - I am the light and the life of the world. **I am Alpha and Omega, the beginning and the end.**

Revelation 21:6 - And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end.**

The words “Alpha” and “Omega” are the first and last letters of the Greek alphabet. The Mormon writer Bruce R. McConkie states:

These words, the first and last letters of the Greek alphabet, are used figuratively to teach the timelessness and eternal nature of our Lord’s existence, . . . (*Mormon Doctrine*, 1966, p. 31)

The Greek language was used throughout the Roman Empire at the time of Christ; therefore, the New Testament was written in Greek and the words “Alpha” and “Omega” were well understood. The Nephites, however, were supposed to have left Jerusalem 600 years before the time of Christ, and therefore they would not have been familiar with these words. If Jesus had told the Nephites that he was “Alpha and Omega,” it would have had absolutely no meaning to them. When the author of the Book of Mormon took these words from the book of Revelation he evidently did not realize that they were from the Greek language. On May 15, 1843, Joseph Smith wrote a letter in answer to the charge that he had used a Greek word in the Book of Mormon. In this letter he made the following statement:

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. (*Times and Seasons*, vol. 4, p. 194)

J. N. Washburn makes this statement concerning the findings of another Mormon writer:

The Book of Mormon, he finds, does **not** contain any of the numerous words in the New Testament that are of Greek origin. (*Contents, Structure, And Authorship of the Book of Mormon*, p. 161)

This statement is certainly incorrect. As we have already shown, the words *Alpha* and *Omega* are definitely of Greek origin. The Book of Mormon also contains the name *Timothy* (3 Nephi 19:4). *Timothy* is a Greek name and never appears in the Old Testament. In the same verse that we find the name *Timothy* we also find the name *Jonas*. *Jonas* is the New Testament name for *Jonah* and is found in Matthew 12:39.

The appearance of Greek words in the Book of Mormon—especially the words *Alpha* and *Omega*—is another evidence that it is not an ancient record, but rather a modern composition.

Origin of Indians

The fact that Joseph Smith had a great interest in the ancient inhabitants of the land prior to his “translation” of the Book of Mormon is no secret to those who have read the *History of Joseph Smith by His Mother*. Mrs. Smith said:

I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, . . .

During our evening conversations, **Joseph** would occasionally give us some of the most amusing recitals that could be imagined. He would describe the **ancient inhabitants** of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with **ease**, seemingly, as if he had spent his whole life among them. (*History of Joseph Smith by His Mother*, 1954 edition, pp. 82-83)

It is not surprising that Joseph Smith would take an interest in the ancient inhabitants of this continent, for many people were discussing the question at that time. We find this statement in the *Palmyra Herald* for October 30, 1822:

In the year 1810, I opened, . . . one of the flat mounds, . . . in Ohio, . . . we found the skeletons of a number of bodies, . . . all deposited directly due east and west, the heads to the west; precisely as is the practice in **Christian** burials.

The *Palmyra Register* for May 26, 1819, reported that one writer “believes (and we think with good reason) that this country was once inhabited by a race of people, at least, partially civilized, & that this race has been exterminated by the forefathers of the present and late tribes of Indians in this country.”

The *Wayne Sentinel*, published at Palmyra, contained these statements on July 24, 1829:

The Aborigines . . . are fast dwindling away, and will soon be buried in the depths of that oblivion which conceals the history and fate of a people who (judging from the traces discovered of the progress which they had made in civilization, and the arts and sciences, as developed by the western antiquities) must have been but a little behind the present generation in many respects. When we look at the straggling Indians who . . . reveal the ravages of intemperance and almost every other loathsome vice, we can hardly persuade ourselves that they are remnants of the powerful race of people who, as it were but yesterday, stretched from the Atlantic to the Pacific . . . we may picture them in our minds as a flourishing and mighty nation . . . powerful in wealth and natural resources; combining moral and political excellence . . . and we may suppose that some dreadful plague, some national calamity swept them from the