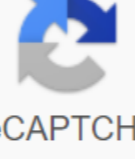


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words in KJV Isaiah 150 (38 percent) are the subject of variations in the texts of the Book of Mormon Isaiah. Royal Scousen, Text versions of Isaiah's quotations in the Book of Mormon, in Isaiah in the Book of Mormon, Donald W. Perry (Provo, UT: FARMS, 1998), 369-90. As most readers know, the italicized parts of KJV denote an English translation that does not necessarily reflect the actual text in Hebrew or Greek. Thus, concern about the Italianized parts of the biblical text suggests that aligning the Book of Mormon with the King James Bible was a problem in many places, rather than aligning with the original Jewish or Semitic text. For a review of the accounts that we have, see Richard Lloyd Anderson, Gift and Power of God, Ensign, September 1977, 79-85; Richard Van Wagoner and Stephen K. Walker, Joseph Smith: The Gift of Seeing, Dialogue: Diary of Mormon Thoughts 15, No. 2 (Summer 1982): 48-68; Stephen D. Rix, Translation of the Book of Mormon: Interpretation of Evidence, Journal of the Book of Mormon Studies 2, No. 2 (1993): 202-8; Daniel K. Peterson, Answer: What manuscripts and eyewitnesses tell us about the translation of the Book of Mormon, the journal of the Book of Mormon Studies 11, no. (2002): 67-71; Royal Skousen, Translation of the Book of Mormon: Evidence from the original manuscript, in the Book of Mormon Authorship Revised: Evidence of Ancient Origin, ed. Noel B. Reynolds (Provo, UT: FARMS, 1997), 61-93. The history of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts, 2nd ed. rev. (Salt Lake City: Deseret Book, 1957), 1:220, footnote. Emma Smith, the Prophet's wife, said that Joseph would look at the sheets using Urim and Tumme, without reference to any other text, and would spell out long, difficult words. One interview with her is reported by Edmund Briggs, who visited Navu in 1856. Unfortunately, his account was published only in 1916. See Edmund K. Briggs, Visit to Navu in 1856, in History Magazine 9 (1916), 446-62. A few years before her death, Emma also interviewed her son Joseph Smith III. See Saints Advocate 2, No. 4 (October 1879), 49-52. Joseph Smith III confirmed to a colleague that his mother had stated that Joseph Smith Jr. had not used any text other than the numbers during the translation process. See Joseph Smith III James T. Cobb, February 14, 1879, Book of Letters 2, Community of Christ Library-Archives, Independence, Missouri, cited in Anderson, Inquiry book of Mormon Witnesses (Salt Lake City: Deseret Book, 1981), 29. David Whitmer said that Joseph would look into the hat containing the pro-carrier stone, and in the darkness created by his lowered head, he would see the translation. See David Whitmer, Address to All Believers in Christ (Richmond, MO: David Whitmer, 1887), 12. Martin Harris's account is not as detailed as Whitmer's, but it is generally consistent with Edward Stevenson's account of Martin's lecture in Salt Lake City on September 4, 1870. Watch Deseret Evening News, September 5, 1870, reissued in Deseret News, November 30, 1881, and Millennial Star 44 (February 1882): 86-87. Oliver Cowdery, Joseph's principal scribe during the translation process, is said to have said that Joseph would place Urim and Tummm directly on the sheets to receive the revelation, although elsewhere the scribe simply said that Joseph had used Urim and Tummm, without describing exactly how. This description is contained in a personal statement by Samuel W. Richards, who allegedly recounted a conversation he had with Oliver about the translation process. See The Statement by Samuel W. Richards, May 25, 1907, L. Tom Perry Special Collection, Harold B. Lee Library, Brigham Young University, Provo, UT, cited in Anderson, The Gift and Power of God, 81. In earlier sources, Oliver simply said that Joseph translated with Urim and Tummm. Messenger and Advocate 1, No. 1 (1834): 14. In 1848, Reuben Miller recorded that in a speech given on his return to the Church in Iowa, Oliver said that translated it with the gift and power of God with the help of Urim and Tummm. the diary of Ruben Miller, 21 October 1848; See Anderson, Ruben Miller, Recorder Of Confirmation Oliver Cowdery, BYU Research 8, No. 3 (1968): 277-93. Like the revelations that preceded it, and even more widely than scholars have ever guessed, the narrative of the Book of Mormon bulges with biblical expressions. More than fifty thousand phrases of three or more words, with the exception of certain and vague articles, are common to the Bible and the Book of Mormon. Barlow, Mormons and the Bible, 27. See Royal Skousen, Text Analysis of the Book of Mormon, 2 Nephi 11-Mosiah 16, Critical Text of the Book of Mormon 4, Part 2 (Provo, UT: FARMS, 2005), 1048-52. Barlow, Mormons and the Bible, 14-15 years old. Later, in chapter 14, the book is mentioned again. In verse 20, Nephi shows one of the Apostles of the Lamb, the same organ that translated and handed over the book of the Lamb of God pure. Nephi is told that this man, later named John, will observe and record the rest of the vision, and that what John wrote would be true and true. In addition, the record was to be written in a book that you saw from the mouth of a Jew (v. 23). This particular text seems to be the Revelation of the Apostle John, as found at the end of the New Testament. Interestingly, this verse suggests that the Jewish mouth refers to the origin of the New Testament, as John's Revelation often dates back to around 100 AD. Thus, Christians who lived during the New Testament appear to have been designated a Jew in the Book of Mormon. It is also proposed in 1 Nephi 13:24, where the reader is told that the Apostles carry a record, which indicates that they not only witnessed the events, but also recorded them. This designation is important in light of its notable use in the rest of Nephi's vision. In fact, of the thirty-five references to the Lamb of God in the Book of Mormon, twenty-seven are in 1 Nephi 11-14, while five of the other eight are in texts that are related to Lehi's dream (see 1 Nephi 10 and 2 Nephi 21-33). This suggests that this particular designation is important for the overall content and meaning of Nephi's vision and his particular theme of Christ's condescension in both the Old and New Worlds. It should be noted that Nephi not only talks about these things, but is actually a witness to them; see here in 1 14:23-24. In the spirit of modern science, the passage seems to say that the Scriptures are the product of people whose writings and pains must be respected along with their records. Richard Liman Bushman, Joseph Smith, Rough Stone Rolling (New York: Alfred A. Knopf, 2005), 100. In Nephi's other writings, we learn that he considered himself a Jew, and therefore the Book of Mormon could rightfully meet the requirements of the Bible, namely that it was created through the difficulties, labors, and pains of the Jews (2 Nephi 29:4). See Harry S. Stout, Word and Order in Colonial New England, in the Bible in America: Essays in Cultural History, Ed. By Nathan O. Hatch and Mark A. Knoll (New York: Oxford University Press, 1982), 19-38, 22. See David Lawton, Faith, Text and History: The Bible in English (New York: Wheatsheaf Harvest, 1990), 82-83. The new order Puritan received a classic formulation in the first new world sermon of their Governor John Winthrop, preached on board the flagship Arbella ... He continued to inform his fellow travelers that they were different from all other nations on earth; not because of his own righteousness, but because God singled them out as Israel of the old to be instruments of his redemptive plan for humanity... The New England affair would be to hold a divine commission from God to establish his word in the midst of professing, peculiar people . . . It is important to remember that when delivering his platform, Winthrop did not simply express the private opinion he wanted to see realized. He formulated the official, public ideology of the country. From now on, the Society of New England will go on public records as a special people of the covenant. Stout, Word and Order in Colonial New England, 27. For more information see Christina Bross, Dry Bones and Indian Sermons: Praying Indians in Colonial America (Ithaca and London: Cornell University Press, 2004); Hilary E. Weiss, Give Indians: Literacy, Christianity and Indigenous Communities in Early America (Amherst, Massachusetts: University of Massachusetts Press, 2000); David Murray, Spreading the Word: Missionaries, Conversion and Circulation in the Northeast, in Spiritual Encounters: The Interaction between Christianity and Indigenous Religions in Colonial America, Nicholas Griffiths and Fernando Cervantes (Birmingham, England: University of Birmingham Press, 1999), 43-64; Andrew H. Hedges, Wanderers, Foreigners and Fellow citizens: case studies of English indian missions in colonial New England and the Middle Colonies, 1642-1755 (PhD diss., University of Illinois at Urbana-Champaign, 1996). During and after the First Great Awakening of America, the latent propensity of ordinary men and women to ignore the teachings of scholars and instead rely on biblical interpretations have become increasingly apparent. Barlow, Mormons and the Bible, 7. See also John H. Wigger, Taking Heaven by Storm: Methodism and the Rise of Popular Christianity in America (New York and Oxford: Oxford University Press, 1998), which addresses the same phenomenon as essential to the growth and popularity of Methodism in the early United States: The Revolutionary Era marks a gap between, as Gordon Wood, Alan Taylor, and others argued, and the earlier world, through reasoned respect, through respect, hierarchy and patronage and a later period in which ordinary people were more and more unwilling to consider themselves inherently worse than anyone else (7). Lucy Mack Smith, biographical sketches of Joseph Smith, the Prophet, and His Forefathers for Generations (Liverpool: S.W. Richards, 1853), 37. For more information on Lucy Mack Smith as a reflection of the early American individualized relationship with the Bible, see Nathan O. Hatch, Sola Scriptura and Novus Ordo Seclorum, in Hatch and Noll, The Bible in America, 69. 1560 in the Geneva edition. Joseph Smith Journal, 1835-1836, November 9-11, 1835, by Dean K. Jesse, Mark Ashurst-McGee, and Richard L. Jensen, eds., magazines, Volume 1: 1832-1839, vol. 1 of Joseph Smith's Papers, ed. Dean C. Jesse, Ronald C. Esflein, and Richard Liman Bushman (Salt Lake City: Press of a Church Historian, 2008), 87-88 8888 why do lds use the king james bible. download lds king james bible

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