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A COMPARISON OF PASSAGES FROM ISAIAH AND OTHER OLD TESTAMENT PROPHETS IN ETHAN SMITH'S VIEW OF THE HEBREWS AND THE BOOK OF MORMON

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A Thesis

Presented to the

Department of Ancient Scriptures

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

William L. Riley

May 1971

PREFACE

The Book of Mormon, having long been a work of great interest to me, became a natural area of study for my Master's program. I was directed by Roy W. Doxey to Paul R. Chessman who brought to my attention several areas of the Book of Mormon which needed to be investigated for clarification or deeper understanding. The area which was settled on centered around a book which was written seven years prior to the publishing of the Book of Mormon. The controversy which surrounds the View of the Hebrews by Ethan Smith is similar to the "Spalding Manuscript" controversy which for many years plagued believers of the Book of Mormon. Similar in the sense that some are now claiming that Joseph Smith plagerized Ethan Smith when writing the Book of Mormon, this problem is different in that the Solomon Spalding controversy raged only while his manuscript was unavailable while the Ethan Smith controversy is warming as more people become aware of View of the Hebrews.

With this springboard toward an avenue of study I returned to Roy W. Doxey and Richard O. Cowen, and these men through long hours of counsel and a great deal of patience, directed and guided my study to its fruition.

Like many who have gone through the discipline of writing a Master's thesis, I could have done very little without the correction and typing of my beloved wife, Kathleen. Without her help I am sure I would never have past the rough draft stage. The final typing

was prepared by Helen Heaps. To all these I extend a very deserving thank you for helping a "rough writer" prepare a presentable thesis.

Thanks also to Cevin, Sean, Troy and Brendan from a half-father.

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CHAPTER I

INTRODUCTION

"Let him who is without sin cast the first stone." The executioners of "the adulterous woman," realizing the injustice of putting the sentence of death on one who was no more guilty than themselves, withdrew and left the woman in peace. In this same manner critics of Joseph Smith, the frontier Mormon prophet, have at times attempted to end his story by burying it with stones. Having claimed to have seen an angel, Joseph became a target of public ridicule in 1830 in Palmyra, New York, when he published in his name the Book of Mormon. Almost from the morning of the publication "the translator's" accusers came forth to put an end to the alledged fable which had been perpetrated upon the world. Attacking without mercy Joseph's character, family, and background, the critics generally settled on the Book of Mormon as the key to turning the history of Joseph Smith into myth.

The attacks on the authenticity of the Book of Mormon have been almost continual since it was published. One of the early theories of the origin of the book was based on the idea that Joseph Smith was too ignorant to have written such a book himself. Critics therefore claimed that the inspiration for this so called great American myth came from one of Smith's early converts. Sidney Rigdon, who officially joined the church some months after the publication of the Book of Mormon, was chosen to be the scapegoat. The story is told that Sidney and the "Mormon Prophet" got together about 1825 and

secretly formed a plan which would bring them fame and prestige. Joseph, an unlearned man, would publish a book copied from a manuscript written by Solomon Spalding. Sidney Rigdon would later rejoin Joseph after the book had been made public.

Other works have examined the testimonies which spread across the land concerning the Spalding Manuscript and its connection with the Book of Mormon. Some affidavits have proclaimed the fraud of Joseph Smith, while others were ever eager to put up a shield to protect their beloved prophet. (Since the early 1900's and the finding of the Spalding Manuscript, which had little in common with the Book of Mormon, this theory has lost its importance.)

In recent years a new and perhaps a more damaging attack to the story of the Book of Mormon has come forth. Fawn M. Brodie in 1945 published a history of Joseph Smith in which she portrayed the prophet as a highly gifted and talented leader, capable of mastering Indian legends and transforming them into a crude but intricately woven manuscript. The authoress, Brodie, claimed the inspiration behind the Prophet Joseph Smith to be a book written by Ethan Smith and published in 1823, seven years prior to the Book of Mormon.

> ". . . It may never be proved Joseph saw View of the Hebrews before writing the Book of Mormon, but the striking parallelisms between the two hardly leave a case for mere coincidence."[1]

Brigham H. Roberts, a noted Mormon historian, became interested in the parallels between View of the Hebrews and the Book of Mormon

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[1]Fawn M. Brodie, No Man Knows My History (New York: Alfred A. Knopf, Inc., 1966), p. 47.

and during the later years of his life started a study of this problem.[2] He compiled a list of eighteen parallels and made annotations, in his personal copy of View of the Hebrews, concerning questions which arose in his mind as he read. Fawn Brodie in her book No Man Knows My History, infers that B. H. Roberts' findings have been censored by the Mormon church because of "obvious reasons."[3]

Since Fawn Brodie's challenge, Hugh Nibley, a Mormon scholar, has published a thorough investigation of B. H. Roberts' eighteen parallels. Doctor Nibley's conclusions might be of interest to those who propose that View of the Hebrews was the springboard for the Book of Mormon.

> "The most obvious reason for not publishing it [Roberts' "Parallels"] would be to any textual critic as it was to Elder Roberts, that the 'careful and impressive list of parallels' is quite worthless either to prove or disprove the Book of Mormon."[4]
>
> ". . . Ideas shared by Ethan and Joseph Smith were not original to either of them, but were as common in the world they lived in as the name Smith itself."[5]
>
> "To establish any connection at all between the books of the two Smiths it is absolutely imperative to find something perfectly unique and peculiar in both of them. Yet there is not one single thing in common between View of the Hebrews and the Book of Mormon that is not also found in the Bible."[6]

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[2]Mervin B. Hogan, Parallels Between the Book of Mormon and View of the Hebrews by Brigham H. Roberts (Salt Lake City: Modern Microfilm Co., 1956).

[3]Ibid.

[4]Hugh Nibley, "The Comparative Method, Part 8," The Improvement Era, LXII No. 10 (October, 1959), p. 744.

[5]Ibid.

[6]Hugh Nibley, "The Comparative Method, Conclusion," The Improvement Era, LXII No. 11 (November, 1959), p. 848.

From Roberts' list of parallels, an investigation of a copy of View of the Hebrews, and Hugh Nibley's articles from the "Improvement Era," the following ideas become possibilities.

1. Roberts never intended his list of parallels in their preserved state to be published. Although he may have intended to publish a refined work at some later date.

2. Roberts' "queries" which Mervin B. Hogan talked about in his "A Matter of Chance Versus Coincidence," were originally footnotes in the margins of Roberts' copy of View of the Hebrews, obviously used to remind the author of certain points in the text.

3. A writer could make a list of hundreds of parallels between the two books, but may never be able to conclude plagerism.

4. Those facts had in common by the View of the Hebrews and the Book of Mormon were also held by other authors of the period or could be researched from the Bible.

BOOK OF MORMON BACKGROUND

Joseph Smith was born in Sharon, Windsor County, Vermont, on the twenty-third of December, 1805. He was one of eight living children born to his farming parents. The first event of any note in the life of young Joseph was in his fifteenth year when he proclaimed to the world that he had seen and spoken to God and His Son Jesus Christ. Since the purpose of this paper is not to review the life of the Mormon prophet; but only to connect him with the publishing of the Book of Mormon, his words will be used to explain how this work came about.

> "I continued to pursue my common vocations in life until the twenty-first of September one thousand eight hundred and twenty-three . . . after I had retired to my bed for the night, I betook myself to prayer . . . while I was thus calling upon God, I discovered a light appearing in my room . . . immediately a personage appeared at my bedside . . . he called me by name, and said unto me that he was a messenger sent from the presence of God to me and that his name was Moroni; that God had a work for me to do . . . He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows . . . called the Urim and Thummin . . . and that God had prepared them for the purpose of translating the book . . . Almost immediately after the heavenly messenger had ascended from me the third time the cock crowed . . . I shortly after arose, and as usual went to the necessary labors of the day . . . Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size . . . on the west side of the hill, not far from the top, under a stone of considerable size lay the plates deposited in a stone box . . . I made an attempt to take them out, but was forbidden by the messenger . . . Accordingly as I had been commanded, I went at the end of each year, and at each time I found the same messenger there . . . At length the time arrived for obtaining the plates . . . on the twenty-second day of September, one thousand eight hundred and twenty-seven."[7]

Joseph Smith claimed that after receiving the plates and with the aid of the Urim and Thummim and three scribes; Emma Hale Smith, his wife; Martin Harris, a friend and benefactor of Joseph; and Oliver Cowdery, a local school teacher, the translation of the plates was published in March of 1830.

The Book of Mormon, as the translation came to be known, contained the history of a group of Israelites which fled the city of Jerusalem in 600 B.C. under the leadership of the prophet Lehi and his son Nephi. The decendants of Nephi later joined with another group which had migrated from Jerusalem. The plates also contained the

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[7]Joseph Smith, The Pearl of Great Price (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1957 ed.), p. 50-54.

history of an earlier civilization called the Jaredites. Nephi having been commanded of the Lord to keep a record of his people started a tradition of record keepers which lasted until the final recorder buried the compilation of 1,000 year's history in 421 A.D. The compilation and abridgement of the histories of these three peoples was later said to have been translated by Joseph Smith and published as the Book of Mormon.

The Book of Mormon, besides containing the history of these people, proclaims that the resurrected Christ visited the Nephites and established His church on the pre-Columbian Americas. The title page of the Book of Mormon declared the purpose for the book.

> ". . . which is to show unto the remnant of the House of Israel what great things the Lord has done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever--And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations . . . "[8]

VIEW OF THE HEBREWS BACKGROUND

The irony of history often does peculiar things to those whom it chooses to make immortal in men's minds, and so it is in the cases of Ethan Smith and Joseph Smith. Ethan Smith (December 19, 1762-August 29, 1849) seemed to have all of the pluses for fame during his early life. Having graduated from West Point during the same era as Benedict Arnold's treason, he went on to become a prominent New England minister from 1792 to 1826. During these years he also completed and

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[8]The Book of Mormon (Salt Lake City, Utah: The Church of Jesus Christ of Later-day Saints, 1963), Title page.

had published a number of scholarly works which included View of the Hebrews. Other than the title of the books he has written and the books themselves, these few words written here compile most of the history of this man who was so prominent during his lifetime.[9] It would make an interesting study to compare what was said about the two Smiths during their lives and what their fame has become since their deaths.

View of the Hebrews was first published in 1823 in Poultney, Vermont. The preface to the second edition recorded that because of the speedy sale and the obtaining of additional evidence an enlarged and improved edition was published in Poultney, Vermont, in April of 1825. Because the possibility exists that Joseph could have had access to this edition also, and since it was more extensive in the use of the words of Isaiah, it will be used rather than the less complete first edition.[10] Although there was a possibility that Joseph Smith could have had access to View of the Hebrews prior to publishing the Book of Mormon, a check of the shelf list of the Manchester library (1820-1830) showed that they had not catalogued the book.[11]

A listing of headings of the four chapters in View of the Hebrews reflected the contents of the manuscript: Chapter one, "The destruction of Jerusalem;" Chapter two, "The present state of the Jews

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[9]Francis S. Drake, Dictionary of American Biography Including Men of the Time (Boston: James R. Osgood & Company, 1872), p. 838.

[10]Ethan Smith, View of the Hebrews (Poultney, Vermont: Smith & Shute, 1825), p. Preface.

[11]Paul R. Chessman, "View of the Hebrews" (unpublished paper), p. 1.

and of Israel; Chapter four, "An address of the prophet Isaiah, relative to the restoration of his people."

Ethan Smith gave a definite reason for having written his book in the conclusions which follow his final chapter.

> "1. It becomes us to be deeply affected with the excommunication of the ancient people of God. The casting out of the ten tribes for their impious idolatries, is full of instruction . . . They should be excommunicated from the covenant, hurled from the promised, and abandoned to a state of savage wretchedness, for two and a half millenaries."[12]

Ethan Smith's first thesis was that the aborigines of the Americas were descendants from the dispersed ten tribes of the kingdom of Israel, being banished and abandoned by their God as a form of punishment for disobedience.

> "2. How evident and rich is the entail of the covenant which will recover the two branches of the house of Israel . . ."[13]

The author's second contention was that the Lord had committed himself to the eventual recovery of Israel and Judah to the promised land (Jerusalem).

> "3. On reading the prophetic scriptures relative to the restoration of the Hebrews, and the calls of Heaven to aid in the event . . . The first object no doubt, must be, to christianize them."[14]

The obligation of the Christian world, Ethan Smith asserted, was to convert the Indians in preparation for the day when the Lord would return them to the promised land.

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[12]Ethan Smith, op. cit., p. 253.

[13]Ibid., p. 254.

[14]Ibid., p. 255.

"4. Viewing the aborigines of America as the outcast tribes of Israel; an interesting view is given of some prophetic passages which appear nearly connected with their restoration."[15]

Here the author used scriptures to attest to the fact that the Lord had been explicit in outlining the events which would prepare Israel to be restored.

"5. If it be a fact that the native Americans are the tribes of Israel, new evidence is hence furnished of the divinity of our Holy Scriptures . . . "[16]

Ethan Smith contended that the evidence of Hebrew laws and culture in the makeup of these outcasts from God's word was proof of the divinity of the Bible.

"6. The people addressed by the prophet Isaiah, (be they America, or Britain, or who they may,) are highly honored of God. They are a 'Land shadowing with wings.'"[17]

The view here was that the imagery given by the shape of the north and south American continents was the fulfillment of Isaiah's prophecy. Therefore, placing the obligation for the work of gathering Israel, upon the inhabitants of the Americas and those who came from a common background of Christian belief.

"7. May the people addressed by the prophet Isaiah, awake to a diligent performance of the duty assigned them."[18]

From the title page of the Book of Mormon and the words of Ethan Smith's summary it might be postulated that both authors

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[15] Ibid., p. 256.

[16] Ibid., p. 263.

[17] Ibid., p. 267.

[18] Ibid., p. 268.

seemed to have had as a primary purpose of writing, the creation of a missionary tool, to be used for the converting of the aborigines of the House of Israel. The books seemed to differ, however, in their method of conversion. View of the Hebrews made a call for the Christians to go forth and convert the savages; while the Book of Mormon was to be its own tool of converting the fallen descendants of a chosen people.

CHAPTER II

THE ISAIAH PROBLEM

> ". . . in writing the early portion of the book his literary reservoir frequently ran dry. When this happened he simply arranged for his Nephite prophets to quote from the Bible. Thus about twenty-five thousand words in the Book of Mormon consisted of passages from the Old Testament - chiefly those chapters from Isaiah mentioned in Ethan Smith's View of the Hebrews."[1]

In these words Fawn Brodie asserted that Joseph Smith may have looked at Ethan Smith's View of the Hebrews prior to completing the Book of Mormon. She further stated ". . . both [Joseph Smith and Ethan Smith] quoted copiously and almost exclusively from Isaiah."[2]

Even a casual reading of the two works would make the reader aware of the fact that Isaiah was a source of reference for both writers. Therefore, it becomes imperative that Mrs. Brodie's charges be answered concerning the Isaiah passages.

The purpose of this chapter will be to investigate the Isaiah problem in these ways: First, what verses were exclusive to the Book of Mormon or the View of the Hebrews. Second, what word changes if any were made by the authors from the Isaiah text and if changes were made, were they made by both (punctuation changes are too frequent to

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[1]Fawn M. Brodie, No Man Knows My History (New York: Alfred A. Knopf, Inc., 1966), p. 58.

[2]Ibid., p. 47.

compare). Third, what verses were quoted in both books. Fourth, how the passages were interpreted by both authors. A careful study of these characteristics of the Isaiah problem should either substantiate or repudiate the charges made by Fawn Brodie and Mervin B. Hogan, who have contended that Joseph Smith made a mistake when he followed Ethan Smith's example too closely in using Isaiah in the Book of Mormon.

One of the problems of comparing the Isaiah passages of the two books and more especially the changes which might have been made by the authors was, did both men use the same version of the Bible in compiling the Isaiah passages?

Ethan Smith never stated in View of the Hebrews that he was quoting from the King James Version. However, in those verses used by Ethan Smith where he quoted directly from Isaiah, the text was word for word as it appears in the King James Version. Although other translations of the English Bible existed in the days of Ethan Smith, such as Haydock's 1811-1814, Coyne's 1811, Syers' 1813, and Wogan's in 1814,[3] there is no indication given by Ethan Smith that he departed from the more accepted King James Version. His life style of writing seemed to indicate to the contrary, that he indeed was in the habit of using the King James Version as a reference. The book, A Key to the Figurative Language Found in the Sacred Scriptures, written by Ethan Smith and published in 1814 must have used the King James Version

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[3]Geddes MacGregor, A Literary History of the Bible (Nashville and New York: Amingdon Press, 1968), p. 245.

of the Bible. Examples of how he quoted directly from this work can be found on almost every page. From page 47 alone there were quotes from Matthew 11:12, I Corinthians 9:26, I Corinthians 16:13, Judges 5:23 and in none of these quotes can there be found any deviation from the King James cranslation.[4] The feeling of Ethan Smith toward the King James Version of the Bible might be summed up by his closing comment in A Key to the Figurative Language Found in the Sacred Scriptures.

> "The language of the Bible is precisely such, as must have been expected in a book written by inspiration . . . the gift, and the whole execution of this sacred book, are indeed such as to be worthy of the infinite Giver."[5]

From Joseph Smith's history can be found incidents of his having used the King James Version. In discussing the events which immediately preceded the First Vision in which he claimed to have seen the Father and the Son, he related:

> "11. While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."[6]

The verse here quoted by Joseph Smith is word for word as it appears in the King James translation. During his later life as he attempted to make a revision of the English Bible, which would have

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[4]Ethan Smith, A Key to the Figurative Language Found in the Sacred Scriptures (Newburyport: C. Norris & Co., 1814), p. 47.

[5]Ibid., p. 106.

[6]Joseph Smith, The Pearl of Great Price (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1958), p. 47.

corrected the Bible to be more in line with what Joseph thought to be the revealed truth, he was correcting the King James Version.[7]

Thus, both men had a history of using the King James Version of the Bible and since there was nothing said in these books by either man to indicate that they had used some other translation while writing View of the Hebrews and the Book of Mormon, it might well be assumed that the King James translation was a common source for both men. Therefore, the Harmony of the Isaiah passages from the Book of Mormon, 1830 edition (verses and chapters are from 1963 edition), and View of the Hebrews, 1825 edition, was made with the Isaiah verses from the King James Version of the Bible.

HARMONY OF THE ISAIAH PASSAGES

Isaiah	Book of Mormon	View of the Hebrews
Chapter 1		
28. and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.		Page 14 Paragraph 2 28. Change - The Lord is with you while ye be with him; but if ye forsake him, he will cast you off.
Chapter 2	II Nephi 12	
1-4.	1-4. No changes.	
5.	5. Added - yea, come, for ye have all gone astray, every one to his wicked ways.	
6. are	6. Added - O Lord Changed - hearken unto	

[7]Robert J. Matthews, "Joseph Smith's Revision of the Bible" (Provo, Utah: Brigham Young University Press, 1969).

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
7-9.	7-9. No changes.	
10.	10. Added - O ye wicked ones. Left out - for Added - shall smite thee.	
11.	11. Added - And it shall come to pass.	
12. shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.	12. Change - soon cometh upon all nations, yea upon the proud and lofty, and upon every one which is lifted up, and he shall be brought low.	
13. that	13. Added - yea, and the day of the Lord shall come Change - for	
14.	14. Added - and upon all the nations which are lifted up, and upon every people.	
15.	15. No change.	
16.	16. Added - and upon all the ships of the sea.	
17-18.	17-18. No changes.	
19.	19. Added - the . . . shall come upon them . . . shall smite them.	
20. which they made each one for himself to worship.	20. Change - which he hath made for himself to worship.	
21. for the glory of his majesty.	21. Added - the . . . shall come upon them. Change - majesty of his glory shall smite them.	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
22.	22. No change.	
<u>Chapter 3</u>	II Nephi 13	
1-2.	1-2. No changes.	
3. Counseller	3. Spelling change - counselor	
4.	4. Added - unto them	
5.	5. No change.	
6. saying	6. Change - and shall say. Added - not.	
7. an	7. Change - a	
8. tongue	8. Change - tongues	
9. They hide it not soul	9. Added - to be even Change - and they cannot hide it. Change - souls	
10. ye to shall be	10. Change - unto Change is	
11. it shall be ill with him. his. . . him.	11. Change - for they shall perish. Change - their . . . them.	
12. As for. . .	12. Change - and . . .	
13-14.	13-14. No changes.	
15.	15. Left out - that.	
16-17.	16-17. No changes.	
18.	18. Left out - about their feet . . . their . . . their	Page 110 Paragraph 4 18. Left out - and . . . their.
19.	19. No change.	19. Left out - and the . . . and the.

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
20.	20. No change.	20. Left out - the . . . and the . . . and the, etc.
21.	21. No change.	21. No change.
22.	22. No change.	22. Left out - changeable suits of apparel . . . and . . . and.
23.	23. Left out - the . . . the.	
		Page 111 Paragraph 2
24. stink	24. Left out - that	24. Change - stench
25.	25. No change	
		Page 111 Paragraph 2
26. And she being desolate shall sit upon the ground.	26. Change - she shall be desolate, and shall sit upon the ground.	26. Change - sitting on the ground; having their secret parts discovered.
<u>Chapter 4</u>	II Nephi 14	Page 111 Paragraph 2
1.	1. No change.	1. Change - and certainly if any women in the world labour to secure their own bread and water, and yet a number of them be attached to one man to take away their reproach, you will find it among these people.
2.	2. Left out - and . . . shall be.	
for	Change - to	
3. that he that is left. . . he that remaineth.	3. Change - they that are left . . . and remain. Left out - even	
4.	4. No change.	
5.	5. Added - of Zion.	
6.	6. Left out - for	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
Chapter 5	II Nephi 15	
1. now	1. Change - and then	
2-3.	2-3. No changes.	
4.	4. Added - it (also found in Jacob 5:41)	
5.	5. Added - I	
6.	6. No change.	
7. but	7. Change - and	
8. woe	8. Spelling change - wo. Left out - that lay field to field.	
9. even	9. Change - and Added - cities	
10.	10. No change.	
11. woe	11. Spelling change - wo	
till	Change - and	
12-17.	12-17. No changes.	
18. woe	18. Spelling change - wo.	
19.	19. Left out - and	
20. woe	20. Spelling change - wo.	
21. woe	21. Spelling change - wo.	
them that are	Change - the	
22. woe	22. Spelling change - wo.	
them that are	Change - the	
23.	23. No change.	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
24.	24. Left out - so . . . as.	
25.	25. (also found in II Nephi 29:2)	
		Page 235 Paragraph 2
26. and will hiss unto them from the end of the earth.	26. Added - none shall be weary nor stumble among them.	26. Reference only - the hiss was to call distant heathen.
27.	27. Added - none shall be weary nor stumble among them	
28.	28. Added - and . . . their roaring like a lion.	
29.	29. Left out - their roaring like a lion . . . it . . . it.	
30. one	30. Change - they	
<u>Chapter 6</u>	II Nephi 16	
1-4.	1-4. No changes.	
5. woe	5. Spelling change - wo Left out - is unto	
6.	6. No change.	
7. hath	7. Change - has	
8.	8. Left out - am	
9. perceive	9. Added - they Change - they perceive	
10. convert	10. Change - be converted.	
		Page 43 Paragraph 3
11. answered	11. Change - said	11. No change
12.	12. No change	12. No change
13.	13. Added - there Change - that	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
Chapter 7	II Nephi 17	
1. and	1. Added - and Change - they	
2-5.	2-5. No changes.	
6. even	6. Change - yea	
		Page 237 Paragraph 1
7-10.	7-10. No changes.	8. No change.
11. depth . . . height	11. depths . . . heights	
12-13.	12-13. No changes.	
14.	14. Added - shall	
15-16.	15-16. No changes.	
17.	17. Left out - even	
		Page 235 Paragraph 2
18.	18. Left out - of the rivers	18. Reference only - gather the children of Ephraim in the last days . . .
19.	19. No change.	
20. rasor	20. Spelling change - razor.	
21.	21. Left out - that	
22.	22. Left out - that . . . that	
23. it shall even be	23. Left out - that Change - which shall be	
24.	24. No change.	
25.	25. Left out - on	
Chapter 8	II Nephi 18	
1.	1. Added - the word of	
2-3.	2-3. No changes.	
4.	4. Added - before	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
5-11.	5-11. No changes.	
12.	12. Left out - them	
13-18.	13-18. No changes (15. also Jacob 4:16-17.)	Page 14 Paragraph 1 18. Reference only - here will I dwell.
19.	19. Left out - that Added - to hear from	
20-21.	20-21. No changes.	
22.	22. Left out - they	
<u>Chapter 9</u>	II Nephi 19	
1.	1. Left out - the . . . her Added - Red	
2.	2. No change.	
3.	3. Left out - not	
4-5.	4-5. No changes.	
6. counseller	6. Spelling change - counselor	
7. shall be	7. Change - is	
8. a . . . into	8. Change - his . . . unto	
9.	9. Added - the	
10-11.	10-11. No changes.	
12. outstretched	12. Left out - is Change - stretched out.	
13.	13. No change.	
14. the Lord will	14. Change - will the Lord	
15.	15. Left out - and honourable	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
16.	16. No change.	
17.	17. Left out - is Added - of them	
18-20.	18-20. No changes.	
21.	21. Left out - and . . . is	
<u>Chapter 10</u>	II Nephi 20	
1. woe	1. Spelling change - wo	
2-3.	2-3. No changes.	
4.	4. Left out - is	
5. mine	5. Change - their	
6.	6. Added - to take the spoil, [illegible]	
7. But it is in his heart to destroy.	7. Change - but in his heart it is to destroy.	
8-9.	8-9. No changes.	
10. found	10. Change - founded	
11.	11. Added - to	
12. on	12. Change - upon	Page 14 Paragraph 1 12. Reference only - was this mount Zion on the sides of the North, the city of the Great King.
13. I have done it, and by my wisdom. . . removed . . . bounds.	13. Change - and by my wisdom I have done these things . . . moved . . . borders.	
14.	14. No change.	
15.	15. Left out - or	
16.	16. No change.	
17.	17. Left out - it Added - shall	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
18-22.	18-22. No changes.	Page 256 Paragraph 1 20-22. No changes.
23.	23. Left out - the midst of	
24-26.	24-26. No changes.	
27. shoulder	27. Change - neck Left out - and his yoke from off thy neck.	
28-34.	28-34. No changes.	
<u>Chapter 11</u>	II Nephi 21	
1-8.	1-8. No changes.	Page 56 Paragraph 2 (also Page 242, Paragraph 1; Page 70, Paragraph 3)
9.	9. No change. (Also used - II Nephi 30:9-17)	
10-11. to recover . . . which	10-11. No change	1-10. Reference only- The stem from the root of Jesse is promised. The Millenium follows 11. Change - together . . . who
12.	12. No change.	12. No change.
13. also of Ephriam	13. Change - of Ephraim also	13. Left out - and the adversaries of Judah shall be cut off.
14.	14. No change.	
15. dryshod	15. Spelling change - dry shod	14. No change.
16.	16. No change.	16. Left out - as Also - Page 232 Paragraph 2
<u>Chapter 12</u>	II Nephi 22	
1-6.	1-6. No changes.	
<u>Chapter 13</u>	II Nephi 23	
1-2.	1-2. No changes.	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
3. even them	3. Change - is not upon them	
4. a	4. Change - the	
5. even	5. Change - yea	
6-7.	6-7. No change.	
8.	8. Left out - they shall be in pain as a woman that travaileth.	
9-10.	9-10. No changes.	
11.	11. Left out - their . . . and	
low	Change - down	
12-13.	12-13. No changes.	
14.	14. Added - and	
15.	15. Added - yea	
unto them	Change - to the wicked	
16.	16. No change.	
17.	17. Left out - as for	
they shall not delight in it.	Change - nor shall they delight in it.	
18-21.	18-21. No changes.	
22.	22. Added - I will destroy her speedily; yea, for I will be merciful unto my people, but the wicked shall perish.	
<u>Chapter 14</u>	II Nephi 24	
		Page 63, Paragraph 1
1.	1. No change.	1. No change.
2.	2. Added - yea, from far unto the ends of the earth; and they shall return to their lands of promise.	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
in . . . for . . . whose captives they were	Change - and . . . shall be for . . . unto whom they were captives.	
3. the	3. Change - that	
4.	4. Added - and it shall come to pass in that day.	
5-7.	5-7. No changes.	
8.	8. Added - also	
9-10.	9-10. No changes	
11.	11. Left out - and Added - is not heard	
12. didst	12. Left out - how Change - did	
13. thine	13. Change - thy Added - ascend into heaven	
14-15.	14-15. No changes	
16. saying	16. Added - shall Change - and shall say	
17. that . . . that	17. Change - and . . . and	
18. even	18. Change - yea Added - of them	
19.	19. Left out - as	
20. evildoers	20. Spelling change - evil-doers	
21.	21. Left out - for his children.	
22-26.	22-26. No change	Page 62 Paragraph 3 25. Reference only - prediction of the destruction . . . upon the mountains of Israel.

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
27.	27. Left out - is . . . it.	
28-31.	28-31. No changes.	
32.	32. Left out - one	
Chapters 15-17		
Chapter 18		
1. woe to the		Page 237 Paragraph 3 1. Change - Wo
		Page 239 Paragraph 2 also Page 254 Paragraph 2
2. that		2. Change - who Added - the face of
their		change - the
		Page 241 Paragraph 3
3. an		3. Change - the
		Page 242 Paragraph 2
4.		4. No change.
		Page 243 Paragraph 3
5.		5. No change.
		Page 243 Paragraph 4
6.		6. Left out - all
		Page 244 Paragraph 2 also Page 55 Paragraph 2
7. their		7. Change - the
Chapters 19-23		
Chapter 24	II Nephi 26	
		Page 160 Paragraph 1
1-6.	1-6. Reference only - the elements should melt.	1-6. Reference only - wicked will be burned.
7-23.		
Chapter 25		

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
Chapter 26		
1-18.		
19.		Page 242 Paragraph 2 19. Uses only - thy dew is as the dew of herbs.
20-21.		
Chapter 27		
Chapter 28		
1.		Page 109 Paragraph 3 1. Left out - whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine.
2.		
3.		3. Added - for all tables shall be full of vomit and filthiness, so that there is no place clean.
4.		
5. his		5. Change - this
6-9.		
10.	II Nephi 28 30. Partial verse - line upon line, precept upon precept, here a little, and there a little . . .	
11-29.		
Chapter 29		
1-3.		

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
	II Nephi 26	
4. and thou shalt be brought down, and shalt speak . . . they	16. Change - For they which shall be destroyed shall speak unto them . . . their Added - for the Lord God will give unto him power, that he may whisper concerning them, even as it were	
they	Change - their Also - II Nephi 27:13	
5. Moreover the multitude of they strangers shall be like small dust . . . the	17. Change - Wherefore, as they that have been destroyed have been destroyed speedily . . . their Added - yea, thus saith the Lord God.	
	II Nephi 27	
6. Thou shalt	2. Change - And when they shall come they shall Added - and . . . and . . . with.	
7. Ariel	3. Left out - the multitude of Change - Zion Left out - even all that fight against her and her munition.	
8. It shall even be as when an hungry man dreameth. . .	4. Added - yea Change - it shall be unto them, even as unto a hungry man which dreameth.	
as when	. . . or like unto Added - yea even . . . the	
doeth	Change - do	
9. cry ye out	5. Added - For behold, all ye that doeth iniquity. Change - for ye shall cry out.	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
9. (cont.) they are . . . they	5. (cont.) Change - yea, ye shall be . . . ye shall	
10. and hath	5. Added - behold Change - for behold, ye have rejected . . . and . . . because of your iniquity.	
11. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed.	6. Change and Added - And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. 7. And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. . . 15. But behold, it shall come to pass that the Lord shall say unto him to whom he shall deliver the book: Take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying: Read this, I pray thee. And the learned shall say: Bring hither the book, and I will read them. 16. And now, because of the glory of the world and to get gain will they say this, and not for the glory of God. 17. And the man shall say: I cannot bring the book, for it is sealed.	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
11. (cont.)	18. Then shall the learned say: I cannot read it.	
12 And the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned.	19. Change and Added - Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof to him that is not learned; 20. and the man that is not learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore thou shalt read the words which I shall give unto thee.	
13.	II Nephi 27 25. Left out - wherefore the Lord said Added - unto	
honour . . . toward . . . precept	Spelling change - honor . . . towards . . . precepts.	
14. even . . . men	26. Change - yea . . . and learned	
15. woe	27. Change - and wo	
16.	27. Added - and they also say . . . But behold, I will show unto them, saith the Lord of Hosts, that I know all their works.	
17. Is not yet	28. Change - But behold, saith the Lord of Hosts: I will show unto the children of men that it is yet.	
18.	29. No change.	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
19.	30. Added - and . . . shall be.	
20.	31. Added - Assuredly as the Lord liveth they shall see that.	
21.	32. Added - and they	
22.	33. No change.	
23. mine	34. Change - my	
24.	35. No change.	
Chapter 30		
1-13.		
14. And he shall break is as the breaking of the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.		Page 39 Paragraph 2 14. Change - Thou shalt break them with a rod of iron; thou shalt dast them in pieces like a potter's vessel.
15-33.		
Chapter 31		
Chapter 32		
1-14.		
15-20.	I Nephi 15 20. Reference only - and I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews.	
Chapter 33-34		

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
Chapter 35		
1.		Page 257 Paragraph 3 1. Added - it shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God.
2-4.		
5.		Page 258 Paragraph 1 5. No change.
6.		6. Added - shall
7-10.		
Chapter 36		
1-18.		
19. 20-22.		Page 236 Paragraph 3 19. Left out - and
Chapter 37		
Chapter 38		
1-6.		
7-8.	Helaman 12 14. Reference only - yea, if he say unto the earth - thou shalt go back, that it lengthen out the day for many hours - it is done;	
9-22.		
Chapter 39		

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
Chapter 40		
1-2.		
3.		Page 256 Paragraph 3 3. No change.
4-5.	III Nephi 22 10. Reference only - For the mountains shall depart . . . neither shall the covenant of my people be removed . . .	
6-31.		
Chapter 41		
1-13.		
14.		Page 26 Paragraph 3 14. Added - God Left out - and
15-17.		
18. valleys		Page 26 Paragraph 3 18. Left out - the Spelling change - vallies.
19.		19. No change.
20.		20. Left out - and consider
21-29.		
Chapter 42		
Chapter 43		
1.		Page 232 Paragraph 2 1. No change.
2.		2. Left out - and though the rivers, they shall overflow, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle thee.

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
3.		
4.		4. Left out - Since thou wast precious in my sight thou hast been honourable. Added - with an everlasting love.
	II Nephi 22	
5-6.	6. Reference only - gather his children from four quarters of the earth.	5-6. No change.
7-15.		
16. which		16. Change - who
17-18.		
19.		19. No change (also Page 261 Paragraph 1)
20-28.		
<u>Chapter 44</u>		
1-2.		Page 255 Paragraph 2 3. Left out - for I will pour water upon him that is thirsty, and floods upon the dry ground.
4.		4. No change.
5-26.		
	Helaman 12	
27. that saith to the deep, Be dry, and I will dry up thy rivers	16. Change - and behold, also, if he saith unto the waters of the great deep, be thou dried up, and it is done.	
28.		
<u>Chapters 45-47</u>		

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
Chapter 48	I Nephi 20	
1. Hear ye . . . which . . . but	1. Change - hearken and hear . . . who Change - . . . yet they swear.	
2. for . . . and	2. Change - Never the less . . . but they do not. Added - which is . . . yea, the Lord of Hosts.	
3. shewed	3. Added - Behold Spelling change - showed. Left out - and they came to pass.	
4.	4. Added - And I did it.	
5. it	5. Change - them Added - and I showed them for fear	
6. Thou hast heard, see all this . . . not ye . . . it	6. Change - Thou hast seen and heard all this . . . ye not . . . them.	
7.	7. Added - they were declared unto thee.	
8.	8. Left out - that	
9. for	9. Added - Nevertheless Change - from	
10.	10. Added - for Left out - But not.	
11. even . . . for how should my name be polluted.	11. Change - yea, . . . for I will not suffer my name to be polluted.	
12. I also am the last	12. Change - and I am also the last.	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
13. also hath	13. Change - hath also Left out - when	
14.	14. Added - unto them. . . and he will fulfill his word which he hath declared by them;	
be on	Change - come upon	
15. I, even	15. Change - also, saith the Lord; I the Lord, yea Added - to declare	
16.	16. Left out - hear ye this Added - declared have I spoken and Left out - now	
17.	17. Added - I have sent him, Left out - that Added - hath done it	
18.	18. No change.	
19.	19. Left out - and	
20.	20. Left out - it even	
21.	21. Left out - when	
22.	22. Added - and notwithstanding he hath done all this, and greater also.	
<u>Chapter 49</u>	I Nephi 21	
		Page 260 Paragraph 1
1.	1. Added - and again: hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are	1. Added - or ye lands away over the seas. left out - The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
	scattered abroad which are of my people, O house of Israel.	
2-3.	2-3. No changes.	
4.	4. Left out - yet	
5. to	5. Change - that I should	
		Page 49 Paragraph 4
6.	6. No change.	6. Reference only - which predict their restoration
7.	7. Left out - and the Holy One of Israel, and he shall choose thee.	
8.	8. Added - O isles of the sea . . . my servant.	
9. are	9. Change - set	
		Page 260 Paragraph 1
10-11. highways	10-11. No changes.	11. Spelling change - highway.
12.	12. Added - And then, O house of Israel	12. No change.
13.	13. Added - for the feet of those who are in the east shall be established . . . for they shall be smitten no more.	13. No change.
14.	14. Added - behold . . . hath . . . but he will shew that he hath not.	
15.	15. Added - O house of Israel	
16.	16. No change.	
17.	17. Added - against	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
18.	18. Added - they shall . . . and Left out - thee Added - even Left out - doeth	Page 63 Paragraph 2 18-23. Reference only - For the Lord will have mercy on Jacob, and will yet choose Israel. Also - Page 70 Paragraph 3 and Page 73 Paragraph 3
19.	19. No change.	
20. shall say again in thine ears.	20. Change - shall again in thine ears say:	
21. had	21. Change - have Also - III Nephi 22:1-3 and III Nephi 22:11	
22.	22. No change. Also - I Nephi 22:8	
23. toward	23. Spelling change - towards Also - II Nephi 6:6	
24-25.	24-25. No changes.	
26.	26. No change. Also - II Nephi 6:16-18	
<u>Chapter 50</u>	II Nephi 7	
1.	1. Added - yea, for . . . Have I put thee away, or have I cast thee off forever? For thus saith the Lord . . . To . . . thee. Left out - is it to whom Added - Yea, to whom have I sold you.	
2. came was there . . . was there stinketh, because there is no water, and dieth for thirst.	2. Change - come. there was . . . yea, there was Added - O house of Israel . . . and Change - to stink because the waters are dried up and they die because of thirst.	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
3.	3. No change.	
4. To him that is weary.	4. Change - O house of Israel. When ye are weary.	
5. opened	5. Change - appointed	
6. Smiters	6. Spelling change - smiters.	
7.	7. No change.	
8. He . . . that	8. Change - And the Lord . . . and he. Added - And I will smite him with the strength of my mouth.	
9. Behold . . . who is he that . . . lo, they all	9. Change - for . . . and all they who . . . behold, all they Added - and	
10.	10. Left out - let him trust in the name of the Lord, and stay upon his God.	
11.	11. No change.	
<u>Chapter 51</u>	II Nephi 8	
1.	1. Left out - ye that seek the Lord.	
2.	2. Left out - and increased him.	
3.	3. No change.	Page 267 Paragraph 1 3. Left out - For the Lord shall comfort Zion: he will comfort all her waste places; and he will . . . Joy and gladness shall be found therein, thanks-giving, and the voice of melody.

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
4. of	4. Change - Thing of	
5-6.	5-6. No changes.	
7. is my law	7. Change - I have written my law.	
8.	8. No change.	
9. he	9. Change - it Left out - in the generations of old	
10.	10. No change.	
11. head	11. Added - and holiness Spelling change - heads Added - and Left out - and	
12. I, even I that . . . as	12. Change - I am he; yea Added - Behold Change - which . . . like unto	
13-14.	13-14. No changes.	
15. But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts in his name.	15. Left out - that divided the sea Change - my	Page 28 Paragraph 1 15. Change - with the sea and the waves thereof roaring!
16.	16. Left out - I Added - Behold	
17.	17. Left out - them	
18. there is	18. Change - and Left out - whom . . . is there any . . . that	
19. things	19. Change - sons Added - they . . . and	
20.	20. Added - save these two	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
21.	21. No change.	
22.	22. Left out - that	
23.	23. No change.	
	24-25. Adds first two verses of Chapter 52 to last two verses of Chapter 51 with no changes.	
Chapter 52		
1-2.	1-2. Uses as verses 24-25 in Chapter 51.	
3-6.		
	Mosiah 12	
7-10.	21-24. No changes (Also Mosiah 15:14-19, 29-31. III Nephi 16: 18-20. III Nephi 19:11. III Nephi 20:32, 40.	
	III Nephi 20	
11.	41. Added - And then shall a cry go forth	
touch no unclean	Change - touch not that which is unclean.	
12.	42.	Added - go
will	Change - shall	
13-14.	43-44. No changes. (Also III Nephi 21:29)	
15.	45. Left out - not	
Chapters 53-54		
Chapter 55	II Nephi 26	
1. Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come he, buy, and eat; yea, come, buy wine	25. Change - Behold, doth he cry unto any saying: Depart from me? Behold I say unto you, Nay; but he saith: Come unto me all ye ends of	

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
and milk without money and without price.	the earth, buy milk and honey, without money and without price.	
Chapters 56-58		
Chapter 59		
1-20.		
21.		Page 255 Paragraph 2 21. No change
Chapter 60		
1.		Page 58 Paragraph 3 1. No change.
2.		
3.		3. Left out - and
4-7.		
8.		8. Left out - a
9.		9. No change. (Also - Page 233 Paragraph 1. Page 248 Paragraph 2. Page 255 Paragraph 1.)
10-15.		
16.		16. Reference only - the God of Jacob is our refuge.
Chapter 61-62		
Chapter 63		
1-19.		Page 71 Paragraph 1 1-19. Reference only - the chapter is introduced with the battle of the great day of God, which introduces the millennium. The events of the chapter then, are intimately

Isaiah (cont.)	Book of Mormon (cont.)	View of the Hebrews (cont.)
		connected with that period. They involve the restoration of God's ancient people . . . Also Page 51 Paragraph 2
Chapter 64		
Chapter 65		
1-25.		Page 59 Paragraph 2 1-25. Reference only - In Isaiah LXV, we find the sin, the dispersion, and the gathering again at the millennium of the ancient tribes of the Lord. Also Page 233 Paragraph 2.
Chapter 66		
1-12.		
13.	I Nephi 15 20. Reference only - concerning the restoration of the Jews.	
14-19.		
20.		Page 59 Paragraph 1 20. Left out - all

RECAPITULATION OF HARMONY

A recapitulation of the Isaiah harmony revealed some very interesting points in connection with the claims of Fawn Brodie and the four questions posed at the beginning of this chapter. The harmony showed that only 56 of the 407 verses used from Isaiah in the Book of Mormon were also used by Ethan Smith in View of the Hebrews, or Joseph Smith had only 13 percent of the Isaiah verses in common with

Ethan Smith. Thus Joseph Smith's references did not come "chiefly" from View of the Hebrews as accused by Fawn Brodie.[8]

A statistical study of the passages used in both books concluded:

> "Following a test widely accepted by statisticians we shall assume that the two authors worked independently, and that there was no collusion. Under that assumption, the probability is that a certain number of chapters will appear in common.
>
> By using the figures applicable in this case, the probability is that eight chapters should most frequently appear in common . . . . . the odds are approximately one in one million against there being no common Isaiah chapters in the Book of Mormon and View of the Hebrews."[9]

A damaging blow to Joseph Smith's claim of the background of the Book of Mormon would have been a direct quote from View of the Hebrews. Since both Ethan Smith and Joseph Smith made many changes in the Isaiah script a quote from View of the Hebrews instead of the King James Version of Isaiah could be detected. However, in the 56 verses used in common by both books, only in Isaiah 3:18 did both authors make the same change; they both left out the word, "their."

Frequent changes by both authors in verses quoted from Isaiah would also have been evidence to support Fawn Brodie's position. However, only Joseph Smith made constant changes from the Isaiah text, such as: hosts to Hosts, it to them, even to yea, woe to wo, to to

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[8]Brodie, op. cit., p. 58.

[9]Spencer J. Palmer, William L. Knecht, "Substitute for Inspiration" (unpublished paper written for Brigham Young University Studies, no date), p. 18.

TABLE I

NUMBER AND/OR PERCENTAGE OF ISAIAH VERSES USED

Name of book	Number of verses
Number of Isaiah verses used in the Book of Mormon	407
Number of Isaiah verses used in View of the Hebrews	128
Number of Isaiah verses found in both books	56
Number of Isaiah verses changed by Joseph Smith	232
Number of Isaiah verses changed by Ethan Smith	99
Total number of Isaiah verses in the Bible	1,292
Total number of verses in the Book of Mormon	6,580
Percentage of Isaiah verses used in Book of Mormon	32%
Percentage of Isaiah verses used in View of the Hebrews	9%
Percentage of Isaiah verses used in the Book of Mormon compared to total number of verses in the Book of Mormon	6%
Percentage of Isaiah verses found in both books compared to the total number of Isaiah verses used	12%

unto; he also eliminated the words "and" and "the" in many quotations. The Book of Mormon frequently pluralized words which appeared in the singular in Isaiah. With these changes to choose from Ethan Smith did not originate any of them. Ethan Smith did change "which" to "who," but in that change he did not always remain constant.

The way in which each book used the Isaiah passages seemed to be the area where the greatest gulf existed. Ethan Smith used Isaiah in his book because Isaiah seemed to support the theory about which Ethan was writing. The reason for the use of Isaiah in the Book of Mormon is found in I Nephi 19:22-23.

> "22. Now it came to pass that I Nephi, did teach my breathren these things; and it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other Lands, among people of old.
>
> 23. And I did read many things unto them which were written in the book of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah . . . "[10]

The differences in usage by the authors could be shown by a table of concept changes made in the two books relative to Isaiah's teachings.

The Book of Mormon then, used Isaiah to support and teach doctrines of the gospel. View of the Hebrews used Isaiah to support the thesis of Ethan Smith that the American Aborigines were descendants of the Lost Ten Tribes who needed to be converted and gathered.

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[10]The Book of Mormon (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1963), I Nephi 19:22-23.

TABLE II

CHANGES FROM ISAIAH TEXT

Isaiah	Book of Mormon	View of the Hebrews
which		who (not constant)
hosts	Hosts	
it	them	
even	yea	
woe	wo	
to	unto	
Singular (tongue, precept, soul, etc.)	Plural (tongues, precepts, souls, etc.)	
	Left out (and - the)	

TABLE III

CONCEPT CHANGES

Isaiah		Book of Mormon	
3:11	wicked only to be ill	II Nephi 13:11	wicked shall perish
7:23	God's word indefinite	II Nephi 17:23	God's decisions absolute
8:19	living to the dead	II Nephi 18:19	living to hear from the dead
13:3	Anger, even them that rejoice in my highness	II Nephi 23:3	for mine anger is not upon them that rejoice in my highness
14:13	left out ascension	II Nephi 24:13	and I will ascend into heaven
29:4	familiar spirit out of the ground	II Nephi 26:16	familiar spirit, by the power of God, even as it were out of the ground
29: 11-12	learned and unlearned men	II Nephi 27: 18-20	how the history of Book of Mormon people would come forth
29:20	meek to rejoice in Holy One of Israel	II Nephi 27:31	meek rejoice in Holy One of Israel and see terrible one brought to naught
48:11	for how should my name be polluted	I Nephi 20:11	I will not suffer my name to be polluted
49:1	all people to blame	I Nephi 21:1	Broken off because of wickedness of pastors
49:14	Lord hath forgotten me	I Nephi 21:14	But he will show that he hath not

TABLE III

(Continued)

Isaiah		Book of Mormon	
50:8	adversary? let him come near me.	II Nephi 7:8	adversary? I will smite him
			View of the Hebrews
4:1	In that day seven women shall take hold	Page 111 Par 2	and certainly if any women in the world labour to secure own bread . . . you will find it among this people
5[illegible]:26	hiss . . . they shall come with speed quickly	Page 235 Par 2	the hiss was to call distant heathen

The study of the Isaiah passages as used in the Book of Mormon and View of the Hebrews has shown: first, 87 percent of the Isaiah passages used in the Book of Mormon were not mentioned in View of the Hebrews; second, only two out of 336 changes made in both books were the same; third, both books had only 56 of a total 535 verses in common; fourth, the reason for using Isaiah was different in View of the Hebrews and the Book of Mormon. Therefore, it seems critics would have done better to look somewhere other than the Isaiah passages to attack the Book of Mormon.

CHAPTER III

THE PROBLEM OF OTHER OLD TESTAMENT PROPHETS

Because Fawn M. Brodie asserted that "both [Joseph Smith and Ethan Smith] quoted copiously and almost exclusively from Isaiah,"[1] a good companion topic for the study of the Isaiah passages then becomes the exclusiveness or non-exclusiveness of the use of the other Old Testament prophets in the two books.

A study showed the Book of Mormon and View of the Hebrews had little in common in the use of other Old Testament prophets; therefore, it was only necessary to compare the total usage and not individual verses used. Although the Book of Mormon had words of the New Testament included in Third Nephi, direct quotations from Old Testament prophets other than Isaiah were almost never used. A student of the Book of Mormon could, however, find teachings or concepts in the Book of Mormon which might have come from the teachings of some of the Old Testament prophets. This was quite natural since Nephi claimed to have had a record of these prophets which was available to the Nephite people during their history.

> "11. And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;
>
> 12. And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah;

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[1]Fawn M. Brodie, No Man Knows My History (New York: Alfred A. Knopf, Inc., 1966), p. 47.

> 13. And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah."[2]

Ethan Smith used all his quotations from the Old Testament in the same manner he used Isaiah. These other prophets were also quoted in support of his theses concerning the aborigines of the Americas.

A comparison of the use of Old Testament prophets other than Isaiah in the Book of Mormon and View of the Hebrews became a comparison of direct quotations in View of the Hebrews compared to teachings in the Book of Mormon which could have come from Old Testament prophets.

A study of Table IV revealed the following:

1. 73 percent of all the passages alluded to or quoted in the Book of Mormon from the Old Testament came from Isaiah. This figure represents three prophets which the Book of Mormon claimed were contemporary to the Old Testament prophets, but whose words are not found in the Old Testament.

2. The 47 references used by Ethan Smith from the words of Isaiah represented only 34 percent of the total passages referred to from the Old Testament in View of the Hebrews.

3. If the length of a book were compared with the number of times that book was referred to, Ethan Smith used a greater percentage of the words of Zechariah, Zephaniah, Amos, Hosea, and Malachi than Isaiah.

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[2]The Book of Mormon (Salt Lake City, Utah : The Church of Jesus Christ of Latter-day Saints, 1963), p. 10.

TABLE IV

A COMPARISON OF THE USE OF OLD TESTAMENT PROPHETS OTHER THAN ISAIAH

Old Testament prophets quoted	Number of times quoted or alluded to	
	Book of Mormon	View of the Hebrews
Amos	0	8
Daniel	1	0
Elijah	0	1
Esdras	0	2
Ezekiel	7	23
Ezra	1	0
Hosea	0	6
Isaiah	59	47
Jeremiah	5	21
Joel	0	2
Malachi	1	0
Micah	3	5
*Neum	1	0
Zechariah	0	12
*Zenoch	1	0
*Zenos	1	0
Zephaniah	1	10
TOTAL	81	137

*Presented in the Book of Mormon as Old World prophets. The writings of these men are not mentioned in the Old Testament.

4. Ethan Smith quoted almost as extensively from the books of Ezekiel and Jeremiah as he did from Isaiah. Jeremiah and Ezekiel combined were used 44 times in comparison to the 47 quotations View of the Hebrews used from Isaiah.

5. The Book of Mormon alluded to or quoted from eight different Old Testament prophets. View of the Hebrews used 11 Old Testament prophets as references. Of the 14 authors quoted in the Book of Mormon and View of the Hebrews, only 5 were used in both books. Other than the passages already mentioned in Isaiah no common usage could be found from the quotations used from Old Testament prophets.

6. The Book of Mormon claims the knowledge of the writings of three contemporaries (Zenoch, Neum, Zenos) of the Old Testament writers which are not found in the Old Testament while no such claim can be found in View of the Hebrews.

7. Other than the use of Isaiah, the quotations from Malachi by the Savior while he was among the Nephites, as claimed by the Book of Mormon and the Ten Commandments found in Mosiah 13, there were no direct quotations found from other Old Testament prophets. (The teachings of these prophets may have been used by Book of Mormon writers; footnotes in the Book of Mormon suggest this possibility).

8. Ethan Smith almost exclusively used those writers who spoke of the events which were to happen in the last days.

The authors were consistent in the use of these prophets as they had been in the use of Isaiah. The Book of Mormon quoted or alluded to teachings of Old Testament prophets to teach, explain, or ratify a point of doctrine from the gospel of Jesus Christ. Ethan Smith was true to his profession of a clergyman of the 19th century.

He consistently used as many scriptures as he could find to substantiate his thesis of a certain point. Therefore, it was quite natural for him to have called on all the sources available in proof-texting his subject.

CHAPTER IV

SUMMARY

This study has shown that while the possibility could always exist in the minds of some that the Book of Mormon was plagerized from some other source; there was almost no evidence found which would support the idea of Joseph Smith's having used Ethan Smith as a springboard in his use of Isaiah and the other Old Testament prophets.

Fawn M. Brodie may find need to re-evaluate her statement that Joseph Smith had erred in following too closely Ethan Smith's example of his copious and exclusive use of Isaiah.[1] Although Joseph Smith was almost exclusive in his use of Isaiah from the books of the Old Testament, the 6 percent the Isaiah verses contributed to the Book of Mormon was by no means a copious contribution. Even though Ethan Smith was certainly copious in his quoting and referring to Old Testament prophets, he was by no means exclusive in his use of the prophet Isaiah. The study of the Isaiah passages used in the Book of Mormon and View of the Hebrews definitely showed that Joseph Smith did not use Ethan Smith as a reference for the Isaiah passages found in the Book of Mormon.

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[1]Fawn M. Brodie, No Man Knows My History (New York: Alfred A. Knopf, Inc., 1966), p. 47.

FINDINGS

1. Since View of the Hebrews was published prior to the Book of Mormon, the possibility of Ethan Smith being a springboard for Joseph Smith did exist in the minds of some critics.

2. Though Palmyra, New York, and Poultney, Vermont, were in close geographical proximity, proof has never been established that Joseph Smith ever knew of Ethan Smith or any of his works.

3. The Book of Mormon quoted Isaiah passages more exclusively than did Ethan Smith, in that the Book of Mormon makes very few references to other Old Testament prophets.

4. With all the changes which were made by both men from the Isaiah text, only in leaving out the word "their" in Isaiah 3:18 were these changes exactly the same.

5. Ethan Smith's purpose for using Isaiah and the other Old Testament prophets was to add proofs for his thesis of the Ten Tribes being the ancestors of the American Indians. The Book of Mormon prophets used Isaiah's teachings to give further instructions on the concepts of the gospel.

6. The changes Ethan Smith made in the Isaiah text were to support his thoughts on the dispersion and gathering of the Ten Tribes. The changes Joseph Smith made in the Isaiah text were to bring Isaiah's teachings closer to the truths as he understood them and to clarify the meaning.

7. The similarities of usage of other Old Testament prophets in the two books were almost non-existant.

8. The Book of Mormon introduces added prophets to ponder about in referring to Neum, Zenoch, and Zenos.

CONCLUSIONS

1. Little if any connection was shown between Ethan Smith using Isaiah and the use of Isaiah in the Book of Mormon.

2. The dissimilarities between the ways the two authors used Isaiah's writings greatly outnumbered any similarities which might exist.

3. There was almost no correlation with the other Old Testament prophets in the two books.

4. The evidence showed that Joseph Smith borrowed nothing from the Isaiah portions of View of the Hebrews in publishing the Book of Mormon.

RECOMMENDATIONS

1. The Book of Mormon claimed some of the American Indian ancestors came from Jerusalem in 600 B.C. View of the Hebrews claimed the aborigines to be descendants of the Lost Ten Tribes. The feasibility of these two claims might be explored.

2. Ethan Smith maintained the coming of the Ten Tribes to the Americas was a curse, while the Book of Mormon called the exodus from the old world a blessing. This area could be studied further.

3. The call of both books to recover and convert the Indians is an area for further investigation.

4. A comparison of the changes made from Isaiah by Joseph Smith with the modern translations and Greek copies of the Bible would show if his changes were consistant with modern knowledge of the translation.

5. It had originally been intended to make a complete study of the similarities and dissimilarities between the Book of Mormon and View of the Hebrews. This study could be completed.

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