

# Literary Style Used in Book of Mormon Insured Accurate Translation

Dear Mr. \_\_\_\_\_

The editor of the *Church News* has forwarded to me your question about the Book of Mormon and the King James Bible. I welcome this opportunity to try to clear up that and a number of related points.

Readers of that valuable periodical *Christianity Today* have been treated to a number of lively discussions of the Book of Mormon in recent issues. To me the most significant aspect of the various attacks on that book has been their concentration on the philological aspects of the problem.

All the old "scientific" objections seem to have fallen by the way, so that today we are back where we started, with heavy emphasis on the relationship of the Book of Mormon to the Bible, specifically to the King James Version. The main arguments, past and present are these:

1) For many years the most crushing argument against the Book of Mormon was that it proclaimed itself the Word of God, right beside the Bible. Since the 4th century the Doctors of the Church had argued that since the Bible is the Word of God, and God is perfect, the Bible itself must be perfect, and therefore complete. This no longer holds today; the discovery of other ancient and holy texts leads such devout scholars as F. M. Cross to exclaim: "It is as though God had added to his 'once for all' revelation." But where does the Bible itself ever claim 'once for all revelation'? Nowhere. As Prof. C. M. Torrey points out, our Bible as we have it is the result of picking and choosing by men who claimed no inspiration for themselves, yet on their own authority decided what should be considered 'revelation' and what should be labelled apocryphal or "outside" books.

"Outside books?" writes Torrey, "By what authority? The

right guesses in them, what will we do meantime on Sunday morning? Every translation is provisional . . . a translation is always also an interpretation. Any translation of the Bible into English will ever be more than a provisional translation." The title of Good's article is, "With All Its Faults"—and these men are talking about the Bible! It was because the Book of Mormon recognized these now well-known facts of scripture, that it was assailed for a century as the most outrageous blasphemy.

3) The next most devastating argument against the Book of Mormon was that it actually quoted the Bible. The early critics were simply staggered by the incredible stupidity of including large sections of the Bible in a book which they insisted was specifically designed to fool the Bible-reading public. They screamed blasphemy and plagiarism at the top of their lungs, but today any Biblical scholar knows that it would be an extremely suspicious circumstance if a book purporting to be the product of a society of pious emigrants from Jerusalem in ancient times did not quote the Bible. No lengthy religious writing of the Hebrews could conceivably be genuine if it was not full of scriptural quotations.

These were once the three commonest arguments against the Book of Mormon. Since they have been silenced by the progress of discovery, the emphasis has now shifted to two other points, (a) that the Book of Mormon contains, to quote another writer in *Christianity Today*, "passages lifted bodily from the King James Version," and (b) that it quotes not only from the Old Testament but from the New Testament as well. Your own question I leave to the last.

(4) As to the "passages lifted bodily from the King James version," we first ask, "How

## EDITOR'S NOTE

The Church News recently received a letter from an interested non-member of the Church making the inquiry about why the Prophet Joseph Smith, in translating the Book of Mormon, did not use contemporary English instead of using the "King James English" as found in the Bible.

We forwarded this letter on to Dr. Hugh Nibley of the Brigham Young University Department of Religion, asking him to prepare the answer. Dr. Nibley's reply, published herewith, is worth the reading of every Latter-day Saint.

reason why it should be followed. When Jesus and the Apostles and, for that matter, the Angel Gabriel quote the Scriptures in the New Testament do they recite from some mysterious Urtext? Do they quote the prophets of old in the ultimate original? Or do they give their own inspired translations? No, they do not. They quote the Septuagint, a Greek version of the Old Testament prepared in the 3rd Century B.C. Why so? Because that happened to be the received standard version of the Bible accepted by the readers of the Greek New Testament.

When "holy men of God" quote the scriptures it is always the received standard version of the people they are addressing.

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

tures to them in any other form so far as their teachings were correct.

(5) What is thought to be a very serious charge against the Book of Mormon today is that it, a book written down long before New Testament times and on the other side of the world, actually, quotes the New Testament! True, it is the same Savior speaking in both, and the same Holy Ghost, and so we can expect the same doctrines in the same language.

But what about the "Faith, Hope and Charity" passage in Moroni 7:45? Its resemblance to I Corinthians 13 is undeniable. This particular passage, recently singled out for attack in *Christianity Today*, is actually one of those things that turns out to be a striking vindication of the Book of Mormon. For the whole passage, which scholars have labelled "the Hymn to Charity," was shown early in this century by a number of first-rate investigators working independently (A. Harnack, J. Weiss, R. Reizenstein) to have originated not with Paul at all, but to go back to some much older but unknown source: Paul is merely quoting from the record.

Now it so happens that Moroni also is peculiarly fond of quoting from the record. It is he who, for example, reminds his people of an old tradition about the two garments of Joseph, telling them a detailed story which I have found only in a thousand-year-old commentary on the Old Testament, a work still untranslated and quite unknown to the world of Joseph Smith. So I find it not a refutation but a confirmation of the authenticity of the Book of Mormon when Paul and Moroni both quote from a once well-known but now lost Hebrew writing.

(6) Now as to your question, "Why did Joseph Smith, a 19th Century American farm boy, translate the Book of Mormon into 17th Century 'King James' English instead of into

thous" in their loftier sages.

For that matter, we pray in that language to teach our small children to the same; that is, we still recognize the validity of a speech set apart for special occasions. My old Hebrew/Arabic teacher, Prof. Poppe, would throw a student of the class who did not use "thee" and "thou" in coming "This is the word of God. He would cry indignantly, "This is the Bible! Let us have a little respect; let us have a little formal English here."

Furthermore, the Book of Mormon is full of scriptural quotations for the world of Joseph Smith's day the King James Version was the Scripture we have noted; large sections of the Book of Mormon therefore had to be in the language of the King James Version and what of the rest of it? That is scripture, too!

One can think of lots of arguments for using "King James English" in the Book of Mormon, but the clearest comes out of very recent experience. In the past decade, you know, certain ancient Biblical texts, discovered at the Dead Sea, have been translated by modern, up-to-date American readers. I opened a random a modern Protestant scholar's modern translation of the Dead Sea Scrolls, and I do I read? "Thine is the hand and by the strength of hand their corpses were buried without burial. Go the Gittite, a mighty man of valor, thou didst deliver the hand of thy servant. . . ."

Obviously the man who wrote this knew the Bible; we must not forget that all scribes were conscientious chaste in their writing, so most of the scriptures probably in old-fashioned language the day they were written down—to effect a solemn antique style by latest up-to-date usage translate falsely.

such devout scholars as F. M. Cross to exclaim: "It is as though God had added to his 'once for all revelation.' But where does the Bible itself ever claim 'once for all revelation'? Nowhere. As Prof. C. M. Torrey points out, our Bible as we have it is the result of picking and choosing by men who claimed no inspiration for themselves, yet on their own authority decided what should be considered 'revelation' and what should be labelled apocryphal or "outside" books.

"Outside books?" writes Torrey. "By what authority? The authority was duly declared, but it continued to be disputed . . . down even to the 19th century. . . . A new terminology is needed . . . the current classification . . . as Apocrypha and Pseudepigrapha is outworn and misleading, supported neither by history nor by present fact."

The idea that any book not found in the Bible must be denied the status of revelation has thus been rejected today, yet for many years it was the principal argument against the Book of Mormon.

(2) The next most crushing argument — a dead give-away in the eyes of the critics — was the admission on the title page of the Book of Mormon that it contained "the mistakes of men." How, it was asked, could an inspired book have any mistake at all? Today the answer is only too well-known, and you will find in the very pages of *Christianity Today* long articles by ministers discussing frankly the imperfections of all our Bible manuscripts and translations.

"A first point is the obvious one," writes G. W. Bromiley, "that human authorship is also assumed for all books of the Bible. . . . These men used ordinary media. They adopted or adapted known literary genres. As the Lord Jesus Christ Himself took flesh, to the written word was clothed in the form of human writings."

And E. M. Good writes:

" . . . If we must await the time when Biblical scholars happen to come with all the

the Book of Mormon. Since they have been alienated by the progress of discovery, the emphasis has now shifted to two other points, (a) that the Book of Mormon contains, to quote another writer in *Christianity Today*, "passages lifted bodily from the King James Version," and (b) that it quotes not only from the Old Testament but from the New Testament as well. Your own question I leave to the last.

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

Actually the Bible passages quoted in the Book of Mormon often differ from the King James Version, but where the latter is correct there is every

received standard version of the Bible accepted by the readers of the Greek New Testament.

When "holy men of God" quote the scriptures it is always the received standard version of the people they are addressing.

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

Since the Book of Mormon is a translation, "with all its faults," into English for English-speaking people whose fathers for generations had known no other scriptures but the standard English Bible, it would be both pointless and confusing to present the scrip-

story which I have found only in a thousand-year-old commentary on the Old Testament, a work still untranslated and quite unknown to the world of Joseph Smith. So I find it not a refutation but a confirmation of the authenticity of the Book of Mormon when Paul and Moroni both quote from a once well-known but now lost Hebrew writing.

(6) Now as to your question, "Why did Joseph Smith, a 19th Century American farm boy, translate the Book of Mormon into 17th Century 'King James' English instead of into contemporary language?"

The first thing to note is that the "contemporary language" of the country-people of New England 130 years ago was not so far from 'King James English.' Even the New England writers of later generations, like Webster, Melville and Emerson, lapse into its stately periods and "thees and

tered without burial. Gethsemane, thou didst deliver me from the hand of thy servant David. . . ."

Obviously the man who wrote this knew the Bible, and we must not forget that ancient scribes were consciously choicé in their writing, so that most of the scriptures were probably in old-fashion language the day they were written down—to efface the solemn antique style by the latest up-to-date usage is to translate falsely.

At any rate, Prof. Burrows in 1955 (NOT 1830!) falls naturally and without appeal into the language of the King James Bible. Or take a modern Jewish scholar who purposefully avoids archaisms in his translation of the Scrolls for modern American readers: "All that are inscribed before Thee."

See NIBLEY on Page



**Dr. Hugh W. Nibley**

. . . Writes letter on Book of Mormon language

## DR. NIBLEY INTRODUCED TO READERS

Dr. Hugh W. Nibley, professor of history and religion at Brigham Young University, has been at BYU for the past 15 years. Last year he was visiting teacher at the University of California at Berkeley.

He took his bachelor's degree at UCLA and later received his doctorate at Berkeley in ancient religious history.

He has published numerous articles on ancient religious history in various religious and historical journals in his country.

He is married to the former Phyllis Draper of Michigan. They are the parents of six children.

Richard Hickok  
and David Firmage



Edmunds, Mrs.  
Lister, chair,  
Suburban Ward

## Radio program

### Dr Sunday radio

Selection to be used on the Sunday broadcast of the Salt Lake Tabernacle Choir over the Columbia Broadcasting System will consist of the following:

#### SUNDAY, JULY 30TH 1,667th Broadcast

Directed by Richard P. Handie, the choir will sing: "A Wake the Harp," by Haydn.

"Brother James Air," by Jacob.

"The Wall of Heaven," by Brahms.

"Guide Us, O Thou Great Jehovah," by Hughes.

Frank W. Asper will play organ solos:

"Reflection," by Asper.

"Though Deep'ning Trials," by Careless.

#### SUNDAY, AUGUST 6TH 1,668th Broadcast

"Last Words of David," by Thompson.

"His Yoke Is Easy," by Handel.

"A Festival Chime," by Holst.

"He Died, the Great Redeemer Died," by Careless.

Alexander Schreiner will play as organ solos:

Finale from "First Organ Symphony," by Vienne.

"The Lord Is My Song," by Beethoven.

Mormon projects and is an active member of the Church, related the story.

The program also included choral readings by several hundred Beehive Girls, choir selections by the Sacra Dulce Chorus that was directed by Ronald Pexton, and organ solos and accompaniments by Dr. Alexander Schreiner, Tabernacle organist.

The invocation for the pageant was given by Professor J. Reuben Clark III of Brigham Young University, and the benediction by President Clark's brother, Gordon Woolley Clark of St. George.



### Midvale 4th, Midvale Stake

From left, front, Howard W. Kempton, first counselor; Bishop J. Kent Giles, Gordon W. Jensen, second counselor. At rear Kelvin J. Drake Jr., Crafton C. Bowles, J. Lowell Parry, clerks.



### Lewiston 1st, Benson Stake

From left, front, Herbert B. Harrison, first counselor; Bishop Theon S. Nielsen, Ralph S. Karren, second counselor. At rear Alva G. Bowman, Kenneth Whiting, Clifford L. Poulsen, clerks.

## NIBLEY

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recording script, for every moment of time, for the infinite cycles of years. No single thing is hidden, naught missing from Thy presence." Prof. Caster too falls under the spell of our religious idiom.

By frankly using that idiom, the Book of Mormon avoids the necessity of having to be redone into "modern English" every 30 or 40 years. If the plates were being translated for the first time today, it would STILL be into "King James English"!

Yours truly,

HUGH W. NIBLEY  
BYU College of Religious  
Instruction, Provo, Utah,  
July 12, 1961.