ℙreface

Having spent five years accumulating data and assembling *The Bible to Book of Mormon Comparative – Volumes I-II-III* (West Valley City, UT: Self-published, 2019-21), I was left with ambitions to produce a book chronicling data I found specifically linked to the fourteen books of the Biblical Apocrypha (APO). This information is located in most authorized King James Version Bibles (AKJV) which were published in the U.S. prior to the mid 19th century.

Little comparative information is available about similarities between these fourteen books and the Book of Mormon (BOM). As I filtered data for my three-volume set, I determined it wouldn't be too difficult to extract similarities from these obscure books and display them comparatively in their own edition.

Few things have ever piqued my interest as to when I came to understand that the name of the main character in the BOM, *Nephi*, is found within the pages of the last book of the Apocrypha – 2 Maccabees 1:36.

> Because the name appears only in 2 Maccabees and the Book of Mormon, one can confidently surmise that Joseph Smith had heard or read the name in 2 Maccabees. The uniqueness of the name Nephi is alone sufficient evidence to suggest literary borrowing from 2 Maccabees. It is important to note that some editions of the Apocrypha printed in the years 1820–30 printed the name as Nephtai instead of Nephi. However, the 1828 Phinney Bible that Joseph Smith owned does print the name as Nephi in 2 Maccabees 1:36.[1]

Researchers have been scrutinizing books, contemporary with the BOM, to discover some of the main influences driving Joseph Smith, Jr. in his production. Though there is plenty of value in such hunting, what was unfortunately *set aside* was the fact that no other book came even *remotely* close to the BOM as the AKJV itself. And of course, the APO is sandwiched nicely between the Old and New Testaments as part of the official canon, though it has been removed from most Bibles since the 20th century.

I carefully evaluated the documents to determine if the matches were lesser/greater than what I had been finding in the Old/New Testaments. To my satisfaction, I learned the parallels were consistent with the rest of the AKJV. In other words, the influence of the APO in the BOM is as strong as any other part of the Bible, and that despite its apocryphal nature, it was read and studied in the early 19th century with seemingly equal weight.

What I wasn't prepared for was the impact of the similarities. This is no doubt due to the obscure nature of the APO in the lives of most people. I assume that within the walls of LDS scripture study, I am not alone in this unexpected surprise.

---

[1] Thomas A. Wayment, *Approaching Antiquity*, "Joseph Smith's Developing Relationship with the Apocrypha" (Salt Lake City, UT: RSC/Deseret Book Company, 12 October 2015), 339.

But why focus on these few books? The church has never embraced them - but they also might never have seriously considered them. Though this might be true now, it certainly wasn't in 1833. In fact, an entire section of the *Doctrine and Covenants* is dedicated to the text:

> Verily, thus saith the Lord unto you concerning the Apocrypha—There are many things contained therein that are true, and it is mostly translated correctly; There are many things contained therein that are not true, which are interpolations by the hands of men. Verily, I say unto you, that it is not needful that the Apocrypha should be translated.[2]

There has been conjecture about the text, and we may never fully agree on its value. But the following pages will give insight into the APO, which most Latter-day Saints have never considered, and some comparisons are made to the BOM which are difficult to dismiss – as in Wayment's statement above. I leave that evaluation to you. It has touched my soul enough to prompt me to present the findings here, and I feel keenly aligned with two more verses from the young prophet in 1833 about the APO:

> Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; And whoso is enlightened by the Spirit shall obtain benefit therefrom.[3]

---

[2] Joseph Smith, Jr., *Doctrine and Covenants – Section 91* (Kirtland, OH: The Church of Jesus Christ of Latter-day Saints, 8 March 1833), 1-3.
[3] Ibid., 4-5.

The following *symbols and explanations* are important to learn as you read and study this book:

Bold Type
The use of **Bold Type** identifies significant words. These could be 'more common' 3+ word strings (at times 1-2 words), synonyms, antonyms, homonyms, or interesting data (either singular or multi-word) which does not always match exactly but might otherwise fill a theme or motif in a different way.

<u>Underlined Bold</u>
All **<u>underlined bold words</u>** indicate the instance you're reading is the *only* time it occurs in EITHER the BOM or APO – but not both.

<u>Underlined Bold-Italic</u>
All ***<u>underlined bold-italic</u>*** words indicate the instance you're reading is the *only* time it occurs in BOTH the BOM and APO.

Normal Italics
Certain words in the "Chapter Synopsis" sections are *italicized*. These word strings represent exact matches (found only once) to words in the BOM and APO. Both are documented later in the chapter.

[Brackets]
These are BOM words from the original handwritten manuscripts - having since been changed or removed.

~~Strikethrough~~
A ~~strikethrough~~ is used with BOM words, letters, or spaces identified as being ~~incorrect~~ or in ~~error~~ in some way. These are from the original hand-written manuscripts and are presented within [~~brackets~~].

◊
An illegible character is rendered with a hollow diamond. Repeated diamonds represent the approximate number of illegible charac◊◊◊s. These come from the original handwritten Book of Mormon manuscripts.