

## **New Testament Words and Quotations in the Book of Mormon**

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**Abstract:** This paper identifies 441 phrases that are seven words long or longer, that are common to the Book of Mormon and the New Testament, but that are not found in the Old Testament. These phrases are proposed as candidate quotations of the New Testament by the Book of Mormon. This is important because the presence of any New Testament material in the Book of Mormon would seem to be inherently anachronistic and therefore potentially problematic for those who accept the Book of Mormon as a religious text. This study defines three categories of New Testament quotations in the Book of Mormon, and identifies for each category the potential modes of transmission that would permit the appearance of a New Testament quotation in the Book of Mormon that would also be consistent with the internal structure of the book. This study shows that all potential modes of transmission either require a supernatural assumption or the conclusion that authorship of the Book of Mormon postdates the King James Version of the Bible.

**Keywords** –*Book of Mormon, New Testament, Anachronisms, Authorship, Historicity*

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### **I. INTRODUCTION**

The Book of Mormon, which was published in 1830, claims to be a 19<sup>th</sup> Century translation by Joseph Smith Jr. of an ancient abridgement of a library of even more ancient sacred records that had been originally written by three different groups of Hebrews or Israelites that had crossed the ocean to arrive in the New World. All three migrations are said to have occurred long before the time of Christ, and the migrants to the New World remained physically separated from all human contact with the Old World until the record was completed around 421 AD, which is why it seems strange to find quotations from the New Testament in the Book of Mormon. One of the first things a reader of the Book of Mormon will notice is that it is written in a language and style which is very similar to the King James Version of the Bible. The reader will soon encounter recognizable quotations from the Old Testament, including long quotations from the book of Isaiah in the second book of the Book of Mormon, called 2 Nephi. This is not particularly surprising, however, since according to the account contained in the Book of Mormon, one group of Hebrews left Jerusalem shortly before its fall circa 600 BC, and they took their own copies of the sacred records that they already had (sometimes referred to as the Brass Plates of Laban) with them on a trans-oceanic voyage to the American continent, where they proceeded to write their own religious and secular history. It was this history, primarily, that is said to have become the Book of Mormon, and it would have been strange indeed if such a history, especially the religious portion, did not occasionally quote from the sacred history they had brought with them. From the way the Book of Mormon quotes and describes these records, it would appear that they contained all or most of the portions of the Old Testament that had been written to that point, plus a few additional writings that did not make it into the Old Testament (see 1 Nephi 19:10 and 2 Nephi 4:2). So the fact that there are Old Testament quotations in the Book of Mormon is not particularly troubling. On the contrary, for many, the Book of Mormon is a useful commentary on the Bible [1 - 7]. There are important questions that arise with regard to the dependence of the Book of Mormon on the King James Version of the bible, however, and those questions have meaningful implications for persons interested in a critical analysis of the Book of Mormon [8 - 12], as well as for those studying Book of Mormon authorship [13, 14], historicity [15 - 17], and methods of translation of the Book of Mormon [18 - 24]. The Book of Mormon also contains a number of quotations from the New Testament, and at first glance these would appear to be anachronistic [19], since the Book of Mormon peoples are depicted as having left Jerusalem for the New World prior to the writing of the New Testament. For certain quotations there is a simple explanation that is internally consistent with the Book of Mormon narrative, and that eliminates the apparent anachronism. For example, the book of 3 Nephi contains an account of the visit of Jesus Christ to a group of Book of Mormon people shortly after his death and resurrection in Jerusalem. During that visit, Jesus taught the people and gave an address very similar to the Sermon on the Mount contained in Matthew chapter 5. Since the authors of Matthew and 3 Nephi were both recording a sermon preached by the same individual (although at different times, locations, and to different audiences), both the similarities and the differences are easily explained. There are other New Testament quotations, however, that are not as easily explained.

The issue of New Testament quotations in the Book of Mormon has been raised by various authors, most notably Jerald and Sandra Tanner [25 - 27]. The Tanners (2010) published an extensive list of 3,018

potential quotations from the New Testament in the Book of Mormon. The various lists published by the Tanners have been criticized on the grounds that: 1) some of the potential quotations are too short to be really meaningful (two or three word phrases); 2) many of the potential quotations are also to be found in the Old Testament; and 3) many of the quoted phrases were in common usage at the time the Book of Mormon was published [28 – 30]. On the other end of the spectrum, Matthews reports that he has found only 75 legitimate examples of New Testament quotations in the Book of Mormon [3]. As a result of the significant disagreement among researchers regarding the number of legitimate New Testament quotations to be found in the Book of Mormon, the true size and scope of the issue has yet to be agreed upon and discussed. The purpose of this paper is to make a first effort at creating a comprehensive inventory of meaningful New Testament quotations in the Book of Mormon that do not also occur in the Old Testament that will be acceptable to both secular and religious scholars of the Book of Mormon, and to discuss the implications of those quotations for a more complete understanding of the Book of Mormon.

## **II. BACKGROUND**

In order to understand the importance of a potential New Testament quotation in the Book of Mormon, one must understand in more detail than already given the internal structure of the Book of Mormon and the process by which it is said to have been originally recorded, edited, compiled, and later translated. Only then can a potential New Testament quotation be designated as internally consistent or anachronistic. The Book of Mormon, which was published in 1830, claims to be a 19<sup>th</sup> Century translation by Joseph Smith Jr. of an ancient abridgement of a library of ancient sacred records that had been originally written by three different groups of Hebrews or Israelites that had crossed the ocean to arrive in the New World. The first group, known as the Jaredites, left the Old World around the time of the Tower of Babel (circa 2,200 BC) and established a large colony in the New World. They died out due to extreme warfare around 600 BC, leaving behind a history recorded on a stone tablet and 24 metal plates. By the time the Jaredite records were written, however, their language and manner of writing had evolved to the point where it was not understandable by other groups (Mosiah 8:8-11). When translated by one ancient prophet and abridged by another, however, the record of the Jaredite nation became part of the ancient library of sacred records that eventually became the book of Ether in the Book of Mormon.

A second group of Hebrews described by the Book of Mormon comprised the descendants of a man named Mulek, who was a son of the Judean King Zedekiah. Mulek and others escaped the destruction of Jerusalem circa 600 BC, crossed the ocean, and landed in the New World somewhere near the homeland of the Jaredites, where they encountered the last remaining king and member of the Jaredite nation, who lived with them for nine months until his death. When the followers of Mulek encountered the Jaredite records, they could not read them. The descendants of Mulek's migrant group established a city-state called Zarahemla, and were known in the Book of Mormon as the "people of Zarahemla," but in common usage today they are also called the Mulekites. They did not bring with them any written records from the Old World, however, so their ability to read and write was soon lost and their language evolved significantly, to the point where they had trouble communicating when they encountered the third group of Hebrews (Omni 1:17-21).

The third group of Hebrews consisted of the descendants of a Jerusalem prophet named Lehi, who was a contemporary of Mulek. Lehi and Mulek made separate voyages to the New World at roughly the same time shortly before the destruction of Jerusalem (around 600 BC), but the two groups were unaware of each other until they encountered one another by accident hundreds of years later in the New World. Lehi brought with him a large collection of writings called the Brass Plates of Laban, as described above, providing him with access to most of what we would now call the Old Testament. The descendants of Lehi's migrant party split into two groups named for two of Lehi's sons, the Nephites and the Lamanites. The Nephites and Lamanites engaged in nearly constant warfare throughout their approximately 1,000 year history, and at one point warfare caused the Nephites to leave their homeland and travel through the wilderness until they encountered the Mulekites, or the people of Zarahemla. When the two groups met, they were merged into one. The Nephites had a more evolved culture due to the ability of the leaders to read and write, however, and they soon came to dominate the merged group of Mulekites and Nephites. The Nephite leaders received the Jaredite records from the Mulekites and were able to translate them by inspiration and add them to their already large collection of written records. After that point, the Mulekites lost their independent identity and were simply considered Nephites.

The Book of Mormon contains an account of the visit of Jesus to the Nephites somewhere in the Americas, shortly after his resurrection in Jerusalem (circa 34 AD). According to this account found in 3 Nephi, Jesus taught the Nephites his gospel and established a fully Christian Church, led by 12 disciples, which continued to operate after he left them and was taken back into heaven. The Nephites and Lamanites continued to compete violently until around 421 AD the illiterate Lamanites completely destroyed the Nephite civilization. Sensing the impending doom of his people, one of the last Nephites, a great general and prophet named

Mormon, took it upon himself to create an abridged history of his people, drawing upon the large library of written records available to him. He recorded this history on metal plates. His son, Moroni, also a great general and prophet, continued the history after his father's death, adding an abridged history of the Jaredite civilization and some of his own writings. Finally, Moroni hid away the history abridged by himself and his father, plus another complete unabridged set of Nephite records (called the Small Plates of Nephi) that contained primarily the religious history of the Nephites from the time they had left Jerusalem until the beginning of the reign of a king named Mosiah (Mormon 8:4-5, Moroni 10:2).

According to Joseph Smith, after the plates had remained hidden for some 1,400 years, he was directed by the resurrected angel Moroni to the hiding place of the Nephite records (Joseph Smith History 1, Testimony of the Prophet Joseph Smith). The Book of Mormon as we now have it is said to contain a translation of the Small Plates of Nephi, which comprises the books 1 Nephi through the book of Omni, and then a translation of the Plates of Mormon, upon which Mormon and Moroni had engraved their abridged histories and personal writings. The translation of the Plates of Mormon picks up chronologically from the time that the translation of the Small Plates of Nephi leaves off, at the beginning of the reign of King Mosiah. This portion of the Book of Mormon comprises the Words of Mormon through the final book in the Book of Mormon, the book of Moroni.

Given this structure, it would appear that the books of the Book of Mormon could easily be separated into a pre-Christian part (1 Nephi through Omni, Mosiah through Helaman, and Ether), a Christian ministry part (most of 3 Nephi), and a post-Christian part (all the rest), and that quotations from the New Testament in the pre-Christian part would apparently be anachronistic. This is not necessarily true, however, because one of the central themes of the Book of Mormon is that God has revealed the fullness of his gospel, which includes a complete understanding of Christian doctrine, the higher priesthood, and the rites and rituals of Christianity, to prophets in all ages of the earth, from Adam down to the present day (see for example 1 Nephi 13; 2 Nephi 30:5; Jacob 7:6). As a result, the Book of Mormon contains accounts of pre-Christian era Christians performing baptisms and other Christian rituals by the authority of the Melchizedek priesthood even before Jesus Christ was born in Nazareth (2 Nephi 31; Mosiah 18:16-21; Mosiah 25:18; Alma 4:4; Alma 5:3 and 62). Thus it could theoretically be internally consistent for even the pre-Christian era portions of the Book of Mormon to use Christian language and themes, and to potentially even use direct quotations from a New Testament that had not yet been written, by means of revelation from an omniscient God, who revealed to the Book of Mormon authors the same things that he would later reveal to the New Testament authors. To make the matter more complicated, the Book of Mormon is described as having been abridged by ancient American Christian historians, primarily Mormon and Moroni, who were not opposed to inserting their own theologically motivated editorial comments into the narrative. "And thus we see..." was one of Mormon's favorite rhetorical devices for inserting his own commentary into the text (Alma 24:19; Helaman 6:35). Since Mormon and Moroni lived after Jesus had visited the Americas and taught the gospel to their ancestors, it would not be unusual for them to insert a Christian saying into their historical narratives.

On top of this, the whole Book of Mormon is depicted as having been translated by Joseph Smith, himself a Christian, who was obviously very familiar with the King James Version of the Bible. Some authors, such as Roberts [31], have suggested that when Smith encountered a portion of the plates that contained a phrase similar to a phrase in the Bible available to him, he simply copied the phrase from the Bible and only made those few changes that were necessary to preserve the original meaning. However, the King James Version of the Bible was not based on the best available manuscripts even from that time, and better manuscripts have since come to light with the result that that the King James Version of the Bible contains various problems that have been known for a very long time [32]. Any quotation of the KJV New Testament that perpetuates into the Book of Mormon a known error would call for an explanation. And of course, even if a New Testament quotation in the Book of Mormon can be explained in a manner that is consistent with the internal structure of the Book of Mormon and the manner in which the Book of Mormon is said to have been translated, that explanation might still require one or more supernatural pre-suppositions. As such, that explanation will likely be satisfactory only for those who are willing to take those supernatural pre-suppositions on faith. Other investigators might reasonably seek a simpler explanation that does not require any supernatural suppositions. "And thus we see," that explaining the provenance of a New Testament quotation in the Book of Mormon is not an easy task. The hope is that the list provided below of unique New Testament words, phrases, and quotations in the Book of Mormon that are not found in the Old Testament will prove useful for all those interested in a serious study of the Book of Mormon.

### **III. PROCEDURE**

The procedure for identifying New Testament words and quotations in the Book of Mormon that are not found in the Old Testament was as follows. The King James Version (KJV) of the Bible and the 1981 version of the Book of Mormon were both downloaded from the Project Gutenberg website [33] in plain text form. Separate files were created for the Old Testament, the New Testament, and the Book of Mormon. Future

studies could investigate whether any substantial differences would be noticed if other versions of the Book of Mormon, such as the Critical Text edited by Skousen [12], were used. Also, it should be noted that the version of the KJV used for this study did not include the Apocrypha, so this study did not pick up any potential quotations from that collection of books that have been noted by others [25, 34], such as the possible correlation between 2 Esdras 13:41 and Ether 2:5.

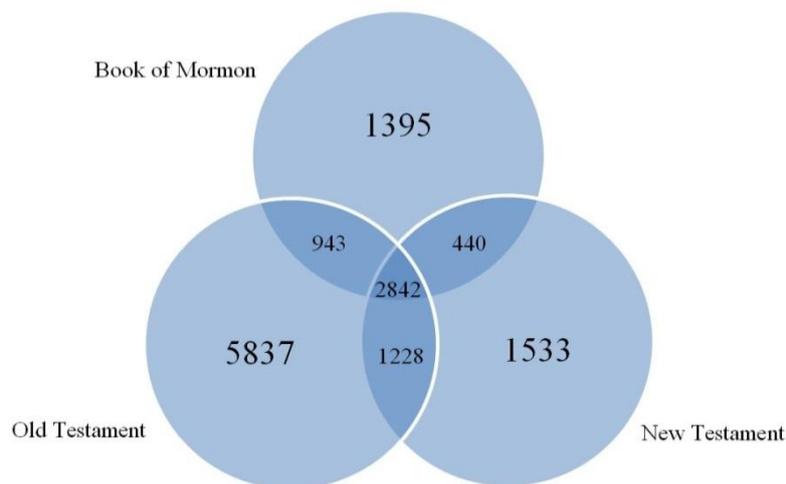
All extraneous text, formatting, and punctuation were stripped out of the text files, leaving only the scriptural references (i.e. 1 Nephi 3:30) and the corresponding verses themselves (i.e. “and after the angel had spoken unto us he departed”). For each verse, a tab was inserted between the scripture reference and the associated verse, creating a tab-delimited file. Each tab-delimited text file was then imported into a separate tab in a Microsoft Excel worksheet. Various Excel Pivot Tables and Visual Basic for Applications (VBA) programs were then utilized to analyze the text of each book of scripture. In the first stage, the number and frequency of unique words in each book was determined. Then, the list of unique words in each book was compared to each other book to determine which words were common between books and which were unique to the three books. In the second stage, strings of words were compared between books in an attempt to identify direct quotations of one book in another book. Trial runs found that using a string length of five identical words that occurred in the same order as the criterion to identify a “quotation” resulted in a large number of possible quotations that were either devoid of predictive power or redundant because they were a sub-string within a larger quote. Likewise, trial runs found that using a string length of nine missed several known quotations, either because the actual quote was too short or, more often, because of small word changes in the quotation. Therefore, a string length of seven words that occurred in the same order was chosen as the criterion for identifying a candidate “quotation” for this study.

First, a list of unique common seven-word or longer strings was compiled for the New Testament and the Book of Mormon (2,524 strings found). Next, the list was pruned down by eliminating all phrases such as, “and it came to pass that he” that do little to identify a legitimate quotation. That process greatly reduced the list to 526 instances of 359 unique phrases that are common between the Book of Mormon and the New Testament and likely to indicate a quotation. Next, any of those phrases that also occurred in the Old Testament were eliminated. This resulted in a list of 441 instances of 318 unique phrases that are likely candidates as New Testament quotations in the Book of Mormon. It is possible that some quotations were missed because the comparable passages appear to be paraphrased versions of one another (compare for example the discussions of resurrection in 1 Corinthians 15:53 – 55 and Mosiah 16:6 – 10). It would be interesting to see if even more potential quotations could be identified using fuzzy string comparison techniques based on the Levenshtein distance [35] between the comparison strings, such as the fast bitmap algorithm by Manber and Wu [36]. Nevertheless, a relatively large number of potential quotations (441) were identified using the method described.

#### IV. RESULTS

##### Unique Words in Each Book and Those Common to One or More Books

An Excel Pivot Table was used to count the number of unique words that occurred in each book of scripture and those which were common to the various books. The results can be illustrated by the Venn Diagram in Figure 1 below.



**Figure 1** – Unique Word Usage in Book of Mormon, New Testament, and Old Testament

The program found that the Book of Mormon uses 5,620 unique words, the New Testament uses 6,043 unique words, and the Old Testament uses 10,850 unique words. In terms of unique words that are common between books, the least interesting fact is that there are 2,842 words that are common to all three books. These ordinary words, such as “the,” “children” and “creator,” give us no unique insight into any of the books. On the other hand, as the diagram shows, each book has a large number of words unique to itself. The Book of Mormon has 1,395 words that are unique to it; the Old Testament has 5,837 unique words, while the New Testament has 1,533 unique words. Although not the primary focus of this paper, a study of those unique words could give insight into what makes each book distinct from the others. For example, the use of the words “all-searching,” “all-powerful,” and “all-wise,” as attributes of God only occurs in the Book of Mormon. There are 943 words that the Book of Mormon shares with the Old Testament that are not found in the New Testament, 1,228 words that are shared by the Old and New Testaments that do not appear in the Book of Mormon, and 440 words that are shared by the Book of Mormon and the New Testament that do not appear in the Old Testament.

Some interesting examples of words common to the Book of Mormon and the Old Testament but not found in the New Testament are shown in Table 1 below. The table is not meant to be exhaustive by any means, but it is illustrative of certain common themes.

**Table 1 – Sample of Words in the Book of Mormon and the Old Testament, Not in the New Testament**

<b>Proper Names</b>	Amalekite, Ammonites, Ishmaelites, Laban, Lehi, Lemuel
<b>Place Names</b>	Assyrian, Chaldeans, Syrians, Arabian, Tarshish, Ophir
<b>Government</b>	confederacy, govern, queens, statutes, assemblies, nobles, palaces, taxation, taxes
<b>Animals</b>	asp, bees, cow, dragons, whale, cockatrice, owls, satyrs
<b>Technology</b>	artificer, bellows, coal, copper, dross, flint, fuel, furnaces, smith, tongs, tool, wedge, cart, steel
<b>Units of Measure</b>	bath, ephah, homer
<b>Travel</b>	eastward, islands, isles, nethermost, northern, northward, southward
<b>Warfare</b>	arrows, avenging, banner, battles, buckler, bows, bravery, commander, defeat, defend, ensign, fleeing, headbands, javelin, fists, fighting, fort, fortify, leader, towers, hunter, pursue, shot, snares, quiver, shaft, shields, siege, slaying, slings, smiting, throwing, spears, stripling, traps, warred, warriors, watchmen, weapon
<b>Religion</b>	consecrate, fatling, firstlings, oaks, groves, sanctuaries, Jehovah, Lucifer, guilt, redeemer, cherubim, Immanuel
<b>Seers, record keepers</b>	seer, glasses, peep, records, tablets, genealogy, familiar, soothsayers, witchcrafts, wizards
<b>Dress and Adornment</b>	bathe, beard, beauty, bonnets, bracelets, dress, jewels, mufflers, skins, skirts, stomacher, wimples

Table 1 shows an enormous interest in warfare, and in describing the physical world inhabited by these peoples, including descriptions of how the people lived, worked, and managed their affairs. This is something the Book of Mormon shares with the Old Testament.

**Table 2 – Sample of Words in the Book of Mormon and the New Testament, Not in the Old Testament**

<b>Proper Names</b>	Alpha, Aminadab, Antipas, Christ, Esrom, Jesus, John, Jonas, Mary, Omega, Timothy
<b>Place Names</b>	Bethabara , Nazareth
<b>Government</b>	governments, lawyers
<b>Animals</b>	chickens
<b>Technology</b>	
<b>Units of Measure</b>	bushel, mile
<b>Travel</b>	
<b>Warfare</b>	breastplates, soldier
<b>Religion</b>	alms, apostle, apostles, baptism, baptize, baptized, baptizing, belief, believers, believest, believing, charity, chaste, Christians, christs, Christ's, church, churches, communion, conscience, conversion, cross, crucified, crucify, damnation, damned, devil, devilish, disciple, doctrines, doubted, doubtful, doubting, elected, equality, gentile, gnashing, godliness, gospel, hearer, hearers, heavenly, hosanna, immortal, immortality, incorruptible, incorruption, keys, mediator, mortality, omnipotent,

	paradise, passion, passions, providence, religion, remission, resurrection, revelation, revelations, sanctification, sealing, spiritually, submitting, suffering, synagogue, transfigured, translated, translation, transparent, twinkling, unbelief, unbelievers, unbelieving, unchangeable, ungodliness, well-beloved
<b>Seers, Record Keepers</b>	engraven, epistle, scriptures
<b>Dress and Adornment</b>	adorn

On the other hand, Table 2 above reveals the near total focus on the Christian religious themes in common between the Book of Mormon and the New Testament, and a comparative (though not total) lack of interest in clothing, warfare, technology, travel, record keeping, and government. The complete list of words common to the New Testament and the Book of Mormon that do not appear Old Testament is provided in Appendix A. In terms of religious words alone, the Book of Mormon seems to have much more in common with the New Testament than the Old Testament.

### New Testament Quotations in the Book of Mormon

A search for strings of seven words or more occurring in the same order in both the Book of Mormon and the New Testament resulted in 2,524 instances of 490 unique matching search strings. It is useful to investigate both the matching strings that occur frequently and those that occur infrequently. Table 3 below shows the strings of seven words that occur at least once in the New Testament, and that occur 10 or more times in the Book of Mormon.

**Table 3 – Frequency of Common Strings of Seven Words or More, Frequency Greater than 10**

<b>Seven Word or More String</b>	<b>Match Frequency</b>
and it came to pass that when	573
and it came to pass that the	378
and it came to pass that he	169
and it came to pass that after	113
and it came to pass that as	109
him and it came to pass that	100
and it shall come to pass that	86
and it came to pass as he	41
hewn down and cast into the fire	28
and it came to pass that when jesus had	24
the lord and it came to pass that	22
it came to pass that when jesus had	20
from the presence of the lord and	19
and it came to pass that on the	18
the god of abraham and the god of isaac and the god of jacob	16
verily verily i say unto you that	13
and it came to pass that while	13
and it came to pass that when jesus	12
us and it came to pass that	11
of god and it came to pass	11

A brief review of Table 3 shows that the largest number of matches occurs with phrases, such as, “and it came to pass that when,” “and it came to pass that he,” and “verily verily i say unto you.” These phrases obviously occur in both the Book of Mormon (BoM) and the New Testament (NT), but since they do not describe the action but rather merely introduce it, they are not useful for detecting a quotation of the New Testament by the Book of Mormon. For this reason, all such phrases were eliminated in the search for quotations. On the other hand, Table 3 shows other phrases, such as “hewn down and cast into the fire,” and

“the god of abraham and the god of isaac and the god of jacob” that appear to be meaningful, and the fact that they occur so frequently calls for an explanation.

Once the introductory phrases were eliminated as possible quotations, there still remained 10 strings that seemed to be rather incidental uses of a common phrase. The way these strings were used in the Book of Mormon was different than the way they were used in the New Testament, so these were also eliminated as possible quotations. Table 4 below shows the strings that were eliminated as being an incidental use of a common phrase. They are reported here for completeness sake, partly because they might prove useful to another researcher, and partly so that other researchers could reproduce these results of this study.

**Table 4 - Incidental Phrases Eliminated as Possible Quotations**

<b>BoM Verse</b>	<b>NT Verse</b>	<b>Common String</b>
1 Nephi 15:10	Matthew 16:11	how is it that ye do not
1 Nephi 15:10	Mark 8:21	said unto them how is it that ye do not
1 Nephi 15:10	Luke 2:49	said unto them how is it that ye do not
1 Nephi 15:10	Luke 12:56	how is it that ye do not
Alma 7:22	John 16:6	i have said these things unto you
Alma 30:29	Acts 5:24	now when the high priest and the
Alma 37:37	2 Peter 1:10	if ye do these things ye shall
Alma 56:50	Hebrews 10:31	to fall into the hands of the
3 Nephi 27:2	Acts 27:21	in the midst of them and said
Mormon 6:2	Luke 1:74	that he would grant unto us that we
Mormon 6:6	Hebrews 10:31	to fall into the hands of the

Following this winnowing process, there remained 526 instances of 359 unique strings of length seven words or longer that occur in both the New Testament and the Book of Mormon and that seemed to be meaningful. A search was made for these strings in the Old Testament and any phrases found were eliminated as possible New Testament quotations, since they could also be Old Testament quotations and still be consistent with the Book of Mormon narrative. Once those phrases were eliminated, there remained 441 instances of 318 unique strings that are found in the New Testament and the Book of Mormon, but that do not occur in the Old Testament. The most common are shown in Table 5 below.

**Table 5 – Strings That Occur Three or More Times**

<b>String</b>	<b>Count</b>
hewn down and cast into the fire	28
the god of abraham and the god of isaac and the god of jacob	16
the voice of the lord came unto	5
from the foundation of the world for	4
christ the son of the living god	4
the end the same shall be saved	4
the power of the holy ghost and	4
the kingdom of heaven is at hand	4
but i say unto you that whosoever	4
my beloved son in whom i am well pleased	4
i am in the father and the father in me	4
for theirs is the kingdom of heaven	3
of the twelve apostles of the lamb	3
of jesus christ the son of god	3
baptized in the name of the lord	3
in the day of judgment than for	3
in the gall of bitterness and in the	3

Some explanation is required for the large number of occurrences of certain strings. There are many cases where a single verse in the Book of Mormon seems to contain phrases in common with multiple verses from the New Testament. For example, Mosiah 4:11 appears to contain elements of both Acts 22:16 (calling on the name of the lord) and 2 Corinthians 4:6 (the knowledge of the glory of god). There are other Book of Mormon verses, such as Alma 36:2, that contain elements of up to five New Testament verses. Table 6 below shows those Book of Mormon verses that contain elements in common with four or more New Testament verses.

**Table 6 - Book of Mormon Verses with Elements of Four or More New Testament Verses**

<b>Book of Mormon Verse</b>	<b>Count of New Testament Verses</b>
Alma 9:15	5
Alma 36:2	5
3 Nephi 12:21	5
1 Nephi 6:4	4
Alma 7:9	4
3 Nephi 4:30	4
3 Nephi 11:7	4
3 Nephi 27:29	4
Mormon 9:11	4

There are also cases when one verse in the New Testament appears in multiple Book of Mormon verses, for example, the phrase, “of the twelve apostles of the lamb,” from Revelation 21:14, appears in six Book of Mormon verses. Table 7 below shows those New Testament verses that have elements in common with four or more Book of Mormon verses.

**Table 7 - New Testament Verses with Elements of Four or More Book of Mormon Verses**

<b>New Testament Verse</b>	<b>Count of Book of Mormon Verses</b>
Luke 3:9	12
Matthew 3:10	12
Matthew 7:19	10
Acts 7:31	7
Acts 3:25	5
Revelation 21:14	6
Matthew 3:2	4
Matthew 5:22	4
Matthew 5:32	4
Matthew 22:32	4
Mark 12:26	4
Luke 13:29	4
Luke 20:37	4
John 10:16	4
Acts 7:32	4
Romans 15:13	4

In addition, there are certain phrases that appear in multiple New Testament verses and multiple Book of Mormon verses. For example, the phrase, “hewn down and cast into the fire,” is found 8 times for one New Testament verse and 10 times for two other New Testament verses. This accounts for the 28 occurrences of the string in Tables 3 and 5 above. Similarly, the phrase, “the god of abraham and the god of isaac and the god of jacob,” occurs in four New Testament verses and four Book of Mormon verses, resulting in the total count of 16 occurrences in Table 5 above.

Understanding that there are multiple citations for many of the strings, this study found that there are 441 instances of 318 unique strings that are found to be common between New Testament verses and the Book of Mormon. None of these strings are found in the Old Testament. These instances are therefore proposed as potential New Testament quotations in the Book of Mormon. A complete list of the 441 instances is given in Appendix B. Note that the method described above to arrive at this proposed list of quotations required a good deal of human judgment. As such, the author makes no claim that Table 7 or Appendix B should be considered authoritative. It is hoped, however, that it will be useful as a starting point for future research and discussion.

The numbers of likely New Testament quotations by each book in the Book of Mormon are shown below in Table 8.

**Table 8 – Frequency of New Testament Quotes in Book of Mormon Books**

	1 Nephi	2 Nephi	Jacob	Enos	Jarom	Mosiah	Alma	Helaman	3 Nephi	4 Nephi	Mormon	Ether	Moroni	Total
Matthew	4	3	8			4	30	9	124	1	6	1	1	<b>191</b>
Mark	4	1					7	2	8		3	3	1	<b>29</b>
Luke	2	3	4			3	9	1	38		2		1	<b>63</b>
John	3	1				1	6	2	16		3	1	1	<b>34</b>
Acts	22				1	13	9	2	13		4	3	1	<b>68</b>
Romans	1	1	1				2						1	<b>6</b>
1 Corinthians									1				5	<b>6</b>
2 Corinthians						1		1	1					<b>3</b>
Ephesians				1										<b>1</b>
Philippians											1			<b>1</b>
1 Thessalonians	1													<b>1</b>
1 Timothy	1													<b>1</b>
2 Timothy							2							<b>2</b>
Hebrews			3			2	2						2	<b>9</b>
James							1							<b>1</b>
1 Peter							1							<b>1</b>
2 Peter									1		2			<b>3</b>
1 John													1	<b>1</b>
Revelation	8		1			3	2		3		1	1	1	<b>20</b>
<b>Total</b>	<b>46</b>	<b>9</b>	<b>17</b>	<b>1</b>	<b>1</b>	<b>27</b>	<b>71</b>	<b>17</b>	<b>205</b>	<b>1</b>	<b>22</b>	<b>9</b>	<b>15</b>	<b>441</b>

### V. DISCUSSION OF RESULTS

As can be seen from Table 8 above, 19 of the 27 books of the New Testament are quoted by 13 of the 15 books of the Book of Mormon. The New Testament books that are quoted in the Book of Mormon include all four gospels, Acts, nine of the books traditionally assigned to Paul, James, 1 and 2 Peter, 1 John, and Revelation. All of these books were written long after the visit of Jesus to the Nephites described in 3 Nephi, and this fact requires an explanation. It will be helpful for this discussion to break the events described in the New Testament and the Book of Mormon into three eras, based on the events that are described (pre-Christian, the ministry of Jesus, and apostolic). Note that this is not the same as the era in which the books were written. For example, the four gospels in the New Testament and 3 Nephi in the Book of Mormon are all categorized in this paper to be in the “ministry” category, even though the gospels and 3 Nephi were actually written during the apostolic era.

**Table 9 – Frequency of Quotations by Era**

	Book of Mormon Era			
New Testament Era	Pre-Christian	Ministry	Apostolic	Grand Total
Ministry	112	165	40	<b>317</b>
Apostolic	86	17	21	<b>124</b>
<b>Grand Total</b>	<b>198</b>	<b>182</b>	<b>61</b>	<b>441</b>

Table 9 above gives the frequency of New Testament quotes, based on the era described by those books. This gives rise to three categories, each of which requires a different explanation for how a New Testament quotation could appear. The three categories (modified slightly from Matthews [3]) are as follows: 1) New Testament ministry era material quoted in the Book of Mormon ministry and apostolic eras, 2) New Testament apostolic era material quoted in any part of the Book of Mormon, and 3) any New Testament material quoted in the pre-Christian portion of the Book of Mormon. Note that this method double counts, in categories 2 and 3, the 86 verses from the New Testament apostolic era that occur in the Book of Mormon pre-Christian era.

### **NT Ministry Era Quoted in the BoM Ministry and Apostolic Eras**

Of the three categories created by Table 9, the easiest to explain is the group of 165 verses from the ministry period of the New Testament that are quoted in the ministry period of the Book of Mormon. The four gospels describe events that took place during the ministry of Jesus in the Old World, just before Jesus visited the Book of Mormon peoples. It would be consistent with the Book of Mormon narrative to assume that Jesus could have easily related those events and repeated those teachings when he visited the Nephites in the New World. Similarly, those same teachings of Jesus could have been related by later Nephite historians during the apostolic period in the Book of Mormon. This accounts for another 40 quotations, for a total of 205 out of 441, or approximately 46% of all quotations. In this case there is a possible common source for these quotations that is consistent with the Book of Mormon structure and narrative – Jesus himself.

### **NT Apostolic Era Quoted During Any Era of the BoM**

Another explanation is called for with regard to the 124 quotations from books in the New Testament that describe events from the apostolic period. Of these, 86 occur during the pre-Christian era of the Book of Mormon, 17 occur during the ministry era, and 21 occur during the Book of Mormon apostolic era. This gives the rather surprising result that New Testament apostolic era books are quoted more often during the pre-Christian era of the Book of Mormon than during the ministry and apostolic eras combined.

All of these potential quotations are somewhat problematic, since the events and teachings contained in the New Testament apostolic era did not occur until long after Jesus' visit to the Nephites, so no Nephite historian would have known about them based on Jesus' teachings among the Nephites in America – unless Jesus prophetically predicted what Paul and others would later write, and taught that to the Nephites [37]. If Jesus prophetically quoted Paul and others, that could account for the 38 apostolic era quotes that appear in the Book of Mormon ministry and apostolic eras, but it still would not explain the New Testament apostolic era quotes that appear in the pre-Christian portion of the Book of Mormon. Another explanation consistent with the teachings of the Book of Mormon would be that the apostolic era authors only wrote in the New Testament that which had previously been revealed to other Christian prophets in the Book of Mormon, as will be discussed further in the next section.

### **New Testament Quotations in the Pre-Christian Era of the Book of Mormon**

The pre-Christian era books in the Book of Mormon contain 198 quotations from the New Testament. The presence of these quotations indicates that even the pre-Christian era portion of the Book of Mormon contains a large amount of Christian material. The very first book of the Book of Mormon, 1 Nephi, contains 46 quotes from the New Testament, 22 of which are from Acts. For example, 1 Nephi 15:18 quotes Acts 3:25, where Nephi refers the promise that God made to Abraham that, “in thy seed shall all the kindreds of the earth be blessed.” This is a 12 word string that is common between both verses, and the context of both verses is similar. In both cases, the author is making the point that the promise made to Abraham applies to his people as well. On that basis it would appear that the verse is a deliberate quotation. This is an interesting quotation, however, because although the promise to Abraham is also given in the Old Testament in Gen 22:18, 26:4, and 28:14, the language is different in the Old Testament than the New Testament, and the Book of Mormon follows the language of the New Testament book of Acts, which was written during the apostolic period, even though the author, Nephi, was writing in the pre-Christian era and presumably had access to a copy of Genesis on the Brass Plates of Laban, so it would seem more likely that he would use the Old Testament language.

Another example is that 1 Nephi 10:11 seems to quote Acts 26:23, as shown below (quoted phrase underlined): “And it came to pass after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, who should come, and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.” This verse in the first book of the Book of Mormon is quite dense with Christian doctrine and terminology. The fact that this verse was purportedly written circa 600 BC, and yet is full of Christian themes certainly calls for an explanation. The explanation for this particular verse is given just a few verses earlier (1 Nephi 10:2): Nephi's father Lehi had received information about the future mission of Jesus Christ by revelation and had conveyed that information to his family and followers. This is consistent with the pattern described elsewhere in the Book of Mormon. Alma chapters 12 and 13 describe how God had prepared a “plan of redemption, which was laid from the foundation of the world,” to enable men to overcome both the temporal and spiritual death that had come into the world as a result of the fall of Adam, through repentance and faith in his “only Begotten Son.” God also “saw that it was expedient that man should know concerning the things whereof he had appointed unto them; therefore God conversed with men, and made known unto them the plan of redemption.” In addition, “the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.” The priesthood to which Alma refers (writing circa 82 B.C.) was not the Levitical priesthood described

in the Old Testament as might be expected; rather is the higher priesthood that is called “after the order of Melchisedec,” in Hebrews chapter 7, and the “high priesthood being after the order of his Son,” in Alma chapter 13. Elsewhere, the explanation is given that the high priesthood is called the Melchizedek Priesthood (note the change in the last letter) in order to refrain from too frequent repetition of the name of Supreme Being (see Doctrine and Covenants 107:4). The Book of Mormon teaches that in every age and part of the world (except during periods of wickedness and apostasy), God has revealed the fullness of the Christian gospel to his children through prophets who have held the Melchizedek Priesthood [38]. That is one potential explanation for how three different groups of non-Levitical Hebrews/Israelites could officiate in the ordinances and rituals of Christianity (such as baptism), hundreds of years (or thousands of years, in the case of the Jaredites) before the time of Christ. It is also the explanation for how the Pre-Christian era authors of the Book of Mormon could apparently quote the New Testament. For example, the book of Ether, which contains the history of the Jaredite nation beginning as early as 2,200 BC, contains nine New Testament quotations. The book of Ether is complex in terms of how it is said to have come about. It is said to be Joseph Smith’s translation (circa 1830) of Moroni’s abridgment (circa 421 AD) of Mosiah’s translation (circa 130 BC) of Ether’s record of the Jaredite people (spanning the time period from 2,200 BC – 600 BC). An apostolic era quotation certainly could have been inserted by either Moroni or Joseph Smith. But the more likely explanation, consistent with the Book of Mormon narrative, is given in Chapter 3 of the Book of Ether, where Ether describes the visitation by Jesus Christ to Ether’s 25<sup>th</sup> great-uncle, the brother of Jared, which is very reminiscent of the vision of Paul on the road to Damascus as described in Acts 9. During this visitation Jesus ministers to the brother of Jared in a similar manner, Moroni tells us, that he would later minister to the Nephites, and teaches him, presumably, many of the same things that he would later teach to the Nephites. This accounts for how a pre-Christian-era writer such as Ether could know about Christian doctrine – because it was revealed to the brother of Jared and recorded for later reference. This is not all, however, since Ether had his own vision as well. In Ether 13:4 Moroni tells us, “Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.”

This is indicative of the general pattern of direct revelation to many pre-Christian-era prophets in the Book of Mormon, including the brother of Jared, Ether, Lehi, Nephi, Alma, Samuel the Lamanite, another Nephi (circa 1 AD), Mormon, and Moroni. According to 2 Nephi 29:8, “I speak the same words unto one nation like unto another.” Therefore, Christian doctrine expressed in language that would also be used by the New Testament writers, could theoretically have been made available by direct revelation during any Book of Mormon era [39]. According to the logic of the Book of Mormon, therefore, it was the authors of the New Testament who unwittingly quoted the pre-Christian era portion of the Book of Mormon 198 times. This was possible, according to the teachings of the Book of Mormon, because the authors of both the New Testament and the Book of Mormon were inspired by the same God to write similar teachings using similar language.

**Book of Mormon Quotations From Textual Variants in the King James Version**

Since the King James Version (KJV) of the Bible was first published in 1611, many new ancient New Testament manuscripts have been found, and much has been done to produce a critical text of the bible that is believed to be much closer to the original text than the King James Version. Whenever the Book of Mormon follows the King James Version rather than the critical text, it highlights a potential problem [10, 40]. For example, this study shows that there are four verses in the Book of Mormon that quote from Mark 16, verses 15 – 18. But Mark 16:9-20, sometimes called the “Longer Ending” of Mark, does not appear in the earliest Greek manuscripts and is now believed to have been added sometime in the early 2<sup>nd</sup> century [41]. Scholars have also noted many other textual variants in the New Testament [42], and in several cases this study shows that the Book of Mormon follows the King James Version as opposed to the modern critical text, as shown in Table 10 below:

**Table 10 – Book of Mormon Verses that Follow KJV Variants Rather Than Critical Text**

<b>Variant KJV New Testament Verse</b>	<b>Book of Mormon Verse</b>
Matthew 5:44	3 Nephi 12:44
Matthew 6:13	3 Nephi 13:12 - 13
Matthew 20:16	1 Nephi 13:42
Mark 6:11	Alma 9:15; Helaman 15:14
Mark 16:15 - 18	Mormon 9:22 - 24
Mark 16:16 – 17	Ether 4:18
Luke 11:2 - 4	3 Nephi 13:9 - 12
John 6:69	3 Nephi 30:1; Mormon 5:14; Mormon 9:29
Revelation 1:8	3 Nephi 9:18

In order to explain this phenomenon using the logic of the Book of Mormon, the original authors of the New Testament must not have been sufficiently inspired to include the longer version of Luke or the other textual variants included in the Book of Mormon, but the later copyists were inspired to make the additions or changes. This rather awkward explanation is not likely to satisfy even the proponents of the Book of Mormon as an inspired and historically accurate text, therefore a more in-depth study of the use of textual variants from the KJV in the Book of Mormon is certainly warranted.

## VI. SUMMARY AND CONCLUSIONS

Although the author makes no claim that the list of potential quotations shown in Appendix C is either exhaustive or the final word on the matter, this study has shown that the Book of Mormon contains a large number of quotations from the New Testament that are not contained in the Old Testament. Less than half of the New Testament quotations identified in this study (205 out of 441) come from the gospels and are quoted in the ministry or apostolic periods of the Book of Mormon. The existence of these quotations is not particularly problematic because the Book of Mormon includes an account of the resurrected Jesus visiting the Nephites in the New World shortly after his death and resurrection in Jerusalem. It would be consistent with the Book of Mormon narrative for Jesus to have transmitted those teachings to the Nephites who included them in their records.

The majority of the New Testament quotations (236 out of 441), however, either appear in the pre-Christian era of the Book of Mormon, or come from New Testament books, such as the writings of Paul, that were written during the apostolic period, long after the ministry of Jesus to the Nephites depicted in 3 Nephi. These quotations require a specialized explanation to remain internally consistent with the structure of the Book of Mormon. The Book of Mormon itself provides the explanation required – that God has revealed the fullness of the gospel in all ages and to all peoples, to prophets who were high priests after the order of Melchizedek, who had the authority to preach the gospel and administer the rites and ordinances of the gospel.

Thus, if one is willing to accept the basic premise of the Book of Mormon, it could be surmised that when the pre-Christian portion of the Book of Mormon appears to quote the New Testament, it is really the New Testament authors writing at a later date who were unwittingly quoting the Book of Mormon, due to inspiration from the same divine source. In the case of Book of Mormon quotations from textual variants in the King James Version of the New Testament, the logic of the Book of Mormon requires the rather labored explanation that the original authors of the New Testament were not as inspired as the later copyists, who added inspired language to the original text. All of these explanations are supernatural in nature, however, and cannot be tested scientifically. So they must either be accepted as a matter of faith, or ruled out by Occam's Razor. A much simpler and readily available explanation for the presence of New Testament quotations in the Book of Mormon would be that the Book of Mormon was written after the King James Version of the New Testament.

The challenge that the Book of Mormon has always placed squarely before the reader from the day it was published until today, and from the Title Page to the last page, is its own self-proclamation that it is a work of divine origin. The presence of New Testament quotations in the Book of Mormon is perfectly consistent with that self-proclamation, but also brings into sharp relief the absolute necessity of a supernatural explanation for the Book of Mormon in order for it to remain internally self-consistent. There is no traditional earthly mode of transmission that would explain the New Testament quotations that appear in the Book of Mormon that would also be internally consistent with the narrative.

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### **Appendix A**

#### **Words Shared by the Book of Mormon and the New Testament, but not the Old Testament**

abasing, aboard, absence, access, accomplishment, accusing, acknowledged, administered, admonish, admonishing, admonition, adorn, adorning, affections, agony, agree, alms, alpha, amazement, aminadab, anchor, answering, antipas, apostle, apostles, appeal, appealed, appearing, arrived, arts, ascendeth, assist, austere, author, await, babblings, baptism, baptize, baptized, baptizing, barbarous, beckoned, beforehand, begged, beguile, belief, believers, believest, believing, bethabara, blinded, boasting, boastings, breastplates, buildings, burdened, bushel, canker, cankered, carnal, cases, charity, chaste, cheerfully, chickens, chiefly, choosing, christ, christians, christ's, church, churches, circumspectly, closets, commend, commending, communion, complaints, conclude, condemnation, conditions, confirming, conflict, conquer, conquerors, conscience, consist, constrain, contending, conversion, conveyed, convince, costliness, covenants, creation, crept, cries, cross, crucified, crucify, cumbered, cures, damnation, damned, danger, dangerous, dawn, deadness, debtors, deceiving, deceivings, delivering, denieth, denying, desiring, despisers, despising, despitefully, devil, devilish, disciple, disfigure, disobedience, disposition, disputations, disputing, disputings, dissension, doctrines, doubted, doubtful, doubting, earthquakes, easily, effectual, elected, elements, ending, endless, engraven, enticing, entire, envieth, envying, envyings, epistle, equality, esrom, esteeming, example, examples, excuse, exerciseth, exhort, exhortation, exhorted, exhorting, expedient, experiment, famines, fared, farewell, fastest, feeling, fervent, filling, finally, finisher, followers, foreknowledge, foretold, forgetting, forswear, fragments, frankly, frequent, gainsaying, gentile, gentle, gladly, gnashing, godliness, gospel, governments, groaned, groaneth, grudgingly, guides, gulf, happier, harmless, healings, hearer, hearers, heavenly, highly, honest, hopeth, hoping, hosanna, hours, hungered, idolatries, illuminated, immediately, immortal, immortality, impart, impenitent, impossible, incorruptible, incorruption, indebted, infirmities, inflicted, injured, jesus, john, jonas, jot, joyed, keys, knock, lake, landing, lasciviousness, launched, lawyer, lawyers, leathern, leaving, listed, listeth, loosing, lowliness, lusts, malice, mammon, manifestation, manifested, mansions, mary, mediator, mile, mortality, mote, motions, murders, murmuring, mysteries, mystery, nature, nazareth, needed, neglect, neglected, nourishment, nurture, obedience, object, obtaining, omega, omnipotent, opportunity, oppose, opposed, overshadow, overshadowed, owe, owed, paradise, parents, partakers, particular, particularly, partners, passion, passions, patience, peacemakers, perceiving, perdition, perfectness, performance, perhaps, permitted, persecutest, persecuting, persecutions, persuading, pestilences, plainness, pollutions, possessing, possible, powers, practices, prayest, prisons, privately, prize, proceeding, professed, profession, promises, prophecies, prophesyings, providence, providing, proving, puffed, pulling, purity, question, raca, railing, rashly, readiness, reasonable, receivedst, reconciled, regions, rejecteth, relief, relieved, religion, remission, repetitions, resolved, respecter, resurrection, revelation, revelations, reviled, rust, sailed, sanctification, scorch, scorched, scriptures, sealing, seats, security, sensual, severally, severity, sharpness, shearer, shedding, sheep's, shipping, shoe's, signify, sincere, single, slaves, slumbered, sober, soberness, soldier, sometimes, sooner, sorrowed, sorrowing, sparing, spiritually, sting, strengthening, striving, subject, subjected, submitting, sue, sufferings, sufficeth, supply, support, supposed, supposing, supreme, swollen, synagogue, tame, temperate, temporal, tempting, testifying, threaten, threatened, threatening, threatenings, timothy, tittle, toiled, toiling, tolerable, torment, tormented, torments, tradition, traditions, traitor, traitors, transfigured, translated, translation, transparent, travel, trump, twinkling, unbelief, unbelievers, unbelieving, unchangeable, ungodliness, unknown, unloose, unprepared, unquenchable, unspeakable, unworthily, unworthy, urge, usurp, utterance, variableness, village, virtue, wallowing, watchful, weakness, wilfully, witnesseth, witnessing, wrestle, wretched, writings, wronged, zealously

**Appendix B**

**New Testament Quotations in the Book of Mormon**

Note: Quotations are cited in order of the first Book of Mormon verse where the common phrase begins. The common phrase may span two or more verses.

<b>BoM Book</b>	<b>BoM Chapter</b>	<b>BoM Verse</b>	<b>NT Book</b>	<b>NT Chapter</b>	<b>NT Verse</b>	<b>Phrase Length</b>	<b>Common Phrase</b>
1 Nephi	2	1	Matthew	16	17	7	and said unto him blessed art thou
1 Nephi	5	8	Acts	12	11	10	now i know of a surety that the lord hath
1 Nephi	6	4	Matthew	22	32	14	the god of abraham and the god of isaac and the god of jacob
1 Nephi	6	4	Mark	12	26	14	the god of abraham and the god of isaac and the god of jacob
1 Nephi	6	4	Luke	20	37	14	the god of abraham and the god of isaac and the god of jacob
1 Nephi	6	4	Acts	7	32	14	the god of abraham and the god of isaac and the god of jacob
1 Nephi	7	8	Mark	3	5	8	being grieved for the hardness of their hearts
1 Nephi	7	11	Mark	5	19	7	great things the lord hath done for
1 Nephi	8	36	Acts	3	19	8	from the presence of the lord and he
1 Nephi	10	8	John	1	26	9	there standeth one among you whom ye know not
1 Nephi	10	8	John	1	27	9	whose shoe's latchet i am not worthy to unloose
1 Nephi	10	11	Acts	26	23	7	should rise from the dead and should
1 Nephi	10	13	1 Thessalonians	4	15	7	the word of the lord that we
1 Nephi	10	18	Revelation	13	8	7	from the foundation of the world if
1 Nephi	11	35	Acts	8	26	8	and the angel of the lord spake unto
1 Nephi	11	35	Revelation	21	14	7	the twelve apostles of the lamb and
1 Nephi	11	36	Acts	8	26	8	and the angel of the lord spake unto
1 Nephi	11	36	Revelation	21	14	7	the twelve apostles of the lamb and
1 Nephi	12	11	Revelation	7	14	7	white in the blood of the lamb
1 Nephi	13	16	Luke	5	17	7	and the power of the lord was
1 Nephi	13	16	Acts	11	21	7	of the lord was with them and
1 Nephi	13	26	Revelation	21	14	7	of the twelve apostles of the lamb
1 Nephi	13	27	Acts	13	10	7	pervert the right ways of the lord
1 Nephi	13	34	Acts	8	26	7	the angel of the lord spake unto
1 Nephi	13	37	Romans	15	13	7	the power of the holy ghost and
1 Nephi	13	39	Revelation	21	14	7	of the twelve apostles of the lamb
1 Nephi	13	40	Revelation	21	14	8	of the twelve apostles of the lamb and
1 Nephi	13	41	1 Timothy	2	5	7	for there is one god and one
1 Nephi	13	42	Matthew	20	16	8	the last shall be first and the first
1 Nephi	14	20	Revelation	21	14	7	of the twelve apostles of the lamb
1 Nephi	15	10	Matthew	19	8	7	because of the hardness of your hearts
1 Nephi	15	18	Acts	3	25	12	in thy seed shall all the kindreds of the earth be blessed
1 Nephi	16	25	Acts	7	31	7	the voice of the lord came unto

*New Testament Words and Quotations in the Book of Mormon*

1 Nephi	17	7	Acts	7	31	7	the voice of the lord came unto
1 Nephi	17	55	Acts	12	11	7	know of a surety that the lord
1 Nephi	18	5	Acts	7	31	7	the voice of the lord came unto
1 Nephi	18	21	Mark	4	39	7	and there was a great calm and
1 Nephi	19	10	Acts	3	13	8	the god of abraham and of isaac and
1 Nephi	21	6	Acts	13	47	7	salvation unto the ends of the earth
1 Nephi	22	9	Acts	3	25	12	in thy seed shall all the kindreds of the earth be blessed
1 Nephi	22	20	Acts	3	22	11	a prophet shall the lord your god raise up unto you
1 Nephi	22	20	Acts	3	22	23	like unto me him shall ye hear in all things whatsoever he shall say unto you and it shall come to pass that
1 Nephi	22	20	Acts	3	23	7	will not hear that prophet shall be
1 Nephi	22	20	Acts	7	37	11	a prophet shall the lord your god raise up unto you
1 Nephi	22	20	Acts	7	37	7	like unto me him shall ye hear
1 Nephi	22	25	John	10	16	9	and there shall be one fold and one shepherd
2 Nephi	3	15	Luke	1	59	7	after the name of his father and
2 Nephi	5	10	Luke	2	39	7	all things according to the law of
2 Nephi	9	2	Luke	1	70	7	by the mouth of his holy prophets
2 Nephi	16	10	John	12	40	8	understand with their heart and be converted and
2 Nephi	28	11	Romans	3	12	7	all gone out of the way they
2 Nephi	28	30	Matthew	25	29	7	shall be taken away even that which
2 Nephi	31	15	Matthew	24	13	8	the end the same shall be saved and
2 Nephi	31	15	Mark	13	13	7	the end the same shall be saved
2 Nephi	31	21	Matthew	28	19	12	of the father and of the son and of the holy ghost
Jacob	3	11	Revelation	21	8	9	fire and brimstone which is the second death and
Jacob	5	42	Matthew	3	10	7	hewn down and cast into the fire
Jacob	5	42	Matthew	7	19	7	hewn down and cast into the fire
Jacob	5	42	Luke	3	9	8	hewn down and cast into the fire and
Jacob	5	46	Matthew	3	10	7	hewn down and cast into the fire
Jacob	5	46	Matthew	7	19	7	hewn down and cast into the fire
Jacob	5	46	Luke	3	9	8	hewn down and cast into the fire and
Jacob	5	66	Matthew	3	10	7	hewn down and cast into the fire
Jacob	5	66	Matthew	7	19	7	hewn down and cast into the fire
Jacob	5	66	Luke	3	9	7	hewn down and cast into the fire
Jacob	6	6	Hebrews	3	7	10	if ye will hear his voice harden not your hearts
Jacob	6	6	Hebrews	3	15	10	if ye will hear his voice harden not your hearts
Jacob	6	6	Hebrews	4	7	11	if ye will hear his voice harden not your hearts for
Jacob	6	7	Matthew	3	10	7	hewn down and cast into the fire
Jacob	6	7	Matthew	7	19	7	hewn down and cast into the fire
Jacob	6	7	Luke	3	9	7	hewn down and cast into the fire
Jacob	7	17	Romans	15	13	7	the power of the holy ghost and
Enos	1	1	Ephesians	6	4	8	in the nurture and admonition of the lord
Jarom	1	5	Acts	15	5	8	to keep the law of moyses and the
Mosiah	1	8	John	20	30	7	which are not written in this book

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Mosiah	3	18	Revelation	4	8	7	was and is and is to come
Mosiah	4	7	Matthew	25	34	7	from the foundation of the world for
Mosiah	4	7	Matthew	28	20	7	even unto the end of the world
Mosiah	4	7	Hebrews	4	3	7	from the foundation of the world for
Mosiah	4	9	Hebrews	11	6	7	believe that he is and that he
Mosiah	4	11	Acts	22	16	7	calling on the name of the lord
Mosiah	4	11	2 Corinthians	4	6	7	the knowledge of the glory of god
Mosiah	7	14	Acts	12	11	8	said now i know of a surety that
Mosiah	13	19	Acts	4	24	13	made heaven and earth and the sea and all that in them is
Mosiah	13	19	Acts	14	15	9	made heaven and earth and the sea and all
Mosiah	13	19	Revelation	14	7	8	made heaven and earth and the sea and
Mosiah	13	27	Acts	15	5	7	to keep the law of mores and
Mosiah	15	2	Luke	1	35	8	shall be called the son of god and
Mosiah	18	10	Acts	8	16	7	baptized in the name of the lord
Mosiah	18	10	Acts	10	48	7	baptized in the name of the lord
Mosiah	18	10	Acts	19	5	7	baptized in the name of the lord
Mosiah	18	13	Acts	28	29	8	and when he had said these words the
Mosiah	18	18	Acts	1	3	9	the things pertaining to the kingdom of god and
Mosiah	18	23	Luke	1	16	7	to the lord their god and he
Mosiah	19	1	Acts	13	10	7	of the lord and now behold the
Mosiah	21	23	Acts	12	19	7	that they should be put to death
Mosiah	24	3	Luke	1	59	7	after the name of his father and
Mosiah	24	16	Acts	7	31	7	the voice of the lord came unto
Mosiah	26	27	Matthew	25	41	10	into everlasting fire prepared for the devil and his angels
Mosiah	27	11	Matthew	1	20	8	behold the angel of the lord appeared unto
Mosiah	28	19	Revelation	22	19	7	the things which are written in this
Alma	5	24	Luke	13	29	7	sit down in the kingdom of god
Alma	5	35	Matthew	3	10	7	hewn down and cast into the fire
Alma	5	35	Matthew	7	19	7	hewn down and cast into the fire
Alma	5	35	Luke	3	9	7	hewn down and cast into the fire
Alma	5	44	Romans	8	39	7	of god which is in christ jesus
Alma	5	48	John	1	14	10	the only begotten of the father full of grace and
Alma	5	52	Matthew	3	10	7	hewn down and cast into the fire
Alma	5	52	Matthew	7	19	8	every tree that bringeth not forth good fruit
Alma	5	52	Matthew	7	19	7	hewn down and cast into the fire
Alma	5	52	Luke	3	9	7	hewn down and cast into the fire
Alma	5	56	Matthew	3	10	7	hewn down and cast into the fire
Alma	5	56	Matthew	7	19	7	hewn down and cast into the fire
Alma	5	56	Luke	3	9	7	hewn down and cast into the fire
Alma	6	5	Acts	13	44	7	together to hear the word of god
Alma	6	8	Mark	1	1	7	of jesus christ the son of god
Alma	7	9	Matthew	3	2	7	the kingdom of heaven is at hand
Alma	7	9	Matthew	4	17	8	the kingdom of heaven is at hand and
Alma	7	9	Matthew	10	7	7	the kingdom of heaven is at hand
Alma	7	9	Matthew	26	45	7	is at hand and the son of
Alma	7	10	Romans	15	13	7	the power of the holy ghost and
Alma	7	18	John	8	25	7	i said unto you from the beginning

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Alma	8	30	Acts	4	31	7	filled with the holy ghost and they
Alma	9	15	Matthew	10	15	7	in the day of judgment than for
Alma	9	15	Matthew	11	22	7	the day of judgment than for you
Alma	9	15	Matthew	11	24	11	i say unto you that it shall be more tolerable for
Alma	9	15	Matthew	11	24	7	in the day of judgment than for
Alma	9	15	Mark	6	11	7	in the day of judgment than for
Alma	9	15	Luke	10	12	10	i say unto you that it shall be more tolerable
Alma	9	25	Matthew	3	2	9	saying repent ye for the kingdom of heaven is
Alma	9	26	John	1	14	10	of the only begotten of the father full of grace
Alma	10	13	1 Peter	4	6	7	that they might be judged according to
Alma	10	20	Matthew	3	2	8	for the kingdom of heaven is at hand
Alma	10	20	Matthew	3	2	7	the kingdom of heaven is at hand
Alma	10	20	Matthew	4	17	8	for the kingdom of heaven is at hand
Alma	10	20	Matthew	4	17	9	repent for the kingdom of heaven is at hand
Alma	10	20	Matthew	10	7	7	the kingdom of heaven is at hand
Alma	10	28	John	9	24	7	we know that this man is a
Alma	11	22	Matthew	4	9	7	will i give thee if thou wilt
Alma	11	32	Luke	22	70	8	the son of god and he said unto
Alma	11	39	Revelation	22	13	10	the beginning and the end the first and the last
Alma	13	5	Matthew	25	34	7	from the foundation of the world for
Alma	13	5	Hebrews	4	3	7	from the foundation of the world for
Alma	13	31	John	20	30	7	which are not written in this book
Alma	16	18	James	3	10	7	these things ought not so to be
Alma	18	14	Mark	10	51	11	and said unto him what wilt thou that i should do
Alma	18	32	Hebrews	4	12	7	the thoughts and intents of the heart
Alma	18	42	Acts	7	60	7	when he had said this he fell
Alma	19	29	Revelation	7	10	7	and cried with a loud voice saying
Alma	22	15	Matthew	19	16	7	shall i do that i may have
Alma	22	15	Mark	10	17	7	what shall i do that i may
Alma	22	15	Mark	10	17	7	what shall i do that i may
Alma	22	15	2 Timothy	1	4	7	that i may be filled with joy
Alma	23	4	Acts	18	11	7	the word of god among them and
Alma	23	15	2 Timothy	3	7	7	come to the knowledge of the truth
Alma	25	7	Acts	12	19	7	that they should be put to death
Alma	26	22	Luke	8	10	8	it is given to know the mysteries of
Alma	29	17	Luke	13	29	7	sit down in the kingdom of god
Alma	32	13	Matthew	24	13	8	the end the same shall be saved and
Alma	32	13	Mark	13	13	7	the end the same shall be saved
Alma	36	2	Matthew	22	32	14	the god of abraham and the god of isaac and the god of jacob
Alma	36	2	Mark	12	26	14	the god of abraham and the god of isaac and the god of jacob
Alma	36	2	Luke	20	37	14	the god of abraham and the god of isaac and the god of jacob
Alma	36	2	John	13	15	8	that ye should do as i have done
Alma	36	2	Acts	7	32	14	the god of abraham and the god of isaac and the god of jacob
Alma	36	24	Acts	9	17	7	and be filled with the holy ghost
Alma	38	8	Matthew	12	40	8	was three days and three nights in the

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Alma	40	13	Matthew	8	12	12	shall be cast out into outer darkness there shall be weeping and
Alma	40	13	Matthew	22	13	8	into outer darkness there shall be weeping and
Alma	40	13	Matthew	25	30	8	into outer darkness there shall be weeping and
Alma	41	11	Acts	8	23	8	in the gall of bitterness and in the
Alma	52	10	Acts	19	31	8	sent unto him desiring him that he would
Helaman	3	30	Matthew	8	11	7	sit down with abraham and isaac and
Helaman	5	7	2 Corinthians	13	7	7	that ye should do that which is
Helaman	5	32	Matthew	3	2	10	repent ye for the kingdom of heaven is at hand
Helaman	5	32	Matthew	4	17	9	for the kingdom of heaven is at hand and
Helaman	5	40	John	6	28	7	unto him what shall we do that
Helaman	8	4	Acts	5	26	8	for they feared the people lest they should
Helaman	8	25	Matthew	6	20	7	up for yourselves treasures in heaven where
Helaman	10	7	Matthew	18	18	14	in heaven and whatsoever ye shall loose on earth shall be loosed in heaven
Helaman	10	9	Matthew	21	21	9	if ye shall say unto this mountain be thou
Helaman	10	9	Mark	11	23	7	shall say unto this mountain be thou
Helaman	12	26	John	5	29	7	life and they that have done evil
Helaman	13	3	Acts	7	31	8	the voice of the lord came unto him
Helaman	13	25	Matthew	23	30	8	had been in the days of our fathers
Helaman	14	12	Mark	1	1	7	of jesus christ the son of god
Helaman	14	18	Matthew	3	10	8	is hewn down and cast into the fire
Helaman	14	18	Matthew	7	19	8	is hewn down and cast into the fire
Helaman	14	18	Luke	3	9	9	is hewn down and cast into the fire and
3 Nephi	1	12	Acts	7	31	9	the voice of the lord came unto him saying
3 Nephi	1	14	Matthew	28	19	7	of the father and of the son
3 Nephi	4	30	Matthew	22	32	14	the god of abraham and the god of isaac and the god of jacob
3 Nephi	4	30	Mark	12	26	14	the god of abraham and the god of isaac and the god of jacob
3 Nephi	4	30	Luke	20	37	14	the god of abraham and the god of isaac and the god of jacob
3 Nephi	4	30	Acts	7	32	14	the god of abraham and the god of isaac and the god of jacob
3 Nephi	5	13	Mark	1	1	7	of jesus christ the son of god
3 Nephi	7	16	Mark	3	5	8	being grieved for the hardness of their hearts
3 Nephi	9	15	John	14	10	10	i am in the father and the father in me
3 Nephi	9	15	John	14	11	10	i am in the father and the father in me
3 Nephi	9	18	Revelation	1	8	9	i am alpha and omega the beginning and the
3 Nephi	9	18	Revelation	21	6	10	i am alpha and omega the beginning and the end
3 Nephi	9	18	Revelation	22	13	10	i am alpha and omega the beginning and the end
3 Nephi	9	22	Matthew	19	14	7	for of such is the kingdom of
3 Nephi	9	22	Mark	10	14	8	for of such is the kingdom of god
3 Nephi	9	22	Luke	18	16	8	for of such is the kingdom of god
3 Nephi	10	4	Matthew	23	37	10	as a hen gathereth her chickens under her wings and
3 Nephi	10	5	Matthew	23	37	9	as a hen gathereth her chickens under her wings
3 Nephi	10	6	Matthew	23	37	9	as a hen gathereth her chickens under her wings

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3 Nephi	11	7	Matthew	3	17	9	my beloved son in whom i am well pleased
3 Nephi	11	7	Matthew	17	5	9	my beloved son in whom i am well pleased
3 Nephi	11	7	Mark	1	11	9	my beloved son in whom i am well pleased
3 Nephi	11	7	2 Peter	1	17	9	my beloved son in whom i am well pleased
3 Nephi	11	8	Luke	24	36	7	stood in the midst of them and
3 Nephi	11	25	Matthew	28	19	15	in the name of the father and of the son and of the holy ghost
3 Nephi	11	27	John	14	10	10	i am in the father and the father in me
3 Nephi	11	27	John	14	11	10	i am in the father and the father in me
3 Nephi	11	33	1 Corinthians	6	10	7	shall inherit the kingdom of god and
3 Nephi	11	39	Matthew	16	18	9	and the gates of hell shall not prevail against
3 Nephi	12	3	Matthew	5	3	7	for theirs is the kingdom of heaven
3 Nephi	12	4	Matthew	5	4	8	they that mourn for they shall be comforted
3 Nephi	12	5	Matthew	5	5	10	blessed are the meek for they shall inherit the earth
3 Nephi	12	6	Matthew	5	6	11	do hunger and thirst after righteousness for they shall be filled
3 Nephi	12	6	Luke	1	15	7	shall be filled with the holy ghost
3 Nephi	12	6	Acts	9	17	7	be filled with the holy ghost and
3 Nephi	12	7	Matthew	5	7	9	blessed are the merciful for they shall obtain mercy
3 Nephi	12	8	Matthew	5	8	9	the pure in heart for they shall see god
3 Nephi	12	9	Matthew	5	9	11	the peacemakers for they shall be called the children of god
3 Nephi	12	10	Matthew	5	3	7	for theirs is the kingdom of heaven
3 Nephi	12	10	Matthew	5	10	7	for theirs is the kingdom of heaven
3 Nephi	12	10	Matthew	5	10	8	sake for theirs is the kingdom of heaven
3 Nephi	12	11	Matthew	5	11	13	and shall say all manner of evil against you falsely for my sake
3 Nephi	12	11	Matthew	5	11	10	blessed are ye when men shall revile you and persecute
3 Nephi	12	12	Matthew	5	12	10	your reward in heaven for so persecuted they the prophets
3 Nephi	12	13	Matthew	5	13	9	the salt of the earth but if the salt
3 Nephi	12	13	Matthew	5	13	17	thenceforth good for nothing but to be cast out and to be trodden under foot of men
3 Nephi	12	15	Matthew	5	15	8	but on a candlestick and it giveth light
3 Nephi	12	15	Matthew	5	15	11	do men light a candle and put it under a bushel
3 Nephi	12	16	Matthew	5	16	31	is in heaven think not that i am come to destroy the law or the prophets i am not come to destroy but to fulfil for verily i say unto you
3 Nephi	12	16	Matthew	5	16	11	that they may see your good works and glorify your father
3 Nephi	12	16	Matthew	10	33	10	is in heaven think not that i am come to
3 Nephi	12	20	Matthew	5	20	16	ye shall in no case enter into the kingdom of heaven ye have heard that it
3 Nephi	12	21	Matthew	5	21	15	thou shalt not kill and whosoever shall kill shall be in danger of the judgment
3 Nephi	12	21	Matthew	5	22	7	shall be in danger of the judgment
3 Nephi	12	21	Matthew	5	33	13	ye have heard that it hath been said by them of old time
3 Nephi	12	21	Matthew	5	38	8	ye have heard that it hath been said
3 Nephi	12	21	Matthew	5	43	8	ye have heard that it hath been said

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3 Nephi	12	22	Matthew	5	22	12	but i say unto you that whosoever is angry with his brother
3 Nephi	12	22	Matthew	5	22	16	judgment and whosoever shall say to his brother raca shall be in danger of the council
3 Nephi	12	22	Matthew	5	22	14	whosoever shall say thou fool shall be in danger of hell fire therefore if
3 Nephi	12	22	Matthew	5	28	7	but i say unto you that whosoever
3 Nephi	12	22	Matthew	5	32	7	but i say unto you that whosoever
3 Nephi	12	24	Matthew	5	24	9	first be reconciled to thy brother and then come
3 Nephi	12	25	Matthew	5	25	11	thou art in the way with him lest at any time
3 Nephi	12	26	Matthew	5	26	13	verily i say unto thee thou shalt by no means come out thence
3 Nephi	12	27	Matthew	5	27	23	thou shalt not commit adultery but i say unto you that whosoever looketh on a woman to lust after her hath committed adultery
3 Nephi	12	28	Matthew	5	22	7	but i say unto you that whosoever
3 Nephi	12	28	Matthew	5	32	7	but i say unto you that whosoever
3 Nephi	12	30	Matthew	5	30	8	should be cast into hell it hath been
3 Nephi	12	31	Matthew	5	31	14	whosoever shall put away his wife let him give her a writing of divorcement
3 Nephi	12	31	Matthew	5	32	7	that whosoever shall put away his wife
3 Nephi	12	32	Matthew	5	32	23	i say unto you that whosoever shall put away his wife saving for the cause of fornication causeth her to commit adultery and
3 Nephi	12	32	Mark	11	23	8	verily i say unto you that whosoever shall
3 Nephi	12	33	Matthew	5	33	14	thou shalt not forswear thyself but shalt perform unto the lord thine oaths but
3 Nephi	12	34	Matthew	5	34	26	i say unto you swear not at all neither by heaven for it is god's throne nor by the earth for it is his footstool neither
3 Nephi	12	36	Matthew	5	36	14	neither shalt thou swear by thy head because thou canst not make one hair
3 Nephi	12	37	Matthew	5	37	11	but let your communication be yea yea nay nay for whatsoever
3 Nephi	12	38	Matthew	5	38	18	an eye for an eye and a tooth for a tooth but i say unto you that ye
3 Nephi	12	39	Matthew	5	39	66	evil but whosoever shall smite thee on thy right cheek turn to him the other also and if any man will sue thee at the law and take away thy coat let him have thy cloak also and whosoever shall compel thee to go a mile go with him twain give to him that asketh thee and from him that would borrow of thee turn not
3 Nephi	12	43	Matthew	5	43	28	and hate thine enemy but i say unto you love your enemies bless them that curse you do good to them that hate you and pray for them
3 Nephi	12	44	Matthew	5	44	15	despitefully use you and persecute you that ye may be the children of your father
3 Nephi	12	45	Matthew	5	45	17	is in heaven for he maketh his sun to rise on the evil and on the good
3 Nephi	12	45	John	12	36	7	that ye may be the children of
3 Nephi	13	1	Matthew	6	1	23	take heed that ye do not your alms before men to be seen of them otherwise ye have no reward of your father
3 Nephi	13	2	Matthew	6	2	7	alms do not sound a trumpet before
3 Nephi	13	2	Matthew	6	2	51	hypocrites do in the synagogues and in the

							streets that they may have glory of men verily i say unto you they have their reward but when thou doest alms let not thy left hand know what thy right hand doeth that thine alms may be in secret and thy father
3 Nephi	13	2	Matthew	6	5	12	of men verily i say unto you they have their reward but
3 Nephi	13	2	Matthew	6	16	10	verily i say unto you they have their reward but
3 Nephi	13	4	Matthew	6	4	15	seeth in secret himself shall reward thee openly and when thou prayest thou shalt not
3 Nephi	13	5	Matthew	6	2	12	of men verily i say unto you they have their reward but
3 Nephi	13	5	Matthew	6	5	52	for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men verily i say unto you they have their reward but thou when thou prayest enter into thy closet and when thou hast shut thy door pray to thy father
3 Nephi	13	5	Matthew	6	16	13	verily i say unto you they have their reward but thou when thou
3 Nephi	13	6	Matthew	6	6	17	in secret shall reward thee openly but when ye pray use not vain repetitions as the heathen
3 Nephi	13	6	Matthew	6	6	18	seeth in secret shall reward thee openly but when ye pray use not vain repetitions as the heathen
3 Nephi	13	6	Matthew	6	18	7	seeth in secret shall reward thee openly
3 Nephi	13	7	Matthew	6	7	41	for they think that they shall be heard for their much speaking be not ye therefore like unto them for your father knoweth what things ye have need of before ye ask him after this manner therefore pray ye our father
3 Nephi	13	9	Matthew	6	9	8	art in heaven hallowed be thy name thy
3 Nephi	13	9	Luke	11	2	8	art in heaven hallowed be thy name thy
3 Nephi	13	11	Matthew	6	12	32	and forgive us our debts as we forgive our debtors and lead us not into temptation but deliver us from evil for thine is the kingdom and the power and the glory
3 Nephi	13	12	Luke	11	4	11	and lead us not into temptation but deliver us from evil
3 Nephi	13	13	Matthew	6	13	71	amen for if ye forgive men their trespasses your heavenly father will also forgive you but if ye forgive not men their trespasses neither will your father forgive your trespasses moreover when ye fast be not as the hypocrites of a sad countenance for they disfigure their faces that they may appear unto men to fast verily i say unto you they have their reward but thou when thou fastest anoint
3 Nephi	13	16	Matthew	6	2	10	verily i say unto you they have their reward but
3 Nephi	13	16	Matthew	6	5	12	i say unto you they have their reward but thou when thou
3 Nephi	13	16	Matthew	6	5	13	verily i say unto you they have their reward but thou when thou
3 Nephi	13	17	Matthew	6	17	17	head and wash thy face that thou appear not unto men to fast but unto thy father
3 Nephi	13	18	Matthew	6	6	7	seeth in secret shall reward thee openly
3 Nephi	13	18	Matthew	6	18	22	seeth in secret shall reward thee openly lay not

							up for yourselves treasures upon earth where moth and rust doth corrupt and
3 Nephi	13	19	Matthew	6	19	126	thieves break through and steal but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal for where your treasure is there will your heart be also the light of the body is the eye if therefore thine eye be single thy whole body shall be full of light but if thine eye be evil thy whole body shall be full of darkness if therefore the light that is in thee be darkness how great is that darkness no man can serve two masters for either he will hate the one and love the other or else he will hold to the one and despise the other ye cannot serve god and mammon
3 Nephi	13	21	Luke	12	34	11	for where your treasure is there will your heart be also
3 Nephi	13	22	Luke	11	34	8	the light of the body is the eye
3 Nephi	13	24	Luke	16	13	34	can serve two masters for either he will hate the one and love the other or else he will hold to the one and despise the other ye cannot serve god and mammon and
3 Nephi	13	25	Matthew	6	25	140	therefore i say unto you take no thought for your life what ye shall eat or what ye shall drink nor yet for your body what ye shall put on is not the life more than meat and the body than raiment behold the fowls of the air for they sow not neither do they reap nor gather into barns yet your heavenly father feedeth them are ye not much better than they which of you by taking thought can add one cubit unto his stature and why take ye thought for raiment consider the lilies of the field how they grow they toil not neither do they spin and yet i say unto you that even solomon in all his glory was not arrayed like one of these wherefore if god so clothe the grass of the field which
3 Nephi	13	25	Luke	12	22	15	therefore i say unto you take no thought for your life what ye shall eat
3 Nephi	13	25	Luke	12	29	9	what ye shall eat or what ye shall drink
3 Nephi	13	29	Luke	12	27	12	solomon in all his glory was not arrayed like one of these
3 Nephi	13	30	Matthew	6	30	24	of little faith therefore take no thought saying what shall we eat or what shall we drink or wherewithal shall we be clothed for
3 Nephi	13	32	Matthew	6	32	52	for your heavenly father knoweth that ye have need of all these things but seek ye first the kingdom of god and his righteousness and all these things shall be added unto you take therefore no thought for the morrow for the morrow shall take thought for the things of itself sufficient
3 Nephi	13	32	Luke	12	30	7	father knoweth that ye have need of
3 Nephi	13	33	Luke	12	31	9	and all these things shall be added unto you
3 Nephi	14	1	Matthew	7	1	64	judge not that ye be not judged for with what judgment ye judge ye shall be judged and with what measure ye mete it shall be measured to

							you again and why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye or how wilt thou say to thy brother let me pull
3 Nephi	14	2	Mark	4	24	11	with what measure ye mete it shall be measured to you
3 Nephi	14	2	Luke	6	38	8	it shall be measured to you again and
3 Nephi	14	3	Luke	6	41	13	and why beholdest thou the mote that is in thy brother's eye but
3 Nephi	14	3	Luke	6	41	9	not the beam that is in thine own eye
3 Nephi	14	3	Luke	6	42	9	not the beam that is in thine own eye
3 Nephi	14	3	Luke	6	42	8	the mote that is in thy brother's eye
3 Nephi	14	4	Matthew	7	4	19	the mote out of thine eye and behold a beam is in thine own eye thou hypocrite first cast
3 Nephi	14	4	Luke	6	42	7	is in thine own eye thou hypocrite
3 Nephi	14	5	Matthew	7	5	15	the beam out of thine own eye and then shalt thou see clearly to cast
3 Nephi	14	5	Matthew	7	5	42	the mote out of thy brother's eye give not that which is holy unto the dogs neither cast ye your pearls before swine lest they trample them under their feet and turn again and rend you ask and it shall be given
3 Nephi	14	5	Luke	6	42	14	the beam out of thine own eye and then shalt thou see clearly to
3 Nephi	14	6	Luke	11	9	7	you ask and it shall be given
3 Nephi	14	7	Matthew	7	7	41	you seek and ye shall find knock and it shall be opened unto you for every one that asketh receiveth and he that seeketh findeth and to him that knocketh it shall be opened or what man is there of you
3 Nephi	14	7	Luke	11	9	34	you seek and ye shall find knock and it shall be opened unto you for every one that asketh receiveth and he that seeketh findeth and to him that knocketh it shall be opened
3 Nephi	14	9	Matthew	7	9	36	give him a stone or if he ask a fish will he give him a serpent if ye then being evil know how to give good gifts unto your children how much more shall your father
3 Nephi	14	9	Luke	11	11	12	give him a stone or if he ask a fish will he
3 Nephi	14	11	Matthew	7	11	54	is in heaven give good things to them that ask him therefore all things whatsoever ye would that men should do to you do ye even so to them for this is the law and the prophets enter ye in at the strait gate for wide is the gate and broad is the way
3 Nephi	14	11	Luke	11	13	19	if ye then being evil know how to give good gifts unto your children how much more shall your
3 Nephi	14	12	Luke	6	31	10	ye would that men should do to you do ye
3 Nephi	14	13	Matthew	7	13	28	go in thereat because strait is the gate and narrow is the way which leadeth unto life and few there be that find it beware of false prophets
3 Nephi	14	13	Matthew	7	13	7	leadeth to destruction and many there be
3 Nephi	14	15	Matthew	7	15	55	come to you in sheep's clothing but inwardly they are ravening wolves ye shall know them

							by their fruits do men gather grapes of thorns or figs of thistles even so every good tree bringeth forth good fruit but a corrupt tree bringeth forth evil fruit a good tree cannot bring forth evil fruit neither
3 Nephi	14	18	Matthew	7	18	56	a corrupt tree bring forth good fruit every tree that bringeth not forth good fruit is hewn down and cast into the fire wherefore by their fruits ye shall know them not every one that saith unto me lord lord shall enter into the kingdom of heaven but he that doeth the will of my father
3 Nephi	14	18	Luke	6	43	7	a corrupt tree bring forth good fruit
3 Nephi	14	19	Matthew	3	10	13	bringeth not forth good fruit is hewn down and cast into the fire
3 Nephi	14	19	Luke	3	9	13	bringeth not forth good fruit is hewn down and cast into the fire
3 Nephi	14	21	Matthew	7	21	55	is in heaven many will say to me in that day lord lord have we not prophesied in thy name and in thy name have cast out devils and in thy name done many wonderful works and then will i profess unto them i never knew you depart from me ye that work iniquity therefore
3 Nephi	14	24	Matthew	7	24	54	built his house upon a rock and the rain descended and the floods came and the winds blew and beat upon that house and it fell not for it was founded upon a rock and every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man
3 Nephi	14	24	Matthew	7	24	16	heareth these sayings of mine and doeth them i will liken him unto a wise man
3 Nephi	14	24	Matthew	7	26	8	heareth these sayings of mine and doeth them
3 Nephi	14	25	Matthew	7	27	19	the rain descended and the floods came and the winds blew and beat upon that house and it fell
3 Nephi	14	25	Luke	6	48	7	for it was founded upon a rock
3 Nephi	14	26	Matthew	7	24	8	heareth these sayings of mine and doeth them
3 Nephi	14	26	Matthew	7	26	34	built his house upon the sand and the rain descended and the floods came and the winds blew and beat upon that house and it fell and great was the fall of it and
3 Nephi	15	1	Matthew	7	24	7	these sayings of mine and doeth them
3 Nephi	15	1	Matthew	7	26	7	these sayings of mine and doeth them
3 Nephi	15	10	Matthew	7	12	7	this is the law and the prophets
3 Nephi	15	17	John	10	16	30	other sheep i have which are not of this fold them also i must bring and they shall hear my voice and there shall be one fold and one shepherd
3 Nephi	15	21	John	10	16	30	other sheep i have which are not of this fold them also i must bring and they shall hear my voice and there shall be one fold and one shepherd
3 Nephi	16	3	John	10	16	7	be one fold and one shepherd therefore
3 Nephi	16	15	Matthew	5	13	17	is thenceforth good for nothing but to be cast out and to be trodden under foot of
3 Nephi	17	3	John	15	16	7	ask of the father in my name
3 Nephi	18	18	Luke	22	31	10	to have you that he may sift you as wheat

*New Testament Words and Quotations in the Book of Mormon*

3 Nephi	18	20	John	16	23	9	whatsoever ye shall ask the father in my name
3 Nephi	19	4	John	12	9	7	whom he had raised from the dead
3 Nephi	19	13	Matthew	3	11	7	with the holy ghost and with fire
3 Nephi	19	13	Luke	3	16	7	with the holy ghost and with fire
3 Nephi	19	13	Acts	8	39	7	come up out of the water the
3 Nephi	19	19	John	11	41	8	said father i thank thee that thou hast
3 Nephi	19	29	John	17	9	8	i pray not for the world but for
3 Nephi	20	13	Luke	13	29	10	from the east and from the west and from the
3 Nephi	20	23	Acts	3	22	39	a prophet shall the lord your god raise up unto you of your brethren like unto me him shall ye hear in all things whatsoever he shall say unto you and it shall come to pass that every soul
3 Nephi	20	23	Acts	3	23	7	will not hear that prophet shall be
3 Nephi	20	23	Acts	7	37	21	a prophet shall the lord your god raise up unto you of your brethren like unto me him shall ye hear
3 Nephi	20	24	Acts	3	24	18	yea and all the prophets from samuel and those that follow after as many as have spoken have
3 Nephi	20	25	Acts	3	25	17	fathers saying unto abraham and in thy seed shall all the kindreds of the earth be blessed
3 Nephi	20	25	Acts	3	25	8	ye are the children of the prophets and
3 Nephi	20	26	Acts	3	26	14	to bless you in turning away every one of you from his iniquities and
3 Nephi	20	27	Acts	3	25	13	in thy seed shall all the kindreds of the earth be blessed unto
3 Nephi	20	46	Matthew	23	36	9	verily i say unto you all these things shall
3 Nephi	23	1	John	13	34	7	commandment i give unto you that ye
3 Nephi	23	8	Matthew	18	2	8	them and said verily i say unto you
3 Nephi	27	2	Luke	24	36	7	stood in the midst of them and
3 Nephi	27	6	Matthew	24	13	7	the end the same shall be saved
3 Nephi	27	6	Mark	13	13	7	the end the same shall be saved
3 Nephi	27	11	Matthew	3	10	7	hewn down and cast into the fire
3 Nephi	27	11	Matthew	7	19	7	hewn down and cast into the fire
3 Nephi	27	11	Luke	3	9	7	hewn down and cast into the fire
3 Nephi	27	17	Matthew	3	10	7	hewn down and cast into the fire
3 Nephi	27	17	Matthew	7	19	7	hewn down and cast into the fire
3 Nephi	27	17	Luke	3	9	7	hewn down and cast into the fire
3 Nephi	27	28	John	16	23	8	ye shall ask the father in my name
3 Nephi	27	29	Matthew	7	7	9	knock and it shall be opened unto you for
3 Nephi	27	29	Matthew	7	8	7	him that knocketh it shall be opened
3 Nephi	27	29	Luke	11	9	9	knock and it shall be opened unto you for
3 Nephi	27	29	Luke	11	10	7	him that knocketh it shall be opened
3 Nephi	27	33	Matthew	7	13	8	enter ye in at the strait gate for
3 Nephi	27	33	Matthew	7	14	8	life and few there be that find it
3 Nephi	27	33	Matthew	7	14	9	strait is the gate and narrow is the way
3 Nephi	27	33	Matthew	26	1	7	these sayings he said unto his disciples
3 Nephi	28	10	Luke	13	29	7	shall sit down in the kingdom of
3 Nephi	28	15	2 Corinthians	12	3	8	in the body or out of the body
3 Nephi	30	1	Matthew	16	16	7	christ the son of the living god
3 Nephi	30	1	John	6	69	7	christ the son of the living god

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3 Nephi	30	2	Acts	9	17	7	and be filled with the holy ghost
4 Nephi	1	5	Matthew	15	31	8	the lame to walk and the blind to
Mormon	3	14	Acts	7	31	7	the voice of the lord came unto
Mormon	5	14	Matthew	16	16	8	the christ the son of the living god
Mormon	5	14	John	6	69	7	christ the son of the living god
Mormon	5	14	John	20	31	8	that jesus is the christ the son of
Mormon	7	5	Acts	9	20	7	that he is the son of god
Mormon	8	17	Matthew	5	22	7	shall be in danger of hell fire
Mormon	8	21	Matthew	3	10	7	hewn down and cast into the fire
Mormon	8	21	Matthew	7	19	7	hewn down and cast into the fire
Mormon	8	21	Luke	3	9	7	hewn down and cast into the fire
Mormon	8	31	Acts	8	23	8	in the gall of bitterness and in the
Mormon	9	2	2 Peter	3	10	8	and the elements shall melt with fervent heat
Mormon	9	2	2 Peter	3	12	8	and the elements shall melt with fervent heat
Mormon	9	11	Matthew	22	32	14	the god of abraham and the god of isaac and the god of jacob
Mormon	9	11	Mark	12	26	14	the god of abraham and the god of isaac and the god of jacob
Mormon	9	11	Luke	20	37	14	the god of abraham and the god of isaac and the god of jacob
Mormon	9	11	Acts	7	32	14	the god of abraham and the god of isaac and the god of jacob
Mormon	9	14	Revelation	22	11	8	be filthy still and he that is righteous
Mormon	9	22	Mark	16	15	13	go ye into all the world and preach the gospel to every creature
Mormon	9	23	Mark	16	16	67	he that believeth and is baptized shall be saved but he that believeth not shall be damned and these signs shall follow them that believe in my name shall they cast out devils they shall speak with new tongues they shall take up serpents and if they drink any deadly thing it shall not hurt them they shall lay hands on the sick and they shall recover
Mormon	9	27	Philippians	2	12	9	work out your own salvation with fear and trembling
Mormon	9	29	Matthew	16	16	8	christ the son of the living god and
Mormon	9	29	John	6	69	7	christ the son of the living god
Ether	3	7	Acts	9	6	7	and the lord said unto him arise
Ether	3	7	Acts	9	11	7	and the lord said unto him arise
Ether	4	14	Matthew	25	34	8	for you from the foundation of the world
Ether	4	18	Mark	16	16	18	he that believeth and is baptized shall be saved but he that believeth not shall be damned and
Ether	4	18	Mark	16	17	9	signs shall follow them that believe in my name
Ether	8	15	John	8	44	7	was a murderer from the beginning and
Ether	8	24	Mark	13	29	7	when ye shall see these things come
Ether	13	9	Revelation	21	1	7	a new heaven and a new earth
Ether	13	11	Acts	3	25	7	of the covenant which god made with
Moroni	7	26	John	16	23	8	ye shall ask the father in my name
Moroni	7	27	Hebrews	1	3	7	sat down on the right hand of
Moroni	7	27	Hebrews	10	12	8	sat down on the right hand of god
Moroni	7	45	1 Corinthians	13	6	21	rejoiceth not in iniquity but rejoiceth in the

*New Testament Words and Quotations in the Book of Mormon*

							truth beareth all things believeth all things hopeth all things endureth all things
Moroni	7	45	1 Corinthians	13	7	12	beareth all things believeth all things hopeth all things endureth all things
Moroni	7	48	1 John	3	2	18	that when he shall appear we shall be like him for we shall see him as he is
Moroni	8	8	Matthew	9	13	8	to call the righteous but sinners to repentance
Moroni	8	8	Mark	2	17	9	not to call the righteous but sinners to repentance
Moroni	8	8	Luke	5	32	9	not to call the righteous but sinners to repentance
Moroni	8	12	Revelation	13	8	7	from the foundation of the world if
Moroni	8	14	Acts	8	23	8	in the gall of bitterness and in the
Moroni	10	4	Romans	15	13	7	the power of the holy ghost and
Moroni	10	9	1 Corinthians	12	8	7	to one is given by the spirit
Moroni	10	10	1 Corinthians	12	8	8	the word of knowledge by the same spirit
Moroni	10	11	1 Corinthians	12	9	10	to another the gifts of healing by the same spirit