

ter column on the page, but this format limits the amount of material that can be included. A flexible system of three footnote columns at the bottom of each page was designed, with "callout" letters (*a*, *b*, *c*, etc.) allocated separately for each verse placed in the text as needed. Included in the footnotes are cross-references to other scriptures, the Topical Guide, and the Bible Dictionary; also explanatory Greek and Hebrew idioms and other clarifying information.

Once the scholarly and editorial work was completed in early 1978, typesetting began. Cambridge University Press in Cambridge, England, was selected as typesetter, because that press, one of the early printers of the King James Version after it was first issued in 1611, has been continuously involved in Bible publications since the late 1500s. Its expert staff proved invaluable to Church members who worked with them in editing the copy for typesetting and preparing the final pages. All the type was set in Monotype hot metal. Each page was prepared so that every footnote was contained on the same page as the verse to which it pertained. To serve the needs of programs in the Church Educational System, a self-imposed delivery deadline of September 1979 for the first copies of the Bible loomed over those involved in this production. The formidable task of typesetting and paginating 2,423 pages of complex text was completed in May 1979 after fifteen months of intense effort.

Printing and binding were first contracted with University Press and Publishers Book Bindery of Winchester, Massachusetts, who subcontracted some of the work to National Bible Press in Philadelphia, Pennsylvania. What at first seemed impossible production deadlines all came together and the first copies were delivered August 8, 1979. Many Latter-day Saints acknowledged the hand of God at work in this monumental publication.

This edition of the King James Version of the Bible has stimulated further interest in Bible study throughout the Church. It has extended and deepened members' understanding of and appreciation for the Bible as the word of God. It has also demonstrated that all the Latter-day Saint books of sacred scripture are correlated in many mutually supportive and enriching ways.

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## BIBLE, LDS

*[The Church of Jesus Christ of Latter-day Saints reveres the Bible as the word of God given through ancient prophets and apostles, though it recognizes that the current text is not identical with the original. The Church has consistently used the King James Version (KJV) for formal classes, missionary work, and personal study among English-speaking peoples, utilizing KJV editions issued by the major Bible publishing houses. However, because latter-day revelation offers insight, interpretation, and supplemental material to thousands of biblical passages and in order to make the message of the Bible more readily accessible to LDS readers, the Church published in 1979 an edition of the KJV with multiple study helps. These include chapter headings, cross-references to other LDS scriptural works, explanatory footnotes, clarification of Greek and Hebrew terms and idioms, a subject-matter guide, a dictionary, maps, and excerpts from an inspired translation of the Bible by the Prophet Joseph Smith.]*

Articles directly related to this subject are Bible: LDS Publication of the Bible; Bible Dictionary; Joseph Smith Translation of the Bible (JST); and Topical Guide. Other relevant articles are Bible: LDS Belief in the Bible; Bible: King James Version; Scripture; Scripture Study; Standard Works.]

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## BIBLE DICTIONARY

In 1979 The Church of Jesus Christ of Latter-day Saints published its own edition of the King James Version of the Bible with many reader's aids, including a new Bible dictionary. This dictionary contains much information relevant to the Bible that is unique to Mormonism. Bible dictionaries have traditionally been geographic and cultural word books, dating back to works such as Langenstein's *Vocabularius Bibliæ* (1476) and Heyden's *Biblisches Namen Buch* (1567), which surveyed biblical history and archaeology then known. The increase in biblical scholarship since World War II has seen both a proliferation of linguistic materials and changes in dictionaries to include doctrinal concepts as well as people and

places. Many denominations have published Bible dictionaries each reflecting a unique theological stance.

Cambridge University Press granted the Church permission to use its Bible dictionary as a base, to be amended as needed. It was changed in three major ways: 1. Entries considered to be in error or of insufficient value were omitted. 2. Entries that were incomplete, because they were based on the Bible alone, were complemented by information from the BOOK OF MORMON, the DOCTRINE AND COVENANTS, the PEARL OF GREAT PRICE, and the teachings of the Prophet Joseph SMITH. This affected such entries as the FALL, ZION, URIM AND THUMMIM, ADAM, SACRIFICE, CIRCUMCISION, and TEMPLE. 3. New entries were added, including discussions on such matters as DISPENSATION OF THE FULNESS OF TIMES, AARONIC PRIESTHOOD, MELCHIZEDEK PRIESTHOOD, writing, and the family.

The dictionary provides new information in the light of such discoveries as the Dead Sea Scrolls, and explains language and cultural items, including several English words used in the Bible whose meanings have changed. Another major help is a harmony of the events in the life of Christ that includes not only the four Gospels but also 3 Nephi in the Book of Mormon and other references to latter-day REVELATION. The dictionary also contains an eleven-page world history chart of the major events that pertain to the Old and New Testaments and a chart of the main New Testament quotations that have Old Testament origins. The work totals 196 pages with 1,285 entries. It is not a declaration of the official position of the Church, but represents LDS perspectives as related to the products of ongoing scholarship that may be modified by further discovery and by future revelation.

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## BIBLE SCHOLARSHIP

Latter-day Saints recognize Bible scholarship and intellectual study of the biblical text. Joseph Smith and his associates studied Greek and Hebrew and

taught that religious knowledge is to be obtained by study as well as by faith (D&C 88:118). However, Latter-day Saints prefer to use Bible scholarship rather than be driven or controlled by it.

The Prophet Joseph Smith suggested certain broad parameters for any LDS critical study of the Bible: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God" (A of F 8). Because Latter-day Saints prefer PROPHETS to scholars as spiritual guides, and the inspiration of SCRIPTURE and the Holy Ghost to the reasoning of secondary texts, Bible scholarship plays a smaller role in LDS spirituality than it does in some denominations.

A fundamental operating principle of "revealed" religions is that all truth cannot be completely discovered through human reason alone. Without God's aid, no one can obtain the vital data, proper perspectives, and interpretive keys for knowing him (*see* REASON AND REVELATION). Because Latter-day Saints believe that their religion is revealed through living prophets of God, they subordinate human reason to revealed truth.

In this latter connection, Latter-day Saints show some affinities with contemporary conservative Roman Catholic and evangelical Bible scholarship. They accept and use most objective results of Bible scholarship, such as linguistics, history, and archaeology, while rejecting many of the discipline's naturalistic assumptions and its more subjective methods and theories. In those instances where Bible scholarship and revealed religion conflict, Latter-day Saints hold to interpretations of the Bible that appear in the other LDS scriptures and in the teachings of latter-day prophets.

These observations suggest three basic operating principles for Bible scholarship among Latter-day Saints:

1. Approaches to the Bible must accept divine inspiration and revelation in the original biblical text: it presents the word of God and is not a merely human production. Therefore, any critical methodology that implicitly or explicitly ignores or denies the significant involvement of God in the biblical text is rejected. With minor exceptions, such as the Song of Solomon, which Joseph Smith judged not to be inspired (cf. *IE* 18 [Mar. 1915]:389), the text is not to be treated in an ultimately naturalistic manner. God's participation is seen to be significant both in the events them-