

Therefore, the Bible in English, French, German, Italian, Spanish, Danish, and indeed, in all the languages of the earth, except the original in which it was given, is not the word of God, but the word of uninspired translators. It may be that now and then a sentence of these uninspired translations, is rendered in the same words that would be given by an inspired translator. But the people are unable to judge which of these isolated sentences have been rendered in the language of inspiration. Therefore, so far as the uninspired translators and the people are concerned, no part of the Bible can, with certainty, be known by them to be the word of God.

23.—The Hebrew and Greek manuscripts of the Bible from which translations have been made, are evidently very much corrupted, as appears from the fact, that scarcely any two copies are alike in any chapter or verse. The original copies, having been entirely lost to the world for many generations, the learned are under the necessity of translating from such mutilated, imperfect, and, in very many instances, contradictory copies as still exist. This uncertainty, combined with the imperfections of uninspired translations, renders the Bibles of all languages, at the present day, emphatically the words of men, instead of the pure word of God.

24.—In order that the nations may have a perfect standard of salvation, it is necessary that they should have the pure word of God, free from all the imperfections of human wisdom and learning; free from the accumulating errors of ages of successive copying; free from the mutilations and alterations of unprincipled and wicked men; and free from the ignorance and uncertainty, arising from the absence of many lost books.

25.—To remedy all these evils, and give the nations the Old and New Testaments in purity, would require the gift of translation by the inspiration of the Holy Ghost. Such a gift God gave to the great Prophet of the last days—Joseph Smith. He was inspired of God to translate the Scriptures, and to reveal some of the lost books; such as, the prophecy of Enoch, the Book of Abraham, the Revelation to Moses, not included in the five books called the Pentateuch, and some other revelations not now in the Bible. By this great gift of the Spirit, he translated the Book of Mormon from the original language of the ancient inhabitants of America—a language entirely unknown to human wisdom at the present day. By this gift, he translated the Book of Abraham from Egyptian papyrus, taken out of one of the catacombs of Egypt. By this gift, he translated from parchment a sacred revelation concerning the Apostle John and his great mission to “prophesy again before many peoples, and nations, and tongues, and kings.” (See Revelations x. 11.)

26.—This same gift of translation was enjoyed by the prophet Daniel, when, by the power of the Holy Ghost, he translated the unknown writing which the visible hand of a supernatural being, inscribed upon the wall in the presence of Belshazzar and his wicked associates.

27.—The same Spirit which enables the servant of God to speak in a language unknown to himself, gives the interpretation or translation. If the Spirit can control the tongue to make it utter the words of an unknown language, it certainly can make known the meaning of the words uttered. Paul, in enumerating the Spiritual Gifts, informs us that to one is given tongues, and to another the interpretation of tongues. Sometimes one person has both of these gifts: hence, Paul says, “let him that speaketh in an unknown tongue, pray that he may interpret.” If an unknown tongue, spoken verbally can be interpreted by the Spirit, then an unknown tongue written can be in-