1949

A Comparison of the Authorized Version and the inspired Revision of Genesis

Calvin H. Bartholomew

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ABSTRACT

OF

"A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED
REVISION OF GENESIS"

THESIS

OF

CALVIN H. BARTHOLOMEW

A. Purpose of this Thesis:

1. To present the variants between the Authorized Version of
Genesis and the Inspired Revision of Genesis as published by the Reorganized
Church of Jesus Christ of Latter Day Saints, and

2. To indicate the implications of the most significant variants.

B. Significance of This Thesis:

1. This thesis helps to clarify the position of the Church of
Jesus Christ of Latter-day Saints in regard to the problem of the Pentateuch.
This is one of the most important, if not the most important, of the
literary problems of the Bible; and the Latter-day Saint position concern-
ing it needs further analysis and clarification, because many Latter-day
Saints consider that the critical view is sound, apparently because they
have not been made aware of the basic conflicts between it and the modern
Scriptures of the Latter-day Saints. This Thesis reveals the relationship
of the Inspired Revision of Genesis and The Book of Moses to the problem of the Pentateuch.

2. This thesis also presents the portions of the textual material of The Book of Moses and The Book of Abraham, which correspond to the Inspired Revision of Genesis, aligned vertically with the textual material of the Inspired Revision so the reader can readily see the similarities and the differences.

C. Method of Presenting the Data:

1. In order that the reader might obtain a clearer picture of the data and their implications, the presentation of the data is preceded by "A Survey of the Origin and History of the Problem of the Pentateuch," "A Survey of the Origin and History of the Authorized Version of the Bible," and "A Survey of the History and Origin of the Inspired Revision of the Bible by Joseph Smith, Jr."

2. The variants between the texts compared are made to stand out conspicuously by means of a special interlinear system devised by the writer.

   a. The Text of the Authorized Version is assigned the top position, and the full text of it only is written out. Only the variants of the other texts compared are written out.

   b. The text of the Inspired Revision is assigned the position beneath that of the Authorized Version; and wherever the wording of the two are identical, the space assigned to the Inspired Revision is left blank. Ditto marks are not used.
c. Omissions in the Inspired Revision are indicated with dashes, and variants are aligned beneath the corresponding words of the Authorized Version.

d. Omissions in the Authorized Version are indicated by gaps or blank space, below which the additions of the Inspired Revision appear.

e. Wherever The Book of Moses has textual material corresponding to the Authorized Version or to the Inspired Revision or to both of them, it is assigned the position beneath that of the Inspired Revision; and the similarities and the variants between it and the Inspired Revision are indicated according to the same system as the similarities and variants between the Authorized Version and the Inspired Revision are indicated.

(1) The Book of Moses 1:1-42 corresponds to "A Revelation, Given to Joseph the Seer, June, A.D. 1830" which appears in the Preface of the Inspired Revision, but the Authorized Version contains no parallels. In this case, therefore, the text of the Inspired Revision has been assigned the top position and is written out completely. The Book of Moses 1:1-42 is here assigned the position beneath that of the Inspired Revision, and only the variants of The Book of Moses are written out.

(2) Moses 2:1-8:30 corresponds to the Authorized Version of Genesis 1:1-6:13 and to the Inspired Revision of Genesis 1:1-8:18. In this instance the Authorized Version has been assigned to the top position, the Inspired Revision to the next lower position, and The Book of Moses to the third position down.

e. The Book of Abraham 4:1-5:21 corresponds to the Authorized
Version of Genesis 1:1-2:25, to the Inspired Revision of Genesis 1:1-2:31, and to The Book of Moses 2:1-3:25. In this instance, The Book of Abraham has been assigned to the fourth position down, and the similarities and variants between it and The Book of Moses have been indicated according to the same system as the similarities and variants between the Authorized Version and the Inspired Revision are indicated.

f. The Book of Abraham 1:15, 16; 2:1-25 corresponds to the Authorized Version of Genesis 11:28-12:20 and to the Inspired Revision of Genesis 11:17-12:15; but The Book of Moses has no corresponding material. In this instance, therefore, The Book of Abraham has been assigned the third position down, which is directly beneath the position assigned to the Inspired Revision.

g. Various other texts have also been examined for the purpose of noting textual support for the variants in the Inspired Revision.¹

h. The best commentaries available to the writer were also consulted so that the various views might be represented fairly.²

D. SUMMARY:

The Prophet Joseph Smith's Inspired Revision of Genesis was apparently not completed; nevertheless, it contains many significant additions which Latter-day Saints accept as Scripture. The writer believes that the most important additions which the Prophet made in Genesis are to be found in The Book of Moses. As a matter of fact, The Book of Moses

¹This Thesis, p. 8, footnote 1.

²Ibid., p. 9, footnotes 1 and 2.
is almost identical to the Visions of Moses and Enoch as they are recorded in the Inspired Revision of the Bible published by the Reorganized Church. Other important additions made by the Prophet in Genesis, but which are not in The Book of Moses, are confirmed in The Doctrine and Covenants and The Book of Mormon. The Doctrine and Covenants and The Book of Mormon both confirm the account of Melchizedek and Abraham. The Book of Mormon confirms the prophecy of Joseph who was sold into Egypt.

The Inspired Revision of Genesis contradicts the bases of the Critical Analysis of the Pentateuch:

1. It confirms the Mosaic authorship of the Pentateuch.
   a. It is stated in the initial Vision of Moses, which was received by the Prophet Joseph Smith in June, 1830, that many of the words would be removed from the book written by Moses.
   b. The very first verse of the Inspired Revision of Genesis contains the command of God for Moses to write.

2. The Inspired Revision presents the idea of Gospel Dispensations. It points out that the ancient prophets, beginning with Adam, received the Gospel of Jesus Christ. Some of those Prophets, such as Enoch and Mel-


\[5\] I. R. Genesis 1:1 (cf. Moses 2:1).
chizedek, taught the Gospel with great success and guided their converts to a very profound understanding and to a nearly perfect living of the Gospel which rival, if not surpass, the best spiritual achievements of the modern world. The fact of these ancient spiritual achievements contradicts theories of the critics to the effect that the religion of the ancient Hebrews conformed in its development to the Theory of Evolution.

3. The Inspired Revision not only confirms the workings of the Supernatural which are mentioned in the Authorized Version of Genesis, but it also adds many other notable experiences, such as those of Adam, Enoch, Melchizedek, and Moses.

4. The additions that the Inspired Revision makes to Genesis show that the critics have based their conclusions on incomplete texts of the book. The additions in Genesis Chapter two, for example, show that the so-called parallel accounts of the creation are, in reality, the accounts of two separate creations: the spiritual and the physical. Therefore, the correct answer to the problem of these two accounts is not found in the documentary hypothesis of the critics, but rather in revelation from God. The changes which the Prophet made in Genesis Chapter Nineteen show that the entire Chapter is really a unity. The critics have considered verse twenty-nine of this chapter as belonging to P and the rest of the chapter as belonging to J. It is true that the Authorized Version of this verse is peculiar and that it seems foreign to the remainder of the chapter. However, the corrections which the Prophet made in this verse qualify it to fit in well with the remainder of the chapter. Many of the critics have, no doubt,
worked diligently and honestly, but their conclusions are based on incomplete
texts and are consequently unsound.

5. According to the Inspired Revision, the narratives of the
Authorized Version of Genesis are substantially correct and credible as
far as they go. Most critics do not accept the narratives of Genesis as
credible.

The Inspired Revision of Genesis contains much of the Gospel which
is essential to man's salvation:

1. It emphasizes the importance of the first principles of the
Gospel and points out that failure of men to observe these principles has
been, and still is, the primary cause of the social evils of the world.

2. It reveals that Satan is a real personality who exerts himself
to frustrate the plans and works of God and man, and that Satan can over-
come those who refuse to comply with the first principles of the Gospel.

3. It reveals that through compliance with the first principles
of the Gospel men can overcome the influence of Satan and can achieve
both economic and social security.

4. It gives both the individual and the group great encouragement
toward worthwhile exertion and achievement here and now, even in the face
of great obstacles.
A COMPARISON OF THE AUTHORIZED VERSION
AND THE INSPIRED REVISION OF
GENESIS

A THESIS SUBMITTED TO
THE DIVISION OF RELIGION
OF
BRIGHAM YOUNG UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF
MASTER OF THEOLOGY

by
CALVIN H. BARTHOLOMEW
1949
PREFACE

The writer desires to express appreciation to all who have rendered him assistance in the preparation of this thesis. He is especially grateful to Dr. Sidney B. Sperry, his Major Professor, who has given so generously of his time and experience; to Dr. Hugh Nibley and Professor Roy W. Doxey, the other members of his Thesis Committee, who have given many valuable suggestions; to Mrs. Dora D. Flack, who has typed both drafts of this thesis; to June B. Bartholomew, his wife, who has encouraged and helped him consistently from start to finish; to the personnel of the Church Historian's Office; and to Charles Haggerty of the Brigham Young University Library Staff.
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INTRODUCTION

Purpose of This Thesis

The purpose of this thesis is twofold:

1. To present the variants between the Authorized Version\(^1\) of Genesis and the Inspired Revision\(^2\) of Genesis as published by the Re-organized Church of Jesus Christ of Latter Day Saints and

2. To indicate the implications of the most significant of the variants.

Significance of This Thesis

This thesis has significance because it helps to clarify the position of the Church of Jesus Christ of Latter-day Saints in regard to the

---

\(^1\)The copy of the Authorized Version used by Joseph Smith and his scribes in making the Inspired Revision is now in the possession of the Reorganized Church and is unavailable to the writer. Consequently, a comparison has been made between a recent edition of the Authorized Version and an edition of 1812 in order to determine the extent and significance of changes made in the Authorized Version since the time of the Prophet Joseph Smith. Only five changes were found and they have been entered in the body of the thesis with the other data.

\(^2\)The original manuscript of the Inspired Revision is also in the possession of the Reorganized Church and is unavailable to the writer. He has, therefore, compared their very first (1867) edition with the 1944 and 1947 printings of the 1944 "Corrected Edition". These comparisons have resulted in a reasonably standard picture of the Inspired Revision as published by the Reorganized Church. The textual material of the Book of Moses and the Book of Abraham which corresponds with the texts of the Inspired Revision and the Authorized Version have also been included in the thesis in order to show their relationships to the Inspired Revision.
problem of the Pentateuch.¹ This is one of the most important, if not the most important, of the literary problems of the Bible, and the Latter-day Saint position concerning it needs further analysis and clarification.² Many Latter-day Saints consider that the critical view is sound, apparently because they have not been made aware of the basic conflicts between it and the modern Scriptures of the Latter-day Saints.

**Method of Presenting the Data**

In order to present a clear picture of the data and their implications, the writer submits the following surveys:

1. A Survey of the Origin and History of the Problem of the Pentateuch,

2. A Survey of the Origin and History of the Authorized Version of the Bible, and


Following these surveys, a comparison of the Authorized Version of Genesis with the Inspired Revision of Genesis is presented by means of a special interlinear system of textual comparison devised by the writer. This system makes the variants stand out conspicuously.

¹Chapter II of this thesis contains a survey of the origin and history of the problem of the Pentateuch.

²As far as the writer has been able to determine, the only previous discussion of this problem written by a Latter-day Saint is that of Dr. Sidney B. Sperry in Our Book of Mormon (Salt Lake City: Stevens & Wallis, Inc., 1947), pp. 145-154, wherein he presents the relation of the Book of Mormon to this problem. In this thesis, the relationship of the Inspired Revision to the problem of the Pentateuch is presented.
In order to familiarize the reader quickly with this system, it has been compared with two others: the system of parallel columns and the regular interlinear system. In each of these examples the same textual material has been used so that the reader might see how the same material appears in each of these three systems of textual comparison. This material used comprises Genesis 1:1-3 of the Authorized Version, Genesis 1:1-6 of the Inspired Revision, and Moses 2:1-3 of the Pearl of Great Price.

The System of Parallel Columns

The complete texts of the versions compared are presented in parallel, vertical columns. The corresponding material of each text appears on the same horizontal plane. Omissions are indicated simply by the blank space.

<table>
<thead>
<tr>
<th>Authorized Version</th>
<th>Inspired Revision</th>
<th>Moses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis 1:1</td>
<td>Genesis 1:1</td>
<td>Moses 2:1</td>
</tr>
<tr>
<td></td>
<td>And it came to pass,</td>
<td>And it came to pass</td>
</tr>
<tr>
<td></td>
<td>that the Lord spake</td>
<td>that the Lord spake</td>
</tr>
<tr>
<td></td>
<td>unto Moses, saying,</td>
<td>unto Moses, saying:</td>
</tr>
<tr>
<td></td>
<td>Behold, I reveal unto</td>
<td>Behold, I reveal unto</td>
</tr>
<tr>
<td></td>
<td>you concerning this</td>
<td>you concerning this</td>
</tr>
<tr>
<td></td>
<td>heaven and this earth;</td>
<td>heaven, and this earth;</td>
</tr>
<tr>
<td></td>
<td>write the words which</td>
<td>write the words which</td>
</tr>
<tr>
<td></td>
<td>I speak. 2 I am the</td>
<td>I speak. I am the</td>
</tr>
<tr>
<td></td>
<td>Beginning and the End;</td>
<td>Beginning and the End,</td>
</tr>
<tr>
<td></td>
<td>the Almighty God.</td>
<td>the Almighty God;</td>
</tr>
<tr>
<td></td>
<td>By mine Only Begotten</td>
<td>by mine Only Begotten</td>
</tr>
<tr>
<td></td>
<td>I created these things.</td>
<td>I created these things;</td>
</tr>
<tr>
<td></td>
<td>3 Yea, in the begin-</td>
<td>yea, in the begin-</td>
</tr>
<tr>
<td></td>
<td>ning I created the</td>
<td>ning I created the</td>
</tr>
<tr>
<td></td>
<td>heaven, and the earth</td>
<td>heaven, and the earth</td>
</tr>
<tr>
<td></td>
<td>upon which thou standest.</td>
<td>upon which thou standest.</td>
</tr>
</tbody>
</table>

In the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3 And God said, Let there be light: and there was light.

The reader can see the full texts of the versions alongside each other, but he cannot detect the variations as readily as in the two following systems.

The Regular Interlinear System

The complete text of each version compared is written out. The corresponding words of each version are aligned vertically. Omissions are indicated by blank space or by dashes.

Authorized Version, Genesis 1:1
Inspired Revision, Genesis 1:1 And it came to pass, that the Lord spake unto
Pearl of Great Price, Moses 2:1 And it came to pass- that the Lord spake unto

A.V. Moses, saying, Behold, I reveal unto you concerning this heaven
I.R. Moses, saying: Behold, I reveal unto you concerning this heaven,
M. and this earth; write the words which I speak. 2 I am the Begin-
A.V. and this earth; write the words which I speak. 2 I am the Begin-
I.R. ning and the End; the Almighty God. By mine Only Begotten I
M. ning and the End, the Almighty God; by mine Only Begotten I
In the beginning God created the
these things. 3 Yea, in the beginning I created the
created these things; yea, in the beginning I created the

heaven and the earth. 2 And the earth
heaven, and the earth upon which thou standest. 4 And the earth
heaven and the earth upon which thou standest. 2 And the earth

was without form, and void; and darkness was
was without form, and void; and I caused darkness to come up
was without form, and void; and I caused darkness to come up

upon the face of the deep. And the Spirit of God moved upon
upon the face of the deep. 5 And my Spirit moved upon
upon the face of the deep; and my Spirit moved upon

the face of the waters. 3 And God said,
the face of the waters, for I am God. 6 And I, God, said,
the face of the water; for I am God. 3 And I, God, said:

Let there be light: and there was light.
Let there be light, and there was light.
Let there be light; and there was light.

The reader can see the complete texts of each version aligned
together; however, the variants are often difficult to detect, especially
when they consist of words similar in size. Even when the readings are
identical, the reader must glance closely and often loses time. Since
the writer has already spent considerable time and effort finding the vari-
ants, the reader might as well profit by it.

The Special Interlinear System Which Is Used in This Thesis
The text of the Authorized Version is assigned the top position,
and the full text of it only is written out. Only the variants of the
other texts compared are written out. Wherever the words of the Inspired Revision are identical with those of the Authorized Version, the space assigned to the Inspired Revision is left blank; not even ditto marks are used. Omissions in the Inspired Revision are indicated with dashes, and variant words are aligned beneath the corresponding words of the Authorized Version. Omissions in the Authorized Version are indicated by gaps or blank space, below which the additions of the Inspired Revision appear. The Book of Moses is assigned the position beneath that of the Inspired Revision, and the similarities and the variants between them are indicated according to the same system as the similarities and the variants between the Authorized Version and the Inspired Revision are indicated.

A.V. 1:1
I.R. 1:1 And it came to pass, that the Lord spake unto Moses, saying,
M. 2:1

A.V.  
I.R. Behold, I reveal unto you concerning this heaven and this earth;
M.  

A.V.  
I.R. write the words which I speak. 2 I am the Beginning and the End;
M.  

A.V.  
I.R. the Almighty God. By mine Only Begotten I created these things.
M.  

A.V. 1  In the beginning God created the heaven and the earth.
I.R. 3 Yea, I
M. - y
And the earth was without form and upon which thou standest.

I caused darkness to come up upon the face of the deep.

And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

It is true that here the reader cannot actually see the full text of each version written out; but this is an advantage, for the variants stand out and are readily detected.

Now that the reader has observed these examples, the writer will explain his method more fully. Wherever the textual material of the 1921 edition of The Book of Moses and The Book of Abraham corresponds to that of the Authorized Version and the Inspired Revision, it is included in the comparison. This occurs in the following instances:

1. Moses 1:1-42 corresponds to "A Revelation, Given to Joseph the Seer, June, A.D. 1830" which appears in the Preface of the Inspired Revision, but the Authorized Version contains no corresponding material. In this one case only, therefore, the text of the Inspired Revision has
been assigned the top position and is written out completely. The Book of Moses 1:1-42 is here assigned the position beneath that of the Inspired Revision, and only the variants of the Book of Moses are written out.

2. The Book of Moses 2:1-8:30 corresponds to the Authorized Version of Genesis 1:1-6:13 and to the Inspired Revision of Genesis 1:1-8:18. In this instance the Authorized Version has been assigned to the top position, the Inspired Revision to the next lower position, and the Book of Moses to the third position down.


4. The Book of Abraham 2:1-25 corresponds to the Authorized Version Genesis 11:28-12:20 and to the Inspired Revision Genesis 11:17-12:15; but the Book of Moses has no corresponding material. In this instance, therefore, the Book of Abraham has been assigned the third position down which is directly beneath the position assigned to the Inspired Revision.

Various other texts\(^1\) have also been examined for the purpose of

\(^1\) The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch; with the Fragments of the Jerusalem Targum, trans. J. W. Etheridge (London: Longman, Green, Longman, and Roberts, 1862); The Septuagint Version of the Old Testament with an English Translation; and with Various Readings and Critical Notes (London: Bagster and Sons Limited, date not given); Biblia Hebraica, ed. R. Kittel (Leipzig: J. Henricks, 1909); The Holy Bible Translated from the Latin Vulgate and diligently compared with the Hebrew, Greek, and other Editions (New York: The Douay Bible House, 1941); The Holy Bible (Authorized Version) (Philadelphia: Bible Society at Philadelphia, 1812).
noting textual support or lack of textual support for the variants in the Inspired Revision. The best commentaries\(^1\) available were consulted including the International Critical Commentary\(^2\) so that the various views might be represented fairly.

**Abbreviations Used**

The following abbreviations are used:

- **A.V.** The Holy Bible (New York: Thomas Nelson & Sons, no date given but it is of a very recent printing of the Authorized or King James Version.)
- **I.R. (1867 ed.)** The Holy Scriptures. Translated and corrected by the Spirit of Revelation by Joseph Smith, Jr., The Seer. (Published by the Church of Jesus Christ of Latter-day Saints. Joseph Smith, I. L. Rogers, E. Robinson, publishing Committee, 1867)
- **BM** The Book of Mormon published by the Church of Jesus Christ of Latter-day Saints, 1920 edition.
- **BMFR** The Book of Mormon published by the Reorganized Church of Jesus Christ of Latter Day Saints, 1946.


CHAPTER I

A SURVEY OF THE ORIGIN AND HISTORY OF
THE PROBLEM OF THE PENTATEUCH

Introduction

The problem of the Pentateuch has been a lively contested issue
between the traditionalists or conservatives on the one hand and the
critics on the other hand since the seventeenth and eighteenth century
work\(^1\) of Hobbes (1651), Spinoza (1670), R. Simon (1678), Le Clerc (1685),
Astruc (1753), Eichhorn (1780-83), Geddes (1792), Ilgen (1798), and
others. Prior to the work of these men, the traditional view had been
almost universally accepted from ancient times by Christians as well as
by Jews and Moslems.\(^2\) According to the traditional view of the Pentateuch,

\(^{1}\)Robert H. Pfeiffer, *Introduction to The Old Testament* (New
York: Harper & Brothers Publishers, 1941), pp. 43-44, 135-137; Carl

\(^{2}\)Oswald F. Allis, *The Five Books of Moses* (Philadelphia: The
Presbyterian and Reformed Publishing Co., 1943), p. 5; Pfeiffer, *op. cit.*, p. 133; See also *The Catholic Encyclopedia* (New York: The Universal Know-
cit.*, p. 34; William Henry Green, *The Higher Criticism of the Pentateuch*
(New York: Charles Scribner's Sons, 1895), p. 32; John E. Steinmueller,
*A Companion to Scripture Studies* (New York City: Joseph F. Wagner, Inc.,
Moses was its author,\(^1\) it was divinely inspired,\(^2\) its narratives are true and reliable, its contents possess religious value,\(^3\) the Israelites of Moses' time and thereafter were aware of the foregoing facts, even though they failed to observe consistently the instructions contained in the Pentateuch, and this failure to heed the Law was Israel's undoing.\(^4\) The critics, however, generally take the opposite point of view with each of the foregoing issues and claim to have found certain discrepancies such as anachronisms, parallel accounts of the same event, contradictions, etc., within the Pentateuch which have proved that it is post-Mosaic in origin. Consequently Moses could not be its author. The critics\(^5\) also generally hold that it is neither divinely inspired nor historically reliable. While some of the critics such as S. R. Driver\(^6\) and Simpson\(^7\)

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2. Steinmueller, op. cit., I, 8-10.
4. Ibid., p. 13.
maintain that the adoption of the critical view does not detract from the integrity or religious value of the Pentateuch, others of the critics hold the Pentateuch to be a forgery or a "pious fraud" with little or no credibility or religious value, and since the Pentateuch did not come into existence until centuries after Moses, the Israelites of Moses' time and after his time for many centuries knew nothing of it. Both those who hold to the traditional view and their opponents, the critics, agree that the traditional view had prevailed from ancient until fairly recent times. However, since the critics maintain that the traditional view as well as the Pentateuch didn't originate until centuries after the time of Moses, they do not consider the tradition to be as ancient as the traditionalists consider it to be. Pfeiffer believes that this tradition began about 850 B.C. Others give even as late a date as the Persian period for the origin of this "late idea" that Moses was author of the entire Pentateuch.


2The Catholic Encyclopedia, op. cit., XI, 660. See also E. A. Burtt, Types of Religious Philosophy (New York: Harper and Brothers Publishers, 1939), pp. 352-366. Burtt points out that the Humanists' reject even Jesus' teachings, not to mention those of the Pentateuch.

3Berry, op. cit., pp. 50-55.


The traditional point of view is shared by Catholics, Protestant Fundamentalists, and Latter-day Saints, while the critical point of view is shared by Protestant Liberals and Humanists.\(^1\)

The Critical View

A General Description of the Critical View

Although the critical view does not have just one set pattern,\(^2\) the Graf-Wellhausen hypothesis of documents is the pattern quite generally accepted among the critics\(^3\) and pervades most modern publications which deal with the Pentateuch.\(^4\) A fundamental basis of the critical view is the theory of evolution,\(^5\) for the critics believe that the culture of

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Israel evolved from a primitive state. They consider the evolution of Israel's religion as an important index to this and they are convinced that they have proved this to be a fact by identifying four distinct strata within the Hexateuch, which are supposed to be successively more primitive, going from the most recent to the oldest. Each of these is also marked by other distinguishing characteristics. The critics identify these strata with four ancient documents each of which was supposed to have been written or edited in its time by a writer or school of writers using oral and written tradition. These four documents are:

1. J (Jehovist or Jahwist) dated by the critics ca. 850 B.C., which is many years after Moses' time. J, which is considered the oldest because of its more primitive features, prefers the divine name, Yahweh "YHWH" and seems to have been a Judean document.

2. E (Elohist) is dated ca. 750 B.C. and prefers the divine name, God "Elohim" The critics believe E to have been an Ephraimitic document which was combined with J ca 650 B.C.

3. D (the Deuteronomic Code) is considered to have been the Law Book found in the Temple in 621 B.C. and is given this approximate date (621 B.C.) and is believed to have been added to JE ca. 550 B.C.

4. P (the Priestly Code) is dated ca. 500-400 and is believed to have been added to JED ca. 400 B.C. at about which time the

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2. Pfeiffer, op. cit., pp. 139-140, 142-209.
Pentateuch was canonized.

According to Pfeiffer\textsuperscript{1} the critical view has roots extending back at least as far as Celsus and Ptolemy who maintained that the Pentateuch could not have been the work of one man. However, even with this early start, the critical view won ground very slowly and, until the middle of the seventeenth century, it had very few advocates.\textsuperscript{2} This was due to a number of factors, the more prominent of which were probably the pre-Reformation practice of interpreting the Bible allegorically,\textsuperscript{3} the great importance attached to Catholic tradition,\textsuperscript{4} and the policy of the Catholic church toward the use of the Bible by the laity.\textsuperscript{5} However, the Protestant emphasis on the personal study and understanding of the Bible by each individual Christian promoted the spread of the critical view in that many Protestant scholars, making a systematic study of the Bible to learn its exact meaning rather than its allegorical meaning, found many discrepancies.\textsuperscript{6} Naturally, the more inquisitive scholars attempted to explain these dis-

\begin{itemize}
\item \textsuperscript{1}Pfeiffer, \textit{op. cit.}, p. 43.
\item \textsuperscript{2}Ibid., p. 45.
\item \textsuperscript{3}Burtt, \textit{op. cit.}, p. 317.
\item \textsuperscript{4}Ibid.
\item \textsuperscript{5}Ibid.
\item \textsuperscript{6}Ibid., pp. 317-318.
\end{itemize}
crepancies, and their explanations often failed to coincide with the tradi-
tional beliefs, consequently failing to receive the approval of the more
conservative scholars and church leaders. The controversies arising from
this situation helped to develop the rift among the Protestants resulting
in the two opposing groups: the Protestant Fundamentalists¹ and the
Protestant Liberals or Modernists.² There are varying degrees of Funda-
mentalism and Liberalism; but in the main the Fundamentalists insist upon
a literal interpretation and acceptance of the Bible as the word of God,³
while the Modernists do not feel compelled to consider the Bible any more
sacred or infallible than contemporary religious literature written by
the earnest Christian who writes from a deep-seated desire to contribute
to the guidance of his readers.⁴ So while Protestant Fundamentalists have
been held in check by their view of the Bible from making "coldly" critical
analyses of it, the Protestant Liberals and the Humanists have treated it
much like any other book. The Catholics and the Latter-day Saints do not
interpret the Bible as literally as the Fundamentalists do, but, they up-
hold the traditional view rather substantially and oppose the critical
view.

The critics have thus agnostically brushed aside presuppositions
of any special connection of divine inspiration or intervention or sacred-

¹Burtt, op. cit., pp. 150-161, 311; Steinmueller, op. cit., I, 11-16.
³Ibid., p. 159.
⁴Ibid., pp. 324-325.
ness with the Bible, and have plunged into a systematic study of it, seeking to learn the historical situation wherein the Biblical writers lived and wrote.¹ In order to be consistent they sought answers to certain basic questions² concerning the origin of the Bible such as the date of writing, the author and his background, the sources used, and their reliability, the author's purpose, distinctive features of language and style, the trustworthiness of the author, etc. By the middle of the nineteenth century, hypotheses had been formulated and much detailed research had been accomplished in testing them. Since Wellhausen's time, some critics have considered the problem, at least of the Pentateuch, solved.³ Of course, the traditionalists oppose this view wholeheartedly, and at least one modern critic⁴ emphasizes the need of more care and caution in the application of the critical method; however, he still considers the documentary hypothesis firmly established.⁵

In reviewing the history of the traditional and critical views, Pfeiffer⁶ states that:

1. The earliest trace of this ancient tradition, that Moses gave Israel laws which had been divinely revealed, is found in

¹Ibid., p. 319.
²Ibid., pp. 319-320. See also Berry, op. cit., p. 5; Pfeiffer, op. cit., p. 43.
³Cornill, op. cit., p. 41.
⁵Ibid., p. 18.
the J document\textsuperscript{1} (ca. 850 B.C.); and that

2. The story in Exodus 18:13-26 (J-E) is the only other "early evidence we have for the tradition, which may or may not be true, that Moses gave laws unto the children of Israel,"\textsuperscript{2} and by 650 B.C., at least the priests attributed all current laws to Moses;

3. In 621 B.C., at which date the Deuteronomic Code was found in the Temple and officially accepted, its Mosaic origin was generally accepted by the Jews (the author of this Code would not have included the current civil and ritual laws in it had he not felt assured that its Mosaic origin would be accepted.\textsuperscript{3})

4. "The Pentateuch was only an enlarged edition of the Deuteronomic Code,"\textsuperscript{4} and since the latter was called "the Law of Moses,"\textsuperscript{5} "the book of the Law of Moses,"\textsuperscript{6} and "the book of the Law,"\textsuperscript{7} about 550 B.C., it was "perfectly natural to use the same titles

\textsuperscript{1}Exodus 34:28. (Pfeiffer states that according to the E document, ca. 750 B.C., Jehovah gave Moses "two tables of stone written with the finger of God," Exodus 31:18).

\textsuperscript{2}Pfeiffer, op. cit., p. 133.

\textsuperscript{3}Ibid., pp. 133-134.

\textsuperscript{4}Ibid., p. 134.

\textsuperscript{5}1 Kings 2:3; II Kings 23:25, cf. 21:8; Malachi 4:4 (Hebrews 3:22).

\textsuperscript{6}Joshua 8:31; 23:6; II Kings 14:6.

\textsuperscript{7}II Kings 22:8; Joshua 8:34.
for the whole Pentateuch.1 (The Pentateuch itself considers Moses the author only of certain sections.)2
After the canonization of the Pentateuch about 400 B.C.,3 the Mosaic authorship was accepted by the Jews as an established fact.4
6. In later Judaism and early Christianity no one doubted the Mosaic authorship of the Pentateuch: the Chronicler,5 Ben Sira,6 Daniel,7 Philo,8 Josephus,9 and the New Testament writers.10 (Josephus and Philo even maintain that Moses wrote his own death account.)11

1Pfeiffer, op. cit., p. 134.
2Ibid., p. 134.
3Ibid., pp. 3, 11, 57, 58, 74.
4Ibid., p. 134.
6Eccles. 24:23.
7Daniel 9:11, 13.
8Life of Moses 3:39 MII, 179.
9Antiquities 4:8, 48.
11Pfeiffer, op. cit., pp. 134.
7. In the early centuries of the Christian era the Mosaic authorship of the Pentateuch was attacked.\(^1\)

a. About 90 A.D. the author of Fourth Ezra believed the entire Old Testament to have been lost and to have been dictated by Ezra under divine inspiration. His story made an impression on Irenaeus (d. ca. 200), Clement of Alexandria (d. ca. 220), and Tertullian (d. ca. 230). Jerome (d. 420) was able to regard "either Moses as the author or Ezra as the editor."\(^2\)

b. It was denied by the Nazarenes.\(^3\)

c. The Clementine Homilies presented it as "corrupt and radically different" from the oral teachings of Moses.\(^4\)

d. It was denied by Celsus who also questioned its literary unity.\(^5\)

e. Ptolemy "distinguished Mosaic sections from the additions of the elders."\(^6\)

f. About 500 A.D. the first Jewish misgivings appear, in the

\(^{1}\)Ibid., p. 135.

\(^{2}\)Ibid., pp. 43, 135.

\(^{3}\)Ibid., p. 135.

\(^{4}\)Ibid., p. 135.

\(^{5}\)Ibid., p. 135.

\(^{6}\)Ibid.
Talmud,\(^1\) when Moses' death account is ascribed to Joshua.

8. Jewish scholars of the middle ages discovered anachronisms in the Pentateuch.\(^2\) Ibn Ezra (1088-1167) denounced the view of Rabbi Isaac (possibly Isaac of Toledo 982-1057) who dated Genesis 36:31 in Jehoshaphat's reign; but although Ibn Ezra denounced Isaac's view,\(^3\) yet he himself pointed out puzzling passages such as Genesis 12:6; 22:14; Deuteronomy 1:1; 3:11; 31:9; 34:1-12.

During the early years of the Protestant Reformation, "both Catholic and Protestant scholars pointed out similar difficulties."\(^4\) According to Pfeiffer\(^5\) A. B. Carlstadt denied the Mosaic authorship of the Pentateuch because "style and diction before and after the death of Moses remain the same" and "no one except a lunatic ... would regard Moses as having written his own obituary."\(^6\) Steinmueller\(^7\) a modern Catholic scholar who

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\(^1\)Ibid; B'aba Batha, 14 b.

\(^2\)Ibid., p. 135.

\(^3\)Ibid., p. 135. See Simpson, op. cit., 22.

\(^4\)Ibid.

\(^5\)Ibid.

\(^6\)Simpson, op. cit., p. 23. Simpson reports Andreas Bodenstein as having made much the same observation as Carlstadt had made.

\(^7\)Steinmueller, op. cit., II, 26.
upholds the Mosaic authorship of the Pentateuch states that "both Karlstadt (1520) and Luther (1535) declared it mattered little whether Moses was or was not the author of the Pentateuch."

On the Catholic side, A. Masius (Du Maes) presented the idea in 1574 that Ezra compiled the Pentateuch from ancient documents and also pointed out that since certain Hebrew cities such as Dan (Genesis 14:14; Deuteronomy 34:1), and Hebron (Genesis 13:18; 23:2, etc.) had different names in Moses' time (Laish and Kirjath-arba respectively), they received their latter names, Dan and Hebron, after Moses' death. Pereira, Spanish Jesuit, presented the view (1594-1600) that Moses had written most of the Pentateuch, but that there had been many post-Mosaic additions. J. Bonfrere\(^2\) presented similar views in 1625 and 1631. Episcopius (d. 1643) held that Ezra made additions in Numbers 12:3, Genesis 35:19; 49:7, etc. as well as in Deuteronomy. The English Deist, Thomas Hobbes, whom Cornill\(^3\) calls the first of the higher critics, furthered the "bold criticism of Masius"\(^4\) in his *Leviathan* (1651). He held that Moses had written all that he was supposed to have written but not anachronisms such as Genesis 12:6; Numbers 21:14; Deuteronomy 34:6. In 1655 the Calvinist Isaak de La Peyrere

\(^1\)Pfeiffer, *op. cit.*, p. 135. It should be noted that Steinmueller, in describing this same period, presents a more conservative view: Steinmueller, *op. cit.*, II, 26-27.


\(^3\)Cornill, *op. cit.*, pp. 4-5.

\(^4\)Pfeiffer, *op. cit.*, p. 136.
(Peyrerius),\textsuperscript{1} held that the Pentateuch was a "transcript of a transcript," presenting as his proof passages such as Numbers 21:14; Deuteronomy 1:1; 2:3, 8; 3:11, 14, discrepancies such as between Exodus 4:20 and 18:2-3 and anachronisms.

In 1670, B. Spinoza\textsuperscript{2} (Pfeiffer\textsuperscript{3} states that Spinoza and Simon are "the two founders of modern biblical criticism," pointed to the difficult passages which Ibn Ezra had listed and stated that the Pentateuch was a mass of jumbled precept and narrative with no regard for order, containing serious discrepancies. He concluded that Ezra was its author or compiler and had used many ancient documents as his sources, some of which were by Moses.

Richard Simon\textsuperscript{4} (1678), a French priest, also believed that the Pentateuch was a compilation from many documents of different dates. He held that some of those documents were of divine and others of human origin. Le Clerc\textsuperscript{5} (1685) believed the author of the Pentateuch to have been in Babylonia, therefore, to have lived after 722 B.C.; but since the Samaritans accepted the Torah, he must have written before Ezra; and the priest mentioned in II Kings 17:28 might have become the author of the Pentateuch

\textsuperscript{1}Ibid. See also Cornill, \textit{op. cit.}, p. 5.

\textsuperscript{2}Pfeiffer, \textit{op. cit.}, p. 136; Cornill, \textit{op. cit.}, p. 5.

\textsuperscript{3}Ibid.

\textsuperscript{4}Ibid.

\textsuperscript{5}Pfeiffer, \textit{op. cit.}, p. 136.
by incorporating the Law found in the Temple into his book.\textsuperscript{1}

Although the investigators thus far believed that many passages within the Pentateuch could not have been written by Moses,\textsuperscript{2} because they considered them as belonging to a later time, and although it had also been surmised that the Pentateuch was a compilation from various documents, the critical analysis, which identifies these documents and explains their compilation, was yet to be made.\textsuperscript{3} The critical analysis upon which the modern critics base their Pentateuchal criticism has passed through four main hypotheses in its development. It was begun in 1753 when Jean Astruc introduced the first of these four main hypotheses known as The First Documentary Theory or Hypothesis.

Pfeiffer\textsuperscript{4} points out further that the conclusions of Spinoza and Simon were not accepted widely in the eighteenth century; and even Jean Astruc, who started the critical analysis to rolling, believed that Moses was the author of the Pentateuch.

\textsuperscript{1}Tbid.
\textsuperscript{2}Tbid.
\textsuperscript{3}Tbid.
\textsuperscript{4}Tbid.
The Main Hypotheses Which Have Contributed to the Development of the Critical View

1. The First Documentary Hypothesis. According to Pfeiffer and Cornill the First Documentary Hypothesis was introduced by Jean Astruc, profligate French Physician (d. 1766) in his Conjectures on the original Memoirs which Moses seems to have used in composing the Book of Genesis which was published in Brussells in 1753. Astruc pointed out that the divine names Yahweh and Elohim are not used interchangeably but rather that one predominates in some sections and the other predominates in other sections; and he distinguished within Genesis an Elohim, a Jehovah, and also ten smaller documents of Midianite or Arabian origin.

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1Skinner, op. cit., Introduction, xliii; it is also called the First Documentary Theory; Pfeiffer, op. cit., 136-137; and the Earlier Documentary Hypothesis; Cornill, op. cit., p. 37.

2Pfeiffer, op. cit., pp. 136-137.


4Green, The Higher Criticism of the Pentateuch, op. cit., p. 62.

5Pfeiffer, op. cit., pp. 136-137.

6Ibid., p. 137.


8Pfeiffer, op. cit., p. 137.
He believed that Moses had set these up in the form of a tetrapla of four columns; and that in latter times, "carelessness and mistaken attempts at improvement"\(^1\) produced the confusion now present in Genesis.\(^2\)

According to Skinner,\(^3\) the First Documentary Hypothesis really began when Eichhorn adopted Astruc's discovery (1780-1783)\(^4\) and put it "on a broader basis of stylistic and material observations". Eichhorn carried this analysis only as far as Exodus, chapter 2, because the traditional belief in the Mosaic authorship implied that Moses wouldn't have used other sources for the history of his own time.\(^5\) At any rate, the critics are agreed that Eichhorn made a very important contribution to the First Documentary Hypothesis\(^6\) and that this hypothesis was an important step in the development of the critical analysis. Although the document hypothesis temporarily gave way to the Fragment Hypothesis, K. D. Ilgen, successor to Eichhorn at Jena,\(^7\) made an important discovery,

\(^{1}\)Cornill, op. cit., p. 37.

\(^{2}\)Ibid.

\(^{3}\)Skinner, op. cit., Introduction, xliii.

\(^{4}\)Pfeiffer, op. cit., p. 137.

\(^{5}\)Skinner, op. cit., Introduction, xliii.

\(^{6}\)Ibid., Introduction, xliii; Cornill, op. cit., 37-38; Pfeiffer, op. cit., p. 137; Simpson, op. cit., pp. 26-27.

\(^{7}\)Coppens, op. cit., p. 10.
substantiating the Documentary Hypothesis, but the critics didn't learn of it until later.¹ He pointed out that the Elohim document of Astruc and Eichhorn consisted of two documents (now known as E and P).

2. The Fragment Hypothesis. -- In 1792, the Fragment Hypothesis² was introduced by Alexander Geddes, (1737-1802) suspended³ English Catholic priest, who divided the Pentateuch into smaller and larger fragments,⁴ believing them to have been written in Solomon's time by two groups of writers, the one group using Elohim and the other Yahweh.⁵ J. S. Vater, who developed⁶ Geddes' theory (eventually dividing Genesis alone into 39 fragments⁷) still further, and who introduced⁸ it into Germany (1802-1805), believed the Pentateuch to have originated about the time of the Exile as "a collection of fragments of old accounts"⁹ and also denied its Mosaic authorship.

¹Cornill, op. cit., p. 38; Pfeiffer, op. cit., p. 137.
²Pfeiffer, op. cit., p. 137; Skinner, op. cit., Introduction, xliii; Cornill, op. cit., p. 38; Simpson, op. cit., p. 28-29.
⁴Cornill, op. cit., p. 38.
⁵Pfeiffer, op. cit., p. 137.
⁶Cornill, op. cit., p. 38.
⁹Cornill, op. cit., p. 38.
There were many other proponents of the Fragment Hypothesis with varying ideas.\(^1\) In 1806 and 1807, W. M. L. De Wette maintained that many of the "Pentateuchal institutions" were not known in the early monarchy and the Pentateuch contained laws of different periods.\(^2\) It was he who made the "epoch making" conjecture that the book found in the temple in 621 B.C. was the Deuteronomic Code.\(^3\) L. Bertholdt believed (1812-1819) Samuel to have been the author of the fragments.\(^4\)

In 1822 and 1831, F. Bleek held Moses as the author of some Pentateuchal chapters.\(^5\) He also held that there had been two main redactions: the first by the author of Genesis during the time of the United Kingdom and the second by the author of Deuteronomy just before the Babylonian Captivity.\(^6\) In 1829, C. P. W. Gramberg gave as the date for Genesis and Exodus, sometime between the reigns of David and Hezekiah; for Leviticus and Numbers, the beginning of the Exile; and for Deuteronomy, the end of the Exile.\(^7\) In 1831, A. T. Hartmann held that the entire

\(^1\)Some of them supported it only for a time; see Pfeiffer, op. cit., pp. 137-138 and Cornill, op. cit., pp. 38-39.


\(^3\)Ibid., pp. 137-138.

\(^4\)Ibid., p. 138.

\(^5\)Pfeiffer, op. cit., p. 138.

\(^6\)Ibid., p. 138.

\(^7\)Ibid.
Pentateuch belonged to the period of the exile. In 1835, P. von Bohlen dated Deuteronomy with Josiah's reign and held it to be the oldest part of the Pentateuch.\(^1\) W. Vatke\(^2\) believed it to have been published after Josiah's reforms, thus reproducing the "essence of older legislation".\(^3\) J. F. L. George assigned Genesis and parts of Exodus and Numbers to the age of Myth, Deuteronomy to the age of poets and prophets, and the theocratic legislation to the age of reason.\(^4\)

In 1840, E. Bertheau divided the laws of Exodus-Numbers into seven groups with each group containing seven decalogues. He believed them to be of Mosaic origin even though not written down by Moses.

Although the Fragment Hypothesis extended critical investigation from Genesis to all the Pentateuch, emphasized diversity of sources, and showed that Moses was not the author of the Pentateuch;\(^5\) it had as one of its fundamental weaknesses the denial of the unity of the plan whereby the Pentateuch had been compiled. This weakness was demonstrated by Ewald in 1823 when he showed that the Pentateuchal documents were originally separate and distinct but had been fused together according to a

\(^1\text{Ibid.}\)

\(^2\text{Ibid.}\)

\(^3\text{Ibid. see also Exodus 13; 19-24; 32-34.}\)

\(^4\text{Pfeiffer, op. cit., p. 138.}\)

\(^5\text{Simpson, op. cit., pp. 29-30; Skinner, op. cit., Introduction, xliii; Pfeiffer, op. cit., p. 138.}\)
unified plan. The Fragmentary Hypothesis had other weaknesses such as being onesided and weighty with extravagances; and it gave way to the Supplementary Hypothesis.

3. The Supplementary Hypothesis.—According to some of the critics, De Wette had already pointed toward the Supplementary Hypothesis as early as 1806-1807, but it was not until 1823 that the Fragmentary Hypothesis definitely received its death blow, by Ewald's first work: Die Komposition der Genesis kritisch untersucht, wherein he stressed the unity of plan and authorship of Genesis. However, Skinner states that Ewald at this time (1823) failed to distinguish between unity of plan and unity of authorship, but later (1831) realized the difference and adopted an

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1 Ibid., p. 138; Skinner, op. cit., Introduction, xliii.
2 Cornill, op. cit., p. 38.
3 Ibid.
4 Also called The Development Hypothesis: see Pfeiffer, op. cit., pp. 138-139.
7 Skinner, op. cit., Introduction, xliii.
8 Pfeiffer, op. cit., p. 138: Pfeiffer includes both plan and authorship whereas Skinner omits the latter.
9 Skinner, op. cit., Introduction, xliii.
independent form of supplementary hypothesis which allowed for both the diversity of sources and the unity of plan of arrangement.¹

Pfeiffer² credits Ewald with having presented the Supplementary Hypothesis clearly in 1831 in his review of J. J. Stahelins "Critical investigations on Genesis" (1830); but Cornill³ states that it was first clearly presented by P. von Bohlen in 1835. Skinner states that it was "first propounded by Stahelin in 1830."

According to the Supplementary Hypothesis, there was a fundamental or basic document for the Pentateuch which was supplemented by literary fragments of various dates.⁴ According to Tuch's classical exposition of this hypothesis in 1838,⁵ the fundamental writing (Grundschrift) is Elohistic as far as Exodus, chapter 6, into which an editor had inserted Jehovistic passages. According to Pfeiffer,⁶ Bleek (1836) denied the independent existence of the Jehovistic source, identifying the Jehovist with the redactor who supplemented the Elohistic source with his own

¹Ibid. Introduction, xliii.
²Pfeiffer, op. cit., p. 138.
³Cornill, op. cit., p. 39.
⁵Ibid.; but Pfeiffer states 1858: Pfeiffer, op. cit., p. 138.
⁶Pfeiffer, op. cit., p. 138.
additions. F. Tuch gave this theory (which claimed that a fundamental source was supplemented by literary fragments of various dates) its classical treatment in his commentary on Genesis (1858). It was adopted by De Wette (1840 and 1845), by C. von Lengerke (1844) and by Franz Delitsch (1852).

Pfeiffer\textsuperscript{1} also states that it was adopted by De Wette (1840, 1845), C. von Lengerke (1844), and Franz Delitsch (1852); but H. Ewald abandoned it (1843-1864) and considered the Pentateuch "an amalgamation of five or six separate works"; and that E. Schrader (1869)\textsuperscript{2} recognized two Elohist sources, one being annalistic, from the time of David, and the other being theocratic, from the period after the division of the kingdom which the Jehovistic author amalgamated along with additional information of his own during the reign of Jeroboam II.

4. **The New Documentary Hypothesis Theory.**--According to some of the critics, a number of brilliant scholars anticipated the New Documentary Theory in their writing and teaching long before its time. Skinner states that one of the main pillars of this theory was achieved by De Wette (1806) in discovering the unique character and position of Deuteronomy in the Pentateuch and in identifying it with the Law book found in the Temple in the eighteenth year of Josiah.\textsuperscript{3} Pfeiffer\textsuperscript{4}

\begin{itemize}
\item \textsuperscript{1}Ibid., pp. 138-139.
\item \textsuperscript{2}Ibid., p. 139.
\item \textsuperscript{3}Skinner, *op. cit.*, Introduction, xliiv.
\item \textsuperscript{4}Pfeiffer, *op. cit.*, p. 139.
\end{itemize}
states that Ewald vaguely suggested it. Cornill\(^1\) states that C. P. W. Gramberg, the pioneer of this theory, had distinguished an Elohist, a Jehovist and a compiler in Genesis as early as 1828; and that Stahelin (1830) and Ewald (1831) accepted "the same conclusions".

In 1834, Edward Reuss taught his theory of the lateness of the first Elohist, (J. F. L. George and W. Vatke arrived at the same conclusions independently through their study of Israel), but he didn't publish his book until 1881. Even so, two of his students: A. Kayser (1821-85) and K. H. Graf (1815-1869) furthered his work in a most effective manner.\(^2\) However, it was H. Hupfeld who, in 1853, first presented the New Documentary Theory in its rudimentary form. Hupfeld distinguished within Genesis three independent sources (the original Elohist, the later Elohist, and the Jehovist) which a redactor had skillfully combined into an organic whole.\(^3\) However, the sequence of his three sources proved incorrect: the correct sequence was not P, E, J but J, E, P.

Steinmueller\(^4\) writes that Hupfeld agreed with Ilgen in that the Elohist consisted of two independent sources. In 1854, E. Riehm presented the theory that also Deuteronomy was an independent source - thus accounting for four distinct documents in the Pentateuch, P, E, J, D.

\(^1\)Cornill, op. cit., pp. 39-40.


\(^3\)Pfeiffer, op. cit., p. 139; Skinner, op. cit., Introduction, xliii-xliv.

\(^4\)Steinmueller, op. cit., II, 28-29.
Steinmueller\textsuperscript{1} states further that among the many scholars who accepted these conclusions were E. Boehmer (1860), E. Schrader (1863), F. Noeldeke (1869), A. Dillmann (1875 ff.), Franz Delitzsch (1880 ff.), R. Kittel, W. V. Baudissin, and W. L. Strack.

According to Pfeiffer,\textsuperscript{2} Graf demonstrated convincingly in 1866 that the Levitical legislation and certain stories of the First Elohist (P) were unknown to Deuteronomy (621 B.C.). Consequently he dated P with the time of Ezra, thus reversing Hupfeld's order of documents: P E J to J E P. Simpson\textsuperscript{3} points out that Graf was indebted to Reuss for his successful start. Pfeiffer\textsuperscript{4} writes that F. Noeldeke (1869) accepted the lateness of P and that A. Kuenen (d. 1891) "finally proved conclusively" that it is post-exilic. Skinner\textsuperscript{5} states that the chief turning-point in the evolution of the New Documentary Theory was reached in 1866 when Graf questioned the priority of the so-called Grundsschrift. His view that this was really the youngest document of the Pentateuch had been anticipated by Reuss (1833) and Vatke (1835) but they had received little support. Graf, at first, still held to the Supplementary Hypothesis and argued only for the late date of the legislative parts

\begin{itemize}
\item \textsuperscript{1}Ibid., p. 29.
\item \textsuperscript{2}Pfeiffer, op. cit., p. 139.
\item \textsuperscript{3}Simpson, op. cit., pp. 31-32.
\item \textsuperscript{4}Pfeiffer, op. cit., p. 139.
\item \textsuperscript{5}Skinner, op. cit., Introduction, xlv.
\end{itemize}
of P and left the narrative parts as the Grundschrift of Genesis. But he finally became convinced of the impossibility of this separation and abandoned the Supplementary Hypothesis for Hupfeld's Documentary Hypothesis. But he dated P as post-Exilic. Kuenen accepted this in 1869, Kayser in 1874, Duhm in 1875 and Wellhausen expounded it in 1876-1878 so skillfully that his name has been associated with that of Graf as joint-founders of the present critical theory. Simpson\(^1\) writes that A. Kuenen (1828-91) and Julius Wellhausen (d. 1918) were the "two earliest and most distinguished exponents of Graf's thesis." The brilliant writings of Wellhausen from 1876 on, persuaded most critics to accept the "Graf-Wellhausen" theory,\(^2\) the simplest form of which is as follows: J (ca. 850) and E (ca. 750) were combined by R J E (ca. 650). D (621) was added by R D (ca. 550) and P (ca. 500-450) by R P (ca. 400). According to Bowman,\(^3\) every reputable modern scholar has accepted this theory, and Steinmueller\(^4\) states that it has pervaded the histories of Israel, the Biblical theologies, the Biblical dictionaries and encyclopedias, and the Introduction to the Bible.

a. **Its Bases.**—Simpson\(^5\) accuses some of the traditionalists of

\(^1\)Simpson, *op. cit.*, p. 31.

\(^2\)Ibid., pp. 31-32; Pfeiffer, *op. cit.*, pp. 139-140; Steinmueller, *op. cit.*, II, 29-30.

\(^3\)Bowman, *op. cit.*, p. 12.


ignoring the immense evidence of the critics. He states that some of them belittle the critical viewpoint as though the critics had only the diversity of usage of divine names to base their claims on. Then he points out that since Astruc's time, the critics have found much weighty evidence to support their view. Among this evidence are: variations in the use of words other than the divine names, variety in style, a variety of discrepancies, different representations of Israel's religion and worship corresponding to the different periods in Israel's history, continuity of each of the documents when taken separately, absence of Pentateuchal claims to Mosaic authorship, unhistorical character of the Pentateuch, etc.

1 Variations in the Use of Words other than the Divine Names.—Simpson states that the divine name is but one of fifty words which distinguish P: for kind, ḫn; for to swarm, ḫyw; for swarming things, ḫyw; for to be fruitful and multiply, ḫyw; for food, ḫyw.

1Ibid., Introduction viii.

2Davis, op. cit., p. 467.


4Genesis 1:11, 12; Leviticus 11:14, 15, 16, 19; etc.

5Genesis 1:20, 21; 7:21; 8:17; Leviticus 11:29, 41; etc.

6Genesis 1:20; 7:21; Leviticus 5:2; 11:10; etc.

7Genesis 1:22, 28; 8:17; 9:1, 7; 17:20; etc.
for generations\textsuperscript{1} תְּנַשֵׁבָה; for to expire,\textsuperscript{2} יָמִים; for this selfsame day\textsuperscript{3} מֵתוֹם נָעִים; for after their families,\textsuperscript{4} בָּנָיִם לָגוּל וּבַשָׁם; for tribe,\textsuperscript{5} מֵתֹם ; nearly always מֻלֶּה and very rarely מֹלֶל; etc.

(2) Variety of Style.-- The critics hold that variety of style in the Pentateuch is one of the main criteria for the Documentary Hypothesis.\textsuperscript{6} As will be pointed out in detail in the section dealing with the so-called documents of the Documentary Hypothesis, the critics hold that each of the so-called documents has a distinctive style.\textsuperscript{7} They hold that this diversity of style proves a diversity of authorship in the Pentateuch.

(3) Discrepancies in the Pentateuch.-- According to the critics, there are several types of discrepancies such as anachronisms, parallel accounts of the same events or doublets, various styles, etc. They believe, for example, that Genesis 12:6 was written when the Canaanites were no longer in Palestine and Palestine had become the land of the

\textsuperscript{1}Genesis 10:32, 25:13; Exodus 6:16, 19; etc.
\textsuperscript{2}Genesis 6:17; 7:21; 15:8, 17; etc.
\textsuperscript{3}Genesis 7:13; 17:23, 26; Exodus 12:17, 41, 51; etc.
\textsuperscript{4}Genesis 8:19; 10:5, 20, 31, 36;40; Exodus 6:17, 25; etc.
\textsuperscript{5}Genesis 5:3-32; 6:10, etc.
\textsuperscript{6}Simpson, op. cit., Introduction, viii.
\textsuperscript{7}Ibid., pp. 42-71.
Hebrews which was many years after Moses. They claim the same to be true of Genesis 13:7; 36:31; 40:15. In fact, they claim that the background of the greater part of the Mosaic Law implies an agricultural people firmly established in Palestine. Berry claims that some sections of the Law command centralization of worship, yet the historical books know nothing of this until quite late. He claims the same to be true of the use of images and also of other aspects of the Law.

Berry also claims there are contradictions such as Exodus 20:24 which permit the offering of sacrifices in any place which might reasonably be called sacred while Leviticus 17:1-9 and Deuteronomy 12:1-28 limit it to one place. The critics also point to other passages which they claim contain anachronisms.

1Berry, op. cit., pp. 11-12; Cornill, op. cit., p. 35.
2Berry, op. cit., p. 12.
3Cornill, op. cit., p. 35; Berry op. cit., pp. 12, 51; Exodus 23:10-19.
5Leviticus 17:1-9; Deuteronomy 12:5-14. 6Berry, op. cit., pp. 13-14.
7Exodus 20:4-6; Deuteronomy 5:8-10.
8Berry, op. cit., p. 51. 9Ibid., p. 46.
10Skinner, op. cit., Introduction lix; Cornill, op. cit., p. 35; Berry, op. cit., pp. 11-14; Burtt, op. cit., pp. 316-319.
(4) Doublets.-- According to the critics,\(^1\) the doublets are parallel accounts of the same events and are decisive evidence for the documentary hypothesis. Examples of the doublets are:

(a) Two accounts of the creation,\(^2\)

(b) Two accounts of the kind of beasts which Noah was to take into the ark,\(^3\)

(c) Three accounts of a patriarch saying his wife was his sister,\(^4\)

(d) Two accounts of God's covenant with Abraham,\(^5\)

(e) Two accounts of Hagar's expulsions,\(^6\)

(f) Two accounts of alliance made with Abimelech,\(^7\)

(g) Two accounts of the name of Beersheba,\(^8\)

(h) Variation of names of Esau's wives,\(^9\)

(i) Two accounts of the consecration of Bethel,\(^10\)

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\(^2\) Genesis 1:1-2; 4a and 2:4b-25.

\(^3\) Genesis 7:2 cf. 6:19-20; 7:8, 9, 15.


\(^5\) Genesis 15; 18.

\(^6\) Genesis 16:4-16; 21:9-21.

\(^7\) Genesis 21:22-34; 26:26-33. \(^8\) Genesis 26:34; 28:9; 36:2.

(j) Two journeys of Joseph's brothers,¹
(k) Two accounts of Moses' call,²
(l) Two accounts of the crossing of the Red Sea,³
(m) Two accounts of manna and quails,⁴
(n) Two accounts of obtaining water from,⁵
(o) Two accounts of the Decalogue,⁶
(p) Sabbath observance is emphasized six times,⁷ etc.⁸

5. Different Representations of Israel's Religion and Worship

Corresponding to the Different Periods in Israel's History.—The critics
state that Hebrew religion and legislation developed gradually with the
codes of J E (Exodus 20-23; 34:10-26), Deuteronomy, and P representing
three successive phases of them; P represents the most complete and
elaborate development; the institutions existed in ancient Israel but
were much simpler, less systematically organized, and were not observed

¹Genesis 42; 43-44.
²Exodus 3:1-14, 17; 6:2 ff.
⁴Exodus 16 and Numbers 11.
⁷Exodus 20:8-11; 23:12; 31*12-17; 35:2 f; Leviticus 23:3; 26:2.
   cf. 37:28; 43:6, 7 cf. 44:19; 42:7-13, 30-32; Numbers 16; 17.
with the precise formalities as prescribed in P.\(^1\) The different sources reflect different religious standpoints: one simple and primitive, another considerably more developed, and a third the climax of the whole.\(^2\)

(6) Absence of Pentateuchal Claims to Mosaic Authorship.--- According to the critics,\(^3\) Moses does not claim to be the author of the Pentateuch. Certain items are ascribed to him,\(^4\) but it seems to the critics that this express mention of these certain items would emphasize that everything else was definitely not written by him,\(^5\) thus making further demonstration unnecessary.

(7) Unhistorical Character of the Pentateuch.--- According to the critics,\(^6\) the Pentateuch contains some history but mostly traditions which were transmitted orally for centuries before being written down. They\(^7\) state that the first nine chapters of Genesis possess a mythical element and have little value as history. The following scientific inaccuracies are to be found in the account of the creation:

\(^{1}\) Driver, op. cit., 143; Berry, op. cit., 50-55.

\(^{2}\) Simpson, op. cit., 33.

\(^{3}\) Simpson, op. cit., 36 and 95, footnote #2; Skinner, op. cit., Introduction xlil.

\(^{4}\) Exodus 17:13-14; 24:4, 7; 34:27; Numbers 17:2 f.; 33:2; Deuteronomy 31:9, 22, 24 ff.

\(^{5}\) Cornill, op. cit., 34-36.


\(^{7}\) Berry, op. cit., p. 59.
(a) appearance of light before creation of the sun,
(b) creation of woman from the rib of man,
(c) the longevity of the patriarchs in Genesis, chapter 5
   (which is incredible).

The narrative concerning divine beings intermarrying with humans in Genesis 6:1-4 is a myth.¹ The Hebrews could not have been acquainted with early Hittite history.² Genesis 11:1-9 fails to agree with all that is known of the evolution of language.³ The narrative of the death of Lot's wife is definitely not history.⁴ It is unlikely that Abraham with his 318 men could route the great opposition which faced him.⁵ The career of Joseph in Egypt is very improbable.⁶ The names in Genesis, chapters 10 to 50 denote tribes rather than individuals in most cases.⁷ Mizraim, for example, is the Hebrew name for Egypt and is not an individual name.⁸ Isaac's marriage with Rebekah and Jacob's marriage

¹Ibid.
²Ibid.
³Ibid., pp. 59-62.
⁴Ibid., p. 60.
⁵Ibid.
⁶Ibid., p. 61.
⁷Ibid., pp. 61-62; Skinner, op. cit., Introduction, xxix-xxxv.
⁸Berry, op. cit., p. 61.
with Leah and Rachel denote the coalition of Aramean and Hebrew groups rather than the marriage of these individuals.\(^1\) The names of Leah's and Rachel's sons denote two separate groups of tribes\(^2\) which were more important than the tribes denoted by the names of the sons of the concubines,\(^3\) and there is evidence that all the tribes didn't go to Egypt.\(^4\)

Berry\(^5\) asks the question: Why should such a conglomeration of material be assembled together? Then he gives the following reasons:

(a) This sort of thing was a common practice anciently and Egyptian and Babylonian religious documents contain more discordant elements than the Pentateuch.\(^6\)

(b) They were reluctant to discard anything familiar and esteemed.\(^7\)

(c) Much of the material in Genesis 1-11 resulted from primitive man's curiosity in reference to the origin of the earth, sun, moon, stars, life, sickness, toil, diversity of languages, etc.\(^8\)

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\(^1\)Ibid., p. 62.

\(^2\)Ibid., p. 62.

\(^3\)Ibid., pp. 62-63.

\(^4\)Ibid., p. 63.

\(^5\)Ibid., p. 57.

\(^6\)Ibid.

\(^7\)Ibid.

\(^8\)Ibid., p. 60
Pfeiffer sums up the critical point of view:

"The numerous stories about ancient heroes (from Adam to Samuel) who heard with their own ears Jehovah's words spoken in person or by his 'angel' are pious legends that need not detain us here. Like similar stories in the *Iliad*, they are told of men long dead, never of contemporaries."¹

b. Its Documents.— In general the four basic documents; J E D P are accepted by the critics; however, there have been some new developments. Not only have some of the critics subdivided the basic four into J1, J2, E1, E2, E3, D1, D2, P, Pg, Ps; but also Pfeiffer has introduced his S or Seir source, Eissfeldt his L or Lay source, and still others lay claim on new discoveries.²

(1) The "J" Document.— Many of the critics consider J the oldest of the documents and date it in the ninth century B.C. (ca. 850 B.C.). However, all critics have not agreed completely: Dillmann selected ca. 750 B.C.,³ Noldeke ca. 900; Konig, Procksch and Sellin in the reign of Solomon in the tenth century B.C.⁴ because of the following indications which point to a date not later than Solomon:

- a strong consciousness of national solidarity and confidence

¹Pfeiffer, *op. cit.*, p. 140; Steinmueller, *op. cit.*, II, 32.


in Israel's destiny (Genesis 12:2 ff), pride in the Davidic kingdom (Genesis 49:10), absence of any allusion to the disruption of the kingdom - the friendly feeling expressed toward the northern tribes (Genesis 49:22 ff.), and recognition of the sanctity of Bethel and Shechem.

Simpson\(^1\) thinks J reached its final form about 800 B.C.

(a) J's Author. -- According to most critics,\(^2\) J's author was a Judean,\(^3\) zealous in presenting Jehovah as the God of Israel (and Israel as Jehovah's people)\(^4\) who brought Israel from humble beginnings to a great, triumphant people.\(^5\) However, some critics believe both J and E to have been the work of literary schools\(^6\) or the work of guilds of narrators whose stories gradually were put in writing and combined in the collections as we now find them.\(^7\)

According to Pfeiffer\(^8\) J's sources were:

\(^1\)Simpson, op. cit., p. 88.

\(^2\)Pfeiffer, op. cit., p. 147; Skinner, op. cit., Introduction, xlvi-xlvii.

\(^3\)Pfeiffer, op. cit., p. 140.

\(^4\)Ibid., p. 142.

\(^5\)Ibid., pp. 142-143.

\(^6\)Skinner, op. cit., Introduction, xlvii.

\(^7\)Ibid., Introduction, xlvii.

\(^8\)Pfeiffer, op. cit., pp. 142-143.
1. Miscellaneous legends of the origin of Israel.
2. Stories told at the Canaanitic sanctuaries about the origin of the several shrines.

(b) Distinctive Characteristics of J.--According to Driver,\(^1\) J represents God as highly anthropomorphic, expressing human resolutions, being swayed by human emotions, but performing sensible acts. The prophetical element is also prominent along with a pervading ethical and theological reflection.

Whereas E prefers the divine name God (⁠נְגֵד⁠), J prefers Yahweh (⁠יְהֹוָה⁠).\(^2\) Pfeiffer\(^3\) states that the most noticeable differences in vocabulary between J and E are the two words for "handmaid" (⁠נְתֵנָה⁠, ⁠נְתֵנָה⁠) and the two for "small" (⁠סַעִיר⁠, J; ⁠קָטָן⁠, E).

Skinner\(^4\) states that J maintains in general a more uniform literary style than E; J contains the best examples of narrative prose, excels in picturesque objectivity of description, in presenting a scene skillfully and simply and has retained the archaic spirit of the legend while E has a more refined feeling of a later age. Whereas J pictures Hagar as a handy, intractable Bedawi woman, E softens it up with the picture of mother and child perishing in the wilderness.

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\(^1\)Driver, *Introduction to the Literature of the Old Testament*, op. cit., p. 120.

\(^2\)Berry, op. cit., p. 50; Skinner, op. cit., Introduction, xlix.

\(^3\)Pfeiffer, op. cit., p. 172.

(c) Extent of J.-- Most critics believe that J starts with Genesis 2:4b. However, Pfeiffer places the beginning of J with Abraham's call and believes it to contain the following three divisions corresponding to the three initial promises to Abraham:

(1) Genesis 12-33, wherein its portions show the twelve tribes grew from Abraham's seed.

(2) Genesis 37-50, wherein its portions show how Joseph saved the Egyptians and other peoples from starvation.

(3) Exodus 1- Judges 1, wherein its portions show how Israel conquered Canaan after the deliverance from Egyptian bondage.

Cornill and Driver, both of the Wellhausen school, ascribe the following passages to J: (They agree rather closely; and wherever they agree, the lower line (Driver's) is left blank. Omissions by Driver are indicated by dashes. Omissions by Cornill are indicated by the space reserved for his material being left blank.

(d) Extent of J in Genesis.--

Cornill 2:4b5-4:26; 5:29; 6:1-28; 7:1-2, 3b, 4-5, 7*, 10, 12, 16b,

Driver 6:1-4, 5-8; 7:1-5, 7-10

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1Allis, op. cit., p. 55.
2Pfeiffer, op. cit., p. 142.
3Cornill, op. cit., pp. 43-44.
4Driver, Introduction to the Literature of the Old Testament, op. cit., pp. 5-69; Allis, op. cit., p. 258.

5The signs a and b denote the verse preceding and following the athnack respectively.
6Cornill uses the sign * to indicate revision. Driver and Simpson omit this sign.
Cornill 17b, 22*, 23*; 8:2b-3a, 6-12, 13b, 20-22; 9:18-27; 10:1b, 8-19,
Driver
Cornill 21, 25-30; 11:1-9, 28-30; 12
Driver 24
Cornill 12:1-4a, 6-20; 13:1-5, 7-11a (to
Driver east), 12b (from and moved), 13-18; 15 (analysis uncertain: JE)
Cornill 2a, 3b, 4, 6, 9-10, 17-18; 16
Driver 16:1b-2, 4-14; 18:1-19; 28, 30-38;
Cornill 21:1a, 2a, 6b, 7, 25-26, 28-30, 32-34; 22: 20-24;
Driver ---------------------------------- 33; 22:15-18, 20-24;
Cornill 25-27;
Driver 25:1-6, 11b, 18, 21-26a, 27-34; 26:1-14 (15), 16-17 (18), 19-33;
Cornill 28:10, 13-16, 19a; 29-30;
Driver 27:1-45;
Cornill 31:1, 3, 19a, 21-22, 23b, 25b,
Driver 20b (now . . sons) 22bB, 24-43;
Cornill 34:1-2a? 2bac, 3*, 5*, 7*, 11-12, 13*, 19, 25*,
Driver 33:1-17; 2b-3 (partly)
Cornill 26, 29b- 31; 35:21*, 22a; 36? 37:3-4, 12-13a, 14b, 18b, 20a,
Driver -- 30-31; 35:14, 21-22a; -- ------ 12-18 (all) ---
Cornill 21*, 23a, 25-27, 28ab,
Driver --- (to silver) 31-35 38:1-30;
Cornill 39; 40:1*, 3a B b, 5b, 15b; 41:30b, 31, 34a, 35-36, 38,
Driver 39:1-23; ----------------------------------
Cornill 42a, 45b, 48, 49ab, 53-57; 42:2, 4b-5, 9bB-11a, 12, 27*, 28a,
Driver ---------------------------------- 42:38-
Cornill 38; 43; 44; 45:1, 4b, 5a*, 10*, 12b,
Driver 44:34 (with traces of E;)
Cornill 13-14, 19*, 21*, 27ab, 28; 46:1a, 5b, 28-34; 47:1-5a, 6b, 13-26,
Driver ---------------------------------- 46:28-47:4
49

Cornill  29-31; 48:2b, 9b-10a, 13-14, 17-19; 49:33ab;
Driver  (to Goshen)                        49:1b-28a;

Cornill  50:1-11, 14, 26ba
Driver    ----

(e) Extent of J in Exodus.--

Cornill  Exodus 1:6, 7ab, 8-10, 14ab, 20b, 22?; 2:11-23a a;
Driver   ---- 12, ---- ---- 2:15-23a

Cornill  3:2-4a, 5, 7, 8*, 16-18; 4:1-16, 19, 20a,
Driver  (to died); (to see)      22

Cornill  24-26, 29*, 30*, 31; 5; 6:1; 7:14-15a, 16, 17b*,
Driver   5:3, 5-23 (partly),

Cornill  18, 21, 24-29; 8-10;
Driver   20c-21a, (to from the river) 23-25-; 8:1-4, 8-15a,

Cornill  20-9:7, 13-21, 23b, 24b, 25b-34; 10:1-11, 13b, 14b-15a (to
Cornill    darkened), 15c-19, 24-26, 28-29;
Driver       11:4-8; 12:21-27, 29-39,
               12:---- 29f. ;

Cornill  42a; 13:3-16, 21-22; 14:5-6, 10-14,
Driver  13: (J2) 21 f.; 7, 10a (to afraid), 11-14,

Cornill  20b, 21ab, 24,
Driver   (to dry land) b ----

Cornill  13b-15, 21, LXX. 27-30, 35a; 17: 1bB, 2c; 19: 9, 11-13a,
Driver       ------------------ 25; ---- 1b-2, 7; 3b-9, 11b-13,

Cornill  15a, 18, 20-21, 22b, 25a;
Driver    ---- 20-25 33:1-4?,

Cornill  12-23?; 34:2a*, 2-3, 4*, 5, 6a, 8,
Driver  (mainly) 34:1-4 (mainly) 5-28 (mainly)

Cornill  10-28
Driver    ----

(f) Extent of J in Numbers.--
The E Document.—E is generally dated ca. 750 B.C., about one hundred years after J. However, some scholars such as Baudisson, E. König,2 Dillmann, Kittel, Riehm (the last three dating E ca. 900-850 B.C.), Schrader (who dated E ca. 975-950 B.C.), Reuss (who dated E in the 9th century B.C.4 and felt that E was probably5 earlier than J), Winckler, König6 held that E was earlier than J. According to Driver7

1Skinner, op. cit., Introduction, liv-lvi; Simpson, op. cit., p. 88; Bewer, op. cit., Introduction, xv; Berry, op. cit., p. 55, Pfeiffer, op. cit., pp. 139, 168; Snell, op. cit., p. 5; Goodspeed, op. cit., p.111-112.

2Pfeiffer, op. cit., p. 140.

3Driver, Introduction to the Literature of the Old Testament, op. cit., 123. (but Skinner, op. cit., Introduction, lvi, states that Kittel dates E in the middle of the 8th century along with Wellhausen.)

4Skinner, op. cit., Introduction, lvi.


critics agree that neither J or E are later than ca. 750 B.C.

(a) E’s Author.— The critics hold that the E document was written by a native of the Northern Kingdom, possibly of Ephraimitic origin and perhaps a priest of Bethel during the reign of Jeroboam II (785-744). Pfeiffer thinks that E’s author has indicated his being Ephraimitic by first freely admitting Manasseh’s primogeniture and then explaining the reason for the primary role of Ephraim. He presents the Ephraimitic tradition, which reversed the normal order of birthrights and blessings, and explained that Jacob blessed Ephraim before his older brother, Manasseh, considering it perfectly natural whereas J found it puzzling and in need of an explanation.

(b) E’s Sources.— Pfeiffer believes the author of E to have used the same type of sources as the author of J, such as Canaanitic sanctuary legends and Israelitic traditions which were being circulated orally in the Northern Kingdom.

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1Ibid., p. 122; Skinner, op. cit., Introduction, lvii.
2Skinner, op. cit., Introduction, lvi-lvii.
3Pfeiffer, op. cit., pp. 168-172.
4Genesis 41:51.
5Genesis 48:20.
7Pfeiffer, op. cit., p. 171.
(c) Distinctive Characteristics of E.—Pfeiffer\(^1\) presents the following characteristics of E:

1. E is generally more faithful to oral tradition than J.
2. E connected Abraham with the Eastern Bedouins whereas J connected him with the Arameans in the North.
3. E pictures the renewal of God’s promise to Abraham after his arrival in Canaan.\(^2\)
4. E is called the Elohist (E) because of its use of *Elohim* for Jehovah (Yahweh) in the stories of the patriarchs as well as those of Israel after Moses even though the name *Yahweh* was revealed to Moses on Horeb. (This use of *Elohim* was not then a deliberate avoidance of *Yahweh* but was due to a local usage.)\(^3\)

The critics consider E as reflecting a more refined environment, a more thoughtful age, and a higher ethical standard.\(^4\) Its theology is more developed and it also "strikes a deeper note of subjective feeling,"\(^5\) especially in the account of Isaac’s sacrifice. Driver\(^6\) believes E to

\(^1\)Ibid.
\(^2\)Ibid., pp. 168-171.
\(^3\)Ibid., p. 168; Berry, *op. cit.*, p. 50.
be more objective than J, being "less consciously tinged by ethical and theological reflection than that of J."

(d) Extent of E.-- Most of the critics\(^1\) begin E with the story of Abraham, although some\(^2\) such as Schrader, Dillmann, Winckler, and others have tried to trace E in the first eleven chapters of Genesis.

(e) E in Genesis.--

<table>
<thead>
<tr>
<th>Cornill</th>
<th>Genesis 15:1*, 2b-3a, 5, 11, 12ab, 13-14, 16; 20-22; 15:27lb, 4b, 11-13, 16, (analysis uncertain: JE) 20:1-17, (18);</th>
</tr>
</thead>
<tbody>
<tr>
<td>Driver</td>
<td>21:6-21, 22-32a, (32b), (34); 22:1-14, 19; ----</td>
</tr>
<tr>
<td>Cornill</td>
<td>18b-19, 21-23, 28, 29ab, 30ab, 31b, 33b-34, 39 and 45b certainly;</td>
</tr>
<tr>
<td>Driver</td>
<td>----</td>
</tr>
<tr>
<td>Cornill</td>
<td>28:11-12, 17-22; 29:1 and 15-18 certainly;</td>
</tr>
<tr>
<td>Driver</td>
<td>17-18, 20-22; 15-23 ----</td>
</tr>
<tr>
<td>Cornill</td>
<td>30:1ab-3ba, 6, 8, 17-20a, 22ba, 23b, 26 and 28 certainly;</td>
</tr>
<tr>
<td>Driver</td>
<td>30:1-3a (to knees) 20c-22ba</td>
</tr>
<tr>
<td>Cornill</td>
<td>31; 32:1-3, 14b-22, 23b, 24b; 33:5b,</td>
</tr>
<tr>
<td>Driver</td>
<td>31:2, 4-18a, 19-45, 47, 51; 2, 13b-21-; ----</td>
</tr>
<tr>
<td>Cornill</td>
<td>10b, 11a, 18b-20; 34:1-2a?, 2bB, 3bB-4, 6, 8*, 9-10bB, 13*,</td>
</tr>
<tr>
<td>Driver</td>
<td>----</td>
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<tr>
<td>Driver</td>
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<tr>
<td>Cornill</td>
<td>35:1-5, 6b-8, 14*, 16-19, 20; 37:5- 11, 13b-14a,</td>
</tr>
<tr>
<td>Driver</td>
<td>1-8 2b (from Joseph), 3-11, ----</td>
</tr>
<tr>
<td>Cornill</td>
<td>15-18a, 19, 20b, 22, 24, 28*, 29-31, 34a, 35b, 36;</td>
</tr>
<tr>
<td>Driver</td>
<td>22-24 28a (to 28c-30 pit)</td>
</tr>
</tbody>
</table>

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\(^2\) Skinner, op. cit., p. 1 (Skinner sees no substantial evidence for E being in Genesis, chapters 1-11, at all.)
Cornill 39:2aB, 4AB; 40-42;  
Driver 40 (with traces of J); 41:1-45 (with traces of J)  
Cornill 43:14, 23b; 45; 46:1b-5a;  
Driver 45:1-46:5 (with traces of J);  
Cornill 47; 48:1-2a, 7*?, 8b-9a, 10b-12, 15-16, 2022; 50:3b, 4aa,  
Driver 8-22 (in the main, probably); 50:------  
Cornill 7b, 10a*, 15-26.  
Driver (f) E in Exodus.--  
Cornill Exodus 1:11-12, 15-22; 2:1-10; 3;  
Driver 1: 15-20a, 21-22; 1-14; 3:1, 4b, 6, 9-15, 19-22;  
Cornill 4:17-18, 20b, 27-28; 5:1*-2?, 4?, 7:15b, 17b;  
Driver 20b-21, (partly)  
Cornill 20b, 23; 9:22-23a, 24a*, 25a, 31-32, 35; 10:12-13aa,  
Driver (partly) --- ------ -  
Cornill 14aab, 15b, 20-23, 27; 11:1-3; 12:35-36, 39b;  
Driver -- 20, 21-23 12:31-36, 37b-39-, 42a;  
Cornill 13:17-19; 14:3?, 7*, 9aB, 15AB, 16aa, 19a, 20a, 25a;  
Driver 10b -------------------------  
Cornill 15:20-27; 17-24;  
Driver 15:1-18, 20-21; 17:3-6, 8-16; 18:1-27; 19:2b, 3a, 10-11a, 14-17,  
Cornill 31:18b; 32;  
Driver 19; 20:1-21, 22-23:33; 24:3-8, 12-14, 18b; 32:1-8,  
Cornill 33:1-11;  
Driver (9-14:JE), 15-24, 35; 33:5-6 (in the main) 7-11.  
Cornill 34:1*, 4*, 28b*?  
Driver (g) E. in Numbers.--1  
Cornill 26bB-27, 30-31, 33; 14:22-24, 25b, 39-45; 16:32a, 33b, 34;  

1Driver ascribes this material to JE because of the difficulty of analysis.
Cornill 20:1b, 14-21; 21-23; 25:1a, 3, 4b-5; 32:3, 16-17, 24, 34-38.  

(h) The Redaction of E with J.-- According to Pfeiffer,¹ J and E were joined about 750 B.C. by the redactor, R J E, who used a variety of methods to fuse these two rather parallel accounts. In the cases, wherein a narrative was contained only in one of the documents with no parallel account in the other, such as J's account of the fetching of Rebekah in Genesis 24, and E's account of the sacrifice of Isaac in Genesis 22:1-13, 19, he had only to decide whether or not the material was sufficiently valuable to preserve.² However, in the cases of parallel accounts having some or many divergencies, R J E sometimes omitted the one narrative entirely in favor of the other, sometimes he amalgamated them into a single narrative, sometimes he kept one practically intact, supplementing it with details from the other, and sometimes he retained both of the parallel accounts, presenting them as stories of different events.³ Simpson states that J and E were united by an author who wanted to preserve the best in each.⁴

Snell⁵ believes that J and E were woven together ca. 650 B.C.

²Pfeiffer, op. cit., pp. 282-283.
³Ibid., p. 283.
⁴Simpson, op. cit., pp. 72-74.
⁵Snell, op. cit., p. 5.
(i) Distinguishing Characteristics of J E.-- J E has a "free, flowing and picturesque" literary style,\(^1\) a love of theological reflection\(^2\) and of dealing with the sacred sites which they considered their ancestor having frequented.\(^3\) J E represents God as anthropomorphic.\(^4\)

Both Driver\(^5\) and Simpson\(^6\) admit that it is difficult to distinguish between J and E and that some critics have tried to analyze them too minutely.

(j) Extent of J E in the Pentateuch.--\(^7\) Driver\(^8\) ascribes the following to J E:

Gen.  15;  
Deut. 27:5-7a; 31:14-15, 23; 23 (from independent sources; 34:1-5a, 6, 10.

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\(^2\)Ibid., pp. 117-129.  
\(^3\)Ibid., p. 117.  
\(^4\)Ibid., pp. 120, 128.  
\(^5\)Ibid., p. 117.  
\(^6\)Ibid., op. cit., pp. 72, 91.  
\(^7\)The writer lists only Driver's analysis of J E.  
(3) The D Document.-- It was De Wette\(^1\) who in 1805-1806 advanced the idea, which is accepted generally by the critics, that the book found in the Jerusalem Temple in 621 B.C. was the Deuteronomic Code, consisting of most of our present book of Deuteronomy:\(^2\) Deut. 5-26, 28. Traditionalists, however, maintain that this book was substantially our Pentateuch.\(^3\)

Pfeiffer\(^4\) holds that the canonization of the Deuteronomic Code in 621 B.C. was the first event of its kind and that it stimulated further literary activity.\(^5\) Steinmueller, Catholic scholar and traditionalist, points out that Pfeiffer and others such as Reuss, Graf, Kuenen, Wellhausen, Dillmann, Stade, Cornill, Holzinger, Erbt, etc., believe it was written shortly before its discovery and was falsely represented as the Law of Moses.\(^6\) Others such as Kittel, Smith-Rothstein, Driver, Sellin, Steuernagel, Konig, etc., believe that it dates back to King Manasseh's time (698-643 B.C.) or even to King Hezekiah (727-699) and was either hidden or lost until Josia's time.\(^7\) Berry\(^8\) dated D ca. 550 B.C.

\(^1\)Pfeiffer, op. cit., p. 137; Bewer, op. cit., Introduction, xv.
\(^2\)Ibid., pp. 51-54.
\(^3\)Steinmueller, op. cit., II, 58.
\(^4\)Pfeiffer, op. cit., p. 52.
\(^5\)Ibid., p. 56.
\(^6\)Steinmueller, op. cit., II, 60.
\(^7\)Ibid., II, 61.
\(^8\)Berry, op. cit., p. 56.
According to Driver, Delitzsch, Riehm, Konig, Westphal, Oettili, G. A. Smith assign Deuteronomy to Hezekiah's reign. Ewald, W. R. Smith, Kittel, Kantzsch, Wildboer, Reuss, Kuenen, Dillmann, Stade, Holzinger dated Deuteronomy with the reign of Josiah. But Driver believes that the legislation of Deuteronomy is more complex and elaborate than that of P and JE and consequently implies a much later date. It belongs to the middle period of the monarchy and was written probably during the latter reign of Manasseh or during the early reign of Josiah.

(a) Author and Purpose of D.— Whereas the traditionalists believe Moses to have been the author, the critics assert this to be quite out of the question.

One group of critics: Reuss, Graf, Kuenen, Wellhausen, Dillmann, Stade, Cornill, Holzinger, Erbt, possibly Pfeiffer, etc. believe it to have been falsely ascribed to Moses in order to insure its acceptance by the Israelites. However, another group of critics hold that the author of D went to "some pains to make it clear to his readers that his book was not written by Moses." Moses is spoken of in the third person and the laws in D are repeated from the Book of the Covenant, the Law of Holiness or other sources, and that it fits Josiah's reforms.

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1Driver, Introduction to the Literature of the Old Testament, op. cit., pp. 84-89.

2As pointed out by Steinmueller, op. cit., II, 60; See also Driver, Introduction to the Literature of the Old Testament, op. cit., p. 87.


4Ibid.


6Simpson, op. cit., p. 33; also Pfeiffer, op. cit., pp. 51-54.
Colenso\textsuperscript{1} and Renan\textsuperscript{2} believed Jeremiah to have been the author of D. Driver\textsuperscript{3} states that Hilkiah was not likely involved in D's composition; otherwise it would emphasize the interests of the priestly body at Jerusalem.

The critics are fairly well agreed that the author or authors of D skillfully prepared a document which would meet the approval of the majority of the people and then contrived to have it found in the temple at the psychological moment.

Snell\textsuperscript{4} states that Deuteronomy (5-26) was the work of the underground prophets of Manasseh's reign who put the weighty authority of Moses' name on the book and kept it concealed until the favorable opportunity presented by King Josiah in 621 B.C.

Pfeiffer\textsuperscript{5} states the author of D was a practical Jerusalem priest who appreciated the ethical ideals of the prophets such as Amos but also realized the necessity of compromise and mutual concessions; consequently he effected a compromise between the lover of ritual and the lover of

\footnotesize{
\begin{itemize}
  \item \textsuperscript{1}Driver, Introduction to the Literature of the Old Testament, \textit{op. cit.}, p. 87.
  \item \textsuperscript{2}The Catholic Encyclopedia, \textit{op. cit.}, XI, 658.
  \item \textsuperscript{3}Driver, Introduction to the Literature of the Old Testament, \textit{op. cit.}, p. 87.
  \item \textsuperscript{4}Snell, \textit{op. cit.}, pp. 157-164.
  \item \textsuperscript{5}Pfeiffer, \textit{op. cit.}, pp. 178-180.
\end{itemize}
}
ethical goodness. He pictured love for God as the essence of true religion (Deut. 6:5) but this involved keeping God's commandments (Deut. 7:9; 10:12 f.; 11:1, 13, 22; 19:9). The traditional festivals and sacrifices were to represent the religious gratitude for God's blessings instead of a gift or tribute to Him (Deut. 5:15; 12:1 f.; 18; 14:26; 16:1-15; 26:10 f.).

He skillfully prepared his ideas and timed the appearance of his book, so it would be received by the king and the people and he contrived to have it discovered in 621 B.C. after the reign of Manasseh when the reaction against Manasseh's religious policy was strong. Thus in the 18th year of Josiah (621 B.C.) Hilkiah, the Chief Priest, found the book of the law in the collection box in the Temple at Jerusalem. Huldah declared that Jehovah would fulfill threats of punishment contained therein. The king read the book to the people and made a covenant before Jehovah.

(b) Distinguishing Characteristics of D.— Berry\(^1\) presents the following distinguishing characteristics of D:

1. **Hear, O Israel:** 5:1; 6:3, 4; 9:1; 20:3.
2. **I command** (in Ninth of Moses) 35 times in Deuteronomy and nowhere else in Hex.
3. **This law** in 1:5; 4:8; 17:18; 27:3, this in D but nowhere else in Hex.
4. **Yahweh thy God** more than 210 times in Deuteronomy and about 14 times in rest of Hex.

(c) Extent of D.— According to Pfeiffer,\(^2\) critical opinion agrees

\(^{1}\)Berry, *op. cit.*, p. 49.

\(^{2}\)Pfeiffer, *op. cit.*, pp. 51-54; Berry, *op. cit.*, p. 50.
with W. M. L. De Wette (1805) in identifying D with the bulk of Deuteronomy 5-26, 28 for no other part of the Pentateuch fits so well the reforms of Josiah, which removed Canaanitic and Assyro-Babylonian sacred objects from the temple (II Kings 23) and closed all other sanctuaries (those of foreign gods as well as those of Jehovah); the celebration of the Passover, the conception of the relationship between God and His people as a formal covenant; and matters of detail as are found together only in Deuteronomy. Certain passages which present difficulty are assigned to D2, a later writer.

Our present book of Deuteronomy is the Deuteronomistic code plus a series of editorial expansions, which began in 621 B.C. and ended about 400 B.C.\(^1\)

(4) The P Document.— The source which is now called the Priestly Code was once considered the First Elohist in Astruc's First Documentary Hypothesis and then later was considered the Fundamental Writing (Grundschrift) of the Supplementary Hypothesis.\(^2\) Its lateness was only gradually recognized,\(^3\) but eventually the critics considered it the latest of the four documents. Pfeiffer\(^4\) dated P ca. 500-450 B.C.

\(^{1}\)Pfeiffer, op. cit., p. 187.

\(^{2}\)Pfeiffer, op. cit., p. 139.

\(^{3}\)Ibid., p. 139.

\(^{4}\)Ibid.
and believes that it was added to J E D ca. 400 B.C.\(^1\) by R P.

Procksch dated Pg before the Exile.\(^2\) A. Dillmann, R. Kittel (in his early books), H. L. Strack, W. W. Baudissen and other critics didn't agree with the post-Exilic date of P.\(^3\)

Skinner\(^4\) states that P is the product of the Exilic or post-Exilic period. Berry\(^5\) dates P ca. 450 B.C. Simpson\(^6\) states that P is the product of the Exilic or early post-Exilic period and presupposes the teaching of Jeremiah, Ezekiel, and Deutero-Isaiah. Bewer dates P ca. 500 B.C. Driver\(^7\) states that in some respects P seems later than Ezekiel. However, one should not think that all P's institutions were creations of that age because the main ceremonial institutions of Israel are, in their origin, of great antiquity, but the laws concerning them gradually developed and the particular edition of the laws as they are developed in P belongs to the Exilic or early post-Exilic period.

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\(^1\)Ibid., pp.139-140.

\(^2\)Skinner, op. cit., Introduction, lxiii.

\(^3\)Pfeiffer, op. cit., p. 140.

\(^4\)Skinner, op. cit., Introduction, xlv.

\(^5\)Berry, op. cit., p. 56.

\(^6\)Simpson, op. cit., p. 33.

\(^7\)Driver, Introduction to the Literature of the Old Testament, op. cit., pp. 139-142.
(a) Author and Sources of P.— Procksch believed Pg to have been written by a Jerusalem priest.¹ Skinner² believes that P is the work of a school or succession of writers. Pfeiffer³ also states that the writers of P were the most scholarly, well-informed writers of the Old Testament who were interested in written sources. They used J E D and perhaps Ezekiel and Deutero-Isaiah.⁴ They also used other early sources now lost possibly Babylonian documents.⁵

(b) Purpose of P.— Pfeiffer⁶ believes the purpose of P was to show how the One God in existence became Israel's God. From the very beginning He sought to make Israel His chosen people. According to Pfeiffer,⁷ R P added P to J E D ca. 430 B.C. in order to bring J E D into harmony with the fifth century tenets of Judaism. Driver⁸ states that P's purpose

¹Skinner, op. cit., Introduction, lxiii.
²Ibid., Introduction, lviii.
³Pfeiffer, op. cit., p. 203.
⁴Ibid., pp. 203-204.
⁵Ibid., pp. 204-209.
⁶Ibid., p. 191.
⁷Ibid., 285-287.
was "to give a systematic view, from a priestly standpoint, of the origin and chief institutions of the Israelitish theocracy."

(c) Distinguishing Characteristics of P.— Pfeiffer\(^1\) believes P to be a fifth century historical commentary on J E D along with some narratives and a codification of ritual laws and that it with its later accretions (Ps) is a skeleton history of Israel.\(^2\) It is legalistic, erudite, very explicit, schematic and repetitious.\(^3\)

Driver\(^4\) states that when P is disengaged from the rest of the Hexateuch, it constitutes almost an independent treatment of Israel's history with a special emphasis on the ceremonial institutions concerning such as the Sabbath, circumcision, the Passover, the Tabernacle, the Priesthood, Feasts, etc. It had a preference for the divine name Elohim (until Exodus 6:3). To Ewald it was the "Book of Origins," to Tuch and Noldeke the "Grundschrift," to Wellhausen and most recent critics the "Priests Code".\(^5\)

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\(^1\)Pfeiffer, op. cit., p. 188.

\(^2\)Ibid., p. 190; Skinner, op. cit., Introduction, xlv, lxii-lxiii.

\(^3\)Ibid., pp. 208-209; Driver, Introduction to the Literature of the Old Testament, op. cit., p. 10.


(d) Extent of P in Genesis\(^1\)--

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<td>Cornill</td>
<td>6:9-22; 7:6, 11, 13-16a, 17*, 18-21, 23b?, 24;</td>
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<td>Driver</td>
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<td>17; 19:29; 21:1b, 2b-5; 23; 25:7-11a, 12-17, 19-20, 26b; 26:34-35;</td>
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<td>28:1-9; 29:24, 28b-29; 30:4a,9b, 27:46-28b; 29; (with perhaps fragments in 30:1a, 4a, 9b,</td>
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<td>22a; 31:18*; 33:18a*; 34:1-2a, 4, 6, 8-10, 13-18, 20-24, 25</td>
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<td>35:6a, 9-13a, 15, 22b-29; 36:1a, 2a, 5b-8, 40-43; 27-29; -- -- (in the main)-----</td>
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<td>48:3-6  49:1a, 28b-32, 33; 50:12-13</td>
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(e) Extent of P in Exodus.--

| Driver           |                                                                                   |
| Simpson          |                                                                                   |

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\(^1\)Cornill, op. cit., p. 43; Simpson, op. cit., pp. 70-71; Driver, Introduction to the Literature of the Old Testament, op. cit., p. 159; Allis, op. cit., pp. 257-258.
Cornill 21b-22; 8:1-3, 11ab-15; 9:8-12; 11:9-10; 12:1-20, 28,
Driver 8:5-7 ------- 15b-19;
Simpson

Cornill 37*, 40-41, 43-51; 13:1-2, 20; 14:1-2, 4, 8, 9, 10bb, 15*,
Driver 37a 14:1-4 --- 15-18
Simpson

Cornill 16ab-18, 21-23, 26-27aa, 28a, 29; 16;
Driver (all) 21a, 21c-23, 27a (15:19), 16:1-3, 6-24,
Simpson  

Cornill 17:1a; 19:1*, 2a; 24:15b-18aa; 25:1-31:18a; 34:29-35; 35-40;
Driver 31-36. 15-18a
Simpson

(f) Extent of P in Leviticus.—

Cornill Leviticus (All)
Driver 1-16; (17-26 largely H); 27.
Simpson -------

(g) Extent of P in Numbers.—

Cornill Numbers 1:1-10:28 ; 13:1-17a, 21, 25, 26a*, 32;
Driver 34; (to Paran), 32a
Simpson --

Cornill 14:1aa, 2, 5-7, 10, 26-38; 15; 16;
Driver (1- , 2) 26-30, 34-38; 16:1a, 2b-7a, (7b-11),
Simpson

Cornill (16, 17), 18-24, 27a; 32b, 35, (36-40), 41-50.
Driver Simpson

Cornill 22-29; 21: 10*, 11*; 22:1; 25:6-31: 54; 32:
Driver 21:4a (to Hor) 25:6-18; 26-31; 32:
Simpson

Cornillaa, 2b, 4a, 18-19; 28-30; 33-36.
Driver (traces 1-17) (traces in 20-27) 28-32
Simpson

(h) Extent of P in Deuteronomy.—

Driver 1:3; 32:48-52; 34:1a (in the main), 5b, 7-9.
Simpson (in the main)
New Developments in the Documentary Hypothesis.—Some scholars soon became convinced that J E D and P could all be subdivided. Schrader, Reuss, and Kuenen had doubted the unity of J before Budde (1883) found J1 and J2 in it; R. Smend (1912) considered J1 and J2 as distinct sources running through the Pentateuch, and O. Eissfeldt (1922) proposed for them the symbols L ("Lay Source") and J.¹ Pfeiffer² (1924, 1930) has added yet another source which he calls S denoting Seir, which he believes he can isolate within J. S is similar to but not identical with J1 and L. Part of S is in Genesis 1-11 (what is normally ascribed to J) and the remainder in Genesis 14-38 in the legendary accounts of the origins of the people of southern Palestine and Transjordania. S is Edomitic and friendly to Edom concluding with a list of Edomitic kings who ruled before the Hebrew monarchy. It shows: an interest in the origin of Edom's neighbors in Southern Palestine and Transjordania and an antipathy to the Leah tribes of the South while it ignores the more northerly tribes. The author probably lived about the time of Solomon, collecting and carefully arranging about a dozen stories which express the essentials of his philosophy "that cultural progress is accompanied by increased wickedness and unhappiness."

Eissfeldt's L or Lay³ source begins with Genesis 2 and continues through the Pentateuch into Judges and Samuel. However, it is readily

¹ Pfeiffer, op. cit., p. 140.
² Ibid., pp. 141, 159-167; Bowman, op. cit., p. 7.
³ Pfeiffer, op. cit., p. 141.
distinguished only in Genesis by its archaic traits, its exaltation of nomadic life, its primitive conception of Deity, etc.

Hempel\(^1\) (1930-1933) believed he had distinguished three elements in J which he calls J1 (from Abraham's story to the conquest of Canaan), J2 (Joseph's story), and J3 (the primeval history in Genesis 2-11, omitting P).

Bowman\(^2\) reports the isolation of "K" (Kenite) found mostly within J material which is considered genuine and noteworthy by Eissfeldt and Barton. K is considered by some as the oldest document of the Pentateuch.

The Traditional or Conservative View

A General Description of the Traditional or Conservative View

The Mosaic Authorship of the Pentateuch.-- Many of those upholding the traditional view of the Pentateuch do not insist that Moses had to have written every word in the Pentateuch as it now stands.\(^3\) They admit that he may have had scribes\(^4\) write for him, or that he may have used documentary and oral sources\(^5\) for the material in Genesis and the early chapters in Exodus. They also admit the possibility of post-Mosaic

\(^1\)Ibid., p. 141.


\(^3\)The Catholic Encyclopedia, op. cit., XI, 660; Allis, op. cit., p. 12.


\(^5\)Allis, op. cit., p. 12; Steinmueller, op. cit., II, 67; Davis, op. cit., p. 466.
editorial comments¹ and scribal errors.² They do insist, however, that Moses was the man who composed or directed the composition of the Pentateuch³ which is a divinely inspired record of God's dealings with Israel; that Moses worked under the direction of God Who revealed Himself to him;⁴ that its narratives are true,⁵ possessing religious value;⁶ that the Israelites of Moses' time and thereafter were aware of the Pentateuch and its teachings;⁷ and that Israel's failure to observe the Law resulted in her fall;⁸ and they present the following categories of evidence to support their beliefs:

1. The unity and harmony of the Pentateuchal narratives;
2. The internal evidence of the Pentateuch;
3. The testimony of the remainder of the Old Testament;

¹The Catholic Encyclopedia, op. cit., XI, 657.
²Ibid., XI, 657.
³Steinmueller, op. cit., II, 66.
⁵Ibid., I, 15-24.
⁷Ibid., pp. 134-156.
4. The testimony of the New Testament;
5. The testimony of the Early Christian Fathers;
6. External evidence such as:
   a. Egyptian words and allusion to Egyptian customs;
   b. Archeological findings.
7. The inconsistencies of the critics and the insecure basis of their methods and results:
   a. Their strong presuppositions for the historical-critical method and their faith in it,
   b. Their highly arbitrary conclusions which have hindered genuine Biblical research,
   c. Their strong reliance on their theories as "proven facts,"
   d. Their interpretation of the slightest variation in diction, style, viewpoint, vocabulary, etc. as a diversity in authorship,
   e. Their mutilation of the text in order to segregate their supposed document,
   f. The lack of continuity in their supposed documents,
   g. Their multiplication of sources until there is no end of them,
   h. Their insistence upon interpreting the history of Israel according to the theory of evolution.
   i. Their denial of the supernatural: inspiration, prophecy, miracles, etc.
j. Their partiality to the non-Biblical historical documents, and their taking of the Biblical accounts very lightly.

k. Their depreciation of external evidence, and consideration of questions of origin, integrity and authenticity of the sacred books in the light of internal evidence.

l. Their overemphasis of the critical analysis of sources.

m. Their basing the critical division of sources on the Hebrew text, without it being known how extensively the present Massoretic text differs from that text used by the Septuagint translators and how that one differed from the earlier Hebrew text before its redaction in the fifth century B.C., etc.

Steinmueller\(^1\) holds that Moses was well prepared to write the Pentateuch and that it is his book. Moses was well educated in "all the wisdom of the Egyptians,"\(^2\) which, according to available evidence, was on a high level.\(^3\) The Israel of Moses' time was not necessarily "an illiterate herd"\(^4\) and could make use of writing, a fact which modern critics, unlike their predecessors, admit.\(^5\)

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\(^1\) Steinmueller, op. cit., II, 66.


\(^3\) Steinmueller, op. cit., II, 66.

\(^4\) Ibid., II, 66.

\(^5\) Ibid., II, 66; Cornill, op. cit., pp. 13-14.
The Unity of the Pentateuch.—The traditionalists point to the unity and harmony of the Pentateuch itself, which is alone sufficient refutation of the critics' theory;¹ and they can see no intelligent reason for calling the integrity of the Pentateuch into question for the internal evidence of the Pentateuch itself supports its Mosaic authorship and credibility.² Davis³ points out that although no verse of the Pentateuch claims Moses as author of all its parts, yet it testifies expressly to its Mosaic authorship:

1. Two passages are attributed to Moses:
   a. The account of the Victory over Amulek (Ex. 17:4) and
   b. The itinerary of the Israelites' march from Egypt to plain of Moab opposite Jericho. (Numbers 33:2).

2. A didactic song reciting God's dealing with Israel declared to have been uttered and written by Moses (Dt. 31:19, 22, 30; 32:44).

3. A hymn of praise over the deliverance from Pharaoh (Ex. 15:1-18; cf. v 21).

4. The Book of the Covenant (Ex. 20-23) is supposed to have been written by Moses (Ex. 24; 4).

5. Sanctuary service and legislation (Ex. 25-31; 35-40; Leviticus; and parts of Numbers) was supposed to have been revealed to Moses by the Lord (Ex. 25:1, etc.).


²Green, The Higher Criticism of the Pentateuch, op. cit., pp. 36-42, 45.

³Davis, op. cit., p. 466.
6. Third body of legislation claims to be Moses' address to the new generation (Dt. 31:9, 24-26).

Allis\textsuperscript{1} states that in Leviticus the expression "Jehovah spake (said or called) unto Moses" (or less frequent "unto Moses and Aaron") appears about 35 times, 19 of which are at the beginning of chapters. Leviticus 26:46 and 27:34 definitely connect the giving of these laws with Mt. Sinai and Numbers closely resembles Leviticus in this respect with nearly half of the chapters beginning thus, and the last verse of the book brings us to the encamping of Israel in Moab. The commandments in Exodus 20:19 ff. were uttered in Moses' presence and in Exodus 34:27 he was told to write them. Exodus 24:4 tells us that Moses wrote all the words of Jehovah. All the laws concerning erection of the tabernacle and its worship recorded in Exodus 25-31 were given in the form of personal communications to Moses, and the term "as Jehovah commanded Moses" appears about 20 times in Exodus 34-40 in the account of the construction and erection of the tabernacle. Although Genesis doesn't claim to have been written by Moses, the "and" (or now) with which Exodus 1:1 begins indicates it to be a continuation of the story begun in Genesis. The many references to Moses which are made in the book of Joshua show that Joshua derived his authority from Moses and appealed constantly to what Moses commanded.

Steinmueller\textsuperscript{2} presents the following reasons to show that the book found in the Temple in 621 was the Pentateuch rather than just the

\textsuperscript{1}Allis, \textit{op. cit.}, pp. 5-7.

\textsuperscript{2}Steinmueller, \textit{op. cit.}, II, 59-60.
critics' Deuteronomic code:

1. It is called "the book of the covenant" (2 Kings 23:2 f., 21). Ex. 20-23 is also thusly called in Ex. 24:7. The Book of Deuteronomy is said to contain the words of the Covenant which Jahweh made with His people in Moab, (cf. Dt. 29:1).


5. Josiah abolished the high places (2 Kings 23:5, 8, 13, 15-Num. 33:52; Dt. 12:2).

6. Josiah abolished religious prostitution (2 Kings 23:7-Dt. 23:17 f.).

7. Josiah imposed various regulations for priests (2 Kings 23:8 f.-Dt. 18:6-8).

8. Josiah restored the centralization of worship to Jerusalem (2 Kings 23:8 f.-Dt. 12, 16; cf. also Ex. 20:24-26; Lev. 17:1-7).

9. Josiah refers to "the book of this covenant" for the celebration of the Passover the laws of which are found in Ex. 12; also cf. 23:15; 34:18; Lev. 23:4-8; Num. 28:16-25; cf. also 9:1 ff; Dt. 16:1-8. Dt. 16 would serve as the basis of a reform stressing the celebration of the Passover at
Jerusalem (2 Kings 23:23).

10. The found book impressed Josiah greatly because of the stern punishments for violators of the law (2 Kings 22:11, 13, 16, 19). The punishments for transgressors are found in Lev. 26:14 ff; Dt. 11:13 ff; 28:15 ff.

11. According to Deuteronomy 1:5, Moses expounded the law in the land of Moab. This presupposes that former enactments were already written. It is fantastic to understand this to mean that Moses was expounding the following law and thereby restrict this reference to Deuteronomy.

Moses was the Author of Deuteronomy.-- Steinmueller\(^1\) presents the following reasons for believing that Moses is the author of Deuteronomy:

1. If the critics were right in assuming that religious reformers who lived during Josiah's reign were the authors of the so-called Deuteronomic code, it is not likely that they would have waited until his 18th year to promote their reforms.

2. There are many passages in the historical books of the Old Testament proving that the Deuteronomic laws were known long before Josiah's time and they are not willing to reject these passages as glosses, Deuteronomic redactions, or editorial editions as the critics do. Hezekiah abolished the high places "as the Lord commanded Moses," and attempted to centralize religious worship in Jerusalem thereby showing that he was acquainted with the law governing the centraliz-
tion of the sanctuary (2 Kings 18:4 ff, 22-Dt. 12.) Amaziah (797-779 B.C.) executed his father's murderers but not their children because of "the law of Moses" (2 Kings 14:5 f.-Dt. 24:16).

3. Prevailing conditions in the seventh century B.C. in the Southern Kingdom indicate how easily the Mosaic Law and its observance might have been neglected. Manasseh nullified the religious reforms of Hezekiah, his father, reintroduced all types of idol worship, and cruelly treated his people (2 Kings 21:1-18; 2 Chron. 33:1-20). Amon followed his example (2 Kings 21:19-26; 2 Chron. 33:21-25). It seems reasonable to assume that Manasseh tried to destroy all copies of the Law of Moses which condemned impiety and idolatry and that faithful priests concealed a copy of it which was forgotten and then accidentally discovered in the 18th year of Josiah.

4. Hilkiah immediately recognized the discovered book as the "Book of the Law". The King and the people accepted its authority without hesitation. There is no historical evidence that Hilkiah or others invented this book and passed it to Josiah as the Mosaic Law. The term "the Law" (hattorah) was a technical one which had been in use a century before by the last of Israel's prophets (Osee 8:1, 12) and also earlier during the reign of Jehoshaphat (873-849 B.C.) (2 Chron. 17:7-9).
5. Deuteronomy orders the extermination of the Canaanites (Dt. 7:1 f.; 20:17), of the Amalecites (Dt. 25:17-19) whom the Hebrews greatly feared (Dt. 7:17 f.) but in the seventh century B.C. these two races were no longer in the land. It was the Assyrians whom the Hebrews of the 7th century B.C. feared.

6. The legal enactments follow a chronological arrangement based on concrete historical circumstances. The Decalogue (Ex. 20) was the fundamental law of the Pentateuch. It was given to Moses on Mt. Sinai and was binding for all times. The covenant code (Ex. 20:22-23:33), a more particular law, was also given to the people at the same time as an addition to the other laws. At the end of the forty-year desert journey Moses reiterated the law. He made some changes because of experience and he also adds some new ones to take care of the future (laws concerning butchering, Dt. 12:1-28; feasts, 16:1-17; firstlings of cattle to be sacrificed, 15:19-23; towns of refuge, 19:1-13; idolatry, 12:39-13:18; and worship on the heights, 16:21).

7. Deuteronomy 12 orders centralization of worship but only vaguely indicates the place (Dt. 12:5). If this had been written ca. 7th century B.C. by a priest in Jerusalem following the disappearance of the ten tribes and three centuries after the construction of Solomon's temple, we might expect him to have been more precise.
8. Deuteronomy consists mainly of elaborate discourses declared to have been delivered by Moses in order to rehearse the laws already given, to apply them to the new conditions under which Israel would shortly live, and to exhort the people to loyalty and obedience.

9. Moses was not the only writer who wrote in the third person. Caesar's "Gallic War" and Xenophon's "Anabasis" are also written impersonally.

10. Dt. 34:10-12 offers no special difficulty since the entire passage concerning Moses' death has been generally ascribed to a later author. Both Ex. 11:3 and Numbers 12:3 may be interpreted as to satisfy Mosaic authorship.

The Catholic Encyclopedia points out that:

1. A number of legal sections are distinctly derived from Moses as the lawgiver.

2. Many of the Pentateuchal laws bear evidence of their origin in the desert.

3. Such a multitude of names and numbers in the Book of Numbers indicates that they must have been handed down in writing rather than by oral tradition.

4. Hommel (Die altisraelitisch Uberlieferung in inschriftlicher Beleuchtung, p. 302) has shown that the names in the lists of the Book of Numbers bear the character of the Arabian

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1The Catholic Encyclopedia, op. cit., XI, 653.
names of the second Millennium before Christ, and could only have originated in the time of Moses.

The Pentateuch Testifies to Its Mosaic Authorship.— The traditionalists or conservatives present the following Pentateuchal passages as indicating its Mosaic authorship:

Exodus 15:1-18; 17:4, 14, 18, 19; 20:19 ff; 24:4, 7; 25:1; 34:27.
Leviticus 26:46; 27:34; Numbers 33:1-2; Deuteronomy 1:5; 17:18, 19; 21:1; 24:16, 20, 21, 27; 27:1-8; 31:9-24-26, 30; 32:44, 46, 47.

The Old Testament Testifies to the Mosaic Authorship of the Pentateuch.— The remainder of the Old Testament testifies to the Traditional View of the Pentateuch.¹

Green² points out that

1. Each king was supposed to have a copy of the law for his own use (Deut. 17:18),
2. Joshua was admonished to hold to the Law (Josh. 1:8), and he held it (Joshua 11:15),³
3. The Canaanites were to prove Israel whether they would hold to the law of Moses (Judges 3:4),⁴
4. Saul forfeited his kingship by failing to hold to the Law (1 Samuel 15),⁵

¹Green, The Higher Criticism of the Pentateuch, op. cit., pp. 33-35, 43, 44.
²Green, General Introduction to the Old Testament, op. cit., p. 15.
5. David admonished Solomon to hold to the Law (1 Kings 2:3).
6. Solomon held to the law and (2 Chron. 8:13) he enjoined the people to hold to it (1 Kings 8:56–58, 61),
7. The prophet Ahijah denounced Jeroboam for not holding to it (1 Kings 14:7-16),
8. King Asa commanded the people to hold to the law (2 Chron. 14:4),
9. Jehoshaphat had the people of Judah instructed in the Law (2 Chron. 17:9),
10. The law of Moses was observed under Jonah (2 Chron. 23:18; 24:6),
11. Amaziah held to the Law of Moses (2 Kings 14:6; 2 Chron. 25:4),
12. Hezekiah held to the Law of Moses (2 Kings 18:6; 2 Chron. 30:16),
13. Manasseh's transgressions of the law were denounced (2 Kings 21:2-16),
14. Josiah had the people covenant to hold to the law (2 Kings 23:3, 24, 25; 2 Chron. 24:14, 30-32),

Green also points out the fact that if Solomon admonished the people to walk in the statutes of Jehovah they must have known what they were expected to obey; and if Jehoshaphat appointed judges to decide questions arising under the law; and if the commission he sent to other

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1Ibid., p. 13.
2Green, General Introduction to the Old Testament, op. cit., p. 16.
31 Kings 8:61. 42 Chron. 19:10.
cities of Judah took a copy of the law with them,\textsuperscript{1} then Jehoshaphat had copies of the law.

He\textsuperscript{2} also points out that Josiah was given "the crown and the testimony" at his coronation. The testimony was the Law.

Then Green\textsuperscript{3} calls our attention to the fact that David was commended for keeping the Law\textsuperscript{4} and states\textsuperscript{5} that Judah's kings who were commended for keeping the Law must have had copies of it. Green\textsuperscript{6} further states that Eichhorn admitted that the laws of Moses were deposited under Moses' direction in the sanctuary beside the ark, as a divinely given code agreeable to the statement in Deut. 31:25, 26. However, the Pentateuch was discredited more and more and later critics changed their attitudes completely.

In Green's own opinion\textsuperscript{7} the copy of the law kept in the tabernacle was very likely transferred to Solomon's Temple beside, not in, the Ark, and was kept in the Temple. It was lost sight of during the

\begin{itemize}
\item \textsuperscript{1}2 Chron. 17:8.
\item \textsuperscript{2}Green, General Introduction to the Old Testament, op. cit., pp. 15-16.
\item \textsuperscript{3}Ibid., p. 13.
\item \textsuperscript{4}2 Kings 3:14; 9:4; 11:34, 38.
\item \textsuperscript{5}Green, General Introduction to the Old Testament, op. cit., p. 15.
\item \textsuperscript{6}Ibid., p. 19.
\item \textsuperscript{7}Ibid., p. 15.
\end{itemize}
ungodly reigns of Manasseh and Amon but found again in Josiah's reign.

The traditionalists maintain that early prophets were familiar with the Pentateuch even if many of the people were not because of their apostacy\(^1\) and also because of scarcity of copies.\(^2\) *The Catholic Encyclopedia*\(^3\) cites among others the following specific references: the prophets knew of the fall of Adam (Osee 6:7), the call of Abraham (Isaiah 24:23; Micah 7:20), the destruction of Sodom and Gomorrah (Osee 11:8; Isaiah 1:9, Amos 4:11), the history of Jacob and his struggle with the angel (Osee 12:2 sqq.) Israel's exodus from Egypt and dwelling in the desert (Osee 2:14; 7:16; 11:1; 12:9, 13; 13:4, 5; Amos 2:10; 3:1; 9:7), the activity of Moses (Osee 12:13, Micah 6:4; Isaiah 63; 11, 12), a written legislation (Osee 8:12).

The traditionalists list the following passages which support the Mosaic authorship and integrity of the Pentateuch:


\(^1\)Allis, *op. cit.*, p. 237.


\(^3\) *Ibid.*, XI, 656.
The New Testament Testifies to the Mosaic Authorship of the Pentateuch.— They also point to the fact that Christ and His disciples accepted Moses as the author of the Pentateuch and they accepted it as reliable and true.\(^1\) So they ask the questions: Was Jesus ignorant of the "facts" discovered by the critics?\(^2\) Did He just agree with His Jewish contemporaries in that portion of their tradition having to do with the Pentateuch in order to be tolerant?\(^3\) In reference to some who are professedly believers but who are attempting a compromise with the critical view, Green states: "Would it not be wiser for them to revise their own ill-judged alliance with the enemies of evangelical truth, and inquire whether Christ's view of the Old Testament may not, after all, be the true view?"\(^4\) The conservatives are convinced that the acceptance of the present critical view is nothing short of denying the divinity of Christ.\(^5\) They present the following New Testament references which

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\(^2\) Allis, op. cit., pp. 10-11.

\(^3\) Steinmueller, op. cit., II, 19; Green, The Higher Criticism of the Pentateuch, op. cit., p. 164.

\(^4\) Green, The Higher Criticism of the Pentateuch, op. cit., p. 178.

\(^5\) Allis, op. cit., pp. 246-247.
validate the Pentateuch:


The Christian Fathers Accepted the Mosaic Authorship of the Pentateuch.— The conservatives point out that the Christian Fathers accepted the Mosaic authorship of the Pentateuch,¹ and that it was the heretics who rejected it.²

Whereas Pfeiffer states that Jerome was indifferent concerning the Mosaic authorship of the Pentateuch, Green³ states that Jerome neither denied the Mosaic authorship of the Pentateuch nor was he indifferent concerning it.

Egyptian Words and Allusions to Egyptian Customs.— Yahuda⁴ has

¹Steinmueller, op. cit., I, 8-9; Allis, op. cit., p. 9.

²Green, The Higher Criticism of the Pentateuch, op. cit., p. 47.

³Ibid., 47.

written an entire book wherein he points out that the Pentateuchal narratives concerning relations of the Hebrews with the Egyptians are sound in every way.

**Archeological Findings.**—According to Coppens,¹ archeological findings validate the conservative view of the Pentateuch. He points out examples of how archeological findings have done much to substantiate the traditional view of the Pentateuch. He also points out how the archeological findings call much of the "Wellhausen picture of the Old Testament" into question.² These findings have shown that the theory of evolution does not give a true picture of Israel's history and religion.³ These findings also show that Israel was not an "isolated people, endowed with unique intellectual and moral aptitudes which made them natural champions of monotheism in the pre-Christian world."⁴ Israel entered the ancient historical world relatively late⁵ and intermingled with the peoples around them much to the consternation and dismay of their prophets. Furthermore many authorities are now willing

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¹Coppens, op. cit., pp. 55-70.

²Ibid., pp. 52-53.

³Ibid., pp. 53-54.

⁴Ibid., p. 68.

⁵Ibid., pp. 55-70.
to date many Old Testament books earlier than Wellhausen permitted.\(^1\)

Archeology has shown that the art of writing antedates the time of Moses.

**The Inconsistencies of the Critics.**—The conservatives\(^2\) maintain that the critics themselves have had strong pre-suppositions and biases which have prejudiced them against a genuine study of the Pentateuch and have resulted in unobjective, highly arbitrary conclusions, which have damaged genuine Biblical research.

**Anachronisms.**—The leading conservatives\(^3\) admit the presence of some discrepancies in the Pentateuch which may have resulted from scribal errors, but they oppose the critics' explanations.

**The So-Called Doublets.**—In reference to the so-called doublets, the conservatives maintain that each account refers to a definite incident. According to Steinmueller,\(^4\) the critics have greatly exaggerated the number of the doublets and their solution of the problem with the hypothesis of many successive authors or redactors is unsatisfactory. He\(^5\)

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\(^1\)Ibid., p. 71.


\(^5\)Ibid., II, 40.
maintains that each of the following accounts is of a separate incident: Abraham tells the Egyptians that Sarah is his sister,\(^1\) Abraham tells Abimelech that Sarah is his sister,\(^2\) Isaac tells Abimelech that Rebekah is his sister,\(^3\) Hagar at first flees,\(^4\) and then later is expelled.\(^5\) God covenants with Abraham,\(^6\) and then later, renews His covenant with Abraham;\(^7\) Abraham covenants with Abimelech;\(^8\) Isaac covenants with Abimelech.\(^9\) Israel receives quails,\(^10\) manna,\(^11\) and water\(^12\) at different times.

\(^1\) Genesis 12:10-19.
\(^3\) Genesis 26:7-11.
\(^4\) Genesis 16:4-16.
\(^6\) Genesis 15.
\(^7\) Genesis 17.
\(^8\) Genesis 21:22-34.
\(^9\) Genesis 26:26-33.
\(^10\) Exodus 16:11-13; Numbers 11:31-34.
\(^12\) Exodus 7:1-7; Numbers 20:1-13.
In reference to the alleged contradictions in the Flood narrative, he states that\(^1\) Genesis 6:19 indicates that in general, two animals - male and female - were to be taken into the ark, but doesn't tell how many pairs. Genesis 7:2 tells how many pairs. Genesis 7:12 states that the rain fell for forty days and nights and 7:24 does not state that the waters rose constantly for 150 days but that they prevailed upon the earth.

Allis writes:\(^2\)

To speak of such passages as "parallel narratives of an event which can only have happened once" is highly arbitrary; and is contradicted by the fact that history abounds in such instances, a fact which has given rise to the proverb, "History repeats itself".

Allis also states\(^3\) that the idea that the parallel accounts are so different as to require the theory of two or more different sources is debatable. At least the author or editor using them considered them true and harmonious with each other. Furthermore, we are not acquainted with the essential or relevant facts which were known to the writer or editor. The first expulsion of Hagar, for example, was followed by her return and submission to Sarah before Ishmael was born and the other occurred when Ishmael was about 16 years of age and was final. There is no reason why Abraham couldn't practice deceit twice, and that Isaac shouldn't follow his father's example.

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\(^1\)Steinmueller, op. cit., II, p. 40.

\(^2\)Allis, op. cit., pp. 82-83.

\(^3\)Ibid., pp. 81-83.
The Variation in Style.—The variation in style may be accounted for by Moses' use of scribes to assist him. At any rate, the diction of the Pentateuch is good and effective and the critics find it necessary to apply their thesis that differences in style indicate a passage as composite arbitrarily and inconsistently. Sometimes they resort to drastic measures to secure a needed verse or fragment of a verse for the source.2

Steinmueller states that the origin and development of the language and Canaanite dialects are not sufficiently known to justify the positive allocation by the critics of specific words and phrases to definite documents. Other explanations of these similar words are also possible. And the critics' linguistic criteria "often necessitate the most violent vivisection of Biblical passages in order to attain harmonization with their preconceived theories."3

Allis4 states that a good writer has an extensive vocabulary at his command and that a theory which attempts to restrict him to a small range of vocabulary is resting on a false basis. The Pentateuch is a relatively small book, not possessing an immense vocabulary, and the reader of ordinary intelligence can read the authorized version of it

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1 The Catholic Encyclopedia, op. cit., XI, 660.

2 Allis, op. cit., pp. 55f.

3 Steinmueller, op. cit., II, 43-44.

4 Allis, op. cit., p. 66.
easily without much help from the dictionary. Yet the critics insist on dividing the Pentateuch among four main writers or schools of writers who were assisted also by redactors. Allis cites cases of English writers whose style and use of vocabulary are varied remarkably and then points out that if the methodology of the critical analysis of the Pentateuch were applied to the works of these authors, they would also be subdivided as to authors and sources and their true authorship would be denied them, even though we know with certainty who the authors are.

Were a living author asked to account for his use of certain words and expressions, he might not be able to do so for every case, but the critics take it upon themselves to explain the usage of vocabulary and style of ancient documents which were written under circumstances quite different from those of these modern critics.

In reference to a variety of styles, it must be remembered that:

1. The Pentateuchal contents are of varied nature: narratives, genealogies, laws, exhortations, etc. The modern lawyer alters his style also in the different calls for writing. Also the material and the audience with its frame of mind influence the writer.

Paul, Cicero and others didn't always hold to the identically same style. We should be very cautious in applying

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1 Tbid., pp. 66-67.
2 Tbid., pp. 69-72.
3 Tbid., pp. 68-69.
our methods of literary criticism to the ancient Semitic literature. The Semites had a tendency for repetition. The entire Pentateuch was not written at the same time. The style of Deuteronomy should be explained by the nature of the book. It was the emphatic repetition of the Law already given by Moses and a solemn reiteration of it under most favorable circumstances. It occurred shortly before Moses' death and the entrance of Israel into Canaan after the harsh desert experiences. Because it was thusly addressed to the people, its style is rather oratorical and homiletic.

The Critics Mutilate the Text. -- The source analysis of the critics mutilates the text\(^1\) and multiplies their sources. According to Green, there are not so many contradictions in the Pentateuch except those arising from the critics who mutilate the text in order to acquire their sources.

Steinmueller gives the example of\(^2\) Steurnagel who changes his sources six times for six verses in Exodus 7:20-25: 20a=P; 20b=E; 21a=J; 21b-22=P; 23=E; 24-25=J.

The Inadequacy of the Theory of Evolution.-- The traditionalists\(^3\) are unanimous in denouncing the inadequate and superficial basis of the theory of evolution which fails to portray history as it really was.

\(^1\)Allis, op. cit., pp. 25, 205-206; Wiener, op. cit., p. 9.

\(^2\)Steinmueller, op. cit., II, 38.

\(^3\)Coppens, op. cit., pp. 5-7, 25-27, 52-54, 70-80; The Catholic Encyclopedia, op. cit., II, 656; Steinmueller, op. cit., II, 35; Allis, op. cit., pp. 234-238.
Coppens sums up the view of the traditionalists rather well as follows: ¹

Most recent researches show that it is false to assign to man a rectilinear evolution in religion. Periods of retrogression have succeeded ages of progress, crises of decline and decay have affected even the great eras of cultural advance, and nothing is less sustained by proof than the supposed religious and moral depravity which writers have liked to postulate as the starting point of the spiritual ascent of mankind.

The Critics Base Their Theory on the Massoretic Text.—
Steinmueller states that the critics base their theory on the wording of the Massoretic text and that Dahse, Redpath, Wiener, Hoberg, and others maintain that the divine names in the Hebrew Massoretic text should not be considered as the original, but that other texts, especially the Septuagint, should be given preference. ²

Wiener³ also points out that the uncertainty of the Hebrew text does not justify the certain conclusions of the critics. The many variant readings, especially in the Septuagint, unsteady the critics' theory and demand consideration.

The Critics' Documents Lack the Necessary Continuity.— Green⁴ states that the documents of the critics do not form a continuous and connected whole but are full of chasms and abrupt transitions. Steinmueller⁵ states that the narrative sections of P, when fitted together,

¹Coppens, op. cit., pp. 53-54.
²Steinmueller, op. cit., II, 51.
³Wiener, op. cit., 9-56; Coppens, op. cit., pp. 70-80.
⁵Steinmueller, op. cit., II, 48.
do not form an uninterrupted story but look like the remnants of a large jigsaw puzzle.

The Critics' Theory that Early Israel Did Not Have the Law Doesn't Hold Up.-- The conservatives\(^1\) point out that the Israelites had the Law all along but that many of them apostatised from it. Green\(^2\) points out a similar instance in the case of the Carowingian princes who seemed to be entirely unaware of the earlier legislation of Charlemagne. If the methods of the critics were applied to this latter instance, the legislation of Charlemagne would be denied him and ascribed to a latter period.

Steinmueller\(^3\) points out that the Samaritans accepted only the Pentateuch. According to the *Catholic Encyclopedia*,\(^4\) this could mean that the Jews had the Pentateuch before a collection of the prophets had been made and the Samaritans choose their scripture before the prophetic writings had been canonized.

The Critics Frequently Blame the Redactor when Their Theory Fails.-- The traditionalists\(^5\) maintain that the critical theory shows its great

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\(^1\) *The Catholic Encyclopedia*, op. cit., XI, 656-659; Steinmueller, op. cit., II, 35.


\(^3\) Steinmueller, op. cit., II, 18.


instability by the frequent recourse the critics are obliged to make to the redactor whenever their theory doesn't work.

The Documentary Theory of Wellhausen Proving more and more Un-tenable.— Coppens states that Wellhausen's idea of a finished job has proved incorrect\(^1\) for his theory has broken down. Some of his disciples have extended their research for the documents to the Books of Judges and Samuel (the Octateuch), and others even to Kings (the Enneateuch\(^2\) and others have introduced new documents. Still others have openly admitted the instability of the theory.\(^3\)

The Main Conservative Groups

The Protestant Fundamentalists, the Catholics and the Latter-day Saints would probably agree fairly well on most of the foregoing points under the title "The Traditional or Conservative View"; however, each of these three groups has its own distinctive views. Whereas the Protestant Fundamentalists believe that each Christian should study and interpret the Bible for himself,\(^4\) the Catholics believe that the pope and the bishops are to interpret the Bible for the lower clergy and laymen. The latter are expected to accept humbly the interpretations of the


\(^{2}\)Ibid., pp. 37-39.

\(^{3}\)Ibid., pp. 115-130.

\(^{4}\)Burtt, op. cit., p. 153.
The Latter-day Saints have definite doctrine which no other group has. First of all, they accept additional Scriptures which present many very interesting views which call for a special treatment.

The Catholics have been able to reconcile their interpretation of the Bible with science easier than the Protestants because they have always been able to interpret difficult passages figuratively. Thus they have been able to accept some scientific theories, which seemed to refute the scriptures, and still remain orthodox. They have been checked, however, from accepting the critical analysis of the Pentateuch; for not only has the Catholic Church discounted and denounced the present critical analysis as unsound, untrue, and out of harmony with the doctrine of the Catholic Church, but also has forbidden Catholics to accept it.

Distinctive Features of the L.D.S. View

View Concerning the Pentateuch

According to the L.D.S. view, Moses wrote the Pentateuch at God's command; but through the centuries, it suffered man-made changes,

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1Ibid., p. 129.


4Ibid., XI, 660; Steinmueller, op. cit., I, 12; Burtt, op. cit., p. 286.

which fact God predicted\(^1\) to Moses. Even so, the L.D.S. accept the Pentateuch substantially as it stands, for the L.D.S. modern scripture substantiates much of its contents and accepts the prophets from Adam to Moses as real personalities and genuine prophets.\(^2\)

Dr. Sidney B. Sperry has pointed out several interesting facts on this subject: Lehi accepted and used the narratives of Adam and Eve in teaching the members of his family which is very much in contrast with the way the critics treat these narratives.\(^3\) The Book of Mormon confirms the narrative of the Tower of Babel and the confounding of the language of those people,\(^4\) especially in view of the fact that Coriantumr was seen by the Mulekites\(^5\) and the Nephites obtained the Jaredite records.\(^6\)

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\(^1\) Moses 1:41 cf. I. R. Preface :24; see also 1 Nephi 13:20-29.


\(^3\) Sperry, Our Book of Mormon, op. cit., pp. 149-150; see also 2 Nephi 2:15-25.

\(^4\) Ibid.; see also the Book of Ether.

\(^5\) Ibid., pp. 151-152; see also Omni 20-22 cf. Ether 13:21.

\(^6\) Ibid.; see also Mosiah 8:7-13; 28:11-20.
The Book of Mormon also confirms the fact that the people of God have had the Gospel of Jesus Christ in every dispensation and that they were a record-keeping people from the beginning.\(^1\) Alma\(^2\) taught concerning Melchizedek whom he accepted as a real person and prophet, and also explains much about Joseph who was sold into Egypt.\(^3\)

According to Nephi the Pentateuch was written by Moses and was canonized before 600 B.C.\(^4\) This also contrasts forcibly with the critics' theory which dates the canonization of the Pentateuch ca. 400 B.C.\(^5\) and denies it its Mosaic authorship.\(^6\)

The Inspired Revision\(^7\) and the Book of Mormon\(^8\) point out that Jehovah was the God of Abraham, Isaac, and Jacob and was known unto them.\(^9\)

The Doctrine and Covenants\(^10\) and the Inspired Revision\(^11\) make a dis-

\(^1\)Ibid., pp. 148-151; see also 2 Nephi 2; 3; 1 Nephi 5:11-16; Ether 8:9; 13:1-2.

\(^2\)Ibid., pp. 148-149; see also Alma 13:14-19.

\(^3\)Ibid., p. 151; see also 2 Nephi 3.

\(^4\)Ibid., pp. 147-151; see also 1 Nephi 5:11-16.

\(^5\)Ibid.

\(^6\)Berry, op. cit., pp. 50-55.

\(^7\)Inspired Revision of the Bible, Exodus 6:2-3.

\(^8\)1 Nephi 19:10.


\(^11\)Deuteronomy 10:2.
tinction between the first teachings Moses received and the ones he
received next and they explain that Israel refused to listen to the
Gospel and were unwilling to put forth the effort necessary to live
according to its principles.²

According to the Book of Mormon, both Jesus and Nephi, son of
Lehi, quote a prophecy of Moses³ which they declared to have its fulfill-
ment in Jesus.⁴ This again is in sharp contrast with the critics who
hold that Deuteronomy was a late book (ca. 621 B.C.) and who also deny
the power of prophecy.⁵

The additions made by the Prophet to the Inspired Revision of
the Book of Genesis answer many problems; for example, the problem of
two accounts of the creation is solved by the additions⁶ which point out
that the first⁷ account is of the physical and the second, of the
spiritual creation.⁸

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²The Doctrine and Covenants, op. cit., Section 84.
³Deuteronomy 18:15-19 cf. 3 Nephi 20:23; 21:11; 1 Nephi 22:
⁴Sperry, Our Book of Mormon, op. cit., p. 147.
⁵Ibid.
⁶Genesis 2:4-6.
⁸Ibid., 2:4b-25.
The L.D.S. do not consider even the Inspired Revision of the Pentateuch complete, for the accounts of the visions and experiences of those great ancient prophets and their peoples which accounts are now available to us in the Inspired Revision are most certainly incomplete accounts. The portion dealing with Enoch and his people leaves us with many unanswered questions in our mind. The account of Noah pronouncing a curse on Canaan also leaves us with unanswered questions. There is little or nothing in the Inspired Revision concerning the great visions of Abraham wherein he saw the great Council in the heavens. There are also other items missing, but even so the teachings in the Authorized Version of the Pentateuch alone give most of the people of our time a standard of life which is considerably higher than the course they are at present pursuing. The L.D.S. believe that the Pentateuch has much worthy counsel to offer and that people could do well to study its precepts and seek to live according to them.

The Theory of Evolution.—The L.D.S. view has certain important implications concerning the Theory of Evolution. According to the L.D.S. view, Adam was the father of our race and had the Gospel. The L.D.S. view also holds that there have been various dispensations. The Theory of Evolution, however, presents the idea that men and things have evolved from a primitive to a modern state. Many evolutionists question the credibility of the story of the existence of a man named Adam.

In addition to the support which the Inspired Revision and the L.D.S. Scriptures provide, there is also at least one statement of a former First Presidency\(^1\) of the Church of Jesus Christ of Latter-day Saints concerning the Theory of Evolution. This First Presidency explained that Moses\(^2\) learned that the creation was two-fold - first spiritual, secondly temporal. This information was restored to man when the Prophet revised the Bible by the spirit of revelation.\(^3\) According to this First Presidency the spirit of man is in the same form as the physical body.\(^4\) This First Presidency concluded its statement as follows:

Adam, our great progenitor, "the first man," was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of the pre-existence, revealed so plainly, particularly in latter days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner.

It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was "the first man of all men" (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race. It was shown to the brother


\(^2\)Ibid., XII, 76.  \(^3\)Ibid.  \(^4\)Ibid., XIII, 77-78.
of Jared that all men were created in the beginning after the image of God; and whether we take this to mean the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in the likeness of our heavenly Father.

True it is that the body of man enters upon its career as a tiny germ or embryo, which becomes an infant, quickened at a certain stage by the spirit whose tabernacle it is, and the child, after being born, develops into a man. There is nothing in this, however, to indicate that the original man, the first of our race, began life as anything less than a man, or less than the human germ or embryo that becomes a man.

Man, by searching, cannot find out God. Never, unaided, will he discover the truth about the beginning of human life. The Lord must reveal Himself, or remain unrevealed; and the same is true of the facts relating to the origin of Adam's race—God alone can reveal them. Some of these facts, however, are already known, and what has been made known it is our duty to receive and retain.

The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. God Himself is an exalted man, perfected, enthroned, and supreme. By His almighty power He organized the earth, and all that it contains, from spirit and element, which exist co-eternally with Himself. He formed every plant that grows, and every animal that breathes, each after its own kind, spiritually and temporally—"that which is spiritual being in the likeness of that which is temporal, and that which is temporal in the likeness of that which is spiritual." He made the tadpole and the ape, the lion and the elephant; but He did not make them in His own image, nor endow them with Godlike reason and intelligence. Nevertheless, the whole animal creation will be perfected and perpetuated in the Hereafter, each class in its "distinct order or sphere," and will enjoy "eternal felicity." That fact has been made plain in this dispensation (Doctrine and Covenants, 77:3).

Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTON H. LUND,
First Presidency of the Church of Jesus Christ of Latter-day Saints.1

1Tbid., XIII, 80-81.
President John Taylor made the following statement:

The animal and vegetable creations are governed by certain laws, and are composed of certain elements peculiar to themselves. This applies to man, to beasts, fowls, fish, and creeping things, to the insects and to all animated nature; each one possessing its own distinctive features; each requiring a specific sustenance, each having an organism and faculties governed by prescribed laws to perpetuate its own kind. These principles do not change, as represented by evolutionists of the Darwinian school, but the primitive organisms of all living beings exist in the same form as when they first received their impress from their maker. There are, indeed, some very slight exceptions, for instance, the ass may mix with the mare and produce the mule; but there it ends; the violation of the laws of procreation receives a check, and its operations can go no further. Similar compounds may be made by experimentalists in the vegetable and mineral kingdoms, but the original elements remain the same. Yet this is not the normal but an abnormal condition with them, as with animals, birds, etc., and if we take man, he is said to have been made in the image of God, for the simple reason that he is the son of God; and being His son, he is, of course, his offspring, an emanation from God, in whose likeness we are told he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryotic state, all the faculties and power, of God. And when he shall be perfected, and have progressed to maturity he will be like his father - a God, being indeed His offspring. As the horse, the ox, the sheep and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate his.

Dr. John A. Widtsoe commented as follows:

Meanwhile, the Latter-day Saints have always KNOWN, by other means than those used in scientific laboratories, THAT MAN HAS ALWAYS BEEN MAN. Along the long path of his progression he has, AS A MAN, been headed for higher manhood;


2Ibid., pp. 164-165.
which will culminate in the process of time, in powers transcending human understanding.¹

Variety of Style.-- In reference to the topic on Variety in Style, Dr. Sperry² has pointed out that we have four³ main books which come from the hand of Joseph Smith (in addition to many articles) with each of these bearing a distinct style. We know that all of them are in the Prophet's language,⁴ despite the variation in style. Were we to use the methods of the critics, we would divide and subdivide these as to source and author.


²In a classroom lecture.

³The Book of Mormon, op. cit.; The Doctrine and Covenants, op. cit., The Pearl of Great Price, op. cit., and History of the Church of Jesus Christ of Latter-day Saints, op. cit.

⁴The Doctrine and Covenants, op. cit., 1:24.
CHAPTER II

A SURVEY OF THE ORIGIN AND HISTORY OF THE
AUTHORIZED VERSION OF THE BIBLE

Introduction

The King James Version of the Bible, which was published in 1611 A.D. under the auspices of King James I, was the "tenth revision of the whole Bible in English, the seventh Protestant revision in English, and the fifth in the regular line of revisions";\(^1\) and, as should be expected by virtue of the advantages under which its authors worked, it was the best version of its time.\(^2\) Not only did those men have the opportunity to build on what previous translators and revisers had accomplished, but they also represented "a higher grade of Hebrew and Greek scholarship."\(^3\) Furthermore, their committee consisted of many, and they worked systematically under highly favorable conditions as compared with the less favorable opportunities of the previous revisers and translators.\(^4\)

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\(^1\)Simms, op. cit., p. 96. "The regular line of revisions in English" were as follows: (a) Matthew's Bible, 1537; (b) the Great Bible, 1539; (c) the Geneva Bible, 1560; (d) the Bishops' Bible, 1568; and (e) the King James Version, 1611.

\(^2\)Ibid., p. 95.

\(^3\)Ibid.

\(^4\)Ibid., pp. 94-95; Price, op. cit., pp. 273-278.
Occasion Which Gave Rise to the King James Version

January 16, 1604, at the meeting of a Conference summoned by James I to consider difficulties between the Ritualists¹ (Anglicans)² and the Puritans, a proposal from Dr. Reynolds, a Puritan³ and President⁴ of Corpus Christi College, Oxford, for a new revision of the Bible was accepted. Dr. Reynolds had justified his proposal by citing errors from the Great Bible and the Bishops' Bible,⁵ which errors had been carried over into the Prayer Book.⁶ King James I himself was interested in Bible scholarship⁷ and was dissatisfied with the Genevan Bible,⁸ "the best translation of that day."⁹ On February 10, 1604,¹⁰ James I ordered the new

¹Simms, op. cit., p. 94.
²Davis, op. cit., p. 628.
³Simms, op. cit., p. 94.
⁴Price, op. cit., p. 274.
⁵Tbid.
⁶Tbid.
⁷Tbid., p. 273.
⁸Tbid., p. 274.
⁹Tbid.
¹⁰Davis, op. cit., p. 628.
translation to be made. By July 22, 1604, "he had appointed 54 learned men to do the translation," their only prerequisite being "proved efficiency as biblical scholars"\(^1\) for among their number were Anglican churchmen, Puritans and laymen.\(^2\) Of the 54, 47 did the work. Price\(^3\) points out that the original letter of James I to Bancroft specifies 54 translators but the actual list preserved contains only 47 names. He\(^4\) believes that resignations and deaths of some of the men between the time of the appointment and the time the work began account for this discrepancy in numbers.

Method and Procedure of the Translators or Revisers

The arrangements were made during the three years: 1604-1607,\(^5\) "and the work was not formally begun until 1607."\(^6\) The Revisers or translators were divided into six groups\(^7\) or companies.\(^8\) Two of these met at Westminster, two at Oxford, and two at Cambridge, with each group working

\(^1\) Price, \textit{op. cit.}, p. 275.

\(^2\) Ibid.

\(^3\) Ibid.

\(^4\) Ibid.

\(^5\) Price, \textit{op. cit.}, pp. 277-278.

\(^6\) Simms, \textit{op. cit.}, p. 94.

\(^7\) Price, \textit{op. cit.}, p. 275.

\(^8\) Davis, \textit{op. cit.}, p. 628.
on an assigned portion of the Bible,¹ those in Westminster revised Genesis to II Kings inclusive and Romans to Jude inclusive; those in Oxford revised Isaiah to Malachi inclusive and the Gospels, the Acts, and the Apocalypse; and those in Cambridge revised I Chronicles to Ecclesiastes inclusive and the Apocrypha.

In order to insure consistency, fifteen rules were formulated. The following rules are the most important of the fifteen: (1) the Bishops' Bible was to be followed as closely as truth would permit; (2) "the old ecclesiastical words should be retained;" (3) "there were to be no marginal notes at all, except such as should be needed for the explanation of the Hebrew or Greek words"; (4) "whenever Tyndale's, Matthew's, Coverdale's" the Great Bible, "or the Geneva translation agreed better with the original text than the Bishops' Bible, it was to be used";² (5) the work of each individual translator was to be compared with that of the others, and at the completion of a book by one group, this book was to be sent to the other groups for review and suggestion; "Thus every man of the entire company of forty-seven passed upon the work of every other man in the company." (6) the translators were also authorized to confer with and solicit the advice of other scholars not on the regular list if they saw good reason to do so.³

¹Price, op. cit., p. 275.
²Ibid., p. 277.
³Ibid., p. 277.
When the groups had completed their work, two members of each of the three groups were selected to check the final revision of this work for the press of R. Barker in London.\(^1\) It came from the press in 1611 in "a folio volume in black-letter type, without notes."\(^2\)

**Reception Accorded the King James Version**

The King James Version was readily received, although there was some opposition. It soon was more popular than the Bishops' Bible.\(^3\) The Geneva Bible gave it considerable competition for half of a century but then gave way to the King James Version which "completely took over the field"\(^4\) and has maintained that hold on peoples' interest until fairly recently. The Revised Version, the American Standard Revised Version and other modern English translations have won widespread popularity, but the King James Version is still widely used today.

Some of the reasons for the ready acceptance of the King James Version were: (1) it was an improvement over previous versions,\(^5\) (2) the translators or revisers represented a higher grade of scholarship than

\(^{1}\text{Ibid.}, pp. 277-278.}\)

\(^{2}\text{Ibid.}, p. 278.}\)

\(^{3}\text{Price, op. cit.}, pp. 279-280.}\)

\(^{4}\text{Price, op. cit.}, pp. 279-280.}\)

\(^{5}\text{Ibid.}, p. 280.\)
previous translators, it was the product of a large committee which contained members representing all shades of opinion in the English Church, "the sense of literary style and literary taste was much more developed than at any previous time, it was not cluttered up with notes or comments but contained only "marginal renderings as were felt necessary to throw additional light on certain Hebrew and Greek works," (4) it was clear, direct and dignified in style, and (7) it represented some of the choicest literature of the day.

Because of the very favorable reception accorded it, the King James Version has contributed much to the language and the lives of the many English-speaking people who have paid attention to it. Most of the great authors have been influenced by it and reflect it. Thousands of people have lived better because of it.  

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1 Simms, op. cit., p. 95.
2 Ibid.
3 Ibid.
4 Ibid.
5 Ibid.
7 Ibid., p. 282.
8 Simms, op. cit., p. 96; Price, op. cit., p. 282.
The term "Authorized Version" applied to the King James Version is a misnomer.\textsuperscript{1} Simms states that "no evidence has ever been found to indicate that this version was ever authorized by the king, the state or any ecclesiastical court. King James appointed a committee to make the translation, giving certain rules to govern in the work, and that seems to be all."\textsuperscript{2}

The only Bible ever really an "authorized version" in English in England was the Great Bible which was authorized by Henry VIII.\textsuperscript{3}

Revisions of the King James Version

The first edition of the King James Version came from the press in 1611. According to Simms,\textsuperscript{4} there were two separate editions in 1611 with at least one perplexing difference: Ruth 3:15 in the one read "he went into the city" and in the other "she went into the city". These two were known as the "He" and "She" Bibles respectively.

According to Price,\textsuperscript{5} a new edition of the King James Version appeared in 1614. Simms\textsuperscript{6} dates this edition in 1615. A third edition

\textsuperscript{1}Simms, \textit{op. cit.}, p. 94; Davis, \textit{op. cit.}, p. 628; Price, \textit{op. cit.}, p. 279.

\textsuperscript{2}Simms, \textit{op. cit.}, p. 94.

\textsuperscript{3}\textit{Ibid.}, p. 89.

\textsuperscript{4}Simms, \textit{op. cit.}, p. 96.

\textsuperscript{5}Price, \textit{op. cit.}, p. 280.

\textsuperscript{6}Simms, \textit{op. cit.}, p. 97.
appeared in 1629, and the "so-called final revision" in 1638. Bishop Lloyd's Bible of 1701 was the first to incorporate the Ussher Chronology.

In 1762, Dr. Paris introduced "383 marginal notes and other changes" in the Cambridge Bible. In 1769, Dr. Blayney introduced 76 changes into the Oxford Bible, including changes in weights, measures and coins. The Apocrypha was finally omitted.

In the original 1611 edition, the Gospel of Matthew contained 43 italicized words and phrases, but this number increased in subsequent editions until there were 583 in the Gospel of Matthew in the Cambridge Paragraph Bible of 1870. In 1873, the Cambridge Paragraph Bible contained a list of variations from the original 1611 edition covering "sixteen closely printed pages."

Many of the changes such as the modernizing of spelling have been real improvements; nevertheless, the King James Version is inadequate for our day because "it is now thoroughly antiquated and even misleading." It contains more than 200 words which are now "completely obsolete, or so changed in meaning that the average man is misled when he reads them."

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1 Ibid., p. 97; Price, op. cit., p. 280.
2 Price, op. cit., p. 280; Simms, op. cit., p. 97.
3 Price, op. cit., p. 281; Simms, op. cit., p. 97.
4 Ibid.
5 Simms, op. cit., p. 97.
7 Simms, op. cit., p. 97.
8 Ibid.
For example, most modern people do not recognize words such as "habergeon," "wimples," "cracknels," "besom," "leasing," "botch," "neesing," "fats," etc. Furthermore, there are many inconsistencies within the King James Version such as the various renderings of the Hebrew word "sheol" which is rendered "pit" 3 times, "grave" 31 times, and "hell" 31 times. The omission of the preface in many recent editions of the King James Version is also unfortunate because it would clarify this Version were it present. As it is, Simms considers the King James Version "the most antiquated out of date and misleading Protestant translation in English in print today."

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1II Chron. 26:14 now translated "a coat of mail."
2Isaiah 3:22, now translated "shawl" or "mantle."
3I Kings 14:3, now translated "biscuits."
4Isaiah 14:23, now translated "broom."
5Psalm 4:2; 5:6, now translated "falsehood," "lies."
6Deut. 28:27, 35, now translated "boil."
7Job 41:18, now translated "sneezing."
8Joel 2:24, now translated "vats."
9Simms, op. cit., pp. 97-98.
10Tbid., p. 98.
When was the final, most significant revision of the King James Version? As far as the writer has been able to learn, it was previous to 1812.

A comparison of the Books of Genesis in an 1812 edition and in recent editions of the King James Version was made. It was found that even recent editions vary in the spelling of words such as "vail" or "veil" and "lain" or "lien", and the only consistent variants between Genesis of the 1812 edition and Genesis of the recent edition are:

(1) In Genesis 11:3a the 1812 edition has the word "make" whereas the recent editions examined have "burn".

(2) In Genesis 17:21 the 1812 edition has the word "whom" whereas the recent editions examined have "which".

(3) In Genesis 19:14 the 1812 edition has "ye" whereas the recent editions examined have "you".

The writer presents these variants aligned with the corresponding textual material of the Inspired Revision. The same special interlinear system\(^1\) that is used to present the other data is used here also. The 1812 edition of the King James or Authorized Version is assigned the top line and the Inspired Revision the next lower line because the 1812 edition of the Authorized Version is probably more like the edition used by the Prophet than are our recent editions.

\begin{center}
Variants between a Recent and an 1812 Edition of the King James Version of Genesis
\end{center}

\(^1\)This special interlinear system is described in this thesis, pp. 2-8.
In a comparison of Genesis in a recent edition of the King James Version with Genesis in an 1812 edition, the writer found only two variations in wording and three in spelling.

The two variations in wording are as follows:

1. A.V. (1812 ed.) Genesis 11:3a And they said one to another, Come
   I.R. Genesis 11:2a
   A.V. (recent ed.)

   A.V. (1812 ed.) Go to let us make brick, and make them thoroughly. burn
   I.R.
   A.V. (recent ed.)

The 1812 edition of the Authorized Version has "make" whereas the recent edition and the Inspired Revision has "burn". The text the Prophet used may have had the word "make". If it did, he changed it to "burn".

2. A.V. (1812 ed.) Genesis 17:21 But my covenant will I establish with
   I.R. Genesis 17:28
   A.V. (recent ed.) Genesis 17:21

   A.V. (1812 ed.) Isaac, whom Sarah shall bear unto thee at this set
   I.R.
   A.V. (recent ed.) which

   A.V. (1812 ed.) time in the next year.
   I.R.
   A.V. (recent ed.)

   The text the Prophet used may have had the word "whom". If that were the case, he made no change in this verse.

The changes in spelling are:

1. A.V. (1812 ed.) Genesis 19:14 ye
   I.R. Genesis 19:21
   A.V. (recent ed.) Genesis 19:14 you

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1The Holy Bible (Philadelphia: Bible Society at Philadelphia, 1812).
The text used by the Prophet probably had "ye". If this were the case, he made no change. From observing the recent edition alone, one would think he had definitely changed "you" to "ye".

2. A.V. (1812 ed.) Genesis 24:65 veil
   I.R. Genesis 24:70
   A.V. (recent ed.) Genesis 24:65 vail

   However different copies of recent editions vary in the spelling of this word. Some spell it "veil" and others "vail". The text used by the Prophet probably had "veil". If this were the case he made no change. The observing of the recent edition without the 1812 edition would lead one to believe that the Prophet had changed "vail" to "veil".

3. A.V. (1812 ed.) Genesis 26:10 lain
   I.R. Genesis 26:10
   A.V. (recent ed.) Genesis 26:10 lien

   Here again, different copies of recent editions vary in their spelling of this word; some spell it "lain" and others "lien". The text used by the Prophet probably had "lain". If so, he made no change. However, if one were to compare the I.R. with the recent edition of the Authorized Version, it would appear that he had definitely changed "lain" to "lien".
CHAPTER III

A SURVEY OF THE ORIGIN AND HISTORY OF THE INSPIRED
REVISION OF THE BIBLE BY JOSEPH SMITH, JR.

Introduction

The Inspired Revision of the Bible, also called the "Inspired Translation," 1 the "Inspired Version," 2 the "New Translation," 3 is another of the remarkable accomplishments of the Prophet Joseph Smith in his busy days. Although the Inspired Revision was referred to by the Prophet and others as the "Inspired Translation," it is really an Inspired Revision. The Prophet had neither ancient manuscripts nor knowledge of ancient languages, but he had to rely upon revelation from God in order to accomplish his work. 4 Therefore, it is more an Inspired Revision than an

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Inspired Translation. The Book of Mormon, of course, is an Inspired Translation because the Prophet actually translated the ancient records through the power of revelation from God.

Joseph Smith was reared among Protestant Fundamentalists who had a great veneration for the Bible and believed implicitly that it was the word of God.1 Joseph himself believed devoutly in the Bible as is evidenced by his faithful compliance with the admonition of James to pray to God for wisdom.2 The fact that the Bible contains errors may or may not have been explained to him at the time of his first vision; but it was definitely called to his attention by the instructions of Moroni,3 the Book of Mormon records,4 and new revelations5 from the Lord. The instructions of Moroni included quotations from Old Testament prophecies which varied from the King James or Authorized Version of the very same prophecies. When the Prophet wrote his history, he mentioned this.6

2James 1:5.
4Nephi 13:20-29; Berrett, Doctrines of the Restored Church, op. cit., p. 325; Berrett, The Restored Church, op. cit., p. 127; Journal of History (Lamoni, Iowa: Board of Publication of the Reorganized Church of Jesus Christ of Latter-day Saints, 1908), I, 221.
5John A. Widtsoe, "What Is the 'Inspired Translation of the Bible?" op. cit., p. 725; Berrett, Doctrines of the Restored Church, op. cit., p. 326.
6The Pearl of Great Price, op. cit., Joseph Smith 2:36-41.
The Work of Revising the Bible

The Beginning

William E. Berrett¹ and Joseph Fielding Smith² point out that as early as April, 1829, the Lord had revealed³ to the Prophet Joseph Smith that parts of the Scriptures were to be restored. Oliver Cowdery was designated as his scribe and assistant.⁴

Joseph sought the Lord in reference to the problems of the Bible,⁵ and in June, 1830,⁶ he received the Vision of Moses.⁷ Thus began the Inspired Revision of the Bible by Joseph Smith in June, 1830,⁸ while he was still in and around Colesville, Broome County, New York⁹ and Harmony, Pennsylvania.¹⁰

¹William E. Berrett, Doctrines of the Restored Church (Salt Lake City: Deseret Book Company, 1941), p. 326.
⁴Ibid.
⁵Widtsoe, op. cit., p. 725; Berrett, The Restored Church, op. cit., p. 127.
⁶Ibid.; Sperry and Van Wagoner, op. cit., p. 6 (see also The Improvement Era, April, 1940, p. 206); Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (Salt Lake City: The Deseret Book Company, 1927), I, 98-101; Journal of History of the Reorganized Church, op. cit., I, 221.
⁸Berrett, Doctrines of the Restored Church, op. cit., p. 326; Widtsoe, op. cit., p. 725.
Procedure Used by the Prophet

In the way of physical materials the Prophet used only a family Bible\textsuperscript{1} purchased by himself and Oliver Cowdery. He had neither ancient manuscripts nor knowledge of the ancient languages, but relied upon revelation from God and his own industry for the accomplishment of his work.

Joseph Fielding Smith\textsuperscript{2} states that the Prophet proceeded through the Bible according to topics, "revising as the Spirit of the Lord directed him." Elder Smith\textsuperscript{3} also states that although some people have been of the opinion that the Prophet began with the Book of Genesis and then proceeded on through the Bible, revising each book in its turn according to its chronological order, he actually worked according to topics and did not touch many parts of the Bible "because the Lord didn't direct him to do so."

Sperry and Van Wagoner\textsuperscript{4} state that the Prophet did begin with the Book of Genesis, but was commanded by the Lord March 7, 1831, to complete the New Testament first. They also hold that "the corrections were somewhat topical in nature"\textsuperscript{5} but they point out\textsuperscript{6} that the Biblical books with

\textsuperscript{1}Sperry and Van Wagoner, \textit{op. cit.}, p. 14.

\textsuperscript{2}Joseph Fielding Smith, \textit{Church History and Modern Revelation Second Series}, \textit{op. cit.}, p. 15; see also Hunter, \textit{op. cit.}, p. 217; and Sperry and Van Wagoner, \textit{op. cit.}, p. 14.

\textsuperscript{3}\textit{Ibid.}

\textsuperscript{4}Sperry and Van Wagoner, \textit{op. cit.}, p. 14.

\textsuperscript{5}\textit{Ibid.}, p. 15.

\textsuperscript{6}\textit{Ibid.}, pp. 15-17.
their chapters revised "were listed in consecutive order in the manuscript" which fact indicates "that the corrections were not made in order of topics, but in order of their occurrence in the Bible."

According to Sperry and Van Wagoner the Inspired Revision of the Books of Genesis, Matthew, Mark, Luke and the sixth chapter of John were written out in full in the manuscript; but due to pressure of time\(^1\) and probably also due to the fewer and shorter additions to be made, the procedure was changed in the revising of the other books. The Prophet "indicated by a caret where the words should appear and wrote the ones to be added in the margin," with the exception of lengthy additions, which were written on separate sheets; but "at no time was a complete manuscript of the Bible made by Joseph Smith."\(^2\) Omissions were indicated simply by striking out the words to be omitted. When Sidney Rigdon became the Prophet's scribe, he wrote out the name of each book, the numbers of its chapters considered, and the changes to be made.\(^3\) Chapters considered correct were simply designated so with the word "correct" following immediately after the number of the chapter.\(^4\) At first they wrote out everything in full often repeating many words, but as their work progressed they sought and used the "shortest possible form."\(^5\)

\(^{1}\) Sperry and Van Wagoner, op. cit., p. 15.

\(^{2}\) Ibid.

\(^{3}\) Ibid.

\(^{4}\) Ibid., pp. 15, 22.

\(^{5}\) Ibid., p. 15.
The Appointment of Sidney Rigdon as the Prophet's Scribe

Persecution forced the Prophet to move to Fayette, New York, during August or September, 1830.\(^1\) It was there that Sidney Rigdon came in December, and was appointed scribe to the Prophet for the work of writing the Inspired Revision.\(^2\) During December, they received the Visions of Moses and Enoch\(^3\) and then were commanded,\(^4\) because of the enemy, to cease revising the Bible until their arrival in Ohio. They left Fayette, New York, the latter part of January and arrived in Kirtland, Ohio, about February 1, 1831.\(^5\) February 4, 1831, the Elders at Kirtland were commanded,\(^6\) among other things, to build Joseph a house wherein he might translate. February 9, 1831, in the newly revealed law to govern the Church was included the admonition\(^7\) to continue the revision of the Bible but not to teach it until it had been received in full.

\(^{1}\)Ibid.

\(^{2}\)Ibid., The Doctrine and Covenants, op. cit., 35:20; Widtsoe, op. cit., p. 725; Joseph Fielding Smith, op. cit., p. 15.

\(^{3}\)The Book of Moses, Chapters 2-8 cf. I.R. 1:1-8:18 (see chapter headings); Joseph Smith, op. cit., I, 132-139; Sperry and Van Wagoner, op. cit., pp. 6-7.

\(^{4}\)The Doctrine and Covenants, op. cit., 37:1.

\(^{5}\)Joseph Smith, op. cit., I, 145; Sperry and Van Wagoner, op. cit., pp. 6-7.

\(^{6}\)The Doctrine and Covenants, op. cit., 41:7; Sperry and Van Wagoner, op. cit., p. 7.

\(^{7}\)The Doctrine and Covenants, op. cit., 42:56-60; Joseph Smith, op. cit., I, 148-151.
The Admonition to Concentrate on the New Testament

March 7, 1831, the Prophet was told to concentrate on revising the New Testament¹ but was cautioned against publishing the revision until it was completed.² They began revising the New Testament the next day.³ The importance of the revision of the New Testament is indicated by the fact that most of the Prophet's work of revising was with the New Testament,⁴ which apparently had not shared the same guarded existence⁵ as the Old Testament enjoyed. Consequently, the New Testament had suffered more drastic changes than the Old Testament.

This work was interrupted by the Prophet's trip to Missouri which lasted from June 19 until August 27, 1831.⁶ As a matter of fact, the work was frequently interrupted by the many other pressing duties of the Prophet and by persecution, as one can readily see by reading the Prophet's history.

¹The Doctrine and Covenants, op. cit., 45:60.
²Ibid., 45:72.
³Sperry and Van Wagoner, op. cit., p. 7.
⁴Ibid., pp. 7-8.
⁵Sperry and Van Wagoner, op. cit., p. 27.
⁶Ibid., pp. 7-8.
Early in September, 1831, the Prophet made preparations\textsuperscript{1} to move to Hiram, Ohio, and on September 12, he moved there with his family and lived in the home of John Johnson;\textsuperscript{2} however, he didn't get at the work of revising the Bible again until the first part of October.\textsuperscript{3} Then the revising was continued intermittently\textsuperscript{4} until December 1, 1831, when they were called on a mission.\textsuperscript{5} By January 10, 1832, they had completed this mission\textsuperscript{6} and were called back to the work of revising the Bible,\textsuperscript{7} although they were told at the same time also to do missionary work in the vicinity, as far as it was "practicable,"\textsuperscript{8} until the conference at Amherst of January 25, 1832, and then they should "translate" again.\textsuperscript{9} During the two weeks

\textsuperscript{1}Joseph Smith, op. cit., I, 211; Sperry and Van Wagoner, op. cit., p. 8.

\textsuperscript{2}Joseph Smith, op. cit., I, 215.

\textsuperscript{3}Ibid., I, 215-219.

\textsuperscript{4}Ibid., I, 219-238; Sperry and Van Wagoner, op. cit., p. 8.

\textsuperscript{5}The Doctrine and Covenants, op. cit., 71:1.

\textsuperscript{6}Joseph Smith, op. cit., I, 238-241.

\textsuperscript{7}The Doctrine and Covenants, op. cit., 73:3.

\textsuperscript{8}Ibid., 73:4

\textsuperscript{9}Ibid.; Joseph Smith, op. cit., I, 241-243.
from January 10 until January 25, 1832, the Prophet labored diligently at the revision;¹ and in reference to I Corinthians 7:14 he received the revelation now recorded as Section 74 in The Doctrine and Covenants.²

After the Amherst conference, the revising was resumed, and on February 16, 1832, in reference to John 5:29, the great vision now recorded as Section 76 in The Doctrine and Covenants was received.³ About March 1, 1832, the revelation now recorded as Section 77 of The Doctrine and Covenants was received in connection with the revision of the Book of Revelation of John.⁴

May 6, 1832, the Prophet was admonished⁵ by the Lord to hasten the "translation" of the Scriptures and received instruction⁶ that on the second lot south of the Kirtland Temple site a house was to be built wherein the "translation" of the Scriptures could be printed. However, the work of revising was interrupted during the spring of 1832 by mob violence in Hiram, the Prophet's second journey to Zion and other church business;⁷ but he spent most of that summer at it,⁸ continuing on through

¹Joseph Smith, op. cit., I, 242.
²Ibid.
³Ibid., I, 245-53; Sperry and Van Wagoner, op. cit., p. 8.
⁴Joseph Smith, op. cit., I, 253-255.
⁶The Doctrine and Covenants, op. cit., 94:10.
the autumn\textsuperscript{1} and winter,\textsuperscript{2} and on February 2, 1833, announced the completion of the translation and review of the New Testament which he sealed up "no more to be opened till it arrived in Zion."\textsuperscript{3} This did not necessarily mean that he was entirely through with the revision of it, because there are still problems which he did not touch. We shall see later that he planned to have it printed under his own direction with the intention of revising it still more completely; for there are reliable reports available that the Prophet intended to improve his revision of the Bible.\textsuperscript{4}

The Completion of the Prophet Joseph Smith's Revision of the Bible

After having completed this initial review and revision of the New Testament, the Prophet resumed work on the Old Testament.\textsuperscript{5} March 9, 1833,\textsuperscript{6} while considering the Apocrypha, he received the revelation now recorded in The Doctrine and Covenants as Section 91 wherein he was instructed that the Apocrypha contains both truths and falsehoods,\textsuperscript{7} that

\begin{itemize}
  \item \textsuperscript{1}Ibid., I, 295.
  \item \textsuperscript{2}Ibid., I, 322.
  \item \textsuperscript{3}Ibid., I, 324.
  \item \textsuperscript{4}Ibid., IV, 137; George Q. Cannon, The Life of Joseph Smith, the Prophet (Salt Lake City: Juvenile Instructor Office, 1888), p. 142.
  \item \textsuperscript{5}Sperry and Van Wagoner, \textit{op. cit.}, p. 9.
  \item \textsuperscript{6}Joseph Smith, \textit{op. cit.}, I, 331-332.
  \item \textsuperscript{7}The Doctrine and Covenants, \textit{op. cit.}, 91:1-2.
\end{itemize}
he should not revise it,¹ that the righteous and worthy reader would be enlightened by the Spirit,² and the unworthy reader would not be enlightened.³

The Saints were eager for the publication of the Inspired Revision. In fact, it seems that some may have suggested that it be printed serially, but the Prophet wrote on April 21, 1833,⁴ that according to the will of the Lord it should be printed "in a volume by itself; and the New Testament and The Book of Mormon will be printed together."

June 4, 1833, W. W. Phelps inquired about the publication of the Inspired Revision. The Prophet answered him June 25, 1833, by stating that "it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits."⁵ The Prophet also mentioned that none of the lost books had been found.⁶

July 2, 1833,⁷ in a letter written by Sidney Rigdon and also bearing the signatures of Joseph Smith and F. G. Williams, the statement that they had just completed the "translating" of the Scriptures appears twice.

¹Tbid., 91:3.
²Tbid., 91:4-5.
³Tbid., 91:6.
⁴Joseph Smith, op. cit., I, 341; Sperry and Van Wagoner, op. cit., pp. 10-11.
⁵Joseph Smith, op. cit., I, 365; Sperry and Van Wagoner, op. cit., p. 11.
⁶Joseph Smith, op. cit., I, 363.
The Interruption of the Work by Persecution

During the summer and autumn and winter of 1833, mob action prevented the Prophet from continuing his plans concerning the Inspired Revision.¹ January 11, 1834, the Prophet and some of the elders petitioned the Lord for the protection of their press that they might print the Scriptures.²

April 23, 1834, the Lord commanded³ the printing of the scriptures. However, the persecutions and troubles of the next seven years prevented this,⁴ but after the Saints had established themselves in Nauvoo,⁵ the Prophet expressed his intention to revise the Bible still further,⁶ to which fact Brigham Young also testified.⁷

Renewed Attempts to Complete the Inspired Revision

and Prepare It for Publication

At the end of August, 1840,⁸ the First Presidency addressed a

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¹Sperry and Van Wagoner, op. cit., p. 10.

²Ibid., p. 11; Joseph Smith, op. cit., II, 2-3.

³The Doctrine and Covenants, op. cit., 104:58; Sperry and Van Wagoner, op. cit., pp. 1-12; Joseph Smith, op. cit., II, 58.

⁴Sperry and Van Wagoner, op. cit., p. 12.

⁵Ibid.

⁶Ibid., p. 45; Joseph Smith, op. cit., IV, 136-137.

⁷Sperry and Van Wagoner, op. cit., p. 47; Cannon, op. cit., p. 142, footnote.

letter "To the Saints Scattered Abroad" wherein the help of all was solicited in the building up of the Kingdom; and among other things, the printing and circulation of the "new translation" was mentioned as being "connected with the building of the Kingdom."¹

January 19, 1841, William Law² was admonished to assist with the publication of the "New translation," but it seems that Law failed to respond³ and invested his money elsewhere.

January 12, 1842,⁴ the elders were requested to announce in all meetings that the Recorder's office would be open for the reception of tithings and consecrations only on Saturdays in order to give the Trustee (Joseph Smith)⁵ time to arrange the "translation" of the Bible for publication. The fact that he desired so much time (five days per week) for this task indicates that he intended to do considerable revising.

Sperry and Van Wagoner state that,

We have other similar statements preserved in the History of the Church by the Prophet Joseph showing that from 1840 to 1844 a vigorous drive was made for donations and subscriptions and the payment of tithing to hasten publication of these works.

¹Joseph Smith, op. cit., p. 187.
²Joseph Smith, op. cit., IV, 282; Sperry and Van Wagoner, op. cit., p. 12; The Doctrine and Covenants, op. cit., 124:89.
³Joseph Smith, op. cit., VI, 164-165.
⁴Joseph Smith, op. cit., IV, 493.
⁵Ibid., IV, 287.
As the Saints were engaged in erecting the Nauvoo Temple at this time, their sources were limited. Nevertheless new editions of the Book of Mormon and the Doctrine and Covenants as well as the Hymn Book were printed. The new translation of the Bible was to be next.¹

The Prophet sought constantly to disseminate all the spiritual truths to the Saints that the Lord would permit; and the Lord desired and intended to give the Scriptures in full and build His Kingdom, if the people would live worthy and respond to their opportunities. However, the Saints transgressed² and the "redemption of Zion" was postponed "for a season." William Law³ (and no doubt others also) who was called upon to assist financially to support the publication of the Inspired Revision failed to respond,⁴ and the work was left unfinished.

August 19, 1844, Elder Willard Richards requested the "new translation" of the Bible from Emma Smith, but she refused to give it up.⁵

Copies of the Manuscript.— Chase, a member of the Reorganized Church, stated in a letter⁶ to George C. Jameson on February 13, 1933,

¹Sperry and Van Wagoner, op. cit., p. 12.
³Ibid., 124:89.
⁴Joseph Smith, op. cit., VI, 164-165.
⁵Sperry and Van Wagoner, op. cit., p. 13; Joseph Smith, op. cit., VII, 260.

⁶This letter, on file in the Church Historian's Office in Salt Lake City, was written by Mr. Chase of the Reorganized Church to George C. Jameson of Salt Lake City in response to the latter's request of February 13, 1933, for information concerning the stand of the Reorganized Church in regard to the Inspired Revision of the Bible by Joseph Smith.
that the Reorganized Church had obtained a partial copy of the manuscript with the John Whitmer MSS History. He also reported that according to S. A. Burgess, then Historian of the Reorganized Church, there were certain insignificant scribal differences between the manuscripts. The Prophet had requested Dr. John M. Bernhisel\textsuperscript{1} to make a copy, and this copy was brought West with the Pioneers, and is now in the Church Historian's office.\textsuperscript{2} It was from this copy that the extracts for \textit{the Pearl of Great Price} were taken.\textsuperscript{3}

In 1851, Franklin D. Richards\textsuperscript{4} published certain choice sections from the Inspired Revision in \textit{the Pearl of Great Price} which included, among other things \textit{The Book of Moses}\textsuperscript{5} and an extract from the New Testament.\textsuperscript{6} Since Emma Smith had retained the chief manuscripts of the Inspired Revision, Elder Richards used the Bernhisel manuscript as his source.\textsuperscript{7}

\begin{itemize}
  \item[5] \textit{The Book of Moses} is the Prophet's Revision of Genesis 1:1-6:13 and corresponds with the Inspired Revision 1:1-8:18 plus the Visions of Moses in the Preface of the Inspired Revision.
  \item[6] This extract is the Prophet's Inspired Revision of Matthew 23:39-24:51.
  \item[7] \textit{The Teachings of the Prophet Joseph Smith}, \textit{op. cit.}, p. 10.
\end{itemize}
The Publication of the Inspired Revision of the Bible
by the Reorganized Church

The Reorganized Church representatives have pointed out that at
the death of the Prophet June 27, 1844, the manuscripts were left with
his wife.¹ She retained them until the spring of 1866, and then delivered
them to William Marks, Israel L. Rogers and William W. Blair who consti-
tuted a committee appointed by the General Conference of the Reorganized
Church of Jesus Christ of Latter-day Saints to procure these manuscripts
for publication. These men then delivered the manuscripts to the Publica-
tion Committee which consisted of Joseph Smith, Israel L. Rogers, and
Ebenezer Robinson. The Plates were prepared, the book was published and
placed on sale in 1867.

According to A. B. Phillips,² present Church Historian of the
Reorganized Church, the 1867 edition was printed from stereotype plates
which "were used in all subsequent editions down to 1944, except the last
printing which was made with photographic plates from the original, but
somewhat enlarged in the process."

The 1867 edition is 5 1/8 inches in width, 7 1/16 inches in length,
and 1 5/8 inches in thickness. It has 286 pages and contains only the
Title pages, the Preface, and the Books of the Bible with no concordance
or index.

¹Journal of History of the Reorganized Church of Jesus Christ of
Latter-day Saints, op. cit., I, 222-223.
²Stated in a letter from Mr. A. B. Phillips, Church Historian,
The Reorganized Church of Jesus Christ of Latter-day Saints, The Auditori-
um, Independence, Missouri, April 22, 1949.
132

The Title Pages of the 1867 Edition of the Inspired Revision

The initial Title page appears in the front of the Inspired Revision immediately preceding the Preface. The Title page for the New Testament immediately precedes the Book of Matthew.

It is interesting to note that at least in the first edition of the Inspired Revision, the word "Reorganized" does not appear in the Title of the Reorganized Church.

The 1867 and some later editions contain a list of "probable" dates of the New Testament Books on the reverse side of the Title page for the New Testament. The latest edition does not contain this list.

The following two pages are copies of the two sides of the Title page which precedes the New Testament.
THE

HOLY SCRIPTURES

of the

NEW TESTAMENT,

Translated and Corrected

by the

Spirit of Revelation,

by

Joseph Smith, Jr.,
The Seer.

Published by The
Church of Jesus Christ of Latter-day Saints.

Joseph Smith, I. L. Rogers, E. Robinson,
Publishing Committee.
1867.
<table>
<thead>
<tr>
<th>Title</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Testimony of Matthew</td>
<td>89</td>
</tr>
<tr>
<td>Testimony of Mark</td>
<td>43</td>
</tr>
<tr>
<td>First Epistle of Peter</td>
<td>52</td>
</tr>
<tr>
<td>Paul's first and second Epistles to the Thessalonians</td>
<td>52</td>
</tr>
<tr>
<td>Testimony of Luke</td>
<td>56</td>
</tr>
<tr>
<td>Paul's Epistle to the Galatians</td>
<td>56</td>
</tr>
<tr>
<td>Paul's Two Epistles to the Corinthians, and that to the Romans</td>
<td>57</td>
</tr>
<tr>
<td>Paul's Epistles to the Philippians, to Philemon, Colossians, Ephesians and Hebrews</td>
<td>62</td>
</tr>
<tr>
<td>Paul's Two Epistles to Timothy, the One to Titus, and the Second Epistle General of Peter</td>
<td>63</td>
</tr>
<tr>
<td>Epistle of James</td>
<td>66</td>
</tr>
<tr>
<td>Epistle of Jude</td>
<td>66</td>
</tr>
<tr>
<td>John in the Isle of Patmos Wrote the Revelation</td>
<td>94</td>
</tr>
<tr>
<td>Testimony of John</td>
<td>96</td>
</tr>
<tr>
<td>John's Three Epistles</td>
<td>96</td>
</tr>
</tbody>
</table>

Entered according to Act of Congress, in the year 1867, by
JOSEPH SMITH, I. L. ROGERS, AND E. ROBINSON,
In the Clerk's Office of the District Court of the United States for the Northern District of Illinois
The following two pages contain copies of the Title pages of the 1867 edition of the Inspired Revision.
THE

HOLY SCRIPTURES,

Translated and Corrected

by the

SPIRIT OF REVELATION,

by

Joseph Smith, Jr.,

The Seer,

Published by the

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Joseph Smith, I. L. Rogers, E. Robinson,

Publishing Committee.

1867.
Entered according to Act of Congress, in the year 1867, by

JOSEPH SMITH, I. L. ROGERS, AND E. ROBINSON,

In the Clerk's Office of the District Court of the United States for the

Northern District of Illinois

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Westcott & Thomson,
Stereotypers, Philada.
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Preface to the Inspired Revision

This Preface consists of two parts:

1. Reasons for printing the Inspired Revision: Both prophecies from the Book of Mormon and Statements from Biblical scholars are quoted which depict the inadequacies of the Bible.

2. "A Revelation, Given to Joseph the Seer, June A. D. 1830" which corresponds almost word for word to Chapter One of the Book of Moses in The Pearl of Great Price.

As far as the writer was able to discover, the Preface has been the same in all printings from 1867 until 1944. The Preface of the 1944 Edition uses "manuscripts" instead of "MSS." and also has the following note which appears on page 6 of the Preface between the two parts of the Preface:

PREFACE TO 1944 EDITION

This corrected edition of the Inspired Version of the Holy Scriptures was prepared under the direction of the First Presidency and the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

The committee found some words and phrases transposed or improperly placed in the work done by Joseph Smith, Jr. These errors, together with others involving spelling, punctuation, and typographical or other omissions, were corrected, particularly in those instances where the meaning of the text had been affected. Few other corrections were required.

The 1893 Edition of the Inspired Revision of the New Testament with the Book of Mormon

In 1893,¹ the Reorganized Church combined the Book of Mormon and

the Inspired Revision of the New Testament in a single volume, thinking thereby to comply with the earlier statement of the Prophet that the two should go forth together.\(^1\) This edition has been discontinued and is out of print.\(^2\)

The 1944 Edition of the Inspired Revision

Mr. A. B. Phillips did not know the number of printings of the Inspired Revision, but he states that the original plates "were used in all subsequent editions down to 1944, except the last printing which was made with photographic plates from the original, but somewhat enlarged in the process."\(^3\) The 1944 edition is, however, "A New Corrected Edition" to which has been added the Preface note quoted above under the topic: "Preface to the Inspired Revision." The 1944 edition has been printed twice: in December, 1944, and in April, 1947. The regular copy of the 1944 edition is 5 3/4 inches in width, 8 1/4 inches in length, and 2 inches in thickness. In addition to Title pages, preface and Books of the Bible (which number 1418 pages), it contains also a concordance of 159 pages. The following three pages are copies of the Title pages of the 1944 edition of the Inspired Revision:

\(^1\)Joseph Smith, op. cit., I, 341.


\(^3\)Letter from A. B. Phillips to the writer, April 22, 1949, op. cit.
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Inspired Version

THE

H O L Y  S C R I P T U R E S

Containing the Old and New Testaments

An Inspired Revision of the

Authorized Version

by Joseph Smith, Junior

A New Corrected Edition

The Reorganized Church

of Jesus Christ of Latter Day Saints

Herald Publishing House

Independence, Missouri
Copyright 1944 by the
BOARD OF PUBLICATION OF THE REORGANIZED CHURCH OF
JESUS CHRIST OF LATTER DAY SAINTS
Independence, Missouri

Corrected Edition
First Printing—December 1944
Second Printing—April 1947
Inspired Version

THE NEW TESTAMENT
Of Our Lord and Savior
JESUS CHRIST

An Inspired Revision of the
Authorized Version

by Joseph Smith, Junior

A New Corrected Edition
Types of Changes Which the Prophet Made in the Inspired Revision

There had been both planned and unplanned changes made in the Bible. It seems that many of the former were deliberately made by men in order to mislead people. As Nephi foresaw in a vision, these men literally deleted many parts "plain and most precious" from the Bible; and, as Sperry and Van Wagoner have shown, it seems apparent from the regularity with which the Prophet restored passages revealing that the Gospel had been taught to Adam and his descendants, and that it had been known from the beginning in its fulness, that a clever and "systematic campaign" had been "successfully waged" to delete this information concerning the First Principles of the Gospel from the Old Testament. Thus in the Inspired Revision the Prophet restored much information which the ancient prophets, beginning with Adam, knew concerning the mission of Jesus Christ, the importance of faith, repentance, baptism, reception of

1 Sperry and Van Wagoner, op. cit., pp. 22-34.
2 1 Nephi 13:20-29; Sperry and Van Wagoner, op. cit., pp. 24-25.
4 Sperry and Van Wagoner, op. cit., pp. 28-34.
5 Ibid.
7 Ibid., 5:43; 6:24, 53; 7:15, 54.
9 Ibid., 6:53, 54, 62, 63, 67; 7:13; 8:11; 17:5.
the Holy Ghost, the free agency, the Priesthood, etc. He also restored important information concerning the creation of the earth, the extent of enlightenment of our primal forefathers, the history of Enoch, baptism of Adam, establishment of New Jerusalem in the last days followed by the Millennium and personal reign of Christ on earth, the account of Melchizedek, and promises made to Joseph who was sold into Egypt.

Other deliberate changes had been made by members of opposing religious factions who "remodelled" the text of the Bible at will.

The unplanned changes resulted from scribal errors as well as from loss and destruction of texts. As is very aptly stated by Sperry and Van Wagoner, these changes "resulted from man's inefficiency and the frailty of writing materials." Price points out that translators of the Bible were obliged to translate texts that had been copied over and over again by the hand of man for hundreds, and, in the case of the Old Testament, for thousands, of years. There must inevitably have been mistakes by scribes and copyists.

---

1 Ibid., 4:9; 6:53; 62, 63, 67-69; 7:13, 34; 8:11.

2 Ibid., 3:4; 6:57, 58; 7:40.

3 Ibid., 6:7; 14:27-40.

4 Sperry and Van Wagoner, op. cit., pp. 28-34.

5 Ibid., pp. 25-27.

6 Sperry and Van Wagoner, op. cit., p. 23.
that have never been corrected. No one of us could copy by
hand ten pages of manuscript without making some errors.
We would at least forget to dot some "i"s or cross some "t"s;
but the most of us would leave out words, write some words
twice, leave out some lines, repeat some lines, and make
many other blunders that would cause our copy to vary from
the original. Just these things have happened with the
manuscripts of the Bible. ...1

Before the invention of printing from movable types,
books were multiplied solely by the hand of fallible man.
A slip of the pen, an error of sight, an error of hearing,
or an error of memory, on the part of a scribe or copyist,
would be preserved and perpetuated with the same care as
that exercised in preserving the best text. Subsequent
copyists and translators would not only perpetuate earlier
errors, but would probably add the same kind of evidences
of their own fallibility. This kind of multiplication of
manuscripts, extending down through the centuries, opened
the door to untold possibilities of many kinds of errors
in the text that was thus treated. From the one original
text of each of the two Testaments, copyists and translators
multiplied copies and translations for more than two thousand
years.2

Extent of Changes

Most of the changes in the Old Testament were made in Genesis3
Chapters one to twenty-four inclusive and chapter fifty. However, more
changes were made in the New Testament than in the Old Testament.4
Most of the New Testament changes were made in the Gospels. While most of
the changes in the Old Testament are additions, most of the changes in
the New Testament involve the clarification of an unclear, corrupt text.5

---

1 Price, op. cit., p. 2.
2 Ibid., p. 11.
4 Ibid., p. 20. 5 Ibid., p. 21.
Following is Sperry and Van Wagoner's\textsuperscript{1} summary which presents
the approximate number of changes in the Inspired Revision:

\textbf{SUMMARY OF CHANGES IN THE INSPIRED REVISION}

<table>
<thead>
<tr>
<th>Old Testament:</th>
<th>Verses Added</th>
<th>Verses Changed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Law</td>
<td>200</td>
<td>249</td>
</tr>
<tr>
<td>Prophets: Major.</td>
<td>2</td>
<td>228</td>
</tr>
<tr>
<td></td>
<td>Minor.</td>
<td>18</td>
</tr>
<tr>
<td>Writings.</td>
<td></td>
<td>198</td>
</tr>
<tr>
<td>Total Old Testament</td>
<td>202</td>
<td>693</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>New Testament:</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gospels</td>
<td>76</td>
<td>1036</td>
</tr>
<tr>
<td>Epistles, etc.</td>
<td>3</td>
<td>417</td>
</tr>
<tr>
<td>Total New Testament</td>
<td>79</td>
<td>1453</td>
</tr>
<tr>
<td>Total Bible</td>
<td>281</td>
<td>2146</td>
</tr>
</tbody>
</table>

The Prophet kept the Biblical books in the same order as they appear in the Authorized Version instead of changing them back to the order they assume in the Hebrew Bible.\textsuperscript{2}

\textbf{Did Joseph Smith Complete the Inspired Revision of the Bible and Restore It to Its Original Completeness?}

There are certain statements available which, at first glance, seem to require the answer to this question to be in the affirmative:

1. An entry of February 2, 1833\textsuperscript{3} in the Prophet's journal stated

\textsuperscript{1}\textit{Ibid.}

\textsuperscript{2}\textit{Ibid.}, p. 17.

\textsuperscript{3}Joseph Smith, \textit{op. cit.}, I, 324; B. H. Roberts, \textit{op. cit.}, I, 247; Sperry and Van Wagoner, \textit{op. cit.}, p. 43.
that he had completed and sealed up the translation and review of the New Testament which was not to be opened until "it arrived in Zion".

2. A letter of July 2, 1833,\textsuperscript{1} bearing the signatures of Sidney Rigdon, Joseph Smith, Jun., and F. G. Williams stated that they had completed the "translation" of the scriptures.

3. The statement of the Lord that the Scriptures should be given and preserved in safety\textsuperscript{2} was given February 9, 1831.

4. The command of the Lord in January, 1832, came to Joseph and Sidney "to continue the work of translation until it be finished;"\textsuperscript{3}

5. The statement of the Lord to the Prophet Joseph on March 8, 1833, informed him that after he completed the translation of the prophets, he should "preside over the affairs of the church and the school."\textsuperscript{4}

6. May 6, 1833, the Lord stated again that it was his will that they "should hasten to translate my scriptures";\textsuperscript{5} and He commanded the dedication of a building lot for a printing house wherein the Inspired

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\textsuperscript{1}Joseph Smith, \textit{op. cit.}, I, 368-370; B. H. Roberts, \textit{op. cit.}, I, 247; Sperry and Van Wagoner, \textit{op. cit.}, p. 43.

\textsuperscript{2}The Doctrine and Covenants, \textit{op. cit.}, 42:56-60; Sperry and Van Wagoner, \textit{op. cit.}, p. 43.

\textsuperscript{3}The Doctrine and Covenants, \textit{op. cit.}, 73:3-4; Sperry and Van Wagoner, \textit{op. cit.}, p. 43.

\textsuperscript{4}The Doctrine and Covenants, \textit{op. cit.}, 90:13; Sperry and Van Wagoner, \textit{op. cit.}, p. 44.

\textsuperscript{5}The Doctrine and Covenants, \textit{op. cit.}, 93:53.
Revision could be printed;¹

7. April 23, 1834, the Lord again commanded the Saints to organize themselves to print the Inspired Revision;²

8. January 19, 1841, William Law was admonished to aid in the publishing of the Inspired Revision.³

However, the evidence demanding a negative answer to the question (Did Joseph Smith complete the Inspired Revision?) seems stronger than that above and is as follows:

1. June 18, 1840, the Prophet stated in a memorial to the High Council of the Church that he intended to work further on the Inspired Revision.⁴

2. January 12, 1842, a notice appeared in the Times and Seasons to the effect that Joseph Smith needed considerable time to arrange the Inspired Revision of the Bible for publication.⁵

3. The Prophet did not revise all the Biblical books.⁶ Sperry and Van Wagoner have pointed out that the Prophet did little revising in

¹Ibid., 94:10; Sperry and Van Wagoner, op. cit., p. 44.

²The Doctrine and Covenants, op. cit., 104:58; Sperry and Van Wagoner, op. cit., p. 44.

³The Doctrine and Covenants, op. cit., 124:89; Sperry and Van Wagoner, op. cit., p. 44.


⁵Joseph Smith, op. cit., IV, 493.

⁶Sperry and Van Wagoner, op. cit., p. 47.
the Book of Hosea although its text is probably the most corrupt of any Old Testament Book. Dr. Sperry\(^1\) has pointed out how other Books of the Minor Prophets such as Joel, Obadiah, and Micah were not completely corrected; and he concludes his discussion with the statement that

> Looking at it from the point of view of the student of the text of the Minor Prophets, it is apparent that Joseph Smith never completed his revision of them, for many textual corruptions well known to scholars have never been touched.\(^2\)

4. There is at least one Old Testament passage quoted in The Book of Mormon which he didn't restore.\(^3\) The great Nephite military leader, Moroni, quoted some of the words of Jacob wherein Jacob was speaking of the descendants of Joseph, his son. The context of this quotation is contained in The Book of Mormon, Alma Chapter 46.\(^4\) The actual words of Jacob which Moroni quoted are in Alma 46:24b-25.\(^5\)

B.M. Alma 46:24b And he said— Even as this remnant of garment of B.M.R. Alma 21 57-

\[
\text{B.M.} \quad \text{my son} \quad \text{hath been preserved, so shall a remnant of the seed} \\
\text{B.M.R.} \quad \text{son's} \\
\]

\[
\text{B.M.} \quad \text{of my son} \quad \text{be preserved by the hand of God, and be taken unto} \\
\text{B.M.R.} \quad \text{sons} \\
\]

\[
\text{B.M.} \quad \text{himself, while the remainder of the seed of Joseph shall} \\
\text{B.M.R.} \\
\]


\(^2\)Ibid., p. 19.

\(^3\)Alma 46:24-25.

\(^4\)B.M.R. Alma Chapter 21.

perish, even as the remnant of his garment. 25 Now behold,

this giveth my soul sorrow; nevertheless, my soul hath joy

in my son, because of that part of his seed which shall be

taken unto God.

5. He didn't correct all the errors in the books he did revise.¹

In the eighth Psalm, for example, he left the word "angels" which would read "gods", if it were correctly translated. Furthermore, many of the archaic words, which most modern readers do not understand, are retained in the inspired revision. Examples of such are "habergeon,"² "wimples,"³ "cracknels,"⁴ "besom,"⁵ "leasing,"⁶ "botch,"⁷ "neesing,"⁸ "fats";⁹ etc.

²I.R. II Chron. 26:14. The word here in question means "coat of mail".
³I.R. Isaiah 3:22 " " " " " " " "shawl".
⁴I.R. I Kings 14:3 " " " " " " "biscuits".
⁵I.R. Isaiah 14:23 " " " " " " "broom".
⁶I.R. Psalm 4:2; 5:6 " " " " " " "falsehood".
⁷I.R. Deut. 28:27, 35 " " " " " " "boil".
⁸I.R. Job 41:18 " " " " " " "sneezing".
⁹I.R. Joel 2:24 " " " " " " "vats".
6. Certain passages such as Malachi, chapter 4, which he knew from Moroni's quoting it were incorrect, he left unchanged.\(^1\)

7. He didn't restore the lost books of the Bible. The following references refer either to a scripture or do not make themselves clear:

   a. The mention of a scripture in connection with Abraham,\(^2\)

   b. The book of the Covenant used by Moses in instructing Israel,\(^3\)

   c. The book of the Wars of the Lord,\(^4\)

   d. The book of Jashar,\(^5\)

   e. The book of the Manner of the Kingdom,\(^6\)

   f. The books containing 3000 proverbs, 1005 songs, and Solomon's treatise on history,\(^7\)

   g. The Acts of Solomon,\(^8\)

   h. The Book of Gad the Seer,\(^9\)

   i. The prophecy of Ahijah, the Shilonite,\(^10\)

---

\(^1\) Sperry and Van Wagoner, *op. cit.*, pp. 48-50.

\(^2\) Galatians 3:8.

\(^3\) Exodus 24:7.

\(^4\) Numbers 21:14.

\(^5\) Joshua 10:13; II Samuel 1:18.

\(^6\) I Samuel 10:25.

\(^7\) I Kings 4:32, 33; see also I Kings 11:41.

\(^8\) I Kings 11:41.

\(^9\) I Chron. 29:29; II Chron. 9:29.

\(^10\) II Chron. 9:29.
j. The visions of Iddo the Seer,\(^1\)
k. The book of Shemaiah the prophet,\(^2\)
l. The story of the prophet Iddo,\(^3\)
m. The book of Jehu,\(^4\)
n. The prophecy of Enoch,\(^5\)
o. Another Epistle of Jude,\(^6\)
p. Another Epistle to the Ephesians,\(^7\)
q. Another Epistle to the Laodiceans,\(^8\)
r. Another Epistle to the Corinthians,\(^9\)

8. According to the testimony of George Q. Cannon, President Brigham Young stated that the Prophet had planned to go through the

\(^1\)II Chron. 9:29.
\(^2\)II Chron. 12:15.
\(^3\)II Chron. 13:22.
\(^4\)II Chron. 20:34.
\(^5\)Jude 15, 16.
\(^6\)Jude 3.
\(^7\)Ephesians 3:3.
\(^8\)Colossians 4:16.
\(^9\)I Corinthians 5:9.
Inspired Revision and perfect "it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write." ¹

9. Although the Inspired Revision does answer many Old Testament problems satisfactorily for Latter-day Saints, it also leaves many unsolved. Had it been completed, at least more of these problems would have been answered by it.

10. June 25, 1833, in a letter to W. W. Phelps, the Prophet gives one reason why the Inspired Revision was not published. ² It was necessary for him to attend to it himself in order to perfect it, for he had been commanded not to teach it until it had been received in full; ³ but the time was cut short and didn't permit him to complete the revision. ⁴

11. The fact that the Prophet further intended to revise and correct the unfinished revision is indicated by his own failure to use it in his sermons. As far as has been ascertained from the sermons of the Prophet, not only did he fail to use it, but he deviated from it except in one case. ⁵

¹Cannon, op. cit., p. 142, footnote.


³The Doctrine and Covenants, op. cit., 42:57.


⁵Ibid., p. 50; see also Joseph Smith, op. cit., II, 260; Inspired Revision Genesis 8:69-70; Moses 7:62.
In the cases found wherein he referred to the King James Version of the Bible, he either used the wording of the King James Version or pronounced it incorrect and then gave his version of its true meaning which did not coincide with the Inspired Revision.\(^1\) One case in point occurred April 8, 1833, at a conference wherein he expounded the Scriptures, holding to the context of the Authorized Version at times and disagreeing with it at other times, yet all the while ignoring the Inspired Revision.\(^2\)

Another\(^3\) instance occurred May 18, 1843, when the Prophet offered some corrections to the lecture of a Methodist preacher. He stated that Genesis 2:7 should read:

> God breathed into Adam his spirit i.e. Adam's spirit or breath of life; but when the word "rauch" applies to Eve, it should be translated lives.\(^4\)

Still another case in point occurred June 11, 1843, when the Prophet explained that "Hades," "Sheol," "paradise," and "spirits in prison" all mean "the world of spirits"; yet in the Inspired Revision he only changed the word "hell" to "prison" in one of the fifty-four instances that it appears.\(^5\) Sperry and Van Wagoner\(^6\) list several other similar instances.

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\(^1\)Ibid., p. 51.


\(^3\)Joseph Smith, op. cit., V, 392-393.

\(^4\)Ibid.


\(^6\)Sperry and Van Wagoner, op. cit., pp. 54-58.
The unfaithfulness of some of the brethren and the assassination of the Prophet on June 27, 1844, brought his life to a close without his having completed the Inspired Revision; nevertheless, the Saints did not lose their interest in it.¹

Certain Questions of the Writer Concerning the Inspired Revision and His Answer to Them

1. If the Prophet himself seldom used his own Inspired Revision, then how far should we accept it? Especially in view of the fact that the Prophet later on gave new renderings of some verses, shall we feel free to accept the changes in the Inspired Revision or should we consider them outmoded by the later renderings?

Sperry and Van Wagoner state that "we can accept the changes which the Prophet made in the Bible."² As a matter of fact, we do accept many of them as scripture in that we accept the Book of Moses as one of our scriptures. Most of the changes are definitely improvements over the King James Version. It is to be expected that the Prophet matured spiritually as well as intellectually with the passing of time and was later able to make better explanations of the Bible than formerly. It is unfortunate that circumstances did not permit the Prophet to complete the Inspired Revision of the Bible to his own and the Lord's satisfaction so that it


²Ibid., p. 58.
might have been published under the Prophet's direction.

2. If the Lord commanded that the Prophet should not teach the Inspired Revision until it was received in full,\(^1\) then why did the Church of Jesus Christ of Latter-day Saints print portions of it as contained in the Pearl of Great Price?

There are several reasons why we can accept at least most of the changes he made. We believe in continuous revelation as a basic constituent and property of our Church. The Pearl of Great Price was published by one of the Apostles in line of duty and undoubtedly with the full accord of the First Presidency. We also find much of the material of the Inspired Revision agreeing with the precepts of The Book of Mormon and The Doctrine and Covenants; and thus it at least partially fulfilled its purpose which purpose was to restore the text which had been lost from the Bible\(^2\) so that the members of the Church could benefit from it. The lost text contained information which was essential to man's salvation.

3. Can we accept the sections of the Bible which the Prophet did not correct?

We can accept these sections which are confirmed by the L.D.S. Modern Scripture. We can accept most of the others substantially as they are, realizing, however, that they are probably incomplete.

4. Did Joseph Smith restore more than was in the original text of the Bible?

\(^1\)The Doctrine and Covenants, op. cit., 42:55-56.

In some instances, such as his reception of the revelation now recorded as the Seventy-sixth Section of *The Doctrine and Covenants*, the Prophet very likely restored more material than was in the original text. However, this was published separately from the Inspired Revision of the Bible.

**Significance of the Inspired Revision of the Bible**

Among the greater contributions of the Inspired Revision are

1. the wealth of information on the first principles of the Gospel;
2. the historical information concerning the ancient Prophets, beginning with Adam, and their knowledge of the Christ’s Gospel Plan of Salvation;¹
3. the additional historical information concerning the children of Israel and the reason for their receiving the Law instead of the Gospel,²
4. confirmation of God’s constancy;³
5. the clarification of difficult and controversial passages;⁴
6. the revelations such as Section 76 of *The Doctrine and Covenants*, which the Prophet received while working on the revision;
7. the spiritual strengthening it gave the Prophet, thus serving as a means to an end and making him more able to enlighten and lead the Saints.⁵

¹Roberts, *op. cit.*, I, 211-216, 223-224, 239-240; Sperry and Van Wagoner, *op. cit.*, pp. 33-34.
³Sperry and Van Wagoner, *op. cit.*, p. 42.
⁵Cannon, *op. cit.*, pp. 141-142.
The Stand of Some of the Latter-day Saint Groups

Concerning the Inspired

Revision

The Stand of the Church of Jesus Christ of Latter-day Saints Concerning the Inspired Revision of the Bible

The Church of Jesus Christ of Latter-day Saints accepts¹ the changes which the Prophet made in the Bible as improvements over the Authorized Version but it maintains that the Prophet did not completely correct the entire Bible.² There is a good reason why he did not complete it: The Lord did not permit him to do so because the people were not ready. This type of restraint by the Lord is nothing new, for many great prophets have beheld great visions but were permitted to reveal only portions of what they saw and learned to the people, because the people weren't ready.³

¹Sperry and Van Wagoner, op. cit., p. 58; M. Lynn Bennion and J. A. Washburn, Our Standard Works Senior Department Course of Study for the Sunday Schools of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret Sunday School Union Board, 1946) Pupils' Copy, pp. 97-99, Teachers' Supplement, pp. 30-31; Hunter, op. cit., p. 218 (he accepts at least those in the Pearl of Great Price) and the same is true of Joseph Fielding Smith, Church History and Modern Revelation, op. cit., p. 15; and Berrett, Doctrines of the Restored Church, op. cit., pp. 147, 327.


³Joseph Fielding Smith, Church History and Modern Revelation
The Stand of the Reorganized Church of Jesus Christ of Latter-day Saints Concerning the Inspired Revision of the Bible

Representatives of the Reorganized Church of Jesus Christ of Latter-day Saints have generally held that the Prophet completed the Inspired Revision. However, at least one official of the Reorganized Church has recently admitted the presence of errors in the Inspired Revision. Evan A. Fry, Radio Director of the Reorganized Church stated in his radio address:

When Joseph Smith undertook to correct some of the errors of the Bible, claiming inspiration for that task, people fumed and wrathfully protested against his presumption. They asserted again, as critics had before 1611, that the Bible was final, perfect, infallible, not to be touched by mortal minds or hands. Since 1833, when Joseph Smith finished this task, there have been many new translations; but all of them have left a great many of the same old errors. The Inspired Version, as we call this revision by Joseph Smith, does not claim to have corrected them all. But it has corrected a remarkable number of them, some of which we shall examine presently.

And as a Latter-day Saint, after even a short survey of the mistakes of the King James Bible, I am grateful for the Inspired Version, completed by Joseph Smith in 1833. It is not perfect either; but it has corrected literally hundreds of mistakes, many of which have since been corrected in some way by modern scholars, but many of which remain in even the


2Evan A. Fry, "The Mistakes of the Bible," Radio Address presented over Station KMBC, Kansas City, Mo., October 12, 1947, 10:15 p.m.

3Ibid., p. 1.
modern translations to plague and puzzle the Bible student who seeks the truth.1

C. J. Hunt, missionary of the Reorganized Church, discounts the completeness of the Bernhisel Manuscript.2 He asserts that it contains only the material in The Pearl of Great Price, but he recently admitted that the Inspired Revision is not completely free from errors and omissions.3

The Stand of The Church of Jesus Christ (Bickertonites) Concerning the Inspired Revision of the Bible

W. H. Cadman, now President of this Group, states that "we use King James translation. We do not use what is commonly called the Inspired Translation by Joseph Smith. In fact we think it strange that it is referred to as a translation, when it is not. It is simply a revision of King James and not a translation."4

The Stand of the Church of Jesus Christ (Cutlerites) Concerning the Inspired Revision of the Bible

J. E. Whiting, Secretary, Church of Jesus Christ (Cutlerites),

1Tbid., p. 4.


4Stated to the writer in a letter from W. H. Cadman, 519 Finley St., Monongahela, Pennsylvania, April 14, 1949.
stated:

We use the inspired or new translation of the Bible as given by inspiration to Joseph Smith the prophet. We believe the inspired version of the Bible is correct as given to the prophet, if any changes made since they are the changes of men and we do not take them as correct. The Reorganized faction print the new or inspired translation as I understand it from the original manuscript which fell into their hands, and as I understand it they are still in their possession. It makes no difference to us who prints it providing they print it exactly as given to the prophet. I have heard lately the Reorganized people have made some changes, and if so we cannot accept them.1

Other Latter-day Saint groups written to did not answer.

Views of Non-Mormon Writers Concerning the Inspired Revision

The non-Mormon writers speak of the Inspired Revision much in the same vein as they speak of the Book of Mormon.2 As far as they are concerned, it is just another of Joseph Smith's hoaxes which he fashioned to suit his purposes.

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1 Stated to the writer in a letter from J. E. Whiting, Clitherall, Minnesota, April 5, 1949.

CHAPTER IV


This material, which appears in the Preface of the Inspired Revision as twenty-five verses, corresponds closely to Moses 1:1-42 of the Pearl of Great Price (1921 edition), but there is no corresponding material in the Authorized Version. Therefore, in the comparison of this material the Inspired Revision has been assigned the top line and the Book of Moses the second line down.¹

I.R. Preface: 1 The words of God which he spake unto Moses, at a time M. 1:1

I.R. when Moses was caught up into an exceeding high moun-
M. ly

I.R. tain, and he saw God face to face, and he talked with M. 2 A

¹See #1, pp. 7-8 of this thesis.
him; and the glory of God was upon Moses, therefore Moses could endure his presence.

Joseph Smith received this vision in connection with his preparation to revise the Bible. It is interesting to note the statement that Moses actually saw God face to face and talked with Him.

2 And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years; and is not this endless?

The only variants thus far are "exceeding" versus "exceedingly", "endless" versus "Endless" and minor differences in punctuation and verse division.

3 And behold, thou art my son, wherefore, look, and I will show thee the workmanship of mine hands, but not all;
for my works are without end, and also my words, for

they never cease; wherefore, no man can behold all my

works except he behold all my glory; and no man can

behold all my glory, and afterwards remain in the flesh,

on the earth.

This is further confirmation that Moses talked with God.

And I have a work for thee, Moses, my son; and thou

art in the similitude of mine Only Begotten; and my

Only Begotten is and shall be the Savior, for he is

full of grace and truth; but there is no God beside me;

and all things are present with me, for I know them all.
This confirms Moses' knowledge of the Savior.  

I.R.  
M.  5 And now, behold, this one thing I show unto thee, Moses,  

I.R.  
M.  my son; for thou art in the world, and now I show it  

I.R.  
M.  unto thee.  

I.R.  
M.  6 And it came to pass, that Moses looked and beheld  

I.R.  
M.  the world upon which he was created. And as Moses beheld ; a  

I.R.  
M.  the world, and the ends thereof, and all the children of  

I.R.  
M.  men, which are and which were created; of the same he  

I.R.  
M.  greatly marvelled, and wondered. And the presence of  

I.R.  
M.  God withdrew from Moses, that his glory was not upon  

1See John 5:46-47.
I.R. M. Moses; and Moses was left unto himself; and as he was,

I.R. M. left unto himself, he fell unto the earth.

This confirms the reality of revelation and visions.

I.R. M. 7 And it came to pass, that it was for the space of many
I.R. M. 10 hours before Moses did again receive his natural strength

I.R. M. like unto man; and he said unto himself, Now, for this:

I.R. M. cause, I know that man is nothing, which thing I never

I.R. M. had supposed; but now mine eyes have beheld God;

I.R. M. but not mine natural but my spiritual eyes, for mine

I.R. M. natural eyes could not have beheld, for I should have

I.R. M. withered and died in his presence; but his glory was
I.R.  
M. upon me, and I beheld his face, for I was transfigured ;

I.R.  
M. before him.

I.R.  
M. 8 And now it came to pass, that when Moses had said these 12 ——

I.R.  
M. words, behold, Satan came tempting him, saying, Moses, :;

I.R.  
M. son of man, worship me. And it came to pass that 13

I.R.  
M. Moses looked upon Satan, and said, Who art thou, for — : ? F

I.R.  
M. behold I am a son of God, in the similitude of his Only ,

I.R.  
M. Begotten; and where is thy glory, that I should worship

I.R.  
M. thee? For, behold, I could not look upon God except 14 — ,

I.R.  
M. his glory should come upon me, and I were transfigured strengthened
I.R. before him. But I can look upon thee in the natural man.

M.

I.R. Is it not so surely?

M.

The I.R. has the word "transfigured" and M. has "strengthened".

I.R. (1867) name
I.R. (1944 ed., 1944 pr.) 9 Blessed be the man of my God, for his Spirit name
I.R. (1944 ed., 1942 pr.) 15

M.

I.R. hath not altogether withdrawn from me; or else where is

M.

I.R. thy glory, for it is darkness unto me, and I can judge

M. ? A

I.R. between thee and God; for God said unto me, Worship God,

M.

I.R. for him only shalt thou serve. Get thee hence, Satan,

M. 16

I.R. deceive me not; for God said unto me, Thou art after the

M.

I.R. similitude of mine Only Begotten.

M.

This confirms the reality of Satan as a personal being.
10 And he also gave unto me commandment, when he called

And again, Moses said, I will not cease to call upon

God, I have other things to inquire of him; for his glory

has been upon me, and it is glory unto me; wherefore, I

can judge between him and thee. Depart hence, Satan.

And now, when Moses had said these words, Satan cried

with a loud voice, and went upon the earth, and commanded,

The I.R. has "went" and M. has "rent".

saying, I am the Only Begotten, worship me.
13 And it came to pass, that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell; nevertheless, calling upon God he received strength, and he commanded, saying, Depart hence, Satan; for this one God only will I worship, which is the God of glory.

14 And now, Satan began to tremble, and the earth shook; and Moses received strength and called upon God, saying: in the name of the Only Begotten, saying to Satan, Depart hence. And it came to pass, that Satan cried with a loud
voice, with weeping, and wailing, and gnashing of teeth, 
and departed hence; yea, from the presence of Moses, 
that he beheld him not.

16 And now, of this thing Moses bore record; but because 
of wickedness, it is not had among the children of men.
17 And it came to pass, that when Satan had departed 
from the presence of Moses, that Moses lifted up his eyes 
unto heaven, being filled with the Holy Ghost, which 
beareth record of the Father and the Son; and calling 
upon the name of God, he beheld again his glory; for it
rested upon him, and he heard a voice, saying, Blessed was

art thou, Moses, for I, the Almighty have chosen thee,

and thou shalt be made stronger than many waters; for they

shall obey thy command even as if thou wert God.

This confirms the reality of the miracle performed by Moses.¹

18 And lo, I am with thee, even unto the end of thy days,

for thou shalt deliver my people from bondage; even Israel

my chosen.

19 And it came to pass, as the voice was still speaking,

he cast his eyes and beheld the earth; yea, even all the

face of it; and there was not a particle of it which he

¹See also The Doctrine and Covenants, op. cit., 8:3.
did not behold, discerning it by the Spirit of God.

And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God, and their numbers were great, even as numberless as the sand upon the sea shore. And he beheld many lands, and each land was called earth; and there were inhabitants on the face thereof.

And it came to pass, that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them? And behold the glory of God, the Lord.
was upon Moses, so that Moses stood in the presence of God, and he talked with him face to face.

21 And the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it re-

maineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created, and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I
called Adam, which is many. But only an account of

this earth, and the inhabitants thereof, give I unto you;

for behold there are many worlds which have passed away

by the word of my power; and there are many also which

now stand, and numberless are they unto man; but all

things are numbered unto me; for they are mine, and I

know them.

And it came to pass, that Moses spake unto the Lord,

saying, Be merciful unto thy servant, O God, and tell me:

concerning this earth, and the inhabitants thereof, and
also the heavens, and then thy servant will be content.

23 And the Lord God spake unto Moses, saying, The heavens, 37
they are many and they cannot be numbered unto man, but
they are numbered unto me, for they are mine; and as
one earth shall pass away, and the heavens thereof, even
so shall another come; and there is no end to my works,
neither to my words; for, behold, this is my work and
my glory, to bring to pass the immortality and eternal
life of man.

24 And now, Moses, my son, I will speak unto you concern-
ing this earth upon which thou standest; and thou shalt

write the things which I shall speak. And in a day

when the children of men shall esteem my words as naught,

and take many of them from the book which thou shalt

write, behold I will raise up another like unto thee,

and they shall be had again among the children of men,

among even as many as shall believe.

These words were spoken unto Moses in the mount,

the name of which shall not be known among the children

of men.
And now they are spoken unto you. Show them not unto any
I.R.  except them that believe. Even so.
M.        Amen.

The Hebrew and other texts examined do not support the addition
of this material, nor did Joseph Smith maintain that this was part of the
original Biblical Scripture. This material denotes that the Inspired Re-
vision of the Bible would be accomplished through revelation.

There are a few differences between the I.R. and M. but they are
of no great significance.
CHAPTER V

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER ONE


The critics\(^1\) ascribe Genesis Chapter One to P (the Priestly Code).\(^2\)

The caption at the head of Moses, Chapter Two reads: "The writings of Moses as revealed to Joseph Smith the Prophet, in December, 1830."

<table>
<thead>
<tr>
<th>A.V. Genesis</th>
<th>I.R.</th>
<th>M.</th>
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<tbody>
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<td></td>
<td>1:1</td>
<td>2:1</td>
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1:1 And it came to pass, that the Lord spake unto Moses,

A.V. saying, Behold, I reveal unto you concerning this heaven
I.R. : 
M. 

and this earth; write the words which I speak.

This verse is a complete addition. KBH, and the other texts used in this study do not contain a parallel. It is interesting to note that this very first verse includes the command of God to Moses to write the

\(^1\) Cornill, *op. cit.*, p. 43.

\(^2\) For a description of P see pp. 61-66 of this Thesis.

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account of Genesis since the A.V. as well as KBH. omit any mention whatsoever of Moses having written it. Price\(^1\) points out that there is no mention of writing in all the Book of Genesis. The first mention of writing is in Exodus 17:14. It is also interesting to note that this material is identical with the corresponding material in the Book of Moses.

These additions emphasize the Latter-day Saint belief that many important truths have been removed from the Bible.\(^2\)

A.V.  I.R.  M.  1:2  I am the Beginning and the End; the Almighty God. By

A.V.  I.R.  M.  mine Only Begotten I created these things.

This verse is also a complete addition. The question has been asked: Is God the Father the one speaking here or is it the Premortal Christ?

This verse is also identical with the corresponding material in The Book of Moses.

A.V.  1:1
I.R.  1:3
M.  A.  4:1  And then the Lord said: Let us go down. And they went

---

\(^{1}\) Price, *op. cit.*, p. 21

\(^{2}\) Moses 1:40-41; 1 Nephi 13:20-29.
<table>
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<th>181</th>
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<tbody>
<tr>
<td>A.V.</td>
<td>created the heaven and the earth.</td>
</tr>
<tr>
<td>I.R.</td>
<td>, upon</td>
</tr>
<tr>
<td>M.</td>
<td>organized and formed s-</td>
</tr>
<tr>
<td>A.</td>
<td>-----</td>
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</tbody>
</table>

The I.R. presents God speaking in the first person with the plural form for God (נַעַשְׂנָא) rendered in the singular just as it is in the A.V. Should נַעַשְׂנָא be translated in the plural or the singular? The I.R. above was made by the Prophet between June, 1830, and July, 1833. The above translation of the Book of Abraham was published by the Prophet in 1835, and harmonizes more closely with later statements of the Prophet. For example, on June 16, 1844,\(^1\) in a sermon on the Plurality of Gods, he emphasized that the divine name in the above verse should be translated in the plural. He\(^2\) analyzed as follows: י לד did not belong to the expression originally but was later added by "an old Jew"; רוש (נַעַשְׂנָא) means head; and שירת is a grammatical termination. He\(^3\) stated then that the translation of this verse should be: "In the beginning the head of the Gods brought forth the Gods" or "the head of the Gods called the Gods together." Carlson\(^4\) states that the use of נַעַשְׂנָא in Genesis 1:1

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\(^1\)Joseph Smith, op. cit., VI, 473-475.

\(^2\)Ibid., VI, 475.  

\(^3\)Ibid.

\(^4\)E. Leslie Carlson, Elementary Hebrew (Kansas City, Kansas: Central Seminary Press, 1945), p. 5.
"coincides in its usage with the New Testament teaching of the triune God." It appears about 3000\(^1\) times in the Old Testament, about 239 times in the Pentateuch,\(^2\) and about 165 times in the Book of Genesis.\(^3\)

As has been previously shown, the critics\(^4\) ascribe this verse to P, their Priests Code, which, they say, prefers the name \(\square \cdot \cap \hbar \). In fact, they ascribe not only this verse to P but the entire cosmogony (1:1-2:4a) which they consider as belonging to the Fifth Century B.C.\(^5\) and being more recent than the "more primitive"\(^6\) and parallel\(^7\) Jehovistic account of the creation in Genesis 2:4b-24. The I.R. account clarifies the issue by showing the first account to be of the physical and the second of the spiritual creations.\(^8\)

KEB. and other texts examined do not support the additions in the I.R. and thereby confirm the loss of text in the Hebrew Bible as claimed by L.D.S. Scripture.\(^7\)

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\(^1\) Ibid.

\(^2\) Steinmueller, \textit{op. cit.}, II, 49.

\(^3\) Ibid.


\(^5\) Snell, \textit{op. cit.}, p. 2. \(^6\) Ibid.


\(^8\) Milton R. Hunter, \textit{Pearl of Great Price Commentary} (Salt Lake City: Stevens and Wallis, Inc., 1948) pp. 80-86.

\(^9\) 1 Nephi 13:20-29; Moses 1:40-41.
A.V. 1:2 And the earth was without form,
I.R. 1:4-5 , after it was formed, empty ------- and
M. 2:2
A. 4:2

A.V. and void;
I.R. I caused to come up
M. desolate, because they had not formed anything but the
A. earth; ------- reigned --

A.V. and darkness was upon the face of
I.R. I caused to come up
M. earth; ------- reigned --
A. earth; ------- reigned --

A.V. the deep. And the Spirit of God moved
I.R. 5 my ------
M. ; -a
A. , - the of the Gods was brooding

A.V. upon the face of the waters.
I.R. , for I am God.
M. ;
A. .

KBH. and the other texts examined agree in thought with the A.V. translation and do not confirm the I.R.'s use of God's speaking in the first person.

Skinner suggests that the use of the word "brooding" (יִרְאוֹנָה)
may indicate the presence of a fragment of mythology.

A.V. 1:3 And God said, Let there be light: and
I.R. 1:6 I, ,
M. 2:3 ;
A. 4:3 they (the Gods) :

A.V. there was light.
I.R.
M.
A.

Here again the I.R. presents God speaking in the first person with no confirmation for this change of text in KBH. and the other texts examined.

The critics\(^1\) state that this and other verses cannot be harmonized with scientific theory:

(1) It is recognised by all recent harmonists that the definition of "day" as "geological period" is essential to their theory: it is exegetically indefensible. (2) The creation of sun and moon after the earth, after the alternation of day and night, and even after the appearance of plant-life, are so many scientific impossibilities. (3) Palaeontology shows that the origin of vegetable life, if it did not actually follow that of animal life, certainly did not precede it by an interval corresponding to two "days." (4) The order in which the various living forms are created, the manner in which they are grouped, and their whole development compressed into special periods, are all opposed to geological evidence.\(^2\)

A.V. 1:4 And God saw the light,
I.R. 1:7 I, ,
M. 2:4
A. 4:4 they (the Gods) comprehended ,

\(^1\)Ibid., p. 5. \(^2\)Ibid.
that it was good: and God and light. A I, , for it was bright; ---------------------- they--

divided the light from , or caused it to be divided,

the darkness.

The I.R. presents God speaking to Moses in the first person.

And God called the light day, and the darkness I, , ;
the Gods D ,
he called night. And this I did by the word of my power;
they A it came to pass that from evening un--

and it was done as I spake; ----------------------------
til morning they called night; --------------------------
And the evening and the morning were the first day.

from the morning until the evening they called day;

and this was the first, or the beginning, of that which they called day and night.

KBH. and the other texts examined do not support these changes.

Skinner\(^1\) states that this verse presents some difficulty which cannot be solved merely by assuming that the writer followed the Jewish custom of reckoning a day from one sunset to the next, for the Jewish day didn't begin at sunrise and there wouldn't be an evening before the day wherein the light was created. He thinks that this verse refers "to the close of the first day with the first evening and the night that followed, leading the mind forward to the advent of a new day, and a new display of creative power."

\(^1\)Ibid., pp. 20-21.
And God made the firmament, and divided the waters; which were under the same, the great waters.

The critics\(^1\) believe that verses 6-8 may be akin to the mythology of Egypt or Babylonia.

\(^1\)Ibid., pp. 21-22.
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A.V. and it was so.

I.R. even as I spake.

M. they ordered.

A.V. 1:8 And God called the firmament heaven. And the evening
I.R. 1:11 I, H; a
M. 2:8 the Gods exppanse, A it came to
A. 4:8

A.V. and the morning were the second day.

I.R.

M.

A. pass that it was from evening until morning that they called

A.V. night; and it came to pass that it was from morning until

I.R.

M.

A. evening that they called day; and this was the second

A.V. time that they called night and day.

I.R.

M.

A.

The Book of Abraham introduces the word "time" instead of "day".
The Hebrew and other texts examined do not confirm the additions
in the I.R. or Abraham.
A.V. 1:9 And God said, Let the waters under the
I.R. 1:12 I, ,
M. 2:9  
A. 4:9 the Gods ordered, saying:

A.V. heaven be gathered together unto one place,  
I.R. ; and it was so.
M. ' ' 
A. 

A.V. and let the dry land appear: and  
I.R. A I, God, said, there be ; ------
M. a : 
A. ---------and l the earth come up dry;-----

A.V. it was so.
I.R. 
M. 
A. - as they ordered;

The Hebrew and other texts examined do not confirm the additions
in the I.R. or Abraham.

A.V. 1:10 And God called the dry land Earth; and the gather-
I.R. 1:13-14 I, , e
M. 2:10 E ;
A. 4:10 the Gods pronounced , e

A.V. ing together of the waters called he seas:
I.R. I the -
M. S ;
A. pronounced they, great waters;
and God saw that it was good. The Hebrew and other texts examined do not confirm the changes in the I.R. or Abraham.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, and the tree yielding its own...
upon the earth: and it was so.

; even as I spake.

; they ordered.

And the earth brought forth grass,

; 

the Gods organized to bring forth herb from its own seed, and the herb to bring forth herb from herb yielding seed after his kind, and the tree yielding fruit, the earth to bring forth from its own seed, whose seed was should be yielding fruit, could only bring forth the same
in itself, after his kind: and God saw that it was good. 13 And things which I had made were obeyed. 13 a it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning the evening and the morning were until the evening they called day; --- it was the third day.

KBH. does not have \ before \(\psi, \phi\) to justify the A.V.'s "and" before "herb". The I.R. has "every" instead of "and" before "herb" which is the more reasonable reading.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons,
and for days, and years: 15 And let them
for , -- a ; 15 A
organized to

be for lights in the firmament of the heaven to give
expanse

light upon the earth: and it was so.

The Hebrew and other texts examined do not support the additions in the I.R.

And God made two great lights; the greater
I, ,
the Gods organized the ,

light to rule the day, and the lesser light to rule the

night;

; and the greater light was the sun, and the lesser
; ------------------------ with
194

A.V.  he made the stars also.
I.R.  light was the moon. 20 And ---- the stars also were made,
M.  ; -- a  
A.  ---------------- they set  ; ----------

A.V.  17 And God set them in the
I.R.  even according to my word; -- a  I,  ,
M.  . 17 A 
A.  ---------------- 17 the Gods

A.V.  firmament of the heaven to give light upon the earth.
I.R.  ,
M.  s  ,
A.  expanse

A.V.  18 And to rule over the day and
I.R.  -- a the sun  , the moon to rule
M.  18 A 
A.  -- a  ------  --  ----------------

A.V.  over the night, and to divide the light from the
I.R.  
M.  
A.  cause to

A.V.  darkness: and God saw that it
I.R.  . 21 A I,  , all things which I
M.  ; -- a  
A.  . 18 A the Gods watched those they
195

A.V. was good. 19 And
I.R. had made were .
M. ; 19
A. ordered until they obeyed. 19 it came to pass

A.V. the evening and the morning were the
I.R. that it was from — until — that it
M. fourth day.
A. was night; and it came to pass that it was from morning

A.V. until evening that it was day; and it was the fourth time.
I.R. The Hebrew and other texts do not confirm the additions in the I.R.
M. A.

A.V. 1:20 And God said, Let the waters bring
I.R. 1:22 I, ,
M. 2:20 :
A. 4:20 the Gods us prepare to

A.V. forth abundantly the moving creature that hath life, and
I.R. ,
M. —
A. s have ;
The Hebrew and other texts do not confirm the addition and the change in the I.R.

Some of the critics believe this to have arisen from an ancient tradition that both birds and fishes were produced by water.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, were to bring

—Skinner, op. cit., p. 27.
after their kind, and every winged fowl after his

kind: and God saw that it

was good. 22 And God

created were; — a I, 

that their plan was. 22 the Gods said: We will

blessed them, saying, Be fruitful, and multiply,

and fill the waters in the seas, and

s- or great waters;

let fowl multiply in the earth. 23 And

cause the to. 23 it came
the evening and to pass that it was from --- until morning that

they called night; and it came to pass that it was from

morning until evening that they called day; and it was

morning were the fifth day.

The Hebrew text supports the A.V.'s plural rendering of seas for

Skinner states that there are strong traces of mythology in the usage of the word which here denotes actual marine animals.

And God said, Let the earth bring forth

I, , : the Gods prepared to
the living creature after his kind, cattle, and creeping
thing, and beast of the earth, after his kind: and
it was so.

The Hebrew and other texts examined do not confirm the additions
in the I.R.

And God made the
the Gods organized the earth to bring forth
beast of the earth after his kind, and cattle after
their kind, and everything that creepeth upon the earth
which that
A.V. after his kind; and God saw that it
I.R. . A I, , all these things
M. ; a
A. its the Gods ---- they would obey.

A.V. was good.
I.R. were
M.
A. 

The Hebrew and other texts examined do not support the changes made in the I.R.

A.V. 1:26-27 And God said,
I.R. 1:27-29 I,
M. 2:26-27
A. 4:26 the Gods took counsel among themselves and :

A.V. unto mine Only Begotten,which was with me from the begin-
I.R. ning,
M. 
A. 

A.V. Let us make man in our image, after
I.R. ning,
M. 
A. ---- go down and form

A.V. our likeness: and
I.R. ; and it was so. 28 A I, God, said,
M. 
A. ------------ a we will ----
A.V. let them have dominion over the fish of the sea, and
I.R. L fishes
M.
A. give ---- fish

A.V. over the fowl of the air, and over the cattle, and over
I.R. M.
A.

A.V. all the earth, and over every creeping thing that creepeth
I.R. M.
A.

A.V. upon the earth. 27 So God created
I.R. And I, ,
M. 27
A. 27 So the Gods went down to organize

A.V. man in his own image, in the image of God
I.R. mine mine Only Begotten
M. their the Gods
A. ---

A.V. created he him; male and female created he them.
I.R. I I
M.
A. to form they , to form they

The Hebrew and other texts examined do not support the changes in
the I.R.; however, the critics have always felt the difficulty of the first person plural. Skinner states that the Jews have sought to eliminate this problem by interpreting $\text{Niphal participle}$ as a Niphal participle, but he considers such an explanation absurd. John Calvin and others have considered this an illusion to the Trinity, but Skinner asserts that the doctrine of the Trinity was entirely unknown to the Old Testament. Tuch considered it the plural of self-deliberation and Dillmann regarded it as expressing God as "the living personal synthesis of a fulness of powers and forces." According to Skinner Tuch's idea is inconsistent with the Hebrew idiom, and Dillmann's idea is inconsistent with the Old Testament theology.

Skinner states that:

The most natural and most widely accepted explanation is that God is here represented as taking counsel with divine beings other than Himself, viz. the angels or host of heaven; cf. 322117, Is. 68, I Kin. 2219-22 (so Philo. Ra. IEZ. De. No. Gu. Ben. al.).

Dillmann has two objections to the interpretation: 1. angels are credited with having participated in the creation, which he considers unscriptural; and 2. P does not allude to the existence of angels. Skinner thinks the idea probably came from Babylonian mythology.

---

1Skinner, op. cit., p. 30.

2Tbid., p. 30.

3Tbid.; See also Spurrell, op. cit., pp. 13-15.

4Tbid.

5Tbid., pp. 31-32.
The Hebrew and other texts examined do not support the changes in the I.R.; nevertheless, the essentials of the answer to this problem are clear to Latter-day Saint students. The I.R. and Abraham help to provide the essentials to this answer.¹

A.V. 1:28 And God blessed them, and God

I.R. 1:30 I, ,

M. 2:28

A. 4:28 the Gods said: We will bless-- . A the Gods

A.V. said unto them, Be fruitful, and multiply,

I.R. :

M. :

A. : We will cause - to b

A.V. and replenish the earth, and subdue it; and have dominion

I.R. ;

M. ,

A. to

A.V. over the fish of the sea, and over the fowl of the air,

I.R. 

M. 

A.

A.V. and over every living thing that moveth upon the earth.

I.R. 

M. 

A.

The Hebrew and other texts examined do not support the addition

in the I.R.

A.V. 1:29 And God said, Behold, I have given you
I.R. 1:31 I, unto man,
M. 2:29 : we will give them
A. 4:29 the Gods we will give them

A.V. every herb bearing seed, which is upon the face
I.R.
M. - that shall come
A.

A.V. of all the earth, and every tree, in the which is
I.R. - shall be
M.
A. which shall have fruit

A.V. the fruit of a tree yielding seed; to
I.R. - upon it; yea,
M.
A. -

A.V. you it shall be for meat.
I.R.
M.
A. them we will give it; their

The Hebrew and other texts examined do not support the changes in
the I.R.
And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given I grant there shall be behold, we will give them and also we will give to every green herb for meat: and it was so, clean ; them green , all these things even as I spake. shall be thus organized.

The Hebrew and other texts examined do not support the changes in the I.R.
A.V. had made, and, behold, it
I.R. - all things which I
M. ,
A. said, and organize them; --- they -----

A.V. was very good. And the
I.R. had made were ; a
M. A. ------ shall be obedient. A it came to pass

A.V. evening
I.R. 
M. 
A. that it was from until morning they called night;

A.V. 
I.R. 
M. and it came to pass that it was from morning until evening
A. 

A.V. and the morning were the sixth day.
I.R. 
M. 
A. that they called day; and they numbered time.

The Hebrew and other texts examined do not support the changes in the I.R.
CHAPTER VI

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER TWO


The critics\(^1\) ascribe Genesis 2:1-4a to P and 2:4b-25 to J.\(^2\)

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>M.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:1</td>
<td>2:1</td>
<td>3:1</td>
<td>5:1</td>
</tr>
</tbody>
</table>

Thus the heavens and the earth were

And we will finish

A.V. finished, and all the host of them.

The Hebrew and other texts examined do not support the change.

The Hebrew word for the heavens \(\text{םלועים} \) is plural in number.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>M.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:2</td>
<td>2:2</td>
<td>3:2</td>
<td>5:2</td>
</tr>
</tbody>
</table>

And on the seventh

And the Gods said among themselves: --- O

\(^1\) Cornill, op. cit., p. 43.
day, God ended his work which he
had made; and he rested on the seventh day

from all his work which he had made.

were finished. And I, God, saw that they were good.

The Hebrew and other texts examined do not support the changes in
the I.R.

And God

the Gods concluded upon the seventh time, because that

on the seventh time they would rest from all their works
which they (the Gods) counseled among themselves to form;

blessed the seventh day, and sanctified it: because that;

in it he had rested from all his work which God
I
my
I,

created and made.

And thus were their decisions at the
time that they counseled among themselves to form the

heavens and the earth.

The Hebrew and other texts examined do not support the changes in the I.R.
These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the heavens and the earth, according to all that he had said concerning before it was in the earth, and every herb of the field which they had said concerning
A.V.  
I.R.  
M.  
A.

before it grew:  
  ; 5 For I, the Lord God, created all things

-----------------------------

A.V.  
I.R.  
M.  
A.

of which I have spoken, spiritually, before they were

-----------------------------

A.V.  
I.R.  
M.  
A.

naturally upon the face of the earth; for the Lord God.
  I,  

-----------------------------  f  --  --- Gods

A.V.  
I.R.  
M.  
A.

had not caused it to rain upon the earth, naturally upon the

-----------------------------

A.V.  
I.R.  
M.  
A.

6 And I, the Lord God, had created all the children of men, and there was not yet a man to till

-----------------------------

A.V.  
I.R.  
M.  
A.

the ground.

-----------------------------  ;  for in heaven created I them, and there was
The Hebrew and other texts examined do not support the changes in the I.R. These changes explain the problem of the so-called doublets or parallel accounts of the creation of the earth. According to the critics,\(^1\) Genesis 2:4a represents P's formula, but 2:4b-4:26 belongs to J which prefers the divine name and which is the older, more primitive source.

The additions in the I.R. explain that God had created or organized the spirit bodies of all living things before He created or organized their physical or mortal bodies.\(^2\)

\(^1\)&lt;sup&gt;\text{1}
\(^2\)&lt;sup&gt;\text{2}
Hunter, op. cit., pp. 80-86; see also Smith, Winder, and Lund, op. cit., XIII, 75-81.
And the Lord God formed man of the dust of the ground, from

and took his spirit (that is, the man's spirit), and put

and breathed into his nostrils the breath of

life; and man became a living soul.

the earth, the first man also; 9 Nevertheless, all things

were before created, but spiritually were they created

and made, according to my word.
According to the critics,\(^1\) the verb ( \( \gamma \gamma \) ) meaning to form, fashion, make is avoided by P. Later the Prophet states that this passage should read:

> God breathed into Adam his spirit i.e. Adam's spirit or breath of life; but when the word "rauch" applies to Eve, it should be translated lives.\(^2\)

The Hebrew and other texts examined do not support the changes in the I.R.

<table>
<thead>
<tr>
<th>Source</th>
<th>Passage</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.V.</td>
<td>2:8</td>
</tr>
<tr>
<td>I.R.</td>
<td>2:10</td>
</tr>
<tr>
<td>M.</td>
<td>3:8</td>
</tr>
<tr>
<td>A.</td>
<td>5:8</td>
</tr>
</tbody>
</table>

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<tr>
<th>Source</th>
<th>Passage</th>
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<tr>
<td>A.V.</td>
<td></td>
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<tr>
<td>I.R.</td>
<td></td>
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<td>M.</td>
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<td>A.</td>
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</table>

The Hebrew and other texts examined do not support the changes in the I.R.

The critics\(^3\) consider this verse of mythical origin.

---

\(^1\) Skinner, op. cit., p. 56.

\(^2\) Joseph Smith, op. cit., V, 392-393.

\(^3\) Ibid., pp. 57-58.
And out of the ground made the Lord God to grow every tree that is pleasant to the sight, naturally, — of man, and man could behold it, and it became also a living soul; for it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it; yea, even all things which I prepared for the use of
and good for food; 12 And I,

man; man saw that it was --

the tree of life also in the

the Lord God, planted ,

midst of the garden, and the tree of knowledge of also

good and evil.

The Hebrew and other texts examined do not support the changes in the I.R.

And a river went out of Eden, I, the Lord God, caused to go ,

There was running ,

to water the garden; and from thence it was parted, and
became into four heads.

The Hebrew and other texts examined do not support the changes made.

The critics\(^1\) are convinced that the description of the river and its four branches do not coincide with geography, and any advance toward the solution of the problem of the location of Eden and its environs is to be made "along the line of comparative mythology." Dr. Widtsoe\(^2\) points out that the Latter-day Saints have the essential solution to this problem. From revelation we know that the Garden of Eden was on the North American continent.\(^3\) Dr. Milton R. Hunter\(^4\) points out that the description in Genesis 2:10-14 fits well with the geography of North America.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>M.</th>
<th>A.</th>
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</thead>
<tbody>
<tr>
<td>2:11-13</td>
<td>2:14-15</td>
<td>3:11-12</td>
<td>4:11</td>
</tr>
</tbody>
</table>

The name of the first is And I, the Lord God, called t

Pison: that is it which compasseth the whole land of

\(^1\)Ibid., pp. 59-66.


\(^3\)Ibid., p. 110; The Doctrine and Covenants, op. cit., 78:15; 117:8-9.

<table>
<thead>
<tr>
<th></th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.V.</td>
<td>Havilah, where there is gold; 12 And I, the Lord, created much: -- a</td>
<td></td>
</tr>
<tr>
<td>I.R.</td>
<td></td>
<td></td>
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<tr>
<td>M.</td>
<td></td>
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<td>A.</td>
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<td></td>
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<tr>
<td>A.V.</td>
<td>the gold of that land is good; there is bdellium was, and was,</td>
<td></td>
</tr>
<tr>
<td>I.R.</td>
<td></td>
<td></td>
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<td>M.</td>
<td></td>
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<td>A.</td>
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<tr>
<td>A.V.</td>
<td>and the onyx stone.</td>
<td></td>
</tr>
<tr>
<td>I.R.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>M.</td>
<td></td>
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<tr>
<td>A.</td>
<td></td>
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<tr>
<td>A.V.</td>
<td>2:13 And the name of the second river is Gihon: the was called,</td>
<td></td>
</tr>
<tr>
<td>I.R.</td>
<td>2:15</td>
<td></td>
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<tr>
<td>M.</td>
<td>3:13</td>
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<td>A.</td>
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<tr>
<td>A.V.</td>
<td>same is it that compasseth the whole land of Ethiopia.</td>
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<tr>
<td>I.R.</td>
<td></td>
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<tr>
<td>M.</td>
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<td>A.</td>
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<tr>
<td>The Hebrew and other texts examined do not support the changes in the I.R.</td>
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<tr>
<td>A.V.</td>
<td>2:14 And the name of the third river is Hiddekel: that is it was,</td>
<td></td>
</tr>
<tr>
<td>I.R.</td>
<td>2:16-17</td>
<td></td>
</tr>
<tr>
<td>M.</td>
<td>3:14</td>
<td></td>
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<tr>
<td>A.</td>
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</tbody>
</table>
which goeth toward the east of Assyria. And the fourth

river is Euphrates.

The Hebrew and other texts examined do not support the changes in the I.R.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

The Hebrew and other texts examined do not support the changes in the I.R.

tree of the garden thou mayest freely eat:
The Hebrew and other texts examined do not support the use of the first person. Here again, the reader is to be reminded that according to the Latter-day Saint belief, ¹ "many plain and precious things" had been taken from the Bible before it came to the Gentiles; consequently, it isn't surprising to us to find extremely little or no support in the Hebrew and other texts for the changes in the I.R.

A.V. 2:17 But of the tree of the knowledge of good and evil, thou
I.R. 2:20-22
M. 3:17
A. 5:13 —

A.V. shalt not eat of it;
I.R. ; 21 Nevertheless, thou mayest choose
M. ; -- n
A. —

A.V. for thyself, for it is given unto thee; but remember that
I.R. for in the day that thou eatest thereof
M. I forbid it; 22 F
A. — time that

A.V. thou shalt surely die.
I.R. Now I, Abraham, saw that it was
M.
A. ¹Nephi 13:20-30; Moses 1:40-41.
after the Lord's time, which was after the time of Kolob;

for as yet the Gods had not appointed unto Adam his reckoning.

The Book of Abraham adds the interesting statement concerning Kolob and the Lord's time. The I.R. makes no mention of this.

And the Lord God said,
I, unto mine Only Begotten, that
Gods : Let us make an helpmeet for

It is not good that the man should be alone;
was
the man, for is

I will make him an helpmeet for him.
Wherefore, ---
--- w
therefore we form

The Hebrew and other texts examined do not support the changes in the I.R.

One of the significant aspects\(^1\) of the I.R. is its confirmation of the B.M. teaching that the Old Testament prophets knew and taught the

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\(^1\)B. H. Roberts, op. cit., I, 211-216, 223-224, 239-240.
mission of Jesus Christ.

A.V. 2:19 And out of the ground the Lord God formed every beast
I.R. 2:25-26 , I
M. 3:19 ,
A. 5:20 —— —— Gods

A.V. of the field, and every fowl of the air; and brought
I.R. commanded
M. , brought
A. —— them ———— —

A.V. them unto Adam to see what he would
I.R. that they should come ,
M. ,
A. —— them ———— —

A.V. call them:
I.R. . 26 And they were also living souls; for I,
M. ; — a
A. -----------------------------------------

A.V. God, breathed into them the breath of life, and
I.R. 
M. 
A. -----------------------------------------

A.V. and whatsoever Adam called every living
I.R. commanded that
M. 
A. ———— and
A.V. creature, that was the name thereof.
I.R. should be
M. A.

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 2:20 And Adam gave names to all cattle, and to the fowl of the
I.R. 2:27 air, and to every beast of the field; but as for Adam
M. 3:20 --- and ---
A. 5:21

A.V. there was not found an helpmeet for him.
I.R. ---
M. A.

The Hebrew and other texts examined do not support the change in the I.R.

A.V. 2:21-22 And the Lord God caused a deep sleep to fall upon
I.R. 2:28 I, ,
M. 3:21-22 --- ---- Gods
A. 5:15-16 ;

A.V. Adam, and he slept; and he took one of his ribs, and
I.R. , I
M. --
A. ; they ,
closed up the flesh instead thereof; 22 And in the --- a

the rib, which the Lord God had taken from man, I, 

made he a woman, and brought her unto the man. I

formed they

The Hebrew and other texts examined do not support the use of the first person in the I.R.

And Adam said, This is now bone of my bones, and I know now is

flesh of my flesh: she shall be called Woman, because now

she was taken out of Man.
The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 2:24  Identical
I.R. 2:30
M. 3:24
A. 5:18

A.V. 2:25  Identical
I.R. 2:31
M. 3:25
A. 5:19
CHAPTER VII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER THREE

The A.V. 3:1-24 corresponds to the I.R. 3:1-33, and to Moses (M) 4:1-32. The critics ascribe this Chapter to J.1

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:1</td>
<td>3:1</td>
<td>4:1</td>
</tr>
</tbody>
</table>

And I, the Lord God, spake unto Moses, saying, That Satan;

whom thou hast commanded in the name of mine Only Be-

 gött en, is the same which was from the beginning;

I.R. 3:1-5 correspond to Moses 4:1-4 but have no parallel in the Hebrew or other texts examined. These verses constitute an appropriate introduction to A.V., chapter 3, by pointing out the importance of man's free agency and the unwholesome character of Satan. According to the critics,2 "the personality of Satan (the Adversary) does not appear in the Old Testament till after the Exile (Zech. Jb. ch.)."

---

1Cornill, op. cit., p. 43.
2Skinner, op. cit., p. 73.
A.V.
I.R. 3:2 And he came before me, saying, Behold I, send
M. --- a me, I will be thy Son, and I will redeem all mankind,

A.V.
I.R. me, I will be thy Son, and I will redeem all mankind,
M.

A.V.
I.R. that one soul shall not be lost, and surely I will do it;
M.

A.V.
I.R. wherefore, give me thine honor.
M.

The Hebrew and other texts examined do not support the addition of this verse which points out that Satan would deny man his free agency and would elevate himself as despotic master of all.

A.V.
I.R. 3:3 But behold, my beloved Son, which was my beloved and
M. 4:2 , B

A.V.
I.R. chosen from the beginning, said unto me; Father, thy will
M. C

A.V.
I.R. be done, and the glory be thine forever.
M.

The Hebrew and other texts examined do not support the addition of this verse, which reveals the attitude of Jesus Christ. His attitude is the direct opposite of that of Satan. Whereas Satan selfishly coveted
highest honors at any price, Jesus Christ unselfishly sought the maximum happiness for others.

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<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>M.</td>
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<tr>
<td>3:4</td>
<td>4:3</td>
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<tr>
<td>Wherefore, because that Satan rebelled against me, and</td>
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<td>sought to destroy the agency of man, which I, the Lord</td>
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<td>God, had given him; and also that I should give unto</td>
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<tr>
<td>him mine own power; by the power of mine Only Begotten</td>
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<td>I caused that he should be cast down; and he became</td>
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<tr>
<td>Satan.</td>
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</table>

The Hebrew and other texts examined do not support the addition of this verse.

The powers of unrighteousness are foreign to God and His administration.
A.V. 3:5 Yea, even the devil, the father of all lies, to deceive,
y
A.V. I.R. 3:5 and to blind men, and to lead them captive at his will,
M.

A.V. I.R. even as many as would not hearken unto my voice.
M.

The Hebrew and other texts do not support the addition of this verse.

Satan has power over those who reject the Gospel.

A.V. 3:1 Now the serpent was more subtil than any beast of
I.R. 3:6-8 And n , ,
M. 4:5-6 -

A.V. I.R. the field which the Lord God had made.
M. I, , 7 And Satan

A.V. I.R. put it into the heart of the serpent, for he had drawn
M. ( 

A.V. I.R. away many after him; and he sought also to beguile Eve,
M. , )

A.V. I.R. for he knew not the mind of God; wherefore, he sought to
M. , -
And he said unto the woman, Yea, destroy the world. 8

hath God said, Ye shall not eat of every tree of the garden? And he spake by the mouth of the serpent. ?

According to the critics,¹ the snake has always been regarded as possessing supernatural powers because of its agility, stealthiness, and power to fascinate both man and animals. They, of course, designate this story as mythical. The I.R. definitely specifies the snake as Satan's spokesman.

The Hebrew and other texts examined do not support the changes in the I.R.

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, thou beholdest
God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

The Hebrew and other texts examined do not confirm the changes in the I.R.
A.V. 3:7 And the eyes of them both were opened, and they knew that
I.R. 3:12
M. 4:13

A.V. they were naked; and they sewed fig leaves together,
I.R. had been
M.

A.V. and made themselves aprons.
I.R.
M.

The Hebrew and other texts examined do not support the changes
in the I.R.

A.V. 3:8 And they heard the voice of the Lord God
I.R. 3:13-14 , as they were
M. 4:14

A.V. walking in the garden in the cool of the day: and
I.R. ,
M. 14 A ; --

A.V. Adam and his wife hid themselves from the pre-
I.R. went to hide
M.

A.V. sense of the Lord God amongst the trees of the garden.
I.R. ,
M.

The Hebrew and other texts examined do not support the changes
in the I.R., but these changes add to the clarity of the verse.
I

And the Lord God called unto Adam, and said unto him,

I, 

I, 

Where art thou? And he said, I heard thy voice -- 

in the garden, and I was afraid, because

I beheld that

I was naked; and I hid myself. 

The Hebrew and other texts examined do not support the changes in the I.R.

And he said, Who told thee 

I, the Lord God, unto Adam, 

that thou wast naked? Hast thou eaten of the tree, 

whereof I commanded thee that thou shouldst not eat? 

If so thou shouldst surely die?
The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 3:12  And the man said, The woman whom thou gavest me, and
I.R. 3:17                      :  ----
M. 4:18

A.V.  to be with me, she gave me
I.R. commanded that she should remain
M. commandedst

A.V.  of the tree, and I did eat.
I.R. the fruit of
M. 

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 3:13  And the Lord God said unto the woman, What is this that
I.R. 3:18-19 I, , thing
M. 4:19 :

A.V. thou hast done? And the woman said, The serpent
I.R. which 19
M. -- :

A.V. beguiled me, and I did eat.
I.R. 
M. 

The Hebrew and other texts examined do not support the changes in the I.R.
A.V. 3:14 And the Lord God said unto the serpent, Because
I.R. 3:20 thou hast done this, thou art cursed above all
M. 4:20 :

A.V. thou hast done this, thou art cursed above all
I.R. shalt be
M.

A.V. cattle, and above every beast of the field; upon thy
I.R.
M.

A.V. belly shalt thou go, and dust shalt thou eat all the days
I.R.
M.

A.V. of thy life:
I.R.
M.

The Hebrew and other texts examined do not support the changes
in the I.R.

A.V. 3:15 And I will put enmity between thee and the woman, and
I.R. 3:21 ; ---
M. 4:21 ,

A.V. between thy seed and her seed; it shall bruise thy
I.R.
M. and he

A.V. head, and thou shalt bruise his heel.
I.R.
M.
The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 3:16  Unto the woman he said, I will greatly
I.R. 3:22  I, the Lord God,
M. 4:22  : 

A.V. multiply thy sorrow and thy conception; in sorrow thou
I.R. I
M. . I

A.V. shalt bring forth children; and thy desire shall be to
I.R. 
M. 

A.V. thy husband, and he shall rule over thee.
I.R. 
M. 

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 3:17  And unto Adam he said, Because thou hast
I.R. 3:23  I, the Lord God,
M. 4:23  : 

A.V. hearkened unto the voice of thy wife, and hast eaten
I.R. 
M. 

A.V. of the tree, of which I commanded thee,
I.R. 
M. 

A.V. 
I.R. 
M. 

A.V. 
I.R. 
M. 
A.V. saying, Thou shalt not eat of it: cursed is the
I.R. -
M. -

A.V. ground for thy sake; in sorrow shalt thou eat of it all
I.R. -
M. -

A.V. the days of thy life;
I.R. -
M. -

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 3:18 Identical
I.R. 3:24
M. 4:24

A.V. 3:19 In the sweat of thy face shalt thou eat bread, till thou
I.R. 3:25 By until
M. 4:25

A.V. return unto the ground;
I.R. shalt return , for thou shalt surely die;
M. -

A.V. for out of it wast thou taken: for dust thou art,
I.R. , wast
M. : ,

A.V. and unto dust shalt thou return.
I.R. -
M. -
The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 3:20 And Adam called his wife's name Eve; because she was the
I.R. 3:26 ,
M. 4:26

A.V. mother of all living.
I.R. ; for thus have I, the Lord God,
M.

A.V. called the first of all women, which are many.
I.R. 
M.

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 3:21 Unto Adam also and to his wife did the Lord God
I.R. 3:27 , and also unto I, 
M. 4:27

A.V. make coats of skins, and clothed them.
I.R. 
M.

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 3:22 And the Lord God said,
I.R. 3:28 I, , unto mine Only Begotten,
M. 4:28 ;
Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take partake also of the tree of life, and eat, and live forever: the Hebrew and other texts examined do not support the changes in the I.R.

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 30 For, as I, the Lord God, liveth, even so my words cannot return void, for, as they go forth out of my mouth, they must be fulfilled.
The Hebrew and other texts examined do not support the changes
in the I.R.

A.V. 3:24 So he drove out the man; and he placed at the east of
I.R. 3:31-33 I- I
M. 4:31-32

A.V. 3:24 the garden of Eden Cherubims, and a flaming sword
I.R. 3:31-33 , cherubim ,
M. 4:31-32

A.V. which turned every way, to keep the way of the tree of
I.R. 3:31-33
M. 4:31-32

A.V. 3:24 life. 32 (And these are the words which I spake unto
I.R. 3:31-33
M. 4:31-32

A.V. my servant Moses. And they are true, even as I will.
I.R. 3:31-33
M. 4:31-32

A.V. 3:24 And I have spoken them unto you. See thou show them
I.R. 3:31-33 -- a
M. 4:31-32

A.V. 3:24 unto no man, until I command you, except they that
I.R. 3:31-33 to them
M. 4:31-32
A.V.
I.R. believe.) Amen.
M.

The Hebrew and other texts examined do not support the changes in the I.R.
CHAPTER VIII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED
REVISION OF GENESIS CHAPTER FOUR


The critics\(^1\) consider this chapter as composite and of legendary origin, and they ascribe it to the J document.\(^2\)

The I.R. begins Genesis Chapter 4 with 16 verses which relate briefly the experiences of Adam and Eve from the time of their leaving the Garden of Eden until the birth of Cain. The A.V. begins with the birth of Cain. The added material helps to clarify subjects such as the Fall, the origin of Cain's wife, nature of his curse, the Adamic language.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>M.</th>
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<tbody>
<tr>
<td>4:1</td>
<td>5:1</td>
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</table>

And it came to pass, that after I, the Lord God, had


\(^2\)Cornill, op. cit., p. 43.

\(^3\)The first 13 of these constitute chapter 4 of the I.R. and the next 3 are the first 3 verses of Chapter 5 of the I.R. Thus I.R. 5:4 corresponds to A.V. 4:1.
<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
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<tr>
<td>driven them out, that Adam began to till the earth, and</td>
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<td>to have dominion over all the beasts of the field, and</td>
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<td>to eat his bread by the sweat of his brow, as I, the</td>
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<tr>
<td>Lord had commanded him, and Eve also, his wife, did</td>
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<td>labor with him.</td>
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The Hebrew and other texts do not support the addition of this verse.

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<tr>
<th>A.V.</th>
<th>I.R.</th>
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<tbody>
<tr>
<td>And Adam knew his wife, and she bare unto him sons and</td>
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<td></td>
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<td>daughters, and they began to multiply, and to replenish</td>
<td></td>
<td></td>
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<td>the earth.</td>
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</table>
Adam and Eve had children before they had Cain and Abel.

The Hebrew and other texts examined do not support the addition of this verse.

A.V.  I.R.  4:3  And from that time forth, the sons and daughters of Adam
M.     5:3

A.V.  I.R.  began to divide, two and two, in the land, and to till
M.     

A.V.  I.R.  the land, and to tend flocks; and they also begat sons,
M.     

A.V.  I.R.  and daughters.
M.     

The Hebrew and other texts examined do not support the addition of this verse.

A.V.  I.R.  4:4  And Adam called 
M.     5:4  upon the name of the

A.V.  I.R.  and Eve, his wife, called
M.     

A.V.  I.R.  Lord, and Eve also, his wife; and they heard the voice of
M.     ____________________
the Lord, from the way towards the garden of Eden,

speaking unto them, and they saw him not; for they were

shut out from his presence.

The Hebrew and other texts examined do not support the addition of this verse.

And he gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord.

The Hebrew and other texts examined do not support the addition of this verse.

And Adam was obedient unto the commandments of the Lord.
And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord. And Adam said unto him, I know not, save the Lord commanded me.

The humble, obedient attitude of Adam was emphasized. The Hebrew and other texts examined do not support the addition of this verse.

And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Adam was taught the mission of Jesus Christ, and the prophets from his time on also knew of it.
The Hebrew and other texts examined do not support the addition of the verse.

A.V.  I.R.  4:8  Wherefore, thou shalt do all that thou doest, in the
M.  5:8

A.V.  I.R.  name of the Son. And thou shalt repent, and call upon
M.  a

A.V.  I.R.  God, in the name of the Son for evermore.
M.

The principles of faith and repentance were taught to Adam.

The Hebrew and other texts examined do not support the addition of this verse.

A.V.  I.R.  4:9  And in that day, the Holy Ghost fell upon Adam, which
M.  5:9

A.V.  I.R.  beareth record of the Father and the Son, saying, I am
M.

A.V.  I.R.  the Only Begotten of the Father from the beginning, hence-
The same Gospel that we now have was also taught to Adam.

The Hebrew and other texts examined do not support the addition of this verse.

And in that day Adam blessed God, and was filled, and began to prophesy concerning all the families of the earth; saying, Blessed be the name of God, for, because of my transgression my eyes are opened, and in this life I shall have joy, and again, in the flesh I shall see God.

The critics consider the story of the Fall of Adam and Eve of mythical or legendary origin, but the I.R. and the Book of Moses definitely
substantiate the authenticity of this event.

<table>
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<tr>
<th>A.V.</th>
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<th>M.</th>
<th>4:11</th>
<th>5:11</th>
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<tr>
<td></td>
<td></td>
<td></td>
<td>And Eve, his wife, heard all these things and was glad,</td>
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<td></td>
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<td>saying, Were it not for our transgression, we never should</td>
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<td></td>
<td>have had seed, and never should have known good and evil,</td>
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<td></td>
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<td>and the joy of our redemption, and the eternal life which</td>
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<td></td>
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<td>God giveth unto all the obedient.</td>
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The Gospel plan brings the righteous mortal a joyous outlook.

Mortality is an essential step in the process of eternal life.

The Hebrew and other texts examined do not support the addition of this verse.

<table>
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<th>A.V.</th>
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<th>4:12</th>
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<td>And Adam and Eve blessed the name of God; and they made</td>
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<td>all things known unto their sons and their daughters.</td>
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Adam and Eve taught their children the Gospel plan. According to the critics, the story of Adam is mythical or legendary and the story of Christ's atonement was a fiction of the early Christians.

The Hebrew and other texts examined do not support the addition of this verse.

<table>
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<td>4:13</td>
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<td>5:13</td>
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And Satan came among them, saying, I am also a son of God;

and he commanded them, saying, Believe it not. And they;

believed it not; and they loved Satan more than God. And;

men began from that time forth to be carnal, sensual, and devilish.

According to the critics, Satan is a mythical character and is only a figment of the imagination; however, the I.R. supports the belief that there is a personal devil who constantly exerts himself to undo the work of God and his servants.
The Hebrew and other texts examined do not support the addition of this verse.

A.V.  I.R.  5:1  And the Lord God called upon men, by the Holy Ghost,
M.    5:14

A.V.  I.R.  everywhere, and commanded them that they should repent;
M.    5:14

Most of the critics deny the intervention and providence of God. The I.R. supports the Latter-day Saint view that the members of the Godhead diligently exert themselves in man's behalf.

The Hebrew and other texts examined do not support the addition of this verse.

A.V.  I.R.  5:2  And as many as believed in the Son, and repented of their
M.    5:15  sins, should be saved. And as many as believed not,

A.V.  I.R.  and repented not, should be damned. And the words went
M.    5:15  ; a

A.V.  I.R.  forth out of the mouth of God, in a firm decree, wherefore
M.    5:15  ;
A.V.  I.R.  5:3  4:1
they must be fulfilled.

The importance of repentance (humility and teachableness) are emphasized.

The Hebrew and other texts examined do not support the addition of this verse.

A.V.  I.R.  5:16a
M.  5:3

And Adam ceased not to call upon God; and Eve also his wife.

and Eve, his wife, ceased not to call upon God.

Adam and Eve constantly exerted themselves to follow the teachings of God.

The Hebrew and other texts examined do not support the addition of this verse.

A.V.  I.R.  5:16b

And Adam knew Eve his wife; and she conceived, and bare

Cain, and said, I have gotten a man from the Lord.

fore he may not reject his words. But, behold, also Cain

hearkened not, saying, Who is the Lord, that I should
The Hebrew and other texts examined do not support the additions in the I.R.

Cain and Lucifer shared the same basic attitude of unteachableness and rebellion against the sound, wholesome teachings of God.

A.V. 4:2 And she again bare his brother Abel.
I.R. 5:5 conceived, and
M. 5:17

A.V. And Abel
I.R. And Abel hearkened unto the voice of the Lord.
M.

A.V. was a keeper of sheep, but Cain was a tiller of the
I.R. ground.
M.

The Hebrew and other texts examined do not support the additions in the I.R.

Abel pursued the course of humility advocated by the Gospel.

A.V. 4:3
I.R. 5:6 And Cain loved Satan more than God. And Satan commanded
M. 5:18-19
And in him, saying, Make an offering unto the Lord. 19

process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

The Hebrew and other texts examined do not support the additions in the I.R.

The I.R. here reveals the source of Cain's motivation.

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto

Abel: and to his offering: 4:5 But unto Cain and to his offering he had not respect. 5:8 Now Satan knew
And Cain was very wroth, and this, and it pleased him.

his countenance fell.

The Hebrew and other texts examined do not support the changes in the I.R.

The changes in I.R. 5:6 make it clear why Cain's sacrifice was not acceptable to God. I.R. 5:8 reveals the pleasure of Satan in his diabolical success.

The critics have speculated very much concerning the reason of the story of Cain's rejection. Some of them have arrived at the correct reason: his evil disposition. However, the critics consider this story along with the other narratives of Genesis as mythical or legendary in origin. Of course, some critics are more conservative than others, and admit at least some historical basis for the narratives of Genesis whereas the more liberal relegate the narratives of Genesis to the mythical. Skinner states that legend does have its beginning in real historical persons and incidents, but myth is purely fiction.

And the Lord said unto Cain, Why art thou wroth? and

---

1Skinner, op. cit., pp. 103-106.

2Pfeiffer, op. cit., pp. 142-209.

3Skinner, op. cit., Introduction ix-x.
I will deliver thee up, and thou shalt rule over him.

And unto thee shall be his desire, and thou shalt rule over him.

Then for from this time forth thou shalt be the father of his lies.

The Hebrew and other texts examined do not support the changes.
in the I.R.

The Lord plainly tells Cain that he will be accepted if he does righteously, but otherwise, he will be delivered over to Satan.

A.V.  
I.R.  5:10  Thou shalt be called Perdition, for thou wast also
M.  ;

A.V.  
I.R.  before the world, and it shall be said in time to
M.  . 5:25 A

A.V.  
I.R.  come, that these abominations were had from Cain, for he
M.  ;

A.V.  
I.R.  rejected the greater counsel, which was had from God;
M.  

A.V.  
I.R.  and this is a cursing which I will put upon thee, except
M.  

A.V.  
I.R.  thou repent.
M.  

The Hebrew and other texts examined do not support the addition of this verse.

Cain was a real personage who erred from the Gospel plan and re-fused to repent.
This verse and those following explain the source and nature of the secret combinations which were later practiced by the Jaredites,\(^1\) the Gadianton robbers\(^2\) and Nephite dissenters, and by certain destructive modern groups\(^3\) such as perhaps the Communists who seek to deprive man of his free agency and promote their own evil successes by means of fear and coercion.

A.V. I.R. 5:11 And Cain was wroth, and listened not any more to the M. 5:26

A.V. I.R. voice of the Lord, neither to Abel his brother, who M. 

A.V. I.R. walked in holiness before the Lord, M. 

The Hebrew and other texts examined do not support the addition of this verse.

A.V. I.R. 5:12 And Adam also, and his wife, mourned before the Lord, M. 5:27

A.V. I.R. because of Cain and his brethren. M. 

The Hebrew and other texts do not support the addition of this verse.

\(^1\)Ether 8:9-15:34. \(^2\)Helaman 6:15-41. \(^3\)2 Nephi 26:22;Ether 8:22-26.
And it came to pass, that Cain took one of his brother's daughters to wife, and they loved Satan more than God.

The Hebrew and other texts examined do not support the addition of this verse.

This verse explains where Cain obtained his wife.

And Satan said unto Cain, Swear unto me by thy throat,

and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.
The Hebrew and other texts examined do not support the addition of this verse.

Satan had already persuaded Cain to reject the counsel of God.

Now he brought him one step further in the way of retrogression.

A.V. 5:15 And Satan swear unto Cain, that he would do according to his commands. And all these things were done in secret.

The Hebrew and other texts examined do not support the addition of this verse.

A.V. 5:16 And Cain said, Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan; and he gloried in his wickedness.

The Hebrew and other texts examined do not support the addition of this verse.
And Cain talked with Abel
And Cain went into the field, a

And Cain went into the field, a

and Abel went up against Cain his brother,

his brother: and it came to pass, when they were

and slew him.

18 And Cain gloried in that which he had

done, saying, I am free; surely the flocks of my brother

falleth into my hands.

The Hebrew and other texts examined do not support the changes

in the I.R.

A.V. 4:7 And he said, What hast thou done? the voice of
I.R. 5:19 the Lord T
M. 5:34

Identical

A.V. 4:10
I.R. 5:20
M. 5:35
thy brother's blood crieth unto me from the ground.

The Hebrew and other texts examined do not support the changes in the I.R.

And now art thou cursed from the earth, which

, thou shalt be

hath opened her mouth to receive thy brother's blood

from thy hand;

The Hebrew and other texts examined do not support the changes in the I.R.

Identical

And Cain said unto the Lord,

Satan tempted me, because

: ;

of my brother's flock; and I was wroth also, for his
A.V. offering thou didst accept, and not mine. 24
I.R. - ; -- m
M.

A.V. punishment is greater than I can bear. 14 Behold,
I.R. --
M. 39 -

A.V. thou hast driven me out this day from the face of the
I.R.
M.

A.V. earth; and from thy face shall I be hid; and I shall be
I.R. Lord,
M.

A.V. a fugitive and a vagabond in the earth; and it shall
I.R.
M.

A.V. come to pass, that everyone that findeth me shall slay me.
I.R. ------he
M. will

A.V. because of mine iniquities, for these things are not hid
I.R.
M.

A.V. from the Lord.
I.R.
M.

The Hebrew and other texts examined do not support the changes in
the I.R.
And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

The Hebrew and other texts examined do not support the changes in the I.R.

And Cain went out from the presence of the Lord, and was shut dwelt in the land with his wife and many of his brethren, of Nod, on the east of Eden.

The Hebrew and other texts examined do not support the changes in the I.R.
The critics consider the story of Cain\(^1\) a legend eponymous in character.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>4:17</th>
<th>And Cain knew his wife; and she conceived, and bare</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>5:27</td>
<td>, and she conceived, and bare</td>
</tr>
<tr>
<td>M.</td>
<td>5:42</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>Enoch:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>, and he also begat many sons and daughters.</td>
</tr>
<tr>
<td>M.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>he builded a city, and called the name of the city,</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>he</td>
</tr>
<tr>
<td>M.</td>
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</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>after the name of his son, Enoch.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td></td>
</tr>
<tr>
<td>M.</td>
<td></td>
</tr>
</tbody>
</table>

The Hebrew and other texts examined do not support the changes in the I.R.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>4:18 And unto Enoch was born Irad:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>5:28-29, and other sons and daughters,</td>
</tr>
<tr>
<td>M.</td>
<td>5:43</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>and Irad begat Mehujael:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>, and other sons and daughters.</td>
</tr>
<tr>
<td>M.</td>
<td>A</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>and Mehujael begat Methusael:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>29 A, and other sons and</td>
</tr>
<tr>
<td>M.</td>
<td>--</td>
</tr>
</tbody>
</table>

A.V. and Methusael begat Lamech.
I.R. daughters. A
M.

The Hebrew and other texts examined do not support the changes
in the I.R.

A.V. 4:19 And Lamech took unto him two wives: the name of the
I.R. 5:30 self ; ---
M. 5:44 ;

A.V. one was Adah, and the name of the other Zillah.
I.R. being ,
M.

The Hebrew and other texts examined do not support the changes
in the I.R.

A.V. 4:20-21. And Adah bare Jabal: he was the father of such as dwell
I.R. 5:31 ;
M. 5:45

A.V. in tents, and of such as have cattle. 21 And his
I.R. they were keepers of ; -- a
M.

A.V. brother's name was Jubal: he was the father of all such
I.R. , who
M.

A.V. as handle the harp and organ.
I.R.
M.
The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 4:22 And Zillah, she also bare Tubal Cain, an instructor of
I.R. 5:32
M. 5:46

A.V. every artificer in brass and iron: and the sister of
I.R. ;
M. . A

A.V. Tubal Cain was Naamah.
I.R. called
M.

The Hebrew and other texts examined do not support the change in the I.R.

A.V. 4:23 Identical
I.R. 5:33
M. 5:47

A.V. 4:24 If Cain shall be avenged sevenfold, truly Lamech shall
I.R. 5:34
M. 5:48

A.V. seventy and sevenfold.
I.R. be
M. ;

The Hebrew and other texts involved do not support the change in the I.R.
For, Lamech having entered into a covenant with Satan,

after the manner of Cain, wherein he became Master Mahan,

master of that great secret which was administered unto

Cain by Satan;

The Hebrew and other texts examined do not support the addition of this verse.

And Irad, the son of Enoch, having known their secret,

began to reveal it unto the sons of Adam; wherefore,

Lamech, being angry, slew him, not like unto Cain his

brother Abel for the sake of getting gain; but he slew
him for the oath's sake;

The Hebrew and other texts examined do not support the addition of this verse.

For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.

Wherefore the Lord cursed Lamech and his house, and all they that had covenanted with Satan; for they kept not the commandments of God. And it displeased God, and he
The Hebrew and other texts examined do not support the addition of this verse.

And their works were abominations, and began to spread among all the sons of men. And it was among the sons of men.

And among the daughters of men, these things were not spoken; because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared
A.V. these things abroad, and had not compassion.
I.R. 
M. 

The Hebrew and other texts examined do not support the addition of this verse.

A.V. Wherefore Lamech was despised, and cast out, and came
I.R. 5:41
M. 5:54

A.V. not among the sons of men, lest he should die.
I.R. 
M. 

The Hebrew and other texts examined do not support the addition of this verse.

A.V. And thus the works of darkness began to prevail among all
I.R. 5:42
M. 5:55

A.V. the sons of men.
I.R. 
M. 

The Hebrew and other texts examined do not support the addition of this verse.

A.V. And God cursed the earth with a sore curse, and was angry
I.R. 5:43
M. 5:56
with the wicked, with all the sons of men whom he had made, for they would not hearken unto his voice, nor
believe on his Only Begotten Son, even him whom he de-
clared should come in the Meridian of time; who was pre-
pared from before the foundation of the world.

The Hebrew and other texts examined do not support the addition
of this verse.

And thus the gospel began to be preached from the begin-
ing, being declared by holy angels, sent forth from
the presence of God; and by his own voice, and by the
The Hebrew and other texts examined do not support the addition of this verse.

And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof; and thus it was. Amen.

The Hebrew and other texts examined do not support the addition of this verse.

And Adam hearkened unto the voice of God, and called upon his sons to repent.
The Hebrew and other texts examined do not support the addition of this verse.

A.V.  4:25 And Adam knew his wife again; and she bare a son, and
I.R.  6:2-3 ,
M.    6:2

A.V. called his name Seth:
I.R.    he . 3 And Adam glorified the name
M.     -

A.V. For God, said she, hath appointed me another seed
I.R. of God, f he- , God-
M. ; : ,

A.V. instead of Abel, whom Cain slew.
I.R. -
M. ,

The Hebrew and other texts examined do not support the addition of this verse.

A.V.  4:26 And God revealed himself unto Seth, and he rebelled not,
I.R.  6:4-5 And God revealed himself unto Seth, and he rebelled not,
M.    6:3-5

A.V. but offered an acceptable sacrifice unto his brother
I.R. (1944) like
I.R. (1867) ,
I.R. (1944,1947 pr.)
M.    ,
And to Seth, to him also there was born a son; Abel.

and he called his name Enos: then began men

5 And these

4

to call upon the name of the Lord.

; and the Lord blessed

them; and a book of remembrance was kept in the which

5 A

was recorded in the language of Adam, for it was given

unto as many as called upon God, to write by the Spirit

of inspiration;

The Hebrew and other texts examined do not support the changes in the I.R.

And by them their children were taught to read and write,
A.V. I.R. M. having a language which was pure and undefiled.

The Hebrew and other texts examined do not support the addition of this verse.

The critics do not believe that the Patriarchs kept records for the benefit of their children. In this regard, Skinner\(^1\) makes the following statement: "Few will seriously maintain that the patriarchs prepared written memoranda for the information of their descendants; and the narrators nowhere profess their indebtedness to such records."

Price\(^2\) points out that there is no mention of writing in all of Genesis. The first mention of writing in the Pentateuch is in Exodus 17:14.

A.V. I.R. M. 6:7 Now this same priesthood which was in the beginning, shall,

A.V. I.R. M. 6:7 be in the end of the world also.

The Hebrew and other texts examined do not support the addition of this verse.

A.V. I.R. M. 6:8 Now this prophecy Adam spake, as he was moved upon by the

A.V. I.R. M. Holy Ghost.

The Hebrew and other texts examined do not support the addition of this verse.
CHAPTER IX

A COMPARISON OF THE AUTHORIZED VERSION AND INSPIRED
REVISION OF GENESIS CHAPTER FIVE

The A.V. Genesis 5:1-32 corresponds to I.R. Genesis 6:9-8:1 and
to Moses 6:8b-8:13, the chief addition being the Vision of Enoch.

A.V. 5:1-28, 30-32 is generally ascribed to the P document and
5:29 to the J document by the critics.¹

The critics² also think the genealogy of ten patriarchs in this
chapter and that of the seven men in chapter 4 are closely related and
probably from a common legendary or mythological origin.

A.V. 5:1-2
I.R. 6:9 And a genealogy was kept of the children of God. And
M. 6:8b a

A.V. This is the book of the generations of Adam.
I.R. t was saying,
M. :

A.V. In the day that God created man, in the likeness
I.R. (  
M. 

¹Cornill, op. cit., p. 43.
²Skinner, op. cit., pp. 135-139.
of God made he him; in the image of his own body, 6:9

Male and female created he them, and blessed them, and

called their name Adam, in the day when they were created.

and became living souls, in the land, upon the footstool

of God.

The Hebrew and other texts examined do not support the changes in the I.R.

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his own image; and called his name Seth:
The single change in this verse merely brings one word up-to-date.

In many similar cases the _an_ is left unchanged.

A.V. 5:4-5 Identical
I.R. 6:11
M. 6:11

A.V. 5:6-7 And Seth lived an hundred and five years, and begat Enos:
I.R. 6:12 ___ one
M. 6:13-14

A.V. ___ and prophesied in all his days, and taught his son Enos
I.R. ___
M. ___

A.V. in the ways of God. Wherefore Enos prophesied also.
I.R. ___
M. ___

A.V. 7 And Seth lived after he begat Enos eight hundred and
I.R. ___
M. 14 ___

The Hebrew and other texts examined do not support the changes in the I.R.

According to the critics, the study of science shows the high

1Skinner, _op. cit._, p. 129.
longevity attributed to the patriarchs of Genesis to be highly exaggerated and the comparative study of literature has led them "to expect exaggerated statements in any work incorporating the primitive traditions of a people."

The I.R., as will be seen, confirms this high longevity as do also other teachings brought forth by Joseph Smith.

A.V. 6:13 And the children of men were numerous upon all the face
I.R. 6:14
M. 6:15

A.V. of the land. And in those days, Satan had great dominion
I.R.
M.

A.V. among men, and raged in their hearts; and from thenceforth
I.R.
M.

A.V. came wars and bloodshed.
I.R. 
M.

The Hebrew and other texts examined do not support the addition of this verse.

A.V. 5:8 And a man's hand was against his own brother in administer-
I.R. 6:14
M. ----

A.V. ing death, because of secret works, seeking for power.
I.R.
M.
A.V. And all the days of Seth were nine hundred and twelve
I.R. years: and he died.
M. 6:16 ---

A.V. The Hebrew and other texts examined do not support the changes
I.R. in the I.R.
M.

A.V. And Enos lived ninety years, and begat Cainan:
I.R. 5:9 . And Enos
M. 6:15

A.V. and the residue of the people of God, came out from the
I.R. land which was called Shulon, and dwelt in a land of
M. 

A.V. promise, which he called after his own son, whom he had
I.R. named Cainan.
M.

The Hebrew and other texts examined do not support the changes
in the I.R.
A.V.  5:10-11  And Enos lived after he begat Cainan eight hundred and
I.R.  6:16  ,
M.  6:18  ,

A.V.  fifteen years, and begat sons and daughters: 11 And
I.R.  
M.  many . --

A.V.  all the days of Enos were nine hundred and five years:
I.R.  ;
M.  ,

A.V.  and he died.
I.R.  
M.  

The Hebrew and other texts examined do not support the change
in the I.R.

A.V.  5:12  Identical
I.R.  6:17
M.  6:19

A.V.  5:13-14  Identical
I.R.  6:18
M.  

A.V.  5:15  And Mahalaleel lived sixty and five years, and begat Jared:
I.R.  6:19  sixty-five ----
M.  6:20  ;

The change merely brings the verse more up-to-date.
And Mahalaleel lived after he begat Jared eight hundred
and thirty years, and begat sons and daughters:
all the days of Mahalaleel were eight hundred ninety
and five years: and he died.
This change merely brings the verse more up-to-date.

And Jared lived an hundred sixty and two years, and he
begat Enoch:
The change merely brings this verse up-to-date.

And Jared lived after he begat Enoch eight hundred
years, and begat sons and daughters:
And Jared taught
A.V.  I.R.  M.
I.  Enoch in all the ways of God.
M.  The Hebrew and other texts examined do not support the changes in the I.R.

This verse emphasizes the importance of teaching and living the gospel.

A.V.  I.R.  M.
I.  And this is the genealogy of the sons of Adam, who was
M.  6:22

A.V.  I.R.  M.
I.  the son of God, with whom God himself conversed.
M.  6:23

The Hebrew and other texts examined do not support the addition of this verse.

A.V.  I.R.  M.
I.  And they were preachers of righteousness, and spake and
M.  6:24  6:23

A.V.  I.R.  M.
I.  prophesied, and called upon all men everywhere to repent.
M.  6:24

A.V.  I.R.  M.
I.  And faith was taught unto the children of men.
M.  6:24

The Hebrew and other texts examined do not support the addition of this verse.
And all the days of Jared were nine hundred sixty and two years: and he died.

The Hebrew and other texts examined do not support the changes in the I.R.

And Enoch lived sixty and five years, and begat sixty-five——

And it came to pass that Enoch journeyed 26

in the land, among the people; and as he journeyed the

Spirit of God descended out of heaven, and abode upon him;

The Hebrew and other texts examined do not support the changes in the I.R.

The following 120 verses (I.R. 6:27-7:75) of the Vision of Enoch represent a complete addition for which the Hebrew and other texts examined give no support. This, of course, is what we could expect in the light of
the predictions of Moses\(^1\) and Nephi\(^2\) that many truths would be removed from the scriptures.

The following account of Enoch's great spiritual experiences which is contained in both the I.R. and the Book of Moses commits the Church of Jesus Christ of Latter-day Saints unquestionably to the belief that the Gospel was taught anciently as well as today and that the powers of faith and righteous living have effected results which the skeptical, rational mind of mortal man cannot understand nor explain.

A.V.  I.R.  M.  
6:27  6:27  6:27  
And he heard a voice from heaven, saying, Enoch, my son,

A.V.  I.R.  M.  
prophesy unto this people, and say unto them, Repent, for

A.V.  I.R.  M.  
thus saith the Lord, I am angry with this people, and my

A.V.  I.R.  M.  
fierce anger is kindled against them; for their hearts

A.V.  I.R.  M.  
have waxed hard, and their ears are dull of hearing, and

---

\(^1\)Moses 1:40-41. \(^2\)1 Nephi 13:20-29.
their eyes cannot see afar off.

And for these many generations, even since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father,

Wherefore, they have forsworn themselves, and by their
oaths they have brought upon themselves death.

And an hell I have prepared for them, if they repent not; a

And this is a decree which I have sent forth in the be-

inning of the world, from mine own mouth, from the

foundation thereof; and by the mouths of my servants, thy

fathers, have I decreed it; even as it shall be sent forth

in the world, unto the end thereof. ends

And when Enoch had heard these words, he bowed himself
to the earth, before the Lord, and spake before the Lord, saying, Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me, for I am slow of speech; wherefore am I thy servant? And the Lord said unto Enoch, Go forth, and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance; for all flesh is in my hands, and I will
do as seemeth me good.

Say unto this people, Choose ye this day to serve the

Lord God who made you.

Behold, my Spirit is upon you; wherefore all thy words

will I justify, and the mountains shall flee before you,

and the rivers shall turn from their course; and thou

shall abide in me, and I in you; therefore walk with me.

And the Lord spake unto Enoch, and said unto him, Anoint
thine eyes with clay, and wash them, and thou shalt see; 

and he did so. 

And he beheld the spirits that God had created, and he 

beheld also things which were not visible to the natural 

eye; and from thenceforth came the saying abroad in the 

land, a seer hath the Lord raised up unto his people. 

And it came to pass, that Enoch went forth in the land, 

among the people, standing upon the hills, and the high
places, and cried with a loud voice, testifying against

their works.

And all men were offended because of him; and they

came forth to hear him upon the high places, saying unto

the tentkeepers, Tarry ye here and keep the tents, while we

go yonder to behold the seer, for he prophesieth; and
	here is a strange thing in the land, a wild man hath come

among us.

And it came to pass when they heard him, no man laid
hands on him, for fear came on them all that heard him, all them; for he walked with God.

And there came a man unto him, whose name was Mahijah,

and said unto him, Tell us plainly who thou art, and:

from whence thou comest.

And he said unto them, I came out from the land of Cainan,:

the land of my fathers, a land of righteousness unto this

day; and my father taught me in all the ways of God.
And it came to pass, as I journeyed from the land of Cainan by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore for this cause, to keep the commandment, I speak forth these words.

And Enoch continued his speech, saying, The Lord which spake with me, the same is the God of heaven, and he is my God and your God, and ye are my brethren; and why
A.V.  
I.R.  
M.  
counsel ye yourselves, and deny the God of heaven?  

A.V.  
I.R.  6:46  
M.  6:44  
The heavens he made; the earth is his footstool, and the  

A.V.  
I.R.  
M.  
foundation thereof is his; behold, he laid it, and hosts 

A.V.  
I.R.  
M.  
of men hath he brought in upon the face thereof.  

A.V.  
I.R.  6:47  
M.  6:45-46  
And death hath come upon our fathers; nevertheless, we  

A.V.  
I.R.  
M.  
know them, and cannot deny, and even the first of all we  

A.V.  
I.R.  
M.  
know, even Adam; for a book of remembrance we have  

A.V.  
I.R.  
M.  
written among us, according to the pattern given by the
And as Enoch spake forth the words of God, the people trembled and could not stand in his presence.

And he said unto them, Because that Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe.

Behold, Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal,
sensual, and devilish, and are shut out from the presence of God.

But God hath made known unto our fathers, that all men must repent.

And he called upon our father Adam, by his own voice, saying, I am God; I made the world, and men before they were in the flesh.

And he also said unto him, If thou wilt, turn unto me.
and hearken unto my voice, and believe, and repent of all
thy transgressions, and be baptized, even in water, in
the name of mine Only Begotten Son, who is full of grace
and truth, which is Jesus Christ, the only name which
shall be given under heaven, whereby salvation shall come
unto the children of men; and ye shall receive the gift
of the Holy Ghost, asking all things in his name, and
whatsoever ye shall ask it shall be given you.
<table>
<thead>
<tr>
<th>Source</th>
<th>Verse</th>
<th>Text</th>
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<tbody>
<tr>
<td>A.V.</td>
<td>6:54</td>
<td>And our father Adam spake unto the Lord, and said, Why</td>
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<tr>
<td>I.R.</td>
<td></td>
<td>is it that men must repent, and be baptized in water?</td>
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<tr>
<td>M.</td>
<td>6:53</td>
<td></td>
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<tr>
<td>A.V.</td>
<td></td>
<td>And the Lord said unto Adam, Behold, I have forgiven</td>
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<td>M.</td>
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<td></td>
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<tr>
<td>A.V.</td>
<td>6:56</td>
<td>Hence came the saying abroad among the people, that the</td>
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<tr>
<td>I.R.</td>
<td>6:54</td>
<td>Son of God hath atoned for the original guilt, wherein</td>
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<tr>
<td>M.</td>
<td>6:54</td>
<td>the sins of the parents cannot be answered upon the heads</td>
</tr>
<tr>
<td>A.V.</td>
<td></td>
<td>of the children, for they are whole from the foundation</td>
</tr>
<tr>
<td>I.R.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>M.</td>
<td></td>
<td>of the world.</td>
</tr>
</tbody>
</table>
And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

And it is given unto them to know good from evil; wherefore, they are agents unto themselves.

And I have given unto you another law and commandment; wherefore teach it unto your children, that all men,
everywhere, must repent, or they can in no wise inherit
the kingdom of God.
For no unclean thing can dwell there, or dwell in his
presence; for, in the language of Adam, Man of Holiness
is his name; and the name of his Only Begotten is the
Son of Man, even Jesus Christ, a righteous judge, who shall
come in the meridian of time.
Therefore I give unto you a commandment, to teach these
things freely unto your children, saying, that by:

reason of transgression cometh the fall, which fall bring-

eth death; and inasmuch as ye were born into the world

by water, and blood, and the spirit, which I have made,

and so become of dust a living soul;

Even so ye must be born again, into the kingdom of

even the kingdom of heaven, of water, and of the Spirit, and be cleansed

by blood, even the blood of mine Only Begotten; that ye
may be sanctified from all sin; and enjoy the words of might,

eternal life in this world, and eternal life in the world

to come; even immortal glory.

For, by the water ye keep the commandment; by the Spirit

ye are justified; and by the blood ye are sanctified.

Therefore it is given to abide in you, the record of

heaven, the Comforter, the peaceable things of immortal

glory, the truth of all things, that which quickeneth all

things, which maketh alive all things, that which knoweth
all things, and hath all power according to wisdom, mercy,

truth, justice and judgment.

And now, behold, I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

And, behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things
<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>M.</th>
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<tbody>
<tr>
<td>which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath, all things bear record of me.</td>
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<tr>
<td>And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and</td>
<td></td>
<td></td>
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<tr>
<td>6:67</td>
<td>6:64-65</td>
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</table>
was brought forth out of the water; and thus he was
baptized.

And the Spirit of God descended upon him, and thus he was
born of the Spirit, and became quickened in the inner man.

And he heard a voice out of heaven, saying, Thou art
baptized with fire and with the Holy Ghost; this is the
record of the Father and the Son, from henceforth and
for ever;
A.V. | I.R. | M. | And thou art after the order of him who was without be-
M. | 6:70 | 6:67 | ginning of days or end of years, from all eternity to all

A.V. | I.R. | M. | eternity.

A.V. | I.R. | M. | Behold, thou art one in me, a son of God; and thus
M. | 6:71 | 6:68 | may all become my sons. Amen.

A.V. | I.R. | M. | And it came to pass, that Enoch continued his speech,
M. | 7:1 | 7:1 |

A.V. | I.R. | M. | saying, Behold, our father Adam taught these things, and
M. |

A.V. | I.R. | M. | many have believed, and become the sons of God; and many
M. |
<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>M.</th>
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<tbody>
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<td>have believed not, and have perished in their sins, and</td>
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<td>are looking forth with fear, in torment, for the fiery</td>
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<td>indignation of the wrath of God to be poured out upon them.</td>
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<td>And from that time forth, Enoch began to prophesy, saying</td>
<td>7:2</td>
<td></td>
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<td>unto the people, that, as I was journeying, and stood in</td>
<td></td>
<td>7:2</td>
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<td>the place Mahujah, and cried unto the Lord, there came a</td>
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<td>voice out of heaven, saying, Turn ye and get ye upon the</td>
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<tr>
<td>mount Simeon.</td>
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</table>
And it came to pass, that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory.

And I saw the Lord, and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me, Look, and I will show unto thee the world for the space of many generations.

And it came to pass, that I beheld in the valley of Shum, and, lo! a great people which dwelt in tents, which were
And again the Lord said unto me, Look, and I looked towards:

the north, and I beheld the people of Cainan, which dwelt in tents.

And the Lord said unto me, Prophesy; and I prophesied:

saying,

Behold, the people of Cainan which are numerous, shall go forth in battle array against the people of Shum, and shall slay them, that they shall be utterly destroyed.
<table>
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<th>Chapter</th>
<th>Verse</th>
<th>Text</th>
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<td>A.V.</td>
<td>I.R.</td>
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<td>7:9</td>
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<td>And the people of Cainan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there, but the people of Cainan; for, behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth for ever.</td>
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<td>7:10</td>
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<td>And there was a blackness came upon all the children of Cainan, that they were despised among all people.</td>
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|        |       | And it came to pass, that the Lord said unto me, Look,
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<th>A.V.</th>
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<td>and I looked, and I beheld the land of Sharon, and the</td>
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<td>land of Enoch, and the land of Ommer, and the land of Heni,</td>
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<td>and the land of Shem, and the land of Haner, and the land</td>
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<td>of Hanannihah, and all the inhabitants thereof.</td>
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<td>And the Lord said unto me, Go forth to this people, and</td>
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<td>7:12</td>
<td>7:10</td>
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<td>say unto them, Repent; lest I come out and smite them with</td>
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<td>a curse, and they die.</td>
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<td></td>
<td>And he gave unto me a commandment, that I should baptize</td>
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<td>7:13</td>
<td>7:11</td>
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</table>
in the name of the Father, and of the Son, who is full which

of grace and truth, and the Holy Ghost which beareth

record of the Father and the Son.

And it came to pass, that Enoch continued to call upon

all the people, save it were the people of Cainan, to

repent.

And so great was the faith of Enoch, that he led the

people of God, and their enemies came to battle against

them, and he spake the word of the Lord, and the earth
trembled, and the mountains fled, even according to his command.

And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness.

And all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

There also came up a land out of the depths of the sea;
and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land also stood afar off; and there went forth a curse upon all the people which fought against God. And from that time forth, there were wars, and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. And the fear of the Lord was upon all nations, so great
was the glory of the Lord which was upon his people.

And the Lord blessed the land, and they were blessed upon

the mountains, and upon the high places, and did flourish.

And the Lord called his people, Zion, because they were

of one heart and one mind, and dwelt in righteousness;

and there were no poor among them.

And Enoch continued his preaching in righteousness unto

the people of God.

And it came to pass in his days that he built a city that
was called the city of Holiness, even Zion.

And it came to pass, that Enoch talked with the Lord, and 

he said unto the Lord, Surely, Zion shall dwell in safety 

for ever. But the Lord said unto Enoch, Zion have I 

blessed, but the residue of the people have I cursed. 

And it came to pass, that the Lord showed unto Enoch all 

the inhabitants of the earth, and he beheld, and lo!

Zion in process of time was taken up into heaven.
<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
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<th>Verse</th>
<th>Translation</th>
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<td></td>
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<td>7:28</td>
<td>And the Lord said unto Enoch, Behold mine abode for ever.</td>
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<td>7:29</td>
<td>And Enoch also beheld the residue of the people which were</td>
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<td></td>
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<td>7:22</td>
<td>the sons of Adam, and they were a mixture of all the seed</td>
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<td>of Adam, save it were the seed of Cain; for the seed of</td>
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<td>Cain were black, and had not place among them.</td>
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<td>7:30</td>
<td>And after that Zion was taken up into heaven, Enoch beheld,</td>
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<td>7:23</td>
<td>and lo, all the nations of the earth were before him;</td>
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<td>and there came generation upon generation.</td>
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<td>24 A ;</td>
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<td>7:31</td>
<td>And Enoch was high and lifted up, even in the bosom of</td>
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</table>
the Father and the Son of Man; and, behold, the powers
of Satan were upon all the face of the earth; and he
was
saw angels descending out of heaven, and he heard a loud
voice, saying, Woe! woe! be unto the inhabitants of the
earth!
And he beheld Satan, and he had a great chain in his hand;
and it veiled the whole face of the earth with darkness;
and he looked up and laughed, and his angels rejoiced.
And Enoch beheld angels descending out of heaven, bearing
A.V. I.R.      testimony of the Father, and of the Son.
M.        --        ;

A.V. I.R. 7:34    And the Holy Ghost fell on many, and they were caught up
M.      ----      a

A.V. I.R. by the powers of heaven into Zion.
I.R. (1867)      -
M.  s

A.V. I.R. 7:35    And it came to pass, that the God of heaven looked upon
M. 7:28-29    -

A.V. I.R. the residue of the people, and he wept; and Enoch bore
M.       he

A.V. I.R. record of it, saying, How is it that the heavens weep, and
M.       :

A.V. I.R. shed forth their tears as the rain upon the mountains?
M.       :

A.V. I.R. And Enoch said unto the Lord, How is it that thou canst
M. 29     :

321
weep, seeing thou art holy, and from all eternity to all

And were it possible that man could number the particles

of the earth, yea, and millions of earths like this, it

would not be a beginning to the number of thy creations;

And thy curtains are stretched out still, and thou art

there, and thy bosom is there; and also, thou art just,

thou art merciful and kind for ever;

Thou hast taken Zion to thine own bosom, from all thy
creations, from all eternity to all eternity; and naught

but peace, justice, and truth is the habitation of thy

throne; and mercy shall go before thy face and have no

end. How is it that thou canst weep?

7:39 7:32 The Lord said unto Enoch, Behold, these thy brethren,

they are the workmanship of mine own hands, and I gave

unto them their intelligence in the day that I created

knowledge---

them.
And in the garden of Eden gave I unto man his agency;

and unto thy brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father.

But, behold, they are without affection, and they hate their own blood; and the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them; for my fierce anger is kindled against them.
A.V. 7:42 Behold, I am God; Man of Holiness is my name; Man of M. 7:35-36

A.V. I.R. M. Counsel is my name; and Endless and Eternal is my name

A.V. I.R. M. also. Wherefore I can stretch forth my hands and hold

A.V. I.R. M. all the creations which I have made, and mine eye can

A.V. I.R. M. pierce them also.

A.V. I.R. M. 7:43 And among all the workmanship of my hands there has not

A.V. I.R. M. been so great wickedness as among thy brethren; but, 37 B

A.V. I.R. M. behold, their sins shall be upon the heads of their

A.V. I.R. M. fathers; Satan shall be their father, and misery shall be
A.V.  I.R.  M.
their doom; and the whole heavens shall weep over them,

A.V.  I.R.  M.
even all the workmanship of my hands.

A.V.  I.R.  M. 7:44 Wherefore should not the heavens weep, seeing these shall w

A.V.  I.R.  M.
suffer? But, behold, these which thine eyes are upon

A.V.  I.R.  M.
shall perish in the floods; and, behold, I will shut them

A.V.  I.R.  M. up; a prison have I prepared for them,

A.V.  I.R.  I.R. (1867) M. 39 A T  that which hath

A.V.  I.R.  M. 7:45 Wherefore he suffereth for their sins, inasmuch as they ;
A.V. I.R.  
M.  
will repent, in the day that my chosen shall return unto  
C

A.V. I.R.  
M.  
me; and until that day they shall be in torment.

A.V. I.R.  
M.  
Wherefore for this shall the heavens weep, yea, and all

A.V. I.R.  
M.  
the workmanship of my hands.

A.V. I.R.  
M.  
And it came to pass, that the Lord spake unto Enoch, and

A.V. I.R.  
M.  
told Enoch all the doings of the children of men.

A.V. I.R.  
M.  
Wherefore Enoch knew and looked upon their wickedness,

A.V. I.R.  
M.  
and their misery; and wept, and stretched forth his arms,
and his heart swelled wide as eternity, and his bowels;

yearned, and all eternity shook.

And Enoch saw Noah also, and his family, that the
also

posterity of all the sons of Noah should be saved with a
temporal salvation.

Wherefore Enoch saw that Noah built an ark, and the
that

Lord smiled upon it, and held it in his own hand; but

upon the residue of the wicked came the floods and swal-
the floods came

lowed them up.
A.V. 7:51 And as Enoch saw thus, he had bitterness of soul, and this

A.V. 7:44

I.R. wept over his brethren, and said unto the heavens, I will

M. refuse to be comforted.

A.V. 7:52 But the Lord said unto Enoch, lift up your heart and be

I.R. 7:52

M. --- b

A.V. glad, and look. And it came to pass, that Enoch

I.R. 45

M. -;

A.V. looked, and from Noah he beheld all the families of the

I.R. 45

M. ;

A.V. earth, and he cried unto the Lord, saying, When shall the

I.R. 45

M. ;

A.V. day of the Lord come? When shall the blood of the

I.R. 45

M. 

A.V. righteous be shed, that all they that mourn may be sanctified,
and have eternal life?

And the Lord said, "It shall be in the meridian of time;"

in the days of wickedness and vengeance.

And, behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying,:

The righteous is lifted up; and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father; and behold, Zion is with me!

And it came to pass, that Enoch looked upon the earth,
and he heard a voice from the bowels thereof, saying, 

Woe! woe! is me, the mother of men! I am pained, I am weary, because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face.

And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O, Lord, wilt thou not have com-
A.V. I.R. M. passion upon the earth? wilt thou not bless the children

A.V. I.R. M. of Noah?

A.V. I.R. M. 7:57 And it came to pass, that Enoch continued his cry unto
7:50 the Lord, saying, I ask thee, O Lord, in the name of

A.V. I.R. M. thine Only Begotten, even Jesus Christ, that thou wilt

A.V. I.R. M. have mercy upon Noah, and his seed, that the earth might

A.V. I.R. M. never more be covered by the floods.

A.V. I.R. M. 7:58 And the Lord could not withhold; and he covenanted with
7:51 Enoch, and sware unto him with an oath, that he would stay
the floods; that he would call upon the children of Noah;

and he sent forth an unalterable decree, that a remnant of

his seed should always be found among all nations, while

the earth should stand.

And the Lord said, Blessed is he through whose seed Messiah

shall come, for he saith, I am Messiah, the King of Zion,

the Rock of heaven, which is broad as eternity; and whoso

cometh in at the gate, and climbeth up by me shall never

fall.
Wherefore blessed are they of whom I have spoken, for

they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord,

saying, When the son of Man cometh in the flesh shall the

earth rest? I pray thee show me these things.

And the Lord said unto Enoch, Look; and he looked, and

beheld the Son of Man lifted up on the cross, after the

manner of men.
And he heard a loud voice, and the heavens were veiled;
and all the creations of God mourned, and the earth groaned;
and the rocks were rent; and the saints arose, and were
crowned at the right hand of the Son of Man, with crowns
of glory.
And as many of the spirits as were in prison came forth,
and stood on the right hand of God. And the remainder
were reserved in chains of darkness until the judgment of
the great day.
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<th>A.V.</th>
<th>I.R.</th>
<th>M.</th>
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<tr>
<td>7:65</td>
<td>And again Enoch wept, and cried unto the Lord, saying,</td>
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<td>7:58</td>
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<td>7:66</td>
<td>When shall the earth rest?</td>
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<td>7:59</td>
<td>And Enoch beheld the Son of Man ascend up unto the Father;</td>
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<td>and he called unto the Lord, saying, Wilt thou not come</td>
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<td>-</td>
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<td>again upon the earth? for inasmuch as thou art God, and I</td>
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<td>Forasmuch---</td>
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<td>know thee, and thou hast sworn unto me, and commanded me</td>
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<td></td>
<td>that I should ask in the name of thine Only Begotten;</td>
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<td>-</td>
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<td></td>
<td>thou hast made me, and given unto me a right to thy</td>
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</tbody>
</table>
throne, and not of myself, but through thine own grace;

wherefore I ask thee if thou wilt not come again on the

earth?

And the Lord said unto Enoch, As I live, even so will I

come in the last days, in the days of wickedness and ven-

gance, to fulfil the oath which I made unto you have

concerning the children of Noah.

And the day shall come that the earth shall rest. But
<table>
<thead>
<tr>
<th>Page</th>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>338</td>
<td></td>
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</tr>
<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>before that day the heavens shall be darkened, and a veil</td>
</tr>
<tr>
<td>M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>of darkness shall cover the earth; and the heavens shall</td>
</tr>
<tr>
<td>M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>shake, and also the earth.</td>
</tr>
<tr>
<td>M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>7:69 And great tribulation shall be among the children of men,</td>
</tr>
<tr>
<td>M.</td>
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<td></td>
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<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>but my people will I preserve; and righteousness will I</td>
</tr>
<tr>
<td>M.</td>
<td>62 A</td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>send down out of heaven, and truth will I send forth out</td>
</tr>
<tr>
<td>M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>of the earth, to bear testimony of mine Only Begotten;</td>
</tr>
<tr>
<td>M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>his resurrection from the dead; yea, and also the resur-</td>
</tr>
<tr>
<td>M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>rection of all men.</td>
</tr>
</tbody>
</table>
A.V.  
I.R.  
M.  

7:70  And righteousness and truth will I cause to sweep the

A.V.  
I.R.  
M.  

earth as with a flood, to gather out mine own elect from

A.V.  
I.R.  
M.  

the four quarters of the earth, unto a place which I shall

A.V.  
I.R.  
M.  

prepare; an holy city, that my people may gird up their

A.V.  
I.R.  
M.  

loins, and be looking forth for the time of my coming;

A.V.  
I.R.  
M.  

for there shall be my tabernacle, and it shall be called

A.V.  
I.R.  
M.  

Zion; a New Jerusalem.

A.V.  
I.R.  
M.  

7:71  And the Lord said unto Enoch, Then shalt thou and all thy :

A.V.  
I.R.  
M.  

7:63  city meet them there; and we will receive them into our ,
bosom; and they shall see us, and we will fall upon their

necks, and they shall fall upon our necks, and we will

kiss each other;

And there shall be mine abode, and it shall be Zion,

which shall come forth out of all the creations which I

have made; and for the space of a thousand years shall the

the earth

earth rest.

shall

And it came to pass, that Enoch saw the day of the coming

of the Son of Man, in the last days, to dwell on the
But before that day, he saw great tribulation among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God, which should come upon the wicked.

And the Lord showed Enoch all things, even unto the end of the world. And he saw the day of the righteous, the hour of their redemption, and received a fulness of joy.
A.V. 5:22  And Enoch walked with God after he begat Methuselah three
I.R. 7:76  hundred years, and begat sons and daughters:
M. 7:68  The I.R. completely omits this verse, but the Hebrew and other
texts examined contain it.

A.V. 5:23  And all the days of Enoch were three
I.R. 7:77-78  Zion, in the days ofзорон, in the days of  ,
M. 7:69  The Hebrew and other texts examined do not support the changes in
the I.R.

A.V. 5:24  And Enoch walked with God;
I.R. 7:77-78  and all his people  , and he dwelt
M. 7:69  and he dwelt

A.V. 78 A it came to pass, that Zion
I.R. 7:77-78   ; — a
M. 7:69  and he dwelt

A.V. was not; for God took him.
I.R. 7:77-78  received it up into his own bosom; and
M. 7:69  received it up into his own bosom; and
from thence went forth the saying, ZION IS FLED.

all the days of Enoch were four hundred and thirty years.

The Hebrew and other texts examined do not support the changes in the I.R.

The following three verses (A.V. 7:79-81) are also complete additions for which the Hebrew and other texts examined have no support.

And it came to pass, that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled which he made to Enoch; for he truly covenanted with Enoch, that Noah should be of the fruit of his loins.

And it came to pass, that Methuselah prophesied that from
his loins should spring all the kingdoms of the earth; through Noah, and he took glory unto himself.

And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died. And it came to pass, that Methuselah lived an hundred one eighty and seven years, and begat Lamech; and eighty-seven ; -- a.

Methuselah lived after he begat Lamech seven hundred
<table>
<thead>
<tr>
<th>A.V.</th>
<th>eight and two years, and begat sons and daughters:</th>
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<tbody>
<tr>
<td>I.R.</td>
<td>and eighty-two</td>
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<tr>
<td>M.</td>
<td>;</td>
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<table>
<thead>
<tr>
<th>A.V.</th>
<th>27 And all the days of Methuselah were nine hundred sixty</th>
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<tbody>
<tr>
<td>I.R.</td>
<td>and</td>
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<tr>
<td>M.</td>
<td>7</td>
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<table>
<thead>
<tr>
<th>A.V.</th>
<th>and nine years: and he died.</th>
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<tr>
<td>I.R.</td>
<td>sixty-nine -</td>
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<td>M.</td>
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The Hebrew and other texts examined do not support the changes in the I.R.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>5:28-29 And Lamech lived an hundred eighty and two years, and</th>
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<tbody>
<tr>
<td>I.R.</td>
<td>7:83 . one and eighty-two</td>
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<tr>
<td>M.</td>
<td>8:8-9</td>
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<thead>
<tr>
<th>A.V.</th>
<th>begat a son: 29 And he called his name Noah, saying,</th>
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<tbody>
<tr>
<td>I.R.</td>
<td>, -- a</td>
</tr>
<tr>
<td>M.</td>
<td>9</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>A.V.</th>
<th>This same shall comfort us concerning our work and toil</th>
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<tbody>
<tr>
<td>I.R.</td>
<td>son</td>
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<td>M.</td>
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</table>

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<tr>
<th>A.V.</th>
<th>of our hands, because of the ground which the Lord hath</th>
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<tbody>
<tr>
<td>I.R.</td>
<td></td>
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<tr>
<td>M.</td>
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<tr>
<th>A.V.</th>
<th>cursed.</th>
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<tbody>
<tr>
<td>I.R.</td>
<td></td>
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<td>M.</td>
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</table>
The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 5:30-31 And Lamech lived after he begat Noah five hundred
I.R. 7:84 ,
M. 8:10-11 ,

A.V. ninety and five years, and begat sons and daughters:
I.R. and ninety-five
M. ;

A.V. 31 And all the days of Lamech were seven hundred seventy and
I.R. 11
M. and seventy-

A.V. seven years: and he died.
I.R. ;
M. ,

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 5:32 And Noah was five hundred years old: and Noah
I.R. 7:85 four and fifty ,
M. 7:12 ,

A.V. begat Shem, Ham, and Japheth.
I.R. Japheth, and forty-two years afterwards, he begat
M. ;

A.V. Shem, of her who was the mother of Japheth, and when he
I.R. 
M. -
A.V. was five hundred years old, he begat Ham.
M. —

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 8:1 And Noah and his sons hearkened unto the Lord, and gave
I.R. 8:13
M. 8:13

A.V. 
I.R. heed; and they were called the sons of God.
M. ,

The Hebrew and other texts examined do not support the addition of this verse.
CHAPTER X

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER SIX


According to the source analysis of the critics, 6:1-8 belongs to J and 6:9-22 belongs to P. They even consider 6:1-4 a substratum of J which knew nothing of the Flood. ¹ To them, the account of the Flood in 6:5-9:17 is the first example in Genesis of a genuine composite wherein the author has used from a variety of sources and has failed to smooth out the discrepancies. ²

Moses may or may not have used various sources, but he definitely received much information through visions, and his work has unity and credibility.

The I.R., with the new material it presents, further opposes and invalidates the critics' argument. The critics worked with an incomplete text and based their work on certain presuppositions: the elements of their Documentary Hypothesis such as the precluding of the Supernatural,

¹ Skinner, op. cit., p. 141.

² Ibid., pp. 147-150.
the necessity of Israel's religion conforming to the theory of evolution, the impossibility of the Pentateuch being a unity with Moses as its author, etc.

It is interesting to note the following statement of the critics in reference to the credibility of the narratives of Genesis:

It is not difficult to show that Genesis relates incredibilities which no reasonable appeal to miracle will suffice to remove. With respect to the origin of the world, the antiquity of man on the earth, the distribution and relations of peoples, the beginnings of civilization, etc., its statements are at variance with the scientific knowledge of our time; and no person of educated intelligence accepts them in their plain natural sense. We know that angels do not cohabit with mortal women, that the Flood did not cover the highest mountains of the world, that the ark could not have accommodated all the species of animals then existing, that the Euphrates and Tigris have not a common source, that the Dead Sea was not first formed in the time of Abraham, etc. There is admittedly a great difference in respect of credibility between the primaeval (chs. 1-11) and the patriarchal (12-50) traditions. But even the latter, when taken as a whole, yields many impossible situations. Sarah was more than sixty-five years old when Abraham feared that her beauty might endanger his life in Egypt; she was over ninety when the same fear seized him in Gerar. Abraham at the age of ninety-nine laughs at the idea of having a son; yet forty years later he marries and begets children. Both Midian and Ishmael were grand-uncles of Joseph; but their descendants appear as tribes trading with Egypt in his boyhood; Amalek was a grandson of Esau; yet the Amalekites are settled in the Negeb in the time of Abraham. It is a thankless task to multiply such examples. The contradictions and violations of probability and scientific possibility are intelligible, and not at all disquieting, in a collection of legends, but the preclude the supposition that Genesis is literal history. ¹

¹Ibid., Introduction, viii.
A.V.  
I.R.  
M.  

the face of the earth, and daughters were born unto them,

A.V.  
I.R.  
M.  

2 That the sons of God saw the daughters of men 

That they were fair; and they took them wives of all 

which they chose.

The Hebrew and other texts compared do not support the changes in the I.R.

According to the critics,¹ this verse is purely mythical and is representative of the myths of other peoples such as the Greeks who believed that the early inhabitants of the earth were giants and "that marriages of the gods with mortals were not only possible but common in the heroic age."

The I.R. points out that the Hebrew text is corrupt. It was not "the sons of God," but rather, "sons of men" that married the daughters of men.

According to the critics,² the term "sons of God" refers to members of the divine order or angels. Skinner states that no sin is imputed

¹Skinner, op. cit., pp. 139-141. ²Ibid., pp. 139-142.
to men and their daughters but that the guilt is that of the angels. The I.R. points out, however, that the cases described are simply those of wicked people committing the sexual sin, which is a very serious sin in any age.

A.V. 6:  I.R. 8:3  And the Lord said unto Noah, The daughters of thy sons
M. 8:15

A.V.  I.R.  have sold themselves, for behold, mine anger is kindled
M.          ;

A.V.  I.R.  against the sons of men, for they will not hearken to my
M.          voice.

The Hebrew and other texts do not support the addition of this verse.

A.V. 6: I.R. 8:4  And it came to pass, that Noah prophesied, and taught the
M. 8:16

A.V.  I.R.  things of God, even as it was in the beginning.
M.          

The Hebrew and other texts examined do not support the addition
of this verse.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>6:3</th>
<th>And the Lord said, My spirit shall not always shail</th>
<th>I.R.</th>
<th>8:5</th>
<th>- unto Noah, shail</th>
<th>M.</th>
<th>8:17</th>
<th>shail</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.V.</td>
<td></td>
<td>strive with man, for that he also is flesh:</td>
<td>I.R.</td>
<td></td>
<td>he shall know that all - shall</td>
<td>M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td></td>
<td>yet his days shall be an hundred and twenty years.</td>
<td>I.R.</td>
<td></td>
<td>die,</td>
<td>M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td></td>
<td>and if men do not repent, I will send in the floods upon</td>
<td>I.R.</td>
<td></td>
<td></td>
<td>M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td></td>
<td>them.</td>
<td>I.R.</td>
<td></td>
<td></td>
<td>M.</td>
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</tbody>
</table>

The Hebrew and other texts examined do not support the changes in the I.R.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>6:4</th>
<th>There were giants in the earth in those</th>
<th>I.R.</th>
<th>8:6-9</th>
<th>And in those days to on , ------</th>
<th>M.</th>
<th>8:18-21</th>
<th>------</th>
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</thead>
<tbody>
<tr>
<td>A.V.</td>
<td></td>
<td>days;</td>
<td>I.R.</td>
<td>------</td>
<td>and they sought Noah to take away his life; 7 But</td>
<td>M.</td>
<td>------</td>
<td>- b</td>
</tr>
</tbody>
</table>
the Lord was with Noah, and the power of the Lord was upon

and the Lord ordained Noah after his own order,

and commanded him that he should go forth and declare his

gospel unto the children of men, even as it was given unto

Enoch. 8 And it came to pass that Noah called upon the

children of men, that they should repent, but they hearkened

and also after that, not unto his words. 9 A —they had heard

when

him, they came up before him, saying, Behold, we are

the sons of God , have we not taken unto ourselves


daughters of men, and are we not eating and drinking, and

and they bare marrying and given in marriage? our wives unto us

children to them, the same became mighty men which

, ------ and are ,

were of old, men of renown. are like unto them great And they

men

hearkened not unto the words of Noah.

The Hebrew and other texts examined do not support the changes in
the I.R.

And God saw that the wickedness of man was great
men had become

in the earth, and that every

; ---- man was lifted up in the

imagination of the thoughts of his heart was only

; being
evil continually.

The Hebrew and other texts examined do not support the changes in the I.R.

And it came to pass, that Noah continued his preaching -

unto the people, saying, Hearken and give heed unto my :

words, believe and repent of your sins and be baptized ; 24 B

in the name of Jesus Christ, the Son of God, even as our

fathers did, and ye shall receive the Holy Ghost, that ye , ----

may have all things made manifest;

The Hebrew and other texts examined do not support this verse.

The I.R. here points out that the Gospel of Jesus Christ was known and taught in the days of Noah before the flood.
And if you do not this, the floods will come in upon you; a

nevertheless, they hearkened not.

The Hebrew and other texts examined do not support the addition of this verse.

And it repented the Lord that
--- Noah, and his heart was pained,

he had made man on the earth, and it grieved him
the Lord

at his heart.

The Hebrew and other texts examined do not support the addition of this verse.

The I.R. points out that it was not God but Noah whom "it repented".

And the Lord said, I will destroy man whom I have created:
from the face of the earth; both man, and beast, and the
creeping thing, and the fowls of the air; for it
things, 15 F;

repenteth me that I have made them.
Noah created , and that I have

made them; and he hath called upon me, for they have

sought his life.

The Hebrew and other texts examined do not support these changes in the I.R.

Here again it is pointed out that it was Noah and not God who repented that God had created man.

But Noah found grace in the eyes of the Lord. 9
And thus ; -

these are the generations of Noah: Noah was a just
--- for

man and perfect in his generations, and Noah walked with
--he
A.V.  6:10  And  Noah begat three sons, Shem, Ham, and Japheth.
I.R.  ----  a  also his--
M.  as did

The Hebrew and other texts examined do not support these changes
in the I.R.  The I.R.  points out that verse 9 fits very well with the
previous verses thus exploding the critics' theory that it comes from
another source.

A.V.  6:11-12  The earth also was corrupt before God, and the earth
I.R.  8:17  ----  ;  --- ---it
M.  8:28-29  ,

A.V.  was filled with violence.  12  And God looked upon the
I.R.  ----
M.  29

A.V.  earth, and, behold, it was corrupt; for all flesh had
I.R.  ----
M.  ,

A.V.  corrupted his way upon the earth.
I.R.  its
M.  

The Hebrew and other texts examined do not support the changes
in the I.R.
<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>M.</th>
<th>Note</th>
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<tbody>
<tr>
<td>6:13</td>
<td></td>
<td></td>
<td>And God said unto Noah, The end of all flesh is come</td>
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<td>8:18</td>
<td></td>
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<td>before me; for the earth is filled with violence through</td>
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<td>8:30</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>them; and, behold, I will destroy them with all flesh from off</td>
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<td></td>
<td></td>
<td></td>
<td>(all flesh from off)</td>
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<td></td>
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<td></td>
<td>the earth.</td>
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<td>The Hebrew and other texts examined do not support these changes</td>
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<td></td>
<td></td>
<td></td>
<td>in the I.R.</td>
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<td></td>
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<td></td>
<td>The Book of Moses stops at this point.</td>
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<tr>
<td>6:14</td>
<td></td>
<td></td>
<td>Make thee an ark of gopher wood; rooms shalt therefore,</td>
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<td>8:19</td>
<td></td>
<td></td>
<td>thou make in the ark, and shalt pitch it within and thou</td>
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<td></td>
<td></td>
<td>without with pitch.</td>
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<td></td>
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<td>The Hebrew and other texts examined do not support these changes</td>
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<td></td>
<td></td>
<td></td>
<td>in the I.R.</td>
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</tbody>
</table>
A.V. 6:15 And this is the fashion which thou shalt make it of:
I.R. 8:20 ------------------------------------------

A.V. The length of the ark shall be three hundred
I.R. And t thou shalt make

A.V. cubits, the breadth of it fifty cubits, and the height of
I.R. ; ;

A.V. it thirty cubits.
I.R.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 6:16 A window shalt thou make to the ark, and in a cubit
I.R. 8:21 And s

A.V. shalt thou finish it above; and the door of the ark shalt
I.R.

A.V. thou set in the side thereof; with lower, second, and ----
I.R.

A.V. third stories shalt thou make it.
I.R. chambers in

The Hebrew and other texts examined do not support these changes in the I.R.
And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. In the Hebrew and other texts examined do not support the changes in the I.R.

But with thee will I establish my covenant; even as I have sworn unto thy father, Enoch, that of thy posterity and thou shalt come into the shall come all nations. 24 A ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. The Hebrew and other texts examined do not support these changes in the I.R.
The Prophet made the following entry in his journal:

The first Sabbath after our arrival in Jackson county, Brother W. W. Phelps preached to a western audience over the boundary of the United States, wherein were present specimens of all the families of the earth; Shem, Ham and Japheth; several of the Lamanites or Indians - representative of Shem; quite a respectable number of negroes - descendants of Ham; and the balance was made up of citizens of the surrounding country, and fully represented themselves as pioneers of the West.

And of every living thing of all flesh, two of every kind shall thou bring into the ark, to keep them alive with thee; they shall be male and female.

The Hebrew text does support this one change in the I.R. The word "kind" seems more appropriate than the word "sort" which appears in the A.V. However, the I.R. is not thoroughly consistent either. In some cases it follows the pattern of the A.V. in using both words in the same verse.

Of fowls after their kind, and of cattle after their kind,

1 Joseph Smith, op. cit., I, 190-191

2 I.R. Genesis 8:37.
A.V. of every creeping thing of the earth after his kind, two
I.R.;

A.V. of every sort shall come unto thee, to keep them
I.R. kind shalt thou take into the ark, ----

A.V. alive.
I.R.

Here again, the word "kind" is used throughout by the I.R. and is
more appropriate than the inconsistent use of "kind" and "sort" by the A.V.
However, the Hebrew and other texts examined do not support the other
changes in the I.R.

A.V. 6:21 And take thou unto thee of all food that is eaten, and
I.R. 8:27

A.V. thou shalt gather it to thee;
I.R. fruit of every kind unto in the

A.V. and it shall be for food for thee, and for them.
I.R. ark,

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 6:22 Thus did Noah; according to all that God commanded him,
I.R. 8:28 ,

A.V. so did he.
I.R. -------
CHAPTER XI

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER SEVEN


The critics\(^1\) generally ascribe 7:1-5, 7-10, 12, 16b, 17b, 22, 23, to J and 7:6, 11, 13-16a, 17a, 18-21, 24 to P.

The I.R. assumes this chapter to be a unity. The author, Moses, may have used various sources in addition to the visions, but his account is a unity.

A.V. 7:1 And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before only

I.R. 8:29 me in this generation.

I.R. (1867) ) the this

The Hebrew and other texts examined do not support these changes in the I.R.

\(^1\) Cornill, op. cit., p. 43; Driver, Introduction to the Literature of the Old Testament, op. cit., p. 14.
A.V. 7:2 Identical
I.R. 8:30

The I.R. fails to explain why Noah was told to bring 2 of every kind (6:19-20) and now 7 of the clean beasts.

A.V. 7:3 Of fowls also of the air. by sevens, the male and the female; to keep seed alive upon the face of all the earth.
I.R. 8:31 ,

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 7:4 Identical
I.R. 8:32

A.V. 7:5-6 And Noah did according unto all that the Lord commanded to him. 6 And Noah was six hundred years old when the flood of waters was upon the earth.
I.R. 8:33

The Hebrew and other texts examined do not support the change in the I.R.
A.V. 7:7  Identical
I.R. 8:34

A.V. 7:8-9  Of clean beasts, and of beasts that are not clean, and were
I.R. 8:35  of fowls, and of every thing that creepeth upon the earth,

A.V. 9 There went in two and two unto Noah into the ark, the
I.R. - t

A.V. male and the female, as God had commanded Noah.
I.R.

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 7:10-11-12  Identical
I.R. 8:36

A.V. 7:13-14  In the selfsame day entered Noah, and Shem, and Ham, and
I.R. 8:37

A.V. Japheth, the sons of Noah, and Noah's wife, and the three
I.R.

A.V. wives of his sons with them, into the ark; 14 They, and
I.R. - -- t
every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth, after his kind, and every fowl after his kind, and every bird of every sort.

The Hebrew and other texts examined do not support this change in the I.R.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

The Hebrew and other texts examined do not support this change in the I.R.
<table>
<thead>
<tr>
<th>A.V.</th>
<th>7:17</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>8:39</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>7:18</th>
<th>And the waters prevailed, and were increased greatly upon</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>8:40</td>
<td></td>
</tr>
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</table>

The Hebrew and other texts examined do not support this change in the I.R.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>7:19-20</th>
<th>And the waters prevailed exceedingly upon the</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>8:41</td>
<td>face of</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>8:22</th>
<th>earth; and all the high hills, that were under the whole</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td></td>
<td>---------------</td>
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</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>8:22</th>
<th>heaven, were covered. 20. Fifteen cubits upward did</th>
</tr>
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<tbody>
<tr>
<td>I.R.</td>
<td></td>
<td>-- and</td>
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<table>
<thead>
<tr>
<th>A.V.</th>
<th>8:22</th>
<th>the waters prevail; and the mountains were covered.</th>
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</thead>
<tbody>
<tr>
<td>I.R.</td>
<td></td>
<td>The Hebrew and other texts examined do not support these changes in the I.R.</td>
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</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>7:21</th>
<th>And all flesh died that moved upon the earth,</th>
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<tbody>
<tr>
<td>I.R.</td>
<td>8:42</td>
<td>face of</td>
</tr>
<tr>
<td>A.V.</td>
<td>I.R.</td>
<td>I.R. (1867)</td>
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<tr>
<td>-------------------</td>
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</tr>
<tr>
<td>both of fowl, and of cattle, and of beast, and of every fowls, fowl,</td>
<td></td>
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<tr>
<td>creeping thing that creepeth upon the earth, and every man:</td>
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<tr>
<td>The Hebrew and other texts examined do not support these changes in the I.R.</td>
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<td></td>
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<tr>
<td>A.V. 7:22</td>
<td>I.R. 8:43</td>
<td>A.Vavo</td>
</tr>
<tr>
<td>All in whose nostrils was the breath of the Lord had breathed</td>
<td></td>
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<tr>
<td>A.V. 7:23</td>
<td>I.R. 8:44-45</td>
<td>A.Vavo</td>
</tr>
<tr>
<td>And every living substance was destroyed which was upon,</td>
<td></td>
<td></td>
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<tr>
<td>The Hebrew and other texts examined do not support the changes in the I.R.</td>
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<tr>
<td>A.V. 7:23</td>
<td>I.R. 8:44-45</td>
<td>A.Vavo</td>
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<tr>
<td>The Hebrew and other texts examined do not support the changes in the I.R.</td>
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</tbody>
</table>
A.V. alive, and they that were with him in the ark.
I.R. ______

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 7:24 And the waters prevailed upon the earth an hundred and
I.R. 8:46 --on one

A.V. fifty days.
I.R.

The changes in the I.R. are not necessarily supported by the texts examined. "On" and "upon" connote the same meaning as do also "an" and "one". In the latter case, "one" modernizes the reading.
CHAPTER XII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER EIGHT


The critics ascribe 8:1, 2a, 3b-5, 13a, 14-19 to P and 8:2b, 3a, 6-12, 13b, 20-22 to J.¹

The I.R. assumes that the chapter is a unity.

A.V.  8:1  And God remembered Noah, and every living thing, and all
I.R.  8:47  ------------------

A.V.  the cattle that was with him in the ark: and God made
I.R.  --------- were . A

A.V.  a wind to pass over the earth, and the waters asswaged;
I.R.  assuaged.

The Hebrew and other texts compared do not support the changes
in the I.R.

A.V.  8:2-4  The fountains also of the deep, and the windows of heaven
I.R.  8:48-49  ,

¹Cornill, op. cit., p. 43.
were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually:

and after the end of the hundred and fifty days the

waters were abated. 4 And the ark rested in the seventh

month, on the seventeenth day of the month, upon the

mountains of Ararat.

The Hebrew and other texts examined do not support the changes in the I.R.

And the waters decreased continually until the tenth

month: in the tenth month, on the first day of the

month, were the tops of the mountains seen.

The Hebrew and other texts examined do not support the addition of "and" in the I.R.
A.V. 8:6-7  Identical
I.R. 8:51

A.V. 8:8-9  Also he sent forth a dove from him, to see if the waters
I.R. 8:52  He a  --

A.V.  were abated from off the face of the ground;  9 But the
I.R.  -- b

A.V.  dove found no rest for the sole of her foot, and she re-
I.R.  

A.V.  turned unto him into the ark, for the waters were on
I.R.  had not re-

A.V.  the face of the whole earth: then he put
I.R.  ceded from off ;

A.V.  forth his hand, and took her, and pulled her in unto him
I.R.  

A.V.  into the ark.
I.R.  

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 8:10-11  And he stayed yet other seven days; and again he sent
I.R. 8:53  ,
forth the dove out of the ark; and the dove came into him

in the evening; and, lo, in her mouth was an olive leaf

plucked off: so Noah knew that the waters were abated from

off the earth.

The texts examined do not support the changes in the I.R.

A.V. 8:12 Identical
I.R. 8:54

A.V. 8:13-14 Identical
I.R. 8:55-56

And God spake unto Noah, saying, 16 Go forth of the

ark, thou, and thy wife, and thy sons, and thy sons'

wives with thee.

The Hebrew text supports the addition of "out" in the I.R.

Either "out of" or "from" is essential for modern English. The Hebrew
means "from" as well as "of".
And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. 

The Hebrew and other texts examined do not support the changes in the I.R.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar; and gave thanks unto the Lord, and rejoiced in his heart. 

The Hebrew and other texts do not support the changes in the I.R.
The critics in their lack of complete text conclude that the sacrifice of Noah was for the purpose of propitiation and not of thanksgiving.

A.V. 8:21-22
I.R. 9:5-7 And the Lord spake unto Noah, and he blessed him.

A.V. Lord smelled a sweet savour; and the Lord said in his heart, Noah
I.R. I will not

A.V. 6 I will call on the name of the Lord, that he
I.R. again curse the ground any more for man's sake; for the

A.V. imagination of man's heart is evil from his youth;
I.R. and

A.V. neither will I again smite any more every thing living,
I.R. that--- he not

A.V. as I have done. 22 While the earth remaineth,
I.R. he hath , -- w 7 And that

A.V. seed-time and harvest, and cold and heat, and summer and
I.R.

A.V. winter, and day and night shall not cease.
I.R. , may-- with man.
The Hebrew and other texts examined do not support these changes in the I.R.

CHAPTER XIII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER NINE


The critics\(^1\) ascribe 9:1-17, 28-29 to P and 9:18-27 to J, but the I.R. accepts this chapter as a unity and the narrative within it as reliable. Here again the critics\(^2\) point to the flood legends of ancient Babylonia, and India and surmise that here the Hebrew has its counterpart. Needless to say, they do not believe there was a universal flood.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>9:1-2</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>9:8</td>
<td></td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>A.V.</th>
<th>9:3</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>9:9</td>
<td></td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>9:4</th>
<th>But flesh</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>9:10</td>
<td>, the blood of all which I have given you for</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>with the life</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>meat, shall be shed upon the ground, which taketh</td>
</tr>
</tbody>
</table>

\(^1\)Cornill, op. cit., p. 43; Driver, Introduction to the Literature of the Old Testament, op. cit., p. 14.

A.V. thereof, which is the blood thereof, shall ye not eat.  
I.R. and---- ye shall

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 9:5 And surely your blood of your lives will I require;  
I.R. 9:11 ---- shall not be shed, only

A.V. at the hand of every  
I.R. for meat, to save your lives; and blood

A.V. beast will I require it, and at the hand of man; at the hand of  
I.R. your s.

A.V. every man's brother will I require the life of man.  
I.R. 

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 9:6 Whoso sheddeth man's blood, by man shall his blood  
I.R. 9:12-13 And w

A.V. be shed:  
I.R. ; for man shall not shed the blood of man. 13

A.V. For a commandment I give, that every man's brother shall
A.V.  for in the image of God
I.R.  preserve the life of man, mine own have--

A.V.  made he man.
I.R.  I made

The Hebrew and other texts examined do not support these changes in the I.R.

A.V.  9:7 And you, be ye fruitful, and
I.R.  9:14 a commandment I give unto B

A.V.  multiply; bring forth abundantly in the earth, and multi-
I.R.  on

A.V.  ply therein.
I.R. 

The Hebrew and other texts examined do not support these changes in the I.R.

A.V.  9:8-9 And God spake unto Noah, and to his sons with him, saying,
I.R.  9:15

A.V.  9 And I, behold, I establish my covenant with you,
I.R.  - will

A.V.  and with your seed
I.R.  which I made unto your father Enoch, concerning

A.V.  after you;
I.R.  .
The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 9:10-11 And with every living creature that
I.R. 9:16-17 it shall come to pass, that

A.V. is with you, of the fowl, of the cattle, and of every and the--
I.R.

A.V. beast of the earth with you; from all that
I.R. that is , ---- which shall

A.V. go out of the ark, to every beast of the earth. 11 And
I.R. shall not altogether perish: ------

A.V. I will establish my covenant with you; neither shall all
I.R. -----------------------------

A.V. flesh be cut off any more by the waters of a flood;
I.R. : 

A.V. neither shall there any more be a flood to destroy the
I.R.

A.V. earth. 17 And I will establish my covenant with you,
I.R.

A.V. which I made unto Enoch, concerning the remnants of your
A.V. 9:12 And God said, This is the token of the covenant which I make between me and you, for perpetual generations:
I.R. 9:18 made a covenant with Noah, and shall be the token of the covenant which I make between me and you, for perpetual generations:

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
I.R. 9:19 will

The Hebrew and other texts examined do not support these changes in the I.R.

The critics\(^1\) do present a problem by pointing out the fact that the laws of refraction and reflection of light upon which the phenomenon

\(^1\)Skinner, op. cit., pp. 171-173.
of the rainbow depends existed even before Noah's time. They think that the writer was ignorant of this and that he partook of the rather general view of ancient men, who were undoubtedly greatly impressed by the brilliant sight of the rainbow following the fearful storm, and suspected it as the token of peace and good-will from the god who was responsible for it.

A.V. 9:14-15 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

A.V. 9:16 And the bow shall be in the cloud; and I will look upon

The Hebrew and other texts examined do not support the changes in the I.R.
<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>it, that I may remember the everlasting covenant between</td>
<td>--which</td>
<td></td>
</tr>
<tr>
<td>God and every living creature of all flesh that is upon</td>
<td>I made unto thy father Enoch; that when men should keep</td>
<td></td>
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<tr>
<td>all my commandments, Zion should again come on the earth,</td>
<td></td>
<td></td>
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<tr>
<td>the city of Enoch which I have caught up unto myself.</td>
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<tr>
<td>The Hebrew and other texts examined do not support these changes in the I.R.</td>
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<tr>
<td>And this is mine everlasting covenant, that when thy</td>
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<tr>
<td>posterity shall embrace the truth, and look upward, then</td>
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<tr>
<td>shall Zion look downward, and all the heavens shall shake</td>
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<tr>
<td>with gladness, and the earth shall tremble with joy;</td>
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<td></td>
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<tr>
<td>The Hebrew and other texts examined do not support the addition of this verse.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And the general assembly of the church of the first-born</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
shall come down out of heaven, and possess the earth, and
shall have place until the end come. And this is mine
everlasting covenant, which I made with thy father Enoch.

The Hebrew and other texts examined do not support the addition
of this verse.

And the bow shall be in the cloud, and I will establish
my covenant unto thee, which I have made between me and
thee, for every living creature of all flesh that shall be
upon the earth.

The Hebrew and other texts examined do not support the addition
of this verse.

And God said unto Noah, This is the token of the covenant,
which I have established between me and all flesh
thee; for
A.V. 9:18-19 And the sons of Noah, that went forth of the ark, were
I.R. 9:26

A.V. Shem, and Ham, and Japheth: and Ham is the father of
I.R. ; was

A.V. Canaan. 19 These are the three sons of Noah: and of
I.R. -- were,

A.V. them was the whole earth overspread.
I.R.

The Hebrew and other texts examined do not support the changes
in the I.R.

A.V. 9:20-21 Identical
I.R. 9:27

A.V. 9:22-23 And Ham, the father of Canaan, saw the nakedness of his
I.R. 9:28

A.V. father, and told his two brethren without. 23 And Shem
I.R. --- ; -- a
A.V. and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

The Hebrew and other texts examined do not support the changes in the I.R.

A.V. 9:24-25 And Noah awoke from his wine, and knew what his younger son had done unto him. 25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

A.V. a servant of servants shall he be unto his brethren.

The Hebrew and other texts examined do not support this change in the I.R. but here the I.R. is consistent with itself. Earlier it changed the chronology in reference to the birth of Noah's sons, specifying Ham as the youngest of the three.

The I.R. does not relate why Canaan, the son of Ham should be cursed as a servant of servants. That Joseph Smith believed the negroes to be descendants of Ham is clear, but the question which the I.R. leaves unanswered is: Why was the curse directed at Canaan?

A.V. 9:26 And he said, Blessed be the Lord God of Shem; and Canaan
I.R. 9:30

A.V. shall be his servant.
I.R. , and a veil of darkness shall cover

A.V. him, that he shall be known among all men.
I.R.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 9:27 Identical
I.R. 9:31

A.V. 9:28-29 Identical
I.R. 9:32

Joseph Smith, op. cit., I, 191.
CHAPTER XIV

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER TEN


The critics generally ascribe 10:1a, 2-7, 20, 22-23, 31-32 to P and 10:1b, 8-19, 21, 24-30 to J. The I.R. accepts the chapter as a unity and as reliable. The critics\(^1\) consider the names in this chapter as eponymous, legendary, defective, unscientific and incorrect.

| A.V. | 10:1 | Now these are the generations of the sons of Noah, Shem, |
| I.R. | 10:1 | were |

| A.V. | Ham, and Japheth: and unto them were sons born after the |
| I.R. | |

| A.V. | flood.|
| I.R. | |

The Hebrew and other texts compared do not support this change in the I.R., nevertheless, the placing of the sentence into the past tense is a reasonable move.

\(^1\)Skinner, *op. cit.*, pp. 189-195.
A.V. 10:2  Identical
I.R. 10:2

A.V. 10:3-5  And the sons of Gomer; Ashkenaz, and Riphath,
I.R. 10:3  these are

A.V.  4 And the sons of Javan; Elishah, and Tar-
I.R.  

A.V.  shish, Kittim, and Dodanim.  5 By these were the isles
I.R.  

A.V.  of the Gentiles divided in their lands; every one after
I.R.  

A.V.  his tongue, after their families, in their nations.
I.R.  the same

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 10:6-7  Identical
I.R. 10:4

A.V. 10:8-9  And Cush begat Nimrod; he began to be a mighty one in the
I.R. 10:5  ;

A.V.  earth.  9 He was a mighty hunter before the Lord:
I.R.  in--- land.
wherefore it is said, Even as Nimrod the mighty hunter

before the Lord.

The Hebrew and other texts examined do not support these changes in the I.R.

And the beginning of his kingdom

And he began a kingdom, a

was Babel, and Erech, and Accad, and Calneh, in the land

of Shinar.

The Hebrew and other texts examined do not support these changes in the I.R.

Out of that land went forth Asshur, and builded Nineveh,

and the city Rehoboth, and Calah, 12 And Resen between -- a

Nineveh and Calah: the same is a great city.

The Hebrew and other texts examined do not support this change.
A.V. 10:13-14 Identical
I.R. 10:8

A.V. 10:15-18 And Canaan begat Sidon his firstborn, and Heth, 16
I.R. 10:9 , --

A.V. And the Jebusite, and the Amorite, and the Girgasite, a Girgashite,
I.R. a --

A.V. 17 And the Hivite, and the Arkite, and the Sinite, 18
I.R. -- a --

A.V. And the Arvadite, and the Zamarite, and the Hamathite: a ;
I.R. ;

A.V. and afterward were the families of the Canaanites spread
I.R. abroad.

The Hebrew text supports this change in the I.R. for the corresponds to "sh" rather than "s".

A.V. 10:19 And the border of the Canaanites was from Sidon, as were
I.R. 10:10 s

A.V. thou comest to Gerar, unto Gaza; as thou goest, unto
I.R. --
Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

The Hebrew and other texts examined do not support these changes in the I.R.

These are the sons of Ham, after their families, after they were

their tongues, in their countries, and in their nations. The Hebrew and other texts examined do not support these changes in the I.R.

Unto Shem also, the father of all the children of Eber, which was the elder, were born; the brother of Japheth the elder, even to him were and he was the father of Eber, and children born.

The Hebrew and other texts examined do not support these changes in the I.R.

The I.R. seems inconsistent at this point. In I.R. 5:85, Japheth is designated as the oldest of Noah's three sons, but here it seems that Shem is so designated.

The children of Shem; Elam, and Eber, and
A.V. 10:23 And the children of Aram; Uz, and Hul, and
I.R. 10:14 these were

A.V. Gether, and Mash.
I.R.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 10:24-25 And Arphaxad begat Salah; and Salah begat Eber. 25 And
I.R. 10:15-16 

A.V. unto Eber were born two sons: the name of one was Peleg;
I.R. ; ---

A.V. for in his days was the earth divided; and his brother's
I.R. name was Joktan.

A.V. 16 And Peleg was a mighty man, for in his days was the
A.V. 10:26-29 And Joktan begat Almodad, and Sheleph, and Hazarmaveth,
I.R. 10:17

A.V. and Jerah, 27 And Hadoram, and Uzal, and Dilmah, 28 And
I.R. -- a -- a

A.V. Obal, and Abimael, and Sheba, 29 And Ophir, and Havilah,
I.R. -- a

A.V. and Jobab; all these were the sons of Joktan.
I.R. ; and

The Hebrew and other texts examined do not support the change
in the I.R.

A.V. 10:30 Identical
I.R. 10:18

A.V. 10:31 These are the sons of Shem, after their families, after
I.R. 10:19 were

A.V. their tongues, in their lands, after their nations.
I.R.

The Hebrew and other texts examined do not support this change
in the I.R.
A.V.  10:32  These are the families of the sons of Noah, after their 
I.R.  10:20  were 

A.V.  
generations, in their nations: and by these were the 
I.R.  

A.V.  nations divided in the earth after the flood. 
I.R.  on 

The Hebrew and other texts examined do not support this change 
in the I.R.
CHAPTER XV

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER ELEVEN


The critics ascribe 11:1-9, 28-30 to J and 11:10-27, 31-32 to P

and consider the account of the tower as legendary.¹

The Book of Ether as well as other parts² of the Book of Mormon

testify to the truth of the fall of the great tower and the confounding

of the language of that ancient people.

A.V. 11:1-2 And the whole earth was of one language, and of one
I.R. 11:1 the same

A.V. speech. 2 And it came to pass,
I.R. same that many journeyed

A.V. as they journeyed from the east, that
I.R. from the east, and

A.V. they found a plain in the land of Shinar; and they dwelt
I.R. ,

A.V. there
I.R. in the plain of Shinar

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The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 11:2 And they said one to another, Go to, let us come, g
A.V. (1812 ed.) 11:3
I.R. 11:2

A.V. make brick, and burn them thoroughly. And they had brick
A.V. (1812 ed.) make
I.R. burn

A.V. for stone, and slime had they for mortar.
I.R. they—slime mortar.

The Hebrew and other texts examined do not support these changes in the I.R. The Bible used by the Prophet may have had "make" twice instead of "burn" in the second case. If this were the case, he changed "make" to "burn".

A.V. 11:4 And they said, Go to, let us build us a city and a
I.R. 11:3 Come, g

A.V. tower, whose top may reach unto heaven; and let
I.R. will be high, nigh

A.V. us make us a name, lest we be scattered abroad upon the
I.R.

A.V. face of the whole earth.
I.R.

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The Hebrew and other texts examined do not support these changes in the I.R.

A.V.    11:5   And the Lord came down to see the city and the tower, beholding
I.R.    11:4               

A.V.    which the children of men builded.
I.R.                               were building;

The Hebrew and other texts examined do not support these changes in the I.R.

A.V.    11:6-9   And the Lord said, Behold, the people is one, and are the same,
I.R.    11:5-6              

A.V.    they have all one language; and this they begin all have the same tower
I.R.                               

A.V.    to do: and now nothing will be restrained from them, build,
I.R.                               ,

A.V.    which they have imagined to do. 7 Go to, let us, except I, - the Lord, ------
I.R.                               

A.V.    go down, and there confound their language, that they may
I.R.                               -------------------

A.V.    not understand one another's speech. 8 So the Lord - I, 
scattered them abroad from thence upon the face of all the face
will --

all the earth: of land, and unto every quarter of the earth. 6 And

and they left off to build the city. they were confounded,

9 Therefore is the and they hearkened not unto the Lord, t

name of it called Babel; because the Lord,

was displeased

did there confound the language of

with their works, and

all the earth: and from thence did the Lord scatter them

abroad upon the face of all the earth.

The Hebrew and other texts examined do not support these changes in the I.R.

These are the generations of Shem: Shem was
And t were . And being
I

an hundred years old, and begat Arphaxad two years after

the flood; And Shem lived after he begat Arphaxad

five hundred years, and begat sons and daughters.

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 11:12-13 Identical
I.R. 11:8

A.V. 11:14-15 Identical
I.R. 11:9

A.V. 11:16-17 Identical
I.R. 11:10

A.V. 11:18-19 Identical
I.R. 11:11

A.V. 11:20-21 Identical
I.R. 11:12

A.V. 11:22-23 Identical
I.R. 11:13
A.V. 11:24-25 Identical
I.R. 11:14

A.V. 11:26 Identical
I.R. 11:15

A.V. 11:27 Now these are the generations of Terah: Terah begat Abram, 11:16 were
I.R.

A.V. Nahor, and Haran; and Haran begat Lot.
I.R.

The Hebrew and other texts examined do not support these changes in the I.R.

The Book of Abraham has some material corresponding to Genesis 11:28-32, so the writer presents it. The writer detected a slight parallel between Abraham 1:15-16, A.V. 12:1, I.R. 12:1 as well as between Abraham 2:3, A.V. 12:1 and I.R. 12:1, so he presents both of these.¹

A.V.
I.R.
A. 1:15-16 And as they lifted up their hands upon me, that they might

A.V.
I.R.
A. offer me up and take away my life, behold, I lifted up

A.V.
I.R.
A. my voice unto the Lord my God, and the Lord hearkened and

¹For a description of the presentation of this material see this Thesis, p. 8, #4.
A.V.  
I.R.  
A.  heard, and he filled me with the vision of the Almighty,

A.V.  
I.R.  
A.  and the angel of his presence stood by me, and immediately

A.V.  12:1  
I.R.  12:1  
A.  1:15-16 unloosed my bands; 16 And his voice was me:

A.V.  
I.R.  
A.  Abram,

A.V.  
I.R.  
A.  Abraham, Abraham, behold, my name is Jehovah, and I have

A.V.  
I.R.  
A.  heard thee, and have come down to deliver thee, and to

A.V.  
I.R.  
A.  Get thee out of thy country, and from thy

A.V.  
I.R.  
A.  take away from father's house, all

A.V.  
I.R.  
A.  kindred, and from thy father's house, unto a land

A.V.  
I.R.  
A.  kins-folk,----------------- into strange

A.V.  
I.R.  
A.  that I will shew thee:

A.V.  
I.R.  
A.  show ;

A.V.  
I.R.  
A.  which thou knowest not of;
Now the Lord God caused the famine to wax sore in the land of Ur, inasmuch that my brother, but his father Terah, in the land of his father, yet lived nativity, in Ur, of the Chaldees.

The Hebrew and other texts examined do not support these changes in the I.R.

Abram and Nahor took them it came to pass that I, Abraham, wives: the name of Abram’s wife was Sarai; and the; and ------------------ Sarai to wife, ------------------

name of Nahor’s wife, Milcah, the
Nehor, my brother, took - to wife, who were

daughter of Haran, the father of Milcah, and the father
of Iscah. 30 But Sarai was barren; she had no child.

The Hebrew and other texts examined do not support these changes in the I.R.

Therefore I left the land of Ur, of the Chaldees, to go

And Terah took Abram his son,

into the land of Canaan; a I

my brother's son, and wife,

my- also my

forth with them from Ur of the Chaldees, to go into the

father followed after me, unto the land which we denomina-

land of Canaan; and they came unto Haran, and dwelt there.

The Book of Abraham points out clearly that the initiative was
with Abraham - rather than his spiritually-weak father. The I.R. fails to correct the A.V.

A.V.    11:32    Identical
I.R.    11:20
CHAPTER XVI

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER TWELVE


The critics ascribe 12:1-4a, 6-20 to J and 12:4b-5 to P thus regarding it of composite nature. The I.R., however, accepts it as a unity.

Dr. Sperry\(^1\) has pointed out that Genesis 12:1-13 may be an abridgment of Abraham chapter 2; consequently, the writer has aligned in the following pages all of the material in Abraham, chapter 2, that corresponds with Genesis, Chapter 12.\(^2\)

| A.V. | 12:1 | Now the Lord had said unto Abram, Get thee out of me |
| I.R. | 12:1 | |
| A.   | 2:3  | me: Abraham & |

A.V. thy country, and from thy kindred, and from thy father's

I.R. A.

A.V. house, unto a land that I will shew thee:

I.R. show ;

A. .

\(^1\)Sperry, Ancient Records Testify in Papyrus and Stone, op. cit., p. 81.

\(^2\)For a description of the presentation of this material, see this Thesis, #4, p. 8.
The only change in this verse involves the changing of "shew" to the modern "show", which is a very logical change.

There is no corresponding material in Genesis for the following 4 verses of A. 2:5-8, but it is necessary to present them to show the relation of the above to those verses following these next 4.

A.V.  
I.R.  
A.  2:5  And the famine abated; and my father tarried in Haran

A.V.  
I.R.  
A.  and dwelt there, as there were many flocks in Haran; and

A.V.  
I.R.  
M.  my father turned again unto his idolatry, therefore he

A.V.  
I.R.  
M.  continued in Haran.

A.V.  
I.R.  
A.  2:6  But I, Abraham, and Lot, my brother's son, prayed unto

A.V.  
I.R.  
A.  the Lord, and the Lord appeared unto me, and said unto me:
A.V.  I.R.  A.  Arise, and take Lot with thee; for I have purposed to take  

A.V.  I.R.  A.  thee away out of Haran, and to make of thee a minister to  

A.V.  I.R.  A.  bear my name in a strange land which I will give unto thy  

A.V.  I.R.  A.  seed after thee for an everlasting possession, when they  

A.V.  I.R.  A.  hearken to my voice.  

A.V.  I.R.  A.  2:7  For I am the Lord thy God; I dwell in heaven; the earth is  

A.V.  I.R.  A.  my footstool; I stretch my hand over the sea, and it obeys  

A.V.  I.R.  A.  my voice; I cause the wind and the fire to be my chariot;
I say to the mountains - Depart hence - and behold, they are taken away by a whirlwind, in an instant, suddenly.

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

And I will make of thee a great nation, and I will bless thee, and make thy name great; - above measure, - among all nations, - unto thy seed after thee, that in their hands they shall bear this ministry
and Priesthood unto all nations; 10 And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as 3 And I will bless them that bless thee, their father; 11 A and curse him that curseth thee; and in thee - a them (that is, in thy Priesthood) and in thy seed (that is, thy Priest- hood), for I give unto thee a promise that this right
<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>A.</th>
</tr>
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<tbody>
<tr>
<td>shall continue in thee, and in thy seed after thee (that</td>
<td></td>
<td></td>
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<tr>
<td>is to say, the literal seed, or the seed of the body)</td>
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<tr>
<td>shall all families of the earth be blessed.</td>
<td>the</td>
<td></td>
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<td>all the</td>
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<td>even with</td>
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<td>the blessings of the Gospel, which are the blessings of</td>
<td></td>
<td></td>
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<tr>
<td>salvation, even of life eternal.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Hebrew and other texts examined do not support these changes in the I.R.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>2:12</td>
<td>Now, after the Lord had withdrawn from speaking to me, and</td>
</tr>
<tr>
<td>withdrew his face from me, I said in my heart: Thy ser-</td>
<td></td>
<td></td>
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<tr>
<td>vant has sought thee earnestly; now I have found thee;</td>
<td></td>
<td></td>
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</tbody>
</table>
A.V. 3:13 Thou didst send thine angel to deliver me from the gods of

A.V. I.R. Elkenah, and I will do well to hearken unto thy voice,

A.V. I.R. therefore let thy servant rise up and depart in peace.

A.V. 12:4 So Abram departed, as the Lord had spoken unto him;
I.R. 12:3 A. 2:14 I, Abraham, — said me,

A.V. I.R. A. ---- me; a I, Abraham, sixty two

A.V. years old when he departed out of Haran.
I.R. A. The wording of the A.V. and the I.R. are here identical.

A.V. 12:5 And Abram took Sarai his wife,
I.R. 12:4 A. 2:15 I whom I took to — when I was in

A.V. I.R. A. Ur, in Chaldea, my our
substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 

Therefore, eternity was our covering and our rock and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine
might be turned away from my father's house, that they
might not perish.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh.

And we had already come into the borders of the land of the Canaanite was then in the land.

And we had already come into the land of this idolatrous nation. The Hebrew and other texts examined do not support these changes in the I.R., unless one would desire to render the generic word in the
plural; however, the I.R. is not consistent. In I.R. 13:5 (cf. A.V. 13:7) this same word in the singular.

A.V. 12:7 And the Lord appeared unto Abram,
I.R. 12:6
A. 2:19a

A.V. and said, Unto thy seed will I give this land: me- in answer to my prayers,
I.R. - unto me:
A.

A.V. and there builded he an altar unto
I.R. A
A. 20 I, Abraham, arose from the place of the which

A.V. the Lord, who appeared unto him.
I.R. A
A. I had built unto the Lord,-----
The wording of the A.V. and I.R. are here identical.

A.V. 12:8-9 And he removed from thence unto a mountain on the east of
I.R. 12:7
A. 2:19b, c a --

A.V. Bethel, and pitched his tent, having Bethel on the west, leaving
I.R. my - there,
A.

A.V. and Hai on the east: and there he builded an altar unto
I.R. was . A
A. --- ; a I built another
the Lord, and called upon the name of the Lord.

And Abram journeyed, going on still toward the south.

The Hebrew and other texts examined do not support this change in the I.R.

And there was a famine in the land; a continuation of

and Abram went down into Egypt to so-

I, Abraham, concluded to go

therefore the famine was grievous in the land.

The Hebrew and other texts examined do not support these changes in the I.R.
And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, the Lord hath considered me, -- Sarai,

I know that thou art a fair woman to look upon: therefore thee to be: thy wife, is a very --

it shall come to pass, when the Egyptians shall see thee, her,

that they shall say, This is his wife: and they will kill me; therefore see that ye

me, but they will save thee alive.

Say, I pray thee, do on this wise: 24 Let her

thou art my sister: that it may be well them, I am his; the Egyptians, she is thy

with me for thy sake; and my soul shall live because of thee.
The Hebrew and other texts examined do not support these changes in the I.R. The Book of Abraham explains here clearly why Abraham and Sarah told that she was his sister. The critics are very much concerned about the "decept" of Abraham.¹ The I.R. does not give the full reason.

According to Latter-day Saint teachings Abraham was a man of great integrity. Not only did he receive great revelations during his mortality,² but now he has already entered into his exaltation or God-hood;³ and we understand that decept is neither practiced nor tolerated by God and those of His Kingdom.⁴

A.V.
I.R.
A. 2:25 And it came to pass that I, Abraham, told Sarai, my wife,

A.V.
I.R.
A. all that the Lord had said unto me - Therefore say unto them,

A.V.
I.R.
A. I pray thee, thou art my sister, that it may be well with

A.V.
I.R.
A. me for thy sake, and my soul shall live because of thee.

²See The Book of Abraham; John 8:56.
A.V. 12:14  Identical
I.R. 12:10

A.V. 12:15  The princes also of Pharaoh saw her, and commended her
I.R. 12:11  commanded

A.V. 12:16  before Pharaoh: and the woman was taken into
I.R. 12:11  to be brought

A.V.  Pharaoh's house.
I.R.  The Hebrew and other texts examined do not support these changes
       in the I.R.

A.V. 12:16  Identical
I.R. 12:12

A.V. 12:17  Identical
I.R. 12:13

A.V. 12:18-19 And Pharaoh called Abram, and said, What is this that thou
       hast thou done---
I.R. 12:14

A.V.  hast done unto me?  why didst thou not tell me that she
I.R.  unto me in this thing? W

A.V.  was thy wife?  19 Why saidst thou, She is my sister?  so
I.R.  --
A.V.  I might have taken her to me to wife: now therefore unto ;
I.R.  ,

A.V.  behold thy wife, take her, and go
I.R.  I say unto thee, Take 

A.V.  thy way.
I.R.  

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V.  12:20 And Pharaoh commanded his men concerning him: and they
I.R.  12:15 ;

A.V.  sent him away, and his wife, and all that he had.
I.R.

The Hebrew text supports the omission of the word "his" because
it contains no equivalent for this word in verse 20 and the word has to
be inferred.
CHAPTER XVII

A COMPARISON OF THE AUTHORIZED VERSION AND INSPIRED

REVISION OF GENESIS CHAPTER THIRTEEN

The critics generally ascribe 13:1-5, 7-11a, 12b, 13-18 to J and
13:6, 11b-12a to P.

A.V. 13:1-2
I.R. 13:1

A.V. 13:3-4  And he went on his journeys from the south even to Bethel,
I.R. 13:2

A.V.      unto the place where his tent had been at the beginning,
I.R.      

A.V.         between Bethel and Hai; 4 Unto the place of the altar,
I.R.      

A.V.      which he had made there at the first: and there Abram
I.R.      

A.V.      called on the name of the Lord.
The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 13:5  IDENTICAL
I.R.  13:3

A.V.  13:6-7  And the land was not able to bear them, that they might
I.R.  13:4-5

dwell together: for their substance was great, so that they

A.V.  13:7  could not dwell together. 7 And there was a strife between
I.R.  

the herdmen of Abram's cattle and the herdmen of Lot's

A.V.  cattle:  and the
I.R.  , that they could not dwell together. 5 A

A.V.  Canaanite and the Perrizzite dwelled then in the land.
I.R.  

The Hebrew and other texts examined do not support these changes in the I.R.

A.V.  13:8  And Abram said unto Lot, Let there be no strife, I pray
I.R.  13:6
A.V. thee, between me and thee, and between my herdmec and thy
I.R. 

A.V. herdmec; for we be brethren.
I.R. are

This change in the I.R. is a logical one for it brings the reading up-to-date. The modern translation uses "are" in preference to "be" in this instance.

The critics think this situation "reflects the relations of tribes rather than of private families, quarrels about pastures and watering-places being a common feature of nomadic life and frequent cause of separation."\(^1\)

A.V. 13:9 Is not the whole land before thee? separate thyself, I
I.R. 13:7 is

A.V. pray thee, from me: if thou wilt take the left hand, then
I.R. ; go to

A.V. I will go to the right; or if thou depart to the right
I.R. -- go

A.V. hand, then I will go to the left.
I.R. 

These changes in the I.R. do not change the meaning, but they do improve the reading of the verse for the word "go" is shorter and more direct. Both versions contain the essential meaning of the Hebrew text.

\(^1\)Skinner, *op. cit.*, p. 251.
And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

The Hebrew and other texts examined do not support these changes in the I.R.

Identical

But the men of Sodom were wicked and sinners becoming sinners, exceedingly before the Lord exceedingly.

wicked, the Lord was angry

with them.

The Hebrew and other texts examined do not support these changes in the I.R.
A.V. 13:14 Identical
I.R. 13:12

A.V. 13:13 And remember the covenant which I make with thee; for
I.R. 13:13

A.V. it shall be an everlasting covenant; and thou shalt remem-
I.R.

A.V. ber the days of Enoch thy father;
I.R.

The Hebrew and other texts examined do not support the addition of this verse.

A.V. 13:15-16 For all the land which thou seest, to thee will I give
I.R. 13:14

A.V. it, and to thy seed forever. 16 And I will make thy
I.R. thee, ; -- a

A.V. seed as the dust of the earth: so that if a man can number
I.R. ;

A.V. the dust of the earth, then shall thy seed also be numbered.
I.R. thy seed shall

The Hebrew and other texts examined do not support these changes in the I.R.
<table>
<thead>
<tr>
<th></th>
<th>A.V.</th>
<th>I.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>13:17-18</td>
<td>Arise, walk through the land in the length of it and in</td>
<td>13:15</td>
</tr>
<tr>
<td></td>
<td>the breadth of it; for I will give it unto thee.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>18 Then</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Abram removed his tent, and came and dwelt in the plain</td>
<td></td>
</tr>
<tr>
<td></td>
<td>of Mamre, which is in Hebron, and built there an altar</td>
<td>was</td>
</tr>
<tr>
<td></td>
<td>unto the Lord.</td>
<td></td>
</tr>
</tbody>
</table>

The Hebrew and other texts examined do not support these changes in the I.R.
CHAPTER XVIII

A COMPARISON OF THE AUTHORIZED VERSION AND INSPIRED
REVISION OF GENESIS CHAPTER FOURTEEN

The critics\(^1\) are puzzled as to the sources of this chapter and consider it full of improbabilities.
The I.R. accepts it as a unity and as reliable.

A.V. 14:1 And it came to pass in the days of Amraphel king of
I.R. 14:1 ,

A.V. Shinar, Arioch king of Ellasar, Chedorlaomer king
I.R. and and

A.V. of Elam, and Tidal king of nations;
I.R.

The Hebrew and other texts examined do not support this change in the I.R.

A.V. 14:2 Identical
I.R. 14:2

A.V. 14:3 Identical
I.R. 14:3

A.V. 14:4  Identical
I.R. 14:4

A.V. 14:5  Identical
I.R. 14:5a

A.V. 14:6  And the Horites in their mount Seir, unto El-para, which
I.R. 14:5b  a

A.V. is by the wilderness.
I.R. was

The Hebrew and other texts examined do not support this change
in the I.R.

A.V. 14:7  And they returned, and came to Enmishpat, which is Kadesh,
I.R. 14:6  -

A.V. and smote all the country of the Amalekites, and also the
I.R.

A.V. Amorites, that dwelt in Hazezon-tamar.
I.R. -------

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 14:8  And there went out the king of Sodom, and the king of
I.R. 14:7-8a
Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;)

joined battle with them in the vale of Siddim;
The Hebrew and other texts examined do not support these changes in the I.R.

Identical

And the vale of Siddim was full of slimepits; and the filled with

kings of Sodom and Gomorrah fled, and fell there; and they

that remained fled to the mountain. - which was called

Hanabal.
The Hebrew and other texts examined do not support these changes in the I.R.
And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre, the man of God, the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. The Hebrew and other texts examined do not support these changes in the I.R.

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen,
The texts examined do not support the first three changes, but the Hebrew text does support the change of "servants" to "men" and the omission of "them". The Hebrew word (ם) means men.

And he divided himself against them, he and his servants, men

by night, and smote them, and pursued them unto Hobah,

which is on the left hand of Damascus.

The Hebrew word (ם) means "servants" and is correctly rendered by the A.V. The Hebrew and other texts examined do not support these changes in the I.R.

And he brought back all the goods, and also brought again

his brother Lot, and his goods, and all

the women also, and the people.

The Hebrew and other texts examined do not support these changes in the I.R.
And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which was the king's dale.

The Hebrew and other texts examined do not support these changes in the I.R.

And Melchizedek king of Salem brought forth bread and wine: and he break bread and blest it; and he blest the he was the priest of the most high God. The Hebrew and other texts examined do not support these changes in the I.R.

This is another evidence of the fact that the ancient prophets knew of Christ's atonement.

And he blessed him, and said, And he gave to Abram, a
A.V. Blessed be Abram of the most high God,
I.R. --, thou art a man

A.V. possessor of heaven and earth:
I.R. of

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 14:20 And blessed be the most high God, which hath
I.R. 14:19-20 is the name of

A.V. delivered thine enemies into thy hand. And he gave thine 20 Abram
I.R.

A.V. him tithes of all.
I.R. - he had taken.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 14:21 Identical
I.R. 14:21

A.V. 14:22 And Abram said to the king of Sodom, I have lifted up
I.R. 14:22 ed

A.V. mine hand unto the Lord, the most high God, the possessor
I.R. my

A.V. of heaven and earth.
I.R.
The Hebrew text supports the use of "lifted" in place of "lift".

A.V. 14:23 That I will not take from a thread
I.R. 14:23 And have sworn t of thee

A.V. even to a shoelatchet, and that I will not take anything
I.R.

A.V. that is thine, lest thou shouldst say, I have made Abram
I.R. (  

A.V. rich;
I.R. ;)

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 14:24 Identical
I.R. 14:24

The addition of the following 16 verses (I.R. 14:25-40) is not supported by the Hebrew and other texts examined.

A.V. 14:25 And Melchizedek lifted up his voice and blessed Abram.
I.R. 14:25

A.V. 14:26 Now Melchizedek was a man of faith, who wrought righteousness-
I.R. 14:26

A.V. ness; and when a child he feared God, and stopped the
I
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del dei
ivered
pp
267
267270
270
z70
436
AV
IR
mouths of lions, and quenched the violence of fire.

A.V.
I.R. 14:27 And thus, having been approved of God, he was ordained an
high priest after the order of the covenant which God made
with Enoch.

The critics consider the mention of Melchizedek as an attempt
"to glorify the priesthood of Jerusalem."¹

A.V.
I.R. 14:28 It being after the order of the son of God; which order
came, not by man, nor the will of man; neither by father
nor mother; neither by beginning of days nor end of years;
but of God;

A.V.
I.R. 14:29 And it was delivered unto men by the calling of his own

¹Pfeiffer, op. cit., p. 161; Skinner, op. cit., pp. 267-270.
voice, according to his own will, unto as many as believed

on his name.

For God having sworn unto Enoch and unto his seed with an

oath by himself; that every one being ordained after this

order and calling should have power, by faith, to break

mountains, to divide the seas, to dry up waters, to turn

them out of their course;

To put at defiance the armies of nations, to divide the

earth, to break every band, to stand in the presence of

God; to do all things according to his will, according to
his command, subdue principalities and powers; and this

by the will of the Son of God which was from before the

foundation of the world.

And men having this faith, coming up unto this order of

God, were translated and taken up into heaven.

And now, Melchizedek was a priest of this order; therefore

he obtained peace in Salem, and was called the Prince of

peace.

And his people wrought righteousness, and obtained heaven,

and sought for the city of Enoch which God had before
taken, separating it from the earth, having reserved it

unto the latter days, or the end of the world;

And hath said, and sworn with an oath, that the heavens and

the earth should come together; and the sons of God should

be tried so as by fire.

And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in

other words, the King of peace.

And he lifted up his voice, and he blessed Abram, being

the high priest, and the keeper of the storehouse of God;
The Doctrine and Covenants\(^1\) states that Abraham received the
Priesthood from Melchizedek.

A.V.  
I.R.  14:38  Him whom God had appointed to receive tithes for the poor.

A.V.  
I.R.  14:39  Wherefore, Abram paid unto him tithes of all that he had,

A.V.  
I.R.  of all the riches which he possessed, which God had given

A.V.  
I.R.  him more than that which he had need.

A.V.  
I.R.  14:40  And it came to pass, that God blessed Abram, and gave unto

A.V.  
I.R.  him riches, and honor, and lands for an everlasting

A.V.  
I.R.  possession; according to the covenant which he had made,

A.V.  
I.R.  and according to the blessing wherewith Melchizedek had

A.V.  
I.R.  blessed him.

\(^1\)The Doctrine and Covenants, op. cit., 84:14.
CHAPTER XIX

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER FIFTEEN


Driver\(^1\) assigns this chapter to J because of its uncertain analysis; but Cornill\(^2\) ascribes 15:1*, 2b-3a, 5, 11, 12ab, 13-14, 16 to E, and 15:1*, 2a, 3b, 4, 6, 9-10, 17-18 to J.

Skinner\(^3\) considers the attempts which have been made to establish a connection between the events of chapters 14 and 15 as "far fetched and misleading."

The I.R. accepts the chapter as a unity and as reliable.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>15:1</td>
<td>15:1-2</td>
</tr>
<tr>
<td>After these things, the word of God came to Abram.</td>
<td>And it came to pass, that a vision, saying,</td>
</tr>
</tbody>
</table>

A.V.  
the Lord came unto Abram in a vision, saying, Fear not, A.V.  
Abram: I am thy shield, and thy exceeding great reward; I.R.  
; will be thy exceeding great reward; ; I will be thy exceeding great reward.

\(^1\)Driver, Introduction to the Literature of the Old Testament, op. cit., p. 15.
\(^2\)Cornill, op. cit., pp. 43-45.
\(^3\)Skinner, op. cit., pp. 277-278.
A.V.  great reward.  
I.R.  And according to the blessings of my ser-

A.V.  
I.R.  vant, I will give unto thee.  

The Hebrew and other texts examined do not support these changes in the I.R.

A.V.  15:2  And Abram said, Lord God, what wilt thou give me, seeing I  
I.R.  15:3  
I.R. (1867)  

A.V.  go childless, and the steward of my house is this  
I.R.  Eliezer —— of Damascus was made the  
I.R. (1867)  

A.V.  Eliezer of Damascus?  
I.R.  steward my house  
I.R. (1867)  

The Hebrew and other texts examined do not support these changes in the I.R.

A.V.  15:3  Identical  
I.R.  15:4  

A.V.  15:4  And, behold, the word of the Lord came unto him,  
I.R.  15:5-6  — again,  

A.V.  saying,  This shall not be thine heir; but he that shall  
I.R.  6  
come forth out of thine own bowels shall be thine heir.

The Hebrew and other texts examined do not support these changes in the I.R.

And he brought him forth abroad, and said, Look now he

toward heaven, and tell the stars, if thou be able to

toward heaven, and tell the stars, if thou be able to

The Hebrew text would permit the addition of "he" however it is redundant and really would be better omitted.

And Abram said, Lord God, how wilt thou give me this land

for an everlasting inheritance?

The Hebrew and other texts do not support the addition of the above verse and the following two verses.

These verses further teach the fact that Abraham received a knowledge of Christ's mission.

And the Lord said, Though thou wast dead, yet am I not
<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>able to give it thee?</td>
<td>15:11 And if thou shalt die, yet thou shalt possess it, for the day cometh, that the Son of Man shall live; but how can he live if he be not dead? he must first be quickened.</td>
</tr>
<tr>
<td>15:6 And it came to pass, that Abram looked forth and saw the days of the Son of Man, and was glad, and his soul found rest, a</td>
<td>15:12 And he believed in the Lord; and he counted it to him for righteousness.</td>
</tr>
</tbody>
</table>

The Hebrew and other texts examined do not support these changes in the I.R.

This verse explains and supports the statement of Jesus to the Jews that Abraham saw His day and was glad.¹

¹John 8:56.
A.V. 15:7 And he said unto him, I am the Lord that brought
I.R. 15:13 the Lord, --

A.V. thee out of Ur of the Chaldees, to give thee this land
I.R. ,

A.V. to inherit it.
I.R.

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 15:8-9 And he said, Lord God, whereby shall I know that I
I.R. 15:14 Abram, --

A.V. shall inherit it? 9 And he
I.R. yet he believed God. -- the Lord

A.V. said unto him, Take me an heifer of three years old, and a
I.R. a

A.V. she goat of three years old, and a ram of three years old,
I.R.

A.V. and a turtledove, and a young pigeon.
I.R.

The Hebrew and other texts examined do not support these changes
in the I.R.
A.V. 15:10 And he took unto him all these, and divided them in he
I.R. 15:15

A.V. the midst, and laid each piece one against another; he the other;
I.R.

A.V. but the birds divided he not.
I.R.

The Hebrew text would permit the addition of "he" in each case, however, this is redundant. The third change of "another" to "the other" makes very little difference if any.

A.V. 15:11-12 And when the fowls came down upon the carcases, Abram
I.R. 15:16 carcases,

A.V. drove them away. 12 And when the sun was going down, a
I.R.

A.V. deep sleep fell upon Abram; and, lo, an horror of great
I.R. a great horror of

A.V. darkness fell upon him.
I.R.

The Hebrew and other texts examined do not support these changes in the I.R., except that the I.R. gives the correct spelling of the word "carcases".

A.V. 15:13-14 And he said unto Abram, Know of a
I.R. 15:17 And the Lord spake, a
<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall be theirs strangers;</td>
<td>which shall afflict them four hundred years; be ed, and serve</td>
</tr>
</tbody>
</table>

14 And also that nation, whom they shall serve, will I -- a judge: and afterward shall they come out with great substance. The Hebrew and other texts examined do not support these changes in the I.R.

15:15 And thou shalt go to thy fathers in peace; thou die, and

15:18 shalt be buried in a good old age. The Hebrew and other texts examined do not support these changes in the I.R.
A.V. 15:16  Identical
I.R. 15:19

A.V. 15:17  And it came to pass, that, when the sun went down, and it —
I.R. 15:20

A.V.  was dark, behold a smoking furnace, and a burning lamp ,
I.R.

A.V.  that passed between those pieces.
I.R.  which — which Abram had divided.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 15:18  In the same day the Lord made a covenant with Abram,
I.R. 15:21  And in that

A.V.  saying, Unto thy seed have I given this land, from the
I.R.

A.V.  river of Egypt unto the great river, the river Euphrates;
I.R.  ;

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 15:19–21  Identical
I.R. 15:22
CHAPTER XX

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER SIXTEEN


Driver\(^1\) ascribes 16:1b-2, 4-14 to J.

Cornill\(^2\) ascribes chapter 16 substantially to J but he does designate 16:1a, 3, 15-16 as belonging to P.

Skinner\(^3\) ascribes 16:1a, 3, 15, 16 to P and the remainder to J and believes that 16 and 22:8-21 (E) "are variants of one tradition."

The I.R. accepts this chapter as a unity and as reliable.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>16:1</td>
<td>16:1</td>
<td>Identical</td>
</tr>
<tr>
<td>16:2</td>
<td>16:2</td>
<td>Identical</td>
</tr>
<tr>
<td>16:3</td>
<td>16:3</td>
<td>Identical</td>
</tr>
</tbody>
</table>

\(^1\)Driver, Introduction to the Literature of the Old Testament, op. cit., p. 15.

\(^2\)Cornill, op. cit., pp. 42-45.

\(^3\)Skinner, op. cit., p. 285.
A.V. 16:4    Identical
I.R. 16:4

A.V. 16:5    And Sarai said unto Abram, My wrong be upon thee: I have is
I.R. 16:5

A.V.                       given my maid into thy bosom; and when she saw that she
I.R.

A.V.                       had conceived, I was despised in her eyes: the Lord judge
I.R.                       

A.V.                       between me and thee.
I.R.

The Hebrew and other texts examined do not support this change
in the I.R.

The Doctrine and Covenants\textsuperscript{1} sheds interesting light on this
situation.

A.V. 16:6    Identical
I.R. 16:6-7

A.V. 16:7    Identical
I.R. 16:8

A.V. 16:8    Identical
I.R. 16:9

\textsuperscript{1}\textit{Doctrines and Covenants, op. cit.}, Section 132.
And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

The Hebrew and other texts examined do not support this change in the I.R.

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

The Hebrew and other texts examined do not support these changes in the I.R.

And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.
The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 16:12    Identical
I.R. 16:13

A.V. 16:13    And she called the name of the Lord
I.R. 16:14-16 the angel of

A.V.    that spake unto her, Thou God
I.R.    And he saying, Knowest that

A.V. seest me: for she said, thee? 16 And I know that God seest me,
I.R. for I have

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 16:14
I.R. 16:17-18 And there was a well between Kadesh and Bered, near where

A.V. Hagar saw the angel. 18 And the name of the angel was
I.R. Beer-la-hai-roi; w

A.V. Wherefore the well was called Beer-la-hai-
I

I.R.

ROI;

behold, it is between Kadesh and Bered.

- for a memorial. -----------------------------

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 16:15  Identical
I.R.  16:19

A.V. 16:16  Identical
I.R.  16:20
CHAPTER XXI

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER SEVENTEEN


The critics¹ ascribe this chapter to P. The reader is reminded that the critics' P is a priestly composition of the fifth century B.C.

Then also the attention of the reader is called to very pointed statements of modern revelation² which confirm the prophetic powers of Abraham as well as certain incidents of his personal experience which are mentioned in the Book of Genesis.

A.V. 17:1 And when Abram was ninety years old and nine, the Lord
I.R. 17:1 and nine years old

A.V. appeared to Abram, and said unto him, I am the Almighty
I.R. , --

A.V. God; walk
I.R. , give unto thee a commandment; that thou shalt

A.V. before me, and be thou perfect.
I.R. uprightly ----

¹Cornill, op. cit., p. 43.
The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 17:2 And I will make my covenant between me and thee, and I
I.R. 17:2 will multiply thee exceedingly.

The Hebrew text supports this change (the addition of "I") in the I.R. The wording of the Catholic Douay translation of this verse is identical with the wording of this verse in the I.R.

A.V. 17:3-4 And Abram fell on his face: it came to pass, that
I.R. 17:3-8 and God talked with called upon the name of the Lord. 4 A

A.V. him, saying, My people have gone astray from my precepts,
I.R. and have not kept mine ordinances, which I gave unto their

A.V. fathers; 5 And they have not observed mine anointing,
I.R. and the burial, or baptism wherewith I commanded them;
6 But have turned from the commandment, and taken unto

themselves the washing of children, and the blood of

sprinkling; 7 And have said that the blood of the righteous

Abel was shed for sins; and have not known wherein they

are accountable before me. 8 But a thee, I

my covenant is with thee, and thou shalt be a

will make

father of many nations.

The Hebrew and other texts examined do not support these changes in the I.R.

And this covenant I make, that thy children may be known

Neither shall thy name any more be among all nations.
A.V. called Abram, but thy name shall be Abraham; for a
I.R. called

A.V. father of many nations have I made thee.
I.R.

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 17:6 And I will make thee exceeding fruitful, and I will
I.R. 17:10 ly

A.V. make nations of thee, and kings shall come out of thee.
I.R.

A.V. and of thy seed.
I.R.

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 17:7 And I will establish
I.R. 17:11-12 a covenant of circumcision with thee,

A.V. my covenant between me and thee and thy
I.R. and it shall be ,

A.V. seed after thee in their generations for an everlasting
I.R. , ;

A.V. covenant,
I.R. ———— that thou mayest know for ever that children
A.V. are not accountable before me until they are eight years
I.R.

A.V. old. 12 And thou shalt observe to keep all my covenants
I.R.

A.V. wherein I covenanted with thy fathers; and thou shalt keep
I.R.

A.V. the commandments which I have given thee with my own mouth,
I.R.

A.V. to be a God unto thee, and to thy seed after thee. 
I.R. and I will

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. And I will give unto thee, and thy seed after thee, the
I.R. land wherein thou art a stranger, all the land of Canaan, 

A.V. for an everlasting possession; and I will be their God.
I.R.

The Hebrew and other texts examined do not support this change in the I.R.

A.V. And God said unto Abraham,
I.R. Thou shalt keep my

Therefore t
covenant therefore, thou, and thy seed after thee in
,--------,  

their generations.

The Hebrew and other texts examined do not support these changes
in the I.R.

This is my covenant, which ye shall keep,
And t shall be  

between me and you and thy seed after thee; Every man
thee  

child among you shall be circumcised.

The Hebrew and other texts examined do not support these changes
in the I.R.

Identical

Identical

Identical
And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall thou shalt call her name be.

The Hebrew and other texts examined do not support these changes in the I.R.

And I will bless her, and give thee a son also of I will

her: yea, I will bless her, and she shall be a blessed, The

mother of nations; kings of people shall be of her. and

The Hebrew and other texts examined do not support these changes in the I.R.

Then Abraham fell upon his face, and laughed, and said in rejoiced,

his heart, Shall a child be born unto him that is There s

an hundred years old? and shall Sarah, that is ninety years , ---
The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 17:18 And Abraham said unto God, O that Ishmael might live
I.R. 17:24

A.V. before thee!
I.R. uprightly

The Hebrew and other texts compared do not support this change in the I.R.

A.V. 17:19 And God said, Sarah thy wife shall bear thee a son indeed;
I.R. 17:25

A.V. and thou shalt call his name Isaac: and I will establish ;
I.R.

A.V. my covenant with him for an everlasting covenant, also,
I.R.

A.V. and with his seed after him.
I.R. ---

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 17:20 Identical
I.R. 17:26-27
A.V. 17:21 But my covenant will I establish with Isaac, whom-
I.R. 17:28
A.V.(1812 ed.) 17:21

A.V. Sarah shall bear unto thee at this set time in the next
I.R.

A.V. year.
I.R.

The I.R. usage is grammatically correct in that it employs the
relative pronoun "whom." However, the 1812 edition of the A.V. agrees with
the I.R. It is very possible that the text used by the Prophet also had
whom. If that were the case, the Prophet made no change here.

A.V. 17:22 Identical
I.R. 17:29

A.V. 17:23 Identical
I.R. 17:30

A.V. 17:24 And Abraham was ninety years old and nine, when he was
I.R. 17:31 and nine years old

circumcised in the flesh of his foreskin.

A.V. These changes in the I.R. are of little or no consequence since
I.R. they retain the archaic form of expressing numbers.
A.V. 17:25 And Ishmael his son was thirteen years old, when he was
I.R. 17:32 ________

A.V. circumcised in the flesh of his foreskin.
I.R.

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 17:26-27 In the selfsame day was Abraham circumcised, and Ishmael
I.R. 17:33 Abraham was

A.V. his son. 27 And all the men of his house,
I.R. ; -- a which were

A.V. born in the house, and bought with money of the stranger ;
I.R. his --- s

A.V. were circumcised with him.
I.R. also

The A.V. contains the essential meaning of the Hebrew text; and
although the I.R. doesn't add any new thoughts, it does present an im-
proved reading.
CHAPTER XXII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED

REVISION OF GENESIS CHAPTER EIGHTEEN


The critics, generally, ascribe this chapter to J. ¹

A.V. 18:1 And the Lord appeared unto him in the plains of
I.R. 18:1 Abraham

A.V. Mamre: and he sat in the tent door in the heat of the day;
I.R. . A his

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 18:2-3 And he lift up his eyes and looked, and, lo, three men
I.R. 18:2-3 ed

A.V. stood by him: and when he saw them, he ran to meet them
I.R. ;

A.V. from the tent door, and bowed himself toward the ground,
I.R. his

¹Cornill, op. cit., p. 43; Driver, Introduction to the Literature
of the Old Testament, op. cit., p. 15.
A.V.  3 And said, My Lord, if now I have found favour
I.R.  - a ; 3 brethren, favor

A.V.  in thy sight, pass not away, I pray thee, from thy servant:
I.R.  your you-

The first change of "lift" to "lifted" is logical and is supported
by the text as well as modern translations, for the verb is in the past
tense. The omission of "them" is supported by the Hebrew text, however,
it is implied in the Hebrew and needs to be added in the English translation.
The change of "the" to "his" is not supported by the Hebrew text and is
not necessary for clarity. The changes of "Lord" to "brethren," "thy" to
"your" and "thee" to "you" are not supported by the text, but they cor-
respond to the use of the plural; however, the next-to-the-last word "thy"
should also have been changed to "your" for the sake of consistency.

A.V.  18:4-6  Let a little water, I pray you, be fetched, and wash your
I.R.  18:4-5  - -

A.V.  feet, and rest yourselves under the tree:  5 And I will
I.R.  , - a

A.V.  fetch a morsel of bread, and comfort ye your hearts; after
I.R.

A.V.  that ye shall pass on: for therefore are ye come to your
I.R.  you ;
servant. And they said, So do, as thou hast said. 6 And

Abraham hastened into the tent unto Sarah, and said, Make

ready quickly three measures of fine meal, knead it, and

make cakes upon the hearth.

The word "ye" appears three times in A.V. 18:5 but the I.R. changes it to "you" only once. The text justifies the omission of "it" in A.V. 18:6 but its retention improves the reading. It seems to the writer that the above changes are inconsequential and inconsistent.

A.V. 18:7 Identical
I.R. 18:6

A.V. 18:8 Identical
I.R. 18:7

A.V. 18:9 Identical
I.R. 18:8

And he said, I will cer-
And one of them blessed Abraham, a

tainly return unto thee according
from my journey, and lo,
A.V. 18:11 Now Abraham and Sarah were old and well stricken in
I.R. 18:11 And n being , ----

A.V. 18:12 Identical
I.R. 18:12

A.V. 18:13-14 And the Lord said unto Abraham, Wherefore did
I.R. 18:13-14 the angel of

The Hebrew and other texts examined do not support these changes in the I.R.

Here, the I.R. contributes clarity which is essential for an understanding of the message.
Sarah laugh, saying, shall I of a surety bear a child, which

Is anything too hard for the Lord? At the

time appointed I will return unto thee,

behold, from my

according to the

journey, which the Lord hath sent me; and

and Sarah shall have a son.

- thou mayest know that

The Hebrew and other texts examined do not support these changes

in the I.R.

Identical

And the men rose up from thence, and looked toward angels

Sodom: and Abraham went with them to bring them on the way.

The Hebrew and other texts examined do not support these changes

in the I.R.
18:17-18 And the Lord said, Shall I hide from Abraham that thing which I do;

18:17 the angel of the Lord will - for him; -- s

A.V. Abraham shall surely become a great and mighty nation,
I.R. 

A.V. and all the nations of the earth shall be blessed in him?
I.R.

The Hebrew and other texts examined do not support these changes in the I.R.

18:19 Identical
I.R. 18:18

18:20 And the Lord said,
I.R. 18:19 the angel of - unto Abraham, The Lord

A.V. Because the cry of Sodom and Gomorrah is said unto us,
I.R. 

A.V. great, and because their sin is very grievous;
I.R. , I will 

A.V. destroy them.
I.R.

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 18:21 I will go down now, and see
I.R. 18:20 And I will send you, and ye shall

A.V. whether they have done
I.R. that their iniquities are rewarded unto them. 21 And ye

A.V. altogether according to the cry
I.R. shall have all things done

A.V. of it, which is come unto me; and if not,
I.R. 22 A ye do it

A.V. it shall be upon your heads; for I will destroy them,
I.R.

A.V. I will know.
I.R. and you shall that I will do it, for it shall be

A.V. before your eyes.
I.R.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 18:22 And the men
I.R. 18:23-24 angels which were holy men, and were sent forth
A.V. 471
I.R. turned their faces from thence,

A.V. after the order of God,
I.R. and went toward Sodom: but Abraham stood yet before

A.V. the Lord.
I.R. , remembering the things which had been told him.

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 18:23 And Abraham drew near, and said,
I.R. 18:25 - to Sodom, - unto the Lord,

A.V. Wilt thou also destroy the
I.R. calling upon his name, saying, ----

A.V. righteous with the wicked?
I.R. Wilt thou not spare them?

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 18:24 Peradventure there be fifty righteous within the city:
I.R. 8:26 ,

A.V. wilt thou also destroy and not spare the place for the
I.R.

A.V. fifty righteous that are therein?
I.R. may be
The Hebrew text would permit these changes which seem to improve the reading.

A.V. 18:25 That be far from thee to do after this manner, to
I.R. 18:27-28 0 may t

A.V. slay the righteous with the wicked; and that the
I.R. ;

A.V. righteous should be as the wicked, that
I.R. . 28 O God, may

A.V. be far from thee: Shall not the Judge of all the earth
I.R. , for s

A.V. do right?
I.R. 

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 18:26 And the Lord said, If I find in
I.R. 18:29 - unto Abraham, thou findest

A.V. Sodom fifty righteous within the city, then I will spare
I.R. ,

A.V. all the place for their sakes.
I.R. 
The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 18:27 And Abraham answered and said, Behold now, I have taken
I.R. 18:30 ,

A.V. upon me to speak unto the Lord, which am
I.R. is able to destroy

A.V. but dust and ashes;
I.R. the city, and lay all the people in ;

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 18:28 Peradventure there shall lack
I.R. 18:31-32 Will the Lord spare them p -----

A.V. five of the fifty righteous: wilt thou destroy all the
I.R. ;

A.V. city for lack of five? And he said, If I find there
I.R. their wickedness,---------- i

A.V. forty and five, I will not
I.R. - righteous? 32 And he said,

A.V. destroy it.
I.R. , but spare them.
The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 18:29 And he spake unto him yet again, and said, Peradventure
I.R. 18:33-34 ---

A.V. there shall be forty found there. And he said, I will
I.R. should ? 34

A.V. not do it for forty's sake.
I.R. destroy

The Hebrew and other texts examined do not support this change
in the I.R.

A.V. 18:30 And he said unto him, Oh let not the Lord be
I.R. 18:35-36 again the Lord, O,

A.V. angry, and I will speak: Peradventure there shall thirty
I.R.

A.V. be found there. And he said, I will not do it,
I.R. ? 36 destroy them

A.V. if I find thirty there.
I.R. thou shalt

The Hebrew and other texts examined do not support these changes
in the I.R.
A.V. 18:31 And he said, Behold now, I have taken upon me to speak
I.R. 18:37-38

A.V. unto the Lord: Peradventure
I.R. ; wilt thou destroy them if p

A.V. there shall be twenty found there. And he said, I will
I.R. twenty be ? 38

A.V. not destroy it for twenty's sake.
I.R. them

The texts examined allow these changes in the I.R. The word "it"
which the I.R. changes to "them" is not in the Hebrew text and is added
in the translation. It seems to the writer that "them," referring to the
righteous ones is as appropriate as "it" which probably refers to the city.

A.V. 18:32 And he said, Oh let not the Lord be
I.R. 18:39-40 Abraham unto the Lord, O,

A.V. angry, and I will speak yet but this once: Peradventure
I.R. , p

A.V. ten shall be found there. And he said, I will
I.R. ? 40 the Lord

A.V. not destroy it for ten's sake.
I.R. them And the Lord ceased
A.V. speaking with Abraham.

I.R. The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 18:33 And the Lord went his way, as soon as he had left communing
I.R. 18:41-42 as soon as— he had— left communing with the Lord,

A.V. with Abraham: and
I.R. Abraham went— his way. 42 A it came to pass that

A.V. Abraham returned unto his place.
I.R. tent

The Hebrew and other texts examined do not support these changes in the I.R.
CHAPTER XXIII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED

REVISION OF GENESIS CHAPTER NINETEEN

The critics¹ ascribe 19:1-28, 30-38 to J, and 19:29 to P.

A.V. 19:1 And there came two angels to
I.R. 19:1-2 it came to pass, that three

A.V. Sodom at even; and Lot sat in the gate
I.R. in the evening; door of his

A.V. of Sodom: and Lot seeing them
I.R. house, in the city 2 A, the angels,

A.V. rose up to meet them; and he bowed himself with his face
I.R.

A.V. toward the ground;
I.R.

The Hebrew and other texts compared do not support these changes
in the I.R.

¹Cornill, op. cit., p. 43; Driver, Introduction to the Literature of the Old Testament, op. cit., p. 15.
A.V. 19:2 Identical
I.R. 19:3-4

A.V. 19:3 Identical
I.R. 19:5

A.V. 19:4 But before they lay down, the men of the city, I.R. 19:6 - to rest,

A.V. even the men of Sodom, compassed the house round, I.R. --------- even

A.V. both old and young, all the people from I.R. men which were even

A.V. every quarter;
I.R. ;

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 19:5 And they called unto Lot, and said unto him, Where are the I.R. 19:7

A.V. men which came in to thee this night? bring them out unto I.R.

A.V. unto us, that we may know them.
I.R.

This change in the I.R. is of no consequence. The Hebrew text permits either rendering.
A.V. 19:6-7  And Lot went out at the door unto them, and shut the door of
I.R. 19:8

A.V. after him, 7 And said, I pray you, brethren, do not
I.R. - a

A.V. so wickedly.
I.R.

This change is of no consequence, and the Hebrew text permits either of the two renderings. The writer presents the eleventh and twelfth verses of the I.R. next because they fit here.

A.V. 19:11 Wherefore they said unto the man, We will have the men,
I.R.

A.V. and thy daughters also; and we will do with them as
I.R.

A.V. seemeth us good. 12 Now this was after the wickedness of
I.R.

A.V. Sodom.
I.R.

A.V. 19:8-9 Behold now, I have two daughters which have
I.R. 19:13-14 And Lot said,

A.V. not known man; let me, I pray you,  
I.R. plead with my brethren
A.V. bring them out unto you, and do ye
I.R. that I may not — shall

A.V. to them as is good in your eyes:
I.R. not do unseemeth 14 For

A.V. God will not justify his servant in this thing; wherefore,
I.R. only unto

A.V. let me plead with my brethren, this once only, that
I.R. these men do nothing;

A.V. for therefore came they under the shadow of my roof.
I.R. house;
The writer next compares A.V. 9 with I.R. 10.

A.V. 9 And they said, Stand back. And they said again,
I.R. -------------------------- 10 among them-

A.V. This one fellow came in to sojourn, and
I.R. selves, man — among us,

A.V. he will needs be a judge: now will we
I.R. now make himself to; we will

A.V. deal worse with thee, than with them. And they pressed
I.R. him-
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<tr>
<th>A.V.</th>
<th>I.R.</th>
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<tr>
<td>&quot;sore upon the man, even Lot, and came near to break the door.&quot;</td>
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The Hebrew and other texts examined do not support these changes in the I.R.

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<tr>
<th>A.V.</th>
<th>I.R.</th>
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<tr>
<td>&quot;And they said, &quot;Stand back.&quot;&quot;</td>
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<td>&quot;unto him,&quot;</td>
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<td>&quot;And they were angry&quot;</td>
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<td>with him.&quot;</td>
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<td>&quot;among themselves,&quot;</td>
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<td>&quot;and he will needs&quot;</td>
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<td>&quot;now make himself to be a judge;&quot;</td>
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<td>&quot;be a judge: now we will deal worse&quot;</td>
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<td>&quot;with thee, than with them.&quot;</td>
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<td>&quot;And they pressed sore upon him-&quot;</td>
<td>&quot;------&quot;</td>
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<td>&quot;15 were angry with--&quot;</td>
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<td>&quot;10 But&quot;</td>
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<td>&quot;the men&quot;</td>
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<td>&quot;put forth their angels of God, which were holy men,&quot;</td>
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<th>I.R.</th>
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<td>&quot;hand, and pulled Lot into the house to them, and shut un&quot;</td>
<td>&quot;------&quot;</td>
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to the door.

The Hebrew and other texts examined do not support these changes in the I.R.

And they smote the men that were at the door of the house

with blindness, both small and great:

so that they

come at the door. 17 And they were angry,

wearied themselves to find the door.

and could not find it.

The Hebrew and other texts examined do not support these changes in the I.R.

And the men said unto Lot, Hast thou here any

these holy any here

besides? son-in law, and thy sons, and thy

thy sons-in-law, son's-sons

daughters, and whatsoever

they commanded Lot, saying, W

thou hast in the city, bring them out of this

thou shalt ---
place: 13 For we will destroy this place, because
, -- f ; 20 B

the cry of them is waxen great
, and their abominations

before the face of the Lord; and the Lord
have come up

hath sent us to destroy it.

The Hebrew and other texts compared do not support these changes in the I.R.

And Lot went out, and spake unto his sons in law, which
married his daughters, and said, Up, get you out of this
place; for the Lord will destroy this city. But he

seemed as one that mocked unto his sons in law.

This change is of no consequence and either of the two renderings is permitted by the Hebrew text. The 1812 edition of the A.V. examined had "ye" as does the I.R. It may be that the Bible used by the Prophet
also had "ye." If this were the case, he made no change in this verse.

A.V. 19:15 And when the morning arose, then the angels hastened Lot, came
I.R. 19:23

A.V. saying, Arise, take thy wife, and thy two daughters,
I.R.

A.V. which are here; lest thou be consumed in the iniquity of
I.R.

A.V. the city.
I.R.

The word "came" is more appropriate than "arose" in this verse.
The Hebrew text also permits the omission of "then."

A.V. 19:16 And while he lingered, the men laid hold upon his hand,
I.R. 19:24 angels

A.V. and upon the hand of his wife, and upon the hand of his
I.R.

A.V. two daughters; the Lord being merciful unto him: and they
I.R. them;

A.V. brought him forth, and set him without the city.
I.R. them them down

The Hebrew and other texts examined do not support these changes in the I.R.
And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; they unto them, your lives;

look not behind thee, neither stay thou in all the plain; you you

escape to the mountain, lest thou be consumed. you

The Hebrew and other texts examined do not support these changes in the I.R.

And Lot said unto them, Oh, not so, my Lord: one of you

Behold now, thy servant hath found grace in thy sight, has

and thou hast magnified thy mercy, which thou hast showed

unto me in saving my life; and I cannot escape to the

mountain, lest some evil take me, and I die: over

The Hebrew and other texts examined do not support the first
change "one of." The change of "hath" to "has" and "shewed" to "showed" is logical and is favored by modern English. The word "overtake" is a better rendering of the Hebrew יַעֲלֵנִי than is "take."

A.V. 19:20 Behold now, this city is near to
I.R. 19:27 here is another city, and ----

A.V. flee unto, and it is a little one: Oh, let me escape thither,
I.R. ; o

A.V. (is it not a little one?)
I.R. ------------------ and may the Lord not destroy it,
I.R. (1867) not the Lord

A.V. and my soul shall live.
I.R. 

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 19:21-23 And he said unto him, See, I have accepted thee
I.R. 19:28-29 the angel

A.V. concerning this thing also, that I will not overthrow this
I.R.

A.V. city, for the which thou hast spoken. 22 Hasten thee,
I.R. ; — h
escape thither; for I cannot do anything till thou be
come thither. Therefore the name of the city was called
29 And------

Zoar.

23 The sun was risen upon the earth when Lot
Therefore -- t
entered into Zoar.

The Hebrew and other texts examined do not support these changes
in the I.R.

19:24
19:30-31 And the Lord did not destroy Sodom until Lot had entered
Then
into Zoar. 31 And t , when Lot had entered into Zoar,
the Lord rained upon Sodom and upon Gomorrah ; for the
brimstone and
angels called upon the name of the Lord for
fire from the Lord out of heaven;
The Hebrew and other texts examined do not support these changes in the I.R.

**A.V.** 19:25 And he overthrew those cities, and all the plain,  
**I.R.** 19:32 thus they  

**A.V.** and all the inhabitants of the cities, and that which grew  
**I.R.** upon the ground.

The Hebrew and other texts examined do not support these changes in the I.R.

**A.V.** 19:26 But his wife looked back  
**I.R.** 19:33 it came to pass, when Lot fled,  

**A.V.** from behind him, and she became a pillar of salt.  
**I.R.**  

The Hebrew and other texts examined do not support these changes in the I.R.

**A.V.** 19:27-28 And Abraham gat up early in the morning to the place where  
**I.R.** 19:34 got  

**A.V.** he stood before the Lord: 28 And he looked toward Sodom  
**I.R.** ; -- a  

**A.V.** and Gomorrah, and toward all the land of the plain,
and beheld, and, lo, the smoke of the country went up as
behold ----

the smoke of a furnace.

The change of "gat" to "got" is preferred by the modern English,
but the change of "beheld" to "behold" is not supported by the Hebrew or
other texts, for the Hebrew verb means "to see."

And it came to pass, when God destroyed the cities of
had

the plain, that God
spake unto Abraham, saying, I have

remembered Abraham, and sent Lot out of the midst of the
Lot him

overthrow, when
that thy brother might not be destroyed,

he overthrew the cities in which Lot dwelt.

The Hebrew and other texts examined do not support these changes
in the I.R.

This verse is ascribed by the critics to P, but these changes in
the I.R. show how this verse fits appropriately in its context and does
not need the critic's explanations.
And Lot went up out of Zoar, and Abraham was comforted.

and dwelt in the mountain, and his two daughters with him;

for he feared to dwell in Zoar: and he dwelt in a cave, . A

he and his two daughters.

The Hebrew and other texts examined do not support these changes in the I.R.

And the firstborn said unto the younger, dealt wickedly, and

Our father is old, and there is not a man in the we have- on

earth to come in unto us, after the manner to live with us

of all the earth; ;

The Hebrew and other texts examined do not support these changes in the I.R.
Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. The addition of the word "therefore" is not supported by the texts examined but it does improve the continuity of this and the preceding verse.

And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

The Hebrew and other texts examined do not support these changes in the I.R.
A.V. 19:37 And the firstborn bare a son, and called his name Moab; 
I.R. 19:43 ;

A.V. the same is the father of the Moabites 
I.R. ---------, the same which

A.V. unto this day. 
I.R. are

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 19:38 And the younger, she also bare a son, and called his 
I.R. 19:44

A.V. name Ben-ami: the same is the father of the children 
I.R. ; ---------

A.V. of Ammon unto this day. 
I.R. which are Ammonites; the same which are

The Hebrew and other texts examined do not support these changes in the I.R.
CHAPTER XXIV

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER TWENTY


The critics\(^1\) ascribe this chapter to E.

A.V. 20:1 And Abraham journeyed from thence toward the south country,
I.R. 20:1

A.V. and dwelled between Kadesh and Shur, and sojourned in dwelt
I.R. 

A.V. Gerar.
I.R. 

This change is of no consequence. Either rendering is correct.

In fact recent editions of the A.V. are not consistent in their use of this word. Some use "dwelled" and others "dwell."

A.V. 20:2-3 And Abraham said of Sarah his wife, She is my sister:
I.R. 20:2-4 again

A.V. and Abimelech king of Gerar sent, and took Sarah.
I.R. 3 A, , -

3 But God came to Abimelech in a dream by night, and said

A.V. to him, Behold, thou art but a dead man, for the woman
I.R. un

A.V. which thou hast taken; for she is a man's wife.
I.R. own,------------------- - Abraham's

A.V. 4 And the Lord said unto him, Thou shalt return her unto
I.R. Abraham, for if thou do it not thou shalt die.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 20:4-5 But Abimelech had not come near her:
I.R. 20:5-6 And ; for the Lord had not

A.V. and he said, Lord, wilt thou slay
I.R. suffered him. A me, and

A.V. also a righteous nation?
I.R. 5 Said he not unto me, Behold, - s

A.V. She is my sister? and she, even she herself said, He is
I.R. A
my brother: in the integrity of my heart and mine in the innocence of my hands have I done this.

The Hebrew and other texts examined do not support these changes.

And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also do

withheld thee from sinning against me: therefore suffered;

I thee not to touch her.

The changes are of no consequence and do not involve any variance in thought.

Now therefore restore the man his wife; for he is a man's wife to him,

prophet, and he shall pray for thee, and thou shalt live;

and if thou restore her not, know thou that thou - to him,
A.V. shalt surely die, thou, and all that are thine.
I.R. ;

The Hebrew and other texts do not support these changes in the I.R.

A.V. 20:8 Identical
I.R. 20:9

A.V. 20:9-10 Then Abimelech called Abraham, and said unto him, What
I.R. 20:10-11

A.V. hast thou done unto us? and what have I offended thee, in
I.R. that thou hast brought on me and on my kingdom a great sin?

A.V. thou hast done deeds unto me that ought not to be done.
I.R. ll T things

A.V. 10 And Abimelech said unto Abraham, What sawest thou,
I.R. --

A.V. that thou hast done this thing?
I.R.

The I.R.'s addition of "in" does improve the reading somewhat, otherwise these changes are of no great consequence and involve no variance in thought.
A.V. 20:11 And Abraham said, Because I thought, Surely the fear assuredly

I.R. 20:12 of God is not in this place; and they will slay me for, would

A.V. my wife's sake.

I.R. ;

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 20:12 And yet indeed she is my sister; she is the daughter of

I.R. 20:13 was was

A.V. my father, but not the daughter of my mother; and she

I.R. became my wife.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 20:13 And it came to pass, when God caused me to wander from my

I.R. 20:14 father's house, that I said unto her, This shall be thy

A.V. is

I.R. shall be
A.V. kindness which thou shalt shew unto me; at every place show
I.R.

A.V. whither we shall come, say of me, He is my brother.
I.R.

The Hebrew text supports these changes in the I.R.

The Hebrew verb "ψψψψ" is the Kal future 2 person singular feminine of ψψψψ.

Modern English prefers "show" to "shew."

A.V. 20:14 And Abimelech took sheep, and oxen, and men servants, and
I.R. 20:15 —

A.V. women servants, and gave them unto Abraham, and restored
I.R. —

A.V. him Sarah his wife.
I.R. unto

The word "unto" improves the reading and modern English probably would prefer it.

A.V. 20:15 And Abimelech said, Behold, my land is before thee: lieth
I.R. 20:16 —

A.V. dwell where it pleaseth thee.
I.R.

The Hebrew and other texts do not support this change.
A.V. 20:16  And unto Sarah he said, Behold, I have given thy brother
I.R. 20:17

A.V. a thousand pieces of silver: behold, he is to
I.R. ; shall give un

A.V. thee a covering of the eyes, unto
I.R. and it shall be a token

A.V. all that are with thee, and with all other:
I.R. thou mayest not be taken again from Abraham thy

A.V. thus she was reproved.
I.R. husband. And

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 20:17  So Abraham prayed unto God: and God healed Abimelech, and
I.R. 20:18 ;

A.V. his wife, and his maid servants; and they bare
I.R. , unto him

A.V. children.
I.R.

The Hebrew and other texts examined do not support these changes
in the I.R.
A.V. 20:18 For the Lord had fast
I.R. 20:19 because of Sarah, Abraham's wife,

A.V. closed up all the wombs of the house of Abimelech, because
I.R. 

A.V. of Sarah Abraham's wife.
I.R. 

These changes involve word order only and not any new thought.
CHAPTER XXV

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED

REVISION OF GENESIS CHAPTER TWENTY-ONE


The critics\(^1\) ascribe approximately 21:1a, 2a, 6b, 7, 25-26, 28-30, 32-34 to J; 21:1b, 2b-5 to P; and 21:6-21, 22-32a to E.

The I.R. accepts this chapter as a unity and as credible.

A.V. 21:1-2 And the Lord visited Sarah as he had said, and the Lord
I.R. 21:1

A.V. did unto Sarah as he had spoken.
I.R. - by the mouth of his

A.V. 2 For Sarah conceived, and bare Abraham a son
I.R. angels; - f bear

A.V. in his old age, at the set time of which
I.R. the angels of

A.V. God had spoken to him.
I.R.

The Hebrew and other texts do not support these changes in the I.R.

A.V. 21:3 And Abraham called the name of his son that was born unto
I.R. 21:2

A.V. him, whom Sarah bare to him, Isaac.
I.R. bear un

The word "bear" is to be preferred to "bare," but "to" is to be preferred to "unto."

A.V. 21:4 And Abraham circumcised his son Isaac being eight days
I.R. 21:3 he

A.V. old, as God had commanded him.
I.R. old

The addition of "he" is really necessary for the sake of clarity.

A.V. 21:5 Identical
I.R. 21:4

A.V. 21:6 And Sarah said, God hath made me to laugh, so that all
I.R. 21:5 has rejoice; and also

A.V. that hear will laugh with me.
I.R. know me rejoice

The Hebrew and other texts examined do not support these changes in the I.R.
A.V. 21:7 And she said, Who would have said unto
I.R. 21:6 — unto Abraham, ----

A.V. Abraham, that Sarah should have given children suck?
I.R. -------

A.V. for I have born
I.R. F I was barren, but the Lord promised, and borne

A.V. him a son in his old age.
I.R. unto Abraham

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 21:8-9 And the child grew, and was weaned: and
I.R. 21:7 . A the day that

A.V. Abraham made a great feast the same
I.R. Isaac was weaned, , -------

A.V. day that Isaac was weaned. 9 And Sarah saw the son of
I.R. ------------------------- - a

A.V. Hagar the Egyptian, which she had born unto Abraham,
I.R. Hagar born

A.V. mocking.
I.R. ; and she was troubled.

The Hebrew and other texts examined do not support these changes in the I.R.
<table>
<thead>
<tr>
<th>A.V.</th>
<th>21:10</th>
<th>Wherefore she said unto Abraham, Cast out this bond-</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>21:8</td>
<td></td>
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<thead>
<tr>
<th>A.V.</th>
<th>21:11</th>
<th>And the thing was very grievous in Abraham's sight</th>
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<tbody>
<tr>
<td>I.R.</td>
<td>21:9</td>
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<th>A.V.</th>
<th>21:12</th>
<th>Identical</th>
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<td>I.R.</td>
<td>21:10</td>
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<th>A.V.</th>
<th>21:13</th>
<th>Identical</th>
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<td>I.R.</td>
<td>21:11</td>
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<thead>
<tr>
<th>A.V.</th>
<th>21:14</th>
<th>And Abraham rose up early in the morning, and took bread,</th>
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<td>I.R.</td>
<td>21:12</td>
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<table>
<thead>
<tr>
<th>A.V.</th>
<th></th>
<th>and a bottle of water, and gave it unto Hagar, putting it</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td></td>
<td></td>
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</tbody>
</table>
The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 21:15-16 And the water was spent in the bottle,
I.R. 21:13-14 it came to pass that

A.V. and she cast the child under one of the shrubs. 16 And
I.R. -- a

A.V. she went, and sat her down over against him a good
I.R. the child,

A.V. way off, as it were a bowshot: for she said, Let me not
I.R.;

A.V. see the death of the child. And she sat over against
I.R. 14

A.V. him, and lift up her voice, and wept.
I.R. the-child, ed -

The Hebrew and other texts do not support these changes in the I.R.
And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, Lord what aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up lieth; -- a the lad, and hold him in thine hand; for I will make him a great nation. The Hebrew and other texts examined do not support these changes in the I.R.

Identical And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the
A.V. wilderness of Paran: and his mother, he and his mother. 19 A he ------
I.R. 

A.V. took him a wife out of the land of Egypt.
I.R. The Hebrew and other texts do not support these changes in the I.R.

A.V. 21:22 And it came to pass at that time, that Abimelech and Phi-
I.R. 21:20 the

A.V. col the chief captain of his host spake unto Abraham,
I.R. 

A.V. saying, God is with thee in all that thou doest:
I.R. .
The Hebrew text does not support this change in the I.R.

A.V. 21:23 Now therefore swear unto me here by
I.R. 21:21 , swear , that, the help of

A.V. God that thou wilt not deal falsely with me, nor with my
I.R. ----

A.V. son, nor with my son's son: but according to the
I.R. ; , that

A.V. kindness that I have done unto thee, thou shalt do unto
I.R. shown

A.V. me, and to the land wherein thou hast sojourned.
These changes in the I.R. are of little or no consequence. "Sware" is the archaic form of "swear."

A.V. 21:24 Identical
I.R. 21:22

A.V. 21:25 And Abraham reproved Abimelech because of a well of water,
I.R. 21:23

A.V. which Abimelech's servants had violently taken away.
I.R. recently
I.R. (1867)

Apparently the prophet changed "violently" to "recently" but the Reorganized Church of Jesus Christ of Latter-day Saints has chosen the original A.V. wording.

A.V. 21:26 And Abimelech said, I wot
I.R. 21:24 Thou didst not tell me; and know

A.V. not who hath done this thing: neither didst thou tell me,
I.R. ; ---------------------------

A.V. neither yet heard I of it, but to day.
I.R. have I heard that - was done until this

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 21:27 Identical
I.R. 21:25
A.V. 21:28 Identical
I.R. 21:26

A.V. 21:29 And Abimelech said unto Abraham, What mean
I.R. 21:27 wilt thou do with

A.V. these seven ewe lambs which thou hast set by themselves?
I.R. The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 21:30 And he said, For these seven ewe lambs shalt thou take of
I.R. 21:28 --------- S at

A.V. my hand, that they may be a witness unto me, that I have
I.R. -

A.V. digged this well.
I.R. The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 21:31 Wherefore he called
I.R. 21:29 And because they sware, both of them, w

A.V. that place Beersheba; because there they sware both of them.
I.R. -------------------------------

These changes involve word order only and not variations in
thought.
A.V. 21:32-34 Thus they made a covenant at Beersheba: then
I.R. 21:30-32 And t
I.R. (1867) there

A.V. Abimelech rose up, and Phicol the chief captain of his
I.R.

A.V. host, and they returned into the land of the Philistines.
I.R.

A.V. 33 And Abraham planted a grove in Beersheba, and called
I.R. -- a they

A.V. there on the name of the Lord, the everlasting God.
I.R. ; and they returned unto the

A.V. 34 And Abraham
I.R. land of the Philistines. 32 worshipped the

A.V. sojourned in the Phillistine's land
I.R. everlasting God, and land of the Philis-

A.V. many days.
I.R. tines

The Hebrew and other texts examined do not support these changes
in the I.R.
CHAPTER XXVI

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED
REVIVSION OF GENESIS CHAPTER TWENTY-TWO

The critics\(^1\) ascribe approximately 22:1-14, 19 to E and 22:15-18, 20-24 to J.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>22:1</td>
<td>22:1</td>
<td>And it came to pass after these things, that God did tempt try</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Abraham, and said unto him, Abraham: and he said,</td>
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<tr>
<td></td>
<td></td>
<td>Abraham</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Behold, here I am. am I</td>
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</tbody>
</table>

The I.R.'s changing "tempt" to "try" agrees with the Hebrew text: piel perfect 3 person singular masculine of which means "prove," "test," "try."

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>22:2</td>
<td>22:2</td>
<td>And he said, Take now thy son, thine only son the Lord</td>
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<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
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<tbody>
<tr>
<td>22:3</td>
<td>Identical</td>
</tr>
<tr>
<td>22:4</td>
<td>Identical</td>
</tr>
<tr>
<td>22:5</td>
<td>And Abraham said unto his young men, Abide ye here with you</td>
</tr>
<tr>
<td>22:6</td>
<td>the ass; and I and the lad will go yonder and worship,</td>
</tr>
<tr>
<td></td>
<td>and come again to you.</td>
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</tbody>
</table>

These changes are of little or no consequence since they involve only the changing of "ye" to "you" and a difference in word order without any variation in thought.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
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<tbody>
<tr>
<td>22:6</td>
<td>And Abraham took the wood of the burnt offering, and laid</td>
</tr>
<tr>
<td>22:7</td>
<td></td>
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</tbody>
</table>
A.V. it upon Isaac his son; And he took the fire in his hand, back

I.R. and a knife; and they went both of them, and Isaac his son;

A.V. together.
I.R.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 22:7 Identical
I.R. 22:8-9

A.V. 22:8 Identical
I.R. 22:10a

A.V. And they came to the place which God had told him of;
I.R. 22:10b-11 a of ---

A.V. and Abraham built an altar there, and laid the wood in
I.R. 11 A

A.V. order, and bound Isaac his son, and laid him on the altar
I.R.

A.V. upon the wood.
I.R.

This change involves only word order so the text is not called into question.
I 1

A.V. 22:10 Identical
I.R. 22:12

A.V. 22:11 And the angel of the Lord called unto him out of heaven,
I.R. 22:13

A.V. and said, Abraham, Abraham: and he said, Here am I.
I.R. ! ! A Abraham

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 22:12 And he said, Lay not thine hand upon the lad,
I.R. 22:14-15 the angel

A.V. neither do thou anything unto him: for now I know that
I.R. ; 15 F

A.V. thou fearest God, seeing thou hast not withheld thy son,
I.R.

A.V. thine only son from me.
I.R. Isaac

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 22:13 And Abraham lifted up his eyes, and looked, and behold
I.R. 22:16-17

A.V. behind him a ram caught in a thicket
I.R. a thicket, there was it------
by his horns: and Abraham went and took the ram, and

offered him up for a burnt offering in the stead of his

son.

The Hebrew and other texts examined do not support these changes.

And Abraham called the name of that place Jehovah-jireh:

as it is said to this day, In the mount of the Lord it

shall be seen.

The I.R. uses the archaic or poetic "unto" instead of "to." The
meaning remains the same.

And the angel of the Lord called unto Abraham out of

heaven the second time, 16 And said, 20 Thus saith the

By myself have I sworn, saith the Lord, for because

Lord, I have sworn by myself -- a that

because that
thou hast done this thing, and hast not withheld thy son,
thine only son:

The Hebrew and other texts examined do not support these changes.

That in blessing I will bless thee, and in multiplying I
will multiply thy seed as the stars of the heaven, and as
the sand which is upon the sea shore; and thy seed
shall possess the gate of his enemies; and in thy
seed shall all the nations of the earth be blessed; because
thou hast obeyed my voice.

The Hebrew text does not support this change, but the Catholic
Douay Version does support it.

So Abraham returned unto his young men, and they rose up
and went together to Beersheba; and Abraham dwelt at Beer-

sheba.

The Hebrew and other texts examined do not support this change.

And it came to pass after these things, that it was told

Abraham, saying, Behold, Milcah, she hath also born

children unto thy brother Nahor; 21 Huz his firstborn, — is

and Buz his brother, and Kemuel the father of

and Bethuel.

The Hebrew and other texts examined do not support these changes.

And Bethuel begat Rebekah: these eight Milcah did bear
A.V. to Nahor, Abraham's brother. 24 And his concubine, whose
I.R. ; -- a

A.V. name was Reumah, she bare also Tebah, and Gaham, and
I.R. ---

A.V. Thahash, and Maachah.
I.R.

The Hebrew and other texts examined do not support this omission of "and."
CHAPTER XXVII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED
REVISION OF GENESIS CHAPTER TWENTY-THREE

The critics\(^1\) ascribe this chapter to P.

A.V. 23:1  And Sarah was an hundred and seven and twenty years old:
I.R. 23:1  twenty-seven ---

A.V. 23:1  these were the years of the life of
I.R. 23:1  and she died; and thus ended

A.V. Sarah.
I.R.  

The dash between "twenty" and "seven" is a hyphen.
The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 23:2  And Sarah died in Kirjath-Arba; the same is
I.R. 23:2-3  now called

\(^1\)Cornill, op. cit., p. 43.
A.V. Hebron in the land of Canaan: and Abraham came to
I.R. , . 3 A

A.V. mourn for Sarah, and to weep for her.
I.R. , his wife which was dead.

A.V. dead.
I.R. The Hebrew and other texts examined do not support these changes

in the I.R.

A.V. 22:3-4 Identical
I.R. 23:4

A.V. And the children of Heth answered Abraham, saying unto
I.R. 23:5

A.V. him, 6 hear us, my lord: thou art a mighty prince among
I.R. - H ;

A.V. us: in the choice of our sepulchres bury thy dead;
I.R. ; choicest thou

A.V. none of us shall withhold from thee his sepulchre, but
I.R.

A.V. that thou mayest bury thy dead.
The Hebrew text supports these changes in the I.R. The word "choice" is not adequate for a good modern English translation in the above context.

A.V. 23:7-9 And Abraham stood up, and bowed himself to the people of
I.R. 23:6-8

A.V. the land, even to the children of Heth. 8 And he com-
I.R. and

A.V. muned with them, saying, If it be your mind that I
I.R. 7

A.V. should bury my dead out of my sight; hear me, and intreat
I.R. , entreat

A.V. for me to Ephron the son of Zohar, 9 That he may give me
I.R. Ephron the son of Zohar for me--- t

A.V. the cave of Machpelah, which he hath, which is in the end
I.R.

A.V. of his field; for as much money as it is worth he shall
I.R. 8 F ,

A.V. give it me for a possession of a burying
I.R. have, if he will

A.V. place amongst you.
I.R. --
The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 23:10a Identical
I.R. 23:9

A.V. 23:10b and Ephron the Hittite answered Abraham in the audience
I.R. 23:10 A , ,

A.V. of the children of Heth, even of all that went in among all of them
I.R. 

A.V. at the gate of his city, saying,
I.R. s the

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 23:11 Nay, my lord, hear me: the field give I thee, and
I.R. 23:11 Hearken, and ; I give

A.V. the cave that is therein, I give it thee; in the presence
I.R. 

A.V. of the sons of my people give I it thee;
I.R. ; and I give ; therefore,

A.V. bury thy dead.
I.R.
The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 23:12-13 And Abraham bowed down himself before the people of the land. 13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I will

A.V. pray thee, hear me: I will ; If thou wilt take it of me,

A.V. give thee money for the field; take it of me, and I will , but I will give thee money for it.

A.V. bury my dead there.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 23:14 Identical
I.R. 23:14a

A.V. 23:15 My lord, hearken unto me: the land is worth ; thou shalt have for
A.V.  four hundred shekels of silver; what is that betwixt
I.R. shall be

A.V. me and thee? bury therefore thy dead.
I.R. B

The Hebrew and other texts examined do not support these changes in the I.R.

A.V.  23:16 And Abraham hearkened unto Ephron; and Abraham weighed
I.R.  23:15

A.V. to Ephron the silver, which he had named in the audience un
I.R. -

A.V. of the sons of Heth, four hundred shekels of silver, which
I.R.

A.V. current money with the merchant.
I.R. was ------

The word "unto" is archaic in this context, but the addition of "which was" improves the reading. The Hebrew text supports the omission of "money."

A.V.  23:17-18 And the field of Ephron, which was in Machpelah, which was
I.R.  23:16

A.V. before Mamre, the field, and the cave which was therein;
I.R. ;
and all the trees that were in the field, that were

in all the borders round about, were made sure

Abraham for a possession in the presence of the children,

of Heth, before all that went in at the gate of his city.

The Hebrew and other texts examined do not support these changes in the I.R. The change in verse division improves the reading of this material. The A.V. verse division interrupts the continuity of thought.

And after this, Abraham buried Sarah his wife in the cave

of the field of Machpelah, before Mamre: the

same is Hebron in the land of Canaan.

The Hebrew and other texts examined do not support these changes in the I.R.

And the field, and the cave that is therein, were made
sure unto Abraham for a possession of a buryingplace

by the sons of Heth.

The texts examined permit the changing of "is" to "was."
CHAPTER XXVIII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER TWENTY-FOUR

The A.V. Genesis 24:1-67 corresponds to the I.R. Genesis 24:1-73. The critics\(^1\) ascribe this chapter to J.

The I.R. accepts the conservative view which rules out the critic's J document.

A.V. 24:1 And Abraham was old, and well stricken in age:
I.R. 24:1 now being ;

A.V. and the Lord had blessed Abraham in all things.
I.R.

The Hebrew and other texts examined do not support the two words: "and," "now." It must be either one or the other if the texts are to be conformed with.

The Hebrew conjunctive or copulative \(\) can be translated as "and," "then," "that," "but," "yet," "now," "for," etc.

But since the I.R. is based on the fact that the Hebrew text is imperfect, we have expected (and not in vain) many changes which would

\(^1\) Cornill, op. cit., p. 43; Driver, Introduction to the Literature of the Old Testament, op. cit., p. 15.
introduce new thought and clarify unclear passages. The above changes improve the reading somewhat.

A.V. 24:2-3 And Abraham said unto his eldest servant of his house, I.R. 24:2a,b

A.V. that ruled over all that he had, Put, I pray thee, I.R.; - forth -

A.V. thy hand under my thigh: 3 And I will make thee swear I.R. hand, - a

A.V. by the Lord, the God of heaven, and the God of the I.R. before

A.V. earth, that thou shalt not take a wife unto my son of the I.R.,

A.V. daughters of the Canaanites, among whom I dwell: I.R.; -

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 4 Identical I.R. 2c

A.V. 24:5 And the servant said unto him, Peradventure the woman will I.R. 24:3 Perhaps
A.V. not be willing to follow me unto this land: must I
I.R. , then I must

A.V. needs bring thy son again unto the land from whence thou
I.R.

A.V. camest?
I.R.

The Hebrew text readily permits the change of "peradventure" to
"perhaps" in a modern English translation because the former is archaic;
but, it doesn't support the change of the second clause from interrogative
to declarative.

A.V. 24:6 Identical
I.R. 24:4

A.V. 24:7 The Lord God of heaven, which took me from my father's
I.R. 24:5-6 -

A.V. house, and from the land of my kindred, and which spake
I.R.

A.V. unto me, and that sware unto me, saying, Unto thy seed
I.R. swear thee ___

A.V. will I give this land; he shall send his angel before
I.R. 6 H
A.V. 24:8 And if the woman will not be willing to follow thee,
I.R. 24:7

A.V. then thou shalt be clear from this my oath: only bring thine,
I.R.

A.V. not my son thither again.
I.R.

The Hebrew and other texts examined do not support this change.

A.V. 24:9 And the servant put his hand under the thigh of Abraham hand
I.R. 24:8

A.V. his master, and sware to him concerning that matter.
I.R.

The Hebrew and other texts examined do not support this change.

A.V. 24:10 And the servant took ten camels of the camels of his
I.R. 24:9-10

A.V. master, and departed; for all the goods of his master were
I.R.

A.V. in his hand: and he arose, and went to Mesopotamia,
I.R. 10 A
A.V. 24:11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 24:12 And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

These changes involve chiefly the word order and do not present new thought.
daughters of the men of the city come out to draw water;

The Hebrew text supports the omission of "here."

And let it come to pass, that the damsels to whom I shall say, Let down thy pitcher, I pray thee, that I may drink;

and she shall say, Drink, and I will give thy camels drink

also: let the same be she that thou hast appointed;

and she shall say, Drink, and I will give thy camels drink

for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

The Hebrew and other texts examined do not support these changes in the I.R. except the last one, the changing of the archaic "shewed" to "showed."

Identical

And the damsels were very fair to look upon, being a virgin,
a virgin, such as the servant of Abraham had not seen,

neither had any man known her: and she went the like unto;

down to the well, and filled her pitcher, and came up.

The Hebrew and other texts examined do not support these changes.

Identical

Identical

And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

The Hebrew text supports the omission of "water."

And she hasted, and emptied her pitcher into the trough,
and ran again unto the well to draw water, and drew for all his camels.

The Hebrew text does support the omission of "water."

And the man wondering at her held his peace, to wit whether the Lord had made his journey in his heart prosperous or not.

The Hebrew and other texts examined do not support these changes in the I.R.

And it came to pass, as the camels had done drinking, that

the man took a golden earring of half a shekel weight, --

and two bracelets for her hands of ten shekels weight of gold; 23 And said, Whose daughter art thou? tell me, I
pray thee: is there room in thy father's house for
; and

us to lodge in?

The Hebrew and other texts examined do not support these changes in the I.R.

Identical

Identical

Identical

And he said, Blessed be the Lord God of my master Abraham,
is

who hath not left destitute my master of his mercy and
my master destitute

; and when was

to the house of my master's brethren.
These changes are chiefly in word order and do not introduce new thought.

A.V. 24:28 And the damsel ran, and told them of her
I.R. 24:27 to the house, -------

A.V. mother's house these things.
I.R. -------

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 24:29 And Rebekah had a brother, and his name was Laban: and
I.R. 24:28 --- whose ;

A.V. Laban ran out unto the man, unto the well.
I.R. --

The texts do not support this omission of "and" nor this use of "whose." The change of "unto" to "to" is favored by the modern English translation of the Hebrew text.

A.V. 24:30 And it came to pass, when he saw the earring and
I.R. 24:29 --- s,

A.V. bracelets upon his sister's hands, and when he heard the
I.R. 

A.V. words of Rebekah his sister, saying, Thus spake the man
I.R. -
A.V.  unto me; that he came unto the man; and, behold, he stood
I.R.  , and I-

A.V.  by the camels at the well.
I.R.  

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V.  24:31  Identical
I.R.  24:30

A.V.  24:32a  Identical
I.R.  24:31

A.V.  24:32b  and he ungirded his camels, and gave straw and provender
I.R.  24:32  A unburdened

A.V.  for the camels, and water to wash his feet, and the men's
I.R.  feet that were with him.

A.V.  came
I.R.  

The word "unburdened" is a synonym to "ungirded" and is supported
by the Hebrew text. The change of "were" to "come" is not supported by the
Hebrew text.

A.V.  24:33-34  And there was set meat before him to eat: but he said,
I.R.  24:33-34  before him food
A.V. I will not eat, until I have told mine errand. And he
I.R. said, Speak on. 34 And he said, I am Abraham's servant.

The Hebrew text supports all these changes except that of "he" to "Laban."

A.V. 24:35 Identical
I.R. 24:35

A.V. 24:36 Identical
I.R. 24:36

A.V. 24:37 Identical
I.R. 24:37

A.V. 24:38 Identical
I.R. 24:38

A.V. 24:39 And I said unto my master, Peradventure the woman will
I.R. 24:39 Perhaps

A.V. not follow me.
I.R.

The word "peradventure" is archaic, so the I.R.'s usage of
"perhaps" is favored by modern English usage.
A.V. 24:40-41 And he said unto me, The Lord, before whom I walk, will
I.R. 24:40-42

A.V. send his angel with thee, and prosper thy way; he will
I.R. and thou shalt take a wife for my son of my kindred, 41 A ,

A.V. and of my father's house: 41 Then shalt thou be clear ; -- t
I.R. from this my oath, when thou comest to my kindred; of ---- . 42 W ,

A.V. and if they give not thee one, thou shalt
I.R. thee not -a- wife for my son,

A.V. be clear from my oath.
I.R. The Hebrew and other texts examined do not support these changes

in the I.R.

A.V. 24:42 And I came this day unto the well, and said, O Lord God
I.R. 24:43

A.V. of my master Abraham, if now thou do prosper my way
I.R. wilt
A.V. 24:43  Identical
I.R. 24:44

A.V. 24:44  And she say to me, Both drink thou, and I will also
I.R. 24:45  if

A.V.  draw for thy camels; let the same be the woman whom the
I.R.  ; --- is

A.V.  Lord hath appointed out for my master's son.
I.R.  

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V. 24:45  And before I had done speaking in mine heart, behold,
I.R. 24:46  my

A.V.  Rebekah came forth with her pitcher on her shoulder; and
I.R.  ,

A.V.  she went down unto the well, and drew water: and I
I.R.  . 47 A

A.V.  said unto her, Let me drink, I pray thee.
This change of "mine" to "my" is favored by the modern English translation of the Hebrew text.

A.V. 24:47 And I asked her, and said, Whose daughter art thou?
I.R. 24:49-51 -

A.V. And she said, The daughter of Bethuel, Nahor's son, whom
I.R.

A.V. Milcah bare unto him: and I put the earring upon
I.R. . 51 A gave s unto

A.V. her face, and the bracelets upon her hands.
I.R. , to put into her ears

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 24:48 And I bowed down my head, and worshipped the Lord, and
I.R. 24:52

A.V. blessed the Lord God of my master Abraham, which had led
I.R. who

A.V. me in the right way to take my master's brother's daughter
I.R.

A.V. unto his son.
This change of "which" to "who" is favored by the modern English translation of the Hebrew text.

A.V. 24:49 And now if ye will deal kindly and truly with my I.R. 24:53, thou wilt

A.V. master, tell me: and if not, tell me; that I may turn to I.R. ;

A.V. the right hand, or to the left. I.R. :

The Hebrew and other texts examined do not support these changes in the I.R.

There seems to be an inconsistency at this point, for in the following verse (A.V. 24:50 and I.R. 24:54) it is stated that both Bethuel and Laban answered Abraham's servant; so the plural "ye" of the A.V. in the above verse seems more correct than the singular "thou" of the I.R.

A.V. 24:50 Identical I.R. 24:54

A.V. 24:51 Identical I.R. 24:55

A.V. 24:52 And it came to pass, that, when Abraham's servant heard I.R. 24:56

A.V. their words, he worshipped the Lord, bowing himself to I.R. these
A.V. the earth.
I.R.

The Hebrew and other texts examined do not support this change in the I.R.

A.V. 24:53 And the servant brought forth jewels of silver, and I.R. 24:57

A.V. jewels of gold, and raiment, and gave them to Rebekah: I.R. ---- .

A.V. he gave also to her brother and to her mother precious I.R. H , , , ,

A.V. things.
I.R.

The Hebrew texts support the omission of "them." Of course, the reading is improved with this word "them" added.

A.V. 24:54 And they did eat and drink, he and the men that were with I.R. 24:58-59

A.V. him, and tarried all night; and they rose up in the I.R. 59 A arose

A.V. morning, and he said, Send me away unto my master.
I.R.

These changes in the I.R. do not add new thought, but they seem to improve the reading of the text.
And her brother and her mother said, Let the damsels abide with us a few days, at the least ten; after which days she shall go. The Hebrew and other texts examined do not support these changes in the I.R.

And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

This change seems "a step downhill" for it replaces the correct word "to" with the archaic "unto."

Identical

Identical

Identical
A.V. 24:60 And they blessed Rebekah, and said unto her, Thou art
I.R. 24:65

A.V. our sister, be thou the mother of thousands of millions,
I.R. --- blessed

A.V. and let thy seed possess the gate of those which hate them.
I.R. who

The Hebrew and other texts examined do not support these changes.

A.V. 24:61 Identical
I.R. 24:6

A.V. 24:62 Identical
I.R. 24:67

A.V. 24:63 And Isaac went out to meditate in the field at the
I.R. 24:68

A.V. eventide: and he lifted up his eyes, and saw, and, behold,
I.R. ;

A.V. the camels were coming.
I.R. ---

The Hebrew text omits the linking verb; however, a clear, fluent
translation requires the addition of "were," so this change in the I.R.
has decreased rather than increased its value.
A.V. 24:64-65 And Rebekah lifted up her eyes, and when she saw Isaac,  
I.R.  24:69-70

A.V.  she lighted off the camel. 65 For she had said unto the  
I.R.  ; -- f ---  

A.V.  servant, What man is this that walketh in the field to  
I.R.  meet us? And the servant had said, It is my master: ---  

A.V.  therefore she took a vail, and covered herself.  
I.R.  veil-  
A.V. (1812)  
The Hebrew and other texts examined support these changes in the  
I.R.  The Bible used by the Prophet probably had "veil" as does the 1812  
edition. If that were the case, he made no change in this verse.  

A.V.  24:66 Identical  
I.R.  24:71

A.V.  24:67 Identical  
I.R.  24:72-73
CHAPTER XXIX

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER TWENTY-FIVE

The A.V. Genesis 25:1-34 corresponds to the I.R. Genesis 25:1-34. The critics\(^1\) ascribe approximately 25:1-6, 11b, 18, 21-26a, 27-34 to J and 25:7-11a, 12-17, 19-20, 26b to P.

The I.R. accepts this chapter as a unity substantially correct and credible.

A.V.     25:1-6  Identical
I.R.     25:1-6

A.V.     25:7  And these are the days of the years of Abraham's life number
I.R.     25:7

A.V.  which he lived, an hundred threescore and fifteen years.
I.R. a-

The Hebrew and other texts examined do not support this change in the I.R.

\(^1\)Cornill, op. cit., p. 43; Driver, Introduction to the Literature of the Old Testament, op. cit., p. 15.
A.V. 25:8-16 Identical
I.R. 25:8-16

A.V. 25:17 And these are the years of the life of
I.R. 25:17 the number of

A.V. Ishmael, an hundred and thirty and seven years: and he
I.R. a-

A.V. gave up the ghost and died; and was gathered unto his people.
I.R.,

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 25:18-20 Identical
I.R. 25:18-20

A.V. 25:21 And Isaac intreated the Lord for his wife,
I.R. 25:21 entreated that she might

A.V. because she was barren: and the Lord was
I.R. bare children, . A

A.V. intreated of him, and Rebekah his wife conceived.
I.R. entreated

The Hebrew and other texts examined do not support these changes in the I.R. except the change of spelling (entreated for intreated) which modernizes the language.
A.V.  25:22  And the children struggled together within her; - womb;  
I.R.  25:22

A.V.  and she said, If it be so, why am I thus?  
I.R.  I am with child, is it - with me?  

A.V.  And she went to enquire of the Lord.  
I.R.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V.  25:23-31 Identical  
I.R.  25:23-31

A.V.  25:32  And Esau said, Behold, I am at the point to die : and  
I.R.  25:32  of dying;

A.V.  what profit shall this birthright do to me?  
I.R.  profit

The Hebrew and other texts examined support these changes in the I.R., and this verse of the I.R. is definitely superior to that of the A.V.

A.V.  25:33  And Jacob said, Swear to me this day; and he swore unto  
I.R.  25:33  swore

A.V.  him; and he sold his birthright unto Jacob.  
I.R.  ;

This single change modernizes the I.R.

A.V.  25:34  Identical  
I.R.  25:34
CHAPTER XXX

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTER TWENTY-SIX

The A.V. Genesis 26:1-35 corresponds to the I.R. Genesis 26:1-35. The critics\(^1\) ascribe approximately 26:1-33 to J and 26:34-35 to P; and they consider the narrative as legendary.\(^2\)

The I.R. accepts this chapter as a unity substantially correct and credible.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
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<tbody>
<tr>
<td>26:1</td>
<td>26:1</td>
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<tr>
<td>And there was a famine in the land, beside the first s</td>
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<th>A.V.</th>
<th>I.R.</th>
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<td>26:1</td>
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<td>famine that was in the days of Abraham. And Isaac went</td>
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<th>A.V.</th>
<th>I.R.</th>
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<tr>
<td>26:2-6</td>
<td>26:2-6</td>
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<tr>
<td>Identical</td>
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</tbody>
</table>

This change modernizes the I.R.

\(^1\)Ibid., pp. 364-365.

And the men of the place asked him of his wife; concerning

and he said, She is my sister: for he feared to say, She

is my wife; lest, said he, the men of the place should

kill me for Rebekah; because she was fair to look

upon.

The Hebrew and other texts examined do not support these changes in the I.R.

The critics consider this and the following four verses to be from the same source as the two similar incidents of Abraham and Sarah.

Identical

And Abimelech called Isaac, and said, Behold, of a surety

she is thy wife: and how saidst thou, She is my

Rebekah ;

\footnote{Ibid., pp. 364-365.}

\footnote{Genesis 12:10-20; 20:1-18.}
A.V. sister? And Isaac said unto him, Because I
I.R. I said it b

A.V. said, Lest I die for her.
I.R. feared I

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 26:10 And Abimelech said, What is this thou hast done unto us?
I.R. 26:10

A.V. one of the people might lightly have lien with thy wife,
I.R. lain
A.V. (1812 ed.)

A.V. and thou shouldest have brought guiltiness upon us.
I.R.

This change merely modernizes the I.R. However, the Bible which the Prophet used may have had "lain" just as the 1812 edition has. If that were the case, the Prophet made no change in this verse.

A.V. 26:11 Identical
I.R. 26:11

A.V. 26:12 Then Isaac sowed in that land, and received in the same
I.R. 26:12

A.V. year an hundredfold: and the Lord blessed him.
I.R. a ;

This change renders the I.R. grammatically incorrect. The form
of the indefinite article before a word beginning with a vowel or an "h"
should be "an."

A.V. 26:13-24 Identical
I.R. 26:13-24

A.V. 26:25-34 Identical
I.R. 26:25-34

A.V. 26:35 Which were a grief of mind unto Isaac and to Rebekah.
I.R. 26:35 was
I.R. (1867) 26:35 were

The 1867 edition of the I.R. retained "were" which agrees with the
Hebrew plural verb וַיַּלְדוּ Kal 3 person plural feminine of וַיַּלְדוֹ.
CHAPTER XXXI

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED
REVISION OF GENESIS CHAPTERS TWENTY-
SEVEN TO TWENTY-NINE INCLUSIVE

Genesis Chapter Twenty-Seven

The critics\(^1\) ascribe approximately 27:1-45 to J and 27:46 to P.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>27:1-32</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>27:1-32</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>27:33</th>
<th>And Isaac trembled very exceedingly,</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>27:33 (1944 ed.)</td>
<td>excitedly</td>
</tr>
<tr>
<td>I.R.</td>
<td>27:33 (1944 ed. 1947pr.)</td>
<td>exceedingly</td>
</tr>
<tr>
<td>I.R.</td>
<td>27:33 (1867 ed.)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>and said, Who? where is he that hath taken venison, and</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>brought it me, and I have eaten of all before thou camest,</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td></td>
</tr>
</tbody>
</table>


554
and have blessed him? yea, and he shall be blessed.

The Hebrew and other texts do not support this change in the I.R. Perhaps the word "excitedly" pictures the situation as truly as exceedingly, for Isaac was probably very excited.

A.V. 27:34-46 Identical
I.R. 27:34-46

Genesis Chapter Twenty-Eight


A.V. 28:1-11 Identical
I.R. 28:1-11

A.V. 28:12 And he dreamed, and behold a ladder set up on the earth,
I.R. 28:12

A.V. and the top of it reached to heaven: and behold the angels ;
I.R. 

A.V. of God ascending and descending on it.
I.R. up

This change is of no consequence.

\(^1\)Cornill, op. cit., pp. 43-44; Driver, Introduction to the Literature of the Old Testament, op. cit., p. 16; Skinner, op. cit., pp. 374-375.
A.V. 28:13-21 Identical
I.R. 28:13-21

A.V. 28:22 And this stone, which I have set for a
I.R. 28:22 the place of

A.V. pillar, shall be God's house: and of all
I.R. the place of

A.V. that thou shalt give me I will surely give the tenth unto
I.R. thee.

The Hebrew and other texts examined do not support these changes
in the I.R.

Genesis Chapter Twenty-Nine


The critics¹ ascribe 29:1, 15-23, 25-28 30 to E and 2-14, and 31-35
to J.

A.V. 29:1-3 Identical
I.R. 29:1-3

¹Cornill, op. cit., pp. 43-35; Driver, Introduction of the Literature
And Jacob said unto them, My brethren, whence are ye? and they said, Of Haran are we. From .

The Hebrew and other texts examined do not support these changes in the I.R.

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

The Hebrew and other texts examined do not support this change in the I.R.
A.V. 29:21 And Jacob said unto Laban, Give me my wife, unto that I
I.R. 29:21

A.V. for my days are
I.R. may go and take her, of serving thee

A.V. fulfilled, that I may go in unto her.
I.R. _______________________

The Hebrew and other texts examined do not support these changes.

A.V. 29:22 And Laban gathered together all
I.R. 29:22 gave her to Jacob, and

A.V. the men of the place, and made a feast.
I.R. _______________________

The Hebrew and other texts examined do not support these changes.

A.V. 29:23 And it came to pass in the evening, that he took Leah his
I.R. 29:23
daughter, and brought her to him; and he went in unto
I.R. Jacob, she and

A.V. her.
I.R. slept with him.

The Hebrew and other texts examined do not support these changes in the I.R.
And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

The Hebrew and other texts examined do not support these changes in the I.R.

And he went in also unto Rachel, and he loved and slept with also Rachel more than Leah, and served with him yet Rachel also, Laban seven other years.

The Hebrew and other texts examined do not support these changes in the I.R.

Identical

Identical
CHAPTER XXXII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED

REVISION OF GENESIS CHAPTERS THIRTY TO

THIRTY-SIX INCLUSIVE

Genesis Chapter Thirty

The A.V. 30:1-43 corresponds with the I.R. 30:1-43.

The critics\(^1\) ascribe approximately 30:1-3a, 6, 8, 17-20a, 20c-22b, 23 to E, 30:3b-5, 7, 9-16, 20b, 24-43 to J, and with perhaps fragments of P in 30:1a, 4a, 9b, 22a.

\(\text{A.V. 30:1-2} \quad \text{I.R. 30:1-2 identical}\)

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>30:1</td>
<td>And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.</td>
</tr>
<tr>
<td>30:3</td>
<td>and lie with her; and she shall bear upon my knees, that I may also have children by her.</td>
</tr>
</tbody>
</table>

The Hebrew and other texts examined do not support these changes in the I.R.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>30:4</td>
<td>And she gave him Bilhah her handmaid to wife: and Jacob</td>
</tr>
<tr>
<td>30:4</td>
<td>;</td>
</tr>
</tbody>
</table>

\(^1\)Ibid.
A.V. went in unto her.
I.R. (1944 ed. 1944 pr.) and lay with.
I.R. (1944 ed. 1947 pr.) --

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 30:5-8 Identical
I.R. 30:5-8

A.V. 30:9 When Leah saw that she had left bearing, she took Zilpah
I.R. 30:9

A.V. her maid, and gave her Jacob to wife.
I.R. unto

The addition of "unto" improves the reading of this verse. However, "unto" is archaic, and the word "to" should have been used in its place. Furthermore, the prepositional phrase "to wife" is also archaic and should have been replaced with "for a wife" or its correct equivalent.

A.V. 30:10-15 Identical
I.R. 30:10-15

A.V. 30:16 And Jacob came out of the field in the evening, and Leah
I.R. 30:16

A.V. went out to meet him, and said, Thou must come in
I.R. I.R. (1867) --

A.V. unto me; for surely I have hired thee with my
I.R. and lie with
son's mandrakes. And he lay with her that night.

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 30:17-32 Identical
I.R. 30:17-32

A.V. 30:33-43 Identical
I.R. 30:33-43

Genesis Chapter Thirty-One


The critics\(^1\) ascribe 31:1, 3, 46, 48-50 to J and 31:2, 4-18a, 19-45, 47, 51-54 to E (this numbering refers to the numbering of the Hebrew text).

A.V. 31:1-7 Identical
I.R. 31:1-7

A.V. 31:8 (These verses are identical in wording except for a change in the spelling of "ringstraked" in the A.V. to "ringstreaked" in the I.R. The latter is the correct modern spelling of the word.)

\(^1\)Ibid.
A.V. 31:9  Identical  
I.R. 31:9

A.V. 31:10 (These verses are identical in wording except for changes in the spelling of "ringstraked" and "grisled" in the A.V. to "ringstreaked" and "grizzled" in the I.R. The latter is the correct modern spelling of these words.  
I.R. 31:10

A.V. 31:11-21 Identical  
I.R. 31:11-21

A.V. 31:22 And it was told Laban on the third day that  
I.R. 31:22  
I.R. 31:22 (1867 ed.)

A.V. Jacob was fled.  
I.R. had  
I.R. (1867 ed.) was  

This verse of the 1867 edition of the I.R. was identical with that of the A.V.; but in the 1944 edition of the I.R., "was" was changed to "had" which modernizes it. This change was not made by Joseph Smith.

A.V. 31:23-55 Identical  
I.R. 31:23-55

Genesis Chapter Thirty-Two

The critics\textsuperscript{1} ascribe approximately 32:1-2, 13b-21, 23, 24b to E, and 32:3-13a, 22, 24-32 to J.

\begin{tabular}{ll}
A.V. & 32:1-10 Identities \\
I.R. & 32:1-10 \\
\end{tabular}

A.V. & 32:11 Deliver me, I pray thee, from the hand of my brother, \\
I.R. & 32:11 \\

A.V. & from the hand of Esau: for I fear him, lest he will come and \\
I.R. & ; \\

A.V. & smite me, and the mother with the children. \\
I.R. & \\

This verse corresponds to 32:12 in the Hebrew text. The Hebrew text does not support this change but common does, for there were four mothers in the group.

\begin{tabular}{ll}
A.V. & 32:12-32 Identities \\
I.R. & 32:12-32 \\
\end{tabular}

\section*{Genesis Chapter Thirty-Three}

The A.V. 33:1-20 corresponds to the I.R. 33:1-20. The critics\textsuperscript{1} ascribe approximately 33:1-17 to J and 33:18-20 to E.

\textsuperscript{1}Ibid.
A.V. 33:1-18 Identical
I.R. 33:1-18

A.V. 33:19 And he bought a parcel of a field, where he had spread
I.R. 33:19

A.V. his tent, at the hand of the children of Hamor, Shechem's
I.R.

A.V. father, for an hundred pieces of money.
I.R. a

This change renders this verse of the I.R. grammatically incorrect
since "an" is the form of the indefinite article which should precede a
word beginning with a vowel or with "h".

A.V. 33:20 Identical
I.R. 33:20

Genesis Chapter Thirty-Four


The critics\(^1\) ascribe approximately 34:1-3, 5, 7, 11-13, 19, 25,
26, 29b, 30-31 to J and 31:4, 6, 8, 9-10, 14-24, 27-29a to E.

A.V. 34:1-30 Identical
I.R. 34:1-30

\(^1\)Ibid.
And they said, Should he deal with our sister as with a harlot?

This change is the same as in 33:19 above.

**Genesis Chapter Thirty-Five**


The critics\(^1\) ascribe approximately 35:1-8, 16-20 to E and 35:14, 21-22a to J, and 35:6a, 9-13a, 15, 22b-29 to P.

**Genesis Chapter Thirty-Six**

And the days of Isaac were an hundred and fourscore years.

The critics\(^1\) ascribe 36:1a, 3a, 5b-8, 40-43 to P and the remainder to J.

\(^1\)Ibid. \(^2\)Ibid.
CHAPTER XXXIII

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED
REVISION OF GENESIS CHAPTERS THIRTY-SEVEN
TO FORTY-THREE
INCLUSIVE

Genesis Chapter Thirty-Seven


The critics\(^1\) ascribe approximately 37:1-2 to P; 5-11, 13b-14a, 15-18a, 19, 20b, 22, 24, 28, 29-31, 34a, 35b, 36 to E; and 3-4, 12-13a, 14b, 18b, 20a, 21, 23a, 25-27, 28ab, 32, 33, 34b, 35a to J.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>37:1</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>37:1</td>
<td></td>
</tr>
</tbody>
</table>

A.V. 37:2a These are the generations of Jacob.
I.R. 37:2a And this is the history of

The Hebrew and other texts examined do not support these changes in the I.R.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>37:2b-26</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>37:2b-26</td>
<td></td>
</tr>
</tbody>
</table>

\(^1\)Ibid.
A.V.  37:27  Identical except for the spelling of Ishmeelites
I.R.  37:27  Ishmaelites. The

I.R. used the modern spelling.

A.V.  37:28  Identical except for the spelling of Ishmeelites
I.R.  37:28  Ishmaelites

The I.R. uses the modern spelling.

A.V.  37:29-36 Identical
I.R.  37:29-36

Genesis Chapter Thirty-Eight


The critics¹ ascribe this chapter to J.

A.V.  38:1  Identical
I.R.  38:1

A.V.  38:2  And Judah saw there a daughter of a certain Canaanite,
I.R.  38:2

A.V.  whose name was Shuah; and he took her, and went in unto
I.R.  and

A.V.  her.
I.R.  lay with

¹Ibid.
The Hebrew and other texts examined do not support these changes in the I.R. The Reorganized has omitted the three words in their recent editions.

A.V. 38:3-7 Identical
I.R. 38:3-7

A.V. 38:8 And Judah said unto Onan, Go in unto thy brother's wife, and marry
I.R. 38:8

A.V. and marry her, and raise up seed to thy brother.
I.R. un

The Hebrew and other texts examined do not support these changes in the I.R.

A.V. 38:9 And Onan knew that the seed should not be his; and it
I.R. 38:9

A.V. came to pass, when he went in unto his brother's wife, married ----
I.R.

A.V. that he spilled it on the ground, lest that he should
I.R. would not lie with her-- ----

A.V. give seed to his brother.
I.R. raise up un

The Hebrew and other texts examined do not support these changes in the I.R.
A.V.  38:10-15 Identical
I.R.  38:10-15

A.V.  38:16 And he turned unto her by the way, and said, Go to, I
I.R.  38:16

A.V.  pray thee, let me come in unto thee; (for he knew
I.R.  and lie with

A.V.  not that she was his daughter in law.) And she said,
I.R.  -- ; a

A.V.  What wilt thou give me, that thou mayest come in unto
I.R.  and lie

A.V.  me?
I.R.  with

The Hebrew and other texts examined do not support these changes
in the I.R.

A.V.  38:17-30 Identical
I.R.  38:17-30

Genesis Chapter Thirty-Nine


The critics\(^1\) ascribe this chapter to J.

\(^1\)Ibid.
<table>
<thead>
<tr>
<th>A.V.</th>
<th>39:1</th>
<th>Identical except for spelling of Ishmeelites</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>39:1</td>
<td>Ishmaelites</td>
</tr>
</tbody>
</table>

The I.R. uses the modern spelling.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>39:2-5</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>39:2-5</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>39:6</th>
<th>Identical except for spelling of ought</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>39:6</td>
<td>aught</td>
</tr>
</tbody>
</table>

The I.R. uses the modern form.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>39:7-21</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>39:7-21</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>39:22</th>
<th>And the keeper of the prison committed to Joseph's hand</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>39:22</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.V.</th>
<th>39:22</th>
<th>all the prisoners that were in the prison; and whatsoever</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>39:22</td>
<td></td>
</tr>
</tbody>
</table>

The Hebrew and other texts examined do not support this change in the I.R.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>39:23</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>39:23</td>
<td></td>
</tr>
</tbody>
</table>
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Genesis Chapter Forty

The critics\(^1\) ascribe this chapter to E.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>40:1-23</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>40:1-23</td>
<td></td>
</tr>
</tbody>
</table>

Genesis Chapter Forty-One

The critics\(^2\) generally ascribe most of this chapter to E with 46a belonging to P.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>41:1-57</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>41:1-57</td>
<td></td>
</tr>
</tbody>
</table>

Genesis Chapter Forty-Two

The critics\(^3\) ascribe approximately 42:1-37 to E and 42:38 to J.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>42:1-33</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>42:1-33</td>
<td></td>
</tr>
</tbody>
</table>

\(^1\)Ibid.
\(^2\)Ibid.
\(^3\)Ibid.
<table>
<thead>
<tr>
<th></th>
<th>AV</th>
<th>I.R.</th>
<th>573</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>42:34</td>
<td>42:34</td>
<td>Identical except for spelling of traffick traffic</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>The I.R. uses the modern form.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>42:35-38</td>
<td>42:35-38</td>
<td>Identical</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Genesis Chapter Forty-Three**


The critics\(^1\) ascribe this chapter to J.

<table>
<thead>
<tr>
<th></th>
<th>AV</th>
<th>I.R.</th>
<th>573</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>43:1-34</td>
<td>43:1-34</td>
<td>Identical</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) *Ibid.*
CHAPTER XXXIV

A COMPARISON OF THE AUTHORIZED VERSION AND THE INSPIRED REVISION OF GENESIS CHAPTERS FORTY-FOUR TO FORTY-NINE INCLUSIVE

Genesis Chapter Forty-Four

The A.V. 44:1-34 corresponds to the I.R. 44:1-34.

The critics\(^1\) ascribe this chapter to E.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>I.R.</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>44:1</td>
<td>44:1</td>
<td>Identical</td>
</tr>
<tr>
<td>44:8</td>
<td>44:8</td>
<td>Behold, the money, which we found in our sacks' mouths,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>we brought again unto thee out of the land of Canaan:</td>
</tr>
<tr>
<td>44:8</td>
<td>44:8</td>
<td>---</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>how then should we steal out of thy lord's house silver</td>
</tr>
<tr>
<td></td>
<td></td>
<td>or gold?</td>
</tr>
</tbody>
</table>

\(^{1}\)Ibid.
The Hebrew and other texts examined do not support this change in the I.R.

A.V. 44:9-14 Identical
I.R. 44:9-14

A.V. 44:15 Identical except for "wot"
I.R. 44:15 "knew"

The I.R. uses the modern form.

A.V. 44:16-34 Identical
I.R. 44:16-34

Genesis Chapter Forty-Five


The critics\(^1\) ascribe this chapter to E.

A.V. 45:1a Then Joseph could not refrain himself before all them
I.R. 45:1a them all

A.V. that stood by him; and he cried, Cause every man to go
I.R. out from me.

This change introduces no new thought. The word order of the
I.R. seems more awkward than that of the A.V.

\(^1\)Ibid.
A.V. 45:1b-28 Identical
I.R. 45:1b-28

Genesis Chapter Forty-Six

The critics\textsuperscript{1} ascribe approximately 46:1-5 to E; 28-34 to J; and 46:6-7, 8-27 to P.

A.V. 46:1-34 Identical
I.R. 46:1-34

Genesis Chapter Forty-Seven

The critics\textsuperscript{2} ascribe approximately 47:1-4, 6b, 13-26, 27a to J, 47:5-6a, 7-11, 27b-28; and 47:12 to E.

A.V. 47:27 Identical
I.R. 47:1-27

\begin{tabular}{|l|l|}
\hline
A.V. & 47:28 And Jacob lived in the land of Egypt seventeen years: \\
I.R. & 47:28 \\
\hline
\end{tabular}

\textsuperscript{1}Ibid.

\textsuperscript{2}Ibid.
so the whole age of Jacob was an hundred forty and seven a

years.

This change renders the I.R. grammatically incorrect.

Genesis Chapter Forty-Eight


The critics¹ ascribe 48:1-2, 8-22 to E, 48:2b, 9b-10a, 13-14, 17-19 to J; and 48:3-6 to P.

And it came to pass after these things, that one told it was

Joseph, Behold, thy father is sick: and he took saying, ;

with him his two sons, Manasseh and Ephraim.

The Hebrew and other texts examined do not support these changes in the I.R.

¹Ibid.
<table>
<thead>
<tr>
<th>A.V.</th>
<th>48:2</th>
<th>And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>48:2</td>
<td>it was saying Look, and b son Joseph cometh unto thee: and Israel strengthened ;</td>
</tr>
<tr>
<td>A.V.</td>
<td>48:3</td>
<td>Identical</td>
</tr>
<tr>
<td>I.R.</td>
<td>48:3</td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td>48:4</td>
<td>And said unto me, Behold, I will make thee fruitfull, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.</td>
</tr>
<tr>
<td>I.R.</td>
<td>48:4</td>
<td></td>
</tr>
<tr>
<td>A.V.</td>
<td>48:5</td>
<td>And now thy two sons, Ephraim and Manasseh, which, of</td>
</tr>
<tr>
<td>I.R.</td>
<td>48:5</td>
<td></td>
</tr>
</tbody>
</table>
were born unto thee in the land of Egypt before I came,

unto thee into Egypt, are mine; behold, they, and the God

of my fathers shall bless them; even

they shall be mine. blessed, for they are; wherefore they

shall be called after my name. (Therefore they were called

Israel.)

The Hebrew and other texts examined do not support these changes

in the I.R.

And thy issue, which thou begettest after them, shall

be thine, and shall be called after the name of their

brethren in their inheritance. , in the tribes; therefore
they were called the tribes of Manasseh and of Ephraim.

7 And Jacob said unto Joseph when the God of my fathers appeared unto me in Luz, in the land of Canaan; he sware unto me, that he would give unto me, and unto my seed, the land for an everlasting possession. 8 Therefore, O my son, he hath blessed me in raising thee up to be a servant unto me, in saving my house from death; 9 In delivering my people, thy brethren, from famine which was sore in the land; wherefore the God of thy fathers shall bless thee, and the fruit of thy loins, that they shall be
blessed above thy brethren, and above thy father's house;

10 For thou hast prevailed, and thy father's house hath bowed down unto thee, even as it was shown unto thee,

before thou wast sold into Egypt by the hands of thy brethren; wherefore thy brethren shall bow down unto thee, from generation to generation, unto the fruit of thy loins for ever;

11 For thou shalt be a light unto my people, to deliver them in the days of their captivity, from bondage; and to bring salvation unto them, when they are altogether bowed
7 And as for me, when I came down under sin. 12 therefore,

from Padan, Rachel died by me in the land of Canaan in

the way, when yet there was but a little way to come unto
we were yet--

Ephrath: and I buried her there in the way of Ephrath;

the same is Bethlehem.

Identical

And Joseph said unto his father, They are my sons, whom

God hath given me in this place. land

The Hebrew and other texts examined do not support either of these renderings.

Identical

Identical
Genesis Chapter Forty-Nine

The critics\(^1\) ascribe 49:1b-28a to J; 49:1a, 28b-32-, 33 to P.

A.V. 49:1  And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you what ------
I.R. 49:1  in the last days.

The Hebrew supports either of these renderings since no new thought is introduced.

A.V. 49:2-23  Identical
I.R. 49:2-23

A.V. 49:24  But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of bands hands
I.R. (1944 ed.)
I.R. (1867 ed.)
I.R. (1944 ed., 1947 pr.)

A.V.  Jacob; (from thence is the shepherd, the stone of Israel:)
I.R.  

The 1867 edition was identical with the A.V.

\(^1\)Ibid.
A.V. 49:25-26  Identical
I.R. 49:25-26

A.V. 49:27  Identical except for spelling of ravin
I.R. 49:27  raven

Both words are obsolete forms which meant "to seize by force."

A.V. 49:28-33 Identical
I.R. 49:28-33
CHAPTER XXXV

A COMPARISON OF THE AUTHORIZED VERSION AND INSPIRED REVISION OF GENESIS CHAPTER FIFTY

The A.V. Genesis 50:1-26 corresponds to the I.R. Genesis 50:1-38. The critics\(^1\) ascribe approximately 50:1-11, 14 to J; 50:15-26 to E, and 50:12-13 to P.

<table>
<thead>
<tr>
<th>A.V.</th>
<th>50:1-23</th>
<th>Identical</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.R.</td>
<td>50:1-23</td>
<td></td>
</tr>
</tbody>
</table>

A.V. 24 And Joseph said unto his brethren, I die: and
I.R. 14 , go unto

A.V. my fathers; and I go down to my grave with joy. The God
I.R. of my father Jacob be with you, to deliver you out of

A.V. affliction in the days of your bondage; for the Lord hath
I.R. visited me, and I have obtained a promise of the Lord,\(^2\)

\(^1\)Ibid. \(^2\)See 2 Nephi 3:5.
A.V.   I.R.  that out of the fruit of my loins, the Lord God will raise

A.V.   I.R.  up a righteous branch out of my loins; and unto thee, whom

A.V.   I.R.  my father Jacob hath named Israel, a prophet; (not the

A.V.   I.R.  Messiah who is called Shilo;) and this prophet shall de-

A.V.   I.R.  liver my people out of Egypt in the days of thy bondage.

A.V.   I.R.  25 And it shall come to pass that they shall be scattered

A.V.   I.R.  again; and a branch shall be broken off, and shall be

A.V.   I.R.  carried into a far country; nevertheless they shall be

A.V.   I.R.  remembered in the covenants of the Lord, when the Messiah

A.V.   I.R.  cometh; for he shall be made manifest unto them in the
latter days, in the Spirit of power; and shall bring

them out of darkness into light; out of hidden darkness,

and out of captivity unto freedom. 26 A seer shall the

Lord my God raise up, who shall be a choice seer unto the

fruit of my loins. 27 Thus saith the Lord God of my

fathers unto me, A choice seer will I raise up out of the

fruit of thy loins, and he shall be esteemed highly among

the fruit of thy loins; and unto him will I give command-

ment that he shall do a work for the fruit of thy loins,

his brethren. 28 And he shall bring them to the knowledge

\[1\text{See 2 Nephi 3:6.}\]  \[2\text{See 2 Nephi 3:7.}\]
of the covenants which I have made with thy fathers; and

he shall do whatsoever work I shall command him. 29 And

I will make him great in mine eyes, for he shall do my

work; and he shall be great like unto him whom I have said

I would raise up unto you, to deliver my people, 0 house

of Israel, out of the land of Egypt; for a seer will I

raise up to deliver my people out of the land of Egypt;

and he shall be called Moses. And by this name he shall

know that he is of thy house; for he shall be nursed by

the king's daughter, and shall be called her son. 30 And
again, a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days; 31 Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together
unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. 32 And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days. 33 And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will
remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation. 34 And the Lord sware unto Joseph that he would preserve his seed for ever, saying, I will raise up Moses, and a rod shall be in his hand, and he shall gather together my people, and he shall lead them as a flock, and he shall smite the waters of the Red Sea with his rod. 35 And he shall have judgment, and

1See 2 Nephi 3:15. 2See 2 Nephi 3:16-17.
shall write the word of the Lord. And he shall not speak

many words, for I will write unto him my law by the finger

of mine own hand. And I will make a spokesman\(^1\) for him,

and his name shall be called Aaron. 36 And it shall be

done unto thee in the last days also, even as I have

sworn. Therefore, Joseph said unto his brethren, God

will surely visit you, and bring you out of this land

unto the land which he sware to Abraham, to

unto

Isaac, and to Jacob. 25 And Joseph

37 confirmed many other

took an oath of the children

things unto his brethren, and

\(^{1}\text{See 2 Nephi 3:18.}\)
of Israel, saying, God will surely visit you, unto them,

and ye shall carry up my bones from hence. 26 So Joseph 38

died, being an hundred and ten years old: and they ;

embalmed him, and he was put in a coffin in Egypt.

they put him ;

and he was kept from burial by the children of Israel,

that he might be carried up and laid in the sepulchre with

his father. And thus they remembered the oath which they

swore unto him.
CHAPTER XXXVI

SUMMARY

The Prophet Joseph Smith's Inspired Revision of Genesis was apparently not completed; nevertheless, it contains many significant additions which Latter-day Saints accept as Scripture. The writer believes that the most important additions which the Prophet made in Genesis are to be found in The Book of Moses. As a matter of fact, The Book of Moses is almost identical to the Visions of Moses and Enoch as they are recorded in the Inspired Revision of the Bible published by the Reorganized Church. Other important additions made by the Prophet in Genesis, but which are not in The Book of Moses, are confirmed in The Doctrine and Covenants and The Book of Mormon. The Doctrine and Covenants\(^1\) and The Book of Mormon\(^2\) both confirm the account of Melchizedek and Abraham. The Book of Mormon\(^3\) confirms the prophecy of Joseph who was sold into Egypt.

The Inspired Revision of Genesis contradicts the bases of the Critical Analysis of the Pentateuch:

1. It confirms the Mosaic authorship of the Pentateuch.
   a. It is stated in the initial Vision of Moses, which was received by the Prophet Joseph Smith in June, 1830, that many of the words


\(^{3}\)Ibid., 2 Nephi 3:1-24.
would be removed from the book written by Moses.

b. The very first verse of the Inspired Revision of Genesis contains the command of God for Moses to write.

2. The Inspired Revision presents the idea of Gospel Dispensations. It points out that the ancient prophets, beginning with Adam, received the Gospel of Jesus Christ. Some of those Prophets, such as Enoch and Melchizedek, taught the Gospel with great success and guided their converts to a very profound understanding and to a nearly perfect living of the Gospel which rival, if not surpass, the best spiritual achievements of the modern world. The fact of these ancient spiritual achievements contradicts theories of the critics to the effect that the religion of the ancient Hebrews conformed in its development to the Theory of Evolution.

3. The Inspired Revision not only confirms the workings of the Supernatural which are mentioned in the Authorized Version of Genesis, but it also adds many other notable experiences, such as those of Adam, Enoch, Melchizedek, and Moses.

4. The additions that the Inspired Revision makes to Genesis show that the critics have based their conclusions on incomplete texts of the book. The additions in Genesis Chapter Two, for example, show that the so-called parallel accounts of the creation are, in reality, the accounts of two separate creations: the spiritual and the physical. Therefore, the correct answer to the problem of these two accounts is not found in the documentary hypothesis of the critics, but rather in revelation from God.
The changes which the Prophet made in Genesis Chapter Nineteen show that the entire chapter is really a unity. The critics have considered verse twenty-nine of this chapter as belonging to P and the rest of the chapter as belonging to J. It is true that the Authorized Version of this verse is peculiar and that it seems foreign to the remainder of the chapter. However, the corrections which the Prophet made in this verse qualify it to fit in well with the remainder of the chapter. Many of the critics have, no doubt, worked diligently and honestly, but their conclusions are based on incomplete texts and are consequently unsound.

5. According to the Inspired Revision, the narratives of the Authorized Version of Genesis are substantially correct and credible as far as they go. Most critics do not accept the narratives of Genesis as credible.

The Inspired Revision of Genesis contains much of the Gospel which is essential to man's salvation:

1. It emphasizes the importance of the first principles of the Gospel and points out that failure of men to observe these principles has been, and still is, the primary cause of the social evils of the world.

2. It reveals that Satan is a real personality who exerts himself to frustrate the plans and works of God and man, and that Satan can overcome those who refuse to comply with the first principles of the Gospel.

3. It reveals that through compliance with the first principles of the Gospel men can overcome the influence of Satan and can achieve both
economic and social security.

4. It gives both the individual and the group great encouragement toward worthwhile exertion and achievement here and now, even in the face of great obstacles.

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-------- The Auditorium, Independence, Missouri, October 3, 1946.


Smith, Joseph Fielding, Office of the Church Historian, Church of Jesus Christ of Latter-day Saints, 47 East South Temple Street, Salt Lake City, Utah, April 26, 1949.

Whiting, J. E., Secretary of the Church of Jesus Christ (Cutlerites), Clitherall, Minn., April 5, 1949.

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Elder Chase, to George C. Jameson, 629 Park St., Salt Lake City in answer to a request by Jameson of February 13, 1933, for information concerning the stand of the Reorganized Church in regard to the Inspired Revision of the Bible. This letter is on file in The Church Historian's Office, 47 East South Temple Street, Salt Lake City, Utah.

Fry, Evan A., "The Mistakes of the Bible," Radio Address presented Sunday, October 12, 1947, 10:15 P.M. over KMBC 980 KC, Kansas City, Mo. (Fry is Radio Director of the Reorganized Church of Jesus Christ of Latter-Day Saints, Independence, Mo.)


Priesthood and Sunday School Manuals


Theses
