Preservation of the Writing Approaches of the Four Gospel Writers in the Joseph Smith Translation of the Bible

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Preservation of the Writing Approaches of the Four Gospel Writers in the Joseph Smith Translation of the Bible

A Thesis
Presented to the
Department of English
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In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

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by
Donald Joseph Miles
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Preservation of the Writing Approaches of the Four Gospel Writers in the Joseph Smith Translation of the Bible

Introduction

In 1830 the Prophet Joseph Smith, soon after publication of the Book of Mormon, started to translate the Bible. Whether he finished or not is a matter of debate. He went through the biblical text—apparently the entire text—more than once (Matthews 209). But in a sense he never completed the work, since he continued to work on translating the Bible until his death in 1844 (Matthews 211).

This "translation" is viewed very differently by different readers, as can be seen in the different names by which it has been called. The Reorganized Church of Jesus Christ of Latter Day Saints, which owns the manuscript and which held the copyright, prefers to call it The Inspired Version. Joseph Smith himself usually called it the New Translation. Mainstream Mormons--members of The Church of Jesus Christ of Latter-day Saints--label it the Joseph Smith Translation of the Bible. In this study I will refer to the work as the Joseph Smith Translation (JST) to remain consistent with the term used in the latest publication of the standard works of my church, The Church of Jesus Christ of Latter-day Saints.

Questions about what sort of translation this is remain
unresolved. Scholars are uncertain whether Joseph Smith Mormonized the Bible by adding doctrines consistent with what he taught in modern revelation, or whether he restored material lost accidentally or purposely through translation and transmission from earlier versions of the manuscript. What he did is unknown because how he did the work is unknown.

Much as views differ about the process, the purpose, and the completeness of Joseph Smith's translation of the Bible, the accomplishment is clear. The Prophet added much new material not found in the King James Version—nor any other version. This added material makes Joseph Smith's work with the Bible unique. Other versions of the Bible have tried to make the text more clear, not more complete than the original. Joseph Smith's attempt to make the Bible better by adding new material may qualify the JST not only as a new translation but as a new kind of translation. I find convincing evidence that Joseph Smith's translating went beyond mere commentary or mere clarification for easier reading. That is where many modern versions end, particularly versions reflecting the views of a particular religious perspective, whether the unfortunate Holy Bible from the Watchtower Bible and Tract Society or the splendid New Jerusalem Bible. While many of Joseph Smith's changes simply clarify the text and make it easier to read, and all of the changes are consonant with Mormon theology, many
other changes reintroduce material from earlier texts which has been lost accidentally or taken out purposely.

Most studies of the Joseph Smith Translation have looked at the doctrine and history of the manuscript. Very little scholarship has been done with the style or writing approaches in the JST. Robert Matthews, seconded by Robert Millet, has suggested that a study should compare the styles of the original writers to the style of the material added by Joseph Smith to ascertain if the Prophet added material that is consistent with the style of the original writers. I have undertaken this study in this thesis. Since analyzing the entire Bible was prohibitive in terms of space, I have delimited this preliminary study to the four gospels, for two main reasons. First, Joseph Smith added more material to the gospels than to any other books except Genesis. Second, both Robert Matthews and Robert Millet have suggested that the work of comparing the style in the Bible to the JST should at least start in the gospels.

The Approaches of the Gospel Writers

I have further narrowed the topic from looking at style in general to looking at the approaches used by the gospel writers to their audiences. Style is too nebulous and vague a measure at the aesthetic level and too technical at the linguistic level. So I focus on the gospel writers' approaches to their audiences, a perspective which is a natural extension of my training and work in technical
writing, where audience analysis is crucial. I compare the JST passages which have changes in Matthew, Mark, Luke, and John to the corresponding KJV passages in order to verify whether the added material in the JST is consistent with the approaches used by the original gospel writers.

Because there is such broad consensus in the community of biblical criticism as to what those approaches are, I have been able to limit this study to those approaches which are commonly accepted by Bible dictionaries. The inevitability of that focus is most apparent with the gospel of Mark. Speculation on the specific function of Mark ranges widely. Donald Senior and Carroll Stuhlmueller suggest the traditional view that the function of Mark's gospel was "to rearticulate the Christian message for a frightened and bewildered Christian community desperately in need of a fresh perspective" (212). Stephen Smith proposes that Mark's gospel "represents a rallying-cry to the Markan community" (123). Howard Clark Kee claims Mark's gospel "served as a challenge and guidebook for the community whose members travelled as itinerant charismatics" (176). Mary Ann Beavis thinks that Mark's gospel "served not only as a handbook for missionaries, but also as religious propaganda to be 'performed' before interested listeners" (66). Yet the authors of all of these widely varying perspectives on the function of the gospel agree that no matter who the original audience was, the approach to that audience is clear. The writer of the Gospel of Mark, an almost
Robert Matthews clarifies this thesis's approach in his definitive work *Joseph Smith's Translation of the Bible;* "The style of the Gospels is particularly conducive to an investigation relative to a restoration of the original text" (237-8). He explains that Joseph Smith received Doctrine and Covenants 76 and 77 while translating the Bible, but he did not include this material in the JST. Matthews concludes that "Evidently Joseph Smith was cognizant of the difference between material that was merely explanatory (though inspired) and that which rightly belonged in the New Testament. Such circumstances lend credence to the premise that the material that he did put into the manuscript bore a close relationship to the original meaning of the text" (239). Matthews also shows us that Joseph Smith attached importance "not only to what was said, but also to how it was said and in which book it was said" (242). For all helpfulness of these insights, Matthews has not tried to write a complete and conclusive study about the original approaches of the gospel writers and how well the JST material reflects these approaches.

Robert Millet has also addressed whether the additions in the JST gospels fit within the original approaches taken by the gospel writers. Yet his two articles directly on the subject are more preliminary than comprehensive. Both of his papers deal mainly with doctrine and focus little on the
approaches of the gospel writers and how the JST additions fit those approaches. In "Joseph Smith's Translation of the Bible and the Synoptic Problem," Millet himself states clearly that his study is merely an introduction to this topic:

This paper has been prepared to point toward possible relationships (and thus possible future research) between Joseph Smith's Translation of the gospels and what scholars have labeled as the "synoptic problem." The synoptic problem is concerned with sources and circumstances and interrelationships among the first three gospels in the New Testament canon. A careful literary study of the JST is long overdue: we need to take the prophet's work seriously (as he certainly did), and recognize the role of the modern seer as a viable biblical critic, translator, and scriptural exegete. In this paper I have taken a preliminary glance at such a project, and have attempted to indicate that the undertaking might prove to be instructive. (45-6)

Millet suggests in this article that Joseph Smith's added material stays within the approaches and reflects the typical concerns of the gospel writers. Matthews and Millet cite passages from the JST to make this point, such as JST Matthew 23:37-41, which adds that "it was written" that Jesus was spoken of by the prophets (Matthews 239-40, Millet, "Synoptic" 43). Matthews and Millet point out that
some added material in Luke was originally found only in Paul, but they both point out that Luke and Paul knew each other well and probably influenced each other's writings (Matthews 240-242, Millet "Synoptic" 44). Matthews and Millet cite Luke 3:19-20 from the JST, which shows that Luke wrote to Theophilus. And they cite other passages, such as Luke 3:5-6, which add that salvation comes to heathen nations and the gospel is preached to the Gentiles, to show that Luke wrote to a Gentile audience (Matthews 238, Millet "Synoptic" 44). However, Matthews's and Millet's studies focus more on doctrinal topics than on approaches to the intended audiences.

In a related article, "Joseph Smith and the Gospel of Matthew," Millet discusses "Matthew as the Gospel of the Church" (70), "Jesus' Denunciation of Judaism" (75), and "Jesus as fulfillment of God's Promise to Israel" (80). But Millet discusses the doctrinal implications of these additions more than the approaches of the original writer, partly because these additions lend themselves to doctrinal discussions. Nor does he even attempt to cover all of the additions that deal with the original approach in Matthew's writing.

The Focus of This Thesis

My study fulfills part of Millet's plea for further research into the additions of the JST. Millet has called for research touching all aspects of the JST, including
doctrinal, style, linguistics, and approaches by the authors—aspects too diverse and complex for a single study. To limit the scope of this project, I have ruled out doctrinal, linguistic, and stylistic considerations. A doctrinal study, which is essentially what Matthews and Millet have done, would be much longer than this one, since it would have to analyze many more JST changes than I have done, and such a study would be more appropriately done in Religious Education. And valuable though such studies would be, I am less interested in linguistic studies dealing with grammatical comparisons, and still less concerned with stylistic studies that count words or compare vocabularies.

I have, instead, compared the established approaches taken by each of the four gospel writers to the additions in the corresponding books in the JST. Robert Millet has mapped out the established approaches taken by Matthew, Mark, and Luke in "Joseph Smith's Translation of the Bible and the Synoptic Problem":

Even though the synoptic gospels all have a similar perspective, each has peculiar style and particular points of emphasis, usually as a result of intended audience. Matthew wrote to a Jewish audience and sought to prove from the Old Testament that Jesus of Nazareth was the anointed and appointed one, the promise of the ages. Mark and Luke wrote to a Gentile audience; Mark's work is a fast-moving narrative, Luke's a sermon and parable-filled account. (42)
These general approaches outlined by Robert Millet parallel precisely the ones outlined by such widely accepted authorities as the Hastings Dictionary of the Bible, Unger's Bible Dictionary, in the LDS Bible Dictionary under the entry "Gospels," and in the soon-to-be-published Encyclopedia of Mormonism under the entry "New Testament." I have found these approaches used consistently in the gospels in the following ways.

Matthew

One focal concern of Matthew is the relationship of his writing to the Torah. Matthew's gospel includes many references to written texts from the Old Testament, "to prove from the Old Testament that Jesus of Nazareth was the anointed and appointed one, the promise of the ages" (Millet, "Synoptic" 42). While Matthew's gospel "presents attacks against Judaism, ... it also upholds the tradition of Judaism ...; the themes that interest Matthew are the law, the Messiah, fulfillment of prophecy" (Hastings 632). Matthew is writing to the Jews, who believe strongly in the Old Testament, and he is showing them that Jesus fulfills the prophecies from Old Testament prophets.

The JST gospel of Matthew adds the word written to six passages in the KJV. One passage adds an entire verse with a reference to a written text. Six passages have the phrase "prophets have written" added. One adds a "prophecy of Moses," and yet another adds a "prophecy of Jeremy." In
all, fifteen passages have added material in the JST that enhance Matthew's concern with what was written in the Old Testament.

The JST Matthew makes some additions to the Old Testament that are not as directly appropriate, but that deserve a look. Four JST passages, for example, add a reference to the law or the commandments as a sanction for what Jesus does. These references tie Jesus to the Old Testament as well--indirectly, to be sure, but perhaps all the more telling for the subtlety. Yet another indirect sanction from the Old Testament for Jesus and his work comes from six references in the JST to "covenant." These scriptures again make a connection from the Old Testament covenant to what Jesus is doing in the New Testament. Unger's Bible Dictionary says "Matthew is 'the book of the generation of Jesus Christ, the Son of David, the Son of Abraham' (Matt. 1:1). In this introduction our Lord is related to two of the most important Old Testament covenants, the Davidic Covenant (II Sam. 7:8-16) and the Abrahamic Covenant (Gen. 15:18)" (705). Since the other gospels do not exhibit the constant reference to Old Testament law, commandments, or covenants that is found in Matthew, Joseph Smith's additions are well attuned to the KJV Matthew.

Some JST additions are less clearly consonant with the KJV Matthew. Matthew has four references to parables that might more appropriately fit in Luke. However, the new JST
parable references in Matthew do not add to the introductions, interpretations, or development of the parables in Matthew, much less add any new parables—the parables mentioned in the JST are already in the KJV Matthew. Therefore the additions of parable do not seem out of place in Matthew even though Luke is the parable specialist among gospel writers.

Mark

"Mark's . . . fast-moving narrative" (Millet, "Synopsis" 42) is the shortest gospel with the least amount of its information being exclusive—only seven percent (LDS Bible Dictionary 683). Mark's gospel "is unpolished from a literary point of view, but effective in its very simplicity . . . and often vivid in its descriptive touches" (Hastings 619). Mark's gospel is notable for its brevity, for describing events quickly and accurately. Mark's gospel "is one of deeds rather than words" (Unger's 696). Joseph Smith reflects this emphasis on short descriptions of action by changing the order of events seven times in Mark, altering the events, making them more credible. Joseph Smith changes thirteen passages by clarifying what actually took place in the events. One parable in the KJV Mark was completely eliminated in the JST, which shows that Joseph Smith took the tendency toward brevity so far as to shorten the short gospel of Mark.

The JST adds written in one passage—an addition that
would, according to our Matthew discussion, fit more appropriately in Matthew. Yet interestingly the passage does not add written to show that Jesus is the fulfillment of Old Testament prophecy; the addition would not fit in Matthew as well as the other additions in Matthew. The JST also adds information to two parables that could arguably fit in Luke. However, these interpretations of the parables tailor the parables to Mark's Gentile audience, and in that sense fit as well in Mark as they would in Luke.

One JST Mark passage about the power of God could arguably fit in John, but it is not out of place in Mark. As Unger's Dictionary points out, "in all the Gospels one unique personality dominates. In Mark we have Christ as servant, as he appears as King in Matthew, Man in Luke and God in John. But Mark's Servant is also King, Man and God" (696). This addition could fit in John, but it is also a legitimate overlap in Mark.

Overall it may be significant that Mark is the only gospel writer with added information from the JST that overlaps with the other three gospel writers. The KJV Mark is the only gospel that has passages that could be readily moved to another gospel—the least amount of exclusive information and the most overlap with the other gospel writers. Mark's generic overlaps in the JST are consistent with the central tendencies of the KJV gospel.
Luke

Luke writes "a sermon and parable-filled account" (Millet, "Synopsis" 42). The JST adds to this "parable-filled" approach by adding material to the introductions of three parables. Three more JST passages have added information that helps develop parables, and thirteen JST passages add information that helps interpret parables.

The Hastings Dictionary of the Bible indicates that Luke's "sympathy with, and interest in, women has often been remarked in both the Gospel and Acts" (598). The JST directly reflects that concern for women. Five passages in the JST have added information that concerns women's issues.

Luke's gospel shows that Luke was addressed to a single person who was "an instructed Gentile Christian" (Hastings 600). Three passages in the JST are changed significantly in ways to show directly that Luke wrote to a specific audience, Theophilus.

The JST adds information in six references that refer to things that are "written," compared to the fifteen such additions noted in Matthew. However, these additions in Luke do not show that Jesus is the culmination of the Old Testament prophets or law. Therefore these changes seem better suited to Luke than to Matthew.

John

From the first chapter, where Jesus is proclaimed the
word which is God, to chapter 16, where Jesus is the vine and we are the branches, John's gospel testifies more emphatically and exclusively of Jesus than any other gospel. All of John's teachings and his entire approach center in Jesus. The Hastings Dictionary of the Bible says of John's gospel, "in its testimony to the Person and work of the Lord Jesus Christ, and in the preparation it makes for the foundation of Christian doctrine, it stands alone" (513). "The inner meaning of Christ's life completely dominates the narrative" (518). John's "deepest aim was to set forth, in the language of his own and his reader's deepest spiritual needs and aspirations, the meaning which Christ had for His disciples, for the Church, and for the world" (518).

Other biblical writers testify of Jesus, but neither as persistently nor as emphatically as John: "The Synoptists and Paul . . . would furnish a perfectly adequate basis for these vital truths of Christian faith. But neither would have influenced Christian thought so profoundly, and neither would have been so clearly understood, without John's teaching and the words of the Incarnate Lord as reported by him" (Hastings 521). Unger's Bible Dictionary explains that even Jesus's displays of power as recorded in John testify of Jesus: "In the synoptic gospels the miraculous works of Jesus are very frequently performed out of mercy, but in the Gospel of John they are presented as attestations of His Messiahship that men may believe on him as Christ the Savior" (598).
The JST additions in John reflect this Christ-centered approach in three areas: (1) Some additions explain that Jesus is from God, that He is the Messiah, and that people should follow the truth in him and do good things. (2) Still other additions show how other people have testified of Jesus and believed in Him. Four JST John additions add that Jesus is from God. Five additions declare that Jesus is the Messiah or the Christ. Six additions explain about Jesus, elucidating Him and His calling. (3) Other additions stress Jesus's power, that it is from God, which enables Him among other things to send His disciples, to judge, to give His Spirit, and to receive all who come to Him. Several passages extend John's emphasis on Jesus's power, including thirteen additions which declare that Jesus has power from heaven. That power is also expressed in passages on judgment; the Hastings Dictionary explains that one of the "great themes" in John is "judgment" (518), and two JST additions declare that Jesus has power to judge.

The Hastings Dictionary says another of the "great themes" in John is "the Witness to Christ of John the Baptist" (518). Five JST passages add material on John the Baptist, strengthening his testimony of Jesus. In the same vein, the JST adds the testimony of other people—in two passages others testify of Jesus's divinity, and in six other passages other people declare faith in him.

John adds one passage that could arguably fit in Matthew. The addition says that Jesus washed the disciples'
feet to fulfill the law. But even though Matthew has a legalistic emphasis, Matthew would probably not have explained the law to his audience as John does, but rather would have expected them to know it.

It is striking that though Joseph Smith adds less total material in John than any other gospel, he adds more material that is consistent with the original approach of John. There are hundreds more changes in Matthew than in John; yet John has more changes that are clearly appropriate to the gospel's approach.

This fact is the more striking because John 6 is where Joseph and his scribe shortened their method of translating. Throughout Genesis, Matthew, Mark, and Luke, Joseph Smith's scribe wrote down all of the verses that they translated from the Bible, whether the verses were changed or not. At John 5 Joseph got a revelation to find a way to speed up. In John 6, Joseph and his scribe started a shorter procedure, in which they wrote only the verses that needed to be corrected. This change in procedure tended to speed up the translation by reducing the amount of writing.

However, the number of changes that reflect John's approach did not decrease—Joseph Smith made over twice as many corrections in John that fit his approach than in Matthew. I see two possible explanations for this increase: (1) Joseph Smith improved at stylistic changes as he went along. (2) John's gospel has much more exclusive information, ninety-two percent (LDS Bible Dictionary 683),
than any other gospel, reflecting John's unique perspective on Jesus and his gospel. The added material from the JST simply reflects that fact. Some combination of these two factors probably accounts for the increase in appropriate changes.

Conclusion

The additions by Joseph Smith in the JST tend to stay within the original approaches of the corresponding gospel writers. This consistency with the originals is most telling whenever a JST gospel adds verses that appear more appropriate in other gospels. A strong case can be made that each addition is in the correct gospel, and most are definitely so.

The additions in Mark, the most difficult to see as staying within the original approach of Mark, show most dramatically that Joseph Smith was consistent. Mark, with the least amount of exclusive information and the least prominent style, has more additions that overlap with the other gospels than any other. Mark's overlap with the writers of the other gospels confirms that the JST additions are consistent with the KJV Mark.

Joseph added more total information in Matthew than any other gospel, but there are fewer changes in the JST for Matthew that show the information is consistent with the original approach. The gospel of John has fewer total additions than any of the gospel writers, but he has more
changes than any other gospel writer that demonstrate the JST approach to be the same as the original. This is true even though Matthew, with hundreds more total changes than John, has far more additions that could show the JST stayed within that gospel's approach.

Careful examination of the JST additions to the gospels leads me to two main conclusions: (1) Joseph Smith added material that is remarkably consistent with the approaches of the original gospel writers. (2) Joseph Smith added more material that is consistent with the original approaches as he progressed further into the translation. Even with the shortened method of translation, the Prophet added more information in John.

Other Research Possibilities

Joseph Smith has added information so consistent with the original approaches of the four gospels that further study through the rest of the New Testament appears promising. Another study could look at the remaining New Testament books to see if Joseph Smith reflected the original approaches of all New Testament writers. If that study shows consistency, another study could look at the material added in the Old Testament to see if Joseph Smith was consistent throughout the entire Bible.
CHAPTER 1: MATTHEW

A focal concern in Matthew is the relationship of his writing to the Torah. Matthew has many references to written texts from the Old Testament, "to prove from the Old Testament that Jesus of Nazareth was the anointed and appointed one, the promise of the ages" (Millet, "Synoptic" 42). While Matthew's gospel "presents attacks against Judaism, . . . it also upholds the tradition of Judaism . . . ; the themes that interest Matthew are the law, the Messiah, fulfillment of prophecy" (Hastings 632). Matthew is writing to the Jews, who believe strongly in the Old Testament, and he is showing them that Jesus fulfills the prophecies from Old Testament prophets.

The JST gospel of Matthew adds the word written to six passages in the KJV. One passage adds an entire verse with a reference to a written text. Six passages have the phrase "prophets have written" added. One adds a "prophecy of Moses," and yet another adds a "prophecy of Jeremy." In all, fifteen passages have added material in the JST that enhance Matthew's concern with direct reference to what was written in the Old Testament.

Additions of "Written"

JST Matthew 2:1 (1:18): "Now, as it is written, the birth of Jesus Christ was on this wise. After his mother,
Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

The JST adds here that the birth of Jesus was written about by the prophets of the Old Testament. Again Matthew is showing that the OT prophets meant this same Jesus that Matthew is writing about.

JST Matthew 5:29 (5:27): "Behold, it is written by them of old time, that thou shalt not commit adultery."

The JST changes said to written, which is more consistent with Matthew's style. The following verses change said to written also:

JST Matthew 5:35 (5:31); JST Matthew 5:37 (5:33)

No corresponding verse exists in the KJV. The verse would be inserted in Matthew 12, between verses 42 and 43.

JST Matthew 12:37: "Then came some of the scribes and said unto him, Master, it is written that, Every sin shall be forgiven; but ye say, Whosoever speaketh against the Holy Ghost shall not be forgiven. And they asked him, saying, How can these things be?"

The JST adds that the people were asking Jesus a question about what was written. The people were challenging what Jesus said, implying that Jesus did not agree with the written word from the Old Testament prophets. Matthew does not say whether the people believed his answer.

JST Matthew 24:46-47 (24:40): "Then shall be fulfilled that which is written, that, In the last days, Two shall be in the field; the one shall be taken and the other left."
The JST here adds again that what Jesus is preaching is written in the Old Testament by those prophets, and that this Jesus is fulfilling those writings.

JST Matthew 27:12 (27:11): "And Jesus said unto him, Thou sayest truly; for thus it is written of me."

The JST adds here that it was written by the ancient prophets that Jesus was king of the Jews.

Additions of "Prophets Have Written"

JST Matthew 1:4 (1:16): "... and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, as the prophets have written, who is called Christ."

This JST addition adds that prophets wrote that Jesus would be born and called Christ. Matthew clearly cites the written word of prophets to show that this Jesus is the same one the ancient prophets wrote about.

JST Matthew 3:4-5 (2:4-5): "And when he had gathered all the chief priests and scribes of the people together, he demanded of them saying, Where is the place that is written of by the prophets, in which Christ should be born? For he greatly feared, yet he believed not the prophets. And they said unto him, It is written by the prophets, that he should be born in Bethlehem of Judea, for thus have they said."

This JST addition adds that Herod wanted to know where it was written that Jesus would be born, not just where it was said. Matthew shows that even people who didn't believe in Jesus knew the written prophecies about him were true.
Matthew also adds that this prophecy was written by prophets (plural) not just by one.

JST Matthew 4:18 (4:19): "And he said unto them, I am he of whom it is written by the prophets; follow me, and I will make you fishers of men."

This JST addition adds that Jesus chose his apostles to fulfill a prophecy from the Old Testament. If this addition were not added, the other additions would seem less likely, because all the additions about Jesus would be less meaningful if the same fulfilling-prophecy sanction from the Old Testament was not given to the Twelve as well. This addition gives that fulfilling-prophecy sanction to the Twelve.

JST Matthew 11:3: "And said unto him, Art thou he of whom it is written in the prophets that he should come, or do we look for another?"

The JST adds here that it was written in the prophets that Jesus would come.

JST Matthew 17:10-14 (17:11-13): "And Jesus answered and said unto them, Elias truly shall first come, and restore all things, as the prophets have written. And again I say unto you that Elias has come already, concerning whom it is written, Behold, I will send my messenger, and he shall prepare the way before me; and they knew him not, and have done unto him, whatsoever they listed. Likewise shall the Son of man suffer of them. But I say unto you, Who is Elias? Behold, this is Elias, whom I send to prepare the way
before me. Then the disciples understood that he spake unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets."

The JST here adds the word written three times, pointing out that the Old Testament recorded that an Elias would prepare the way for Jesus and another would restore all things.

JST Matthew 23:39-40 (23:39): "For I say unto you, that ye shall not see me henceforth, and know that I am he of whom it is written by the prophets, until ye shall say, Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him."

The JST adds that the ancient prophets wrote that Jesus would come a second time, in the clouds of heaven, and have angels with him.

Addition of "Prophecy of Moses"

No corresponding verse exists in the KJV. The verse would be at the end of Matthew 24, after verse 51.

JST Matthew 24:56: "And thus cometh the end of the wicked according to the prophecy of Moses, saying, They should be cut off from among the people. But the end of the earth is not yet; but bye and bye."

This prophecy by Moses must have been written down, and though it may be lost in our present Bibles, the addition in Matthew is stylistically correct.
Addition of "Prophecy of Jeremy"

JST Matthew 27:10: "And therefore they took the pieces of silver, and gave them for the potter's field, as the Lord appointed by the mouth of Jeremy."

This prophecy by Jeremy also must have been written down, and like the previous passage, is consistent with Matthew's style.

Referring to the Scriptures for Authority

The JST Matthew makes some additions that are not as direct to the Old Testament, but they deserve consideration. Four JST passages, for example, add a reference to the law or the commandments as a sanction for what Jesus does. These references tie Jesus to the Old Testament as well--indirectly, to be sure, but perhaps all the more telling for the subtlety.

JST Matthew 5:21 (5:19): "Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven."

This JST addition adds that those who do not follow the commandments will not be saved in God's kingdom, a much stronger statement that people must follow the commandments. Following the OT commandments is what Matthew's audience
wants to hear, and Matthew tells them that such commandments came from Jesus.

JST Matthew 11:13-14 (11:13): "But the days will come, when the violent shall have no power; for all the prophets and the law prophesied that it should be thus until John. Yea, as many as have prophesied have foretold of these days."

This JST addition adds verse 14, which states again that all who prophesied have talked about violence until the time of John. The JST statement is stronger than the KJV, since the addition says all who have prophesied have proclaimed this doctrine, whether they were officially ordained prophets or not. The KJV includes only prophets.

JST Matthew 21:14 (21:16): "And Jesus said unto them, Yea; have ye never read the scriptures which saith, Out of the mouths of babes and sucklings, O Lord, thou hast perfected praise?"

The JST adds here that the people should not merely have read this saying, but should have read it out of the scriptures. This addition more clearly emphasizes that Matthew was writing to an audience that believed in the OT prophecies of scripture, not merely old writings.

JST Matthew 23:2 (23:3): "All, therefore, whatsoever they bid you observe, they will make you observe and do; for they are ministers of the law, and they make themselves your judges. But do not ye after their works; for they say, and do not."
This KJV passage is a contradiction of itself. Jesus says to do what they, the scribes, tell us, and then don't do what they tell us. The JST eliminates this contradiction by saying we should not follow the scribes, because they tell others to follow the law, but they don't. This may seem like a contradiction for Matthew to say not to follow the law. But the JST does not say to not follow the law. It says not to follow the scribes and their interpretation of the law. To not follow the scribes but to follow the law as it was written is consistent for Matthew.

Additions about "Covenant"

Yet another indirect sanction from the Old Testament for Jesus and his work comes from six references in the JST to "covenant." These scriptures again make a connection from the Old Testament covenant to what Jesus is doing in the New Testament. The Hastings Bible Dictionary says, "Matthew is 'the book of the generation of Jesus Christ, the Son of David, the Son of Abraham' (Matt. 1:1). In this introduction our Lord is related to two of the most important O. T. covenants the Davidic Covenant (II Sam. 7:8-16) and the Abrahamic Covenant (Gen. 15:18)" (705).

JST Matthew 24:20 (24:22): "But for the elect's sake, according to the covenant, those days will be shortened."

This JST addition adds a concept that indirectly ties Matthew's message to writing from the Old Testament. The concept that people are elect according to a covenant
implies a sanction from God for that covenant people, the same way God gave a sanction to the covenant people in the Old Testament. This addition indirectly ties Jesus's message to the Old Testament, but the tie is there nevertheless.

JST Matthew 24:23 (24:24): "For there shall in those days also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect, who are the elect according to the covenant."

This JST addition, like the previous one, indirectly sanctions what Jesus has done in his time to make a covenant people, the same as was done in the OT. The connection, though indirect, is consistent with other changes in Matthew.

No corresponding verses exist in the KJV. The verses would be in Matthew 7, between verses 4 and 5.

JST Matthew 7:6-7: "And Jesus said unto his disciples, Beholdest thou the scribes, and the Pharisees, and the priests, and the Levites? They teach in their synagogues, but do not observe the law, nor the commandments; and all have gone out of the way, and are under sin. Go thou and say unto them, Why teach ye men the law and the commandments, when ye yourselves are the children of corruption?"

Here Matthew points out that Jesus keeps the law and the commandments better than the scribes and others of the time who think they are the spiritual leaders of the people.
Here the law sanctions Jesus and shows that the leaders of the day do not measure up to Jesus.

No corresponding verses exist in the KJV. The verses should be in Matthew 7, between verses 8 and 9.

JST Matthew 7:14-17: "And then said his disciples unto him, They will say unto us, We ourselves are righteous, and need not that any man should teach us. God, we know, heard Moses and some of the prophets; but us he will not hear. And they will say, We have the law for our salvation, and that is sufficient for us. Then Jesus answered and said unto his disciples, Thus shall ye say unto them, What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine?"

This JST addition also shows that Jesus kept the law and followed the commandments more closely than the scribes and religious leaders of the day.

No corresponding verses exist in the KJV. The verses would be in Matthew 9, between verses 15 and 16.

JST Matthew 9:18-21: "Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law? But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law. I receive not you with your baptism, because it profiteth you nothing. For when that which is new is come, the old is ready to be put away."
The JST adds that the people were not keeping the law, but that Jesus did keep the law, because he gave it.

JST Matthew 23:21 (23:24): "Ye blind guides, who strain at a gnat, and swallow a camel; who make yourselves appear unto men that ye would not commit the least sin, and yet ye yourselves, transgress the whole law."

The JST adds that the people were transgressing the law. This verse implies that Jesus keeps the law, but the message is clear that the law justifies Jesus and condemns the people accusing him.

Similarities to Luke's Parables

Some JST additions are less clearly consonant with the KJV Matthew. Matthew has four references to parables that might more appropriately fit in Luke. However, the new JST parable references in Matthew do not add to the introductions, interpretations, or development of the parables in Matthew, much less add any new parables—the parables mentioned in the JST are already in the KJV Matthew.

No corresponding verses exist in the KJV. The verses would be in Matthew 5, between verses 30 and 31.

JST Matthew 5:34: "And now this I speak, a parable concerning your sins; wherefore cast them from you, that ye may not be hewn down and cast into the fire."

The JST adds that Jesus is going to tell them a parable, which, it could be argued, should be added in Luke.
But this addition does not add to the introduction, development, or interpretation of the parable. The addition simply says a parable will follow. The parable is recorded in Matthew in the KJV as well as the JST, so this addition is not consistent with the other additions about parables in Luke, and fits as well in Matthew as Luke.

JST Matthew 21:34-35 (21:33): "And except ye repent, the preaching of John shall condemn you in the day of judgment. And again, hear another parable; for unto you that believe not, I speak in parables; that your unrighteousness may be rewarded unto you. Behold, there was a certain householder. . . ."

This addition in the JST clearly would not fit in Luke. The JST does add to the introduction of this parable, but it adds that Jesus taught in parables to condemn people who were not righteous enough to understand them. This harsh idea about parables would not fit well in Luke, who was fascinated with Jesus's parables.

JST Matthew 24:28: "And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth."

The JST simply adds that Jesus will give a parable, without adding to the parable in any significant way. The parable is in the KJV as well as the JST.

No corresponding verse exists in the KJV. The verse would be in Matthew 25, between verses 13 and 14.
JST Matthew 25:13: "Now I will liken these things unto a parable."

The JST simply adds that Jesus will give a parable, without adding to the parable in any significant way. The parable is in the KJV as well as the JST.
CHAPTER 2: MARK

"Mark's . . . fast-moving narrative" (Millet, "Synopsis" 42) is the shortest gospel with the least amount, only seven percent, of its information being exclusive (LDS Bible Dictionary 683). Mark's gospel "is unpolished from a literary point of view, but effective in its very simplicity . . . and often vivid in its descriptive touches" (Hastings 619). Mark's gospel is useful for its brevity, for finding events described quickly and accurately. Also, one parable in the KJV Mark was completely eliminated in the JST, which shows that Joseph Smith even shortened the short gospel of Mark. Mark's gospel "is one of deeds rather than words" (Unger's 696).

Changed Order

Joseph Smith reflects this emphasis of short descriptions of action by changing the order of events seven times in Mark, altering the events in terms of greater credibility.

KJV Mark 1:20: "And straightway he called them; and they left their father Zebedee in the ship with the hired servants, and went after him."

JST Mark 1:18: "And he called them; and straightway they left their father Zebedee in the ship with the hired servants, and went after him."

Straightway is moved from the emphasis on Jesus
asking them to come immediately to them following immediately when Jesus asked them. This changes the event and changes the meaning by so doing.

KJV Mark 2:18: "And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"

JST Mark 2:16: "And they came and said unto him, The disciples of John and of the Pharisees used to fast; and why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"

The JST says people came and asked about John's disciples, which clarifies the order of the event. The KJV is ambiguous; the reader doesn't know if the disciples of John are asking or being asked about.

KJV Mark 3:10-11: "For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God."

JST Mark 3:10: "For he had healed many; insomuch that they pressed upon him for to touch him. As many as had plagues and unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God."

The KJV says unclean spirits fell down before Jesus and confessed he is the Christ. But the people wouldn't have seen spirits kneel or do anything else in front of Jesus. The JST clarifies what happened by saying as many as touched
him were healed, and those with plagues and unclean spirits fell down and confessed that he is the Christ.

JST Mark 8:41 through 9:1 (8:38 through 9:2):
"Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of his Father with the holy angels. And they shall not have part in that resurrection when he cometh. For verily I say unto you, That he shall come; and he that layeth down his life for my sake and the gospel's, shall come with him, and shall be clothed with his glory in the cloud, on the right hand of the Son of man. And he said unto them again, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh Peter, and James, and John, who asked him many questions concerning his sayings; and Jesus leadeth them up into a high mountain apart by themselves. And he was transfigured before them."

The JST clarifies the event of the second coming by giving a more accurate account of who will be with Jesus when he comes. Relocating verse 1 in Chapter 9 in the KJV to the end of chapter 8 in the JST is a coherent change. The JST combines all of the verses on the second coming into one chapter, and then starts the mount of transfiguration scene in the next chapter.

KJV Mark 12:8: "And they took him, and killed him, and cast him out of the vineyard."
JST Mark 12:9: "And they took him and cast him out of the vineyard, and killed him."

The KJV says the man was killed and then cast out. The JST says the man was cast out and then killed.

The KJV Mark 14 stipulates the time that Judas went to betray Jesus before he and the Twelve found a place for the passover. But the JST corrects the time, moving those verses back to where they belong, having Judas betray Jesus during the passover feast. Verses 10-11 of the KJV are moved opposite the corresponding JST verses 30-32. These two verses should have been between verses 28 and 29 in the KJV. The order of events is more accurate in the JST.

The KJV Mark 16:5 says the two Marys entered the tomb and saw a young man sitting inside the tomb where Jesus had been resurrected. The JST Mark 16:3 says the Marys saw two angels sitting on the stone outside the tomb. The JST also adds in verse 6 that the two women entered the tomb after they had talked to the two angels. Again this change clarifies what actually took place in the event.

Clarified the Event

Joseph Smith changes thirteen passages by clarifying what actually took place in the events.

JST Mark 1:9 (1:11): "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And John bare record of it."
The JST adds that John bore record of the event, which adds to and clarifies what actually took place at the scene.

JST Mark 3:20-23 (3:27-28): "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house. And then came certain men unto him, accusing him, saying, Why do ye receive sinners, seeing thou makest thyself the Son of God. But he answered them and said, Verily I say unto you, All sins which men have committed, when they repent, shall be forgiven them; for I came to preach repentance unto the sons of men. And blasphemies, wherewith soever they shall blaspheme, shall be forgiven them that come unto me, and do the works which they see me do."

The KJV version says all sins will be forgiven, which is not correct, and is a contradiction of Christ's other statements. The JST account is much clearer on the details as to how the account actually took place. The transition from the thief to forgiveness is clear, showing that another group of people asked the second question.

JST Mark 4:9 (4:10): "And when he was alone with the twelve, and they that believed in him, they that were about him with the twelve asked of him the parable."

The KJV says Jesus is alone, but people are there who ask him questions, another contradiction. The JST says Jesus is alone with the Twelve and people who believe in him, and they ask him questions. The JST is much more coherent.
KJV Mark 4:37-38: "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?"

JST Mark 4:30: "And there arose a great storm of wind, and the waves beat over into the ship; and he was in the hinder part of the ship asleep on a pillow; and they awoke him, and said unto him, Master, carest thou not that we perish?"

The KJV passage here is ambiguous and impossible. Verse 37 says waves beat into the ship; this could mean the waves beat over the top or beat in through the side of the ship. The JST says clearly the waves came in over the top. The KJV also says the ship became full of water. If the ship really had been full, all the people would have drowned, and the ship would have sunk before they could have gotten to Jesus. The JST omits this statement.

JST Mark 6:21 (6:20): "For Herod feared John, knowing that he was a just man, and a holy man, and one who feared God and observed to worship him; and when he heard him he did many things for him, and heard him gladly."

The JST says that John worshiped God, not that Herod observed John, which clarifies what took place in the event.

KJV Mark 7:24: "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid."
JST Mark 7:22-23: "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would that no man should come unto him. But he could not deny them; for he had compassion upon all men."

The KJV sounds as if Jesus wants to hide, so that people won't know what he is doing, as if he were doing something wrong. The JST makes it clear that he wanted some time alone, but that he was too kind to turn people away.

JST Mark 8:15-18 (8:15-17): "And he charged them, saying, Take heed, and beware the leaven of the Pharisees, and the leaven of Herod. And they reasoned among themselves, saying, He hath said this, because we have no bread. And when they said this among themselves, Jesus knew it, and He said unto them. Why reason ye because ye have no bread? Perceive ye not yet, neither understand ye? Are your hearts yet hardened?"

The KJV version is ambiguous, since the reader doesn't know if what Jesus knows in verse 17 is that the Apostles really didn't have any bread, or whether Jesus knew that they said among themselves that they didn't have any. The JST eliminates that ambiguity, making it clear that Jesus knew the Apostles were talking among themselves about bread, but he was talking about false teachings from the Pharisees and Herod among the people.

JST Mark 9:14 (9:16): "And Jesus asked the scribes, What questioned ye with them?"

The KJV is ambiguous. We don't know if the scribes are
asking the same question as the people, if they are questioning the same doctrine as the people, or if they are asking a question to the people. The JST version asks a specific question about a specific recent incident.

KJV Mark 11:5: "And certain of them that stood there said unto them, What do ye, loosing the colt?"

JST Mark 11:5: "And certain of them who stood by, said unto the disciples, Why loose ye the colt?"

The KJV asks a question that it has already answered, by asking what they are doing loosing the colt. But the JST asks a different question, why they are loosing the colt. The JST question makes sense in the context.

KJV Mark 12:34-35: "And no man after that durst ask him any question. And Jesus answered and said, while He taught in the temple."

JST Mark 12:40-41: "And no man after that durst ask him, saying, Who art thou? And Jesus spake and said, while He taught in the temple."

The KJV answers a question when no man dared ask any more. The JST adds the specific question that the people dared not ask. The JST makes it clear that Jesus doesn't answer any more questions at that time, because none were asked. He just continues teaching.

JST Mark 14:3 (14:2): "But they said among themselves, Let us not take him on the feast day, lest there be an uproar among the people."

The KJV does not make clear who was present when the
priests spoke or even what they wouldn't do on the feast day. The JST clarifies what actually happened, by adding that the priests said among themselves that they would not take Jesus on the feast day.

JST Mark 15:26 (15:23): "And they gave him to drink, vinegar mingled with gall; and when he tasted the vinegar, he would not drink."

The KJV says they gave him wine and myrrh, and that he wouldn't drink it. The JST says they gave him vinegar and gall, and after he had tasted the vinegar, he would not drink it, which is a more accurate and clear version of the event.

JST Mark 15:47 (15:44): "And Pilate marveled, and asked him [Joseph of Arimathea] if He [Jesus] were already dead."

The KJV is ambiguous. We don't know if Pilate can't believe Jesus is already dead, or if Pilate is marveling in the past over a future conditional event. The JST makes it clear that Pilate marveled because he couldn't believe that Jesus was dead already.

Clearer to an Outsider Audience

Four universalized passages are made clearer to an outside, Gentile audience.

JST Mark 2:11 (2:14): "And as he passed by, he saw Levi the son of Alpheus, sitting at the place where they receive tribute, as was customary in those days, and he said unto him, Follow me; and he arose and followed him."
The JST passage clarifies that the tribute was a customary thing at the time, which an outside audience would not know.

JST Mark 9:49-50: "For everyone shall be salted with fire; and every sacrifice shall be salted with salt; but the salt must be good. For if the salt have lost his saltiness, wherewith will ye season it? (the sacrifice;) therefore it must needs be that ye have salt in yourselves, and have peace one with another."

The parenthetical definition of it in the JST would help an outside audience avoid ambiguity.

JST Mark 15:8 (15:6): "Now it was common at the feast, for Pilate to release unto them one prisoner, whomsoever they desired."

Here the JST adds that "it was common" to release a prisoner, which again an outside audience would not know.

JST Mark 15:13 (15:11): "But the chief priests moved the people that he should rather release Barabbas unto them, as he had before done unto them."

The JST again shows the custom of releasing a prisoner, because others had been released before.

Rebuke of the Apostles

Robert Millet has pointed out that Jesus rebukes the apostles more in Mark than any other gospel ("Synoptic," 43), and the JST adds a rebuke to certain apostles in two passages.
JST Mark 10:30-31 (10:31): "But there are many who make themselves first, that shall be last, and the last first. This he said rebuking Peter."

This passage is a clear rebuke of Peter.

JST Mark 14:38 (33-34): "And he taketh with him, Peter, and James, and John, and rebuked them, and said unto them, my soul is exceeding sorrowful, even unto death; tarry ye here and watch."

In this passage Jesus rebukes Peter, James, and John.

Similarity to Matthew

The JST adds written in one passage—an addition that would, according to our Matthew discussion, fit more appropriately in Matthew. But the passage does not add written to show that Jesus is the fulfillment of Old Testament prophecy; the addition would not fit in Matthew as well as the other additions in Matthew.

JST Mark 7:10-12 (7:10): "Full well it is written of you, by the prophets whom ye have rejected. They testified these things of a truth, and their blood shall be upon you. Ye have kept not the ordinances of God; for Moses said, Honor thy father and thy mother; and whoso curseth father and mother, let him die the death of the transgresser, as it is written in your law; but ye keep not the law."

The argument could be made that the addition of written should be in Matthew. However, this quotation does not cite written material as evidence that Jesus is the fulfillment
of prophecy, which is how Matthew cites the written word. This citation condemns the listeners, telling them that they and their fathers rejected the prophets of old, that the prophets' blood will be on their heads, and that they do not keep the law. This citing of written does not fit in Matthew but does here in Mark.

Similarities to Luke

The JST also adds information to two parables that could arguably fit in Luke. However, these interpretations of the parables tailor the parables to Mark's Gentile audience, and in that sense fit as well in Mark as they would in Luke.

In the KJV Mark 4:16-25, Jesus is clarifying the parable of the sower. Mark changes the phrase, "And these are they which are sown" from the KJV to, "And these are they who receive the word," JST Mark 4:15-20. Luke is the gospel writer known for emphasizing the parables, and the JST additions usually expand the introduction, development, or interpretation of the parables. The JST Mark does not add to the introduction or development but does help interpret the parable. This interpretation tailors the presentation as much to Mark's intended audience as to Luke's audience. The addition clarifies the meaning and changes the interpretation to help a specific audience, which fits as much in Mark as it does in Luke.

JST Mark 8:37-38 (8:35): "For whosoever will save his
life shall lose it; or whosoever will save his life, shall be willing to lay it down for my sake; and if he is not willing to lay it down for my sake, he shall lose it. But whosoever shall be willing to lose his life for my sake, and the gospel, the same shall save it."

The JST here adds an explanation of what losing one's life for Jesus means. The clarified explanation would be useful for an outside audience.

The KJV Mark 13:33-36 contains this parable: "Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping."

This entire parable was omitted from the Mark account in the JST. Luke 12:37-40 has a similar parable, and this one would fit better in Luke.

Similarity to John

One JST Mark passage about the power of God could arguably fit in John. This passage could fit in John, but it is not out of place in Mark. As Unger's Dictionary points out, "in all the Gospels one unique personality dominates. In Mark we have Christ as servant, as he appears as King in Matthew, Man in Luke and God in John. But Mark's
Servant is also King, Man and God" (696). This addition could fit in John, but it is a legitimate overlap in Mark also.

JST Mark 2:9 (2:12): "And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and many glorified God, saying, We never saw the power of God after this manner."

The JST is clearer, replacing _it_ with the power of God. It could be argued that this change should fit in John, since his gospel testifies of Christ more than any other. However, this addition, as is shown in Unger's Dictionary, is a legitimate overlap with John.

Overall it may be significant that Mark is the only gospel writer with added information from the JST that overlaps with the other three gospel writers. The KJV Mark is the only gospel that has passages that could be readily moved to another gospel--the least amount of exclusive information and the most overlap with the other gospel writers. Mark's generic overlaps in the JST are consistent with the central tendencies of the KJV gospel.
CHAPTER 3: LUKE

Luke writes "a sermon and parable-filled account" (Millet, "Synopsis" 42).

Introductions to the Parables

The JST adds information in three passages that add to the introductions of parables.

JST Luke 11:5-6 (11:5): "And he said unto them, Your heavenly Father will not fail to give unto you whatsoever ye ask of him. And he spake a parable, saying, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves."

The JST introduction here adds to the context of the parable, making it clear that Jesus is teaching about prayer, not about borrowing from friends at midnight.

JST Luke 12:32-33 (12:30): "For all these things do the nations of the world seek after; and your Father who is in heaven, knoweth that ye have need of these things. And ye are sent unto them to be their ministers, and the laborer is worthy of his hire; for the law saith, That a man shall not muzzle the ox that treadeth out the corn."

In this passage the JST adds the parable of a man muzzling his ox, which fits with other characteristics in Luke.

JST Luke 14:7, 9-10: "And he put forth a parable unto them concerning those who were bidden to a wedding; for he
knew how they chose out the chief rooms, and exalted themselves one above another; wherefore he spake unto them saying, And he who bade thee, and him who is more honorable, come, and say to thee; Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he who bade thee, cometh, he may say unto thee, Friend, go up higher; then shalt thou have honor of God, in the presence of them who sit at meat with thee."

This addition adds to the introduction, development, and interpretation of the parable. The JST introduction in verse 7 more clearly explains that the "bidden" people are bidden to a wedding. The JST also adds that these bidden guests chose the chief rooms only to exalt themselves. This added background and context make the parable clearer. The JST verse 9 adds that a more honorable can take the place of a less honorable guest, forcing the less honorable one, in shame, to a lower room at the wedding. This commentary interprets the parable more clearly. The JST verse 10 changes the reward for a person who is taken from a lower room to a higher room. The KJV reward is to worship in the presence of those who invited the guests, while the JST reward is enjoying the honor of God. All of these changes make the parable clearer, which is consistent with other changes in Luke.
Development of the Parables

Three JST passages have added information that helps develop the parables.

JST Luke 9:25: "For what doth it profit a man if he gain the whole world, and yet he receive him not whom God hath ordained, and he lose his own soul, and he himself be a castaway?"

The JST clarifies this passage by adding that not accepting the messenger of God is how people lose their souls, not simply by gaining worldly wealth. This JST addition is more consistent with other New Testament teachings, as Jesus never said it is impossible for rich people to be saved, just difficult for them.

JST Luke 10:33 (10:32): "And likewise a Levite, when he was at the place, came and looked upon him, and passed by on the other side of the way; for they desired in their hearts that it might not be known that they had seen him."

This added development of the parable makes it more intense by adding a more severe criticism of the preachers, since they were trying to hide their actions and feelings.

JST Luke 11:37 (11:36): "If thy whole body therefore is full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle lighteneth a room and doth give the light in all the room."

This addition does not significantly change the meaning, but it does add some clarity to the passage, keeping the metaphor about light in the house consistent.
Interpretations of the Parables

Thirteen JST passages add information that helps interpret the parables.

JST Luke 6:29-30 (6:29): "And unto him who smiteth thee on the cheek, offer also the other; or in other words, it is better to offer the other, than to revile again. And him who taketh away thy cloak, forbid not to take thy coat also. For it is better that thou suffer thine enemy to take these things, than to contend with him. Verily I say unto you, Your heavenly Father who seeth in secret, shall bring that wicked one into judgement."

The JST addition interprets why it is better to let a man steal one's coat than to revile against or contend with him. The JST also adds that God will bring those who steal to judgment.

JST Luke 11:42 (11:41): "But if ye would rather give alms of such things as ye have; and observe to do all things which I have commanded you, then would your inward parts be clean also."

This JST addition explains that we should give of the things we have to the poor so that we can cleanse our souls.

JST Luke 12:40-45 (12:37-38): "Verily I say unto you, Blessed are those servants, whom the Lord when he cometh shall find watching; for he shall gird himself, and make them sit down to meat, and will come forth and serve them. For, behold, he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall
come in the third watch. And verily I say unto you, He hath already come, as it is written of him; and again when he shall come in the second watch, or come in the third watch, blessed are those servants when he cometh, that he shall find so doing; For the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them. And now, verily I say these things unto you, that ye may know this, that the coming of the Lord is as a thief in the night. And it is like unto a man who is an householder, who, if he watcheth not his goods, the thief cometh in an hour of which he is not aware, and taketh his goods, and divideth them among his fellows."

This JST addition adds that Jesus will come in all the watches, and adds that those who watch and see Jesus in any coming will be blessed. The JST then adds a significant portion to this parable, adding the comparison of the second coming to a thief in the night. All of these additions fit well in Luke and are consistent with his other characteristics.

JST Luke 12:49-51 (12:42): "And the Lord said, I speak unto those whom the Lord shall make rulers over his household, to give his children their portion of meat in due season. And they said, Who then is that faithful and wise servant? And the Lord said unto them, It is that servant who watcheth, to impart his portion of meat in due season."

The KJV has Jesus ask who the wise servant is, but the JST has the people ask and Jesus give the answer, saying the
wise servant watches for the time to give meat to others. The context of several verses make it clear in the JST that this applies to the leaders of the Church, who feed the members the meat of the Gospel.

JST Luke 12:54 (12:45): "But the evil servant is he who is not found watching. And if that servant is not found watching, he will say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants, and the maidens, and to eat, and drink, and to be drunken."

The KJV makes this passage sound like the same servant performs both the wicked and the righteous act. The JST makes it clear that the good servants will do righteous acts, while evil servants will do the evil acts.

JST Luke 13:9: "And if it bear fruit, the tree is saved, and if not, after that thou shalt cut it down. And many other parables spake he unto the people."

The KJV explains what to do only if the tree does not produce good fruit. The JST in this passage explains what should be done if the fruit tree gives good or bad fruit. The JST adds that other parables were given also, though Luke evidently didn't record them all.

JST Luke 13:24-25: "Strive to enter in at the strait gate; for I say unto you, Many shall seek to enter in, and shall not be able; for the Lord shall not always strive with man. Therefore, when once the Lord of the kingdom is risen up, and hath shut the door of the kingdom, then ye shall stand without, and knock at the door, saying, Lord, Lord,
open unto us. **But the Lord** shall answer and say unto you, I **will not receive you, for ye know not from whence ye are.**"

The JST makes it clear that the closed door will be to the Lord's kingdom. The KJV says Jesus doesn't know where some people came from who want in to his kingdom. The JST says the people don't know where they came from. The KJV is obviously incorrect. Since Jesus is a God and knows everything, he must know where all people come from.

JST Luke 13:33-34 (13:33): "Nevertheless, I must walk today and tomorrow, and the third day: for it cannot be that a prophet perish out of Jerusalem. **This he spake,** signifying of his death. And in this very hour he began to weep over Jerusalem."

The JST adds interpretation to this obscure KJV passage, explaining that it refers to Jesus's death. The scripture is much clearer with the addition.

JST Luke 14:30-31 (14:29-30): "Lest, unhappily, after he has laid the foundation and is not able to finish his work, all who behold begin to mock him. Saying, This man began to build, and was not able to finish. **And this he said,** signifying there should not any man follow him, unless he was able to continue; saying."

The KJV says the man is happy when he cannot finish his house, while the JST says he is sad. The JST also adds the interpretation to this parable, saying those who follow Christ should be able to finish once they start.

JST Luke 16:23 (16:18): "**But he continued,** saying,
Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her who is put away from her husband committeth adultery. Verily I say unto you, I will liken you unto the rich man."

Both the KJV and the JST add the parable about the rich man and the beggar Lazarus, but only the JST links the rich man parable with those who are committing adultery through the corrupt divorce system then in use.

JST Luke 17:36-40 (17:37): "And they answered and said unto him, Where, Lord, shall they be taken? And he said unto them, Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together. This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth. For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness. And there shall be no unclean thing; for the earth becoming old, even as a garment, having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin."

The JST interprets the parable of the eagles, saying it means the gathering of the saints, with the help of angels. The JST also adds the parable about the new heaven and new earth, with the comparison to the garment becoming old.
JST Luke 21:29, 32, 34-36: "And he spake to them a parable, saying, Behold the fig tree, and all the trees. Verily I say unto you, This generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled. Let my disciples therefore take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares. For as a snare it shall come on all them who dwell on the face of the whole earth. And what I say unto one, I say unto all, Watch ye therefore, and pray always, and keep my commandments, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of man when he shall come clothed in the glory of his Father."

Verse 32 in the JST makes clear that the time referred to is the time of the Gentiles. Verse 34 changes all the pronouns from you and your (Jesus talking to the Apostles) to them and their (Jesus talking about a later time not involving those Apostles). Verse 36 adds that this admonition is for all people, much more encompassing than the KJV, which applies only to those who were hearing Jesus speak at that time. Verse 36 adds to the reward that the faithful obtain, adding that the faithful will stand before Jesus when he comes in glory. The KJV makes no such promise. All of these additions add to and clarify the parable of the fig tree.

JST Luke 23:31-32 (23:31): "And if these things are
done in the green tree, what shall be done in the dry tree? This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles."

Here the JST addition compares the scattering of Israel to the dry tree. The reference is obscure without the added commentary.

Women's Issues

The Hastings Dictionary of the Bible shows that Luke's "sympathy with, and interest in, women has often been remarked in both the Gospel and Acts" (598). Five passages in the JST have information added that reflects this concern for women's issues.

JST Luke 1:44 (1:45): "And blessed art thou who believed, for those things which were told thee by the angel of the Lord, shall be fulfilled."

The JST addition is much more personal and direct to the woman, as Luke records the angel addressing her in second person, not third.

KJV Luke 7:38: "And stood at his feet behind him weeping. . . ."

JST Luke 7:38: "And stood at his feet weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment."

The JST removes the idea that the woman, for whatever reason, had to stand behind Jesus.
JST Luke 14:26: "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, or husband, yea and his own life also; or in other words is afraid to lay down his life for my sake, he cannot be my disciple."

The JST adds that a woman must "hate" her husband as well as a man must hate his wife. The JST makes the idea clear that the passage applies to all mankind, men and women alike, by adding the husband to the list also. The JST makes the passage more believable by interpreting the hate-your-family teaching, by saying the people must be willing to die for Jesus, not really harbor hatred for family.

KJV Luke 17:34-37: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord?"

JST Luke 17:34-36: "I tell you, in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord, shall they be taken."

The JST leads more clearly into the parable of the
eagles being gathered. The KJV is unclear whether the Apostles are asking where the people are taken to, or where are they taken from. In the JST the Apostles clearly ask where the people are taken to, which is followed by the parable of the eagles and the gathering of Israel. The JST also removes much of the sexist language. In the JST the people in bed are not just men, whether homosexual or just lazy. Not only the women are at the grindstone, and not only men are in the field.

JST Luke 24:1: "Now upon the first day of the week, very early in the morning, the women came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

The JST clearly states that women, not "they," were the first to the tomb on the morning of the resurrection.

**Adaptations to Luke's Audience**

Luke's gospel shows that Luke was addressed to a single person who was "an instructed Gentile Christian" (Hastings 600). Three passages in the JST are changed significantly in ways to show directly that Luke wrote to a specific audience, Theophilus.

JST Luke 3:18-20 (3:13): "And he said unto them, Exact no more than that which is appointed unto you. For it is well known unto you, Theophilus, that after the manner of the Jews, and according to the custom of their law in receiving money into the treasury, that out of the abundance
which was received, was appointed unto the poor, every man his portion. And after this manner did the publicans also, wherefore John said unto them, Exact no more than that which is appointed unto you."

This JST passage reinforces the position that Luke wrote his gospel to a man outside Jerusalem who was not familiar with all the customs at Jerusalem. The passage shows how Luke adapted to that audience.

KJV Luke 3:23-38 gives the genealogy of Jesus through his stepfather Joseph, but in the JST Joseph Smith shortens the wording considerably by taking out most of the begets, and most of the who was the son of. One verse from each version will adequately show how the JST shortens the passage.

KJV Luke 3:25: "Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge."


Luke would not have added such superfluous wording because his friend would already know that a genealogy list meant that the sons were begotten of the fathers. Including such superfluous information in a personal letter would bore and possibly insult his friend.

Similarities to Matthew's "Written"

The JST adds information in six references that refer
to things that are "written," compared to the fifteen such additions noted in Matthew. However, these additions in Luke do not show that Jesus is the culmination of the Old Testament prophets or law. Therefore, these changes seem better suited to Luke than to Matthew.

Luke, like Matthew, has some references to what is written in the Old Testament.

JST Luke 2:24: "And to offer a sacrifice according to that which is written in the law of the Lord, A pair of turtledoves, or two young pigeons."

This change from said to written would insult Matthew's readers, because they already knew what was written in the law. Thus, this change would not fit well in Matthew, but it does fit in Luke.

The JST Luke 3:4-9 (3:4): "As it is written in the book of the prophet Esaias; and these are the words, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight, For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel. Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles."

Verse 5 adds written, but both the KJV and the JST have written in verse 4. Luke simply cites two sources in the
JST instead of one, as in the KJV. This addition adds three more verses about the Father judging everyone and some other doctrine. But the scripture added here is simply a continuation of the material already in Luke. The addition in verse 6 about taking the gospel to the gentiles would not fit in Matthew since his audience of Jews would not have liked this doctrine. Therefore, this material fits well in Luke, but would not fit in Matthew.

JST Luke 4:11 (4:12): "And Jesus answering, said unto him, It is written, Thou shalt not tempt he Lord thy God."

Here Luke quotes Jesus, who says written, not said. This common quotation from the Old Testament would have been common knowledge to Matthew's audience.

JST Luke 14:35-38 (14:34-35): "Then certain of them came to him, saying, Good Master, we have Moses and the prophets, and whosoever shall live by them, shall he not have life? And Jesus answered, saying, Ye know not Moses, neither the prophets; for if ye had known them, ye would have believed on me; for to this intent they were written. For I am sent that ye might have life. Therefore I will liken it unto salt which is good; But if the salt has lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; men cast it out. He who hath ears to hear, let him hear. These things he said, signifying that which was written, verily must all be fulfilled."

The reference to written is not citing precedent, but
is testifying that what is written is true and will surely come to pass. Matthew's audience would never have doubted the written record, so this addition of "written" could not fit in Matthew, but does fit in Luke. This passage also adds a clear introduction to the parable, adding that some people pressed Jesus further about Moses and the prophets. This transition or enlarged introduction to the parable fits in Luke.

JST Luke 16:16-22 (16:16-17): "And they said unto him, We have the law, and the prophets; but as for this man we will not receive him to be our ruler; for he maketh himself to be a judge over us. Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even until John, have foretold, of these days. Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it. And it is easier for heaven and earth to pass, than for one tittle of the law to fail. And why teach ye the law, and deny that which is written; and condemn him whom the Father hath sent to fulfill the law, that ye might all be redeemed? 0 fools! for you have said in your hearts, There is no God. And you pervert the right way; and the kingdom of heaven suffereth violence of you; and you persecute the meek; and in your violence you seek to destroy the kingdom; and ye take the children of the kingdom by force. Woe unto you, ye adulterers! And they reviled him again, being angry for the saying, that they were adulterers."
This addition adds considerable condemnation of the people. Written in this addition is included as a condemnation too, as Jesus says the people were not keeping the written law. Matthew does not include references to written texts to condemn the audience, but instead tries to show that Jesus fulfills the Old Testament writings. This addition would not fit in Matthew.

JST Luke 22:16: "For I say unto you, I will not any more eat thereof, until it be fulfilled which is written in the prophets concerning me. Then I will partake with you, in the kingdom of God."

This addition adds that Jesus will not take the sacrament until that which prophets have written about him is fulfilled. This addition does not try to prove Jesus is the Christ by citing what was written, as Matthew does. This addition merely sets a time limit as to when Jesus will take the sacrament.
CHAPTER 4: JOHN

From the first chapter where Jesus is proclaimed the word which is God, to chapter 16, where Jesus is the vine and church members are the branches, John's gospel testifies more emphatically and exclusively of Jesus than any other gospel. All of John's teachings and his entire approach center in Jesus. The Hastings Dictionary of the Bible says of John's gospel, "in its testimony to the Person and work of the Lord Jesus Christ, and in the preparation it makes for the foundation of Christian doctrine, it stands alone" (513). "The inner meaning of Christ's life completely dominates the narrative" (518). John's "deepest aim was to set forth, in the language of his own and his reader's deepest spiritual needs and aspirations, the meaning which Christ had for His disciples, for the Church, and for the world" (518). Other biblical writers testify of Jesus, but not as thoroughly as John: "The Synoptists and Paul . . . would furnish a perfectly adequate basis for these vital truths of Christian faith. But neither would have influenced Christian thought so profoundly, and neither would have been so clearly understood, without John's teaching and the words of the Incarnate Lord as reported by him" (521). Unger's Bible Dictionary explains that even Jesus's displays of power as recorded in John testify of Jesus: "In the synoptic gospels the miraculous works of Jesus are very frequently performed out of mercy, but in the
Gospel of John they are presented as attestations of His Messiahship that men may believe on him as Christ the Savior" (598).

The additions in the JST reflect this approach in three areas: (1) Some additions explain that Jesus is from God, is the Messiah, and that people should follow the truth in him and do good things. (2) Other additions show that Jesus has power, which enables him among other things to send his disciples, to judge, to give his Spirit, and to receive all who come to him. (3) Still other additions show how other people have testified of Jesus and believed in him.

Jesus from God

Four JST John additions add that Jesus is from God.

JST John 5:32-33 (5:31-32): "Therefore if I bear witness of myself, yet my witness is true. For I am not alone, there is another who beareth witness of me, and I know that the testimony which he giveth of me is true."

In this JST addition Jesus says he can testify of himself, and that this testimony is true. The KJV says if Jesus testifies of himself, then his witness is not true. This is an absurd statement to appear in John, because one of John's central themes is that Jesus testifies of himself. Jesus also adds that he is not alone, that another bore witness of him, who was John the Baptist.

JST John 6:44: "No man can come unto me, except he doeth the will of my Father who hath sent me. And this is
the will of him who hath sent me, that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me, I will raise up in the resurrection of the just."

The KJV here says no man can come unto Christ unless the Father brings him, which implies that people are saved by predestination. The JST says clearly that we come unto Christ if we do the will of the Father, and that will is to accept Jesus, to accept the testimonies of and about Jesus. The JST clearly states that if church members do so, they will be resurrected with the just.

JST John 9:4: "I must work the works of him that sent me, while I am with you; the time cometh when I shall have finished my work, then I go unto the Father."

The KJV says that Jesus must work in the day because soon the night is coming when no man can work. But the JST says Jesus had to finish his mortal ministry while he was with the Apostles, because after he had finished his work in mortality, he would return to his Father.

JST John 9:32: "Since the world began was it not heard that any man opened the eyes of one that was born blind, except he be of God."

The KJV says no one since the world began has made a blind man see. The JST adds that only those who were of God could make the blind see, which indirectly bears testimony of Jesus, since he blessed several blind people so they could see.
Messiah, Jesus, and Other Titles

Five additions declare that Jesus is the Messiah, the Christ, and so forth.

JST John 4:28 (4:26): "Jesus said unto her, I who speak unto thee am the Messias."

The JST changes Jesus's declaration from the pronoun he to Messiah, a stronger declaration of his divinity.

JST John 5:38 (5:37): "And the Father himself who sent me, hath borne witness of me. And verily I testify unto you, that ye have never heard his voice at any time, nor seen his shape."

The JST adds that Jesus testified that they had never heard or seen the Father, which does not change the doctrine, but makes the statement more forceful.

JST John 13:19: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am the Christ."

This JST addition changes he to Christ, making Jesus's declaration about himself stronger.

Explanations about Jesus

Six additions explain about Jesus, elucidating him and his calling.

JST John 1:1: "In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God."
The JST changes clarify that the word of God is the gospel, not Jesus, and that the word was preached through Jesus, but is not he. These changes make John's statements clearer, more emphatic, and more understandable.

JST John 1:4-5: "In him was the gospel, and the gospel was the life, and the life was the light of men; And the light shineth in the world, and the world perceiveth it not."

The JST clarifies how life is in Jesus, saying that the gospel is life and that both are in Jesus. The JST also changes darkness to world, which emphasizes that the world rejected Jesus, not merely that nighttime rejected him. The JST's statement is clearer and stronger.

JST John 1:7: "The same came into the world for a witness, to bear witness of the light, to bear record of the gospel through the Son, unto all, that through him men might believe."

The JST adds that Jesus came into the world to testify of the gospel and the Son, not just to testify of the daytime, again a stronger statement.

JST John 1:10: "Even the Son of God. He who was in the world, and the world was made by him, and the world knew him not."

The JST adds that Jesus was the Son of God, strengthening this statement about Jesus's divinity.

JST John 1:12-14: "But as many as received him, to them gave he power to become the sons of God; only to them who
believe on his name. **He was** born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the same word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth."

The JST changes even to only, making a stronger statement that men must believe in Jesus. The KJV says that those who believe on Jesus came not by man or his will, but from God; the JST says Jesus came from God, not men, which strengthens John's testimony of Jesus as the one divine Son of God. The JST adds the word same, strengthening the concept that Jesus came and dwelt in the flesh, the same man they had just worked with. The JST also removes the parentheses in the last line, making the statement about Jesus's glory emphatic, not parenthetical.

**JST John 1:16-19 (1:16-18):** "**For in the beginning was the Word, even the Son, who is made flesh, and sent unto us by the will of the Father.** And as many as believe on his name shall receive of his fulness. And of his fulness have all we received, even immortality and eternal life, through his grace. For the law was given through Moses, but life and truth came through Jesus Christ. For the law was after a carnal commandment, to the administration of death; but the gospel was after the power of an endless life, through Jesus Christ, the Only Begotten Son, who is in the bosom of the Father. And no man hath seen God at any time, except he
hath borne record of the Son; for except it is through him no man can be saved."

The JST adds a longer introduction which testifies that Jesus is the Christ and Son of God. The JST also says that only those who believe on his name receive his fullness. By adding this condition for receiving of the fullness of Jesus, the JST clearly makes the next sentence exclusionary, that only the Apostles and others who believe on him have received of his fullness.

The JST changes by Moses to through Moses, making the idea clear that Moses did not originate the law, but only received it from God. The JST changes grace to life, and by Jesus to through Jesus. Life has been associated with the gospel in previous passages in the JST, so this change expands Jesus's mission from grace, a part of the gospel, to life, which includes all of the gospel.

John's testimony of the superiority of the gospel of Christ over the law of Moses is made clear. The JST adds the material about the law of Moses being a carnal commandment, but the gospel of Jesus having the power of endless life. The JST adds again that Jesus is the Son of God.

The JST makes the doctrine clear about people being able to see God. This KJV passage says no one can see God, but the JST says people can see God if they bear record of the Son. The JST correction makes this statement consistent with other passages in the Bible where others did see God,
and the correction also testifies of the tremendous power that is available through Jesus, that people can even see God through him. The JST also says no man can be saved except through Jesus. All of these JST additions strengthen the testimony of John that Jesus is the Christ and the Son of God.

KJV John 12:7: "Then said Jesus, Let her alone: against the day of my burying hath she kept this."

JST John 12:7: "Then said Jesus, Let her alone; for she has preserved this ointment until now, that she might anoint me in token of my burial."

The JST points out clearly that Jesus is the anointed one; the symbol helps explain his calling as the chosen one of God.

Follow Truth, Do Good

In three additions Jesus declares that people should follow the truth and do what is right.

JST John 3:21-22 (3:21): "But he who loveth truth, cometh to the light, that his deeds may be made manifest. And he who obeyeth the truth, the works which he doeth they are of God."

The JST narrows and clarifies the KJV concept. The KJV says those who do truth do works in God. The JST states that those who love the truth and obey it do the works of God. By adding those who love the truth, the JST eliminates those who obey the truth by force or accident. The JST
implies, then, that we must willingly and lovingly accept Jesus and the truth he stands for.

JST John 5:41 (5:40): "And ye will not come to me that ye might have life, lest ye should honor me."

The JST adds that those who come to Jesus honor him, which implies that those who do are doing the right thing.

JST John 6:65: "And he said, Therefore said I unto you, that no man can come unto me, except he doeth the will of my Father who hath sent me."

The KJV says only those who have it "given unto them of the Father" can come unto Jesus, implying that individually we cannot decide whether to go to Jesus. The JST says those who do the will of the Father come unto Jesus, which is consistent with the rest of John's message. The JST also adds God's sanction to Jesus, because God sent him.

Jesus Declares He Has Power

Thirteen additions declare that Jesus has power from heaven.

JST John 2:4: "Jesus said unto her, Woman, what wilt thou have me to do for thee? that will I do; for mine hour is not yet come."

In this JST addition, Jesus says he will do anything for the woman, an indirect statement that Jesus knew he had all power.

JST John 2:24: "But Jesus did not commit himself unto them, because he knew all things."
The KJV says Jesus knew all *men*, but the JST says Jesus knew all *things*. This addition not only expands the concept of what Jesus knew, it also testifies that Jesus is a God, since only a God can know everything.

JST John 3:12-13: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things? I *tell you*, No man hath ascended up to heaven, but he *who* came down from heaven, the Son of man *who* is in heaven."

In this JST addition, Jesus adds, "I *tell you,"* which emphasizes that Jesus had power given him to preach and to be an authority.

JST John 3:16: "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth *on* him should not perish; but have everlasting life."

The JST capitalizes *only* and *begotten*, to emphasize Jesus's divine nature, that he was born of God.

JST John 3:18: "He *who* believeth on him is not condemned; but he *who* believeth not is condemned already, because he hath not believed *on* the name of the Only Begotten Son of God, *which before was preached by the mouth of the holy prophets; for they testified of me."

*Only begotten* is capitalized again to emphasize Jesus's divine nature and sonship. Jesus also declares in this passage that all holy prophets have testified of him and preached of him. John, however, does not imply that Jesus needed the sanction of ancient prophets to be the divine son
of God as Matthew does. John is declaring that those who reject Jesus are condemned.

JST John 4:55 (4:53): "So the father knew that his son was healed in the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house."

The JST declares clearly that the boy was healed, not that he simply got better, in the same hour when Jesus spoke to the man. This addition states boldly that Jesus has power to heal.

JST John 6:26-27: "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye desire to keep my sayings, neither because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man hath power to give unto you; for him hath God the Father sealed."

In the KJV, Jesus says people do not seek him because of the miracles, but because they ate enough bread and were filled. In the JST, Jesus says people don't seek to do his will and then adds the other material in the KJV. This addition implies that people should do Jesus's will. The KJV says Jesus "shall give" everlasting life to everyone, implying that he must give such life to all. The JST says he "hath the power to give" everlasting life, implying that he has power to choose whom he gives such life to.
JST John 14:3: "And when I go, I will prepare a place for you, and come again, and receive you unto myself; that where I am, ye may be also."

The JST replaces if with when. In the KJV, Jesus doesn't know if he will go or make a place for dead saints, but the JST clearly states that Jesus knows he will go and prepare a place.

JST John 14:30-31: "Hereafter I will not talk much with you; for the prince of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you. And I tell you these things, that ye may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

The JST adds that the prince of this world is also the prince of darkness, showing more clearly that the prince of the world is opposite to Jesus, light, and truth. The KJV says the prince of the world "hath nothing in" Jesus. The JST says that the prince of darkness "hath no power over" Jesus, a clear statement that Jesus is supreme. The KJV says Jesus wants the world to know that he loves the Father; the JST says Jesus wants his Apostles to know that he loves the Father.

JST John 16:23: "And in that day ye shall ask me nothing but it shall be done unto you. Verily, verily, I say unto you, WHATSOEVER ye shall ask the Father in my name, he will give it you."

The KJV says the people will ask Jesus nothing, but
whatever they ask the Father will be given to them. This passage puts God and Jesus at odds, since the people can't ask one and the other will give them anything they want. But the JST says Jesus will give them anything, as long as they ask the Father in Jesus's name. Here the two Gods are on the same side, united, and thus more consistent with the rest of John's message.

Sent Disciples
In two additions Jesus sends his disciples, and they obey and go forth.

JST John 12:14: "And Jesus, when he had sent two of his disciples and got a young ass, sat thereon; as it is written."

The JST adds that Jesus sent two of his disciples to get the young ass. This agrees with other verses in the Bible, correcting the contradiction in the KJV.

JST John 13:8: "Peter saith unto him, Thou needest not to wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."

In the KJV, Peter commands Jesus not to wash his feet, as if Peter were in charge. The JST says Peter merely told Jesus he didn't need to wash his feet, a much milder statement from Peter, and more in line with John's message that Jesus was in charge.
Power to Judge

The Hastings Dictionary explains that one of the "great themes" in John is "judgment" (518). Two JST additions declare that Jesus has power to judge.

KJV John 5:29-30: "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

JST John 5:29-31: "And shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust. And shall all be judged of the Son of man. For as I hear, I judge, and my judgment is just; For I can of mine own self do nothing; because I seek not mine own will, but the will of the Father who hath sent me."

The JST changes unto to in, which is more accurate for what happens in the resurrection. People come forth in it, not just unto it. The KJV says Jesus can't do anything, but in the same sentence says he judges by what he hears, a direct contradiction. The JST adds that Jesus will be the judge in the resurrection because his judgment is just. The JST moves the statement that Jesus does nothing of himself to another paragraph, which adds that Jesus does nothing of himself because he does the will of the Father. The JST has no contradiction and makes sense.
JST John 7:24: "Judge not according to your traditions, but judge righteous judgment."

The KJV says we should not judge by appearance, but the JST says we should not judge by traditions. The JST includes a much broader spectrum of judgment, not limited to clothes and looks, but including such criteria as family lines, money, houses, and businesses.

Promised His Spirit

One JST addition adds that Jesus promises the Holy Spirit to his followers.

JST John 4:26 (4:24): "For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth."

The KJV says "God is a spirit"; the JST says God gives his spirit to righteous people. The JST eliminates the idea that God is a spirit, a very significant change. We have no evidence that spirits can father children--the opposite appears to be true, that spirits can't father children. If the JST had not changed this idea, the divine sonship of Jesus would be challenged, since a spirit God could not father a child. This would contradict the rest of John's message. The JST changes the doctrine, keeping John's testimony intact.

Receives All, But Few Come

The Hastings Dictionary explains how John taught that
Jesus "was rejected by His own people, but gave to all who believed in Him the grace and power to become 'the children of God'" (518). Nine JST additions say Jesus will receive all who come to Him, but that few actually come.

JST John 3:27 (3:26): "And they came unto John, and said unto him, Rabbi, he who was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and he receiveth of all people who come unto him."

Here the KJV is misleading. All people did not come to Jesus, and they never will. The JST makes it clear that Jesus accepts all people who will come, but all do not come.

JST John 3:32 (3:31-32): "He who cometh from above is above all; he who is of the earth is earthly, and speaketh of the earth; he who cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and but few men receive his testimony."

The KJV contradicts itself. John 3:27 says all men come to Jesus, but these verses say no one receives Jesus's testimony. The JST says only a few received his testimony, which agrees with the previous JST change.

JST John 3:34: "For he whom God hath sent, speaketh the words of God; for God giveth him not the Spirit by measure, for he dwelleth in him, even the fullness."

The JST makes the idea clearer and more emphatic that Jesus did not receive a portion of the Spirit, but the full portion of the Spirit.

JST John 3:36: "And he who believeth on the Son hath
everlasting life; and shall receive of his fullness. But he who believeth not the Son, shall not receive of his fullness; for the wrath of God is upon him."

The JST adds that those who believe on Jesus receive of his fullness, and those who don't believe do not get the fullness.

JST John 4:1-6 (4:1-4): "When therefore the Pharisees had heard that Jesus made and baptized more disciples than John, They sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus. Now the Lord knew this, though he himself baptized not so many as his disciples; For he suffered them for an example, preferring one another. And he left Judea, and departed again into Galilee, And said unto his disciples, I must needs go through Samaria."

The KJV says Jesus knew that the Pharisees knew that he made and baptized more disciples than John (adding parenthetically that Jesus did not baptize) and then that Jesus left Judea because the Pharisees knew he baptized more than John. The KJV implies that Jesus left because of what the Pharisees knew.

The JST eliminates the contradictions about Jesus's baptizing, saying he did baptize. The JST adds an entire verse about how the Pharisees wanted to kill Jesus, because they accepted John but not Jesus. The JST separates Jesus's departure from the Pharisees and what they knew, simply adding in another sentence that he decided to go.
JST John 8:43: "Why do ye not understand my speech? even because ye cannot bear my word."

The JST changes hear to bear, which puts the burden for the rejection on the listeners. If the listeners could not hear the Savior speak, they could not be blamed for not obeying or believing him. The JST puts the blame squarely on the listeners, because they cannot bear what he says, which is their fault.

JST John 8:47: "He that is of God receiveth God's words; ye therefore receive them not, because ye are not of God."

The JST in this passage changes two forms of hear to receive, which again puts the burden on the listeners. It isn't that people can't hear Jesus; they simply reject what he says.

JST John 11:16-17: "Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him; for they feared lest the Jews should take Jesus and put him to death, for as yet they did not understand the power of God. And when Jesus came to Bethany, to Martha's house, Lazarus had already been in the grave four days."

The JST adds here that the Apostles didn't yet know the power of God, and they were worried about Jesus going to a city where they thought the Jews would kill him. John implies that Jesus had the power of God in himself, and that the Jews could not kill him before his time.
JST John 16:10: "Of righteousness, because I go to my Father, and they see me no more."

The KJV says the Apostles will not see Jesus any more, but the JST says the people who are killing him will not see him. The JST is consistent with other statements in the New Testament where Jesus visits the Apostles and others.

John the Baptist

The Hastings Dictionary says another of the "great themes" in John is "the Witness to Christ of John the Baptist" (518). Five JST passages add material on John the Baptist, strengthening his testimony of Jesus.

JST John 1:21-22 (1:20-21): "And he confessed, and denied not that he was Elias; but confessed, saying; I am not the Christ. And they asked him, saying; How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying, Art thou that prophet? And he answered, No."

This JST passage adds that John declared he was Elias, which makes John more bold in the JST, as he was in life. The addition strengthens Jesus's position, because John declares he is Elias and not the Christ, therefore making more emphatic the testimony that Christ is the Christ.

JST John 1:26-28 (1:25-27): "And they asked him, and said unto him; Why baptizest thou then, if thou be not the Christ, nor Elias who was to restore all things, neither that prophet? John answered them, saying; I baptize with
water, but there standeth one among you, whom ye know not; He it is of whom I bear record. He is that prophet, even Elias, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose, or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost."

In this passage, John declares he is not the prophet who was to restore all things nor "that prophet." John says Jesus will come after him, and that Jesus is Elias and "that prophet." John makes it clear that Jesus is superior to him, that Jesus will baptize with water and fire, and with the Holy Ghost. All of these additions testify powerfully for Jesus and state clearly that he is the greatest person to come to this earth.

JST John 1:30-32 (1:30-33): "And John bare record of him unto the people, saying, This is he of whom I said; After me cometh a man who is preferred before me; for he was before me, and I knew him, and that he should be made manifest to Israel; therefore am I come baptizing with water. And John bare record, saying; When he was baptized of me, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him; for he who sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost."

In this JST addition, John bears record to the people of Jesus, again strengthening Jesus's position. The JST also
changes the two KJV statements that say John doesn't know Jesus, making these statements say John does know him.

JST John 1:40: "One of the two who heard John, and followed Jesus, was Andrew, Simon Peter's brother."

The KJV says Andrew heard and followed John, but the JST says Andrew heard John and followed Jesus, strengthening Jesus's position.

JST John 5:35 (5:34): "And he received not his testimony of man, but of God, and ye yourselves say that he is a prophet, therefore ye ought to receive his testimony. These things I say that ye might be saved."

In this KJV passage, Jesus says he receives his testimony from heaven and that people are saved simply because Jesus said that he gets his testimony from heaven. But in the JST, Jesus says John got his testimony from heaven, and since the people accept John as a prophet, they should accept Jesus, since John testified of Jesus. The JST strengthens the positions of John and Jesus, declaring that John is a prophet and Jesus is greater than John.

Others Testify of Him

The JST adds the testimony of other people in two passages who testify of Jesus's divinity.

JST John 10:8: "All that ever came before me who testified not of me are thieves and robbers; but the sheep did not hear them."
The KJV says that all people who came before Jesus were thieves and robbers, which would include the Apostles and which would negate all that Jesus said about good people who had shown faith in him. The JST says those who came before Jesus who did not testify of him were thieves and robbers, which is more accurate.

JST John 20:1: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher, and two angels sitting thereon."

The JST adds angels to Jesus's resurrection, giving a divine sanction to the event which testifies more firmly of Jesus.

Others Believe on Him

The JST adds six passages in which people believe on Jesus.

JST John 1:42: "And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona, thou shalt be called Cephas, which is, by interpretation, a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus."

The JST here adds that Peter is not merely a stone but a seer as well, which indirectly strengthens Jesus's position by having a seer follow him, not just a man. The JST adds that the other Apostles followed Jesus as well.
JST John 2:11: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and the faith of his disciples was strengthened in him."

The KJV says the disciples believed on Jesus, but the JST says the Apostles' faith in Jesus increased because of the miracles.

JST John 4:40 (4:38): "I have sent you to reap that whereon ye bestowed no labor; the prophets have labored, and ye have entered into their labors."

The KJV says other men have done the work the Apostles are now doing. The JST says prophets have done that work, which directly sanctions Jesus. By doing what other prophets have done, they obviously have the sanction of God.

JST John 7:39: "(But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was promised unto them who believe, after that Jesus was glorified.)"

The KJV here merely says the Holy Ghost was not yet given. The JST narrows the concept much more, saying that only those who believe in Jesus will get the Holy Ghost when it is given.

JST John 8:11: "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more. And the woman glorified God from that hour, and believed on his name."
The JST here adds that the woman believed in Jesus after he had saved her from being stoned.

JST John 9:27: "He answered them, I have told you already, and ye did not believe; wherefore would you believe if I should tell you again? and would you be his disciples?"

The JST changes hear in the KJV to believe. Here again the burden is placed on the listener to obey Jesus.

Similarities to Matthew

John adds one passage that could arguably fit in Matthew. This addition says that Jesus washed the disciples' feet to fulfill the law. But even though Matthew has a legalistic emphasis, Matthew would not have explained the law to his audience, but rather would have expected them to know it.

JST John 13:10: "Jesus saith to him, He that has washed his hands and his head, needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. Now this was the custom of the Jews under their law; wherefore, Jesus did this that the law might be fulfilled."

The JST adds that Jesus washed their feet according to Jewish law. Matthew would never have used such a phrase with his audience, because they already knew Jewish law. Even though this addition may have language similar to Matthew's, it could not fit in Matthew.
CONCLUSION

The additions by Joseph Smith in the JST tend to stay within the original approaches of the corresponding gospel writers. This consistency with the originals is most telling whenever a JST gospel adds verses that appear more appropriate in other gospels. A strong case can be made that each addition is in the correct gospel, and most are definitely so.

The additions in Mark, the most difficult to see as staying within the original approach of Mark, show most dramatically that Joseph Smith was consistent. Mark, with the least amount of exclusive information and the least prominent style, has more additions that overlap with the other gospels than any other. Mark's overlap with other gospel writers confirms that the JST additions are consistent with the KJV Mark.

Joseph added more total information in Matthew than any other gospel, but there are fewer changes in the JST for Matthew that show the information is consistent with the original approach. The gospel of John has fewer verses added than any of the gospel writers, but John has more verses added than any other gospel writer that show the JST approach is the same as the original. Logically Matthew, with hundreds more total changes than John, should have more additions that show the JST stayed within his approach.

Careful examination of the JST additions to the gospels leads me to two main conclusions: (1) Joseph Smith added
material that is remarkably consistent with the approaches of the original gospel writers. (2) Joseph Smith added more material that is consistent with the original approaches as he progressed further into the translation. Even with the shortened method of translation, the Prophet added more information in John. Another study could look at the remaining books in the Bible to see if Joseph Smith stayed within the original approaches of all biblical writers in his translation of the Bible.
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I also talked at length with Thomas E. Sherry while he was completing his doctoral dissertation on the history of the Joseph Smith Translation of the Bible. His research and mine were on completely different facets of the manuscript, but nevertheless his input was helpful.
Preservation of the Writing Approaches of the Four Gospel Writers in the Joseph Smith Translation of the Bible

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Department of English

M. A. Degree, April 1991

ABSTRACT

This thesis analyzes additions to the gospels in the Joseph Smith Translation of the Bible. To assess the appropriateness of the JST additions, the thesis examines Joseph Smith's additions to verify whether they parallel the approaches of the original gospel writers to their audiences. There is strong indication that material added to the King James Version by the Joseph Smith Translation is consistent with the approaches of the original gospels to their audiences. Chapter one shows that the JST Matthew, like the KJV Matthew, is concerned with showing that Jesus fulfills Old Testament prophecy. Chapter two finds that JST Mark is as generic in its approach and even more fast-paced than the KJV Mark. In chapter three, Joseph Smith's translation of Luke extends Luke's stress on parables and women's issues. Chapter four demonstrates that JST John emphasizes John's central concern, the primacy of Jesus, even more emphatically than the KJV John.

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