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A STUDY OF THE DOCTRINAL SIGNIFICANCE OF CERTAIN TEXTUAL
CHANGES MADE BY THE PROPHET JOSEPH SMITH IN THE FOUR GOSPELS
OF THE INSPIRED VERSION OF THE NEW TESTAMENT

A Thesis
Presented to the
Department of Bible and Modern Scripture
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by
Robert J. Matthews
June 1960
To my mother and father, who taught me by example to revere sacred things; to worship Christ, honor the prophets, and read the holy scriptures.
ACKNOWLEDGMENT

It is with sincere appreciation that the writer mentions the assistance of the following whose help enabled him to bring this work to its present form:

The thesis committee, Dr. James R. Clark and Dr. Russell R. Rich, who have shown willingness to devote time, and to give encouragement, and wise and experienced counsel.

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CHAPTER I

INTRODUCTION

The problem.--It is well known among members of the Church of Jesus Christ of Latter-day Saints that Joseph Smith the Prophet made an inspired revision of the Authorized (King James) Version of the Bible. However, this work by the Prophet has had but scant use by them, with the result that its value and content is but little known.

This thesis is the outcome of a study to determine what doctrinal significance might be found in the textual changes made by the Prophet in certain portions of the New Testament. Its purpose is to show variants between the King James Version and the Inspired Version, and to indicate any doctrinal significance of these variants.

Justification.--This study has significance because it deals with a subject that occupied much of the time and attention of the Prophet during the last fourteen years of his life, and is a matter of frequent mention in the revelations of the Lord to him as recorded in the book of Doctrine and Covenants. (45:60-61; 76:15; 93:53.) Furthermore, Joseph Smith's work with the New Testament produced situations that called forth several of the great revelations now published in the Doctrine and Covenants, and also one selection in the Pearl of Great Price. Yet, the "parent-work," the Inspired Version itself, has remained in the background. A hope that this thesis may bring into view many of the great changes made
by the Prophet has encouraged the writer and justifies the effort.

**Delimitation and scope.**--The study which produced this thesis was limited to those books of the New Testament known as Matthew, Mark, Luke, and John, which are commonly called the "Gospels."

Apparently Joseph Smith did not make the revision on the basis of his knowledge of Biblical languages, nor through possession of ancient manuscripts, but dealt only with the King James Version, which was an English text. The Inspired Version was made between the years 1830 and 1833. Later the Prophet made several statements (2, 290, 349) concerning changes on the basis of languages, but as he did not include these changes in the manuscript they are not a part of the Inspired Version. For that reason, this thesis also deals only with the variants between the King James Version and the Inspired Version, both being English texts. Problems associated with ancient manuscripts and Biblical languages are not a part of this work.

The study was concerned only with those variants having doctrinal significance and did not belabor itself with changes in spelling, grammar, and punctuation, nor with variants that involve only a clearer rendering of a passage, nor with historical, geographical, or other meanings, unless in the judgment of the writer these had doctrinal bearing.

The study was made on the premise that Joseph Smith was a prophet who frequently received knowledge by divine revelation. In writing the thesis it was felt unnecessary to remind the reader constantly of the position thus taken, since the very title "Inspired Version" conveys this thought and is founded upon the same view. A like premise was taken with regard to the validity of other books produced by Joseph Smith, namely the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price,
which are accepted by the Church of Jesus Christ of Latter-day Saints as Standard Works and authoritative scripture. Passages and quotations therefrom are handled in an affirmative manner, in harmony with the above stated position of the writer.

Method of approach to the problem.--The following texts of the Bible were used:


The Holy Scriptures. An Inspired Revision by Joseph Smith, Jr. Published by the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri, 1927.

Certain variations have occurred in printings of the King James Version since the first edition of 1611. Joseph Smith is believed to have used an edition printed in 1828 (1, 127). In making this study the writer used an edition of 1824, since it was the nearest available for him to that used by the Prophet.

The 1927 edition of the Inspired Version was used because the original manuscript was not available to the writer, nor a copy, nor any of the published editions prior to the 1927 printing. Since it is the statement of the publishers, as discussed in Chapter Three of this thesis, that all printings of the Inspired Version from the first edition of 1867 to that of 1944 were identical, having been made on the same "stereotyped plates," the 1927 edition purports to be as reliable as the first edition, and as good a source as any available.

In conducting the study a preliminary reading consisted of a careful and critical comparison of every verse of the four Gospels in the King James Version with those in the Inspired Version. This comparison
considered every form of variant, and these were written down. A second reading followed, in which selection was made of those variants having doctrinal value; and these were written and placed in alphabetical order according to subjects. Variants not having doctrinal importance were dropped from the lists and do not appear in this thesis.

A third reading or comparison was then made, involving only those variants having doctrinal significance; the textual changes and implications were noted and were committed to writing.

Comparison was then made with the writings and sermons of the Prophet as found in the Doctrine and Covenants, the Pearl of Great Price, the History of the Church (3), and the Teachings of the Prophet Joseph Smith (2) to discover what relation or connection there might be in the doctrines taught in those productions by Joseph Smith and in the doctrinal changes made by him in the Gospels. Attention was given to dating. This part of the study, however, was not exhaustive, and was conducted more as a survey, rather than a critical comparison of every word as was the case with the texts of the Bible.

Manner of presentation.—The following is a word of explanation concerning the manner used to present the material gathered through the study.

Textual changes in the books of Matthew, Mark, Luke, and John are presented in Chapters Five through Eight, respectively. A system of parallel vertical-columns was devised for illustrating the variants, placing the King James Version on the left and the Inspired Version on the right. Variants that occur in the Inspired Version are underlined to make them immediately apparent, as shown by the following example:
KING JAMES VERSION
Matthew, Chapter IV

1. Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

In the event of a complete new verse having been added for which there is no equivalent in the King James Version, a blank occurs in the left-hand column, in which case the content of the Inspired Version, being obvious, is not underlined, as such would be unnecessary. The following example illustrates:

KING JAMES VERSION
Matthew, Chapter XXVI

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

INSPIRED VERSION
Matthew, Chapter XXVI

24. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins.

25. And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.

Passages are single spaced with double spacing between the verses. Each chapter and verse is numbered according to its respective Version.

Only those passages having textual changes of doctrinal value are included in this work. Since it seemed unnecessary to include hundreds of passages that received no textual change, there will appear gaps in the material presented in Chapters Five to Eight discussed above. To more readily direct the reader's attention to these gaps, there is, in addition to the verse numbers, a triple space between all verses not consecutively numbered.

Many lengthy verses received textual changes only in one clause.
To avoid much irrelevant material, only that which was deemed essential is included, and the portion used is designated by the verse number being followed with the letter "a" or "b" or "c," denoting the beginning, middle, or ending of a passage. For example:

KING JAMES VERSION
John, Chapter VI
40c. . . . and I will raise him up at the last day.

INSPIRED VERSION
John, Chapter VI
40c. . . . and I will raise him up in the resurrection of the just.

Because the parallel vertical-columns contain the book, chapter, and verse designations for both the King James Version and the Inspired Version, it seemed unnecessary to constantly repeat these in the chapters containing the discussion of the doctrinal implications. For this reason all Biblical references in the discussion chapters are for the Inspired Version unless specified otherwise. Citations for the King James Version are followed by the letters KJV. Corresponding passages for the King James Version or the Inspired Version can easily be determined by consulting Chapters Five through Eight which contain the parallel columns.

In every instance wherein passages are quoted from the Inspired Version, the underlined portions will indicate variations from the King James Version.

References to all Standard Works of the Church of Jesus Christ of Latter-day Saints are given the usual Biblical form of citation.

Scriptural citations are incorporated into the body of the work. All other documentation is given alphabetically at the end of each chapter under the title of Literature Cited. Reference to literature other than scripture is placed within parentheses, with the first number underlined denoting the specific source, followed by the page designation. For
example, \((2, 327)\) refers to item number two at the end of the chapter, and page 327 of that reference.

**Abbreviations.**—All scriptural references are abbreviated in a standard and self-identifying way as follows:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Reference</th>
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<tbody>
<tr>
<td>Alma</td>
<td>Alma, Book of Mormon</td>
</tr>
<tr>
<td>D. &amp; C.</td>
<td>Doctrine and Covenants</td>
</tr>
<tr>
<td>Deut.</td>
<td>Deuteronomy, Old Testament</td>
</tr>
<tr>
<td>Eph.</td>
<td>Ephesians, New Testament</td>
</tr>
<tr>
<td>Eth.</td>
<td>Ether, Book of Mormon</td>
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<tr>
<td>Ex.</td>
<td>Exodus, Old Testament</td>
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<tr>
<td>Hela.</td>
<td>Helaman, Book of Mormon</td>
</tr>
<tr>
<td>Jac.</td>
<td>Jacob, Book of Mormon</td>
</tr>
<tr>
<td>Jas.</td>
<td>James, New Testament</td>
</tr>
<tr>
<td>Jn.</td>
<td>John, New Testament</td>
</tr>
<tr>
<td>Jos. Sm.</td>
<td>Joseph Smith, Pearl of Great Price</td>
</tr>
<tr>
<td>Mk.</td>
<td>Mark, New Testament</td>
</tr>
<tr>
<td>Mt.</td>
<td>Matthew, New Testament</td>
</tr>
<tr>
<td>Morm.</td>
<td>Mormon, Book of Mormon</td>
</tr>
<tr>
<td>Moses</td>
<td>Pearl of Great Price</td>
</tr>
<tr>
<td>Mos.</td>
<td>Mosiah, Book of Mormon</td>
</tr>
<tr>
<td>Ne.</td>
<td>Nephi, Book of Mormon</td>
</tr>
<tr>
<td>Nu.</td>
<td>Numbers, Old Testament</td>
</tr>
</tbody>
</table>
Rom.  Romans, New Testament
Thess. Thessalonians, New Testament
Tim.  Timothy, New Testament

Other abbreviations are:
cf.  compare
KJV  King James Version
n.   note, footnote
vs. (vss.) verse, verses

No other abbreviations were necessary.
LITERATURE CITED


CHAPTER II

A BRIEF HISTORY OF THE KING JAMES VERSION
OF THE BIBLE

Occasion giving rise to the King James Version of 1611.--From January 14-16, 1604, a Conference was convened at Hampton Court, England (2, 206), having been summoned by James I to consider difficulties between the Ritualists (Anglicans) and the Puritans (6, 273-4). Dr. John Reynolds, a Puritan and President of Corpus Christi College, Oxford, "moved his Majestie, that there might be a new translation of the Bible" (2, 206). He justified his proposal by citing errors from the Great Bible, and the Bishop's Bible, which errors had been carried over into the Prayer Book (6, 273-4). Many who were present at the Conference were unfavorable toward a new translation, and the motion died. The King, however, approved of it, and Dr. Reynolds' proposal was afterwards accepted. (2, 206; 4, 183-5.)

On February 10, 1604, the King ordered the new translation to be made. By July 22, "he had appointed fifty-four learned men to do the translation" (6, 275), their only prerequisite being "proved efficiency as biblical scholars." General management of the project was given into the hands of Richard Bancroft, Bishop of London, but work did not actually begin until 1607. (2, 207.)

Procedure and method.--No official journal of proceedings was
kept; therefore, knowledge of the method used by the translators comes to us piecemeal. One of the most fruitful sources is the Preface to the 1611 edition, entitled: The Translators to the Reader. This Preface is no longer printed in editions of the Bible, but the complete text has been made available by President J. Reuben Clark, Jr., in his book, Why the King James Version. (4, xxvii-lv.)

Putting together what is known, it appears that the translators were very conscientious and studious. Of fifteen Rules of Procedure (2, 212; 6, 276-7) that were formulated, the following were perhaps the most important:

1. The Bishop's Bible was to be followed as closely "as the truth would permit."

2. "The old ecclesiastical words should be retained."

6. "No marginal notes at all, except as needed for explanation of Hebrew and Greek words."

8. The work of each individual translator was to be compared with that of the others.

9. At the completion of a book by one group, it was to be sent to the other groups for review and suggestion; "thus every man of the entire company passed upon the work of every other man in the company."

11. The translators were authorized to confer with and solicit advice from other scholars not on the regular list if they saw reason so to do.

111. "Whenever Tyndale's, Matthew's, Coverdale's, the Great Bible, or the Geneva translation agreed better with the original than the Bishop's Bible, it was to be used."

The translators were divided into six groups; two met at Westminster, two at Oxford, and two at Cambridge. Each company worked on an assigned portion, with the Westminster groups doing Genesis to Second Kings, inclusive, and the Epistles; Oxford doing Isaiah to Malachi, inclusive, and the Gospels, Acts, and the Apocalypse; and Cambridge working with
First Chronicles to Ecclesiastes, inclusive, and the Apocrypha. (6, 275.)

When the groups had completed their work, two members of each of the three companies were selected to check the final revisions for the press of R. Barker in London. The King James Bible, as it was known, issued from the press in 1611 in a "folio volume in black-letter type, without notes." (6, 277-8.)

A recent writer summarized the position of the King James Version by saying:

It differed in method of preparation from the Tyndale, Coverdale, and Matthew's Bibles (each the work of a single author); from the Geneva and Douai Bibles (each the work of a small group); from the Bishop's Bible (the work of a larger group, working without adequate supervision). It was the work of a carefully selected group of scholars. (4, 185.)

For reasons not entirely clear, the King James Bible came to be known as the "Authorized Version." This was possibly due to the comment by a printer advertising the new version of the scriptures as the "universally received" text. (4, 2, 22, 76, 172.) Price (6, 279) considers the appellation, "Authorized Version," a misnomer, as the finished work was never approved by the King, nor by Parliament; but Butterworth (2, 7) feels this argument to be of little consequence, since the King "did authorize the project, and commission the translators in the first place."

Texts and manuscripts used.--Evidence reveals that the King James Version was not so much of a translation as a revision of earlier English versions. That the translators themselves considered it a revision can be seen by the Title Pages of both the Old and New Testaments, and by their own lengthy statement in The Translators to the Reader. (4, xil.)

It was a revision based upon the Bishop's Bible, with free use of the Genevan, the Rheims-Douai (English), Erasmus' New Testament (Greek),
Stephen's (Greek), Beza (Greek), and the Complutensian Polyglott (Greek) by Cardinal Ximenes, and some Latin manuscripts. (6, 278.) Codex D was used slightly as an aid to interpretation, but not for textual evidence. (4, 191.)

The Bishop's Bible, which seems to be the basic source, was based on the Great Bible, and the Great Bible amounted to a revision of Tyndale's.

Acceptance by the Church of Jesus Christ of Latter-day Saints.-- As the Church of Jesus Christ of Latter-day Saints had its origin in an English-speaking country and drew a considerable number of its early converts from the British Isles, the Bible in common use has been the King James Version. It has possibly never been formally presented for official acceptance to the membership in Conference assembled, but the assumption has been that it would be the version used by English-speaking members.

The nearest thing to an official pronouncement upon the Bible may have been the proposition to accept the book called the Pearl of Great Price as a Standard Work. This was done on October 10, 1880, during a General Conference of the Church. (2, 205.) Within the covers of said book were the thirteen "Articles of Faith," which were voted upon and accepted as a part of the new Standard Work. Article eight constitutes an acceptance of the Bible, "as far as it is translated correctly."

Being done by English-speaking people in an English-speaking land, it was at least suggestive of an acceptance of the English Bible in common use at the time. Had any other translation or version been intended it is reasonable to expect that those offering the proposal would have said so.

Joseph Smith, however, stated upon certain occasions that there were plainer and more correct versions. Two such statements are given
I am now going to take exception to the present translation of the Bible in relation to these matters [the Revelation of John]. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version. (7, 290.)

Also:

I have been reading the German [New Testament], and find it to be the most nearly correct translation, and to correspond nearest to the revelations which God has given to me for the last fourteen years. (7, 349.)

Some revisions of the King James Version.--The first edition of the King James Version was in 1611. A new edition appeared in 1611, having more than four hundred variations from the first. (6, 280.) A third edition (6, 280), slightly revised, came in 1629, and another (6, 280) in 1638. Archbishop Ussher's chronology was included for the first time in 1701. (6, 280.)

The Apocrypha was included in all editions of the King James Version until 1666, but is rarely, if ever, published with it today. (4, 188.)

It is said that the 1611 edition of the Gospel of Matthew contained forty-three italicized words and phrases, but that this number was increased in subsequent editions until there were 583 such italics by the edition of 1870. (1, 111-12.)

An edition of 1824 was used by the writer in making the study for this thesis.

Comparison of the 1824 and 1946 edition of the King James Version. The writer made a comparison of the four Gospels of a King James Version printed in 1946 with the 1824 printing and found some modification in spelling, punctuation and capitalization, but only rarely a change in wording. Such changes were slight, had practically no effect on the
meaning, and affected the text only to a very small degree.

In making this comparison special attention was given to italics, with the finding that the 1824 edition contains almost every italicized word that the 1946 edition has. Hence, as nearly all these italics were included by 1824, it appears quite certain that they were also in an 1828 printing said to have been used by Joseph Smith. This comparison was made with the Gospels only, and has no meaning in relation to any changes that may have been made in other parts of the Bible.
LITERATURE CITED


CHAPTER III

A BRIEF HISTORY OF THE INSPIRED VERSION OF THE BIBLE

Why a Bible revision was necessary.--That there are errors, omissions, weaknesses, and imperfections in the various translations and texts of the Bible is evident to every informed person. The thoughtful reader of the Bible might, therefore, with all fairness ask such questions as: Just how reliable is the Bible text? Why did errors occur? How extensive are they? Who or what caused them? What can be done about them? How can lost information be regained? These and similar questions which often attract the attention of serious students of the ancient scripture are worthy of careful investigation.

As none of the original manuscripts of the Bible are known to exist today, translators and scholars are obliged to deal at best with second or third-hand materials. It is conceivable that errors in a copied text could be of two kinds, intentional and unintentional, and could occur by either omissions from or additions to the original.

Unintentional errors.--In explanation of the easiness by which unintentional changes might occur in a text, Price has some most interesting comments. His discussion is directed especially to the task that confronted the scholars making the King James Version. Said he:

The translators of the Hebrew and Greek of the Old and New Testaments respectively, into English had no small task. They were obliged to translate texts that had been copied over and over again by the hand of man for hundreds, and, in the case of the Old
Testament, for thousands of years. There must invariably be mistakes by scribes and copyists that have never been corrected. No one of us could copy by hand even ten pages of manuscript without making some errors. We would at least forget to dot some "I's" or cross some "T's"; but the most of us would leave out words, write some words twice, leave out some lines, repeat some lines, and make many other blunders that would cause our copy to vary from the original. Just these things have happened with the manuscripts of the Bible. . . . (4, 2.)

Also:

Before the invention of printing from movable types, books were multiplied solely by the hand of fallible man. A slip of the pen, an error of sight, an error of hearing, or an error of memory on the part of a scribe or copyist, would be preserved and perpetuated with the same care as that exercised in preserving the best text. Subsequent copyists and translators would not only perpetuate earlier errors, but would probably add the same kind of evidence of their own fallibility. This kind of multiplication of manuscripts, extending down through the centuries, opened the door to untold possibilities of many kinds of errors in the text that was thus treated. From the one original text of each of the two Testaments, copyists and translators multiplied copies and translations for more than two thousand years. The efforts of biblical scholars today are aimed at discovering, if possible, what the errors are, and what the original text may have been. (4, 11.)

Intentional errors.--Not all of the errors in the Bible text have been the result of man's fallibility. There is evidence that some changes were made with the willful intent to deceive or to withhold certain information. God said to Moses:

Thou shalt write the things which I shall speak. And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men. (Moses 1:40-41.)

The Book of Mormon also makes mention of the deliberate attempt on the part of men to alter and to take away much of the sacred text. It reports that the prophet Nephi was shown a vision of this very thing, and that he beheld the corruption of the record of the Jews. To quote from the writings of Nephi:
... the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record.

... Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God.

And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God.

And after these plain and precious things were taken away it goeth forth unto all the nations of the Gentiles. ... (1 Ne. 13:24-29, italics mine.)

Another Book of Mormon writer also wrote of the mutilation of the Jewish scriptures. Said Moroni, while discoursing about the latter days, and the wicked events that would transpire:

O ye wicked and perverse and stiffnecked people, ... Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls? (Morm. 8:33.)

These references plainly attest a conscious and wholesale effort on the part of men to lead other men astray by deleting from the sacred text many passages that would be of great value in establishing truth and righteousness.

The Prophet Joseph Smith also commented on the present-day condition of Biblical texts. Said he:

I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. (6, 327.)

Also:

From sundry revelations which had been received, it was apparent that many important points touching the salvation of men, had been
taken from the Bible, or lost before it was compiled. (6, 9-11.)

Why Joseph Smith attempted a revision of the Bible.--The Prophet learned that there were errors and omissions in the Bible from Moroni's first visit (Jos. Sm. 2:36-39), and from the Book of Mormon. (1 Ne. 13:21-32; Morm. 8:33.) As early as 1829 he knew that at least part of the missing scripture would be restored and errors corrected. (1 Ne. 13:32-40; D. & C. 6:26-27; 8:11; 9:1-2.)

In June of 1830, the "Visions of Moses" were revealed to Joseph Smith from which he learned that some of Moses' writings had been altered, but would be restored to their original sense. (Moses 1:40-41.)

In December, 1830, Sidney Rigdon came to the Prophet desiring to learn of the Lord's will concerning his calling and activities in the Church. Joseph inquired of the Lord for him and received the following:

A commandment I give unto thee [Sidney]--that thou shalt write for him [Joseph]; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect. (D. & C. 35:20.)

A few weeks later further information was given to the Prophet concerning the scriptures:

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety. And it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye receive them in full. (D. & C. 42:56-57.)

It is to be noted that these allusions to new and additional scripture were given after the Book of Mormon was published and therefore had reference to something beyond that book. The Book of Mormon speaks of itself as helping to restore many of the "plain and precious things" that had been taken out of the "record of the twelve apostles of the Lamb" (1 Ne. 13:34-38), but it also speaks of "other books" (1 Ne. 13:39-40) that likewise would assist in bringing again much of the knowledge
that had been "taken out" of the Jewish record.

Evidently the Prophet did not take it upon himself to attempt a revision of the Bible, but declared that he was appointed and assigned by the Lord to do the work. It was noted above that Sidney Rigdon was counselled by revelation to assist in this undertaking.

On March 7, 1831, Joseph was instructed by the Lord to devote his efforts toward the New Testament:

And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known;
Wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come. (D. & C. 45:60-61.)

Obedient to this injunction, Joseph and Sidney labored with the "translation" of the New Testament. Almost a year later, while working with the Gospel of John, they were given an extraordinary vision of conditions in and after the resurrection from the dead. A comment made by these two brethren in connection with this vision is highly instructive relative to their reason for attempting to make a Bible revision. Said they:

For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John. (D. & C. 76:15, italics mine.)

The evidence is that this was not a self-assumed task on the part of Joseph Smith, but instead, both the work and the assignment of the brethren to do the work were by the Lord's appointment. Such a view lends dignity to the Inspired Version of the Bible.

Procedure and method.—In the generally accepted use of the term, it would probably be incorrect to say that the Prophet "translated" the Bible. Actually it was a revision, for as far as is known the only text used was a large family-style edition of the King James Version. (11, 11.)
It was apparently not made on the basis of ancient manuscripts, nor a knowledge of Biblical languages.

Joseph Smith did not leave an account of his procedure in making the revision, yet from available evidence it is possible to frame a partial reconstruction of it. With relation to this subject, President Joseph Fielding Smith has written:

It has been the thought of some, that the Prophet went through the Bible beginning with the first chapter of Genesis and continued through to the book of Revelation, but this is not the case. He went through the Bible topic by topic, and revising as the Spirit of the Lord indicated to him where changes and additions should be made. (7, 15.)

To this thought, Sperry and Van Wagoner add their findings:

Corrections were somewhat topical in nature, although the manuscript offers some evidence that they were not taken up in topical order. Certain topics . . . were changed with great regularity. On the other hand, the fact that the various books and chapters were listed in consecutive order in the manuscript shows that corrections were not made in order of topics, but in order of their occurrence in the Bible. (11, 15-17.)

That it was to be a revelatory work is evident from the Lord's instructions: "Thou shalt ask, and my scriptures shall be given as I have appointed . . . until ye have received them in full." (D. & C. 42: 56-57.) Such phrases as "thou shalt ask," "shall be given," and "until ye have received," are informative and suggest the manner in which the Prophet was to proceed with the task. (Italics mine.)

Apparently Joseph did not always know beforehand what changes were needed, nor what to expect, for on occasion he expressed surprise at what was "given" him. One passage is of particular interest:

For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows: Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, 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—
Now this caused us to marvel, for it was given unto us of the Spirit. (D. & C. 76:15-18, italics mine.)

A complete manuscript of the Bible was not made by the Prophet. Such manuscript as is referred to came into existence because Sidney Rigdon, as scribe, wrote down the name of each book of the Bible and of each chapter in which changes were to be made, and he added to it such words as should be inserted. (11, 15.) If no changes were to be made the word "correct" was written after the chapter number.

The work seems to have had its beginning with the book of Genesis, which was written in full in the manuscript. However, realizing this required too much time, the Prophet devised a system of writing in the margin of the Bible any words that should be added, inserting a caret where they should be placed in the text. (11, 15.) If additions were too lengthy for the margins, they were made on separate pieces of paper.

Although the work was commenced with Genesis, the Prophet was instructed by revelation to turn to the New Testament and "translate" it before returning to the Old Testament. (D. & C. 45:60-61.) In the same communication the Lord indicated the value of working with the New Testament, and explained that through it should many important things be made known.

Sperry and Van Wagoner (11, 15) state that in the manuscript the first three Gospels were written in full, as also the first six chapters of John, but that throughout the remainder of the New Testament the shorter method was used.

As a safety measure the Prophet had Dr. John M. Bernhisel make a complete and careful copy of the manuscript, which was preserved and
brought to the Salt Lake Valley. From this copy, now in the archives of
the Church in Salt Lake City (6, 596), were obtained the portions that
have been published in the Pearl of Great Price. (6, 10n.)

After the Prophet's death the original manuscript was kept in the
custody of his wife, Emma, until she presented it to the Reorganized
Church of Jesus Christ of Latter Day Saints in 1866. (1, 131.) She had
previously refused to release it to representatives of the Church in Utah.
(12, 260.)

Time required.--The work of "translation" was started sometime in
1830. In December the Lord instructed Joseph to cease for a time because
of the press of other matters. (D. & C. 37:1.) It appears that until
this time work had been done primarily with the Old Testament, perhaps
with Genesis only, but on March 7, 1831, the Prophet was directed to con-
centrate on the New Testament (D. & C. 45:60-61.) On February 2, 1833,
Joseph stated that he had "finished" the New Testament (8, 324), and five
months later, on July 2, wrote that the "translation of the scriptures"
had been completed that day. (8, 368.)

Slightly less than twenty-four months were spent in making the
revision of the New Testament, and at most eighteen months were required
for the Old Testament. During this time there were many interruptions
because of business and persecution. In spite of the difficulties, it
appears that the Lord was anxious for the Church to receive the knowledge
that would come through a Bible revision, and on at least one occasion
He urged the Prophet to "hasten to translate my scriptures." (D. & C. 93:
53.)

Was the revision completed?--Although Joseph Smith spoke of "fin-
ishing" the Bible, it is evident that he did not consider it fully
revised. On this problem President George Q. Cannon offered some useful information when he wrote:

We have heard President Brigham Young state that the Prophet, before his death, had spoken to him about going through the translation of the Scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write February 2, 1833. (2, 148n.)

Between the time that the Prophet said the revision was "finished" and his death in 1844, he made several public pronouncements in which he took exception to certain texts in the King James Version, and stated what the correct translation should be. (6, 290, 349.) However, these corrections do not appear in the manuscript of the Inspired Version. It seems therefore that in calling the work "finished" he meant only that it was as much as he intended to do at that time, but intended later to have it brought to greater perfection. (9, 136-7.)

Publication.--It was Joseph's desire to publish the Inspired Version of the scriptures after he had brought it to final completion, but apparently persecution and the press of other matters prevented it.

In a letter to leading brethren in Missouri, dated April 21, 1833, the Prophet made the following announcement concerning publication:

It is not the will of the Lord to print any of the New Translation in the Star; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together. (6, 341.)

On June 4, 1833, Elder W. W. Phelps inquired by letter about the publication of the New Translation, as it was called. Joseph Smith answered that it could not be done "until we attend to it ourselves, and this we will do as soon as the Lord permits." (8, 365.)

By revelation the saints were instructed to organize themselves and print the "fulness of the scriptures," including the "translation"
of the Bible. (D. & C. 94:10; also 104:58.)

The First Presidency wrote an epistle to the saints in August, 1840, asking financial help for the work of the Church. Expressly stated was the need for money to be used to publish the New Translation. (9, 187.)

On January 19, 1841, William Law was commanded by the Lord to help in the publication of the New Translation (D. & C. 124:89), but it seems that he failed in this opportunity. (10, 164-5.)

A notice in the *Times and Seasons* for January 12, 1842, tells that the Trustee [Joseph Smith] (2, 289) was then engaged in "preparing the translation of the Bible for the press." (2, 493.)

Notwithstanding all this expectation and effort, the "new translation" was not published, and with Joseph's death, efforts at publication apparently ceased. It has never been published by the Church, save for excerpts in the Pearl of Great Price, "but the Church has [The copy of the manuscript] and can publish it whenever the Lord indicates that it should be done." (5, 596.)

In the spring of 1866 a publication committee of the Reorganized Church of Jesus Christ of Latter Day Saints obtained the original manuscript from Emma Smith and in 1867 brought forth an edition for public sale. (1, 131.) Several editions have since been published by that Church.

Mr. A. B. Phillips, then Historian for the Reorganized Church, stated in 1949 that the 1867 edition was printed from stereotype plates which "were used in all subsequent editions down to 1944, except the last printing." (1, 131.)

The 1944 edition contains a note on the title page that it is a
"new and corrected edition." The preface to that edition states that cer-
tain omissions and errors in spelling, grammar, and punctuation, which had
appeared in previous editions had been corrected in this printing.

The writer personally made a careful comparison between the four
Gospels of the edition of 1944 and the 1927 printing to ascertain the ex-
tent of these changes. It is his conclusion that such "corrections" as
appear in the 1944 edition are primarily matters of spelling and punctua-
tion, having little effect on the meaning of passages thus altered, and
affect the text only to a small degree. This comparison was made with the
Gospels only, and has no reference to any changes that may have been made
in the remainder of the Bible.

The Reorganized Church, under the direction of Joseph Smith III,
son of the Prophet, published the Book of Mormon and the Inspired Version
of the New Testament in one volume in 1893. This was to "fulfill" a Book
of Mormon prediction that "they both shall be established in one" (1 Ne.
13:41), and also to comply with the Prophet's statement as given above.
This edition has been discontinued and is now out of print.

Acceptance by the Church of Jesus Christ of Latter-day Saints.--
The Prophet's work with the Inspired Version "was not finished, for which
reason the Church has never adopted it as a whole. The parts [It does]
accept will be found in the Pearl of Great Price, in the Book of Moses and
the revision of the twenty-third (last verse) and the twenty-fourth chap-
ters of Matthew." (3, 3.)

It is not a "Standard Work" of the Church. If inspired by the
Holy Ghost it could be called scripture (D. & C. 68:3-5), even though not
"canonized" by an official vote of a General Conference of the Church.
Many revelations containing the truth of the Gospel as revealed through
the Spirit have been classed as scripture, and were "profitable for doctrine, for reproof, for correction, and for instruction in righteousness" (2 Tim. 3:16 KJV), for some length of time before being duly presented to the Church membership as a Standard Work. Such was the case with the Pearl of Great Price, and many sections of the Doctrine and Covenants.

On the premise that the claims made by the Prophet Joseph Smith are true, the Inspired Version would be the most correct and complete Bible currently available. When it is "received in full" it shall be sent forth and taught "to all nations, kindreds, tongues, and people." (D. & C. 42:56-58.) It is the opinion of the writer that it will then be the official Bible of the Church.
LITERATURE CITED


CHAPTER IV

MAJOR TYPES OF TEXTUAL CHANGES IN THE INSPIRED VERSION OF THE GOSPELS

Amount of change.--The Prophet made a great many changes in the New Testament, especially in the Gospels. Over half of the Gospel of Matthew has been changed, which about equals the total number of changes in the other Gospels. The following table illustrates the extent of the Prophet's work with the New Testament:

TABLE 1

TEXTUAL CHANGES IN THE INSPIRED VERSION OF THE NEW TESTAMENT

<table>
<thead>
<tr>
<th>Name</th>
<th>New Verses</th>
<th>Changed Verses</th>
<th>Verses Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew</td>
<td>55</td>
<td>551</td>
<td>0</td>
</tr>
<tr>
<td>Mark</td>
<td>144</td>
<td>153</td>
<td>5</td>
</tr>
<tr>
<td>Luke</td>
<td>22</td>
<td>257</td>
<td>1</td>
</tr>
<tr>
<td>John</td>
<td>4</td>
<td>97</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total Gospels.</th>
<th>125</th>
<th>1,058</th>
<th>6</th>
</tr>
</thead>
</table>


<table>
<thead>
<tr>
<th>Name</th>
<th>New Verses</th>
<th>Changed Verses</th>
<th>Verses Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3*</td>
<td>417*</td>
<td>Not Available</td>
</tr>
</tbody>
</table>

| Total        | 128 | 1,475 | Not Available |

Classification of the changes.--Textual changes made by the Prophet were primarily additions. There were some rearrangement and a few deletions.

Additions.--These are of three general types:

1. New verses, consisting of:
   a. Material not found elsewhere in the scriptures. (Mt. 7:16-17; 9:18-20.)
   b. Material new to a particular Gospel, which exists in one or more of the other Gospels. (Cf. Mk. 13:54-61 with Mt. 24:43-51 KJV.)
   c. Material new to the Gospels, but which exists in other scriptures. (Cf. Lk. 12:33 with 1 Tim. 5:18.)

2. Enlarged verses, containing:
   a. New material encompassed within the limits of an existing verse, thus not constituting a new verse, but as verses are not of uniform size, an enlarged verse often contains as much or more information than some new verses. (Mt. 3:2-6; 17:14; 18:11.)

3. Substitution:
   a. Replacement of a phrase, thus not qualifying as a new verse, nor an enlargement, but having changed meaning or new information. (Mt. 5:12; Jn. 2:24.)

Rearrangement of the text.--This was done in several ways:

1. Shuffling the verses within a chapter so as to alter the sequence of events, but making no change in the wording of the verses involved. (Cf. Mt. 24:30 with 24:7 KJV.)

2. Dividing the verses and rearranging the phrases or attaching them to other verses. Does not alter the wording of the phrases involved. (Cf. Jn. 5:30-31 with 5:30 KJV.)

3. Changing chapterization and versage. No change in wording. Actually non-textual, yet conveys different meaning by mere association of certain ideas. (Cf. Mt. 1, 2, 3 with KJV; cf. Mk. 8:14 with 9:1 KJV.)
Deletions.--There are deletions of words, phrases, verses, and ideas:

1. Deletions of words are common and occur in every Gospel. This is especially true with italics. (Cf. Mt. 5:22 with 5:20 KJV.)

2. Whole phrases are sometimes omitted. (Cf. Mk. 13:47 with 13:32 KJV; cf. Lk. 1:34 with 1:34 KJV.)

3. Complete verses and whole ideas are omitted in some instances. (Mk. 13:11, 12, 34-36 KJV; Lk. 19:25 KJV.)

Style of the changes.--Sperry and Van Wagoner have made the following observation about the literary style of some of the changes:

Wherever additions or changes have been made, the language and style used is the same as that of the original author in whose book the change is made, as far as that can be determined. For example, all of Isaiah 29 is in the style of Isaiah, and the addition of 3:24-26 to Matthew is in the manner of Matthew and so on. (1, 19.)

The writer found what he believes to be further evidence of this in the last seven verses of the twenty-first chapter of Matthew (Inspired Version), and also in seven lengthy verses added to the third chapter of Luke. These selections are extremely useful because they present whole blocks of added material easily studied for literary make-up. Additions are always woven into the narrative, and blend into the body of the work.

Some changes are highly doctrinal and cause abrupt changes in meaning. Others produce a clearer understanding by lessening ambiguity, yet do not greatly alter the sense. Frequently through innuendo the effect is to offer only a shade of different meaning, rather than an abrupt change. Many of the changes have importance primarily because of the emphasis they place upon certain basic doctrinal matters.

Many additions are in the form of dialogue between Jesus and his disciples or Jesus and the Jewish rulers. These are written in the first
person singular as direct quotations.

Additions at times appear to be comments by the Gospel writers, but sometimes explanatory information is given in parentheses, leaving the reader uncertain whether these purport to be the author's comments or insertions by Joseph Smith purely for clarification.

Often the new material forms a bridge or link between heretofore disjointed and seemingly unrelated passages. This is extremely helpful in giving the setting or circumstance that drew forth some particular comment or explanation from the Savior.

**Italics.**—The writer noted especially the textual changes in relation to italics. No definite pattern could be ascertained with regard to the Prophet's method of handling words italicized in the text of the King James Version. Frequently they were simply omitted in the Inspired Version. (Cf. Mt. 2:12:23 with 2:12:24 KJV.) Often they were omitted, but substitution was made with other words. (Cf. Mt. 3:39 with 3:12 KJV; 5:21-22 with 5:19-20 KJV; 25:14 with 25:14 KJV; Jn. 2:24 with 2:24 KJV.) Occasionally the italics remained but were supplemented with additional words (Cf. Mt. 6:11 with 6:10 KJV.) In some instances they remained untouched and unaffected in the Inspired Version, even in passages wherein other changes were made. (Cf. Mt. 7:37 with 7:29 KJV.)

Since italics were inserted by the translators chiefly to clarify obscure and difficult texts, or to establish verb tense, the omissions may indicate the Prophet's desire to deal only with the basic text. On occasion he changed the whole meaning of a passage by substituting a verb of a different tense for the italicized verb. (Cf. Mt. 3:39 with 3:12 KJV.)

The Inspired Version as published by the Reorganized Church of Jesus Christ of Latter Day Saints contains no italics in the text.
LITERATURE CITED

CHAPTER V

A COMPARISON OF THE KING JAMES VERSION WITH THE INSPIRED VERSION OF MATTHEW

<table>
<thead>
<tr>
<th>KING JAMES VERSION</th>
<th>INSPIRED VERSION</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Gospel according to S. MATTHEW</td>
<td>THE TESTIMONY OF ST. MATTHEW</td>
</tr>
</tbody>
</table>

**CHAPTER I**

16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

| 4c. ... and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, as the prophets have written, who is called Christ. |

18a. Now the birth of Jesus Christ was on this wise:

| 1a. Now, as it is written, the birth of Jesus Christ was on this wise. |

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

| 5. Now this took place, that all things might be fulfilled, which were spoken of the Lord, by the prophets, saying, |

**CHAPTER II**

2a. Saying, Where is he that is born King of the Jews?

| 2a. Saying, Where is the child that is born, the Messiah of the Jews? |

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

| 3. When Herod the king had heard of the child, he was troubled, and all Jerusalem with him. |

4b. ... he demanded of them where Christ should be born.

| 4b. ... he demanded of them, saying, Where is the place that is written of by the prophets, in which Christ should be born? For |
5. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Following vs. 23

24. And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come.

25. And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him.

26. And after many years, the hour of his ministry drew nigh.

CHAPTER III

3a. For this is he that was spoken of by the prophet Esaias,

Between vss. 7 and 8

34. Why is it that ye receive not the preaching of him whom God hath sent? If ye receive not this in your hearts, ye receive not me; and if ye receive not me, ye receive not him of whom I am sent to bear record; and for your sins ye have no cloak.

8. Bring forth therefore fruits meet for repentance:

35. Repent, therefore, and bring forth fruits meet for repentance;
9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire:

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

36. And think not to say within yourselves, We are the children of Abraham, and we only have power to bring seed unto our father Abraham; for I say unto you that God is able of these stones to raise up children unto Abraham.

38. I indeed baptize you with water, upon your repentance; and when he of whom I bear record cometh, who is mightier than I, whose shoes I am not worthy to bear, (or whose place I am not able to fill) as I said, I indeed baptize you before he cometh, that when he cometh he may baptize you with the Holy Ghost and fire.

39. And it is he of whom I shall bear record, whose fan shall be in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but in the fulness of his own time will burn up the chaff with unquenchable fire.

40. Thus came John, preaching and baptizing in the river of Jordan; bearing record, that he who was coming after him had power to baptize with the Holy Ghost and fire.

44. And John went down into the water and baptized him.

46. And lo, he heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Hear Ye Him.

CHAPTER IV

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

CHAPTER IV

1. Then was Jesus led up of the Spirit, into the wilderness, to be with God.
2. And when he had fasted forty days and forty nights, he was afterwards an hungered.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6a. And saith unto him,

8a. Again, the devil taketh him into an exceeding high mountain,

9a. And saith unto him,

11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

12. Now when Jesus had heard that John was cast into prison, he departed into Galilee;

19. And he saith unto them, Follow me, and I will make you fishers of men.

23c. . . . and healing all manner of sickness and all manner of disease among the people.

CHAPTER V

1b. . . . and when he was set, his disciples came unto him:

2. And when he had fasted forty days and forty nights, and had communed with God, he was afterwards an hungered, and was left to be tempted of the devil,

5. Then Jesus was taken up into the holy city, and the Spirit setteth him on the pinnacle of the temple.

6a. Then the devil came unto him and said,

8a. And again, Jesus was in the Spirit, and it taketh him up into an exceeding high mountain,

9a. And the devil came unto him again, and said,

10c. Then the devil leaveth him.

11. And now Jesus knew that John was cast into prison, and he sent angels, and, behold, they came and ministered unto him.

18. And he saith unto them, I am he of whom it is written by the prophets; follow me, and I will make you fishers of men.

22c. . . . and healing all manner of sickness, and all manner of diseases among the people which believed on his name.

CHAPTER V

1b. . . . and when he was set down, his disciples came unto him.

3. Blessed are they who shall believe on me; and again, more
blessed are they who shall believe on your words, when ye shall testify that ye have seen me and that I am.

4. Yea, blessed are they who shall believe on your words, and come down into the depth of humility, and be baptized in my name; for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins.

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

5. Yea, blessed are the poor in spirit, who come unto me; for theirs is the kingdom of heaven.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

8. And blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

12. Blessed are all they that are persecuted for my name's sake; for theirs is the kingdom of heaven.

12a. Rejoice, and be exceeding glad:

14a. For ye shall have great joy, and be exceeding glad;

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men.

15. Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savour, wherewith shall the earth be salted? the salt shall thenceforth be good for nothing, but to be cast out, and trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

16. Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill cannot be hid.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

18. Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven.
19. Whosoever therefore shall break one of these least command-
ments, and shall teach men so, he shall be called the least in the
kingdom of heaven: but whosoever shall do and teach them, the same
shall be called great in the king-
dom of heaven.

20b. ... That except your right-
eousness shall exceed the right-
eousness of the Scribes and
Pharisees, ye shall in no case
enter into the kingdom of heaven.

23. Therefore if thou bring thy
gift to the altar, and there
rememberest that thy brother
hath ought against thee;

Between vss. 28 and 29

24. But whosoever shall
suffer another to take his coat
shall be called his brother.

25. Therefore, if ye shall come
unto me, or shall desire to come
unto me, or if thou bring thy gift
to the altar, and there remember-
est that thy brother hath ought
against thee,

Between vss. 30 and 31

31. Behold, I give unto you a com-
mandment, that ye suffer none of
these things to enter into your
heart, for it is better that ye
should deny yourselves of these
things, wherein ye will take up
your cross, than that ye should be
cast into hell.

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.

40. And if any man will sue thee
at the law, and take away thy
coat, let him have thy cloak also.

41. And whosoever shall compel thee
to go a mile, go with him twain.

42. And if any man will sue thee at
the law, and take away thy coat,
let him have it; and if he sue thee
again, let him have thy cloak also.

43. And whosoever shall compel thee
to go a mile, go with him a mile;
and whosoever shall compel thee to
go with him twain, thou shalt go
with him twain.
48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER VI

1a. Take heed that ye do not your alms before men,

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

49. Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect.

CHAPTER VI

1a. And it came to pass that, as Jesus taught his disciples, he said unto them, Take heed that ye do not your alms before men,

11. Thy kingdom come. Thy will be done on earth, as it is done in heaven.

13. And forgive us our trespasses, as we forgive those who trespass against us.

14. And suffer us not to be led into temptation, but deliver us from evil.

15. For thine is the kingdom, and the power, and the glory, forever and ever, Amen.

16a. For if ye forgive men their trespasses, who trespass against you, your heavenly Father will also forgive you;

Between vss. 24 and 25

25. And, again, I say unto you, go ye into the world, and care not for the world; for the world will hate you, and will persecute you, and will turn ye out of their synagogues.

26. Nevertheless, ye shall go forth from house to house, teaching the people; and I will go before you.

27. And your heavenly Father will provide for you, whatsoever things ye need for food, what ye shall eat, and for raiment, what ye shall wear or put on.
Between vss. 26 and 27

30. Wherefore take no thought for these things, but keep my commandments wherewith I have commanded you.

30. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, 6 ye of little faith?

34. Therefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, how much more will he not provide for you, if ye are not of little faith.

32a. (For after all these things do the Gentiles seek:)

36. Why is it that ye murmur among yourselves, saying, We cannot obey thy word because we have not all these things, and seek to excuse yourselves, saying that, After all these things do the Gentiles seek.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

38. Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.

CHAPTER VII

1. Now these are the words which Jesus taught his disciples that they should say unto the people.

1. Judge not, that ye be not judged.

2. Judge not unrighteously, that ye be not judged; but judge righteous judgment.

3a. And why beholdest thou the mote that is in thy brother's eye,

4a. And again, ye shall say unto them, Why is it that thou beholdest the mote that is in thy brother's eye,

Between vss. 4 and 5

6. 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
5a. Thou hypocrite, first cast out the beam out of thine own eye;

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7a. Ask, and it shall be given you; seek, and ye shall find;

Between vss. 8 and 9

8a. Say unto them, Ye hypocrites, first cast out the beam out of thine own eye;

9. Go ye into the world, saying unto all, Repent, for the kingdom of heaven has come nigh unto you.

10. And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet.

11. For the world cannot receive that which ye, yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they turn again and rend you.

12. Say unto them, Ask of God; ask, and it shall be given you; seek, and ye shall find;

14. 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.

15. And they will say, We have the law for our salvation, and that is sufficient for us.

16. Then Jesus answered, and said unto his disciples, thus shall ye say unto them,
Matthew

17. 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?

13a. Enter ye in at the strait gate:

22. Repent, therefore, and enter ye in at the strait gate;

Between vss. 21 and 22.

31. For the day soon cometh, that men shall come before me to judgment, to be judged according to their works.

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

33. And then will I say, Ye never knew me; depart from me ye that work iniquity.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

36. And it came to pass when Jesus had ended these sayings with his disciples, the people were astonished at his doctrine;

29. For he taught them as one having authority, and not as the Scribes.

37. For he taught them as one having authority from God, and not as having authority from the Scribes.

CHAPTER VIII

10a. When Jesus heard it, he marvelled, and said to them that followed,

9. And when they that followed him heard this, they marvelled. And when Jesus heard this, he said unto them that followed,

CHAPTER IX

2b. . . . and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

2b. . . . and Jesus, knowing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee; go thy way and sin no more.

Between vss. 15 and 16

18. Then said the Pharisees unto him, Why will ye not receive us
with our baptism, seeing we keep the whole law?

19. 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.

20. I receive not you with your baptism, because it profiteth you nothing.

21. For when that which is new is come, the old is ready to be put away.

30. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

36. And their eyes were opened; and straitly he charged them, saying, Keep my commandments, and see ye tell no man in this place, that no man know it.

CHAPTER X

14c. . . . shake off the dust of your feet.

12c. . . . shake off the dust of your feet for a testimony against them.

16b. . . . be ye therefore wise as serpents, and harmless as doves.

14b. . . . be ye therefore wise servants, and as harmless as doves.

22a. And ye shall be hated of all men for my name's sake;

19a. And ye shall be hated of all the world for my name's sake;

29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

26. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father knoweth it.

CHAPTER XI

6. And blessed is he, whosoever shall not be offended in me.

6. And blessed is John, and whosoever shall not be offended in me.
13. For all the Prophets and the Law prophesied until John.

14. And if you will receive it, this is Elias, which was for to come.

25a. At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth,

27a. And at that time, there came a voice out of heaven, and Jesus answered and said, I thank thee, O Father, Lord of heaven and earth,

27b. . . . and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28b. . . . and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and they to whom the Son will reveal himself; they shall see the Father also.

CHAPTER XII

15a. But when Jesus knew it, he withdrew himself from thence:

24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

27a. And if I by Beelzebub cast out devils, by whom do your children cast them out?

22a. And if I by Beelzebub cast out devils, by whom do your children cast out devils?

20. But when the Pharisees heard that he had cast out the devil, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils.

23. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. For they also cast out devils by the Spirit of God, for unto them is given power over devils, that they may cast them out.
31. Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Between vs. 42 and 43

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from whence I came out, and when he is come, he findeth it empty, swept, and garnished.

45a. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII

12a. For whosoever hath, to him shall be given, and he shall have more abundance:

CHAPTER XIII

10. For whosoever receiveth, to him shall be given, and he shall have more abundance.
12b. . . . but whosoever hath not, from him shall be taken away even that he hath.

16. But blessed are your eyes, for they see: and your ears, for they hear.

17a. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them;

23a. But he that receiveth seed into the good ground is he that heareth the word, and understandeth it;

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

39b. . . . the harvest is the end of the world;

39c. . . . and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

11. But whosoever continueth not to receive, from him shall be taken away even that he hath.

15. But blessed are your eyes, for they see; and your ears, for they hear. And blessed are you because these things are come unto you, that you might understand them.

16a. And verily, I say unto you, many righteous prophets have desired to see these days which you see, and have not seen them;

21a. But he that received seed into the good ground, is he that heareth the word and understandeth and endureth;

29. Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the wheat into my barn; and the tares are bound in bundles to be burned.

39. The harvest is the end of the world, or the destruction of the wicked.

40. The reapers are the angels, or the messengers sent of heaven.

41. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world, or the destruction of the wicked.

42. For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven.
42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.  

43. And they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth.  

44. For the world shall be burned with fire.  

50. And the world is the children of the wicked.  

51b. . . . and shall cast them out into the world to be burned.  
There shall be wailing and gnashing of teeth.  

52b. Therefore every scribe which is instructed unto the kingdom of heaven is like a man that is an householder,  

53b. Every scribe well instructed in the things of the kingdom of heaven, is like unto a householder;  

CHAPTER XIV  
No doctrinal changes.  

CHAPTER XV  

4c. He that curseth father or mother let him die the death.  

4c. He that curseth father or mother, let him die the death which Moses shall appoint.  

9. But in vain they do worship me, teaching for doctrines the commandments of men.  

8. But in vain do they worship me, teaching the doctrines and the commandments of men.  

CHAPTER XVI  

8a. Which when Jesus perceived, he said unto them,  

9a. And when they reasoned among themselves, Jesus perceived it; and he said unto them,  

Between vss. 24 and 25  

26. And now for a man to take up his cross, is to deny himself all
25a. For whosoever will save his life shall lose it:

25b. and whosoever will lose his life for my sake shall find it.

26a. For what is a man profited if he shall gain the whole world, and lose his own soul?

CHAPTER XVII

11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12a. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.

13. Then the disciples understood that he spake unto them of John the Baptist.

CHAPTER XVIII

Between vss. 9 and 10

9. And a man's hand is his friend, and his foot, also; and a man's eye, are they of his own household.

27. Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come.

28. And whosoever will lose his life in this world, for my sake, shall find it in the world to come.

29. Therefore, forsake the world, and save your souls; for what is a man profited, if he shall gain the whole world, and lose his own soul?
11. For the Son of man is come to save that which was lost.

19. Again I say unto you, That if two of you shall agree on earth as touching anything that they may ask, it shall be done for them of my Father which is in heaven.

CHAPTER XIX

13. Then there were brought unto him little children, that he should put his hands of them, and pray: and the disciples rebuked them.

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

CHAPTER XX

No significant doctrinal change.

CHAPTER XXI

22. And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

20. And all things, whatsoever ye shall ask in prayer, in faith believing, ye shall receive.
32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33. For he that believed not John concerning me, cannot believe me, except he first repent.

34a. And except ye repent, the preaching of John shall condemn you in the day of judgment.

33a. Hear another parable:

34b. And again, hear another parable; for unto you that believe not, I speak in parables; that your unrighteousness may be rewarded unto you.

Between vss. 45 and 46

48. And they said among themselves, Shall this man think that he alone can spoil this great kingdom? And they were angry with him.

Following vs. 46

50. And now his disciples came to him, and Jesus said unto them, Marvel ye at the words of the parable which I spake unto them?

51. Verily, I say unto you, I am the stone, and those wicked ones reject me.

52. I am the head of the corner. These Jews shall fall upon me, and shall be broken.

53. And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles.)

54. Wherefore, on whomsoever this stone shall fall, it shall grind him to powder.
55. And when the Lord therefore of the vineyard cometh, he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render him the fruits in their seasons.

56. And then understood they the parable which he spake unto them, that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof.

CHAPTER XXII

No significant doctrinal changes.

CHAPTER XXIII

3. All therefore whatsoever they bid you observe, that observe and do; but do not after their works: for they say and do not.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, even Christ.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

21. 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 you yourselves, transgress the whole law.
32. Fill ye up then the measure of your fathers.

Between vss. 36 and 37

34. You bear testimony against your fathers, when you, yourselves, are partakers of the same wickedness.

35. Behold your fathers did it through ignorance, but ye do not; wherefore, their sins shall be upon your heads.

39. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

40. Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him.

41. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

CHAPTER XXIV

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
7. For nation shall rise against na-
tion, and kingdom against kingdom;
and there shall be famines, and
pestilences, and earthquakes in di-
ers places.

8. All these are the beginning of
sorrows.

11. But he that remaineth steadfast,
and is not overcome, the same shall
be saved.

13. But he that shall endure unto
the end, the same shall be saved.

14. And this gospel of the kingdom
shall be preached in all the world
for a witness unto all nations;
and then shall the end come.

12. When you therefore, shall see
the abomination of desolation, spo-
ken of by Daniel the prophet,
stand in the holy place, (whoso
readeth, let him understand:)

15. When ye therefore shall see
the abomination of desolation, spo-
ken of by Daniel the prophet,
stand in the holy place, (whoso
readeth, let him understand:)

18. For then, in those days, shall
be great tribulations on the Jews,
and upon the inhabitants of Jeru-
salem; such as was not before sent
upon Israel, of God, since the be-
ginning of their kingdom until
this time; no, nor ever shall be
sent again upon Israel.

19. All things which have befallen
them, are only the beginning of the
sorrows which shall come upon them;
and except those days should be
shortened, there should none of
their flesh be saved.

20. But for the elect's sake, ac-
cording to the covenant, those
days shall be shortened.

21. Behold these things I have
spoken unto you concerning the Jews.

22. And again, after the tribula-
tion of those days which shall come
upon Jerusalem, if any man shall

23. Then, if any man shall say
unto you, Lo, here is Christ, or
there, believe it not.
24. For there shall arise false Christ, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Compare vs. 6

27. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.

28. For wheresoever the carcass is, there will the eagles be gathered together.

See vs. 7

Between vss. 28 and 29

23. For in those days, there shall also arise false Christ, 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.

24. Behold, I speak these things unto you for the elect's sake.

25. And you also shall hear of wars, and rumors of wars; see that ye be not troubled; for all I have told you must come to pass. But the end is not yet.

27. For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth; so shall also the coming of the Son of Man be.

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.

29. And they shall hear of wars, and rumors of wars. Behold, I speak for mine elect's sake.

30. For nation shall rise against nation, and kingdom against kingdom; there shall be famine and pestilences, and earthquakes in divers places.

31. And again, because iniquity shall abound, the love of men shall wax cold; but he that shall not be overcome, the same shall be saved.
30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35. Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

36. Although the days will come that heaven and earth shall pass away, yet my word shall not pass away; but all shall be fulfilled.

37. And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn.
38. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory.

39. And whoso treasureth up my words, shall not be deceived.

\[
\text{Compare vs. 31}
\]

40. For the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds; from one end of heaven to the other.

\[
\text{Compare vs. 32}
\]

41. Now learn a parable of the fig tree: When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand.

\[
\text{Compare vs. 33}
\]

42. So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors.

\[
36. \text{But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.}
\]

43. But of that day and hour no one knoweth; no, not the angels of God in heaven, but my Father only.

\[
\text{Between vss. 39 and 40}
\]

46. Then shall be fulfilled that which is written, that, In the last days,

42. Watch therefore: for ye know not what hour your Lord doth come.

49. And what I say unto one, I say unto all men; Watch, therefore, for you know not at what hour your Lord doth come.

\[
\text{Following vs. 51}
\]

56. And thus cometh the end of the wicked according to the prophecy of Moses, saying, They shall be cut off from among the people. But the end of the earth is not yet; but bye and bye.
CHAPTER XXV

1a. Then shall the kingdom of heaven be likened unto ten virgins,

12. But he answered and said, Verily I say unto you, I know you not.

Between vss. 13 and 14

14a. For the kingdom of heaven is as a man travelling into a far country,

29a. For unto every one that hath shall be given, and he shall have abundance:

29b. . . . but from him that hath not shall be taken away even that which he hath.

Between vss. 33 and 34

34. And he shall sit upon his throne, and the twelve apostles with him.

CHAPTER XXVI

10a. When Jesus understood it, he said unto them,

26c. . . . Take, eat; this is my body.

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

CHAPTER XXV

1a. And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins.

11. But he answered and said, Verily I say unto you, You know me not.

13. Now I will liken these things unto a parable.

14a. For it is like as a man travelling into a far country,

29. For unto every one who hath obtained other talents, shall be given, and he shall have in abundance.

30. But from him that hath not obtained other talents, shall be taken away even that which he hath received.

34. And he shall sit upon his throne, and the twelve apostles with him.

CHAPTER XXVI

7. When they had said this, Jesus understood them, and he said unto them,

22c. . . . Take, eat; this is in remembrance of my body which I give a ransom for you.

24. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins.
25. And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.

66b. They answered and said, He is guilty of death.

67. They answered and said, He is guilty, and worthy of death.

CHAPTER XXVII

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

CHAPTER XXVII

6. And he cast down the pieces of silver in the temple, and departed, and went, and hanged himself on a tree. And straightway he fell down, and his bowels gushed out, and he died.

11c. And Jesus said unto him, Thou sayest.

12. And Jesus said unto him, Thou sayest truly; for thus it is written of me.

43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

46. He trusted in God; let him deliver him now; if he will save him, let him save him; for he said, I am the Son of God.

44. The thieves also, which were crucified with him, cast the same in his teeth.

47. One of the thieves also, which were crucified with him, cast the same in his teeth. But the other rebuked him, saying, Dost thou not fear God, seeing thou art under the same condemnation; and this man is just, and hath not sinned; and he cried unto the Lord that he would save him.

48. And the Lord said unto him, This day thou shalt be with me in Paradise.

50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

54. Jesus when he had cried again with a loud voice, saying, Father, it is finished, thy will is done, yielded up the ghost.
52. And the graves were opened; and many bodies of the saints which slept arose,

CHAPTER XXVIII

2a. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven,

3. His countenance was like lightning, and his raiment white as snow:

4. And for fear of him the keepers did shake, and became as dead men.

5a. And the angel answered and said unto the women,

56. And the graves were opened; and the bodies of the saints which slept, arose, who were many.

CHAPTER XXVIII

2a. And behold, there had been a great earthquake; for two angels of the Lord descended from heaven,

3. And their countenance was like lightning, and their raiment white as snow, and for fear of them the keepers did shake, and became as though they were dead.

4a. And the angels answered and said unto the women,
CHAPTER VI

A COMPARISON OF THE KING JAMES VERSION WITH THE INSPIRED VERSION OF MARK

KING JAMES VERSION

The Gospel according to S. MARK

CHAPTER I

8. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

11b. . . . Thou art my beloved Son, in whom I am well pleased.

12. And immediately the spirit driveth him into the wilderness.

13. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

CHAPTER II

12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

INSPIRED VERSION

THE TESTIMONY OF ST. MARK

CHAPTER I

6. I indeed have baptized you with water; but he shall not only baptize you with water, but with fire and the Holy Ghost.

9b. . . . Thou art my beloved Son, in whom I am well pleased. And John bare record of it.

10. And immediately the Spirit took him into the wilderness.

11. And he was there in the wilderness forty days, Satan seeking to tempt him; and was with the wild beasts; and the angels ministered unto him.

CHAPTER II

9. 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.
27. And he said unto them, The sabbath was made for man, and not man for the sabbath;

25. And he said unto them, The Sabbath was made for man, and not man for the Sabbath.

26. Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat;

27. For the Son of Man made the Sabbath day, therefore the Son of Man is Lord also of the Sabbath.

CHAPTER III

21. And then came certain men unto him, accusing him, saying, Why do ye receive sinners, seeing thou makest thyself the Son of God.

22. But he answered them and said, Verily I say unto you, All sins shall be forgiven unto the sons of men,

23. And blasphemies, wherewithsoever they shall blaspheme:

24a. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

24b. . . . and blasphemies wherewith soever they shall blaspheme:

22. But there is a sin which shall not be forgiven. He that shall blaspheme against the Holy Ghost, hath never forgiveness; but it is in danger of being cut down out of the world. And they shall inherit eternal damnation.

25. And this he said unto them because they said, He hath an unclean spirit.

CHAPTER IV

24. And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured

20. And he said unto them, Take heed what you hear; for with what measure ye mete, it shall be
to you: and unto you that hear shall more be given.

25. For he that hath to him shall be given: and he that hath not, from him shall be taken even that which he hath.

CHAPTER V

16. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

CHAPTER VI

20. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

CHAPTER VII

4a. And when they come from the market, except they wash, they eat not.

7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

9. And he said unto them, Full well ye reject the commandments of God, that ye may keep your own tradition.

measured to you; and unto you that continue to receive, shall more be given; for he that receiveth, to him shall be given; but he that continueth not to receive, from him shall be taken even that which he hath.

CHAPTER V

13. And they that saw the miracle, told them that came out, how it befell him that was possessed of the devil, and how the devil was cast out, and concerning the swine.

CHAPTER VI

21. 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.

CHAPTER VII

4. And when they come from the market, except they wash their bodies, they eat not.

7c. Howbeit, in vain do they worship me, teaching the doctrines and commandments of men.

9. And he said unto them, Yea, altogether ye reject the commandments of God, that ye may keep your own tradition.

10. Full well it is written of you, by the prophets whom ye have rejected.

11. They testified these things of a truth, and their blood shall be upon you.
10. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

22b. . . . and entered into an house, and would have no man know it:

23. But he could not deny them; for he had compassion on all men.

24b. . . . and entered into an house, and would have no man know it:

24c. . . . but he could not be hid.

26. But Jesus said unto her, Let the children of the kingdom first be filled.

CHAPTER VIII

12c. . . . verily I say unto you, There shall no sign be given unto this generation.

17. And when they said this among themselves, Jesus knew it, and he said unto them,

29b. . . . And Peter answereth and saith unto him, Thou art the Christ.

31. And Peter answered and said unto him, Thou art the Christ, the Son of the living God.
37. 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.

40. Therefore deny yourselves of these, and be not ashamed of me.

42. And they shall not have part in that resurrection when he cometh.

43. 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.

CHAPTER IX

2. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3. And there appeared unto them Elias with Moses: and they were talking with Jesus.

10. And he answered and told them, saying, Elias verily cometh first, and prepareth all things; and teacheth you of the prophets; how it is written of the Son of Man, that he must suffer many things, and be set at naught.

12. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
13. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14. Therefore, if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

15. And again, if thy foot offend thee, cut it off: for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off.

16. Where their worm dieth not, and the fire is not quenched.

17. And if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands, to go into hell.

18. Where their worm dieth not, and the fire is not quenched.

19. And if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off.

20. Therefore, let every man stand or fall, by himself, and not for another; or not trusting another.

21. Therefore, if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off.

22. And if thy foot offend thee, cut it off; for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off.

23. Where their worm dieth not, and the fire is not quenched.

24. Therefore, let every man stand or fall, by himself, and not for another; or not trusting another.

25. Seek unto my Father, and it shall be done in that very moment.
\[47a. \text{And if thine eye offend thee, pluck it out:} \]

\[46. \text{And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out.} \]

\[48. \text{Where their worm dieth not, and the fire is not quenched.} \]

\[48. \text{For it is better that thyself should be saved, than to be cast into hell with thy brother, where their worm dieth not, and where the fire is not quenched.} \]

\[49. \text{For every one shall be salted with fire, and every sacrifice shall be salted with salt.} \]

\[49. \text{For every one shall be salted with fire; and every sacrifice shall be salted with salt; but the salt must be good.} \]

\[50. \text{Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.} \]

\[50. \text{For if the salt have lost his saltness, wherewith will ye season it? (the sacrifice;) therefore it must needs be that ye have salt in yourselves, and have peace one with another.} \]

\[\text{CHAPTER X} \]

\[27. \text{And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible.} \]

\[26. \text{And Jesus, looking upon them, said, With men that trust in riches, it is impossible; but not impossible with men who trust in God and leave all for my sake, for with such all these things are possible.} \]

\[31. \text{But many that are first shall be last; and the last first.} \]

\[30. \text{But there are many who make themselves first, that shall be last, and the last first.} \]

\[\text{CHAPTER XI} \]

\[9b. \ldots \text{Hosanna; Blessed is he that cometh in the name of the Lord:} \]

\[10. \text{Hosanna! Blessed is he that cometh in the name of the Lord;} \]
10. Blessed be the kingdom of our father David, that cometh in the name of the Lord:

11b. ... and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

CHAPTER XII

27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.

37c. And no man after that durst ask him any question.

37b. And the common people heard him gladly.

CHAPTER XIII

1. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2b. ... there shall not be left one stone upon another, that shall not be thrown down.

4. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

11. That bringeth the kingdom of our father David;

13b. ... And when he had looked round about upon all things, and blessed the disciples, the eventide was come; and he went out unto Bethany with the twelve.

CHAPTER XII

32. He is not therefore the God of the dead, but the God of the living, for he raiseth them up out of their graves. Ye therefore do greatly err.

40. And no man after that durst ask him, saying, Who art thou?

44. And the common people heard him gladly; but the high priest and the elders were offended at him.

CHAPTER XIII

1. And as Jesus went out of the temple, his disciples came to him for to hear him, saying, Master, show us concerning the buildings of the Temple.

3. Verily I say unto you, they shall be thrown down and left unto the Jews desolate.

8. Tell us, when shall these things be which thou hast said, concerning the destruction of the temple, and the Jews?
7. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be: but the end shall not be yet.

8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10. And the gospel must first be published among all nations.

11. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13a. And ye shall be hated of all men for my name's sake:

11. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake.
13b. . . . but he that shall endure unto the end, the same shall be saved.

14a. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,)

18. And pray ye that your flight be not in the winter.

19. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

12. And then shall many be offended, and shall betray one another; and many false prophets shall arise, and shall deceive many;

13. And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.

14. When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet concerning the destruction of Jerusalem, then you shall stand in the holy place. (Whoso readeth let him understand.)

19. Therefore pray ye the Lord, that your flight be not in the winter, neither on the Sabbath day.

20. For then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem; such as was not before sent upon Israel, of God, since the beginning of their kingdom, (for it is written their enemies shall scatter them,) until this time; no, nor ever shall be sent again upon Israel.

21. All these things are the beginning of sorrows.

22. And except those days should be shortened, there should no flesh be saved; but for the elect's sake, according to the covenant, those days shall be shortened.

23. Behold these things I have spoken unto you concerning the Jews.
21. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not.

22. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23. But take ye heed: behold, I have foretold you all things.

24. And then immediately after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there; believe him not.

25. For in those days there shall also arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if possible, they shall deceive the very elect, who are the elect according to the covenant.

26. Behold, I speak these things unto you for the elect's sake.

27. And ye also shall hear of wars, and rumors of wars; see that ye be not troubled: for all I have told you must come to pass, but the end is not yet.

28. Behold, I have told you before, wherefore if they shall say unto you, Behold, he is in the desert; go not forth; Behold he is in the secret chambers; believe it not.

29. For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.

30. And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together;

31. So likewise, shall mine elect be gathered from the four quarters of the earth.

32. And they shall hear of wars and rumors of wars. Behold I speak unto you for mine elect's sake.
24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26. And then shall they see the Son of man coming in the clouds with great power and glory.

27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near;

29. So ye in like manner, when ye shall see these things come to

33. For nation shall rise against nation, and kingdom against kingdom;

34. There shall be famines, and pestilences, and earthquakes in divers places.

35. And again, because iniquity shall abound, the love of men shall wax cold; but he who shall not be overcome, the same shall be saved.

36. And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked.

37. And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

38. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.
pass, know that it is nigh, even at the doors.

30. Verily I say unto you, that this generation shall not pass, till all these things be done.

31. Heaven and earth shall pass away: but my words shall not pass away.

39. Verily I say unto you, This generation in the which these things shall be shown forth, shall not pass away till all I have told you shall be fulfilled.

40. Although the days will come that heaven and earth shall pass away, yet my words shall not pass away, but all shall be fulfilled.

41. And as I said before, After the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn;

42. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory.

43. And whoso treasureth up my word shall not be deceived.

Compare vs. 27

44. For the Son of Man shall come; and he shall send his angels before him with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Compare vs. 28

45. Now learn a parable of the fig tree. When his branches are yet tender, and putteth forth leaves, ye know that summer is nigh at hand.

Compare vs. 29

46. So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors.

32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

47. But of that day and hour no one knoweth; no, not the angels of God in heaven, but my Father only.
48. But as it was in the days of
Noah, so shall it be also at the
coming of the Son of Man; for it
shall be with them as it was in
the days which were before the
flood.

49. Until the day that Noah en-
tered into the ark, they were eat-
ing and drinking, marrying and
giving in marriage, and knew not
until the flood came and took them
all away; so shall also the coming
of the Son of Man be.

50. Then shall be fulfilled that
which is written, That in the last
days, two shall be in the field,
one shall be taken and the other
left.

51. Two shall be grinding at the
mill; the one taken, and the other
left.

33. Take ye heed, watch and pray;
for ye know not when the time is.

34. 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.

35. Watch ye therefore: for ye
know not when the master of the
house cometh, at even, or at mid-
night, or at the cockcrowing, or
in the morning:

36. Lest coming suddenly he find
you sleeping.

37. And what I say unto you I
say unto all, Watch.

52. And what I say unto one, I say
unto all men.

53. Watch therefore, for ye know
not at what hour your Lord doth
come.
54. But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up; but would have been ready.

55. Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

56. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

57. Blessed is that servant whom his lord, when he cometh, shall find so doing.

58. And verily I say unto you, he shall make him ruler over all his goods.

59. But if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken;

60. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites.

61. There shall be weeping and gnashing of teeth; and thus cometh the end.

CHAPTER XIV

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take eat: this is my body.

CHAPTER XIV

20. And as they did eat, Jesus took bread and blessed it, and brake, and gave to them, and said, Take it, and eat.
21. Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

23. And he said unto them, This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me, ye shall bear record unto all the world.

24. And as oft as ye do this ordainance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

25. Verily I say unto you, Of this ye shall bear record; for I will no more drink of the fruit of the vine with you, until that day that I drink it new in the kingdom of God.

26. And now they were grieved, and wept over him.

10. And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them.

31. Nevertheless, Judas Iscariot, even one of the twelve, went unto the chief priests to betray Jesus unto them; for he turned away from him, and was offended because of his words.

32a. And they came to a place which was named Gethsemane:

36. And they came to a place which was named Gethsemane, which was a garden; and the disciples began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah.

32b. ... and he saith unto his disciples, Sit ye here, while I shall pray.

37. And Jesus knowing their hearts, said to his disciples, Sit you here, while I shall pray.
33. And he taketh with him Peter, and James and John, and began to be sore amazed, and to be very heavy;

34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

51a. And there followed him a certain young man, having a linen cloth cast about his naked body;

CHAPTER XV

2a. And Pilate asked him, Art thou the King of the Jews?

2b. ... And he answering said unto him, Thou sayest it.

CHAPTER XVI

5b. ... they saw a young man sitting on the right side, clothed in a long white garment;

6a. And he saith unto them, Be not affrighted:

38. 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.

57. And there followed him a certain young man, a disciple, having a linen cloth cast about his naked body;

CHAPTER XV

3. And Pilate asked him, Art thou the King of the Jews?

4. And Jesus answering, said unto him, I am, even as thou sayest.

CHAPTER XVI

3b. ... and two angels sitting thereon, clothed in long white garments;

4. But the angels said unto them, Be not affrighted.
CHAPTER VII

A COMPARISON OF THE KING JAMES VERSION WITH THE
INSPIRED VERSION OF LUKE

KING JAMES VERSION                        INSPIRED VERSION

The Gospel according to S. LUKE           THE TESTIMONY OF ST. LUKE

CHAPTER I

1. Forasmuch as many have taken            1. As I am a messenger of Jesus
in hand to set forth in order a            Christ, and knowing that many have
declaration of those things which           taken in hand to set forth in
are most surely believed among us,

8. And it came to pass, that while        8. And while he executed the
he executed the Priest's office            priest's office before God, in the
before God in the order of his             order of his priesthood,
course,

9. According to the custom of the         9. According to the law, (his lot
Priest's office, his lot was to            was to burn incense when he went
burn incense when he went into the          into the temple of the Lord,)
temple of the Lord.

28. And the angel came in unto her,       28. And the angel came in unto her
and said, Hail, thou that art             and said, Hail, thou virgin, who
highly favoured, the Lord is with          art highly favoured of the Lord,
thee; blessed art thou among women.       The Lord is with thee, for thou

34. Then said Mary unto the angel,         34. Then said Mary unto the angel,
How shall this be, seeing I know           How can this be?
not a man?
35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

76. To give knowledge of salvation unto his people, by baptism for the remission of their sins.

CHAPTER II

35. Yea, a spear shall pierce through him to the wounding of thine own soul also; that the thoughts of many hearts may be revealed.

CHAPTER III

4. As it is written in the book of the prophet Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5. 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;

6. Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles;

7. And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring
5a. Every valley shall be filled,
and every mountain and hill shall be brought low;

6b. . . . and begin not to say
within yourselves, We have Abraham to our father; for I say
unto you, That God is able of these stones to raise children unto Abraham.

7b. . . . and begin not to say
within yourselves, Abraham is our
father; we have kept the commandments of God and none can inherit the promises but the children of Abraham.

8b. For it is well known unto you, Messiah, that after the manner of the Jews, and according to the custom of their law, in receiving the money into the treasury, that out of the abundance which was received, was appointed unto the poor, every man his portion;

10a. For it is a day of power;
and every valley shall be filled,

11a. And after this manner did the publicans also, wherefore John
said unto them, Exact no more than that which is appointed you.

13b. . . . and begin not to say
within yourselves, Abraham is our
father; we have kept the commandments of God and none can inherit the promises but the children of Abraham, for I say unto you, That God is able of these stones to raise children unto Abraham.

18. Until the fulness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father;

19. To administer justice unto all;
20. . . . and to come down in judgment upon all;
and to convince all the ungodly of
their ungodly deeds, which they have committed, and all this in the day that he shall come;

21. Now when all the people were baptized, it came to pass, that

22. Now when all the people were
baptized, it came to pass, that
Jesus also being baptized, and praying, the heaven was opened,

23. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CHAPTER IV

2a. Being forty days tempted of the devil. And in those days he did eat nothing:

5. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6a. And the devil said unto him,

9a. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him,

CHAPTER V

23. Whether is easier, to say, Thy sins be forgiven thee; or to say; Rise up and walk?

Jesus also came unto John; and being baptized of him, and praying, the heaven was opened.

30. And Jesus himself began to be about thirty years of age, having lived with his father, being, as was supposed of the world, the Son of Joseph, who was from the loins of Heli,

45. And of Enos, and of Seth, and of Adam, who was formed of God, and the first man upon the earth.

CHAPTER IV

2a. And after forty days, the devil came unto him, to tempt him. And in those days he did eat nothing:

5. And the Spirit taketh him up into a high mountain, and he beheld all the kingdoms of the world, in a moment of time.

6a. And the devil came unto him, and said unto him,

9a. And the Spirit brought him to Jerusalem, and set him on a pinnacle of the temple. And the devil came unto him, and said unto him,

CHAPTER V

23. Does it require more power to forgive sins than to make the sick rise up and walk?
CHAPTER VI

20b. Blessed be ye poor; for yours is the kingdom of God.

21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

29a. And unto him that smiteth thee on one cheek offer also the other;

29b. 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.

30. 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 judgment.

CHAPTER VII

23. And blessed is he, whosoever shall not be offended in me.

CHAPTER VII

23. And blessed are they, who shall not be offended in me.

CHAPTER VIII

1c. . . . and the twelve were with him,

18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

23b. . . . and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

23c. . . . and there came down a storm of wind on the lake; and they were filled with fear and were in danger.
36. They also which saw it told them by what means he that was possessed of the devils was healed.

CHAPTER IX

20. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be castaway?

26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27b. . . . there be some standing here, which shall not taste of death, till they see the kingdom of God.

30. And, behold, there talked with him two men, which were Moses and Elias:

31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

37. They also who saw the miracle, told them by what means he who was possessed of the devils was healed.

CHAPTER IX

20. He said unto them, But whom say ye that I am? Peter answering said, The Christ, the Son of God.

24. For whosoever will save his life, must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall save it.

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

26. For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own kingdom, clothed in the glory of his Father, with the holy angels.

27b. . . . there are some standing here who shall not taste of death, until they see the kingdom of God coming in power.

30. And behold, there came and talked with him two men, even Moses and Elias.

31. Who appeared in glory, and spake of his death, and also his resurrection, which he should accomplish at Jerusalem.
CHAPTER X

18. And he said unto them, I beheld Satan as lightning fall from heaven.

19a. Behold, I give unto you power to tread on serpents and scorpions,

21b. . . . thou has hid these things from the wise and prudent, and hast revealed them unto babes:

22. All things are delivered unto me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

CHAPTER XI

4c. And lead us not into temptation; but deliver us from evil.

4c. And let us not be led unto temptation; but deliver us from evil; for thine is the kingdom and power. Amen.

5. And he said unto them, Your heavenly Father will not fail to give unto you whatsoever ye ask of him.

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts, through the Holy Spirit, to them who ask him.

14a. And he was casting out a devil, and it was dumb.

15a. And he was casting a devil out of a man, and he was dumb.

24. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and

25. When the unclean spirit is gone out of a man, it walketh through dry places, seeking rest;
finding none he saith, I will return unto my house whence I came out.

25. And when he cometh, he findeth it swept and garnished.

26. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42. 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.

52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53. Woe unto you, lawyers! For you have taken away the key of knowledge, the fulness of the scriptures; ye enter not in yourselves into the kingdom; and those who were entering in, ye hindered.

CHAPTER XII

9. But he that denieth me before men shall be denied before the angels of God.

9. But he who denieth me before men, shall be denied before the angels of God.

10. And whosoever shall speak a word against the Son of man, it and finding none, it saith, I will return unto mine house whence I came out.

10. Now his disciples knew that he said this, because they had spoken evil against him before the people; for they were afraid to confess him before men.

11. And they reasoned among themselves, saying, He knoweth our hearts, and he speaketh to our condemnation, and we shall not be forgiven. But he answered them, and said unto them,

12. Whosoever shall speak a word against the Son of Man, and
shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

repenteth, it shall be forgiven him: but unto him who blasphemeth against the Holy Ghost, it shall not be forgiven him.

28b. . . . how much more will he clothe you, O ye of little faith?

30b. . . . how much more will he provide for you, if ye are not of little faith?

31. But rather seek ye the kingdom of God; and all these things shall be added unto you.

33. 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.

34. Therefore seek ye to bring forth the kingdom of God, and all these things shall be added unto you.

38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

41. 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.

42. 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.

43. For the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them.

44. 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.

45. And it is like unto a man who is an householder, who, if he watcheth not his goods, the thief
42a. And the Lord said, Who then is that faithful and wise steward,

42b. ... whom his lord shall make ruler over his household, to give them their portion of meat in due season?

45a. But and if that servant say in his heart, My lord delayeth his coming;

47. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy, of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49. I am come to send fire on the earth; and what will I, if it be already kindled?

50. And they said, Who then is that faithful and wise servant?

51. And the Lord said unto them, It is that servant who watcheth, to impart his portion of meat in due season.

54a. 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;

56. And that servant who knew his Lord's will, and prepared not for his Lord's coming, neither did according to his will, shall be beaten with many stripes.

57. But he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more.

58. For they are not well pleased with the Lord's doings; therefore I am come to send fire on the earth; and what is it to you, if I will that it be already kindled?

CHAPTER XIII

23. Then said one unto him, Lord, are there few that be saved? And he said unto them,
24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

27a. But he shall say, I tell you, I know you not whence ye are:

35b. . . . and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

36b. And verily I say unto you, Ye shall not know me, until ye have received from the hand of the Lord a just recompense for all your sins; until the time come when ye shall say, Blessed is he who cometh in the name of the Lord.

CHAPTER XIV

26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

28. Wherefore, settle this in your hearts, that he will do the things which I shall teach, and command you.

30. Saying, This man began to build, and was not able to finish.

31. 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;

Between vss. 33 and 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?

36. 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;

34. Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned?

37. But if the salt has lost its savor, wherewith shall it be seasoned?

35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

36. It is neither fit for the land, nor yet for the dung hill; 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.

CHAPTER XV

4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

CHAPTER XV

4. What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go into the wilderness after that which is lost, until he find it?

CHAPTER XVI

Between vss. 15 and 16

16. 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.
16a. The law and the prophets were until John:

16b. ... since that time the kingdom of God is preached, and every man presseth into it.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

17. Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even unto John, have foretold of these days.

18. Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it.

19. It is easier for heaven and earth to pass, than for one tittle of the law to fail.

20. 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 you might all be redeemed?

21. O 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!

22. And they reviled him again, being angry for the saying, that they were adulterers.

23. But he continued, saying, Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.

CHAPTER XVII

21. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

CHAPTER XVII

21. Neither shall they say, Lo here! or, Lo, there! For, behold, the kingdom of God has already come unto you.
22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

24. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

37a. And they answered and said unto him, Where, Lord?

36. And they answered and said unto him, Where, Lord, shall they be taken.

37b. And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

37. 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.

38. 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.

39. For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness.

40. 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.

CHAPTER XVIII

7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

27. And he said, The things which are impossible with men are possible with God.

CHAPTER XIX

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

CHAPTER XX

35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

CHAPTER XXI

8. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.
9b. . . . for these things must first come to pass; but the end is not by and by.

12a. But before all these, they shall lay their hands on you,

21c. . . . and let not them that are in the countries enter thereinto.

Between vss. 24 and 25

25. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

27. And then shall they see the Son of man coming in a cloud with power and great glory.

28. And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh.

32. Verily I say unto you, This generation shall not pass away till all be fulfilled.
36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

36. 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.

CHAPTER XXII

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

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.

27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

27. For whether is he greater, who sitteth at meat, or he who serveth? I am not as he who sitteth at meat, but I am among you as he who serveth.

31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat;

31. And the Lord said, Simon, Simon, behold Satan hath desired you, that he may sift the children of the kingdom as wheat.

44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

44. And being in an agony, he prayed more earnestly; and he sweat as it were great drops of blood falling down upon the ground.

CHAPTER XXIII

3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Yea, thou sayest it.
31. For if they do these things in a green tree, what shall be done in the dry?

31. And if these things are done in the green tree, what shall be done in the dry tree?

34. This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles.

34. Then said Jesus, Father, forgive them; for they know not what they do.

35. Then said Jesus, Father, forgive them; for they know not what they do. (Meaning the soldiers who crucified him.)

CHAPTER XXIV

4b. . . . behold, two men stood by them in shining garments:

2b. . . . and two angels standing by it in shining garments.

15. But their eyes were holden, or covered, that they could not know him.

16. But their eyes were holden that they should not know him.

30. And their eyes were opened, and they knew him; and he vanished out of their sight.

31. And their eyes were opened, and they knew him; and he was taken up out of their sight.
CHAPTER VIII

A COMPARISON OF THE KING JAMES VERSION WITH THE
INSPIRED VERSION OF JOHN

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**CHAPTER I**

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<tr>
<td>1. In the beginning was the Word, and the Word was with God, and the Word was God.</td>
<td>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.</td>
</tr>
<tr>
<td>4. In him was life; and the life was the light of men.</td>
<td>4. In him was the gospel, and the gospel was the life, and the life was the light of men;</td>
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<tr>
<td>5. And the light shineth in darkness; and the darkness comprehended it not.</td>
<td>5. And the light shineth in the world, and the world perceiveth it not.</td>
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<tr>
<td>7. The same came for a witness, to bear witness of the Light, that all men through him might believe.</td>
<td>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.</td>
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<tr>
<td>10. He was in the world, and the world was made by him, and the world knew him not.</td>
<td>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.</td>
</tr>
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12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14a. And the Word was made flesh, and dwelt among us.

16. And of his fulness have all we received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19. 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.

20. And he confessed, and denied not; but confessed, I am not the Christ.


21. And he answered, No.

22. And they asked him, saying; How art thou then Elias? And he said, I am not that Elias who was to restore all things. And they
25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26. 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?

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28. He it is of whom I bear record. He is the 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.

30a. This is he of whom I said, 30a. And John bare record of him unto the people, saying, This is he of whom I said;

31a. And I knew him not: but that he should be made manifest to Israel,

30c. ... and I knew him; and that he should be made manifest to Israel.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

31. 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.

33a. And I knew him not:

32a. And I knew him;

42b. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

42b. 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.

CHAPTER II

4. Jesus said unto her, Woman, what have I to do with thee? mine hour is not yet come.

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.
11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

22c. ... and they believed the Scripture, and the word which Jesus had said.

24. But Jesus did not commit himself unto them, because he knew all men.

CHAPTER III

18b. ... but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

26c. ... the same baptizeth, and all men come to him.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

36. And he who believeth on the Son hath everlasting life; and shall receive of his fulness. But he who believeth not the Son, shall not receive of his fulness; for the wrath of God is upon him.

CHAPTER IV

2. (Though Jesus himself baptized not, but his disciples,) 3. Now the Lord knew this, though he himself baptized not so many as his disciples;

4. For he suffered them for an example, preferring one another.

24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

26. For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth.

26. Jesus saith unto her, I that speak unto thee am he.

28. Jesus said unto her, I who speak unto thee am the Messias.

38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

38. I have sent you to reap that whereon ye bestowed no labor; the prophets have labored, and ye have entered into their labors.

CHAPTER V

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

28. Marvel not at this; for the hour is coming, in the which all who are in their graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that

29. And shall come forth; they who have done good, in the resurrection of the just; and they who have done
have done evil, unto the resurrection of damnation.

30. 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.

31. If I bear witness of myself, my witness is not true.

32. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33. Ye sent unto John, and he bare witness unto the truth.

34. But I receive not testimony from man: but these things I say, that ye might be saved.

36a. But I have greater witness than that of John:

44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

CHAPTER VI

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

26. 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.
40c. ... and I will raise him up at the last day.

44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

65b. ... no man can come unto me, except it were given unto him of my Father.

CHAPTER VII

24. Judge not according to the appearance, but judge righteous judgment.

39c. (. . . for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

CHAPTER VIII

47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

CHAPTER IX

4. I must work the works of him that sent me, while it is day:

4. I must work the works of him that sent me, while I am with you;
the night cometh, when no man can work.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

CHAPTER X

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

CHAPTER XI

16. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

CHAPTER XII

No significant doctrinal changes.

CHAPTER XIII

8a. Peter saith unto him, Thou shalt never wash my feet.

10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

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the time cometh when I shall have finished my work, then I go unto the Father.

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.

CHAPTER X

8. All that ever came before me who testified not of me are thieves and robbers; but the sheep did not hear them.

CHAPTER XI

16. 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.

CHAPTER XII

No significant doctrinal changes.

CHAPTER XIII

8a. Peter saith unto him, Thou needest not to wash my feet.

10. Jesus saith unto 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.
19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

CHAPTER XIV

3a. And if I go and prepare a place for you, I will come again, and ye may believe that I am the Christ.

30. 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.

CHAPTER XV

No changes.

CHAPTER XVI

10. Of righteousness, because I go to my Father, and ye see me no more;

23a. And in that day ye shall ask me nothing.

CHAPTER XVII

No changes.

CHAPTER XVIII

No doctrinal changes.

CHAPTER XIX

29a. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar,
CHAPTER XX

1c. . . . and seeth the stone taken away from the sepulchre.

17a. Jesus saith unto her, Touch me not;

CHAPTER XXI

No changes.
CHAPTER IX

A DISCUSSION OF CERTAIN TEXTUAL CHANGES RELATING
TO THE MISSION OF JESUS CHRIST

Many of the items discussed in this chapter are found in both the King James Version and in the Inspired Version, but they derive special significance because the latter record gives them more frequent mention and greater clarity. As a result, the emphasis is centered upon particularly fundamental points that deal with the life and mission of the Savior. Some new information is also given.

Mission of Jesus Christ.---The Inspired Version substantially emphasizes that Jesus Christ is the Messiah. Passages are so framed as to call frequent attention that he was the Only Begotten Son of God (Mk. 3: 21; 8:31; Lk. 9:20; Jn. 1:10; 1:13, 16, 18), born of a virgin (Lk. 1:28), chosen and sent into the world on a redemptive mission (Lk. 3:5-7; 16:20) by the Father's appointment (Mt. 12:44; 23:7; Mk. 9:35; Lk. 9:25; 16:20; Jn. 6:44, 65), to bring to pass the resurrection and salvation of man (Mt. 18:11; Mk. 12:32; Lk. 3:5-7; Jn. 1:16; 6:40, 44, 54); thence to return to the Father (Lk. 3:7; Jn. 9:4), and to come again in glory (Mt. 13:42; 19:28; 21:56; 23:40-41; 25:1; 26:26; Mk. 8:42-43; 13:29, 44, 55; Lk. 9:26; 12:44; 18:8; 21:24, 36) to stand as Judge at the last day (Mt. 7:31; Lk. 3:9; Jn. 5:30); and thereafter to reign in his own kingdom forever. (Mt. 21:56; Lk. 9:26.)

Jesus' ante-mortal Godhood is shown in the Inspired Version by
the declaration that it was he who gave the Law unto Moses (Mt. 9:18-19), and that it was he who made the Sabbath. (Mk. 2:27.) This pre-mortal Godhood is plainly taught in the Book of Mormon (3 Ne. 15:4-5; 1 Ne. 19:7-12) and in the Doctrine and Covenants (38:1; 110:1-4), but is not clearly stated in the King James Version of the Bible.

That Jesus himself was keenly aware of the nature and purpose of his own great mission is shown by the textual changes, for many of them are given as his testimony of himself.

Jesus from twelve to thirty. -- Little information is given in the King James Version about Jesus between the ages of twelve and thirty. It has therefore been supposed that knowledge of his life during these years was not available. However, the Inspired Version offers some information:

And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come. And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him. And after many years, the hour of his ministry drew nigh. (Mt. 3:22-25.)

While these words include Jesus' life earlier than twelve years, they also describe his activities until the beginning of his ministry. Although he "grew up" with his brethren he apparently presented few of the difficulties that children normally give to parents. There would be no problem of teaching, disciplining, nor controlling him, for he "needed not that any man should teach him." Certainly in his infancy he needed parental care and affection, but it seems that inasmuch as he "could not be taught" he must quickly have learned while he "served under his father." He apparently knew what lay ahead for him, since he "waited" for the time of his ministry to come.

Greatness of Jesus Christ. -- That Jesus had unique status as a God
among men, and that he excelled all his earthly companions in knowledge, in power, in depth of understanding and spiritual insight, in a manner possible only through divine powers, are matters of clearer definition and of greater emphasis in the Inspired Version than in the King James Version.

Passages which in the King James Version tend to detract from the perfect character of Jesus have been changed and many new passages have been added to depict a personality not only surpassing any other being upon the earth, but illustrating perfection itself.

The King James Version speaks of Bethlehem as "not the least of the princes of Juda," but the Inspired Version says that in Bethlehem shall be "born a prince." (Mt. 3:5-6.) Instead of being only a "governor" he is "the Messiah," with a mission not alone to "rule" but to "save" Israel. (Mt. 3:6.)

In the King James Version it is recorded that Jesus went into the wilderness to be tempted of the devil, but the Inspired Version says that his purpose was to "commune" and "be with God." (Mt. 4:1-2.) The King James Version says that Jesus was tempted forty days; the Inspired Version records that "after" forty days he was tempted. (Lk. 4:2.) It is recorded in the King James Version that the devil took Jesus to a pinnacle of the temple and also upon a high mountain. The Inspired Version (Mt. 4:5-9; Lk. 4:5-9) assigns to the "Spirit" this honor of transporting the Son of God.

Whenever the King James Version used the title "Son of man" the "man" is in lower case letters, but the Inspired Version consistently speaks of Jesus as the "Son of Man" (Mt. 13:42; Mk. 2:27), thus
emphasizing his divinity rather than his humanity.

Whereas the King James Version intimates that Jesus perceived the thoughts of his companions after some lapse of time, the Inspired Version represents him as detecting their thoughts immediately. (Mt. 12:13; 16:19; 19:26; 26:7; Mk. 8:17; 14:37.) Further additions by the Prophet say that Jesus "knew all things" (Jn. 2:24), and that the Spirit "dwelleth in him, even the fulness." (Jn. 3:34.)

Passages in the King James Version wherein Jesus is to have said to the wicked, "I never knew you," are modified in the Inspired Version to say, "Ye never knew me." (Mt. 7:33; 25:11; Lk. 13:25, 27.) This is consistent, for surely Jesus knows even sinners, although sinners often do not know him.

The Inspired Version further attests to Jesus' greatness by stating that it was the disciples, rather than Jesus, who marvelled upon occasion at the wondrous things that were done. (Mt. 8:9; Mk. 14:36-38.)

In the King James Version, Jesus is purported to have said that of the day and hour of his second advent knoweth no man, "neither the Son." The Inspired Version deletes the phrase, "neither the Son," (cf. Mk. 13:47 with 13:32 KJV) thereby indicating that Jesus does know.

Each of these textual changes discussed in this section creates a different concept of Jesus' personality and power than is portrayed by many passages in the King James Version.
CHAPTER X

A DISCUSSION OF CERTAIN TEXTUAL CHANGES RELATING TO THE MISSION, WRITINGS, AND IMPORTANCE OF THE PROPHETS

The Inspired Version gives greater expression to the work of the prophets and their relationship to the Lord Jesus Christ than does the King James Version. Many textual changes attach increased importance to the prophets' labors and attribute a wider range of subject matter to their writings, with the result that within the pages of the Inspired Version the ancient prophets bear a stronger and more complete testimony of the life and mission of our Savior.

Mission of the prophets.--That a true prophet's work is to testify of Christ (Mt. 1:4; 2:1; 3:4-6, 34; 4:18; 23:39; 27:12; Mk. 9:10; Lk. 4:23, 25; Lk. 1:36; 16:16-17, 20; 22:16; Jn. 3:18; 4:10; 5:30) is most plainly taught in the Inspired Version, as also the stipulation that failure to so testify disqualifies one from being included as a member of that favored group. Indeed, Jesus labeled as "thieves and robbers" all who pretended to be true shepherds of the flock, but who "testified not of" Him. (Jn. 10:8.)

John's mission to prepare the way for Christ, and the excellence of his calling in bearing testimony is repeatedly emphasized in the Inspired Version. (Mt. 3:34, 38-40; 21:32-34; Jn. 5:35, 37.)

Close relation between Jesus and the prophets.--Several textual
changes disclose the filial and intimate relationship that existed between Jesus and the prophets. Not only did they bear testimony and prophesy of Christ, but he, likewise, spoke in the most favorable manner concerning them, acknowledging the correctness of their views (Mt. 11:14; 17:10, 14; 24:36; 27:12), the righteousness of their lives (Mt. 13:16; 21:32), and the importance of their missions. (Mk. 7:10-11; Lk. 16:16-17.)

The principle is emphasized that so close is the association of the servants with their Master that rejection of the prophets is cause for repentance, for in so doing one also rejects Christ. (Mt. 21:32-34.)

An interesting addition in the Inspired Version is that when Jesus knew that John was put in prison, "he sent angels, and, behold they came and ministered unto him." (Mt. 4:11.) The King James Version says nothing about angels visiting John while in prison. This passage manifests Jesus' power of Godhood, even while upon the earth, for he "sent angels" as he willed. Also expressed is Jesus' concern and regard for John.

Additional writings by the prophets.--The Inspired Version contains increased occasions wherein Jesus upheld the prophets by quoting their words (Mt. 17:11; 24:46, 56), defending their prophetic gifts (Mt. 24:34-36; Mk. 13:39-40), and affirming that all they had written would be fulfilled. (Mt. 24:34-36; Lk. 14:38; 22:16.)

Certain passages which in the King James Version appear to have been original with Jesus are shown by the Inspired Version to be quotations from the writings of an earlier prophet. Said Jesus:

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. Two shall be grinding at the mill; the one taken and the other left. (Mt. 24:46-47.)
Just whom the Savior was quoting is not given, but the passage certainly has the effect of making it a quotation, rather than an original statement by Jesus.

Since it seems that these Old Testament writings to which Jesus made reference were had by those to whom he was speaking, yet are not in our present Bibles, it is evident that our scriptures are even more incomplete than has been supposed.

The Inspired Version of Luke also contains a lengthy sermon by John the Baptist (3:4-10), which is absent from the King James Version. This sermon speaks of many details of Christ's mission and of his coming in the day of judgment.

These additions give the writings of the prophets a wider range of subject matter than is suggested by the King James Version alone.

"The prophets were until John."--The Gospel of Luke in the King James Version contains the statement that "the law and the prophets were until John." (16:16.) This passage has been interpreted by some to mean that in the Lord's economy John was to be the last of the prophets, and that the end of the Mosaic Law signaled also the end of the prophets. The corresponding passage in the Inspired Version (Lk. 16:16-17) gives different meaning, and sheds light on the circumstance that called forth this statement from the Savior. From it we learn that the Pharisees supposed that they were trusting in the law and the prophets, yet at the same time they were rejecting Jesus. For that reason he said to them that "the law and the prophets testify of me; yea, and all the prophets who have written, even until John, have foretold of these days." Instead of saying that the prophets were to continue only until John, the teaching of the Inspired
Version is that all the prophets, even until John, had made mention of Jesus' ministry.

As recorded in the Inspired Version of Matthew (11:13) it states that certain conditions of violence were to continue until John, and that "as many as have prophesied have foretold" it. There exists manifold difference between a statement that the prophets would last only until John, and a statement that all the prophets until John had spoken of certain violent conditions.

Matthew's intent.--To show that Jesus Christ was the fulfillment of the prophets is known to be a major objective of Matthew's Gospel. An inspection reveals that the King James Version of Matthew contains a greater number of references to the writings of the prophets than does any of the other Gospels.

The Inspired Version magnifies this condition, for Matthew contains more additions of this kind than any one of the other Gospels, and nearly as many as all of them combined. Of twenty such additions specifying that Jesus was the fulfillment of the prophets, Matthew offers nine (1:4; 2:1; 3:4, 5, 6, 3:4; 4:18; 23:39; 27:12); Mark offers three (9:10; 11:23, 25); Luke offers five (11:36; 16:16, 17, 20; 22:16); and John offers three. (3:18; 5:30; 4:40.) Thus the Inspired Version not only preserves Matthew's intent, but increases its effectiveness in this regard.

Many of these additions are given as the words of Jesus as he quoted from the writings of the prophets, and not simply as commentary material by Matthew. This serves the multiple purpose of being in effect Jesus' testimony of himself, his approval of the prophets, and likewise
furthers Matthew's purpose. In other words, Jesus himself attempted to establish that he was truly the One of whom the prophets had written; what Matthew did was to quote Jesus' own words on the matter. This subject is discussed further in Chapter Seventeen with reference to a restored content of the original text.
CHAPTER XI

A DISCUSSION OF CERTAIN TEXTUAL CHANGES RELATING
TO THE KINGDOM OF GOD

The nature of the kingdom.--The nature of the kingdom of God has been a matter of much controversy. In consequence of the textual changes made by the Prophet, one is led to the conclusion that the kingdom of which Jesus spoke, and which he urged men to seek, was an actual tangible kingdom established among men on the earth.

In the Inspired Version Jesus is represented as having given definite instructions for the disciples to "seek to bring forth" (Lk. 12:34) and to "build up the kingdom of God" (Mt. 6:38) for the purpose of "establishing his righteousness." (Mt. 6:38.)

When Jesus bade men to seek the kingdom, as recorded in the King James Version (Mt. 6:33), it is not clear whether that was to be a kingdom with which they could identify themselves as mortal beings, or whether he spake of a heavenly kingdom attainable only after the mortal death. The directive in the Inspired Version that they were to "bring forth" and to "build up" requires that it be a physical and literal kingdom in the earth, an organized entity; otherwise the disciples would be unable to carry out their assigned responsibility, for how could men on the earth bring forth and build up a kingdom that exists only at another time and in another place?
It is to be noted above that the express purpose for bringing forth this kingdom was to establish God's righteousness. Beyond controversy his "righteousness" is already established in heaven, as certified in the Lord's Prayer. (Mt. 6:10 KJV.) Since it is the inhabitants of the earth who stand in need of righteousness, it is manifest that it is among them that the kingdom must be established.

Instead of the kingdom of God being "within you," as is written in the King James Version, the declaration of the Inspired Version is that the kingdom has "already come unto you," (Lk. 17:21) thus tending away from an ethereal kingdom. That a man must experience a heart-felt change is not denied, but can a change in attitude be properly designated a "kingdom"? A kingdom existing only in the hearts of the people is not that of which the Inspired Version speaks.

Jesus' teachings about the kingdom of God, as presented by the Inspired Version, can best be understood in terms of reality, as a literal kingdom established on the earth among such men as seek righteousness, for "the kingdom of God is preached, and every man who seeketh truth presseth into it." (Lk. 16:18.)

The nature of the kingdom of God is confirmed by latter-day revelation in which the disciples of this day have been commanded in language not unlike that given in old time. Of frequent mention in the Doctrine and Covenants (6:6; 11:6; 12:6) is the counsel to "seek to bring forth and establish the cause of Zion." One is impressed with the similarity of these words with those given in the Inspired Version.

Still another passage from the Doctrine and Covenants, recorded at the same period of time (1831) during which the Prophet was engaged
with the "translation" of the New Testament, confirms the principles discussed above:

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come. (65:5-6, italics mine.)

The nature and purpose of the kingdom of God on earth is seen, therefore, to be that of preparing men for citizenship in the kingdom of heaven. In order to do that, the kingdom must be among those it is designed to help. This appears to be what the Savior had in mind when he taught men to pray, "Thy kingdom come. Thy will be done on earth, as it is done in heaven." (Mt. 6:11.)
CHAPTER XII

A DISCUSSION OF CERTAIN TEXTUAL CHANGES FOUND IN

THE SERMON ON THE MOUNT

Textual changes made by Joseph Smith in that portion of Matthew (5, 6, 7, KJV) designated as the Sermon on the Mount are of deep and far-reaching consequence. Those items having major doctrinal significance are discussed in this chapter.

Purpose of the Sermon.--The Inspired Version adds much to our understanding of why the Master gave the Sermon and to whom it was delivered. The true setting and audience is all but lost in the King James Version, but a careful reading of the Inspired Version discloses that the Sermon contains special missionary instructions to the disciples, rather than being a public discourse to a multitude.

Corrections and additions by the Prophet show that the purpose of the Sermon was to give instructions to those who were to go forth to preach. Prominent among these are such statements as: "And it came to pass that, as Jesus taught his disciples, he said unto them, . . ." (Mt. 6:1); also, "Now these are the words which Jesus taught his disciples that they should say unto the people." (Mt. 7:1.) Further comments attributed to our Savior, and which appear only in the Inspired Version, continue the thought of this being a private discourse to the disciples. Said Jesus, "Blessed are they who shall believe on your words when ye
shall testify . . ." (Mt. 5:3); also, "Go ye into the world" (Mt. 6:25);
and further, "Go ye from house to house teaching the people." (Mt. 6:26.)
In each instance the Savior makes a distinction between his audience on
that occasion and the people of the world to whom they would be sent.

Further evidence of Jesus' audience, and the purpose of the Ser-
mon, is found in some very interesting dialogue between Jesus and his
disciples. This dialogue, not found in the King James Version, deals
with the problems the disciples would encounter in their ministry to the
Jews, as follows:

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 com-
mandments, when ye yourselves are the children of corruption?
Say unto them, Ye hypocrites, . . . (Mt. 7:6-8.)
Say unto them, Ask of God; . . . (Mt. 7:12.)

The Inspired Version continues:

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. (Mt. 7:14-15.)

Continuing from the Inspired Version:

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? (Mt. 7:16-17.)

The directive that one should remove the beam from his own eye
before attempting to cast the mote out of a brother's, was given to the
disciples for them to relate to the hypocritical Pharisees. (Mt. 7:8.)
In like manner, the well-known passage about casting pearls before swine
was given to the disciples in connection with their ministry among the Jewish leaders. Said Jesus, when counselling his disciples as to their approaching ministry:

And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet.

For the world cannot receive that which ye, yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they turn again and rend you. (Mt. 7:10-11.)

From the Inspired Version it is clearly seen that our Lord's purpose for delivering the Sermon on the Mount was to instruct his disciples relative to their missionary activities. It was apparently not a public discourse intended for public consumption, nor was it likely delivered to a huge multitude, as it seemingly was given to those whom Jesus was about to entrust with the responsibility of carrying his gospel to the world. This fact is so obscured in the King James Version that it has often been thought that the Sermon was given to multitudes and that it had general application. As discussed later in this chapter, there could be serious misunderstandings of Christ's doctrine, should the reader assume that his teachings in the Sermon were intended for all.

Beatitudes.--In the fifth chapter of Matthew (King James Version) are found nine brief statements by our Lord, each enumerating some desirable personal quality, and each beginning with the word, "Blessed." (vss. 3-11.) These we have come to know as "Beatitudes."

As recorded in the King James Version, the Beatitudes deal with three conditions and situations that often arise with men.

1. Personal--One's attitude relative to himself.

   a. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
b. Blessed are they that mourn: for they shall be comforted.
c. Blessed are the meek: for they shall inherit the earth.
d. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
e. Blessed are the pure in heart: for they shall see God.

2. Brotherhood--One's attitude relative to others.

a. Blessed are the merciful: for they shall obtain mercy.
b. Blessed are the peacemakers: for they shall be called the children of God.

3. Tribulation--Attitude of others relative to the individual.

a. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
b. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Lofty as these principles may be, they impress the writer as being incomplete because they are basically humanistic, and fail to give the necessary importance of man's relationship to God. They deal effectively with contacts between men, but have only slight mention of Jesus, and no reference to the Holy Spirit. Since it was Jesus who taught that the first and greatest commandment is for man to love God (Mt. 22:35-38 KJV), and that love of one's fellows was secondary to this (Mt. 22:39-40), it seems unlikely that he would so studiously neglect all mention of man's communion with Diety in these utterances. In the light of Jesus' exalted status of Mediator between God and man, it is certain that anything less than an eager acceptance of him would stop short of the righteousness and spirituality required to enter the kingdom of heaven, for he is "the way, the truth, and the life; \[\text{and}\] no man cometh unto the Father but by" him. (Jn. 14:6 KJV.) In other words, the doctrine that leads to God must be theo-centric and Christ-centered. Lacking this all-important element, the Beatitudes of the King James Version are grossly inadequate.
To supply the needed provisions for attaining a state of real blessedness, the Prophet increased the number of Beatitudes to eleven, and also made significant changes in three others.

The following are presented in the Inspired Version as the newest members of the family of Beatitudes. Said Jesus to his disciples:

Blessed are they who shall believe on me; and again, more blessed are they who shall believe on your words, when ye shall testify that ye have seen me and that I am.

Yea, blessed are they who shall believe on your words, and come down into the depth of humility, and be baptized in my name; for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins. (Mt. 5:3-4.)

These two additions, placed before the others in order of sequence, are the keys, and establish the tone for understanding that which follows. To those Beatitudes already in the King James Version, the Prophet offered the following corrections and additions:

Blessed are the poor in spirit, who come unto me, for theirs is the kingdom of heaven. (Mt. 5:5.)

A person who is literally "poor in spirit" could hardly be considered either "blessed" or ready for the kingdom of heaven. The poor in spirit can only be blessed providing they do not remain that way. The directive to "come unto me" would make them rich in spirit. As indicated by the first two Beatitudes of the Inspired Version, coming unto Christ means that the humble believer be baptized in Jesus' name, which brings the promise of the Holy Ghost and a remission of sins. They who are willing to receive these things are blessed and shall not remain poor in spirit but become wealthy in spiritual things. Theirs is the kingdom of heaven. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5 KJV, italics mine.)
Further from the Inspired Version:

Blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost. (Mt. 5:8.)

The promise is that they who seek diligently for righteousness shall find the Holy Ghost. Perfect righteousness requires a full acceptance of Jesus Christ. Indeed, one of His names is "Righteous." (Moses 7:45.) It is through the gospel of Christ that righteousness is revealed from heaven (Rom. 1:16-17); therefore, how can one seek righteousness unless he seeks for Christ? The Holy Ghost bears record of the Son (D. & C. 20:27), and sanctifies those who have it (Alma 13:12; 3 Ne. 27:20), and gives promise of eternal life. (D. & C. 88:3-4.) What greater blessing could come to those who hunger and thirst after righteousness than to find the power which leads unto Christ, the Fountain of all righteousness, and to eternal life?

Another Beatitude, but one which was not changed by the Inspired Version, says that they who mourn shall be comforted. Using the first two Beatitudes as the key, it is seen that they who mourn, who come unto Christ, shall obtain the Holy Ghost, which is the Comforter. How can they continue to mourn who are comforted by the gifts attendant upon the Comforter itself?

Again from the Inspired Version:

Blessed are they that are persecuted for my name's sake, for theirs is the kingdom of heaven. (Mt. 5:12.)

The above statement substitutes "my name's sake" for "righteousness' sake." This may have the effect of emphasizing the importance of a disciple's responsibility in taking upon himself the name of Christ.
Since all things religious are to be done in the name of the Son (Moses 5:8; D. & C. 116:31), and as the plan of salvation is centered in the Son (Alma 13:16), and His is the only name given among men by which we must be saved (Acts 4:12; D. & C. 18:23), and as there is no other salvation spoken of, nor any other conditions (Mos. 4:8), it seems that any passage reminding men of the necessity to endure well any persecution for the name of Christ is an important addition to Christian literature.

Several other Beatitudes were left unchanged by Joseph Smith, but light is thrown upon their meaning by the two Beatitudes added to the beginning of the list. These additions, referred to above, emphasize the importance of baptism of water and of the Holy Ghost. One of the Beatitudes promises that the pure in heart shall see God. Realizing that baptism both of the water and the Spirit are needed to enable one to enter into God's presence and kingdom (Jn. 3:3-5; D. & C. 84:74), this passage is best understood in view of the knowledge given in the new Beatitudes.

Another statement not affected by the Inspired Version, yet of interest in a discussion of the Beatitudes, is concerning the meek inheriting the earth. That this promise is not to be realized fully in the mortal life is shown by the Doctrine and Covenants, section eighty-eight, verses seventeen to twenty.

In explanation of the word "meek," Joseph Smith once said:

Some of the company thought I was not a very meek Prophet; so I told them: "I am meek and lowly in heart," and will personify Jesus for a moment, to illustrate the principle, and cried out with a loud voice, "Woe unto you, ye doctors; woe unto you, ye lawyers; woe unto you, ye scribes, Pharisees, and hypocrites!" But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; no, never; and this is what is meant by the meekness and lowliness of Jesus. (2, 270.)
In consequence of the changes in the Beatitudes as recorded in the Inspired Version, there is found every moral principle contained in the corresponding passages of the King James Version and in addition to the three categories listed above, there is presented a fourth provision if one wishes to become blessed. Thus, in their fullest sense, the Beatitudes convey spiritual truth in these categories:

1. Worship--One's relationship to his Savior.
   a. Blessed are they who believe in Jesus and who come unto him.
   b. Blessed are they who with humility are baptized in Jesus' name that they may be visited with the Holy Ghost and receive a remission of their sins.

2. Personal--One's attitude relative to himself.
   a. Blessed are the poor in spirit, who come unto Christ, for theirs is the kingdom of heaven.
   b. Blessed are they that mourn, for they shall be comforted.
   c. Blessed are the meek, for they shall inherit the earth.
   d. Blessed are they which do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.
   e. Blessed are the pure in heart, for they shall see God.

3. Brotherhood--One's attitude relative to others.
   a. Blessed are the merciful, for they shall obtain mercy.
   b. Blessed are the peacemakers, for they shall be called the children of God.

4. Tribulation--Attitude of others relative to the individual.
   a. Blessed are they which are persecuted for my name's sake, for theirs is the kingdom of heaven.
   b. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Thus the Beatitudes offer blessings for all kinds of people if they will come into the fold, but they have to come in. Because Jesus is the Mediator, and the Redeemer, appointed to redeem men from the fall of Adam, it is necessary that we serve God in the name of Jesus Christ
(D. & C. 59:5) and keep his commandments. Righteousness, meekness, peacemaking, purity of heart, and love of God and of fellow men are qualities perfectly manifest in Jesus Christ. Therefore it follows that they who come unto him and who take upon themselves His name, will find the promised blessings of the Beatitudes. The King James Version states the need for "blessedness" and in most instances indicates what the blessing would be, but lacks the vitally important matter of defining the way by which these blessings may be obtained. The value of the Inspired Version of the Beatitudes is that it points out the process and the method by which the poor in spirit, the mourning, and the pure in heart, etc., may obtain the promised reward.

When the relationship between man and God is right, relations between men will most probably also be right. Hence, in the writer's opinion, the contributions of the Inspired Version are the most important items of all the Beatitudes, for they pertain to the highest level of spirituality, that of a man's personal relationship and experience with God. The spiritual impact of these statements of our Lord is therefore substantially increased by the Inspired Version.

Lord's Prayer.--Although there are several minor changes in the Lord's Prayer as given in the Inspired Version, the most significant is that of saying "suffer us not to be led into temptation" (Mt. 6:14), rather than the statement in the King James Version of "lead us not into temptation." This change frees the Father in heaven from the stigma of being One who leads men astray.

Insight into problems of the disciples.--Although the disciples had been called out of the world, and were given a commission to preach
to the people in the world, the Inspired Version shows that they were
themselves sometimes hampered by worldly temptations and desires.

Jesus promised that the Father would provide whatever things they
needed for food and raiment and that they were not to take thought for
those things; but were to be thinking about keeping the commandments
wherewith he had commanded them. (Mt. 6:27-39.) The disciples became
troubled and worried about their lack of earthly possessions and sought
to excuse themselves from obedience to the commandments by saying they
did not have sufficient means. (Mt. 6:36.) For this, Jesus reprimanded
them. (Mt. 6:36-39.) This event in the lives of the disciples is lost to
the King James Version, but is plainly demonstrated by the Inspired
Version.

Because the Inspired Version emphasizes that the Sermon was de-
ivered to disciples only, it suggests an earlier calling and appointment
of disciples, and perhaps some of the twelve, than is ordinarily assumed
from the King James Version. When it is remembered that the Sermon was
thus a private discourse, such statements as "take no thought for your
life" (Mt. 6:28), or for food or raiment, and also, "your Father will
provide whatsoever things you need" (Mt. 6:27), are clearly seen in their
true perspective. These particular instructions were not of general ap-
lication. Jesus was not advising the multitudes to abandon the respon-
sibility of all temporal affairs. The teachings of Jesus on these
economic matters seem impractical if viewed as instructions to the mul-
titude, but are understandable as considered for the chosen disciples
only. This point, while very clear in the Inspired Version, is not so
plain in the King James Version.
The Sermon a single discourse; not a composition. It has been the thinking of some that the Sermon on the Mount was not delivered at a single instance, but instead is a collection of sayings cleverly knit together so as to portray Jesus' teachings. Dr. Ernest F. Scott holds this view and expresses himself accordingly:

Not only have a great number of the Sayings been preserved but they are grouped with remarkable skill. Of this, the most notable example is the so-called Sermon on the Mount, where Matthew has taken a short discourse, preserved in Luke (Chap. 6), and filled it out with many other sayings so as to present a connected statement of Jesus' main teaching. As arranged by Matthew, the discourse has always been regarded as the classical exposition of the Christian ethic. (1, 65.)

And again:

Discourses can be shown to be nothing else than amalgamations of a large number of separate sayings, ingeniously fitted into each other so as to form a sequence. The Sermon on the Mount, more especially, is so well constructed that it might easily pass for an organic whole, although the comparison with Luke can leave no doubt that it has been artificially put together out of many pieces. . . . It is never safe to interpret a verse in Matthew in the light of that which precedes or follows it. The connection may seem close and suggestive, but is due, in very many instances, to the ingenuity of the evangelist himself. (1, 69-70.)

This view offered by Dr. Scott encounters certain difficulties when confronted with another source which members of the Church of Jesus Christ of Latter-day Saints hold as reliable.

Jesus' discourse to the Nephites (3 Ne. 12, 13, 14) follows the same theme, sequence, and pattern as Matthew's account of the Sermon on the Mount. Since the event in Third Nephi is presented as a single discourse, there stand the strongest reasons for believing that it was not only very possible, but highly probable, that Matthew's account of the Sermon is structurally correct, and that it was delivered by the Savior at a single sitting to one audience. The Inspired Version tends to agree
with the Book of Mormon concept of a single discourse.

Dr. Scott's objection to this conclusion is that Luke's account of similar material is shorter, and is given in different sequence. On this point the Inspired Version may lend assistance.

It is to be noted that the Inspired Version of Matthew (5:1) emphasizes that Jesus was sitting down and that the Sermon was given on a mount to disciples only. Luke's account relates that the Sermon was given after Jesus and the disciples had come down from the mount, and was delivered as Jesus "stood upon the plain, in the company of a great multitude of people." (6:17.) These were two different sermons. It is of value to observe that while Joseph Smith made some changes in Luke's account of the Sermon (6:20, 21, 29, 30), he did not limit the discourse to the disciples as he did in Matthew, but left it to agree with the King James Version that both the disciples and the multitude heard it. In Matthew's account the Inspired Version makes a definite effort to limit the discourse to the disciples, and exclude the multitude. Matthew's account in the Inspired Version contains specific and detailed missionary instructions, but the Inspired Version of Luke does not. The evidence favors the conclusion that one was a sermon on a mount to disciples only, but the other was a sermon on a plain, to both disciples and multitude.

Since Matthew's account is of a sermon to disciples only, and was given as special missionary instructions, it is to be expected that it would be longer and more detailed than Luke's account. Could not Jesus deliver an extended discourse upon the Mount and then descend to the plain and repeat certain portions while speaking to a multitude?

An objection may possibly be raised that the Twelve were not
chosen until later, as recorded in the tenth chapter of Matthew, hence Matthew was not likely to have been present at the time the Sermon on the Mount was given. However, the writer believes that Matthew, chapter ten, deals not with the calling, but with the sending forth of the Twelve. Surely they would have to be called, instructed, and tutored beforehand. The emphasis of the Inspired Version that the Sermon on the Mount was to disciples and not multitude, strongly implies an earlier calling of disciples than is generally thought. If Matthew were not present, he could have received a written account of the sermon from someone who was.

As presented by the Inspired Version, the Sermon on the Mount has much more continuity than it has in the King James Version. Each of the three chapters contains definite and clear-cut evidence that it was a private discourse, which links the thing together into one organic whole. There are several insertions that form bridges between heretofore disjointed and seemingly unrelated passages. (Mt. 5:31-34; 6:1, 25-27, 36; 7:1, 4, 6-12, 14-17, 31.)

Because of these things which arise in consequence of the textual changes made by Joseph Smith, one is less inclined to follow Dr. Scott's proposals than when reading only the King James Version.

In summarizing the discussion of this chapter, it is seen that the Inspired Version gives much doctrinal information, especially in relation to the Beatitudes. Light is also shed upon such questions as the purpose of the Sermon and the audience to whom it was delivered. Suggestion is made as to an early calling of disciples. Insight is given into the problems confronting the disciples, both as to worldly temptations, and teaching-difficulties relative to the Jewish rulers. Finally,
there is evidence in favor of the Sermon being a single and deliberate endeavor, and not an "amalgamation of scattered sayings."
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CHAPTER XIII

A DISCUSSION OF CERTAIN TEXTUAL CHANGES IN THE
PARABLES AND THE MIRACLES

PART I - THE PARABLES

Jesus' use of the parable.—It is a basic gospel principle that
spiritual truths are committed unto men in direct proportion to their capa-
city to receive and understand. (Alma 12:9.) Jesus used parables not sim-
ply as a method to convey information, but as a deliberate means of with-
holding certain truths from persons who were not able to bear it. With
reference to this matter, Elder Bruce R. McConkie has written:

Jesus'7 purpose, however, in telling these short stories was not
to present the truths of his gospel in plainness so that all his
hearers would understand. Rather it was so to phrase and hide the
doctrine involved that only the spiritually literate would understand
it, while those whose understandings were darkened would remain in
darkness. (2, 500.)

This position seems fully justified by the King James Version and
received additional emphasis in the Inspired Version. In response to the
disciples' query as to why he spoke to the people in parables, Jesus said,
"Because it is given unto you to know the mysteries of the kingdom of
heaven, but to them it is not given." (Mt. 13:11 KJV.) The Inspired Ver-
sion gives additional evidence of our Lord's reason for teaching by para-
ble. To the "chief priests and elders of the people," Jesus said, "Hear
another parable; for unto you that believe not, I speak in parables; that
Continuing from the Inspired Version:

And when he was alone with the twelve, and they that believed in him, they asked him of the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all things are done in parables. (Mk. 4:9-10.)

Also:

... And unto you that continue to receive shall more be given; but he that continueth not to receive, from him shall be taken even that which he hath. (Mk. 4:20.)

Further from Mark:

And with many parables spake he the word unto them, as they were able to bear; but without a parable spake he not unto them. And when they were alone, he expounded all things unto his disciples. (4:26-27.)

It is seen from the above passages that explanation was forthcoming when Jesus was alone with the Twelve and other believers, but those outside the circle of believers received the doctrine with less clarity. This principle is also taught in the Book of Mormon (Alma 12:9-11; 29:8), and on at least one occasion was similarly defined by the Prophet Joseph Smith. (4, 94-95.)

Our Lord himself made strong contrast between the degree of faith possessed by the Jews as compared with that possessed by the Nephites. Consequently the latter had greater privileges. Said Jesus to the Nephites, "So great faith have I never seen among all the Jews; wherefore ... there are none of them that have heard so great things as ye have heard." (3 Ne. 19:35-36.) Following this trend of thought, a current writer has given an informative observation:

The difference between the receptiveness to the truth of the Jews, among whom our Lord ministered in mortality, and the Nephites,
to whom he went after his resurrection, is nowhere better shown than in the fact that he gave at least forty parables to the Jews, but he taught the Nephites, not in parables, but in plainness. (2, 500.)

The high truths of the gospel are made known unto men "line upon line" and "precept upon precept." When occasion warrants, great truths are revealed.

When Jesus' listeners were eager and desirous of more light, he would grant it; if spiritually asleep and unresponsive to that already given, they received no more. This is graphically demonstrated in a discourse by our Savior to the Nephites concerning the "sheep" of another fold. In making reference to his previous ministry among the Jews, Jesus said that he had told them in parable about the Nephites, but that "because of stiffneckedness and unbelief they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them." (3 Ne. 15:16-19.) That the Jews could have known of these things had they but inquired is evident from a further comment by the Savior to the Nephites:

Write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, . . . that these sayings which ye shall write shall be kept. (3 Ne. 16:4.)

The principle of withholding information has also been operative in this dispensation, and may explain the existence of parables in the Doctrine and Covenants. (38:25-27; 88:51-62; 101:43-62; 103:21.) The Prophet also made reference to it in connection with the Inspired Version, stating that the Lord had restrained him from giving greater clarity to certain points of doctrine at that time. (1, 148n.)

We may well expect to receive further light and knowledge
respecting the full meaning of the parables when we are prepared to re-
ceive it.

Why information is withheld.--It is reasonable to inquire why
spiritual truth ought to be withheld from men even though they are unpre-
pared to receive it. What harm could be done in giving it forth?

When it is considered that men will be judged according to the
light and knowledge they possessed (D. & C. 82:3), and also the opportun-
ities afforded them (D, 218), it may be merciful for the Lord to keep
back those higher truths that would prove a man's destruction were he
given opportunity to reject them.

Paul dealt with this problem also, and referred to it in terms of
diet. (Heb. 5:11-14 KJV.) People were thought of as spiritual babes if
they could stand nothing stronger than milk. Meat belonged to those of
greater spiritual maturity. Of this, Elder Glenn Pearson has aptly
written:

In reflecting on such a philosophy--that is, the prevention of
gastronomical disturbances by the control of diet,--one will be led
to admit that the withholding of information has a very important
place in proper presentation. If the child through improper diet
were killed in his infancy, it is manifest that he would never live
to enjoy eating. (2, 123.)

Parables affected by the Inspired Version.--The Inspired Version
offers many noteworthy changes affecting at least twenty-one of Jesus' parables. These changes occur frequently in the setting, application, or
interpretation, but rarely in the parable itself.

It was discovered by the writer that certain types of parables
received greater attention in the Inspired Version than did other types.
Those having to do with events of the latter days, the second coming, and
the final judgment, received the greatest number of changes. Those
dealing with one's faithfulness to the Lord's commandments received the next greatest number. This suggests that the Prophet's approach was by topics or subject matter. Several parables received interesting changes of a nature difficult to classify. Those unaffected by the Inspired Version are not included in this writing.

Parables Dealing with Events of the Latter Days


While the Prophet made no change in the text of the parable itself, he did add some two hundred words of explanation in addition to some explanatory material already given in the King James Version. Statement is carefully made that these words of explanation were given to the disciples, and not to the multitude. As is common with the Inspired Version, the additions are given in the first person, as direct quotations from the Savior's teachings, and not as comment by Matthew.

The Inspired Version gives detailed explanation concerning the meaning of two statements made by Jesus in the parable. The statements in question are:

The stone which the builders rejected, the same is become the head of the corner. (Mt. 21:42 KJV.)

And:

For whosoever shall fall upon this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder. (Mt. 21:44 KJV.)

These were the things in the parable that the disciples did not understand, and are also the things which are explained by the Prophet's revision. The Inspired Version offers the information that Jesus is the stone, and since the Jews had rejected him, or "fallen upon him," they
would be broken, or in other words, they would lose the kingdom of God, for it would be taken from them and be given to the Gentiles. (Vss. 51-53.)

But in the last days the Lord would again let out his vineyard ("the world and the inhabitants thereof") to other husbandmen, that is, unto another people. (Vss. 55-56.) Then whatsoever husbandmen do not render the fruit to their Lord shall be destroyed when he "descends out of heaven." (Vs. 56.) That is, on whomsoever the stone falls, it will grind him to powder. "Then understood they the parable which he spake unto them, that the Gentiles should be destroyed also." (Vs. 56.)

The whole difference is that in one case men are fighting against God but in the other He is fighting against them.

The Inspired Version gives to this parable a much clearer meaning and extends its application and coverage to include the return of the Lord from heaven. Without the aid of the Inspired Version it would be difficult indeed to recognize that the stone falling upon men to grind them to powder is the descent of Christ from heaven to destroy the wicked husbandmen of the last days.

The Green Tree and the Dry Tree.—Luke 23:31-32 (Inspired Version). This parable, uttered by Jesus on the way to Calvary, received slight change in the Inspired Version. The real contribution was its application:

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.

Israel is the "green tree." Though Israel be scattered and smitten by her enemies in consequence of her transgressions, yet in the last
days Israel will be gathered, and the Gentiles, "the dry tree," will be destroyed. This parable has the same application as the "Wicked Husbandmen."

The Wheat and the Tares.—Matthew 13:22-29, 35-45 (Inspired Version). One significant change was made in the parable itself. The King James Version stipulates that the tares are first bound in bundles and then the wheat is gathered. The Inspired Version reverses the order and directs that the wheat must first be gathered into the barn, and then the tares will be bound. (Vs. 29.)

The interpretation, given to the disciples only, has many important additions in the Inspired Version. The "end of the world" is explained to be the "destruction of the wicked." (Vs. 39.) The reapers are angels, or "messengers sent of heaven." (Vs. 40.) "Of heaven" is different than "from heaven," and could have reference to mortal men with a divine commission. These messengers are to go forth "before" the Son of Man comes (vs. 42); a distinction not made in the King James Version. Instead of taking those which do iniquity out of the kingdom and casting them into "a furnace of fire," they are taken from the kingdom and cast "among the wicked" (vs. 43) or, in other words, among "the world." Burning is not limited to a furnace, but rather, "the world shall be burned with fire." (13:44.)

As seen by the Inspired Version, the wicked are taken out of the kingdom and put into the world. This could well mean "excommunication."

Further explanation is given in the Doctrine and Covenants, section eighty-six, wherein confirmation is found for the changes discussed in relation to this parable. See also Doctrine and Covenants, section
one hundred and one, verses sixty-three to sixty-seven.

The Gospel Net.--Matthew 13:48-51 (Inspired Version). The Inspired Version makes no change in the parable, but offers an explanation of the phrase, "end of the world." "The world is the children of the wicked." (Vs. 50.) Furthermore, "the wicked shall be severed from among the just and be cast out into the world to be burned." (Vs. 51.) As in the parable of the Wheat and the Tares, allusion is made by the Inspired Version to excommunication. If one is to be taken out of the kingdom here on earth and be put into the world, then it stands that Christ must have an organized kingdom here upon the earth in the last days, before his coming. These matters are all made clearer by the Inspired Version.

The Eagles Gathered Together.--Matthew 24:28; Mark 13:30-31; Luke 17:34-40 (Inspired Version). The Inspired Version adds much to our understanding of this parable spoken by Jesus near the close of his ministry. The account in Matthew (identical in Mark) contains a brief statement that it has to do with the gathering of the elect from the four quarters of the earth.

Luke's account is considerably longer. After speaking about events connected with his second advent, and particularly of two people in the field, one to be taken and the other left, and likewise with two in a bed, or grinding at the mill, our Lord was asked, "Where, Lord, shall they be taken?" (17:36.) Jesus' answer is most instructive: "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." (17:37-38.)
From this detailed addition it is learned that the body, or "car-cass" is the collected group of saints, whereas the "eagles" are those saints scattered throughout the world, who are to be gathered into the main group just prior to their Lord's appearance. This fine distinction is not to be had by reading the King James Version.

The Ten Virgins; The Talents.—Matthew 25:1-12, 13-17 (Inspired Version). These parables each received minor changes in the Inspired Version. Of greater importance is Jesus' prefatory comment that their application is to be found with reference to the last days just before his second coming. (Vss. 1, 14.)

The parable of the Ten Virgins received some clarification by two references concerning it in the Doctrine and Covenants. (45:56-57; 63:54.)

The Fig-Tree Leaves.—Matthew 24:31-42; Mark 13:35-46; Luke 21:29-30 (Inspired Version). This parable, uttered shortly before our Lord's death, has reference to signs showing the near-approach of his second coming. Jesus was talking with his disciples about events of the latter days. The Inspired Version makes some interesting alterations. In place of the statement, "Ye shall see these" signs, the Inspired Version reads, "mine elect shall see these" signs. (Mt. 24:42; Mk. 13:46.) From the account in the King James Version it would appear that Jesus expected his second coming to be soon after his death, for he said to his disciples, "ye" shall see the signs. Changes made by the Prophet transfer the time of Jesus' second coming to a date later than the natural life of those to whom he spoke, which in truth has been the case.

Mark contains textual changes identical with those in Matthew, but a similar passage in Luke received none. This parable has at least
two notations in the Doctrine and Covenants (35:16; 45:36-38), confirming
the changes made in the Bible text.

The Watchful Servants; The Faithful Steward.--Luke 12:39-44, 45-
58 (Inspired Version). Changes in these two parables occur in both the
telling and in the interpretation, but most are of minor doctrinal impor-
tance. Worthy of note are the changes that place increased emphasis upon
the necessity of one's keeping watch for the Lord's return. To the dis-
ciples' question, "Who then is that faithful and wise servant?" the
Lord's answer was, "It is that servant who watcheth . . . but the evil
servant is he who is not found watching, and who prepared not for his
Lord's coming." (Vss. 50-56.)

The Inspired Version adds the Lord's warning in relation to the
meaning of the two parables, "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." (Vs. 44.)

The Man Taking a Far Journey.--This parable, dealing with Christ's
second coming, recorded in Mark 13:34-37 of the King James Version, is
not found in the Inspired Version.

Parables Dealing with Individual Faithfulness

The Son's Petition.--Matthew 7:16-17 (Inspired Version). This
parable is unknown to the King James Version. It is given in the In-
spired Version to stimulate faith in prayer. Our Lord related it to the
disciples for them to deliver to the Pharisees to exhibit the Father's
responsiveness to man's petitions.

The Tower; The King Going to War.--Luke 14:28-34 (Inspired Ver-
sion). By prefatory note and by way of explanation, the message of these
two parables is made known in the Inspired Version. Obedience to the Lord's commandments is part of it, but the real message is that once having started to follow Jesus, one is expected to so continue until the end. (Vs. 31.)

The Shut Door.--Luke 13:24-30 (Inspired Version). Changes occur in both the text and in the application. Jesus' introductory comment, found only in the Inspired Version, that "the Lord shall not always strive with man" (vs. 24), states his purpose in telling the parable. When once the master of the house hath closed the door, "of the kingdom," it is past time for he that is without to begin to seek entrance. The Inspired Version also substitutes "Lord of the Kingdom" for "master of the house," thus emphasizing the parable's spiritual application.

The Rich Man and Lazarus.--Luke 16:31-36 (Inspired Version). No change was made in the parable itself, but much information is given as a setting or as background. The Inspired Version adds that in contest with the Pharisees the Savior declared that they were adulterers who had said in their hearts, "there is no God." (Vs. 21.) Being angry with him for his words, they reviled him. Jesus replied, "Verily, I will liken you unto the rich man." Then follows the parable known to us as the Rich Man and Lazarus.

Miscellaneous Changes in the Parables

New Cloth in Old Garment; New Wine in Old Bottles.--Matthew 9:18-23 (Inspired Version). No change was made in the parables. Much information is given concerning their application.

The writer had been impressed that these two parables as they occur in the King James Version seemed to be out of context, having little
connection with those things immediately preceding or following. The Inspired Version confirms that impression, and provides an extended discussion between Jesus and the Pharisees drawing forth the parables.

From the Inspired Version it is learned that the Pharisees wanted to be received by Jesus on the strength of the baptism they had received under the law. Jesus refused them, saying they had not obeyed the law, nor accepted him as its Giver, therefore their baptism profited them nothing. This was as much as to say, "Can those baptized under an old law thus be received into a new church? Never!" Jesus was not patching an old thing, nor was he building upon another's foundation, but was establishing a thing new to that generation. Hence, he said to the Pharisees, "When that which is new is come, the old is ready to be put away." (Vs. 21.) He then delivered the parables of New Cloth in an Old Garment, and New Wine in Old Bottles, with considerably more meaning than one could glean from the King James Version. This same doctrine is taught in Doctrine and Covenants, section twenty-two.

Textual changes in relation to these parables state unmistakably that the Pharisees practiced baptism under the law; a matter not clear in the King James Version.

The Good Samaritan.--Luke 10:31-38 (Inspired Version). The Inspired Version offers some change in the parable itself. The Priest and the Levite, on encountering the wounded man, 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" (vs. 33), thus emphasizing the perfidy of these religious rulers.

Of interest also is the money paid by the Samaritan for the care
of the wounded man. The King James Version states that the amount was "two pence," but the Inspired Version says "he took money and gave to the host" (vs. 36)—not stipulating the amount.

The Good Shepherd.--John 10:1-18 (Inspired Version). The writer had often wondered why the Lord would say that "all who ever came before me are thieves and robbers," when there were so many righteous and holy prophets who had labored before him, and who hardly deserved the appellation of robbers. The Inspired Version solves the problem by stating, "All that ever came before me who testified not of me are thieves and robbers." (Vs. 8.) This justifies the prophets in their great work of bearing testimony of his coming.

The Lost Sheep.--Luke 15:2-7 (Inspired Version). Only a very careful eye could catch the error in this parable as it stands in the King James Version. However, after examining the Inspired Version the need for correction of the King James Version is obvious.

As recorded in the King James Version the shepherd leaves the ninety and nine "in the wilderness" and goes in search of the one that is lost. As corrected by the Prophet the shepherd leaves the ninety and nine to "go into the wilderness after that which is lost." (Vs. 4.) To leave the ninety and nine safe, and not in a precarious situation in the wilderness, is surely a more reasonable and likely event.

In concluding the discussion on the significance of the textual changes in the parables it may be well to consider the value of the Inspired Version to this subject. When a principle is hidden in parabolic style to begin with, and then comes to us through an imperfect translation, it is readily seen how great the contribution of an inspired version could be.
PART II - THE MIRACLES

The Inspired Version confirms the supernatural. The changes in the text have the effect of emphasizing and substantiating the events recorded in the King James Version.

Devils and evil spirits.--That evil spirits (devils) do exist, and upon occasion have been cast out of men, is repeatedly stressed by changes and additions found in the Inspired Version. In both Mark and Luke the account of devils having been cast out of a man and into swine is supplemented by such additions as, "And they that saw the miracle told how it befel him that was possessed with the devil, and how the devil was cast out, and concerning the swine." (Mk. 5:13; see also Lk. 8:37.)

Of another event, the King James Version relates, "And he was casting out a devil, and it was dumb." The corresponding passage in the Inspired Version was strengthened to read, "And he was casting a devil out of a man, and he was dumb." (Lk. 11:15.)

In still another passage the King James Version records, "Master, I have brought unto thee my son which hath a dumb spirit." The actual presence of a devil is emphasized by the Inspired Version in this manner, "Master, I have brought unto thee my son, who hath a dumb spirit that is a devil. (Mk. 9:15.)

When the Pharisees accused Jesus of casting out devils by the power of Beelzebub the prince of the devils, Jesus straitly replied, "By whom do your children cast out devils? . . . For they also cast out devils by the Spirit of God, for unto them is given power over devils, that they may cast them out." (Mt. 12:20-23.)

It is evident that the Inspired Version regards evil spirits as a reality.
Giving sight to the blind.—The ninth chapter of John, King James Version, contains a comment that "since the world began was it not heard that any man opened the eyes of one that was born blind." The writer had often thought it strange that with so many prophets holding the priesthood as there had been since Adam, no one had ever performed this service before Jesus' time. The Inspired Version gives a suitable answer to this query by stating that "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." (Jn. 9:32.) Apparently there were some such instances, but none have been preserved by the Old Testament.

Stilling the tempest.—An interesting alteration was made in the account of Jesus stilling a tempest on the lake. The King James Version speaks of the fury of the storm and states that as Jesus slept "they were filled with water, and were in jeopardy." The Inspired Version renders the passage in a manner more realistic by saying "they were filled with fear, and were in danger." (Lk. 8:23.) That the disciples would be filled with "fear" instead of "water" appears to be a more reasonable declaration.

The change also shifts the emphasis and meaning of the passage. As recorded in the King James Version, it might be concluded that it was the boat that was being filled with water; but the Inspired Version clearly directs attention to the disciples. The narrative goes on to report that Jesus reprimanded them for their unbelief, saying, "Where is your faith?" which is a logical indictment as a consequence of their fear, but which he would not have said had they only been filled with water, or if it were only the boat so filled. The textual change made by the Prophet in this passage is therefore much more consistent with the whole
story, especially Jesus' comments, than is the King James Version.

As a concluding remark to the discussion of miracles, the evidence shows that although the Inspired Version does not contribute any new miraculous events, it does confirm and supplement the record of these supernatural happenings as they are contained in the King James Version.
LITERATURE CITED


CHAPTER XIV

A DISCUSSION OF CERTAIN TEXTUAL CHANGES RELATING TO
FUNDAMENTAL DOCTRINES OF THE GOSPEL

PART I - THE FIRST PRINCIPLES

Many of the textual changes do not introduce doctrine entirely new, but do present new situations which result in greater clarity and increased emphasis of some principles.

Gospel principles are so intertwined that any attempt to deal with them separately creates much difficulty. For this reason there will be considerable overlapping.

Faith.--The importance of faith is shown in the Inspired Version in a number of ways. Whereas the King James Version records that Jesus "healed all manner of disease among the people," the Inspired Version limits his healing powers to those "which believed on his name." (Mt. 4:22.)

In the King James Version Jesus promised certain blessings to his disciples and then spoke to them reproachfully with the words, "O ye of little faith," as if they were to receive the reward in spite of their small faith. The corresponding verse in the Inspired Version conditions the blessings upon belief, with the words, "if ye are not of little faith." (Mt. 6:31; Lk. 12:30-31.)

Jesus is reported by the King James Version as saying that the
wine of the Lord's Supper is his blood which was shed "for many for the
remission of sins." The Inspired Version gives a somewhat narrower ap-
lication, by representing the Lord as saying that his blood was shed
"for as many as shall believe on my name, for the remission of their
sins." (Mt. 26:24.) The latter meaning, with its limited application,
explains why his blood cleanses only "many" people instead of all of the
people, for instead of all people receiving the benefit indiscriminately,
it is reserved for those who believe. This view of things agrees with
the teaching of the Doctrine and Covenants (29:17) wherein the Lord says
that "my blood shall not cleanse them if they hear me not."

Repentance.--The importance of repentance if one wishes to obtain
a remission of sins is shown by the frequency of its mention in the In-
spired Version.

Jesus instructed his disciples to preach repentance unto the
world, and explained that entrance through the strait gate is conditioned
upon it. (Mt. 7:9, 22.)

The King James Version records that John baptized people "unto"
repentance, but the Inspired Version reads that he baptized them "upon"
their repentance (Mt. 3:38), or in other words, after their repentance.

In the King James Version, Jesus' teaching was that all sins, ex-
cept the sin against the Holy Ghost, would be forgiven unto men, but the
Inspired Version makes forgiveness of any sin conditional by saying that
"all sins will be forgiven unto men when they repent, except the sin
against the Holy Ghost." (Mt. 12:26.)

The disciples were told to preach repentance, but to "keep the
mysteries within themselves, for the world can not receive" them. (Mt.
This injunction was not intended to mean that a knowledge of the mysteries was undesirable, but rather that an understanding of the greater things is withheld until one has walked the path of first principles. From the fact that certain things are called "first" principles intimates that there are others. Would not the "second" principles be as important? The world could not have the mysteries, but the disciples could and did have them, and were told to keep them.

**Status of little children.**—That little children are innocent before God is clearly established by the Inspired Version. This same subject is given scant notice in the King James Version.

In Galilee, while speaking of his mission, Jesus said that "the Son of man is come to save that which was lost." The corresponding verse in the Inspired Version adds these important words, "and to call sinners to repentance; but these little ones have no need of repentance, and I will save them." (Mt. 18:11.)

At a later time (Mt. 19:1 KJV), when Jesus had gone into Judea, people brought little children unto him, "that he might put his hands on them and pray: and the disciples rebuked them." (Mt. 19:13 KJV.) Evidently the disciples felt that these people had not heard their Lord's teachings concerning little children, for the Inspired Version gives the reason why they sought to prevent those who came with their little ones. Explained the disciples, "There is no need, for Jesus hath said, Such shall be saved." (Mt. 19:13.)

These additions supplied by the Prophet not only attest the sinless state of childhood, but give an otherwise unattainable insight into the reasons why the disciples did not care to have people come with their
children. Without the Inspired Version one can have but scant appreciation of this matter. They remembered what Jesus had said in Galilee about little children needing no repentance, so they proceeded to inform the Judeans that there was no need to have Jesus bless them. The disciples acted in good faith, but just did not understand the full meaning of Jesus' teaching. The casual and natural way in which the Inspired Version weaves this principle into the lives of the disciples is remarkable.

**Water baptism and the Holy Ghost.**--From the King James Version it is quite clear that John's mission was to prepare the way for the Lord, but it does not make plain the relationship of water baptism to the baptism of the Holy Ghost.

John is represented in the King James Version as saying that he indeed baptized with water, "but" that Jesus would baptize with the Holy Ghost. Use of the conjunction "but" inclines toward a competitive relation between these two baptisms, and is a little suggestive of an "either-or" situation. It also tends to diminish the value of water baptism.

The verse matching this in the Inspired Version tells of a complementary relationship between the two baptisms and impresses their inseparableness upon the reader. Said John, "I indeed baptize you with water **before he cometh**, that when he cometh he **may** baptize you with the Holy Ghost and fire." (Mt. 3:36.) By using "**that**" instead of "**but**" the whole relationship and meaning is altered, and shows that not only was John a forerunner of Jesus, but water baptism is a forerunner or a preparation for the baptism of the Holy Ghost.

**Jesus performed water baptisms.**--Although the matter is much confused in the King James Version, the Inspired Version makes a point of
Jesus performing water baptisms, thereby adding dignity to this saving ordinance.

In the King James Version it is recorded that "Jesus himself baptized not, but his disciples." (Jn. 4:1-2.) The reader is left to ponder whether this means that Jesus did not baptize at all, but his disciples did, or whether Jesus limited his baptizing to a few of his closest followers, baptizing them only.

In the Inspired Version the matter is so stated as to remove all chance for misunderstanding. As an example of meekness and of brotherhood, Jesus allowed the disciples to do most of the baptizing, thereby "preferring one another," yet he did on occasion perform this sacred rite himself, though "not so many as did his disciples." (Jn. 4:1-4.)

John the Baptist, himself, explains in the Inspired Version, "I indeed have baptized you with water; but he shall not only baptize you with water, but with fire and the Holy Ghost." (Mk. 1:6; see also Jn. 1:26.)

Water baptism and the Law of Moses.--That baptism was practiced by the Jews under the Law of Moses is made very clear in the Inspired Version, wherein it is recorded that the Pharisees came to Jesus and asked to be received with their own baptism (Mt. 9:18-21.) This item is not found in the King James Version.

The information given in the Inspired Version of Matthew, that the Pharisees practiced baptism, assists in unraveling a passage found in the third chapter of the Gospel of John. Nicodemus, a Pharisee and ruler of the Jews, came to Jesus and was taught of being born again through the water and the spirit. He appeared to be startled by such
doctrine as being born again, and asked, "How can these things be?" (Vs. 9.) Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things?" (Vs. 10.) When we learn from the Inspired Version that the Pharisees were practicing baptism, we can appreciate our Lord's surprise that Nicodemus did not understand being born again through water. Our Lord's reply to Nicodemus is given its full import only when one has the benefit of the Inspired Version, for we readily see that a ruler of the Jews, a Pharisee, a master of Israel, ought to understand something he was practicing in his own sect.

Forgiveness of sins.--Repentance is a necessary prerequisite to one's attaining forgiveness, yet even this has its limitations.

It is stated in the King James Version that all sins shall be forgiven unto men, except the blasphemy against the Holy Ghost. The corresponding verse in the Inspired Version adds certain qualifications: "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 shall be forgiven them that come unto me, and do the works which they see me do, but there is a sin which shall not be forgiven." (Mk. 3:22-24.)

Sin against the Holy Ghost.--The King James Version is vague and uncertain concerning the punishments which accrue to those guilty of this unforgivable sin. Statement is made that "He that shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation." This verse, revised by the Prophet, carries a decidedly stronger message: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of being cut down out of the world. And they shall inherit eternal damnation." (Mk. 3:24.) The King James
Version suggests the possibility of eternal damnation; the Inspired Version guarantees it.

To be "cut down out of the world" is still another matter. Those guilty of the unpardonable are not only assured of eternal damnation (after this life), but are said to be in danger of being dispossessed of their mortal existence also.

It is a matter of interest that the Inspired Version gives a different setting and situation in each of the Gospels for Jesus' discussion of forgivable and unforgivable sins. In each case a different phase of the doctrine is emphasized. This fine distinction is not made by the King James Version.

In Matthew's account (12:20-27) the subject is introduced by Jesus to answer an accusation that he worked by the power of Satan. It is also given to answer a statement by the Scribes that all sins were to be forgiven. (Vs. 37.) The emphasis of Jesus' reply is upon those persons who cannot be forgiven.

Mark presents the matter because "certain men" came to Jesus to "accuse him" asking why, if he is the Son of God, does he "receive sinners." (3:21-24.) In his reply Jesus emphasized those who can be forgiven. This is just the opposite of that which was stressed in Matthew, but of course, it was a different occasion.

Luke describes still another situation. The disciples had "spoken evil" against Jesus "before the multitude, for they were afraid to confess him before men." (12:10.) (There is no record of this event except in this indirect manner by the Inspired Version.) Jesus began a discourse to the multitude on the subject of forgiveness. Being worried
because of their sin, the disciples feared, saying among themselves, "He speaketh to our condemnation, and we shall not be forgiven." (12:11.) "Knowing their hearts," Jesus explained that "whoso speaketh against the Son of Man, and repenteth, it shall be forgiven him." (12:12.) Without doubt, when the disciples learned that their sin was in the forgivable category it was a cause of great rejoicing among them.

The evidence would indicate that each Gospel writer was recording a different event. These interesting bits of information that so illustrate and illumine our Savior's discourses are found only in the Inspired Version.

"Father, forgive them, for they know not what they do."—These words of Jesus (Lk. 23:34 KJV), so often quoted by writers and speakers, are given a somewhat different meaning by the Inspired Version than that ordinarily given them.

It is emphasized in the Inspired Version that the Jewish rulers did not act in ignorance when they rejected Jesus (Mt. 23:34-35; Lk. 13:36), but were willfully guilty of putting an innocent man to death. Murder is an unforgivable sin. (D. & C. 42:18, 79; 2, 188-9, 339.) While the Jewish rulers did not actually perform the act, they were the accessories before the fact in the death of our Lord.

However much he might love the children of men, it would be contrary to the nature of the Gospel for Jesus to pray for the Father to forgive those who were responsible for his death; they were in an unforgivable category, for they had sinned deliberately.

In harmony with this view, the Inspired Version records the incident thus: "Then said Jesus, Father, forgive them; for they know not
what they do. (Meaning the soldiers who crucified him.) (Lk. 23:35.) Through this qualified statement the recipients of their Lord's mercy were to be those men acting only under the military command of Pilate, and not those willful sinners who cajoled Pilate into issuing the death sentence.

PART II - OTHER FUNDAMENTAL DOCTRINES

In addition to changes that pertain to the first principles, the Inspired Version contains many significant changes relating to other basic and fundamental doctrines. Those of major importance are included herein.

Adam.--Both Adam's divine origin and his primacy among members of the human family are emphasized by the Inspired Version.

In the King James Version of Luke it is recorded that Seth was the "son of Adam, which was the son of God." The corresponding verse of the Inspired Version increases the meaning of the passage by saying that Seth was the son of Adam, "who was formed of God, and the first man upon the earth." (Lk. 3:38.)

The King James Version does not stress Adam's unique status of being the first of man's earthly lineage. In like manner, the words, "formed of God," give an emphasis to his divine origin that is overlooked by the King James Version.

Elect.--The King James Version makes mention of the "elect" (Mt. 24:22, 31; Lk. 18:7), indicating that for their sake shall certain blessings come from God. The questions arise as to what constitutes the elect, and how is it determined?

Partial answer to these questions is found in the Inspired Version,
wherein it is stated that certain are elect "according to the covenant." (Mt. 24:20, 23.) In other words, there is a relationship between the two, and in order to qualify, a person must be associated with the covenant. "The covenant," by definition in the Doctrine and Covenants (66:2), is the gospel of Jesus Christ. The elect, therefore, are those who obey the gospel.

**Elias.**—The subject of Elias received much clarification as a result of the Prophet's work with the Bible text. As treated in the King James Version, the meaning and use of the word is not clear. In the Inspired Version a distinction is clearly drawn between an Elias who was to be a forerunner or a preparer, and another who was to be a restorer of all things.

The Inspired Version represents John the Baptist as claiming to be the Elias who was to prepare the way (Jn. 1:21), but emphatically denying that he was the Elias to "restore all things." (Jn. 1:22, 26.)

This distinction is given repeated emphasis (Mt. 11:15; 17:11-14; Jn. 1:28), with the inference that the second Elias, the one associated with restoration, would make his appearance at a later time than John.

There are some variations to the subject of Elias as found in the Inspired Version. On one occasion John the Baptist declared that Jesus was the Elias who would restore all things. (Jn. 1:28.) This is unusual but understandable when it is remembered that Israel had at that time lost the purity of the gospel and the authority of the greater priesthood, but both were to be had again through Jesus Christ.

Another variation presents a matter of more difficulty. Mark reports in the Inspired Version that Elias upon the Mount of Transfiguration
was John the Baptist. (9:3.) This statement is seemingly at variance with other scriptures and teachings upon the subject, and other references in the Inspired Version seem to impress the fact that the Elias there present was not the Baptist. (Mt. 17:11-14.)

Had John been present at the Mount, it would of necessity be in spirit form only, as his body was then in the grave awaiting the resurrection, which had not at that time taken place. It is not known what contribution John the Baptist could have made to the activity taking place upon the Mount.

The writer investigated every possible source, including several editions of the Inspired Version published by the Reorganized Church of Jesus Christ of Latter Day Saints, and also made inquiry concerning the manuscript in the Church Historian's Office at Salt Lake City, and obtained the assurance that the same statement by Mark is made throughout. (1.)

With reference to this matter, Elder Bruce R. McConkie has written:

There is no question but what Moses and Elijah are the people who came [to the Mount of Transfiguration] to give keys. It is possible that there were many things which took place on the mount and that only a fragmentary portion of them are referred to in the scriptures. It is possible that many holy beings were there. (1.)

Perhaps the change was either inserted by error or in a partial way so that we do not have the full picture.

Gathering of the saints.--This important and timely subject, shown by the Inspired Version to be an event of the latter days and to have close relation with our Lord's second coming, received considerable attention.
Almost every textual change having bearing on this subject is in some way connected with Jesus' parables, notably the Wheat and the Tares, the Gospel Net, and the Eagles Gathered Together. As Chapter Thirteen deals with these, and contains an explanation of them with reference to the gathering of the saints, it seemed unnecessary to repeat the discussion here.

**Gentiles.**—John the Baptist spoke words of reproof to the Pharisees and Sadducees, saying that God was able from stones to raise up children unto Abraham. The Inspired Version assists in understanding these words.

From it we learn that the circumstance bringing forth John's sharp rebuke was centered in a question of inheritance and descent from father Abraham. With pride in their hearts because of their noble lineage, the Pharisees and Sadducees came unto John's baptism. He rebuked and refused them for thinking that as they were the children of Abraham, "none could inherit the promises but" them. (Lk. 3:13.) They also believed that they "only had power to bring seed unto Abraham." (Mt. 3:36.) John's answer was that children of Abraham could come from other sources, or as he said, "of these stones." The King James Version does not contain these statements in their entirety, and therefore does not make the situation clear, and as a result John's reply is not easily understood. But with these additions found in the Inspired Version, the situation is quite clear, and shows that John's answer strikes at the heart of their pride.

While discoursing on the subject of adoption, the Prophet Joseph Smith one time made reference to the "stony Gentiles" (2, 319), thus giving a clue to his interpretation of John's words. When one considers the
dislike that the rulers of Israel had for the Gentiles, it is possible to
catch the force of John's rebuke to a people steeped in pride, when he
announced that God was able from the despised Gentiles to raise up seed
to father Abraham.

Thus, the principle of "gospel adoption" and the inheritance of
the blessings attached thereunto, was understood and preached by John the
Baptist, but apparently was not understood by the Pharisees. The Inspired
Version gives to us the information needed to understand John's meaning.

The Inspired Version contains another statement by John with ref-
ference to the Gentiles obtaining the gospel. Of our Lord's mission he
said, "He shall come . . . to take away the sins of the world, and to
bring salvation unto the heathen nations, . . . and make possible the
preaching of the gospel unto the Gentiles." (Lk. 3:6-7.) From the In-
spired Version it is seen that John the Baptist possessed a great amount
of gospel knowledge and understood future events. The King James Version
does not ascribe to him such a wide range of information.

"God is a Spirit."--Another important passage in the King James
Version declares that "God is a Spirit." The corresponding verse in the
Inspired Version is so worded as to completely alter the meaning. The
subject of the sentence is shifted from "God" to those who worship God.
Instead of saying that God is a Spirit, the passage speaks about the true
worshippers, saying, "unto such hath God promised his spirit." (Jn. 4:26.)

Law of Moses and the gospel.--In the Inspired Version the gospel
is both compared and contrasted with the Law of Moses. With reference to
this, the Prophet inserted the following:

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. (Jn. 1:14.)

Also taught in the Inspired Version are interesting matters such as it was Jesus "who gave the Law" unto Moses, and that baptism was practiced under the Law. (Mt. 9:18-21.) Neither of these is plain from the King James Version.

Additional emphasis is also given that, among other things, Jesus came to fulfill the Law. (Lk. 16:20.)

Information concerning the superiority of the gospel is also supplied by the Inspired Version. The King James Version records that in Jesus was the "life" and the "light" of men, but the Inspired Version alters this by saying that in Jesus "was the gospel, and the gospel was the life, and the life was the light of men." (Jn. 1:4.)

John's mission is said therein to be not only to bear witness of Christ, but also "to bear record of the gospel through the Son, unto all, that through him all men might believe." (Jn. 1:7.)

The antiquity of the gospel is expressed in these words:

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. (Jn. 1:1.)

In the King James Version this verse is so worded as to speak only of the Son as being in the beginning with God, but the above quotation from the Inspired Version indicates that both the Son and the gospel were in the beginning. It also conveys the thought that the preaching of the gospel ante-dated the Law of Moses, a matter not clearly given by the King James Version. If the gospel was preached in the beginning "through the Son," it is evident that a knowledge of Christ was had in the early
ages of the world. This fact is obscured in the King James Version.

The Inspired Version thus has the effect of "standardizing" the means of salvation, for even in the beginning it was through the Son that the gospel was preached unto men. It presents Jesus as the Savior of men in every age of the world.

In the Inspired Version John the Baptist speaks of Jesus as the Elias to restore all things. (Jn. 1:28.) This is not the usual interpretation of Elias, nor of Jesus' mission. However, as learned from other passages in the Inspired Version, John had a much greater knowledge of things than the King James Version would lead one to suppose. Inasmuch as he knew that the gospel had been preached in the beginning, then was substituted by the lesser Law of Moses, but was to be had again through Christ, it was entirely proper to speak of Jesus as one to "restore all things."

These additions by the Prophet alter the whole Biblical concept of the gospel plan and its date of introduction to the world. Although these points are made plain by latter-day revelation, they are confused and dimmed in the King James Version.

That the gospel was taught in the beginning long before Jesus was born into mortality is elaborately shown by the Book of Mormon (Jac. 1:4), the Doctrine and Covenants (20:25-26), the Pearl of Great Price (Moses 8:23-24), and the teachings of Joseph Smith. (2, 59, 60, 168, 264, 308.) The Inspired Version, therefore, conforms to the pattern set by these standards.

**Lord's Supper.**--The particular changes made by the Prophet in passages dealing with this sacred rite have an effect of emphasizing the
symbolic nature of the ordinance. Other facets specify that Christ's atonement was for the remission of man's sins.

Of the bread Jesus spake: "Take, eat; this is in remembrance of my body which I give a ransom for you." (Mt. 26:22.) And of the wine he said: "This is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins." (Mt. 26:28.)

Further additions to the Inspired Version give direction that the disciples were to continue to partake of these emblems as a regular part of their activity. Said Jesus at this occasion, "I give unto you a commandment that ye shall observe to do the things which ye have seen me do." (Mt. 26:25.) And also, "As oft as you do this ordinance, ye will remember me in this hour that I was with you." (Mk. 14:24.)

Assurance that Jesus will again partake of the fruit of the vine when he comes (Mk. 14:25; Lk. 22:16) is included among those things emphasized by the Inspired Version.

"No man hath seen God at any time."--Several passages that speak of man's relationship to Diety received changes by the Prophet, resulting in marked change in meaning.

The King James Version would have one believe that "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (Jn. 1:18.) This thought does violence to the testimonies of ancient prophets who were bold to declare that they had such familiar communion with their Maker that they knew him face to face, and saw his parts. (Ex. 24:9-11; 33:11, 23; Nu. 12:6-8 KJV.) It thus causes the Holy Record to disagree within itself.
Through the Prophet's revision this passage received a different meaning: "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." (Jn. 1:19.) Not only does this rendition eliminate the contradiction, but it adds much to its meaning. Instead of none having ever seen God, allowance is made for some to have done so. Instead of the passage saying that the Son had declared the Father, it reads that the Father always declares the Son whenever he (the Father) manifests himself unto men. All recorded instances detailing the Father's presence harmonize with this tenet that the Father bears witness of the Son, as observed at Jesus' baptism (Mt. 3:16-17 KJV), his transfiguration (Mt. 17:1-9 KJV), his appearance to the Nephites (3 Ne. 11:7), and his first appearance to Joseph Smith. (Jos. Sm. 2:17.) The Inspired Version adds a further comment that it is the Father's will that men "receive the Son, for the Father beareth record of him." (Jn. 6:44.)

Obedience.--One of the subjects most frequently affected by textual changes in the Inspired Version is that of obedience. Not all of the changes bring information entirely new, but they gain importance because of the emphasis they place upon the subject.

According to the Inspired Version, he that would be a disciple must "take up his cross and deny himself all ungodliness, and every worldly lust, and keep my commandments." (Mt. 16:26.) He must "forsake the things which are of this world" (Lk. 18:27), and "be willing" to lay down his life for the Lord's sake. (Mk. 8:37, see also 4:3; Lk. 9:24; 14:26.) He who seeks to save his life and "is not willing to lay it down," shall lose it (Mk. 8:37), but he who is willing "to lose his life
in this world, for my sake, shall find it in the world to come." (Mt. 16: 28.)

Each must be responsible for his own conduct, "Therefore, let every man stand or fall, by himself, and not for another; or not trusting another." (Mk. 9:44.) Likewise, "it is impossible for those who trust in riches" to be saved (Lk. 18:27), yet it is possible to save "men who trust in God." (Mk. 10:26.)

One must study the scriptures, for "whoso treasureth up my word shall not be deceived." (Mt. 24:39.) He "who seeketh truth" shall come into the kingdom (Lk. 16:18); others will not.

An occasional effort at obedience does not suffice, for the Inspired Version adds that "not any man should follow him, unless he was able to continue." (Lk. 14:31.) A disciple is "commanded to be perfect" (Mt. 5:30), even at the expense of personal jeopardy, for the injunction is to "break not my commandments for to save your lives." (Mt. 16:27.) With reference to trials and persecution, the Inspired Version declares that blessed is he who "endureth" it. (Cf. Mt. 13:21 with 24:11.)

A significant change is found with regard to those who break the commandments of God. The King James Version says that he who breaks the least of the commandments shall be called "the least in the kingdom of heaven," and he that keeps the commandments "shall be called great in the kingdom of heaven." The corresponding verse in the Inspired Version says that he who breaks the least of the commandments "shall in no wise be saved in the kingdom of heaven," and he that keeps the commandments "shall be called great, and shall be saved in the kingdom of heaven." (Mt. 5:21.) These changes by the Prophet make all the difference between
being in or out of the kingdom. It is not a question of being called "least" or "greatest," but of being or not being there.

**Prayer.**--Jesus' teachings in the Inspired Version give assurance of the Father's willingness to answer prayer and are the subject of a parable unknown to the King James Version. The new parable (Mt. 7:16-17) is discussed in Chapter Thirteen, under the title, "The Son's Petition."

The Inspired Version gives as the purpose for having two or three agree in matters of prayer, that they "ask not amiss." (Mt. 18:19.) Mention is also made concerning the necessity of "faith" in proper prayer. (Mt. 21:20; Mk. 9:45.)

Changes made by the Prophet in the Lord's Prayer (Mt. 6:13-15; Lk. 11:4) are discussed in Chapter Twelve, detailing the Sermon on the Mount.

**Priesthood.**--A few significant changes were made with relation to this subject. The Inspired Version of Luke reads that Zacharias, father of John the Baptist, performed temple duties in the "order of his priesthood." (Lk. 1:8.) This makes strong suggestion that the priesthood of Aaron was still among the Jews at that time, and agrees with the teachings of Joseph Smith (2, 319) and with the Doctrine and Covenants. (84:26-27.)

Reference to priesthood might also be seen in a passage which emphasizes that Jesus "ordained" the Twelve. (Lk. 8:1.) Also, the Inspired Version contains a reference to the "keys of the kingdom" which shall be delivered up to the Father at the last day. (Lk. 3:8.)

**Resurrection.**--The Inspired Version makes at least eleven references to the resurrection in addition to those already in the King James Version. These additions have to do not only with Christ's resurrection,
but also that of the righteous and of the wicked.

From an account in the Inspired Version we learn that when Moses and Elias appeared on the Mount of Transfiguration it was to discuss not only our Lord's death, but "also his resurrection." (Lk. 9:31.)

While the Prophet Joseph Smith was meditating on John's statement of the resurrection of life and the resurrection of damnation, he was moved upon to correct the translation to read, "the resurrection of the just" and "the resurrection of the unjust." (Jn. 5:29.) Section seventy-six of the Doctrine and Covenants was given in connection with the Prophet's revision of this verse.

That the "resurrection of the just" is a special reward to the faithful is emphasized by several changes in the Gospel of John. (5:29; 6:40, 44, 54.)

To the Sadducees (who deny the resurrection), Jesus emphasized the literal bodily resurrection, by referring to the ancient prophets and saying that God "raiseth them up out of their graves." (Mk. 12:32.)

Instead of "many bodies of the saints arose," the Inspired Version reads that "the bodies of the Saints, who were many, arose." (Mt. 27:56.)

One phase of Jesus' mission is declared to be "to bring to pass the resurrection of the dead" (Lk. 3:7), yet, not all at the same time, for there shall be a "resurrection when he cometh," but the wicked "shall not have part" in it. (Mk. 8:42.)

With relation to events to take place at Jesus' coming, the Inspired Version employs the word "resurrection" (Mt. 19:28) instead of the "regeneration" of the King James Version.

A different shade of meaning occurs in consequence of a change in
another passage. With reference to man in his future state, the King James Version speaks of obtaining "that world and the resurrection of the dead." The same passage in the Inspired Version reads that one obtains "that world through the resurrection of the dead." (Lk. 20:35.) The King James Version tends toward a suggestion that the resurrection is something "extra," while the Inspired Version suggests that the resurrection is a necessity toward attaining to "that world."

Sabbath day.—An interesting comment is inserted concerning proper observance of the Sabbath. In consequence of criticism because his disciples picked corn on the Sabbath, Jesus replied that the Sabbath is for a day of rest, that man should glorify God, "and not that man should not eat." (Mk. 2:26.)

Of greater significance is a statement recorded in the Inspired Version of Mark that "the Son of Man made the Sabbath day, therefore the Son of Man is Lord also of the Sabbath." (2:27.) Such a plain and direct statement can only mean Jesus' ante-mortem Godhood.

Second coming of Jesus Christ.—This subject received great attention by the Prophet. The second coming of our Lord is rather well established by the King James Version, but it is given special and added emphasis in the Inspired Version. Many of the changes do not contribute information entirely new, but are important because of the emphasis they give, and the new shades of meaning derived therefrom.

That the exact hour of Jesus' coming is unknown to man is greatly emphasized. (Mk. 13:53-61; Lk. 12:44, 54-56.)

When he does come, it will be "to avenge his Saints." (Lk. 18:8.) He will bring with him those who died in his cause (Mk. 8:43), and they
shall "inherit a new heaven and a new earth, cleansed from all sin, wherein dwelleth righteousness." (Lk. 17:39-40.)

The Inspired Version of Matthew chapter twenty-four, and of Mark chapter thirteen, greatly clarifies and distinguishes between events of the meridian of time, and those of the latter days. As presented in the King James Version these matters are quite confused, but in the Inspired Version there is clear separation between them.

This is especially so with reference to the destructions to come upon the Jews in the meridian of time, and those calamities attendant upon Jesus' second coming. That the judgments upon the Jews were to be severe is made very clear in both Versions of the Bible, but the degree of severity is treated differently in the two. The King James Version declares that the destruction about to come upon the Jews would be greater than any since the "beginning of the creation" until that time, or more than ever "shall be" again. (Mk. 13:19; see also Mt. 24:21.) In the Inspired Version the passage reads that the destruction would be greater than anything that ever before came upon the Jews "since the beginning of their kingdom," or that ever "shall be sent again upon Israel." (Mk. 13:20; see also Mt. 24:18.) Now the beginning of Israel as a kingdom was quite a long time after the beginning of creation. As given by the King James Version, one would wonder if the impending destruction upon that generation of Jews would be worse than the flood in the days of Noah, wherein only eight survived. This type of comparison is not a problem in the Inspired Version, for one only needs go back to Israel's beginning as a kingdom, and not to Noah's day.

The second part of the question concerns whether the destruction
to come upon that generation of Jews would be more severe than any that would ever come again. The King James Version says that it would be. One is led to wonder if that destruction in the meridian of time, terrible as it was, could be worse than that predicted at Jesus' coming, when the earth will be cleansed by fire. This, too, is solved by the Inspired Version, which qualifies the statement by saying the destruction would be more severe than any that would ever be sent again upon Israel. It does not say that greater calamities will not come upon the Gentiles or any other people. The Inspired Version makes the comparison only with former and future events in Israel; it does not attempt comparison with those happenings in other parts of the world, or at different times. Statements found in the Inspired Version are more conservative than those in the King James Version.

Seer.--In the King James Version are recorded the following words of our Savior to Peter: "Thou shalt be called Cephas, which is, by interpretation, a stone." The corresponding passage in the Inspired Version adds that the interpretation is "a seer, or a stone." (Jn. 1:42.) That a seer and a stone have something in common is shown by the Book of Mormon (Mos. 8:13-18; 28:13-16), and was also taught by Moroni in his first visit to Joseph Smith (Jos. Sm. 2:35), wherein it is seen that the legal possession and proper use of an instrument in communing with God entitles the user thereof to the name of "seer."

Sweat blood.--Circumstances attendant upon our Savior in Gethsemane caused him to bleed at every pore. The King James Version states that as Jesus prayed, "his sweat was as it were great drops of blood falling down to the ground."
This passage is so worded in the Inspired Version that "sweat" is used as a verb instead of as a noun, and reads thus: "and he sweat as it were great drops of blood falling down to the ground." (Lk. 22:44.) This change tends to place the emphasis upon the blood as such, instead of on the sweat that was "as blood." In one instance the sweat is the subject under consideration, in the other it is the process by which this unique event was accomplished.

That "blood" and not "sweat" was the basic ingredient as a result of our Lord's suffering experience on this occasion is substantiated by passages from the Book of Mormon (Mos. 3:7), and the Doctrine and Covenants. (19:18.)
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CHAPTER XV

THE EFFECT OF CERTAIN TEXTUAL CHANGES UPON

MISCELLANEOUS GOSPEL SUBJECTS

PART I - MISCELLANEOUS SUBJECTS

In addition to material included in the broad categories already defined, the Inspired Version contains many variants affecting the presentation of several other gospel subjects. Though these variants are oftentimes slight, they are none-the-less interesting and significant.

Angels at the tomb.--In each of the four Gospels of the King James Version mention is made of the appearance of an angel, or angels, at Jesus' tomb on the morning of his resurrection. Luke (24:4-6 KJV) and John (20:11-13 KJV) each specify that there were two angels present, whereas Matthew (28:1-7 KJV) and Mark (16:5-6 KJV) each indicate there was but one. The evidence thus is equally divided.

Textual changes in the Inspired Version cause Matthew (28:1-4) and Mark (16:3-4) to agree with the other Gospels so as to declare uniformly that there were two angels at the tomb. The Prophet Joseph Smith thus questioned the accuracy of Matthew and of Mark, but confirmed the accounts given by Luke and John in the King James Version.

Key of knowledge.--Jesus accused the Jewish lawyers of taking away the "key of knowledge" from the people. The Inspired Version explains that this "key" is the "fulness of the scriptures." (Lk. 11:53.)
Piercing of Mary's soul.--It is recorded in the King James Version that after alluding to the life and death of Jesus, the Prophet Simeon said to Mary, "Yea, a sword shall pierce through thy own soul also." The Inspired Version gives this prophecy a little different meaning: "Yea, a spear shall pierce through him to the wounding of thine own soul also." (Lk. 2:35.)

Such changes cause this passage to more nearly conform to actual happening. While it can not be doubted that events connected with the death of Jesus greatly pricked Mary's feelings and sorely wounded her own soul, yet the spear did not actually pierce her, but did "pierce through him."

Death of Judas Iscariot.--The King James Version gives two accounts of the death of the Betrayer, which could be taken as contradictory. Matthew indicates that Judas hanged himself. (27:5 KJV.) Peter is quoted in the Acts as saying that Judas, "falling headlong, burst asunder in the midst, and all his bowels gushed out." (1:18 KJV.)

As presented in the Inspired Version, Matthew makes this significant statement of Judas' death: He "went, and hanged himself on a tree. And straightway he fell down, and his bowels gushed out, and he died." (27:6.) This addition in the Inspired Version of Matthew has the effect of removing the contradiction and harmonizes the two accounts.

PART II - WORD PHRASES

Some word-phrases or terms appear in the Inspired Version which of themselves are unusual because they do not occur in the Gospels of the King James Version, but are found in other writings of both ancient and modern date. Their appearance in the Gospels of the Inspired Version
raises some question as to the origin and relationship of these doctrinal terms.

**Immortality and eternal life.**--This phrase, so familiar to Latter-day Saints, is not to be found in the King James Bible. The Inspired Version employs the term once in the Gospel of John: "And of his fulness have all we received, even immortality and eternal life, through his grace." (1:16.)

It also has a single appearance as the words of God to Moses, revealed by vision to Joseph Smith in June, 1830. (Moses 1:39.) It is through this source, printed as the Book of Moses in the Pearl of Great Price, that the term has become familiar to the Church.

Many of the additions inserted by the Prophet into the Inspired Version are in the form of direct statements of the Savior; however, in this instance the addition comes as commentary material by the Gospel writer. Was John's use of the phrase by chance? Did he hear the term from Jesus? Had John access to Moses' writings which originally contained the term, but which is lost in present translations? These questions evade definite answers, through lack of evidence, yet the fact remains that the Prophet inserted the phrase into John's writings but not into any of the other Gospels. For reasons given in Chapter Seventeen, the writer believes that the Prophet was restoring the original of John's text; the questions are too many, the evidence too scant to arrive at John's source.

**Fulness of times.**--This term, also of frequent use among Latter-day Saints, occurs but once in the King James Version. The single instance is in Paul's Epistle to the Ephesians. (1:10 KJV.)
The Inspired Version adds a similar phrase also to Luke, in an extended sermon by John the Baptist. (3:8.) Thus in the Inspired Version this term is found in the writings of both Paul and Luke.

It would be difficult to determine the extent of one man's influence upon another, yet if the Prophet was restoring the original text of Luke, and it is remembered that Luke and Paul had common association in the ministry, there may be special significance in these two brethren each making use of the same term in their writings, especially a term not used by any other New Testament writer.

*Thief in the night.*--This common phrase, having reference to our Lord's second coming, is used by both Peter (2 Pet. 3:10) and Paul (1 Thess. 5:2) in the King James Version, but does not appear in any of the Gospels in that Version.

The Prophet added the term to the Gospel written by Luke. It is to be noted that Luke gives the words as the actual statement by Jesus in explanation of a parable, and not as commentary material by the writer. Said Jesus, "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." (Lk. 12:44.)

If the Prophet was restoring the original text of Luke, it may be that Jesus' own statement was the source for Peter's use of the term. As it is unlikely that either Paul or Luke would have heard Jesus personally, the phrase may have been transmitted orally or in writing from one man to another.

Several things are worthy of note. The Prophet inserted this phrase into Luke's writings. He did not do so with any of the other Gospels. Luke and Paul are known to have been companions in the ministry.
Paul is known to have contacted Peter early in his (Paul's) ministry (Gal. 1:18-19 KJV), and no doubt would have learned many things from him pertaining to Jesus' teachings. The writer believes a reasonable reconstruction of the events could be that Jesus made the statement in Peter's hearing; Peter later rehearsed it to Paul, and Paul conveyed the information to Luke who, when writing his Gospel, placed it in its proper setting.

The fact that only Luke, among the Gospel writers, makes record of the statement, hints at his obtaining the information from perhaps Paul, as Luke had the closest association with Paul. Such circumstantial evidence as provided by the Inspired Version suggests that the writings of Paul and Luke reflect their association in the ministry, and this matter is manifest to a greater extent by the Inspired Version than it is by the King James Version.

_Muzzle the ox._--The Inspired Version of Luke adds still another passage also used by Paul. This passage does not appear in any of the Gospels of the King James Version but was inserted by the Prophet in the Inspired Version of Luke's Gospel. It pertains to a quotation from the Old Testament. (Deut. 25:4 KJV.)

It is important that the passage appears as the words of the Savior, and not as an explanatory comment by Luke. Said Jesus to his disciples:

_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. Therefore seek ye to bring forth the kingdom of God, and all these things shall be added unto you._ (Lk. 12:33-34.)

Jesus assured his disciples that the Father would provide for them if they were faithful in performing their ministerial labors, just
as a man provides for his ox that treads out the corn in the harvesting process, in other words, the ox that is willing to work deserves to be fed.

Paul, in writing to Timothy (1 Tim. 5:18 KJV), made similar application of this passage from the Law of Moses. From the King James Version it would naturally be assumed that Paul was unique and original in this interesting application of scripture, for only in his writings is such an application made. But the Inspired Version suggests that use of the passage in this manner did not originate with Paul, but was given by Jesus a good many years before Paul wrote it to Timothy. It is not unreasonable to suppose that Paul learned this matter from someone who had heard Jesus use it, and he (Paul) conveyed this application to Luke, who placed it in his Gospel.

As with passages discussed previously in this chapter, the writings of Luke and Paul have greater affinity in the Inspired Version than in the King James. This is not so with regard to any of the other Gospels. It is at least suggestive that one of these brethren was source for the other, and their association is thus reflected by their writings.

The type of insertions made by the Prophet, the subject matter involved, and the particular Gospels in which these insertions and word-phrases occur, all have bearing upon the significance of the Inspired Version. This is a subject of further consideration in Chapter Seventeen with reference to the restoration of the original text.
Although the Gospels are placed at the beginning of the New Testament, they are not necessarily the earliest New Testament writings. There has been much discussion in the past century concerning the date of composition and the authorship of these sacred documents.

Modern criticism on these matters began towards the end of the eighteenth century. Until that time the traditional view was not seriously questioned, and it was assumed that the authors were Matthew, Mark, Luke, and John, in that order, just as the New Testament inferred. Today there are substantially two main schools of thought on the problem of authorship; one holding to the traditional (a view in itself not devoid of scholarship), and the other aligned with modern scholars and textual critics. This arrangement, if not too strictly adhered to, also lends itself to a Catholic-Protestant division.

Traditional view.--Catholic scholars, generally, seem to accept the traditional view as to authorship and the order of composition. That is, they identify each of the Gospels with the name attached to it in the title, and accept the way they occur in the New Testament as the correct order in which they were written.

Results of modern Protestant scholarship.--Non-Catholic Christian scholars, while by no means in complete agreement with one another, have
presented much material that they feel does not support the traditional thought.

**Synoptic problem.**—The synoptic problem is that accumulation of facts and theories dealing with the similarities and differences that exist among the first three Gospels. Recent scholars have given a great amount of thought to this matter, and have sought to resolve the problem by attempting to determine the order in which the Gospels were written, and the possible sources used by each writer. An extension of the inquiry brings into consideration the date of composition, which vitally affects the probable authorship.

Because of similarities in topical arrangement and language, many scholars agree that Mark was used by both Matthew and Luke, and is therefore the earliest Gospel. As it would be unlikely that Matthew, one of the Twelve, would borrow his information from Mark, not a member of the Twelve, doubt is cast as to the real identity of the author of the Gospel bearing Matthew's name.

Having listed Mark as the earliest, Matthew and Luke are placed alternately as second and third by many scholars.

The Gospel of John, while considered by many to be the latest of the four, is believed to be the work of several authors, perhaps neither of which was John, the Beloved Disciple, the son of Zebedee.

**Representative selections.**—Some representative summaries, believed by the writer to illustrate the respective views of the differing schools of thought discussed above, are presented for purposes of comparison.
Concerning authorship of the Gospel of St. Matthew:

Catholic Encyclopedia. Matthew wrote the First Gospel, probably in Aramaic. This is according to tradition and the testimony of the early Fathers. "Matthew wrote his Gospel for the Jews." (4, 58-59.)

John E. Steinmueller. (Catholic.) Both internal and external evidence clearly define that Matthew, one of our Lord's apostles, was the author of the earliest Gospel. (10, 50-56.)

Interpreter's Bible. (Protestant.) Author of Matthew not known, but certainly was not Matthew the Apostle. Could possibly be another man with the name of Matthew, hence "a Gospel according to Matthew" would be a correct title. Considerable doubt as to whether there existed an apostle named Matthew. (5, 242.)

Ernest DeWitt Burton. (Protestant.) Name of author not important. Was a Palestinian Jew. Probably had some connection with Matthew the Apostle, but was not necessarily written by him. (1, 1-9.)

W. Graham Scroggie. (British Protestant.) Author of the Gospel not definitely known. It is contents, not author, that is important. (8, 130-33.)

Concerning authorship of the Gospel of St. Mark:

Catholic Encyclopedia. "All early traditions connect the Second Gospel to St. Mark and St. Peter, Mark being held to have written what Peter had preached." Repeatedly speaks of Mark as author of the Second Gospel. (3, 675-76.)

John E. Steinmueller. Internal and external evidence points to Mark, the companion of Peter, as the author of the Second Gospel. (10, 76-81.)

Interpreter's Bible. Most probably written by a man named Mark, who may have been the John Mark of Acts 12:12. (5, 631.)

Ernest DeWitt Burton. Traditionally supposed to be John Mark, as told to him by Peter. There is no reason to doubt it. (1, 27-32.)

W. Graham Scroggie. No doubt as to Mark's authorship. (8, 133-34.)
Concerning authorship of the Gospel of St. Luke:

Catholic Encyclopedia. From both internal evidence and tradition it is certain that Luke, the companion of Paul, is the author of the Third Gospel. (3, 422-25.)

John E. Steinmueller. Traditionally, and with the support of internal evidence, Luke is the author of the Third Gospel. (10, 100-04.)

Interpreter's Bible. Luke's authorship can not be doubted. (6, 3.)

Ernest DeWitt Burton. Probably Luke was the author. There is not good reason to doubt it, and much traditional and internal evidence to support it. (1, 47-57.)

W. Graham Scroggie. Very little doubt that Luke was the author. (8, 134-35.)

Concerning authorship of the Gospel of St. John:

Catholic Encyclopedia. "We can, therefore, maintain with the utmost certainty that John the Apostle, the favourite disciple of Jesus, was really the author of the Fourth Gospel." (2, 440.)

John E. Steinmueller. Traditional and internal evidence points to John the Apostle, the son of Zebedee, as the author. (10, 143-53.)

Interpreter's Bible. Author was "a venerated leader in early Christianity, named John," but not John the apostle, the son of Zebedee. (6, 440-42.)

Ernest DeWitt Burton. A Palestinian Jew of the first century. Maybe John the Apostle. Nothing certain. John the Apostle may only have been a source for a later writer, and a still later editor, and a still later copyist. (1, 99-117.)

W. Graham Scroggie. It is rather certain from external and internal evidence that the author was John the apostle, but is not definitely proved. Much difference of opinion among scholars. (8, 135-38.)

It is to be noted that authorship of Mark and Luke is not questioned to the extent of Matthew and John. There also seems to be a tendency for Catholic writers to give earlier dates of composition than
do most other writers. This is probably due to Catholic acceptance of traditional authorship, whereas the modern view places the date of writing later than the natural lives of these early disciples.

Does latter-day revelation affect the problem?--Latter-day Scriptures have no clear-cut declarations as to the authorship of the Gospels, but do have certain implications that may aid in solving the problem.

Matthew.--There is some evidence for the authorship of at least parts of Matthew, because of similarities with the Book of Mormon.

The Sermon on the Mount (the only extensive account of which appears in Matthew) is too similar in arrangement and content with Jesus' discourse to the Nephites (3 Ne. 12, 13, 14) to be mere coincidence. If the authenticity of the Nephite record be not questioned, it follows that the Sermon on the Mount must also have been a single discourse by our Savior, and most probably recorded on the spot by an eye and ear witness. Since the Sermon was given, not to a multitude, but to the disciples only,* a case is made for Matthew's authorship because of his intimate and first-hand acquaintance with Jesus as a disciple, and one therefore qualified to write the Sermon on the Mount.

In the Inspired Version, the title of each of the Gospels is, "THE TESTIMONY OF" rather than "The Gospel according to," as it is in the King James Version. Hence, the implication is that each writing is that author's testimony. This change in titles carries a significant change in meaning, and is, to say the least, very suggestive of authorship, by implying that Matthew is the author of the contents of the book bearing his name.

*See Chapter XII, this thesis.
Mark and Luke.--Aside from the change in the titles in the Inspirered Version, the writer knows of no latter-day revelation applicable to these two books. It is to be remembered, however, that Mark and Luke have not been seriously questioned as to authorship.

John.--There is somewhat more evidence in latter-day revelation with regard to the authenticity of John's Gospel than there is for the Synoptic Gospels. Modern scripture is clear on the matter that John, the Beloved Disciple, was a writer, and that at least some of his writings are in the New Testament.

At least three such references pertain to the Book of Revelations, and as such are not evidence for the fourth Gospel, except to verify that John the Apostle was a man of literary ability. (1 Ne. 14:18-27; D. & C. 20:35; 77:1-15.) Other references have direct bearing on the Gospel itself.

A revelation given through Joseph Smith on December 27, 1832, contains two such pointed and explicit references to the "testimony of John" (D. & C. 88:3, 139-41), that there can be no mistaking that the Gospel of St. John was meant. These passages refer to the ordinance of washing feet, and to Jesus' discourse about the Comforter, both of which are to be found only in John's Gospel. It is noted that this revelation in the Doctrine and Covenants speaks of John's Gospel as "the testimony of John," which agrees perfectly with the form of title the Prophet gave to each of the Gospels. Also worthy of note is that the revelation speaks of the "pattern" for the washing of feet, as "given in the thirteenth chapter of John's testimony concerning me." This is highly suggestive that the Lord considers the Gospel of John to be an authentic document.
Another revelation given through the Prophet speaks of the "record of John." (D. & C. 93:6-18.) Quotations from this record as given in the revelation are strikingly similar to the first chapter of the Gospel of John. (Cf. D. & C. 93:6-18 with Jn. 1:1-16 KJV.)

In April, 1829, in consequence of a discussion between the Prophet and Oliver Cowdery, "as to whether John, the Beloved Disciple, tarried in the flesh, or had died," the Lord gave John's own answer to the question by revealing the "translated version of the record made on parchment by John and hidden up by himself." (D. & C. 7:1-8, also prefatory note; 2, 35-36.) These words of John, and the subject-matter, are very similar to the twenty-first chapter of the Gospel of John. (21: 20-25 KJV.)

The subject of John's death also has a bearing upon the problem of his authorship. Some have discounted the possibility of John having written the fourth Gospel, because they feel there is convincing evidence that it was composed later than the first century, and John, or any other disciple of Jesus would have passed away long before. (7, 283.) At least two references in latter-day Scripture dissolve this conjecture by affirming that the Beloved Disciple did not die, and has remained very much alive unto the present day. (3 Ne. 28:6-9; D. & C. 7.) Hence, regardless of when the Gospel was written, John could have been its author.

As before stated, these references, though not totally decisive, ought not to be ignored, and should be considered for their specific value. In the absence of more explicit information, the available evidence of latter-day revelation tends to support the traditional view of authorship.
Admittedly, the question of authorship was not a vital issue in the Prophet's day, but this places him in the category of an unprejudiced writer, and strengthens his statements.

Joseph Smith did not hesitate to oppose traditions he felt were erroneous. His entire life was filled with such experiences. Had he questioned the authorship of the Gospels he most likely would have made it known, as he did in the case of the Song of Solomon which he deleted from the Inspired Version, and the Apocrypha which, being partly correct and partly uninspired, was not to be translated as a part of the Inspired Version. (D. & C. 91.)
LITERATURE CITED


CHAPTER XVII

IS THE INSPIRED VERSION A RESTORATION OF
THE ORIGINAL TEXT?

In discussing this subject the term "Inspired Version" is frequently used in a general sense, yet this work is particularly concerned with the Four Gospels.

What the Inspired Version is.---The Inspired Version of the Scriptures is an "amended" version of the King James Bible. It is apparently not a translation in the usual sense, although the Prophet Joseph often referred to it as such (3, 132, 170, 215, 219, 324, 341), as does also the Doctrine and Covenants. (37:1; 41:7; 45:60-61; 73:3, 4; 76:15-16; 90:13; 93:53; 94:10; 124:89.) It has many hundred variations from the King James Version, ranging from minor punctuation and spelling, to major doctrinal concepts. There are a few deletions, many altered verses, and a considerable number of new verses. It contains a substantial amount of new material not found in any other known version of the Bible.

Readers of the Inspired Version probably deserve some accounting or explanation with regard to liberties thus taken with the standard Biblical text, and may in all fairness ask just what the Inspired Version purports to be. Stated in the simplest terms, the textual changes made by Joseph Smith were either inspired of God, or they were not. Likewise, they either restore lost material or they do not.
Varying opinions.--There is a variety of opinions held by those who have given consideration to the nature of the Inspired Version. Some who are familiar with its text believe that much of it is a restoration of material which had been lost through the many previous translations. Of necessity this belief requires that inspiration and revelation played major roles in the Prophet's work of revision.

Others regard it solely as an effort by the Prophet to render the text more acceptable to his particular theology. This premise generally neglects the matter of restoration, minimizes the amount of direct revelation involved, and carries the thought that the information contained in the changes was gathered from existing sources and incorporated into the Biblical text to produce the desired effect. Associated with this view is a tendency to underestimate the number and the extent of the changes made by the Prophet.

The writer has been unable to find a plain and direct statement by the Prophet affirming that the Inspired Version was a restoration. However, the total effect of the Prophet's utterances upon the matter imply that from the first the fact of restoration was simply taken for granted. That he consistently called it a "translation" and not a "revision" or anything else may suggest something of his attitude toward it. The language of the Doctrine and Covenants, without exception, speaks of it as a "translation," and the Prophet was urged to continue the "translation" (especially the New Testament) for by it should many great and important things be made known. (D. & C. 93:53; 45:60-61.) Whether "translation" is the technically correct term or not, it is certain that this was not to be a mere Bible-reading, nor an arranging of texts to match
his preconceived notions, since it was for the Prophet's benefit, first
of all, that the "translation" was to be made. Revelation and inspira-
tion are everywhere implied.

Objections to a restored text.--Several objections might be of-
fered with regard to accepting the Inspired Version as a restoration of
an original text. Two of these are discussed in this chapter.

Objection No. 1. The Prophet used no ancient manuscripts.--An
objection against the Inspired Version being a restoration is that (so
far as is known) the Prophet did not use ancient manuscripts, nor did he
at the time possess a knowledge of Biblical languages. Hence, it is con-
tended, using only an English text, he could not produce a restored
record. This view considers those additions and changes made by Joseph
Smith to be his own comments and explanations concerning the meaning of
the basic text.

Meeting Objection No. 1.--When instructing the Prophet to make
the "translation," the Lord declared that "the scriptures shall be given
even as they are in mine own bosom, to the salvation of mine own elect." (D. & C. 35:20.) We need not question that the original documents of the
New Testament were accurate, for Jesus gave his disciples the promise
that the Holy Ghost would enable them to remember all things whatsoever
he had said unto them. (Jn. 14:26 KJV; cf. 2 Ne. 32:3.) Since the scrip-
tures were originally correct, then were corrupted by faulty copy and
translation, but through Joseph were to be had again "even as they are in
the Lord's own bosom," it naturally follows that the last product was to
be like the first; with missing parts supplied by inspiration rather than
by the usual method of translating from a document.
Jesus spoke in Aramaic. The Sacred Autographs were written either in Aramaic or in Greek. If the originals contained the correct scripture (and Jesus promised it so), they must have had our Lord's words as he spoke them, and as they are in "his own bosom." If Joseph's work was to contain the scripture "even as in the Lord's own bosom" (for thus the Lord declared), the conclusion forces itself that Joseph Smith produced the equivalent of an English translation of the original Sacred Autographs of the Gospels. A literal restoration would demand that he write in Aramaic or Greek, which was not the case, but (insofar as he completed his task) it would seem reasonable to conclude that he gave what amounts to a translated version of the original. The writer hazards an opinion that it might have been for this reason that the Prophet felt justified in calling the work a "translation." The important thing was the content, and, in either case, this would be the same. It should be remembered that the work was never fully completed, and hence would be only a partial restoration.

While doing the work of translation the Prophet was given the particular wording of a passage in the fifth chapter of John. (Vs. 29.) The wording, which "was given by the Spirit" (D. & C. 76:18), differs from that of the King James Version. This principle of receiving words by "the Spirit" indicates that something extraordinary was associated with this "translation," which supplied a variant wording independent of a supplementary manuscript. Having been done with one passage, it could be extended to many passages.

Another item with bearing upon this subject is found in connection with Doctrine and Covenants, section seven. This revelation, in English,
is said to be "the translated version of a record made on parchment by John, and hidden up by himself." (D. & C. 7, prefatory note.) John would have written in Aramaic, or perhaps in Greek. At this time in Joseph's life he could not read either of these languages. The question might be asked whether the Prophet actually had the parchment written and hidden up by John, or even a copy of it. If so, where and when did he obtain it and what became of it? We have no information with which to answer these questions.

It would not be necessary for the Prophet to have or to see John's parchment, or a copy of it, to be enabled to get the information it contained. It was the contents, more than the document itself, that was important. Had he been given the parchment, neither the Prophet nor his scribe, Oliver Cowdery, could have read it except through revelation. It would have been as easy for the Lord to reveal the contents to the Prophet as to give him the parchment and then inspire him to be able to read it. In either case the end-result and the miraculous nature are about the same.

A further incident may give light. In June, 1830, the Lord revealed to Joseph Smith the "Visions of Moses," which purports to be a re-issue of a manifestation once given to that ancient leader of Israel. (Moses 1:1, 42.) In this vision Moses was informed that designing men would take many things out of the book he (Moses) would write, but through another man those words would "be had again among the children of men," at least "among as many as believe." (Moses 1:140-41.) Moses' writings are in the Old Testament, but we are thus warned that some of what he wrote is missing in our present Versions. Much of the Prophet's work
with the text of Genesis is printed in the Pearl of Great Price, as the Book of Moses, and restores a great deal of that which had been lost. This restoration of Moses' word came through Joseph's "translation" of the English text of Genesis, apparently without ancient text or manuscript.

If the Prophet could restore Moses' writing according to the ancient prophecy, and without actual possession of the original manuscript, could not the same be done with the Gospels of Matthew, Mark, Luke and John, through the same spirit of inspiration?

Objection No. 2. The Revised Standard Version does not bear out the Prophet's changes.--The Revised Standard Version of the Bible was recently published (New Testament, 1952) with the claim that it had the benefit of a wider variety of more-ancient documents than were available to the King James translators. These early documents, some of which are of third, fourth, and fifth century origin (2, 3-5), are felt to permit a closer approximation of our Lord's actual words than do the manuscripts of later date used by the translators of the King James Version. The Revised Standard Version is the work of substantial scholarship, yet there is almost no parallel between its variants from the King James Version and those of the Inspired Version. Since the Revised Standard Version is known to be the product of the earliest available sources, and as it does not parallel the Inspired Version, the inference is that the Prophet's work suffers by comparison and could not be a restored text. This is what appears to be a plausible assumption.

Meeting Objection No. 2.--It is to be remembered that none of the original manuscripts are available today, having all disappeared by the
end of the second century. (2, 43, 364, 368.) At best, all sources accessible to even the translators of the Revised Standard Version are third or fourth hand, and are but copies of earlier copies.

It is known that there was much heresy even in the days of the Apostles (Gal. 1:6-9 KJV), and it is therefore possible that corruption of the text came right early after the death of the original Twelve, and occurred in the very earliest copies. (1, 204-05.) Since it is known that many of the changes were deliberate, and therefore sudden, rather than gradual, it is entirely probable that serious omissions occurred in the first or second copies. Hence, even the documents of the fourth century would not be exempt from grave errors and omissions.

Ideas of an early and deliberate mutilation of the text are borne out by the Book of Mormon, as previously discussed in Chapter Three.

**The type of textual changes in the Inspired Version.**--Noted scholars (1, 203-04) have said that "omissions" of words and clauses is "the largest of all classes of corrupt variations from the genuine text." The Book of Mormon warns that "many plain and precious things" have been taken from the Bible (1 Ne. 13:26-27), but says nothing about anything having been added to the Biblical text.

It is significant that almost all the changes made by the Prophet in the Inspired Version were additions. He made very few deletions. Often the truth of a matter is discerned by details. It is admitted that a "clever" man, with intent to deceive, would follow the known pattern for a restoration, but it must be further admitted that a true restoration would also follow the same pattern, that is, have more additions than deletions. A truth is not less-valuable simply because it is consistent.
Dialogue.—Much of the new material is in the form of conversation between Jesus and the Twelve, or Jesus and the Pharisees. Direct quotations involving questions and answers are exchanged. A sizeable amount of this dialogue is concerning subject-matter and argument not found elsewhere.

Throughout the Inspired Version there are no identifying marks or codes to enable a reader to distinguish between the generally accepted text and the Prophet's additions. Were his additions intended only as personal explanations, and not equal to existing passages, he would be morally bound to so state; but to phrase the insertions so as to make first-person quotations from Jesus and other individuals is either rank dishonesty, or is tantamount to a declaration that the new material is a restoration, and as such, is equal to any and all of the accompanying passages.

The Prophet could hardly overlook such a weighty matter just by oversight, for he just previously had a vivid experience relative to the importance of distinguishing between that which is inspired of God, and that which comes from man. Certain men had questioned the wording of some of the revelations in the Doctrine and Covenants, thinking they could easily duplicate it. One William E. M'Ellin failed in such an attempt. Concerning this event the Prophet wrote in his journal:

William E. M'Ellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present witnessed this vain attempt of a man to imitate the language of Jesus Christ. . . . (3, 226.)

It is unlikely that the Prophet, fresh from such an experience, would then place numerous passages of dialogue in the Gospels, presenting
them as the words of Jesus, unless he was confident he was giving an accurate account, not trying to "imitate the language of Jesus Christ," for he knew it was "an awful responsibility to write in the name of the Lord."

**Literary style.**—In Chapter Four it was noted that whenever additions to the text are sufficiently long to determine a literary style, these seem to follow the style of their respective book. Hence, the additions themselves constitute several different styles.

A calculated deceit would likely attempt the same situation; however, it would be extremely difficult. To duplicate the styles of several authors, introduce new material, supplement other material, and blend it all into the body of the work so smoothly that unless one is thoroughly familiar with the text of the King James Version he can not detect it, is no small task.

A restoration would be expected to conform to the styles of the respective authors. Such is the case with the Inspired Version, which appears to be a restoration of the original content in the literary style of the King James Version.

In the King James Version, Luke addressed his Gospel to Theophilus (1:3), it being the only mention of this man in the third Gospel. However, the Inspired Version of Luke contains an additional, and very personal note to him. (3:19.) Inasmuch as he was a Gentile, this second comment to Theophilus is in explanation of certain Jewish customs. The very nature of this note to Luke's friend is interesting and significant because it is addressed to Theophilus personally. If all the Prophet had wanted to do was explain a Jewish custom, he could have
done so without inserting a personal memo to a man whom only Luke had known. By inference, at least, one is led to believe this to be a rest-

oration.

There is also a lack of uniformity in the changes made in the Gospels. This is not simply because the Prophet did not finish the work, since this condition exists among those passages that he did alter, yet he did not change them all alike. This would be a natural condition as a result of more than one author writing about the same events, and is fre-

quently seen in the Gospels of the King James Version. If all the changes the Prophet made were perfectly uniform it would tend to detract from the possibility of a restoration of the original. Were he only arranging the text to conform to his preconceived plans, it would be likely that all changes on a given subject would be very similar, unless he deliberately attempted a deception.

Subject matter.--As a result of "translating" the New Testament, much information of an explanatory nature was given to the Prophet. For example, Doctrine and Covenants section seventy-four was given in explana-

tion of I Corinthians 7:14; section seventy-six was given concerning John 5:29; and section eighty-six explains Matthew 13:24-30. Yet, this informa-

tion was not included in the manuscript of the Inspired Version, although it was given at the time of "translation." All of these things are pub-

lished separately in the Doctrine and Covenants. Evidently Joseph was aware of the difference between material that was merely explanatory (though inspired), and that which rightly belonged in the New Testament text. Such circumstances are favorable toward a restoration.

Matthew's intent.--As discussed in Chapter Ten, the Inspired
Version not only preserves Matthew's intent and purpose of declaring
Jesus to be the fulfillment of the prophets, but actually magnifies that
design. This matter is not developed in any of the other Gospels to the
same extent as it is in Matthew—which is exactly what would be expected
from a restitution of Matthew's original writings. Were Joseph simply
making the text conform to his notions, he might just as well have devel-
oped this theme in each of the Gospels.

Association of Paul and Luke.--Chapter Sixteen of this work con-
tains a discussion relative to the similarities between the writings of
Luke and of Paul. This similarity is found both in subject-matter and in
phraseology. We would naturally expect that the long association of these
two brethren would mutually affect their vocabulary. In both the King
James Version and the Catholic Douay Version this fact is fully borne out.

The Inspired Version, however, contains not only all the evidence
of these other Bible Versions, but also several additional passages that
substantiate the matter. Hence, the association of Paul and Luke, as dis-
played through their writings, is more fully shown by the Inspired Version
than by any other version. This sort of thing is just what would be ex-
pected from a restored text. There seems to be very little, indeed, in
either Matthew, Mark, or John that resembles Paul's writings, but there
are several items in Luke (Inspired Version) that suggest Paul's associa-
tion.

The titles of the four Gospels.--The King James Version gives the
titles of each Gospel as "The Gospel according to," and then names the
respective author. Steinmueller (4, 34-35) suggests that these titles were
not on the original Autographs, but were placed there in the second
century. Before that time, each Gospel merely bore the name of its author.

Joseph the Prophet changed the titles to read "THE TESTIMONY OF" Matthew, or Mark, etc. To label a document as "THE TESTIMONY OF" is a more direct affirmation of authorship than to say, "The Gospel according to." The real significance, however, is deeper.

The Prophet added fifty-five new verses to Matthew, and altered over five hundred others. He then changed the title to read: "THE TESTIMONY OF ST. MATTHEW." To alter over fifty per cent of the Book of Matthew, and increase its volume by approximately ten per cent, then emphasize original authorship by saying that this new, expanded version is "Matthew's Testimony" is the strongest suggestion that the Inspired Version was to be accepted as a corrected and restored account of the original.

Similar argument can be made for each of the Four Gospels. Such evidence is extremely favorable toward a conclusion that Joseph Smith, the one person who knew the facts of the matter better than any mortal man, regarded his work with the Bible to be a revealed restoration.

**Consequences.**--If the Inspired Version (insofar as it was completed) is not the equivalent of a translation of the original, then surely Joseph Smith was unwise and not judicious in his method of inserting material into the Biblical text, for the additions are of a nature that suggest an equality with the basic text.

An uninspired man would have to be an ultra literary-genius to work the gospel principles in such a casual way into the events recorded in the New Testament, and throughout it all preserve each author's style.
This was no careless nor rough-hewn attempt. The textual changes were planned and deliberate. Even to the minutest detail the conditions are favorable, and bear the outward appearance of a restored text.

Conditions favoring an inspired restoration are so numerous, and there is such scant likelihood of Joseph Smith making a complicated literary product of this type through his own wisdom, that the writer is of the opinion the Inspired Version should be regarded as a revealed restoration until definite proof is obtained to the contrary.

The work of a prophet must speak for itself. Many things of a spiritual nature can not be proved by tangible evidence, nor is there evidence to disprove them. The writer believes that familiarity with the full text of the Inspired Version develops in one a convincing impression that the Prophet made a revealed restoration and an inspired correction of the four Gospels.

Joseph Smith as a restorer.--This is the time of "restitution of all things spoken of by the mouths of all the holy prophets since the world began." (Acts 3:21 KJV.) Many who regard Joseph Smith as the leading prophet of the Restoration have been content to limit that consideration to matters of priesthood, church organization, and doctrine, when in reality the Prophet was also engaged in restoring parts of ancient records.

Perhaps nothing has been restored to its fulness. The Book of Mormon is not the total account of the Nephites (Hel. 3:13-15; 3 Ne. 26:6-11) nor of the Jaredites. (Eth. 15:33.) The Pearl of Great Price contains fragments of the Book of Remembrance (Moses 6:5, 45-46), the Prophecy of Enoch (3, 133), and some writings of Abraham. Likewise, the
Bible was improved and corrected by the Prophet, but not to perfection.

Joseph Smith's mission is enhanced by a recognition of his full achievement. It would rob it of completeness to neglect his labors in restoring parts of the Biblical text along with the other items of an ecclesiastical nature that he restored under the influence of heaven.
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CHAPTER XVIII

CONCLUSION

The writer believes the Inspired Version to be a valuable addition to religious literature, and a strong evidence of Joseph Smith's divine calling.

Contributions of the Inspired Version of the four Gospels.--The following are major items of importance:

1. It bears a more detailed and convincing witness of Jesus Christ than does the King James Version, by giving greater clarity and more frequent mention to such matters as his ante-mortal Godhood, divinity, Messiahship, perfect character and personality, miraculous powers, atonement, resurrection, and his eventual return in glory to judge the inhabitants of the earth.

2. It more fully defines the mission of the prophets in testifying of Christ, and emphasizes the validity of their writings and teachings.

3. It gives a wealth of information concerning the first principles of the gospel and other doctrinal subjects, and presents some concepts unobtainable from the King James Version.

4. It emphasizes the constancy of gospel principles, a matter which is lacking in the King James Version.

5. It confirms the supernatural and the miraculous by presenting
these subjects more clearly and with greater emphasis than does the King James Version.

6. It clarifies matters pertaining to the Sermon on the Mount that are given obscurely in the King James Version, and indicates that Jesus gave the Sermon at a single sitting as missionary instructions to a group of disciples only.

7. It gives additional information concerning the purpose, setting, and application of many of the parables, supplementing and occasionally differing with the King James Version.

8. It clarifies many passages that in the King James Version are difficult, ambiguous, and/or contradictory.

9. It answers many questions that arise through lack of sufficient information in the King James Version.

Significance of the contributions.--In addition to the above contributions, the Inspired Version of the Gospels is valuable for several conditions, implications, and inferences that arise in consequence of the Prophet's labors. Some of these are:

1. The spiritual strengthening and training it gave to Joseph Smith, thus being a means to an end, assisting him to enlighten the membership of the Church.

2. Several of the great revelations in the Doctrine and Covenants came as a result of the Prophet's work with the "translation." Some of these were directly associated with the Gospels.

3. Substantial and concrete meaning is given to the eighth Article of Faith which reads, "We believe the Bible to be the word of God, as far as it is translated correctly, . . ."
4. An increased appreciation for Joseph Smith's knowledge, inspiration, and accomplishments, which add to his stature as the Prophet of the Restoration.

5. The styles of the textual changes make important suggestions tending to confirm traditional authorship of the Gospels, as also a suggestion of a partially restored content of the original texts. As such the Inspired Version could wield a tremendous influence on the synoptic problem.

6. Though not a Standard Work, the evidence favors it being an inspired record, making it an invaluable aid to understanding the New Testament. It strengthens the New Testament account of Jesus Christ and offers an intimacy and familiarity beyond that which is possible from the King James Version.
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OF THE INSPIRED VERSION OF THE NEW TESTAMENT
(211 pages)

An Abstract of the Thesis of
Robert J. Matthews
In Partial Fulfillment of the Requirements
For the Degree of
Master of Science
in
Department of Bible and Modern Scripture

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ABSTRACT

The several versions and revisions of the Bible in existence precipitate questions concerning the reliability of many Biblical texts. Each of these versions has an amount of variation from the others, yet all were done by men of accepted scholarship.

Joseph Smith also made a Bible revision, or as he termed it, a "translation," using a King James Version printed in 1828 as the basis. This amended King James Version, although not fully completed, has been published under the title of the Inspired Version of the Holy Scriptures, by the Reorganized Church of Jesus Christ of Latter Day Saints.

This thesis is the result of a study to determine the extent and the significance of many of the textual differences that exist between the four Gospels of the King James Version and the corresponding books of the Inspired Version. Comparison was made between a King James Version printed in 1824 (since it was the nearest that the writer could obtain to that used by Joseph Smith) and an Inspired Version printed in 1927.

It was discovered that Joseph Smith made hundreds of textual changes in the Gospels. These were mostly additions, consisting of many new verses, and also many enlarged verses. There were relatively few deletions.

The results of the study are presented in a system of parallel columns comparing at least five hundred and thirty-five passages selected
from the Inspired Version because of their doctrinal significance, with the corresponding material in the King James Version.

The major doctrinal subjects involved in the changes have to do with the mission, divinity, and greatness of Jesus Christ, and with fundamental gospel principles such as faith, repentance, baptism, and obedience to the commandments of God. Greater insight is given relative to the Sermon on the Mount, and also regarding many of the parables.

The textual changes are provocative. Significance is found in the style of the changes, which, because so many are given as simple dialogue, suggest a restoration of lost material rather than commentary interpolations by Joseph Smith. Acceptance of these changes in the Inspired Version could leave a tremendous influence on the synoptic problem.

Such textual changes as appear in the Inspired Version give clear and substantial meaning to the eighth Article of Faith, which states that the Bible is the word of God "as far as it is translated correctly."

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