

# **The Joseph Smith Translation in Light of the New Testament: An Examination of Key Passages in the Gospel of John**

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## Introduction and Purpose

As all informed persons know, the various versions of the Bible do not accurately record or perfectly preserve the words, thoughts, intents of the original inspired authors. In consequence, at the command of the Lord and while acting under the spirit of revelation, the Prophet corrected, revised, altered, added to, and deleted from the King James Version of the Bible to form what is now commonly referred to as the *Inspired Version of the Bible*.

...Such biblical revisions as have been made may be used with safety, and parts of these are now published by the Church in its standard works.<sup>1</sup>

Thus, the late Mormon Apostle Bruce R. McConkie, one of the foremost LDS theologians of the twentieth century, introduces us to the topic of this study. Yet, more of an introduction is needed. Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints (also known as LDS or Mormons), mounted a multi-pronged attack on the Bible's reliability and authority. In the process he did considerable work on what he termed a "translation" or a "correcting of the scriptures." This is known variously as the "Inspired Version," "Revised Version," "Inspired Revision," the "New Translation", and the "Joseph Smith Translation," and consists of extensive revisions and editions to the text of the Authorized King James Version. Latter-day Saints alive in the 1800s had been led to believe the Bible was full of inaccuracies. They anticipated having a Bible free of both textual and doctrinal errors and omissions. During the course of this paper I will refer to it primarily as the "Joseph Smith Translation" (JST) for this is the official title given it by the LDS Church.

This paper will provide a brief history of the coming forth of the JST and evaluate the changes introduced by Joseph Smith by comparing them with the wording found in the original language manuscripts. There will be three major sections:

1. Historical Background And Significance Of The JST
2. Grounds For Testing The JST
3. Textual Comparison Of Key John Texts Changed In The JST

Any study of the JST has significance for all followers of Joseph Smith, and in particular for both the Reorganized Latter-day Saints (RLDS) and members of the LDS Church. These groups support, to varying degrees, Smith's work as contained in the JST. Therefore, the accuracy and reliability of the revisions Joseph Smith made to the Bible directly affect matters of belief and practice for both LDS and RLDS people.

### 1. Historical Background and the Significance of the JST

In order to gain a clearer understanding of what Joseph Smith said and did, it is important to place his work in revising the text of Scripture in proper historical context. Therefore, this first section will examine:

- A. Joseph Smith's Reasons for Making a New Translation
- B. His Views of the Significance of his Work
- C. Significance of his Work to the Early Mormon People,
- D. Historical Note: Differing Views of the LDS & RLDS, and

## E. Significance of the JST to Latter-day Saints Today

### 1.A. Joseph Smith's Reasons for Making a New Translation

Joseph Smith highly regarded his work producing the JST. Drawing from Joseph's own statements, Mormon scholar Reed Connell Durham, Jr., in his Ph.D. dissertation for Brigham Young University titled "A History of Joseph Smith's Revision of the Bible," develops Joseph's reasons for revising the text of Scripture. Among these he cites, (1) the corrupted state of the existing King James Bible and the need to correct the errors it contained, (2) the revelations Joseph received made it clear to him "that many important points touching the Salvation of man, had been taken from the Bible, or lost before it was compiled."<sup>2</sup> (3) God specifically commanded Joseph Smith to undertake the task.<sup>3</sup>

Though there was and is no reason to believe the existing King James Version of the Bible was unreliable, Joseph Smith and other early church leaders clearly stated their views concerning the inadequacy of the existing translations of the Bible. Durham remarks, "Joseph Smith repeatedly stated his personal conviction about the fallibility of the Bible," and cites as an example the following statement made by Joseph Smith in the 1833 LDS periodical, *Evening and Morning Star*:

As to the errors in the bible, any man possessed of common understanding, knows, *that both old and new testaments are filled with errors, obscurities, italics and contradictions, which must be the work of men.*<sup>4</sup>  
(emphasis added)

Joseph incorporated his views into "The Articles of Faith," which are found at the end of the LDS scripture, Pearl of Great Price. The Eighth article reads:

We believe the Bible to be the word of God *as far as it is translated correctly*; we also believe the Book of Mormon to be the word of God. (emphasis added)

The Book of Mormon is far less subtle in casting doubts on the Bible. For example I Nephi 13:26-29 refers to:

...the formation of that 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. ...because of these things which are taken away out of the gospel of the Lamb, an exceedingly great many do stumble, yea, insomuch that Satan hath great power over them.

According to Mormonism, these changes occurred after the time of Christ and after the formation of the Catholic Church.<sup>5</sup>

Statements by early LDS leaders encouraged Mormons to view the Bible as unreliable. Early LDS Apostle Orson Pratt fully supported Joseph in this area and encouraged the Mormon people to view the Bible as corrupted and untrustworthy. He was one of the most outspoken on this subject, and

rejected as unreliable the translations of the Bible and the manuscripts from which the translations were made. In his pamphlet “Spiritual Gifts,” on pages 70-71 he states:

God gave many revelations to Hebrew Prophets, in the Hebrew language. Some of these revelations have been translated by human wisdom into many other languages, and called the Bible. The same revelations have been translated many times by different authors: but no two translations agree. They differ not only in words and style, but also in sentiment, according to the various opinions of the translators. *These clashing translations are circulated among the people, as the words of God, when, in reality they are the words of translators;* and words too, selected by their own human wisdom. ... Therefore, so far as the uninspired translators and the people are concerned, no part of the Bible can, with certainty, be known by them to be the word of God. ... *The Hebrew and Greek manuscripts of the Bible from which translations have been made, are evidently very much corrupted,* as appears from the fact, that scarcely any two copies are alike in any chapter or verse....This uncertainty, combined with the imperfections of uninspired translations, renders the Bibles of all languages, at the present day, emphatically the words of men, instead of the pure words of God. (emphasis added)

Pratt has set the stage for the grand entrance of the prophet, and continues a couple of paragraphs later, saying:

25.—To remedy all these evils, and give the nations the Old and New Testaments in purity, would require the gift of translation by the inspiration of the Holy Ghost. Such a gift God gave to the great Prophet of the last days—Joseph Smith. He was inspired of God to translate the Scriptures, and reveal some of the lost books.<sup>6</sup>

Therefore, by undermining the reliability of the Bible, early LDS leaders created a need for a revised Bible.

Alongside of the emphasis placed on the corruptness of the biblical text, the third and primary reason for the JST, according to Joseph Smith and Mormon history, is God’s direct command through divine revelation to do this work. Joseph claimed he revised the Bible because he was instructed to do so by God.

### **1.B. Joseph Smith’s View of the Revision Work**

In light of the previous statements regarding the supposed corruptness of the existing Scriptures, it is easy to see why Joseph saw his work in bringing forth a new translation as extremely significant. It is also clear from statements he made, carefully recorded in journals and diaries, that he viewed his work as nothing less than a result of God’s direct inspiration. Many of his statements bear the additional weight of canonization, and are published as Scripture for Mormons to this day.<sup>7</sup>

The supposed direct interaction of God with Joseph Smith becomes the hinge upon which this new revision swings. Mormon scholars have to acknowledge there is very little room for middle ground on the issue. Either God is the source of the changes and they are completely accurate, or Joseph made them up, and in claiming to get revelations from God, he intentionally led people astray. Joseph recorded multiple references to both the revelations he received and the time he spent working on the text of the revision. Here are some sample entries from Joseph Smith’s journals and diaries as compiled in *History of the Church*, Vol. I.

**December 30, 1830** - It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of His little flock...by giving some more extended information upon the Scriptures, a translation of which had already commenced. (I:131)

**April, 1831; Kirtland, Ohio** - During the month of April, I continued to translate the Scriptures as time would allow. (I:170)

**October, 1831; Hiram, Ohio** - Soon after the above revelation was received [D&C 65], I renewed my work on the translation of the Scriptures... (I:219)

Even more significant are the canonized revelations recorded in Doctrine & Covenants where Joseph Smith records the very words of the Lord. These passages receive extensive treatment in Robert J. Matthews' doctoral dissertation. His work, entitled "A Study of the Text of the JST of the Bible," (Brigham Young University, May 1968), traces the historical background of the JST, and leaves no doubt that the only options open to LDS and RLDS people are that either the JST is the result of direct revelation from God, or that Joseph Smith is a false prophet with incredible audacity to make the claims he did. At the beginning of his dissertation he takes great care to define key terminology. Under the heading "Revelation" he states the following:

The Prophet Joseph Smith claimed to be inspired and to receive divine aid and direction in many of his spoken and written pronouncements. Some of these documents have been printed in the Doctrine and Covenants and have thereby been assigned numbers. These communications are commonly referred to as "revelations" in the writings of the Prophet and in the terminology of the Church.<sup>8</sup>

Arch S. Reynolds, another Mormon who has done extensive work on the subject of the JST, realizes that if Joseph's claims are true (and Reynolds does not doubt them for a minute), then the only conclusion one can come to is:

How did Joseph at the age of twenty-five years without any learning do many wonderful things in translating and selecting foreign words to restore the true sense of the meaning? It is preposterous to even think he did it other than by the gift and power of God.<sup>9</sup>

An example of many of the revelations now part of Mormon Scripture relating to the JST is found in Doctrine & Covenants 35:20. This revelation was given to Joseph Smith for Sidney Rigdon (one of Joseph's scribes), during the revision process, and has the Lord declaring:

And a commandment I give unto thee—that thou shall write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect.

Reed C. Durham in his dissertation found and documented eighteen sections in the Doctrine & Covenants where the Lord gave specific instructions concerning the revision. In the majority of these, it is generally referred to as a "translation," in spite of the fact that Joseph never used any manuscripts in making the emendations.<sup>10</sup>

It is clear Joseph Smith never pretended his work to be anything other than the result of direct communication with God. His pronouncements to his followers, some of which are now Scripture, left them with little alternative but to eagerly look to the JST as the Word of God, divinely corrected.

## 1.C. Significance Of The JST To Early Latter-day Saints

Early Latter-day Saint publications and other recorded sources reveal that people knew and were enthusiastic about the JST. An LDS Church publication, *Times and Seasons*, dated July, 1840, ran an editorial on the need for having more books, including the Revision, available for church members:

The authorities of the church here, having taken this subject into consideration, and viewing the importance of Publishing a Hymn Book, and a more extensive quantity of the Books of Mormon, *and also the necessity of Publishing the new translation of the scriptures, which has so long been desired by the Saints*; have appointed and authorized Samuel Bent and Geo. W. Harris, as traveling agents, to make contracts and receive monies etc., *for the accomplishment of this glorious work.*<sup>11</sup>

The people would have also been familiar with many of the previously mentioned statements of Joseph Smith, and his attitudes toward the work, reflected in this unpublished letter to the *Times and Seasons* in which he stated that the JST:

will be found of inestimable advantage to the Saints, & all who desire a knowledge of the Kingdom of God, — and of great worth to this generation.<sup>12</sup>

Though the entire Revision was never published during Joseph Smith's day, and many early Latter-day Saints were denied use of the new translation, it was still considered a significant work. R. C. Durham explains:

Even before the Revision had been completed, the Church was anticipating its publication, and after its completion in July, 1833, the anticipation grew even stronger. This is seen by six of the leading brethren of the Church uniting in prayer in 1834 and formally petitioning the Lord that protection would be given over the printing press in Kirtland, Ohio, so that, along with other publications, the Revision could be printed.<sup>13</sup>

LDS scholars like Durham and Matthews have documented that persons closely involved with Joseph Smith and the early LDS Church had a personal knowledge of the Revision work. Orson Pratt was one such person who actually witnessed Joseph Smith at work:

I saw his [Joseph Smith] countenance [sic] lighted up as the inspiration of the Holy Ghost rested upon him, dictating the great and most precious revelations now printed for our guide. I saw him translating, by inspiration, the Old and New Testaments...<sup>14</sup>

Early LDS leaders like Apostle Orson Pratt and President John Taylor made extensive use of the JST, often quoting from it to clarify passages they felt were ambiguous in the King James Version. Wilford Woodruff, fourth president of the LDS Church, taking over after Taylor's death, wrote, "We may rest assured that the changes that Joseph Smith made are correct." Only two years younger than Joseph Smith, Woodruff was considered a "true friend of the Prophet and knew the conditions better than most of the leaders about the question."<sup>15</sup>

This tradition of quoting from the JST continued following Joseph's death, as sixth president, Joseph Fielding Smith cited Amos 3:7 in his *Essentials of Church History*, p. 22, "to show how much better it is than the King James Version."<sup>16</sup>

The non-Mormon community of Joseph's day also demonstrated some degree of acquaintance with the progress of the JST. R.C. Durham cites an early newspaper article that states, "Their Prophet Smith is now busy in restoring the present Bible to its primitive purity, and in adding some lost books of great importance," as well as a letter from Ezra Booth, one who joined the LDS Church briefly, but then left. Booth's letter is very insightful as to the important role the new translation was to play in the life of the LDS community.

...the Bible is declared too defective to be trusted in its present form; and it is designed that it shall undergo a thorough alteration, or as they say, translation. This work is now in operation. The Gospel of Matthew has already received the purifying touch, and is prepared for the use of the church. It was intended to have kept this work a profound secret, and strict commandments were given for that purpose; *and even the salvation of the church was said to depend upon it.*<sup>17</sup>

Durham points out several items of significance in this letter. First of all, Booth knew the Revision existed and that early church members referred to it as a "translation." Second, his reference to it being "secret" is correct if it is understood to reflect the lack of widespread use within the church. Finally, Booth touches on the importance the JST held in the church, for "even the salvation of the church was said to depend upon it." Durham comments:

Booth here revealed one of the strongest points oftentimes overlooked by Latter-day Saint writers about the Revision. To early Church members this work was considered to be an important and essential part of the restoration work, whereas, in the present day, the Revision work is often thought to be a lesser work not essential to the work of the Lord. Booth, however, revealed the thought of the early Church, which was consistent with the early revelations upon this subject.<sup>18</sup>

Hence, it is clear, the JST was of great significance to the early LDS Church, and not a subject to be treated lightly, and, if Joseph Smith's revelations are to be believed, "the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect...and he that doeth them not shall be damned if he so continue."<sup>19</sup>

We now go on to examine where contemporary Mormonism stands regarding Joseph's translation work. Following Joseph's death, the Saints splintered into different groups, each claiming to be "the one true church." The next section provides a brief historical overview of the differing views of the JST held by the LDS (Church of Jesus Christ of Latter-day Saints) and RLDS (now Community of Christ) Churches.

#### **1.D. Historical Note: Differing Views of LDS and RLDS Churches**

Both RLDS and LDS church members would generally agree on the historical information presented to this point. Following Joseph's death, his translation manuscripts, and the Bible in which he made marginal and textual notations, stayed with his wife Emma Hale Smith. Latter-day Saints under the leadership of Brigham Young (who later led the largest portion of Latter-day Saints to Utah) attempted to beg, purchase, or otherwise obtain the original manuscripts of the revision from Emma, but she staunchly refused to give them up. When the Saints departed for Utah, she and her son joined what became known as the Reorganized Church of Jesus Christ of Latter-day Saints (RLDS — but since April 6, 2001 has adopted the name Community of Christ) headquartered in Independence, Missouri. The RLDS Church, possessing the original manuscripts and marked Bible,

and convinced that Joseph completed the work of revision, published it under the title “The Inspired Version” of the Holy Scriptures, and considered it authoritative. I have included as Appendix A, copies of the original manuscript pages of the “Inspired Version” for all verses analyzed in the final section of this paper.<sup>20</sup>

The LDS church has in its possession a partial copy of the translation manuscripts copied prior to Joseph’s death by John Milton Bernhisel. The incompleteness of the “Bernhisel Manuscript” and evidence indicating Joseph was continuing to make changes up till the time of his death, are the grounds upon which the LDS Church had traditionally rejected the RLDS publication of the Inspired Revision as a separate work of sacred Scripture. Due in large degree to Robert J. Matthews’ work comparing the reliability of the various JST manuscripts, the Mormon Church has softened its position. Thus, while it has yet to publish its own edition of the new translation under a separate cover, much of the content is included in the LDS edition of the King James Bible.

The issues of whether Joseph completed his revision work, and the accuracy of the various RLDS versions of the Inspired Revision have been discussed at great length by other authors, and therefore readers are referred to the bibliography of this paper (particularly the works of Matthews) should they wish to pursue these areas.

An excellent historical summary of RLDS and LDS attitudes toward the JST is found in Thomas L. Sherry’s 1988 BYU dissertation entitled *Attitudes, Practices, and Positions Toward Joseph Smith’s Translation of the Bible: A Historical Analysis of Publications, 1847-1987*. Sherry documents the differing positions and summarizes his findings with the following comparisons. His parallel column arrangement (found on page 10) provides both a summary and overview of the shift in attitudes found within the RLDS and LDS Churches regarding the Joseph Smith Translation. (Sherry 1988, 165-167)

*RLDS POSITION TO 1900*

*RLDS POSITION, 1987*

- a. The work of revision was divinely commanded, guided, and completed
- b. The revision clarified and corrected many difficult and erroneous aspects present in other versions, and “restored many plain and precious” lost parts
- c. Having been divinely instigated, guided, and approved, the revision was a better product than those Bible versions limited to human scholarship.
- d. Divine commands to preserve, publish, and give to the world Joseph Smith’s revision were accomplished by the RLDS Church and hence mark it as the true Church of the Restoration
- e. Members should not disparage the King James, or other

- a. Joseph Smith perceived his work of Bible revision as being divinely commanded, guided, and sufficiently complete to warrant publication plans.
- b. Changes made in the revision represent what Joseph Smith believed to be inspired commentary, and grew out of his effort to clarify and correct the Bible text according to his 19th century understanding and resources. Such changes probably do not represent actual restorations of ancient texts.
- c. The Inspired Version should not be considered categorically better than other Bible versions, particularly those produced by modern Bible scholars
- d. (modification of elements 1-3 have resulted in no comparable position being taken in the last decade of publications)
- e. Members are encouraged to use the version of the Bible

versions, but should use the Inspired Version in preference to them particularly where differences occur. which best meets their particular need.

*LDS POSITION TO 1900*

- a. The work of revision was divinely commanded and guided, but not completed.
- b. The revision clarified and corrected many difficult or erroneous aspects present in other versions, and “restored many plain and precious” lost parts of the Bible record.
- c. Since Joseph Smith did not complete his revision, the RLDS Inspired Version is an unauthorized publication.
- d. The King James Version is the standard Bible of the Church until such time the Lord otherwise directs. Presumably, this would be the preparation of Joseph Smith’s revision for an officially authorized publication.

*LDS POSITION, 1987*

- a. The work of revision was divinely commanded, guided, and completed sufficiently to be used.
- b. (same)
- c. Having verified the accuracy of the RLDS Inspired Version (by comparison with the manuscripts), changes found therein may authoritatively be used.
- d. The LDS edition of the Bible, containing King James Version text and employing numerous references from the JST, is the standard Bible of The Church of Jesus Christ of Latter-day Saints until the Lord directs otherwise.

Sherry’s extensive survey, which covers all the known literature for the years 1847-1987, does much to establish an official LDS (Utah Mormons) position, regarding Joseph’s translation work, and shows that the changes made are currently considered acceptable and authoritative by the LDS Church.

**1.E. Significance of the JST to Contemporary Latter-day Saints**

While today’s Mormon does not have the Joseph Smith Translation as a separate scripture, there is ample evidence indicating the changes are viewed as inspired, and therefore significant to contemporary Latter-day Saints. LDS leaders have created a need for the JST for they continue to teach Mormon people the false notion that the biblical text is essentially corrupted and unreliable due to what has been lost from it.

Mormon missionaries today continue to advocate this low view of the Bible’s reliability, though in a much more subtle way. They are encouraged to place the greatest emphasis on the Book of Mormon, which, as previously shown, undermines the Bible’s authority. A booklet written to help Mormon missionaries in their proselytizing efforts entitled *Converting With The Book Of Mormon* quotes Mormon Apostle Bruce R. McConkie:

But let me tell you, it is not the Bible that brings people into the [LDS] Church; it is the Book of Mormon and latter-day revelation. We can use the Bible to lay a foundation, but until we get involved with latter-day revelation, the processes of conversion do not begin to operate in any substantial degree in the heart of an investigator [potential convert to Mormonism].<sup>21</sup>

Following this quote the author comments:

Conversion occurs only when people receive a testimony that Joseph Smith was a prophet of God. Unless people come to appreciate Joseph Smith's role in translating the Book of Mormon and sense keenly the value of the contents of the Book of Mormon, they will not be convinced that Joseph Smith was a prophet.<sup>22</sup>

Under the heading of "Precious Truths Restored" on page nineteen of this same book we read the following:

Some of the men involved in preserving and translating these records over the years have not been inspired, and it is common knowledge that they have allowed errors and omissions in the Bible in its present form. One purpose of the Book of Mormon is to restore many of the precious truths of the gospel of Jesus Christ lost from the Bible.

Thus we see that Mormons missionaries, in their proselytizing, create a need for additional revelation, a need met, not only in the Book of Mormon, Doctrine & Covenants, and Pearl of Great Price, but also in the Joseph Smith Translation of the Bible.

The LDS Church publishes its own edition of the King James Version Bible, containing footnotes and marginal references. In the section explaining abbreviations is the following entry:

JST: **Joseph Smith Translation.** Excerpts from the Prophet Joseph Smith's translation of the Bible. Short excerpts are provided in the footnotes; longer excerpts are provided in the Appendix. Italic type in these JST excerpts is used for words not found in the King James Version.<sup>23</sup>

This Bible has been published since 1979, and is copyrighted by the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, making it official Scripture and doctrine.

Placing Joseph's revisions alongside the biblical text with no attempt at disclaimer or explanation has sent a clear message to members of the LDS Church. Kevin L. Barney's article on the Joseph Smith Translation in *Dialogue: A Journal of Mormon Thought* states:

It is often assumed in Church classrooms, periodicals, and manuals that the JST does in fact represent the original or ancient state of a biblical passage. Many a Sunday School discussion over a problematical biblical passage ends with reference to the JST version and the assertion that it represents the original wording. Of course, a perfect restoration would be in the language of the original, but the idea is that the JST gives the English sense of the original Greek or Hebrew texts of the Bible.<sup>24</sup>

The late LDS Apostle Bruce R. McConkie who wrote concerning the JST in *Mormon Doctrine* furthers this assumption:

In all cases where major changes were made, the student with spiritual insight can see the hand of the Lord manifest; *the marvelous flood of light and knowledge revealed through the Inspired Version of the Bible is one of the great evidences of the divine mission of Joseph Smith.*<sup>25</sup> (emphasis in original)

Mormon scholars and historians have further underlined the significance of the JST for today's Mormon. Robert J. Matthews, considered the Church's foremost authority on the JST, cited as part of his list of reasons why a study of the JST was significant: (a) its close association with "the doctrinal and scriptural development with the Church," and (b) its direct connection with the "three

of the standard works of the Church (the Bible, the Doctrine and Covenants and the Pearl of Great Price).”<sup>26</sup> His book on the JST published in 1985 has further reinforced this view. He writes:

It is not so much what is *in* the Bible but rather the omissions and the *missing parts* that constitute the problem. The major deficiency is that “many plain and precious things have been taken away,” with the two fold consequence that (1) the reader is deprived of the benefit of the missing material and (2) what remains is often not as meaningful as it would be if the record were complete, because of the relationship between events and background information is sometimes lost.<sup>27</sup>

Arch S. Reynolds states, under the heading, “Importance of the Bible to the Saints,”

“The L.D.S. believe the Bible as it originally was written by its authors but believe it was not given in its original purity in any of the existing versions before the time of the Inspired Version given by Joseph Smith.”<sup>28</sup>

This, he explains, has now resulted in a new advantage for Mormons today who should not “let skeptics and scoffers of the Scriptures upset us in our religion,” but rather find that in going to the truth in the JST they can be free from “their snares and temptations.” He encourages Latter-day Saints to “ponder over God’s word in its pristine purity, for in it we have joy, comfort, and a better hope of the greater life.”<sup>29</sup>

Literature of the last 10 years shows that the LDS position regarding the JST has shifted toward officially embracing as doctrinally correct those changes made by Joseph Smith. Members are encouraged to make use of it both in personal study and teaching. Robert J. Matthews has been at the forefront of the movement to re-emphasize the JST with statements like the following:

The Joseph Smith Translation provides many items of clarification as well as additional information, and its contributions are usually doctrinal in nature.

...Other passages remove contradictions, clarify obscure or vague statements, correct erroneous conclusions, and offer much information not available from any other source. The Joseph Smith Translation is one of the major contributions of the Prophet Joseph Smith towards understanding the Bible, and it is an excellent study guide to help readers obtain the true meaning and intention of many passages.<sup>30</sup>

The JST is one of the great “undiscovered” and unappreciated works of Joseph Smith, which will yet see its fulfillment and enjoy its full measure of contribution. I am confident that when the dust of argument, scholarship, and research has cleared away, the evidence will show that Joseph Smith the Prophet was as inspired in his translation of the Bible as he was in any other category of his life, both in clarifying the text and in restoring lost material.<sup>31</sup>

It would appear safe to conclude that the Mormon Church views the JST as doctrinally correct, an improvement on the text of the King James Version (or any other version produced by non-Mormon scholarship), and a translation that restores lost and corrupted biblical text. Sherry found at the conclusion of his study that, “There are no instances in LDS publications of objection to a restorationist view of Joseph’s revision.”<sup>32</sup>

Do we have the means for testing the accuracy of Joseph Smith’s revisions? Is there a way to prove or disprove his claims to have provided the world with an inspired restoration of the Scriptures to

their pristine purity? Yes, Joseph Smith's work can be tested, and the next section establishes grounds for conducting such an evaluation.

## **2. Grounds For Testing The Joseph Smith Translation**

There are both historical and textual-critical grounds for examining Joseph Smith's revision work, and each will be considered in turn. While reason does not take precedence over faith, our minds must examine what our hearts believe to be true. The person who refuses to consider doubt, who will not even admit to the slightest possibility of being wrong, functions not as a believer, but as one brainwashed. Doubt is our safeguard to being deceived by those who discourage independent thinking. For example, Jehovah's Witnesses are not allowed to even consider the thought that the Watchtower Society might be wrong. As a result, the men in Brooklyn, New York, who control all the organization's publications and policies, can tell the average Jehovah's Witness anything, and it must be believed and obeyed without question. This is why over 4,000,000 active, baptized Jehovah's Witnesses believe the Bible forbids blood transfusions, and are willing to die rather than accept blood from another human. The Watchtower Society has told them this is what the Bible teaches and that settles the matter.

However, the one who pursues truth often turns to find doubt as his shadow, pushing him further and further into the light of the truth. Those who risk leaving the comfort of unquestioning compliance gain a peace and security only the truth can bring.

### **2.A. Historical Grounds for Verifying the JST**

The question is: Did Joseph Smith and his contemporaries view the JST as a restoration of ancient scriptures or merely an inspired commentary on the existing translation? To answer this question, we turn to statements made by Joseph Smith, including revelations he claimed came directly from God.

A significant consideration is the use of the terms "translate" and "translation" in reference to Joseph's work. Using "The Computerized Scriptures" of the LDS Church, I discovered these terms are used 97 times throughout the Standard Works. Three of these references occur in the Bible section and have nothing to do with "translating" in the sense of rendering words from one language into another. Instead they refer to movement from one physical location to another, a transferal, i.e. Enoch was "translated" from Earth to God's presence. However, the usage of the words "translation" and "translate" in the Mormon Scriptures (not counting those references in question referring to the Bible revision) indicates clearly the idea of converting from one language to another. The majority of the references in the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price refer directly to Joseph's translation of either the Book of Mormon from "Reformed Egyptian" to English, or his translation of the Book of Abraham from Egyptian to English. In either case, what is involved in translation is taking an ancient text in a different language and converting it to English. There is a divine element assumed to be operative in these cases because Joseph did not know either language while doing the translation. Obviously, from the textual usage, this did not make it any less a translation. For example, in the introduction to the Book of Mormon we read:

v4 After Mormon completed his writings, he delivered the account to his son Moroni, who added a few words of his own and hid up the plates in the hill Cumorah. On September 21, 1823, the same Moroni, then a glorified, resurrected being, *appeared to the Prophet Joseph Smith and instructed him relative to the ancient record and its destined translation into the English language.* (BoFM: Introduction 2:4)<sup>33</sup> (emphasis added)

Likewise, when we come to the references that use the word “translation” of the Bible revision, the usage does not appear to change. When God and Joseph Smith use the word “translate” they mean to render ancient manuscripts from one language to another, and in this case English. A statement in the Introduction to the Doctrine and Covenants supports this understanding.

Several of the earlier sections involve matters regarding *the translation and publication of the Book of Mormon* (see Sections 3, 5, 10, 17, 19). Some later sections reflect the *work of the Prophet Joseph Smith in making an inspired translation of the Bible*, during which many of the great doctrinal sections were received (see, for example, Sections 37, 45, 73, 76, 77, 86, 91, and 132, each of which were some direct relationship to the Bible translation). (D&C: Introduction Preface:8)<sup>34</sup> (emphasis added)

Furthermore, the nineteenth century understanding of the verb “to translate” and all its cognates (apart from the idea of “conveyed from one place to another”) were limited to “to render into another language,” or “to explain by using other words.” A translation by definition retains the sense or meaning of the original. Noah Webster’s first edition of the *American Dictionary of the English Language* [1828] had the following definition for “translation.”

5. That which is produced by turning into another language; a version. We have a good *translation* of the Scriptures. (emphasis in original)<sup>35</sup>

The *Imperial Dictionary* by John Ogilvie, published in 1883, expanded the definition of translation to include “to explain by using other words; to express in other terms,” but again there is an original behind what is being “translated.”<sup>36</sup>

Joseph’s ability to translate ancient records was considered a special gift. There are several passages that detract from the possibility that Joseph was only providing a commentary on the Scriptures. These quotes, taken from the Doctrine and Covenants, differentiate between translating and explaining the significance of the actual words. Often, after Joseph had received a corrected translation of a verse or series of verses, he would receive additional revelation expounding or commenting on the meaning of the new translation. Here are some examples:

c74|v0 Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, January 1832. HC 1:242. The Prophet writes, “Upon the reception of the foregoing word of the Lord [D&C 73], I recommenced *the translation* of the Scriptures, and labored diligently until just before the conference, which was to convene on the 25th of January. During this period I also received the following, *as an explanation* of 1 Corinthians 7:14.” (emphasis added)

(D&C: Section 74:Heading)

c76|v0 A vision given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. HC 1:245-252. Prefacing his record of this vision the Prophet wrote: “Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term ‘Heaven,’ as intended for the Saints’ eternal home, must include more kingdoms than one.

Accordingly, while translating St. John's Gospel, myself and Elder Rigdon saw the following vision." *It was after the Prophet had translated John 5:29 that this vision was given.*(D&C: Section 76:Heading)<sup>37</sup> (emphasis added)

Understanding the distinction Joseph and his scribes made between God giving them a "translation" and their receiving an "explanation" of a passage, also clarifies references that refer only to the translation work. In Doctrine and Covenants 76:15-17 we have one of the few instances where Joseph recorded in his history a quote from the revision.

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*. (emphasis indicates changes from the KJV text)

What happened here is that while Joseph was working on the translation, God intervened, and gave a new translation to the text of John 5:29. In other words, they now had the reading of the original manuscript. The current text was wrong and reflected one of the many scribal errors and corruptions. Therefore, when one turns to John 5:29 in the Joseph Smith Translation, one reads the above "translation" of this verse, now restored to its original purity. A textual and doctrinal analysis of this passage is found in the final section of this paper.

What is called "translation" by Joseph Smith cannot be considered merely a divinely inspired commentary on the existing text, for the remainder of D&C Section 76 has God providing a vision to Joseph Smith and those who were with him meditating upon these things. Through this great and divine vision in D&C 76:20-119, Joseph receives the explanation and significance of the changes to the text. This is a divine commentary on the text, but none of this is part of the JST, because it is not part of the "translation." For other passages that clearly demonstrate this distinction between "translation" and "explanation" see Doctrine and Covenants Sections 77; 86; 128:8,18; and their respective headings. All of these together demonstrate Joseph understood his work of "translation" to be a restoring of the text of ancient manuscripts.

Some have objected to such a tight definition by asking how Joseph could "translate" if he did not have the ancient manuscripts to work from or have knowledge of Hebrew and Greek, the languages in which the Old and New Testaments, respectively, were written. Surely he would not have pretended to perform such an incredible task. Arch S. Reynolds in his work on the JST addresses this question by appealing to Joseph's work on the Book of Mormon. Among conservative Mormons, there is no question that the Book of Mormon is a translation of the ancient Nephite plates; and while Joseph knew nothing of the Nephite language, the translation was brought forth by the spirit and power of God, and the engravings on the gold plates were rendered accurately into the English language. Of this translation work Joseph stated:

I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.<sup>38</sup>

What makes the translation parallels between the Book of Mormon and the JST of the Bible even more striking, is that for the majority of the Book of Mormon translation Joseph did not have the gold plates in front of him; he did not need the original manuscripts. Joseph translated by putting

an egg-sized seer stone (occultic device) into his hat, and then placed the hat up to his face to exclude all light. In the hat, “the original characters appeared upon parchment, and under them the translation in English, which enabled him to read it readily.”<sup>39</sup>

Mormons familiar with the coming forth of the Book of Mormon then, would not have been surprised at Joseph’s claim to be able to translate the Bible. If anything, his powers and abilities had grown stronger in their eyes for he no longer needed assistance from the stone. Yet it is because of this same understanding, that most Mormons view Joseph’s revision work to be a restored translation of ancient Greek and Hebrew manuscripts. The previously quoted statement by LDS lawyer Kevin L. Barney simply confirms this fact:

It is often assumed in Church classrooms, periodicals, and manuals that the JST does in fact represent the original or ancient state of a biblical passage. Many a Sunday School discussion over a problematical biblical passage ends with reference to the JST version and the assertion that it represents the original wording. Of course, a perfect restoration would be in the language of the original, but the idea is that the JST gives the English sense of the original Greek or Hebrew texts of the Bible.<sup>40</sup>

The RLDS Church in the flyleaf of the first edition of the Inspired Version wrote, “Holy Scripture translated and corrected by the spirit of revelation by Joseph Smith Junior, the seer, published in the year 1867.” Those close to Joseph Smith shared this view, as evidenced by the words of LDS Apostle Orson Pratt:

I saw his [Joseph Smith] countenance lighted up as the inspiration of the Holy Ghost rested upon him, dictating the great and most precious revelations now printed for our guide. I saw him translating, by inspiration, the Old and New Testaments, and the inspired book of Abraham from Egyptian papyrus.<sup>41</sup>

Equally significant in this quote is that Pratt places Joseph’s translation of the Old and New Testaments on the same level as his translation of the book of Abraham, which was done from existing Egyptian papyri.<sup>42</sup>

From this evidence there can be little doubt that Joseph Smith’s Inspired Revision must be considered a restoration of ancient manuscripts, translated into the English language. As a result, his work can now be subjected to testing by objective standards of textual criticism.

## **2.B. Textual-Critical Grounds For Verifying The JST**

Webster’s Ninth New Collegiate Dictionary defines textual criticism as:

1: the study of a literary work that aims to establish the original text 2: a critical study of literature emphasizing a close reading and analysis of the text.

Textual criticism can be applied to any historical document and utilizes existing manuscript evidence of a document to determine what words were and were not part of the original document. The greater the manuscript evidence (usually determined by the number of copies and how close they are in date to the original), the greater the degree of certainty one has as to what the original actually said. Places where manuscripts differ in how words are rendered are called variant readings. Each variant reading is evaluated according to both external and internal evidence. External evidence includes consideration of the date of the witness, geographical

distribution of witnesses supporting the variant, and genealogical relationship of the texts and witnesses. Internal evidence includes but is not limited to (a) transcriptional probabilities - which includes how we can account for scribal errors both purposeful and inadvertent; and (b) intrinsic probabilities - which take into account what the author was more likely to have written. This includes examining the style and vocabulary of the author, the immediate context of the passage, and how it harmonizes with usage by the author elsewhere.<sup>43</sup>

This next section will address two fundamental issues regarding biblical textual criticism: (1) Why biblical textual criticism is possible, and (2) Why biblical textual criticism is necessary.

### 2.B.i. Why Biblical Textual Criticism is Possible

Many people falsely assume there is no objective way of determining what the original manuscripts of the Bible said. They feel that both time and extensive copying has distorted the text to the point it is quite unreliable. It is often likened to the game of “Telephone” where kids sit in a circle and one whispers a message to his partner who in turn passes it on to his neighbor. By the time the message returns to the original speaker it is so distorted so as to be good for only a laugh. However, this in itself is a gross distortion. In fact, there is a mountain of evidence supporting the text of the Bible as it has been passed down through the centuries. In his book *The New Testament Documents are they reliable?*, NT scholar F.F. Bruce provides the following comparisons of ancient historical documents and their corresponding manuscript evidence.<sup>44</sup>

Document Title and Date	Manuscript Support
<i>Gallic War</i> , Caesar / 58-50 BC	9 to 10 good MSS., the oldest dated 900 years after Caesar.
Roman History of Livy / 59 BC to AD 17. Of 142 books only 35 survive.	20 MSS of consequence, with only 1 dating to AD 300s, all the rest are much later.
<i>Histories</i> of Tacitus / AD 100. Of 14 books only 5 survive.	2 MSS; 1 from AD 800s, another from AD 1000.
<i>The Bible - New Testament Books</i> Completed by 100 AD, most written in the 60-70s.	5000+ MSS; the best dated back to AD 350, fragments dated back to AD 130 and AD 200.

It is interesting that historians would never dream of doubting the authenticity or reliability of early historical documents like Caesar’s *Gallic War* or the *Histories* of Tacitus, even given the relative sparseness of manuscript evidence. To an even greater degree, the quantity and quality of manuscript evidence supporting the Bible’s NT text under girds its reliability. As a result, secular and religious historians have little doubt as to the Bible’s accuracy. Bruce points out that “historians have often been much readier to trust the New Testament records than have many theologians.”<sup>45</sup> This is largely because theologians who have pursued and promoted their own doctrinal agendas have a lot more to lose when the Bible is proven accurate and reliable.

Undermining the Bible's authority creates a need for restoring the "truth," and if the truth cannot be firmly established by the biblical text, anyone can come along with his or her version of what the truth used to be, and use it to deceive ignorant and unsuspecting minds. On the other hand, if the Bible is reliable, any claimed restoration is unnecessary. In fact, if the "restored truth" contradicts already established teachings of the Scripture, at those points it must be considered "error" and shunned as false and misleading.

While the greater number of manuscripts introduce a greater number of variant readings within the text of Scripture, they also provide an ample base for cross-checking differences, and for weeding out errors. The article on "Text And MSS Of The NT" in *The International Standard Bible Encyclopedia* states:

...such a wealth of evidence makes it all the more certain that the original words of the NT have been preserved somewhere within the MSS. Conjectural emendation (suggesting a reading that is not found in any MS), to which editors have resorted in the restoration of other ancient writings, has almost no place in the textual criticism of the NT.

...It must not be overlooked, however, that the textual critic deals with a relatively small percentage of the text. With the NT...the wording of perhaps 85 percent of the text is unquestioned.<sup>46</sup>

Very few variant readings pose a significant problem or affect the meaning of the text of the Bible. We refer to E. Abbot's statement, which helps put the issue into perspective:

About nineteen-twentieths of the variations have so little support that...no one would think of them as rival readings, and nineteen-twentieths of the remainder are of so little importance that their adoption or rejection would cause no appreciable difference in the sense of the passages in which they occur.<sup>47</sup>

In other words only one quarter of one percent (.0025) of all the variants have any appreciable significance to the total biblical text.

The claim sometimes made that portions of the New Testament were removed in the early centuries of Christianity fails to bear up under scrutiny. Dr. Kurt Aland, perhaps the world's leading authority on the ancient Greek New Testament manuscripts, points out that because the early Christians had a great fear of losing a single word of apostolic Scripture, "every reading ever occurring in the New Testament textual tradition is stubbornly preserved."<sup>48</sup> It has been determined that copyists of the biblical material exercised great care in transcribing manuscript texts.<sup>49</sup> Dr. Aland adds that by careful, methodical sifting of the massive volume of textual evidence "in every instance of textual variation it is possible to determine the form of the original text."<sup>50</sup> Based on the combined evidence, eminent scholar, the late Sir Frederick Kenyon, could write:

The interval then between the dates of the original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established.<sup>51</sup>

Significantly, Mormon scholar Richard Lloyd Anderson, Ph.D., also quotes Kenyon in a symposium paper he presented on April 13, 1963. The paper, titled “Manuscript Discoveries of the New Testament in Perspective” said the following:

... This survey disclosed the leading textual controversies, and together they would be well within one percent of the text. Stated differently, all manuscripts agree on the essential correctness of 99% of the verses in the New Testament. The events and the great truths contained there are agreed upon by all major manuscripts of the New Testament.

... There is more reason today, then, to agree with him [Kenyon] that we possess the New Testament “in substantial integrity” and to underline that “the variations of text are so entirely questions of detail, not of essential substance.”

It is true that the Latter-day Saints have taken the position that the present Bible is much changed from its original form. However, greatest changes would logically have occurred in writings more remote than the New Testament. The textual history of the New Testament gives every reason to assume a fairly stable transmission of the documents we possess.”<sup>52</sup>

More specifically, the hundreds of manuscripts containing the whole or parts of the text of the Gospel of John have only served to reinforce the accuracy of transmission through the years. Kurt Aland, co-editor and editor since 1940 of the *Nestle-Aland* text, and his wife Barbara, Director of the Institute for New Testament Textual Research, Münster/Westphalia, in their definitive book *The Text Of The New Testament* explain the implications of Papyrus Bodmer XIV / XV. These contain the great majority of the texts of Luke and John preserved in book form, with some of the binding still attached. They are dated in the early 200s A.D., within 150 years of the originals. The Aland’s write:

This papyrus marked another revolution in our understanding of how the New Testament text developed: its text proved to be so close to that of Codex Vaticanus (B) that the theory of recensions, i.e., of thoroughgoing revisions of the New Testament text made in the fourth century, was no longer defensible. One of the main pillars supporting the dominant theory of New Testament textual history was now demolished.<sup>53</sup>

This vast amount of textual evidence, attested to by LDS and non-LDS scholars shows that the common Mormon perception of large numbers of changes purposefully introduced into the Bible in the period of the 300s A.D. is completely erroneous.

The Gospel of John is also noteworthy, for the earliest known papyrus fragment, designated p<sup>52</sup>, contains several verses from this book. Noted Greek scholar Bruce M. Metzger cites several eminent paleographers such as Sir Frederic G. Kenyon, W. Schubart, Sir Harold I. Bell, Adolf Deissmann, Ulrich Wilcken, and W.H.P. Hatch who agree to dating this fragment somewhere between 98 A.D. - 138 A.D., placing it in circulation within 30-50 years after the original manuscript was composed.<sup>54</sup>

Therefore, with the Gospel of John, as with the entire New Testament, we can establish both the accuracy and the reliability of the Greek texts. The Greek text as we have it today with its critical apparatus, is for all practical purposes identical with the apostolic originals. This is what makes biblical textual criticism both possible and reliable. Now that this is done, we can examine briefly why it is necessary.

## 2.B.ii. Why Biblical Textual Criticism Is Necessary

In some religious circles there is a tendency to shy away from the scientific, rational and objective. Truth is better determined, they say, by a subjective witness, a gut-level feeling. The heart and not the head should guide the spiritually minded. However, is this not a false dichotomy? Must we be faced with an “either/or,” or is there room for “both/and?” Both faith and reason; both spiritual and intellectual; both subjective and objective; both heart and head; are not all these valid considerations? Yes, our Creator has designed us as an integral unit. So while some of us may trust our instinctive sense of direction to choose the correct fork in a road or street that suddenly divides, saying “this feels right,” most of us are much more likely to reach for the objective direction provided by the nearest road map. There is nothing wrong with appealing to an objective standard.

This is exactly why biblical textual criticism is necessary. It provides us with an objective standard for determining precisely what the Bible says. If we take away this objective standard, and no longer know with certainty that John 1:1 is made up of Greek words that translate “In beginning was the Word and the Word was with God and the Word was God,” anyone predisposed to say Jesus is not God, simply emends the English text to say whatever they want. A prime example is the *New World Translation* published by the Watch Tower Bible and Tract Society. Jehovah’s Witnesses teach that Jesus is Michael the archangel and not God, a belief contradicted by the Bible in John 1:1. To hide this contradiction the WT Society published their own Bible, which renders the final phrase “and the Word was *a* god.”<sup>55</sup> Interestingly, the flyleaf of the New World Translation carries the statement “Rendered from the Original Languages by the New World Translation Committee.” So, if there was no Greek text with which to verify their translation, we would have to admit their rendering of John 1:1 to be as valid as any other.<sup>56</sup>

The lack of an objective standard for truth renders the search for truth a fool’s quest. Every point of view, every interpolation and interpretation weighs equally in the balance, and the issue ceases to be “what is the truth,” and becomes “what is my truth.” When this is the case every claim to divine revelation now stands on equal footing. *A Course in Miracles*, *The Urantia Book*, the Book of Mormon, the Quran, and all other works that claim to be the result of divine inspiration are all on the same par and have equal validity, for there is nothing by which to judge their authenticity except by how it makes one feel. When this happens, all authority, including that of the Bible, disappears. This leaves, as in the days of the judges, “everyone doing what was right in his own eyes.”

However, this need not be the case. Biblical textual criticism *has* established a reliable text of Scripture, which gives us an objective standard of truth by which to evaluate other writings that claim to be valid translations of the Bible.

This brings us now to the final section — applying this textual standard to the Joseph Smith Translation.

### 3. Textual Comparison: Key John Passages Changed In The JST

The changes made by Joseph Smith in the JST appear to have been made for three primary reasons: (1) clarification and grammatical improvements, (2) harmonization and better logic, and (3) alteration of doctrinal teachings. Each of these will be examined in turn, the first two rather briefly, the third in more depth due to its theological significance. This section will be limited to the Gospel of John. While space is obviously a major factor in limiting my examination, I have chosen the Fourth Gospel because of the massive amount of manuscript evidence supporting the text of this book, and also because it is among the most revised of all the books Joseph retranslated. LDS readers will also note I have limited my examples to only those accepted as correct by the Corporation of the First Presidency and published in the 1989 edition of the LDS “Quadruple Combination” containing the King James Bible.

#### 3.A. Textual Changes for Clarification and Grammatical Improvements

The first, and perhaps most common changes were for the purpose of clarifying the text and making grammatical improvements. It should be noted that Joseph was not alone in his quest to restore or otherwise amend the text of the Authorized Version. Many others had noted obscure words and wooden grammar, and felt the need to incorporate changes. Durham has pointed out that between the years 1820 and 1833 there were over 420 separate and distinct publications of biblical texts in America. While the majority of these were differing editions of the King James Version, he provides a bibliographic listing of twenty-three works that consisted of different translations or revisions. All this he offers as evidence that “Joseph Smith was not unique to his day in making a revision of the Bible,”<sup>57</sup> as some Mormon scholars have attempted to claim.<sup>58</sup>

The following are sample corrections of this first type taken from the Joseph Smith Translation. A check of the textual apparatus of the United Bible Society’s *Third Edition of the Greek New Testament* reveals no applicable textual variants for these verses. Therefore, while the changes are minor (indicated by underlined text in the JST column) and may seem logical, there is nothing in the Greek manuscripts that support making such changes.

*Note:* Since the Reformation there have been many published editions of the New Testament in the original Greek language. With the appearance of new manuscript evidence, recent editions of the Greek text, like those produced by the United Bible Society and Nestle & Aland, provide us with the best today’s scholarship can offer. Teams of scholars representing Protestant, Catholic and secular camps have worked together identifying variant readings and establishing the degree of certainty that accompanies the different variants when they occur. This information is made available through the publishing of not only a critical Greek text, but also a textual commentary on those verses with variant readings, both of which have been carefully considered by this writer for the passages examined. When no variants occur for a particular verse, there is nearly absolute certainty we have the exact words of the original manuscripts.

*Representative Texts: John 5:36a; John 6:54b; John 7:24*

### King James Version

### Joseph Smith Translation

John 5:36a — But I have greater witness than that of John:

John 5:36a — But I have *a* greater witness than *the testimony* of John:

John 6:54b — ...and I will raise him up at the last day.

John 6:54b — ...and I will raise him up *in the resurrection of the just* at the last day.

John 7:24 — Judge not according to the appearance, but judge righteous judgment.

John 7:24 — Judge not according to *your traditions*, but judge righteous judgment.

Other similar references in John include, but are not limited to: 8:43,47; 11:2,17; and 13:19. These also are free of any textual variants related to changes made by Joseph Smith.

### 3.B. Textual Changes for Harmonization or Better Logic

These examples entail more serious emendations to the text, often changing the sense or meaning in an attempt to harmonize apparent or perceived contradictions in either content or logic. For this reason I have included a third parallel column with the actual Greek text and an interlinear translation, to further demonstrate the lack of manuscript support for Joseph’s changes.

#### 3.B.i. Text 1 — John 4:2 Jesus and Baptizing

##### King James Version

John 4:2 — Though Jesus himself baptized not, but his disciples.

##### Joseph Smith Translation

John 4:3 — *Now the Lord knew this*, though *he* himself baptized not *so many as* his disciples;

##### Greek NT

John 4:2

καίτοιγε Ἰησοῦς αὐτὸς οὐκ  
though Jesus [him]self not

ἐβάπτισεν ἀλλ’ οἱ μαθηταὶ αὐτοῦ  
baptized but the disciples of him

This change is best explained as an attempt to harmonize John 4:2 with John 3:22 which seems to say Jesus did baptize. While this solves an apparent contradiction, according to the UBS and Nestle-Aland textual apparatus, there is no textual support for it - the **οὐκ εἰςβαπτίζεν** (baptized not) of 4:2 is simply not optional, and cannot be left out, nor is there justification for the words Smith added to the text. There are not found in any known manuscript and this verse is completely free of any known variants.

#### 3.B.ii. Text 2 — John 1:27 Who is Elias, Jesus or John?

##### King James Version

John 1:27

He it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose.

##### Joseph Smith Translation

John 1:28

He it is *of whom I bear record*. *He is that prophet, even Elias*, who, coming after me, is preferred before

##### Greek NT

John 1:27

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.*

ὁ ὀπίσω μου ἐρχόμενος, οὗ  
 the [one] after me coming, of whom  
 οὐκ εἰμι [ἐγὼ] ἄξιος ἵνα λύσω  
 am not I worthy that I should loose  
 αὐτοῦ τὸν ἰμάντηα τοῦ ὑποδήματος.  
 of him the thong of the sandal.

The additions made to this verse are indicative of Joseph Smith's erroneous opinion that textual corruptions were largely deletions ("many plain and precious things taken away"). It reflects an attempt to logically explain who Elias is, and, in calling Jesus "Elias", eliminate any possible harmonization problems with John's statement in verse 21 where John denies before the people being Elias.

My first thought was that Joseph Smith never got around to revising Mark 9:11-13 where Jesus is questioned about Elias. Jesus makes it quite clear that the prediction of Elias is fulfilled in John. But upon examining Mark 9:11-13 in the JST, verse thirteen has become verse eleven and reads:

*Again I say unto you, That Elias is indeed come, but they have done unto him whatsoever they listed; and even as it is written of him; and he bore record of me, and they received him not. Verily this was Elias.* (emphasis designating JST changes)

So in John 1:28 (JST) Joseph introduces changes that teach that Jesus is Elias, while in Mark 9:11 (JST) Joseph's revisions make it clear that John was Elias. These contradictory changes are both part of what the LDS Church has authorized as inspired revisions, and are contained in their edition of the King James Bible. Once again, as an examination of the Greek text shows, there is support for neither emendation, nor are there any known variants for these verses.

In the Gospel of John there are two verses where revisions of this category (harmonization / logic), made by Joseph Smith, have parallel textual variants. In neither of these cases (the only ones in the whole Gospel of John to this author's knowledge) does the JST bring the text of the KJV closer to the original manuscripts. These verses and others receive detailed analysis in "The Joseph Smith Translation and Ancient Texts of the Bible," (a previously cited study done by Kevin L. Barney published in *Dialogue: A Journal of Mormon Thought*). Barney was able to find only "fifteen passages of the JST in which an ancient text offers a parallel not reflected in the KJV."<sup>59</sup> His analysis, based on methods of textual criticism, resulted in the following conclusions:

1. The majority of JST changes lack ancient textual support.
2. The assumption that there were massive early deletions from the text is untenable, at least for the New Testament.<sup>60</sup>
3. "A few of these JST emendations do parallel the original text, although these changes could be due to reasons other than inspiration. The remaining changes parallel non-original ancient variants and seemingly for the same reasons these ancient variants arose:

assimilation to better known wording, harmonization of contradictions, and doctrinal clarification of problematic texts.”

4. Based on the above reasons, “it is unlikely (with very few exceptions) that the JST represents a literal restoration of material that stood in the original manuscripts of the Bible.”<sup>61</sup>

What was disappointing about this particular article was its willingness to accept the “inspired commentary” theory of Joseph Smith’s translation work simply because it is the only alternative to concluding that Joseph Smith introduced textual errors as revealed from God. The author is to be commended nonetheless, for his work clearly documents Joseph Smith’s failure to provide us with anything resembling a restoration of the ancient texts, and it raises legitimate questions about whether Joseph was really getting revelation from God as he claimed.

Having considered briefly the first two types of revisions made in the JST, we now move on to the third and final category.

### 3.C. Textual Changes for Alteration of Doctrinal Teachings

This is by far the most significant area of consideration when examining the JST. The changes evaluated here go beyond mere grammatical and logical improvements or harmonization of real or imagined contradictions. These Johannine passages determine matters of spiritual consequence, and relate to such crucial issues as the gospel and Christ, eternal punishment, occultic activity, and the nature of God. Again, this is not a comprehensive listing, but a representative analysis from one gospel, in an attempt to demonstrate the serious nature of Joseph’s claims to an have produced an inspired translation of the Bible.

As before, I will chart each of the four texts in parallel columns and then evaluate changes found in the JST according to the Greek text as well as its significance to LDS doctrine.

#### 3.C.i. Text 1 - John 1:1, 4 Emphasizing the Gospel

King James Version	Joseph Smith Translation	Greek NT
<p>John 1:1,4</p> <p>In the beginning was the Word, and the Word was with God, and the Word was God.</p>	<p>John 1:1,4</p> <p>In the beginning was <i>the gospel preached through the Son. And the gospel was the word</i>, and the word was with <i>the Son</i>, and <i>the Son was with God, and the Son was of God.</i></p>	<p>John 1:1-4</p> <p><b>Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος</b>  in [the] beginning was the Word, and the Word</p> <p><b>ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν</b>  was with - God, and God was</p> <p><b>ὁ λόγος</b>  the Word</p>

(v4) In him was life; and the life was the light of men.

(v4) In him was *the gospel, and the gospel was the life*, and the life was the light of men.

(v4) ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ  
In him life was, and the life  
ἦν τὸ φῶς τῶν ἀνθρώπων·  
was the light - of men.

An examination of the textual apparatus reveals the possibility of a slightly different punctuation for verses 3b and 4a (All things were made through him; and without him was *not anything made. That which has been made was life in him*, and the life was the light of men.). This, however, has no bearing whatsoever on the changes introduced in the JST. There is no indication that anything from the original manuscripts has been left out of our text at these points and the reading restored by Smith is wholly unwarranted.

It does, however, reflect Joseph Smith’s personal theology concerning Jesus and the gospel. It appears that to Smith, it was the gospel that had a preeminent position. He rallied people around himself with the claim to have restored the gospel in these last days; that all churches were wrong, their creeds an abomination to God and their professors corrupt.<sup>62</sup> It was the gospel of Mormonism that would save people, for it alone had restored the necessary ordinances that all other sects were missing.

While it is true that Jesus is often mentioned in LDS circles, he is not the Jesus of the Bible. This also is reflected in the JST. Jesus was procreated, the son of Elohim and a goddess mother, his spirit brother was Lucifer. He became a god by obeying the LDS ordinances, just as we can become gods if we do the same.<sup>63</sup> I believe this is another reason for the interpolation and emphasis on “the gospel” found in John chapter one, verses one and four.

### 3.C.ii. Text 2 - John 1:42 Introducing Occultism

#### King James Version

John 1:42

And he brought him to Jesus. And when Jesus beheld him, he said, thou art Simon the son of Jona. Thou shalt be called Cephas, which is by interpretation, a stone.

#### Joseph Smith Translation

John 1:42

And he brought him to Jesus. And when Jesus beheld him, he said, thou art Simon the son of Jona: Thou shalt be called Cephas, which is by interpretation, a *seer*, or a stone.

#### Greek NT

John 1:42

ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.  
He led him to - Jesus

ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν,  
Looking at him - Jesus said:

σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ  
Thou art Simon the son of John thou

κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται Πέτρος.  
shalt be called Cephas which is translated a stone/Peter.

To the uninitiated this brief addition to the text would probably provoke little more than puzzlement. A check of the variant readings for this verse shows there are several variant spellings for Peter’s father’s name, but this is the only discrepancy among the manuscripts. What is the purpose then, of the word “seer” linked almost synonymously with stone?

The answer is found in LDS doctrine and history. Earlier in this study, I mentioned Joseph’s use of an occultic device known as a “seer stone” to translate the Book of Mormon, which was preceded by his use of the stone to search for buried treasure. Given his established practice and possession of a stone, Joseph took for himself several titles when he organized the Mormon church, including “Prophet, Seer and Revelator,” all of which are incorporated into the Book of Mormon in Mosiah 8:16. Given this background, it is easy to see how he could hardly resist supporting his title with a biblical reference when coming to John 1:42.

Contemporary Mormons take the title “Seer” seriously and to this day, every year sustain their highest ranking leader as “prophet, seer, revelator and President of The Church of Jesus Christ of Latter-day Saints.”<sup>64</sup> This JST verse is then used to build a whole theology whereby any occurrence of the word “stone” or “rock” can be reinterpreted with “seer” in mind. For example:

Also, Matthew 16:19 states, “Upon this rock I will build my Church.” If God built his gospel upon a seer, then it was through the seership of Joseph Smith that God rebuilt his Church in these days.<sup>65</sup>

In this way “rock” becomes synonymous with “seer” in LDS theology. The truth, however, is that there is no connection between πέτρα (Greek for “rock”) and our English word “seer”. Thus we see that at this point the JST is more an attempt to rewrite the Bible to support Joseph Smith’s theology than it is a restoration of any textual corruptions.

### 3.C.iii. Text 3 - John 4:24 Eliminating a God of Spirit

**King James Version**  
John 4:24

God is a Spirit: and they that worship him must worship him in spirit and in truth.

**Joseph Smith Translation**  
John 4:26

*For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth.*

**Greek NT**  
John 4:24

πνεῦμα ὁ θεός, καὶ τοὺς  
spirit God [is], and the ones  
προσκυνοῦντας αὐτὸν ἐν πνεύματι  
worshipping him in spirit  
καὶ ἀληθείᾳ δεῖ προσκυνεῖν.  
and truth must worship

One is struck by the simplicity of the text of this verse in its original language, translated easily by anyone with even a rudimentary knowledge of NT Greek. Yet the profundity of doctrine it contains regarding God and those who would worship Him, leaves the ablest theologian with much to ponder. There has been some discussion about the insertion of the indefinite article “a” in this verse. The KJV renders it “God is a Spirit,” while other translations read “God is Spirit.” Greek does not have such an article, so, according to New Testament scholar Dr. Leon Morris, it is up to the translator to insert it as the sense requires. He argues for the reading “God is Spirit”:

Here Jesus is not saying, “God is one spirit among many”. Rather his meaning is, “God’s essential nature is spirit”. The indefinite article is no more required than it is in the similar statements, “God is Light” (I John 1:5), and “God is love” (I John 4:8). We must not think of God as material, or bound in any way to places or things. The word order puts an emphasis on “Spirit”. The statement is emphatic. Since He is essentially spirit it follows that the worship brought to Him must be essentially of a spiritual kind.<sup>66</sup>

As with previous examples, there is no question as to what the text says. Supported by hundreds of manuscripts, there is not a single textual variant recorded in the accompanying apparatus. The only translation options are “God is Spirit” or “God is a Spirit.” So why would Joseph revise this verse? The answer is most likely due to a major change in Joseph Smith’s doctrine of God.

Joseph Smith’s first vision accounts are a complete study in and of themselves. The first recorded accounts that date from 1831 to 1837 have either Jesus, an angel, or angels appearing to Joseph. In the early days of Mormonism LDS views of the Godhead were similar to those held by Protestant Trinitarians. This is evidenced by “Lectures on Faith” which were voted in as part of the original 1835 Doctrine & Covenants. It contained the following statement:

There are two personages who constitute the great, matchless, governing and supreme power over all things . . . They are the Father and the Son: The Father being a personage of spirit, glory and power; possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle . . . (Section 5:20)<sup>7</sup>

Also, Oliver Cowdery’s statement in the December, 1835 edition of the LDS periodical *Messenger and Advocate*,<sup>68</sup> and a series of letters by LDS elder Stephen Post (in which he defends that the Father and Son were united in one person and quotes the above statement from “Lectures on Faith”) both support that early Mormon theology did not hold to a plurality of Gods.<sup>69</sup>

Then, in 1838, Joseph changed his account and claimed the Father and the Son appeared to him, both in bodies of flesh and bone.<sup>70</sup> Consistent with this change, much of his later teaching denied a God of Spirit (explaining the deletion of “Lectures on Faith”) and gave rise to sayings still popular in LDS circles like Lorenzo Snow’s statement, “As man is, God once was; as God is, man may become.”<sup>71</sup> When faced with the contrasting nature of LDS teaching regarding the corporal nature of God and the clear truth of John 4:24, the late Bruce R. McConkie wrote in *Mormon Doctrine*:

The fact is that this passage is mistranslated; instead, the correct statement, quoted in context reads; “...*For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth.*” (*Inspired Version*, John 4:25-26). (Emphasis original)<sup>72</sup>

In this way one of Mormonism’s primary spokesman on matters of doctrinal significance upholds the view that Joseph restored the text, and uses it to promote current Mormon doctrine, in spite of the fact that there is no evidence for such a revision.<sup>73</sup>

### 3.C.iv. Text 4 - John 5:29 Removing Eternal Punishment

King James Version	Joseph Smith Translation	Greek NT
John 5:29	John 5:29*	John 5:29
And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.	And shall come forth; they <i>who</i> have done good, <i>in</i> the resurrection of <i>the just</i> ; and they who have done evil, in the resurrection of <i>the unjust</i> . *See D&C 76:15-17.	

καὶ ἔκτορῶσονται, οἱ τὰ ἀγαθὰ  
 And will come forth the [ones] the good things  
 τοῖς ἔχουσιν εἰς ἀνάστασιν ζωῆς,  
 having done to a resurrection of life  
 οἱ δὲ τὰ φαῦλα τρώγοντες εἰς  
 the [ones] the evil things having done to  
 ἀνάστασιν κρίσεως.  
 a resurrection of judgment.

As was stated earlier, this is one of the few instances where Mormon Scripture records the events surrounding the restoration of a biblical text. (D&C 76:15)

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: (text given as cited above)

Once again there is an absence of significant textual variants, and while the KJV rendering of **κρίσεως** as “damnation” could also be translated “condemned” (NIV), or “judgment” (NASB) there is no allowance for the contrasting terms “just” and “unjust” found in the JST. This is of special interest since Joseph Smith implies the Lord himself gave them this particular revision, and that apparently they were not expecting this change since “this caused us to marvel for it was given unto us of the Spirit” (vs. 18).

While the quantity of change made to this passage in number of words is relatively small, its qualitative result is a complete change in the LDS understanding of eternal judgment. Whereas the Book of Mormon agrees with the Bible in teaching a final judgment and the resulting either/or possibility of eternal life or eternal condemnation for all mortals (Alma 12:16-18; 34:33-35; Jacob 6:8-10; Mosiah 2:33,38-39; 26:23-27), current Mormon theology is based largely upon the remainder of D&C 76 (verses 20-119). This Mormon Scripture contains the vision Joseph and Hiram Smith and Sidney Rigdon apparently received, which explained the textual changes to John 5:29. Only a very select few (called “sons of perdition”) would be sent to the lake of fire and brimstone along with the devil and his angels (vs. 31-38). The rest of mankind would be divided into three worlds: (1) celestial (vs. 51-70) - reserved for those who follow the commandments and ordinances of the LDS Church. Their glory is “that of the sun, even the glory of God.” (2) terrestrial (vs. 71-87) - the place for “honorable men of the earth who were blinded by the craftiness of men” whose glory is like that of the moon; and (3) telestial (vs. 89-101) - populated by those who “received not the gospel, nor the testimony of Jesus,” and whose glory is likened to that of the stars.

So, from two textual changes with absolutely no manuscript support, we are introduced to a system of essentially universal salvation, which runs counter to the clear message of the Bible.

### Conclusion and Summary

The preceding points give some idea of the spiritual implications of the JST, and provide much of the justification for this study. In summary we have the unmistakable claims made by Joseph Smith that:

1. The Bible was corrupt and full of errors,
2. He was a prophet of God, and
3. As such was called to restore the Scriptures through a new translation.

Historical evidence and textual criticism show the first claim to be unsupportable. It also goes against the very Word of God, which declares, “The word of the Lord stands forever” (1 Peter 1:25 NIV). The weight of manuscript evidence has demonstrated the miraculous preservation of the text of Scripture, allowing us to appeal to an objective standard for truth and rest on translations of the Bible that reflect this integrity and accuracy.<sup>74</sup>

Joseph Smith’s second claim is also proven false. This saddens me for the sake of my Mormon friends and acquaintances, as well as the millions today who are placing their eternal destiny in the hands of the Church he founded. The majority of the Mormon missionaries I have talked to, some on repeated occasions, have encouraged me to judge the Prophet by his fruit — the works he has produced. I can honestly say I have done this, and have found his works to be characterized by errors, changes and contradictions, showing him to be a false prophet, promoting a false gospel.

To claim to receive and convey revelation from Almighty God is a serious act. The biblical tests given by God in Deuteronomy 13:1-3 and 18:20-22, allow us to examine such claims. If only one thing a man claims to speak for God fails to come to pass, he is a false prophet — there is no second testing. In the Old Testament, one seldom got a second chance to prophesy falsely, for the punishment indicated by the Law was death by stoning. The average person in the 1800s would have had a difficult time verifying Joseph Smith’s claims that the Lord gave him specific scriptural changes. He felt safe in deleting and inserting at will. With modern scholarship it is much easier to compare new translations with actual Greek manuscripts. We need not be deceived by those who alter the Bible, and should remember that God will hold us responsible for what we do with the knowledge He provides concerning Himself and His Word.

While more and more LDS scholars may revert to defining “translation” as spiritual commentary, instead of textual restoration, to do so is to engage in a flight from reason. Both the historical and linguistic context of Joseph’s day demand we interpret “to translate” as did Joseph and his contemporaries, “to render from one language to another.” Redefining terms to suit one’s own agenda wreaks havoc with intelligent dialogue. We need to let Joseph Smith say what he meant and resist the temptation to tamper with the meaning. This applies equally to those seeking to condemn, as to those who would condone.

Members of the Church of Jesus Christ of Latter-day Saints, and those of the Reorganized Church / Community of Christ, are now faced with a decision of great spiritual significance. For decades they have been encouraged, and at times commanded, to let Church leaders do the thinking for them, and abstain from criticizing church leadership, even if the criticism is true. This is illustrated by the following quotes:

Criticism is particularly objectionable when it is directed toward church authorities, general or local. ... It is quite another thing to criticize or depreciate a person for the performance of an office to which he or she has been called of God. It does not matter that the criticism is true.<sup>77</sup>

When our leaders speak, the thinking has been done. When they propose a plan—it is God’s plan. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy. God works no other way. To think otherwise, without immediate repentance, may cost one his faith, may destroy his testimony, and leave him a stranger to the kingdom of God.<sup>78</sup>

Now they must choose to either accept God’s Word, His tests, and the results, or continue to succumb to the demands of their leaders who know that critical investigation will lead to a knowledge of the truth, and freedom from a false organization. My prayer is that through this study many will come to a greater confidence in the integrity of the Bible as God’s Word and experience the reality of Jesus Christ’s statements in John 17:17 and 8:32: “Sanctify them by the truth; your word is truth.” “Then you will know the truth, and the truth will set you free.”

— *Joel B. Groat*

## Endnotes

<sup>1</sup> Bruce R. McConkie, *Mormon Doctrine*, 2d. ed., (Salt Lake City: Bookcraft 1975), 384.

<sup>2</sup> Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, (Salt Lake: Church of Jesus Christ of Latter-day Saints, *Deseret News Press*, 1902-12), I, 245. Hereafter cited as *History of the Church*.

<sup>3</sup> Reed Connell Durham, Jr., "A History Of Joseph Smith's Revision Of The Bible," [Photostat], (Ph.D. diss., Brigham Young University, August 1965), 20.

<sup>4</sup> Ibid.

<sup>5</sup> In Vol. 1, No. 1 of the early Mormon periodical *The Evening and Morning Star*, p. 3, we read that the changes in the Bible were made by "the Mother of Harlots while it was confined in that Church,—say, from the year A.D. 460-1400." This is significant to this study, for manuscripts dated earlier than 460 should be largely uncorrupted and reflect the original text.

<sup>6</sup> Brigham Young, however, disagreed with both Joseph Smith and Orson Pratt on this matter. In his opinion, the King James Version was very good "just as it is." *JD* 3:116

<sup>7</sup> The LDS Church has four literary works they consider Scripture. They are, the King James Version of the Bible, the *Book of Mormon* (a record of the ancient inhabitants of the Americas, and more recently publicized as "Another Testament of Jesus Christ"), the Doctrine and Covenants (a numbered listing of prophecies and revelations received by Joseph Smith and subsequent Prophets of the LDS Church), and the Pearl of Great Price (a work containing heretofore lost scriptures like the Book of Moses and Book of Abraham, as well as segments from Joseph Smith's history now canonized). These are referred to collectively as "The Standard Works."

<sup>8</sup> See pages 55-61 for an excellent summary listing of dates and references that, in his words, "are useful in ascertaining the precise time that portions of the Bible were being revised. This information likewise makes it possible to arrive at a reasonably accurate statement of the procedure of the Prophet in the work of revision." Robert J. Matthews, "A Study Of The Text Of The Inspired Revision Of The Bible," [Photostat], (Ph.D. diss., Brigham Young University, May 1968), 8, 55-61.

<sup>9</sup> Arch S. Reynolds, *A Study Of Joseph Smith's Bible Revision*, (unpublished manuscript, Springville, Utah, 1957), 212.

<sup>10</sup> Durham, p 24. His footnotes on page 24 list the specific D&C sections. His comments on the term "translation," however, do not reflect the nineteenth century understanding and usage of this term.

<sup>11</sup> "Books," *Times and Seasons*, 1:139-40, July, 1840.

<sup>12</sup> Unpublished letter to *Times and Seasons*, February 1842, Utah Church SLC Archives, cited by Stephen Roger Knecht, *Joseph Smith - The Word and The Bible*, [photostat], unpublished manuscript, copyright 1986, p. 94.

<sup>13</sup> R.C. Durham, p. 76-77.

<sup>14</sup> Orson Pratt, *Journal of Discourses*, 7:176, (London: Latter-day Saints Book Depot, 26 Vols., 1853-1886) [Exact photo reprint of original edition]. Hereafter referred to as *JD*.

<sup>15</sup> Wilford Woodruff, personal correspondence found in *Saints Herald*, p. 171, February 6, 1937. Cited by Arch S. Reynolds, p. 27.

<sup>16</sup> Ibid., 29.

<sup>17</sup> R.C. Durham, 71.

<sup>18</sup> Ibid., 72.

<sup>19</sup> Doctrine & Covenants, 42:59-60.

<sup>20</sup> These were reproduced directly from microfilm currently housed in the library of Gospel Truths Ministries, Grand Rapids, Michigan.

<sup>21</sup> Grant Von Harrison, *Converting With The Book Of Mormon*, (Provo, Utah: Aaron Publishing and Indexing, 1981), 3. It should be noted that the late Bruce R. McConkie continues to be viewed as one of the chief authorities on Mormon doctrine. His key work, *Mormon Doctrine*, is the primary systematization of LDS theology, and holds a high position of authority after the LDS scriptures.

<sup>22</sup> Ibid.

<sup>23</sup> *The Holy Bible*, Authorized King James Version With Explanatory Notes And Cross References To The Standard Works Of The Church Of Jesus Christ Of Latter-day Saints, (Salt Lake City, Utah: Church Of Jesus Christ of Latter-day Saints, 1989), Explanation Concerning Abbreviations, np.

<sup>24</sup> Kevin L. Barney, "The Joseph Smith Translation and Ancient Texts of the Bible," in *Dialogue: A Journal of Mormon Thought*, 19:3 (Fall 1986), 85.

<sup>25</sup> Bruce R. McConkie, *Mormon Doctrine*, 2d ed., (Salt Lake City: Bookcraft, 1979), 384.

<sup>26</sup> Robert J. Matthews, 3.

<sup>27</sup> Robert J. Matthews, "A Plainer Translation:" *Joseph Smith's Translation of the Bible - A History and Commentary*, (Provo: Brigham Young University Press, 1985), 8.

Note that this is a departure from what Joseph Smith taught. The early LDS position was that the Bible was corrupted and unreliable in its existent state. Since this is not a defensible position due to the vast amount of manuscript evidence, LDS scholars, like Matthews, have shifted to say the only problem with the Bible is that parts are missing, but that what is there is accurate.

<sup>28</sup> Arch S. Reynolds, 2.

<sup>29</sup> Ibid., 161.

<sup>30</sup> Robert J. Matthews, "The New Publications Of The Standard Works-1979, 1981," in *Brigham Young University Studies*, 22:4 (Fall 1982), 392.

<sup>31</sup> Robert J. Matthews in, "The Joseph Smith translation: A Panel. *Scriptures for the Modern World*, Provo, Utah: Brigham Young University, pp. 75-98. Cited by Thomas Edward Sherry, *Attitudes, Practices, And Positions Toward Joseph Smith's Translation Of The Bible: A Historical Analysis Of Publications, 1847-1987*, [UMI Dissertation Services reprint, from microfilm], (Ph.D. diss., Brigham Young University, August 1988), 100.

<sup>32</sup> Thomas L. Sherry, *Attitudes, Practices, and Positions Toward Joseph Smith's Translation of the Bible: A Historical Analysis of Publications, 1847-1987*, [authorized facsimile], (Ph.D. diss., Brigham Young University, August 1988), 146.

The significance of this dissertation is heightened by the fact that Robert J. Matthews and Robert L. Millet, LDS scholars who have done extensive research and writing on the JST, were both on the committee that reviewed and approved Sherry's work.

<sup>33</sup> *The Computerized Scriptures* of the Church Of Jesus Christ of Latter-day Saints, Rel. 1.2, (USA: Copyright 1987, 1988 by Corporation of the President of the Church Of Jesus Christ of Latter-day Saints), BofM: Introduction 2:4. For ease in verifying computer generated references I have left codes that appear with the text in the actual quotations.

<sup>34</sup> *Computerized Scriptures*, D&C: Introduction Preface:8.

<sup>35</sup> Noah Webster, *American Dictionary of the English Language*, reprint ed., (San Francisco: Foundation for American Christian Education, 1980), np.

<sup>36</sup> John Ogilvie, LL.D., *The Imperial Dictionary of the English Language*, (New York: The Century Co., 1883), vol. 4, p. 416.

<sup>37</sup> Ibid.

<sup>38</sup> *History of the Church*, 4:461.

One of the more current books on the JST continues to promote the parallels between the BOM translation and the Bible translation. Robert S. Millet states:

The Prophet translated the King James Bible by the same means he translated the Book of Mormon--through revelation. His knowledge of Hebrew or Greek or his acquaintance with ancient documents was not more essential in making the JST than a previous knowledge of Reformed Egyptian or an access to more primitive Nephite records was essential to the translation of the Book of Mormon.

Monte S. Nyman & Robert L. Millet, ed., *The Joseph Smith Translation: The Restoration of Plain and Precious Things*, (Provo: Religious Studies Center, Brigham Young University, 1985), 26-27.

<sup>39</sup> Zenas H. Gurley, Jr., Interview with David Whitmer on 14 January 1885, [typed transcript], LDS archives, Salt Lake City, Utah, Ms d 4681. This is only one of several accounts given by David Whitmer, one of the Three Witnesses to the Book of Mormon, all of which agree. Many others close to the Joseph Smith verified this in their own accounts. These people include Emma Hale Smith (his wife) in the *Saints Herald* 1888, 310; Isaac Hale (Joseph's father-in-law) in *Mormonism Unveiled*, by E.D. Howe 1834, 264-265; and Joseph Knight, Sr., a close friend of the Smith family in a letter now part of *The Personal Writings of Joseph Smith*, by Dean C. Jessee 1976, 35. The Knight account reads:

Now the way he translated was he put the urim and thummim [used interchangeably with seer stone] into his hat and Darkened his Eyes then he would take a sentence and it would apper in Brite Roman Letters. Then he would tell the writer and he would write it. Then that would go away the next sentence would Come and so on. But if it was not Spelt rite it would not go away till it was rite, so we see it was marvelous. Thus was the hol [whole] translated.

<sup>40</sup> Kevin L. Barney, 85.

<sup>41</sup> Orson Pratt, "Personal Reminiscences And Testimony Concerning The Prophet Joseph And The Church, Etc.," JD. *Journal of Discourses*, 7:176, (London: Latter-day Saints Book Depot, 26 Vols., 1853-1886) [Exact photo reprint of original edition]. Hereafter referred to as JD.

<sup>42</sup> The original papyri from which Joseph Smith translated the Book of Abraham has been recovered. Upon translation by certified Egyptologists, these papyri were found to be nothing more than common, ancient Egyptian funeral texts, having nothing to do with the patriarch Abraham. For a detailed treatment of this subject, the reader is referred to *The Joseph Smith Egyptian Papers*, compiled by H. Michael Marquardt, 1981, 191 pages.

<sup>43</sup> Bruce Manning Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, second edition, (New York: Oxford University Press, 1968), 207-211. This is an attempt at a simplified summary of an extremely complex issue.

<sup>44</sup> F.F. Bruce, *The New Testament Documents are they reliable?*, 5th revised edition, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975), 16-18. The chart is my own design based on facts provided by Bruce.

<sup>45</sup> Ibid., 15.

<sup>46</sup> C.F. Sitterly and J. H. Greenlee, "Text and MSS of the NT," in *The International Standard Bible Encyclopedia*, revised ed., Vol. 4, (Grand Rapids: William B. Eerdmans Publishing Company, 1988), 818.

<sup>47</sup> Sitterly and Greenlee in *ISBE*, 818.

<sup>48</sup> Kurt and Barbara Aland, *The Text Of The New Testament*, trans. Erroll F. Rhodes (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1987), p. 291.

<sup>49</sup> Jack Finegan, *Encountering New Testament Manuscripts*, (Grand Rapids: William. B. Eerdmans Publishing Company, 1974), 55.

<sup>50</sup> *Ibid*, p. 289.

<sup>51</sup> Sir Frederick Kenyon, *Our Bible And The Ancient Manuscripts*, 4th ed., revised by A.W. Adams (New York: Harper, 1958), 288. Quoted by Geisler and Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1968), 285. Difficulty in tracing this quote is due to F.F. Bruce's limited bibliographic data, which notes this quote as "Kenyon, *The Bible and Archaeology*, pp. 288 f."

<sup>52</sup> Anderson, Richard Lloyd, "Manuscript Discoveries of the New Testament in Perspective" paper presented at the Fourteenth Annual Symposium on the Archaeology of the Scriptures, April 13, 1963. Anderson was Associate Professor of History and Scripture at Brigham Young University.

<sup>53</sup> Aland, 87.

<sup>54</sup> Bruce M. Metzger, 39.

<sup>55</sup> *New World Translation of the Holy Scriptures*, (Brooklyn: Watchtower Bible And Tract Society of Pennsylvania, 1981), 1151.

<sup>56</sup> For an excellent textual critique of the *New World Translation* see Dr. Robert Countess' book *The Jehovah's Witnesses' New Testament*, 2d. edition (Phillipsburg: Presbyterian and Reformed Publishing Co., 1987).

<sup>57</sup> Durham, 10-15. A couple of the more interesting titles include: *The Holy Bible...In the Common Version With Amendments of the Language* by Noah Webster, 1833; *A New and Corrected Version of the New Testament...* by Rodolphus Dickinson, 1833.

<sup>58</sup> Durham, 9. He mentions E. Cecil McGavin and M. Lynn Bennion with J.A. Washburn as primary examples of those promoting this view.

<sup>59</sup> Barney, 87.

<sup>60</sup> Even so, this erroneous position is advocated by Robert J. Matthews, in his attempt to explain Joseph's restoration of the text. According to Barney, "Robert J. Matthews, the Church's foremost authority on the JST, believes that the JST restores the intent of the original to some extent, although he does not insist that every JST reading is a restoration of ancient textual material." (Barney, 87,85)

<sup>61</sup> Barney, 100.

<sup>62</sup> Joseph Smith 2:18-19, Pearl of Great Price (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989), 49. The term "professors" as used here by Joseph Smith, was defined as "a term commonly used in the religious world, to denote any person who makes an open acknowledgement of the religion of Christ, or who outwardly manifests his attachment to Christianity." *A Theological Dictionary*, by Rev. Charles Buck, Woodward's New Edition (Philadelphia: Joseph J. Woodward, 1831), p. 494.

<sup>63</sup> For a brief, documented summary of the distinctions between Mormonism and biblical, orthodox Christianity see the pamphlet "Is Mormonism Christian," (Grand Rapids: Gospel Truths Ministries, 1989).

<sup>64</sup> Thomas S. Monson, "The Sustaining of Church Officers," *The Ensign* 19 (May 1989): 17.

<sup>65</sup> Reynolds, 7.

<sup>66</sup> Leon Morris, *The Gospel According To John*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), 271. Whether or not a particular translation inserts the indefinite article “a” is of secondary importance. The sense of the passage is still retained, and the Apostle John’s meaning is preserved. God is spirit, not corporeal, with Jesus being the physical embodiment of the one and only true God.

<sup>67</sup> This statement which contrasts the Father as spirit and the Son as tabernacle (fleshly body) yet refers to them as the single great and supreme power, remained part of the Doctrine & Covenants until 1921, when “Lectures on Faith” were quietly removed without a vote from LDS scriptures with no explanation.

<sup>68</sup> Oliver Cowdery in *Messenger and Advocate*, December 1835, p. 236, referring to a diagram on an Egyptian papyrus states:

The evidence is apparent upon the face, that they were written by persons acquainted with the history of creation, the fall of man, and more or less of the correct ideas of notions of the Deity. The representation of the god-head — three, yet in one, is curiously drawn to give simply, though impressively, the writers views of that exalted personage. [singular]

<sup>69</sup> Stephen Post in *Christian Palladium*, Dec. 1, 1837, No. 15, p. 230.

<sup>70</sup> Lawrence Foster, “First Visions,” in *Sunstone*, 8:5 (September/October 1983), 39-43. He notes that “The 1838 version of the first vision, which has been canonized as *the* First Vision, seems less reliable historically than the earlier accounts of the vision, especially Joseph Smith’s account of 1832.” (p. 40)

<sup>71</sup> Lorenzo Snow in *Millennial Star*, Vol. 54, p. 404. Cited by Milton R. Hunter in *The Gospel Through the Ages* (Salt Lake City: Stevens and Wallis, Inc., 1945), pp. 105-106.

<sup>72</sup> McConkie, 318.

<sup>73</sup> If we truly believe the Bible is reliable and is the Word of God, then we must allow the Bible to mold and shape our beliefs. We may change our understanding to match the text of the Bible, but we are never allowed to change the text of Scripture to match our ideas and beliefs.

<sup>74</sup> While it is true that no two translations of the Bible (or any other document, ancient or contemporary) agree 100% on every word, they do agree on the meaning and intent of the inspired writer. A slight variation in grammar or syntax does little or nothing to alter what the passage is teaching. The JST introduces changes that significantly alter the meaning, making the Bible teach something different from what the early apostles taught.

<sup>75</sup> Dallin Oaks, “Elder Decries Criticism of LDS Leaders,” quoted in *The Salt Lake Tribune*, Sunday August 18, 1985, p. 2B.

<sup>76</sup> “Ward Teachers Message for June, 1945,” *Improvement Era* 48 (June 1945).

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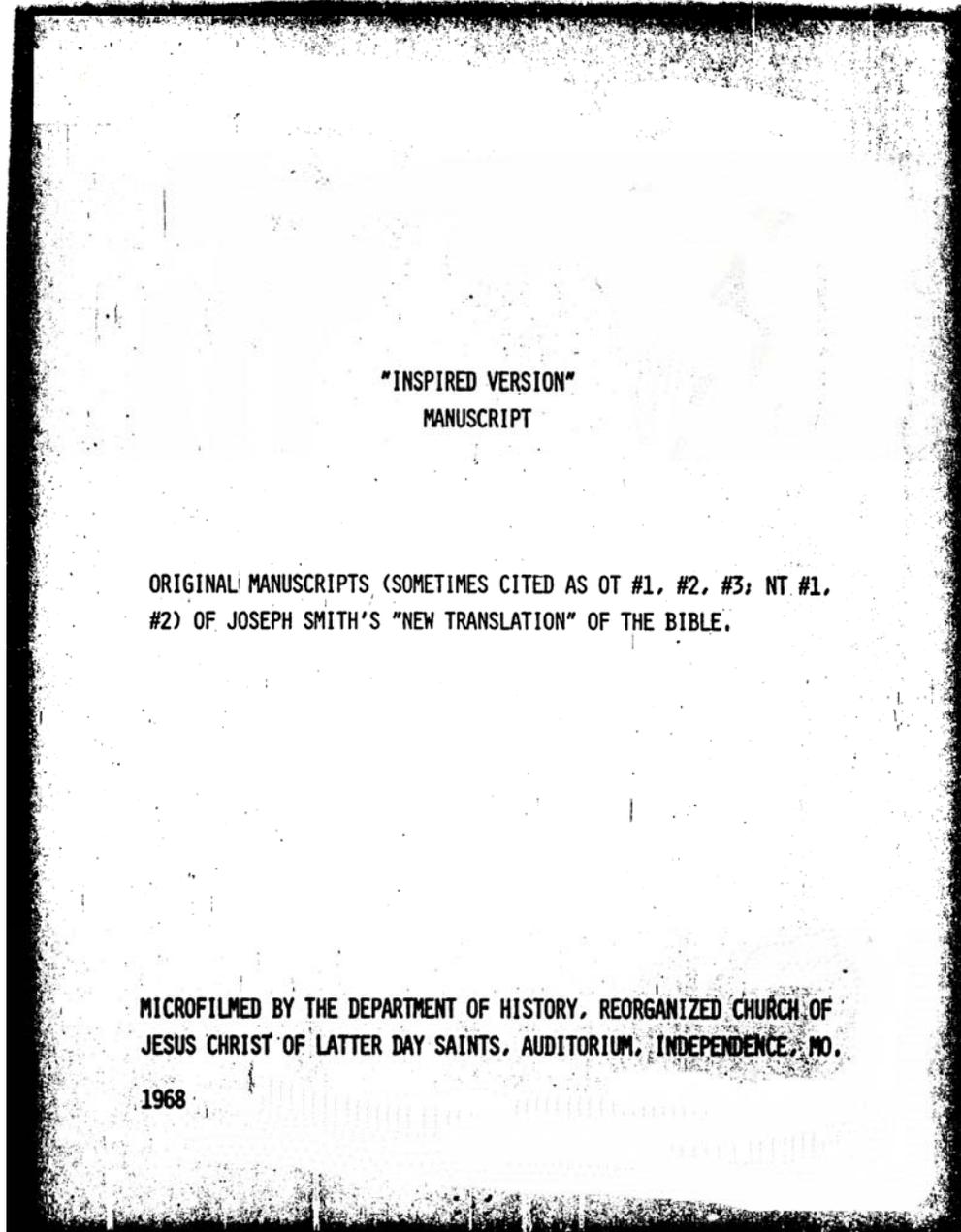
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## Appendix A

### Translation Manuscript Cover Sheet — Joseph Smith's Inspired Version



N.T. MS #2, f.4, p.105 (Luke 24:50a-John 1:19a)

was taken from them and carried up into heaven. And they worshipped  
As they returned to Jerusalem with great joy, and were continually in  
the Temple, blessing and praising God <sup>the Lord</sup>

The testimony of John  
Chapter (1st)

In the beginning was the gospel, preached ~~unto~~ 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 <sup>God</sup>, the same was in the beginning  
with God. All things were made by him, and without him was not  
any thing made which was made, in him was the gospel, and  
the gospel was the life, and the life was the light of men, and  
the light shined in the world, and the world received it not.

② This was a man sent from God, whose name was John. The  
same came into the world for a witness, to bear witness of  
the light, to <sup>lead men</sup> ~~bring~~ the gospel <sup>through the son</sup> ~~unto~~ all, that through him  
men might believe. He was not that light, but he came  
to bear witness of that light which was the true light, which  
lighteth every man who cometh into the world, even the son of God  
the who was in the world, and the world was made by him, and  
the world knew him not. He came unto his own, and his own  
received him not, but as many as received him, to them gave  
he power to become the sons of God; only to them who believe  
on his name, he was born, not of blood, nor of the will of  
the flesh, nor of the will of man, but of God. And the same  
word was made flesh, and dwelt among us, and we beheld his  
glory, the glory as of the only Begotten of the Father, full of  
③ grace and truth. John bears witness of him, and cries, say-  
ing; This was he of whom I spoke; he who cometh after me, is pre-  
ferred before me; for he was before me. For in the beginning was  
the word, even the son, which is made flesh, and dwelt unto us  
by the will of the Father. And as many as receive him, of believe  
on his name shall receive of his fullness. And of his fullness have  
all we received, <sup>even</sup> immortality and eternal life, through his grace.  
For the law was given through Moses, and life and truth came through  
of Jesus Christ. For the law was after a carnal commandment,  
to the administration of death; but the gospel was after the prom-  
ise of an endless life, through Jesus Christ, the only Begotten son, who  
④ is in the bosom of the Father, and one man hath seen God at

N.T. MS #2, f. 4, p. 106 (John 1:19a-39a)

<sup>70a</sup>  
 any time, except he hath born record of the cons<sup>er</sup> & kept it  
 is through him no man can be saved, and thus is the record of  
 John who the Jews sent Priests and Levites from Jerusalem to  
 ask him what they meant, and he answered and said unto them, I  
 said that I am not the Christ; and they asked him, what thinkest  
 thou Elias? and he said, I am not; and then said the prophet  
 and he answered, no; then said they unto him, who art thou? that we may give  
 you an answer to them who sent us; what sayest thou of thyself?  
 he said, I am the voice of one crying in the wilderness,  
 on the straight way of the Lord, as said the prophet, Elias;  
 and they who were sent were of the Pharisees and they asked  
 him and said unto him, why baptizest thou then, if thou be  
 not the Christ, nor Elias, neither any of those prophets? John answered  
 and said unto them, I baptize with water, but there standeth  
 one among you, whom ye know not; he it is of whom I  
 bear record, he is that Prophet, even Elias, who, coming after  
 me, is preferred before me; whose shoes 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 Spirit. The next day John saith Jesus coming  
 unto him, and saith, Behold the Lamb of God, who taketh away  
 the sin of the world. And John bears record of him unto the  
 people, saying, This is he of whom I said, After me cometh  
 a man who is preferred before me; for he was before me, and  
 I knew him, and that he should be made manifest  
 to Israel; therefore am I come baptizing with water.  
 And John bears record, saying, When he was baptized of me, I  
 saw the spirit descending from heaven like a dove, and it  
 abode upon him; and I knew him, not what he was, until one  
 to baptize with water, the same said unto me, upon whom  
 thou shalt see the spirit descending, and remaining on him,  
 the same is he, who baptizeth with the holy Spirit.  
 These things were done in Bethabara, beyond Jordan, where John was  
 baptizing. And there was a sign given from heaven, that this is the son of God.  
 The next day after, John stood, and two of his disciples, and looking  
 upon Jesus as he walked, he said, Behold the Lamb of God.  
 The two disciples heard him speak, and they followed Jesus.  
 Then Jesus turned, and saw them following him, and saith unto  
 them, What seek ye? They say unto him, Rabbi, which is  
 to say, being interpreted, Master, where dwellest thou? He

N.T. MS #2, f. 4, p. 107 (John 1:39a-2:9a)

107

said unto him, Come and see. And they came and saw where he dwelt.  
 And abode with him that day; for it was about the tenth hour. One of  
 the two who heard John and followed Jesus, was Andrew, Simon Peter's  
 brother. He first found his own brother Simon, and said unto  
 him, we have found the Messias, which is, being interpreted, the Christ.  
 And he brought him to Jesus. And when Jesus beheld him, he said, thou  
 art Simon, the son of Jona; thou shalt be called Cephas, which is  
 by interpretation, a rock; and they were fishermen. And  
 they straightway left all, and followed Jesus. The day following  
 Jesus went forth into Galilee, and found Philip and saith  
 unto him, Follow me, and Philip was of Bethsaida, the city of Andrew  
 and Peter. Philip found Nathaniel, and saith unto him, we have  
 found him of whom Moses in the law, and the prophets, did write,  
 Jesus of Nazareth, the son of Joseph. Nathaniel said unto him  
 can there any good thing come out of Nazareth? Philip saith  
 unto him, Come and see. Jesus saw Nathaniel coming unto  
 him, and saith, Behold an Israelite indeed, in whom is no guile. Na-  
 thaniel saith unto him, whence knowest thou me? Jesus answered  
 and said unto him, Before Philip called thee, when thou wast under  
 the fig tree, I saw thee. Nathaniel answered and said unto him,  
 How knowest thou me, when I saw thee under  
 the fig tree, believedst thou? Then shalt see greater things than these,  
 and he said unto him verily, verily, I say unto you, hereafter ye  
 shall see heaven open, and the Angels of God ascending and de-  
 scending upon the son of man.

Chapter (2<sup>nd</sup>)

And on the third day of the week, there was a marriage in Cana of Galilee,  
 and the mother of Jesus was there. And Jesus was called, and his disciples,  
 the marriage. And when they wanted wine, his mother saith unto him, they  
 have no wine. Jesus saith unto her, woman, what wilt thou have me to do? That will I do for mine hour  
 is not yet come. His mother saith unto the servants, whatsoever he  
 saith unto you, see that ye do. There was set there six water pots  
 of stone, after the manner of the purifying of the Jews, containing  
 two or three fathoms a piece. Jesus saith unto them, fill the water pots  
 with water. And they filled them up to the brim. And he saith, draw  
 out now, and bear unto the governor of the feast. And they bear  
 unto him. When the governor of the feast had tasted the water which was

N.T. MS #2, f. 4, p. 110 (John 3:26b-4:11a)

110  
 and the Jews, about purifying. And they come unto John, and said  
 unto him, Rabbi, he who was with thee beyond Jordan, to whom thou  
 bearest witness, he hath the same baptism, and he receiveth  
 of all men who come unto him. John answered and said, a  
 man can receive nothing, except it be given him from heaven.  
 ye yourselves bear me witness, that I said, I am not the  
 Christ, but that I am sent, he in whom ye have said, he is  
 the bridegroom; but the friend of the bridegroom, who standeth  
 and heareth him, rejoiceth greatly, because of the bridegroom's  
 voice, this my joy is fulfilled. He must increase, but  
 I must decrease. He who cometh from above, is above all;  
 he who is of the earth is earthly, and speaketh of the earth; he  
 who cometh from heaven is above all. And what he hath seen  
 and heard, that he testifieth; and but few men receiveth his  
 testimony, for who hath received his testimony, hath set to  
 his seal that God is true, for he whom God hath sent speaketh  
 the words of God; for, given unto him, he will not the spirit, he  
 speaketh, for he dwelleth in him, even the  
 fullness of the Father loveth the son, and hath given all things  
 into his hands. ~~Whoever shall give unto him, he will give unto him  
 life everlasting, and he will not be destroyed, but shall live  
 forever.~~

Chapter 4

When therefore the Pharisees had heard that Jesus made and bap-  
 tized more disciples than John, they sought him more diligently, some  
 means that they might kill him to death, for many received John  
 as a prophet, but they believed not on Jesus. Now the Lord knew  
 this, though he himself baptized not so many as his disciples,  
 for he suffered them for an year or so, preparing one another that he  
 left Judaea, and departed again into Galilee, and went unto his  
 disciples, I must needs go through Samaria. Then the gate cometh  
 to the city, which is called Sychar, near to the parcel of ground  
 which Jacob gave to his son Joseph; the place where was a well, for we  
 all well know, Jesus being therefore weary with his journey, it being  
 about the sixth hour, set down on the well, and there came some  
 women of Samaria to draw water; Jesus said unto her, give me  
 to drink. Now his disciples were gone away into the city to buy  
 meat and bread, for he being alone, the woman of Samaria said unto

N.T. MS #2, f. 4, p. 111 (John 4:11a-35b)

111

him, how is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? The Jews have no dealings with the Samaritans. Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? But thou greater than our father Jacob, who giveth us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, whosoever shall drink of the well, shall thirst again, but whosoever shall drink of the water which I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, sir, give me of this water, that I thirst not, neither come hither to draw. Jesus saith unto her, go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, thou hast well said, I have no husband; for thou hast had five husbands, and he whom thou now hast, is not thy husband; in that sayest thou true. The woman said unto him, sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship. Jesus said unto her, woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship. Ye worship ye know not what; ye know what we worship, and salvation is of the Jews. And the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him; for unto such hath God promised his Spirit. And they who worship him must worship in spirit and in truth. The woman saith unto him, I know that Messiah cometh, who shall be called Christ, when he is come, he will tell us all things. Jesus said unto her, I who speak unto thee am the Messiah. And from this came his disciples, and marvelled that he talked with the woman; yet no man said, what speakest thou? or, why talkest thou with her? The woman then left her water pot and went her way into the city, and saith to the men, come, see a man who hath told me all things that I have done. And from that time they went out of the city, and came unto him. In the mean time his disciples prayed him, saying, Master eat. But he said unto them, I have meat to eat, that ye know nothing of; therefore said the disciples one to another, hath any man bought

N.T. MS #2, f. 4, p. 114 (John 5:20b-41b)

114  
 that ye may <sup>know</sup> ~~know~~ For as the father raiseth up the dead, and quickeneth <sup>them</sup> even so the son quickeneth whom he will; for the father judgeth <sup>not</sup> ~~not~~ <sup>any</sup> man, but hath committed all judgement <sup>unto</sup> ~~unto~~ <sup>the</sup> son, that all should honour the son, even as they honour the father. He who honoureth not the son, honoureth not the father who hath sent him. Verily, verily, I say unto you, he who heareth my word, and believeth on him who sent me, hath everlasting life, and shall not come into condemnation; <sup>but</sup> ~~but~~ <sup>is</sup> ~~is~~ <sup>passed</sup> ~~passed~~ <sup>from</sup> ~~from~~ <sup>death</sup> ~~death~~ <sup>into</sup> ~~into~~ <sup>life</sup>. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the son of God, and they who hear shall live. For as the father hath life in himself, so hath he given to the son to have life in him; and hath given him authority to execute judgement also, because he is the son of man. Marvel not at this; for the hour is coming, when all who are in <sup>the</sup> ~~the~~ <sup>their</sup> ~~their~~ <sup>graves</sup> shall hear his voice, and shall come forth; they who have done good, <sup>unto</sup> ~~unto~~ <sup>the</sup> ~~the~~ <sup>resurrection</sup> ~~resurrection~~ <sup>of</sup> ~~of~~ <sup>life</sup> ~~life~~ and they who have done evil, <sup>unto</sup> ~~unto~~ <sup>the</sup> ~~the~~ <sup>resurrection</sup> ~~resurrection~~ <sup>of</sup> ~~of~~ <sup>damnation</sup> ~~damnation~~. The unjust and shall all be judged of the son of man. For as I hear & judge; and my judgement is just; for I can of mine own self do nothing; because I seek not mine own will, but the will of the father who hath sent me. If I bear witness of myself, yet my witness is true; for I am not alone, there is another who beareth witness of me, and I know that the testimony which he giveth of me is true; he sent unto John, and he beareth witness also unto the truth. And he received not his testimony of man, but of God. And ye yourselves say that he is a Prophet; therefore ye ought to receive his testimony. These things I say that ye might be saved. He was a burning and shining light; and ye were willing for a season to rejoice in his light. What I have a greater witness than the testimony of John; for the works which the father hath given me to finish, the same works that I do, bear witness of me, that the father hath sent me. And the father himself, who sent me, hath borne witness of me, and ownly testifying unto you, that ye have never heard his voice at any time; nor seen his shape; for you have not his word abiding in you; for whom he hath sent, ye believe not. Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me that ye might have life, but ye

N.T. MS #2, f. 4, p. 115 (John 5:41b-8:10)

ye should honor me, I receive not honor from men. But I know <sup>115</sup> that ye have not the love of God in you. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe who seek honor one of another, and seek not the honor which cometh from God only? We will think that I write accuseth you to the Father; there is Moses who accuseth you, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me; but if ye believe not his writings, how shall ye believe my words?

Chapter 7<sup>th</sup>

verse 12 when they had eaten and were satiated

- = 17<sup>th</sup> Jesus had not come to them
- = 19<sup>th</sup> They saw Jesus
- = 25 how
- = 26 ye seek me, not because ye desire to hear my sayings, but because ye desire to eat of the loaves and were filled
- = 29 which the Son of man hath power to
- = 40<sup>th</sup> for in the resurrection of the just
- = 44 No man can come unto me, except he do the will of my Father who hath sent me, and he who doeth the will of him who hath sent me, and he who receiveth the testimony, and doeth the will of him who sent me, I will raise up in the resurrection of the just.
- 45 For it is written in the prophets, and these shall all be taught of God. (50 verses to be placed before the 49<sup>th</sup>)
- = 54 in the resurrection of the just
- 65 except he do the will of my Father who hath sent me

Chapter 7<sup>th</sup> there is but

- verse 9<sup>th</sup> after he continued still
- = 24 ~~judgment~~ your translations
- = 35 am
- = 39 promised unto them who believe after that Jesus was glorified

Chapter 8<sup>th</sup>

- verse 5<sup>th</sup> of the people
- = 9<sup>th</sup> of the Father's Temple
- = 10 raised up himself, and saw more of his persecutors, and the

Appendix B

Noah Webster's First Edition [1828] Dictionary  
(Reprint Title Page)

NOAH WEBSTER'S  
FIRST EDITION OF  
AN AMERICAN DICTIONARY  
OF THE  
ENGLISH LANGUAGE

REPUBLICED IN FACSIMILE EDITION BY  
FOUNDATION FOR AMERICAN CHRISTIAN EDUCATION  
TO DOCUMENT AND DEMONSTRATE:

- I. THE UNIQUE NATURE OF OUR FORM OF GOVERNMENT AND OF OUR CIVIL INSTITUTIONS WHICH  
"REQUIRES AN APPROPRIATE LANGUAGE OF THE DEFINITION OF WORDS."
- II. "TO THE YOUTH OF THE UNITED STATES" THE BEST AMERICAN AND ENGLISH AUTHORS AS AUTHORITIES  
IN THE USE AND DEFINITION OF LANGUAGE.
- III. TO ALL AMERICANS "THAT THE PRINCIPLES OF REPUBLICAN GOVERNMENT HAVE THEIR  
ORIGIN IN THE SCRIPTURES."

PREFACED BY AN ARTICLE:

NOAH WEBSTER, FOUNDING FATHER OF  
AMERICAN SCHOLARSHIP AND EDUCATION

BY ROSALIE J. SLATER, M.A.

"IF THE FOUNDATIONS BE DESTROYED, WHAT CAN THE RIGHTEOUS DO?" PSALM XI:3

FOUNDATION FOR AMERICAN CHRISTIAN EDUCATION  
SAN FRANCISCO, CALIFORNIA

Noah Webster's First Edition [1828] Dictionary  
(Entries for "Translate" and cognates)

T R A

**TRANSFUSION**, *n.* *transfu'zhon.* The act of pouring, as liquor, out of one vessel into another. In chemistry and pharmacy, *transfusions* of liquors are frequent. *Cyc.*

2. The act or operation of transferring the blood of one animal into the vascular system of another by means of a tube. *Cyc.*

**TRANSGRESS**, *v. t.* [*Fr. transgresser*; *L. transgressus, transgredior*; *trans* and *gradior*, to pass.]

1. To pass over or beyond any limit; to surpass. *Dryden.*

2. In a moral sense, to overpass any rule prescribed as the limit of duty; to break or violate a law, civil or moral. To transgress a divine law, is sin. Legislators should not transgress laws of their own making.

**TRANSGRESS**, *v. i.* To offend by violating a law; to sin. 1 Chron. ii.

**TRANSGRESSED**, *pp.* Overpassed; violated.

**TRANSGRESSING**, *ppr.* Passing beyond; surpassing; violating; sinning.

**TRANSGRESSION**, *n.* [*Fr.*] The act of passing over or beyond any law or rule of moral duty; the violation of a law or known principle of rectitude; breach of command.

He mourned because of the transgression of them that had been carried away. *Ezra x.*  
Forgive thy people all their transgressions. 1 Kings viii.

2. Fault; offense; crime. *Shak.*

**TRANSGRESSIONAL**, *a.* That violates a law or rule of duty.

**TRANSGRESSIVE**, *a.* Faulty; culpable; apt to transgress. *Brown.*

**TRANSGRESSOR**, *n.* One who breaks a law or violates a command; one who violates any known rule or principle of rectitude; a sinner.

The way of transgressors is hard. *Prov. xiii.*

**TRANSHAPE**, *v. t.* [*trans* and *shape*.] To transform. [*Not in use.*] *Shak.*

**TRANSHIP**, *v. t.* [*trans* and *ship*.] To convey from one ship to another; a commercial word.

**TRANSHIPMENT**, *n.* The act of transferring, as goods, from one ship to another.

**TRANSHIPPED**, *pp.* Carried from one ship to another.

**TRANSHIPPING**, *ppr.* Carrying from one ship to another.

**TRANSIENT**, *a.* *transhent.* [*L. transiens, transeo*; *trans* and *eo*.]

1. Passing; not stationary; hence, of short duration; not permanent; not lasting or durable. How transient are the pleasures of this life!  
—Measur'd this transient world. *Milton.*

2. Hasty; momentary; imperfect; as a transient view of a landscape.

**TRANSIENT PERSON**, a person that is passing or traveling through a place; one without a settled habitation.

**TRANSIENTLY**, *adv.* [*supra.*] In passage; for a short time; not with continuance.

I touch here but transiently—on some few of those many rules of imitating nature, which Aristotle drew from Homer. *Dryden.*

**TRANSIENTNESS**, *n.* [*supra.*] Shortness of continuance; speedy passage.

T R A

**TRANSILIENCE**; } [*L. transiliens, trans-*  
**TRANSILIENCY**; } *n.* *silio*; *trans* and *salio*.]  
A leap from thing to thing. [*Not much used.*] *Glanville.*

**TRANSIT**, *n.* [*L. transitus, from transeo*.]

1. A passing; a passing over or through; conveyance; as the transit of goods through a country.

2. In astronomy, the passing of one heavenly body over the disk of another and larger. I witnessed the transit of Venus over the sun's disk, June 3, 1769. When a smaller body passes behind a larger, it is said to suffer an occultation.

3. The passage of one heavenly body over the meridian of another.

**TRANSIT**, *v. t.* To pass over the disk of a heavenly body. *Cyc.*

**TRANSIT-DUTY**, *n.* A duty paid on goods that pass through a country.

**TRANSITION**, *n.* *transizhon.* [*L. transitio*.] Passage from one place or state to another; change; as the transition of the weather from hot to cold. Sudden transitions are sometimes attended with evil effects.

The spots are of the same color throughout, there being an immediate transition from white to black. *Woodward.*

2. In rhetoric, a passing from one subject to another. This should be done by means of some connection in the parts of the discourse, so as to appear natural and easy. He with transition sweet new speech resumes. *Milton.*

3. In music, a change of key from major to minor, or the contrary; or in short, a change from any one genus or key to another; also, the softening of a disjunct interval by the introduction of intermediate sounds. *Cyc. Busby.*

**Transition rocks**, in geology, rocks supposed to have been formed when the world was passing from an uninhabitable to a habitable state. These rocks contain few organic remains, and when they occur with others, lie immediately over those which contain none, and which are considered as primitive. *Werner. Cyc.*

**TRANSITIVE**, *a.* Having the power of passing.

2. In grammar, a transitive verb is one which is or may be followed by an object; a verb expressing an action which passes from the agent to an object, from the subject which does, to the object on which it is done. Thus, "Cicero wrote letters to Atticus." In this sentence, the act of writing, performed by Cicero, the agent, terminates on letters, the object. All verbs not passive, may be arranged in two classes, *transitive* and *intransitive*. In English, this division is correct and complete.

**TRANSITORILY**, *adv.* [*See Transitory.*] With short continuance.

**TRANSITORINESS**, *n.* A passing with short continuance; speedy departure or evanescence. Who is not convinced of the transitoriness of all sublunary happiness?

**TRANSITORY**, *a.* [*L. transitorius*.] Passing without continuance; continuing a short time; fleeting; speedily vanishing. O Lord, comfort and succor all them who, in this transitory life, are in trouble. *Com. Prayer.*

T R A

2. In law, a transitory action, is one which may be brought in any county, as actions for debt, detinue, slander and the like. It is opposed to local. *Blackstone.*

**TRANSLA'TABLE**, *a.* [*from translate*.] Capable of being translated or rendered into another language.

**TRANSLA'TE**, *v. t.* [*L. translatus, from transfero*; *trans*, over, and *fero*, to bear; *Sp. trasladar*; *It. traslatare*.]

1. To bear, carry or remove from one place to another. It is applied to the removal of a bishop from one see to another. The bishop of Rochester, when the king would have translated him to a better bishoprick, refused. *Canden.*

2. To remove or convey to heaven, as a human being, without death. By faith Enoch was translated, that he should not see death. *Heb. xvi.*

3. To transfer; to convey from one to another. 2 Sam. iii.

4. To cause to remove from one part of the body to another; as, to translate a disease.

5. To change.

Happy is your grace,  
That can translate the stubbornness of fortune  
Into so quiet and so sweet a style. *Shak.*

6. To interpret; to render into another language; to express the sense of one language in the words of another. The Old Testament was translated into the Greek language more than two hundred years before Christ. The Scriptures are now translated into most of the languages of Europe and Asia.

7. To explain.

**TRANSLATED**, *pp.* Conveyed from one place to another; removed to heaven without dying; rendered into another language.

**TRANSLA'TING**, *ppr.* Conveying or removing from one place to another; conveying to heaven without dying; interpreting in another language.

**TRANSLA'TION**, *n.* [*Fr. from L. translatio*.]

1. The act of removing or conveying from one place to another; removal; as the translation of a disease from the foot to the breast.

2. The removal of a bishop from one see to another.

3. The removal of a person to heaven without subjecting him to death.

4. The act of turning into another language; interpretation; as the translation of Virgil or Homer.

5. That which is produced by turning into another language; a version. We have a good translation of the Scriptures.

**TRANSLA'TIVE**, *a.* Taken from others.

**TRANSLA'TOR**, *n.* One who renders into another language; one who expresses the sense of words in one language by equivalent words in another.

**TRANS'LATORY**, *a.* Transferring; serving to translate. *Arbutnot.*

**TRANSLA'TRESS**, *n.* A female translator.

**TRANSLOGA'TION**, *n.* [*L. trans* and *locatio, loco*.] Removal of things reciprocally to each others' places; or rather substitution of one thing for another.