THE BIBLE

King James Version
and
Joseph Smith's Revision

*Comparing Joseph Smith's
coalesced original manuscripts to the
Authorized King James Edition*

Edited by Dan Wees

INTRODUCTION

by DAN WEES

A s a convert to the church, it takes a while to become acclimated to the wealth of information coming from the faith. It wasn't until I had been baptized for a short season that I discovered Joseph Smith, Jr. produced a corrected version of the Bible. By this time, I was becoming increasingly intrigued by all the ambitions the young prophet displayed. I can't say I was surprised that he did this, but since I was coming from a Protestant background, I also felt a twinge of hesitancy. The stark warning from this famous verse came to mind:

> *"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18-19).*

Newly baptized, with zeal in my wings, I decided to tuck this information away, particularly when being told that Joseph never finished his work on the Bible. Information I would later learn to be false.

The process of revising the Old Testament began shortly after the formation of the church in 1830. The first attempt (Genesis 1:1 though 24:42) is known as "Old Testament Revision 1" (OTR1) and is identified in normal-black text in the right-hand column. While coalescing the manuscripts, OTR1 is given first priority since it is the oldest known writing. The following year, a shorter rendition was penned (Genesis 1:1 through 5:32) known here as "Old Testament Revision, John Whitmer" (OTRJW). This text is given second priority and is identified in normal-orange text in the right-hand column. The few instances of OTRJW insertions are mainly due to missing words or corrections in OTR1. The final (and largest) manuscript was produced from 1831-1833 and addresses the entire Old Testament. It is known as "Old Testament Revision 2" (OTR2). This text is given third priority and is identified in normal-purple text in the right-hand column. Tracking three copies might seem confusing, but it is made much easier in this book due to coalescing. Just remember that OTR1 is utilized during the first 25 books of Genesis, and OTRJW and OTR2 are used (as 2nd and 3rd priority) to correct selective differences in these chapters. OTR2 is utilized exclusively during the last 25 books of Genesis, and it is the only text available for the remainder of the Old Testament.

As you study this volume, it will become apparent that producing a corrected manuscript of the AKJV in longhand is a daunting task, to say the least. Joseph Smith, Jr. began the Genesis modifications with introductory revelations that ultimately found their way into the *Book of Moses* in the LDS canon *Pearl of Great Price*. He then introduces us to a lengthy history of Enoch. By the time he reached Genesis 25, Joseph decided to discontinue doing the entire project in longhand and switched to a process where he dictated words selectively. From this point on, the work is sparser, with entire chapters (and sometimes entire books) of the Old Testament being identified as "correct" rather than requiring any modification.

In *"The Bible – King James Version and Joseph Smith's Revision"* the words in the left column (in normal-black text), are from the Authorized King James Version (AKJV). Occasionally, the student will see *italicized-bold-red text*. These words correspond to the *italicized* words found in the AKJV. In July of 2021, research led me to produce a short paper entitled "*Italics* in Isaiah." This project highlights the Isaiah passages found in the Book of Mormon (BOM), with a focus on changes made to the italicized words from Isaiah found *within* the BOM; these are also in *italicized-bold-red text*. The exercise determined that the AKJV was utilized during the production of the BOM, and that 37% of these instances were intentionally modified. If <u>no</u> change was made to the text, the corresponding BOM text is highlighted in **normal bold-black**. However, if the AKJV has been modified, the instance is indicated in **normal-bold-blue**. The same treatment is implemented in this project. It is not difficult to imagine Joseph Smith reflecting on the direct changes made to Isaiah (circa 1829) in his quest to modify the entire Bible. The results are unmistakably similar.

I have always longed for a comparative volume of the AKJV highlighting the Joseph Smith's changes in this manner. I developed this book to satisfy that longing and hope it will also benefit you.

The Joseph Smith Bible Project

Background

The belief of Joseph Smith was that the gospel of Jesus Christ contained in the New Testament consisted of the same essential beliefs and ordinances practiced since the beginning of humankind. The sacred texts revealed through Smith explained that if it was necessary to believe in Jesus now, then Adam and other Old Testament patriarchs would have believed like the followers of Jesus in New Testament times. The same idea goes with the practice of the ordinances of Christian baptism, confirmation, and priesthood ordination.

Joseph Smith was a student of the Bible. In his 1832 account he wrote about his search of the scriptures. Joseph recorded: "At about the age of twelve years my mind become seriously imprest [impressed] with regard to the all importent [important] concerns for the wellfare [welfare] of my immortal Soul which led me to searching the scriptures believeing [believing] as I was taught, that they contained the word of God."[1]

The 1830 Book of Mormon contains Christian ideas incorporated as prophetic insights into the life of Jesus such as his birth and baptism.[2] The text of a reported ancient vision proclaimed that many plain and precious things had been removed from the Bible. An angel explained: "thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the Gospel of the Lamb, many parts which are plain and most precious; and also, many Covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord."[3]

King James Version Purchased and Revision Manuscripts

In October 1829 Oliver Cowdery purchased a large leather-bound edition of the King James Version of the Bible (KJV) at Egbert B. Grandin's Bookstore in Palmyra, New York. At the time Joseph Smith was residing in Pennsylvania. The Bible was published in Cooperstown, New York, by H. and E. Phinney Company in 1828. This printing included the Apocrypha. This KJV 1828 Bible became the textual basis for the revision.[4]

Joseph Smith usually added words to biblical texts. There are four main handwritten manuscripts of the Bible project, some containing copied material. At first the complete text was written on the manuscript. Later just those passages that were revised are included on the

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[1] "A History of the Life of Joseph Smith Jr.," 1-2, in Karen Lynn Davidson, David J. Whittaker, Mark-Ashurst-McGee, and Richard L. Jensen, eds., *Histories, Volume 1: Joseph Smith Histories, 1832-1844* (Salt Lake City: Church Historian's Press, 2012), 11.

[2] 1830 Book of Mormon, 24-25; LDS 1 Nephi 11:13-27.

[3] 1830 Book of Mormon, 30; LDS 1 Nephi 13:26-27. The original BOM manuscript reads, "formation of that great & abominable church." The Printer's manuscript has, "foundation of a great & abominable Church." There was no unified organization that controlled biblical texts.

[4] The KJV Bible and various manuscripts are located in the Community of Christ Library-Archives, Independence, Missouri.

manuscript pages and sometimes markings in the Bible.[5] Joseph Smith started his revision with Genesis, then stopped and revised Matthew through Revelation. Afterward he returned to Genesis and worked through Malachi. Over a period of three years (1830-33), Smith revised and also reviewed the manuscripts. New Testament manuscript 2 contains four gatherings or folios. The following chart shows the division of the original manuscripts:

Old Testament	Text Includes	Dates of Original Work
OT 1 (61 pages)	Genesis 1:1 to 24:41	June 1830 to March 1831
OT 2 (119 pages)	pages 1-59 copy of OT 1	
	Genesis 24:41 to Malachi 4	July 1832 to July 1833

New Testament	Text Includes	Dates of Original Work
NT 1 (63 pages)	Matthew 1 to 26:71	March to June 1831
NT 2, folio 1 (pages 1-49)	copy of NT 1	
NT 2, folio 2 (pages 1-48)	Matt. 26:1 to Luke 1:74	Sept. 1831 to Winter 1831-32
NT 2, folio 3 (pages 49-92)	Luke 1:75 to Luke 19:40	Winter 1831-32
NT 2, folio 4 (pages 93-154)	Luke 19:41 to Rev. 22	Jan./Feb. to July 1832

As noted above Joseph Smith spent time during 1830-33 correcting the KJV Bible. The project has been known as the Inspired Version, Joseph Smith Revision, or the Joseph Smith Translation (JST). The JST is Joseph Smith's doctrinal correction ("translation") of the Old and New Testaments.[6] The word "translation" was used to explain changes in the English text. It does not restore the Hebrew or Greek biblical text.

The King James Bible (KJV) was used for as a text-triggered type of "revelation" as Smith considered problems as he read from the English text of the KJV. This revision was one among many during the nineteenth century. Part of the text has been published only in the English language in 1867.

From an examination of the manuscripts, it is apparent that the handwritten corrections are not always complete. Not all of the notations on the manuscript pages were included when printed. In a few places Smith wrote the text himself. Sometimes italic words in the KJV Bible were crossed out, meaning they should be omitted. Many of the Hebrew Scriptures (commonly called the Old Testament) were considered "correct."

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[5] The Bible has markings (including strike through of italic words) starting at OT Genesis chapter 25 and NT John chapter 6.

[6] For members of the Church of Jesus Christ of Latter-day Saints two items are printed in the *Pearl of Great Price:* Selections from the Book of Moses [KJV Genesis 1:1 - 6:13] and Joseph Smith - Matthew [KJV Matt. 23:39 and chapter 24].

The First Book of Moses Called Genesis

It had been asserted by European biblical scholars that Moses could not have been the writer of Genesis. In June 1830 Joseph Smith received a new revelation originally given to Moses, previously unknown, that refuted this theory. This revelation began, "The words of God which he <spake> unto Moses."[7] In the revelation, Smith said Moses was told:

> And now Moses my Son I will speak unto you concerning this Earth upon which thou standest & thou shalt write the things which I shall speak & in a day when the children of men shall esteem my words as naught & take many of them from the Book which thou shalt write behold I will raise up another like unto thee [Moses] & they shall be had again among the Children of men among even as many as shall believe. . . . And now they are also spoken unto you [Joseph Smith] shew them not unto any except them that believe[8]

Joseph Smith's job was to recover the words that were removed from the Bible. The opening portion of chapter 1 of Genesis as revealed "to the Elders of the Church of Christ," circa June 1830, was rendered:

> And it came to pass that the Lord spake unto Moses saying Behold I reveal unto you concerning this Heaven & this Earth write the words which I speak I am the beginning & the end the Almighty God by mine only begotten I created these things yea in the beginning I created the Heaven & the Earth upon which thou standest[9]

The text utilized is the KJV book of Genesis. This is evident since the revision follows the order of that text except for added material. Two examples of additional information are as follows:

> in that day the Holy Ghost fell upon Adam which bore record of the Father & the Son saying I am Jesus Christ from the beginning henceforth & forever[10]

A revision that reflected some concern for the Masonic fraternity when Joseph Smith dictated the revealed words includes these words:

> satan saith unto Cain swear unto me by thy throat & if thou tell it thou shalt die & swear thy brethren by their heads & by the living God that they tell it not for if they tell it they shall surely die & this that thy father may not know it & this day I will

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[7] OT Manuscript 1, p. 1, with two manuscripts of the Old Testament; LDS Moses 1:1.

[8] OT 1, 3; Compare LDS Moses 1:40-42.

[9] OT 1, 3; LDS Moses 2:1. Though there is no first-person account such as "I Moses," like the Book of Mormon, there still is an indication by Joseph Smith that Genesis had been dictated by inspiration in the words "I God" or "I the Lord God" in the first five chapters of Genesis. Compare OT 1, 3-10; OT 2, 4-9; LDS Moses 2:1-5:40 with Gen. 1:1-5:25 (KJV).

[10] OT 1, 8; LDS Moses 5:9. Compare Gen. 3:24-4:1 (KJV). This text was included when copied onto OT 2, 10 and afterwards "Jesus Christ" was crossed out and "the only begotten of the father" added above the line.

deliver thy brother Abel into thine hands & Satan <swore> unto Cain that he would do according to his commands & all these things were done in secret & Cain saith truly I am Mahon the master of this great secret that I may murder & get gain Wherefore Cain was called master Mahon & he gloried in his wickedness.[11]

When Peter Bauder visited the town of Fayette, New York, in October 1830, he examined the ten-page manuscript of the revision of Genesis and gave a negative assessment:

The manner in which it was written is as follows:—he [Joseph Smith] commenced at the first chapter of Genesis, he wrote a few verses of scripture, then added delusion, which he added every few verses of scripture, and so making a compound of scripture and delusion. On my interrogating him on the subject, he professed to be inspired by the Holy Ghost to write it.[12]

Making Genesis a Christian Document

A revision with new material that included another reinterpretation of Genesis showed that baptism was being preached by Noah:

And it came to pass that Noah continued his preaching unto the people saying hearken and give heed unto my words <beleive [believe]> and repent of your sins and be Baptized in the name of Jesus christ the Son of God even as our fathers did and ye shall receive the gift of the Holy Ghost[13]

The majority of Christian concepts and ordinances added to the Old Testament of the Hebrew Scriptures occur in the first seventeen chapters of Genesis. This stops after chapter 17 and with no Christian material used for the remainder of Genesis or the rest of the Old Testaments with one exception. There is a brief mention of Christ in Isaiah 29.

Joseph Smith used the Book of Mormon text for part of Genesis 50 to include a prophecy of Joseph of Egypt.[14] In Isaiah 29 there is a prophecy regarding the coming forth of the Book of Mormon from 2 Nephi that was incorporated into the biblical text.[15] These textual additions are not supported by Hebrew manuscripts of Genesis or Isaiah.

A December 1830 revelation considered the Bible revision as a translation, saying, "it is not expedient in me that ye should translate any more until ye shall go to the [state of] Ohio."[16] As far as known, Smith did not consult a Hebrew text for Genesis. The Bible revision is better understood as corrections, and where additions were made, as an expansion of the biblical text.

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[11] OT 1, 9; LDS Moses 5:29-31. When the text was copied "Mahon" was spelled "Mahan" (OT 2, 12). Compare Genesis 4:7-8 (KJV). See also OT 1, 10; LDS Moses 5:49.

[12] Peter Bauder, *The Kingdom and Gospel of Jesus Christ: Contrasted with That of Anti-Christ* (Canajoharie, New York: Printed by A. H. Calhoun, 1834), 37.

[13] OT 1, 20; LDS Moses 8:23-24. Compare Genesis 6:5-6 (KJV).

[14] Compare 1830 Book of Mormon, 66-67; LDS 2 Nephi 3:5-18. See Genesis 50:24 (KJV) for traditional text.

[15] Compare 1830 Book of Mormon, 110-111; LDS 2 Nephi 27:7-23. See Isaiah 29:11-13 (KJV).

[16] LDS Doctrine and Covenants 37:1.

As anyone knows who has tried to accurately copy a text, it is very easy to omit a line or two in the copying process. When ancient scribes copied manuscripts, they often accidentally omitted words. The revision made by Joseph Smith attempts to make the wording of the KJV English clearer. The additions by Smith are a reflection of his encounter with the text in the context of revelatory messages as the latter-day gospel was being restored in 1830-33. Smith's revision of the Bible was produced as a church text for those who believe the restored gospel.

Since Joseph Smith did not have knowledge of Hebrew or Greek during this period of Bible revision, we should not expect his revision to contain readings in ancient biblical manuscripts. Nor should we think that his revision is any kind of restoration of what was in the Hebrew Scriptures or in the Greek New Testament. Joseph Smith's work is a revision rather than a translation, since church members knew that Joseph Smith had not studied Hebrew or Greek to produce his manuscript. But church members also thought that Joseph did not have to know Hebrew or Greek because he indicated his corrections were by revelation.

Joseph Smith's additions to Genesis illustrate the belief that the New Testament gospel was taught and practiced in Old Testament times. Smith in essence made Genesis a Christian document: "& thus the Gospel began to be preached from the begin[n]ing being declared by Holy Angels sent forth from the presence of God & by his own voice & by the Gift of the Holy Ghost & thus all things were confirmed & the Gospel preached & a decree sent forth that it should be in the World until the end thereof & thus it was."[17]

Later when Joseph Smith revised John 1:1 he included, "In the begin[n]ing was the gospel preached through the son. And the gospel was the word."[18] This was a constant theme throughout Smith's life.

Most of the Old Testament was considered *Correct*

Unknown to the reader since its first publication in 1867 is that Joseph Smith considered a large portion of the Old Testament as correct. Out of 929 chapters in the Old Testament over 45 percent were listed as correct after making minor revisions in the marked Bible. The 1867 Bible included entire chapters and books as though the text was contained in the original manuscripts. For example, Joseph Smith wrote on OT 2 "Correct" for Nehemiah 11-13, Esther 1-10, Job 36-42 and Psalm 1-10 but crossed out some words within those chapters on his printed Bible.

The 1867 edition reproduced the KJV text with no notation that the manuscript indicated the chapters were correct. In addition, markings in the printed Bible were made in Ecclesiastes as proposed changes, although the name of the book was not recorded on OT 2. Smith considered Ruth, Lamentations, Micah, Nahum, Habakkuk, Zephaniah, Haggai, and Malachi correct, but the reader of the 1867 Bible would have no idea that this was the case. Besides chapters listed in the OT 2, other chapter numbers were simply omitted.

For example, Proverbs 23- 31 were not recorded on the manuscript. There is no indication that the omitted chapters should not be included in the revision. Ecclesiastes was not listed in OT 2, but the marked Bible contains proposed changes for the revision. This shows the incomplete nature of Old Testament revisions and problems using the 1867 and other printings of the Joseph Smith revision.

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[17] OT 1, 10, (November 30, 1830).
[18] NT 2, folio 4, 105, revision of John 1:1.

Chapters considered *correct* by Joseph Smith

Genesis: 13 out of 50 chapters
Exodus: 19 out of 40 chapters
Leviticus: 24 out of 27 chapters
Numbers: 34 out of 36 chapters
Deuteronomy: 30 out of 34 chapters
Joshua: 23 out of 24 chapters
Judges: 20 out of 21 chapters
Ruth: "The Book of Ruth is all correct"
1 Samuel: 26 out of 31 chapters
2 Samuel: 22 out of 24 chapters
1 Kings: 16 out of 22 chapters
2 Kings: 23 out of 25 chapters
1 Chronicles: 27 out of 29 chapters
2 Chronicles: 29 out of 36 chapters
Ezra: 10 out of 10 chapters
Nehemiah: 10 out of 13 chapters; Joseph Smith (JS): Nehemiah 11-13 Correct
Esther: 10 out of 10 chapters; JS: Esther 1-10 Correct
Job: 40 out of 42 chapters; JS: Job 3-42 Correct

Note: From Psalm through Malachi 263 chapters were not listed on the manuscript pages.

Psalm: 89 chapters not listed in manuscript of 150 chapters; JS: Psalm 1-10 Correct
Proverbs: 28 chapters not listed in manuscript of 31 chapters
Ecclesiastes: has marking in Bible but not listed in manuscript
Song of Solomon: "The Songs of Solomon are not Inspired writings"
Isaiah: 28 chapters not listed in manuscript of 66 chapters; 1 chapter listed correct
Jeremiah: 33 chapters not listed in manuscript of 52 chapters; 4 chapters listed correct
Lamentations: "The Lamentations of Jeremiah is Correct"
Ezekiel: 28 chapters not listed in manuscript of 48 chapters
Daniel: 11 chapters not listed in manuscript of 12 chapters
Hosea: 13 chapters not listed in manuscript of 14 chapters
Joel: 1 chapter not listed in manuscript of 3 chapters
Amos: 6 chapters not listed in manuscript of 9 chapters
Obadiah: Correct
Jonah: 3 chapters not listed in manuscript of 4 chapters
Micah: Correct
Nahum: Correct
Habakkuk: Correct
Zephaniah: Correct
Haggai: Correct
Zechariah: 11 chapters not listed in manuscript of 14 chapters
Malachi: Correct

The New Testament has more extensive revisions so there are less chapters that were considered correct. The following are numbers of correct chapters:

John: chapters 15, 17-18, 21 are correct
Acts: 9 out of 28 chapters
1 Corinthians: 1 out of 16 chapters
2 Corinthians 3 out of 13 chapters
Galatians: 2 out of 6 chapters
Ephesians: 2 out of 6 chapters
Colossians: 1 out of 4 chapters
1 Thessalonians: 1 out of 5 chapters
2 Thessalonians: 1 out of 3 chapters
Titus: 1 out of 3 chapters
James: 2 out of 5 chapters
2 John: 1 out of 1 correct
3 John: 1 out of 1 correct
Revelation: 4 out of 22 chapters

Revision in the Laws of the Church of Christ

At Kirtland, Ohio, on February 9, 1831, Joseph Smith revealed the Laws of the Church of Christ which included this statement with regard to his revision of the scriptures:

> Thou shalt ask & my scriptures shall be given as I have appointed & for thy salvation thou shalt hold thy peace concerning them untill ye have received them & then I give unto you a commandment that ye should teach them unto all men & they also shall be taught unto all Nations[,] Kindreds[,] tongues & People[19]

Three manuscripts have the earlier reading: "for thy salvation thou shalt hold thy peace concerning them." Later the word "salvation" was crossed out and the word "safety" was added above the line. This change and also the words "it is expedient that" are reflected in the Book of Commandments printing. The 1835 Doctrine and Covenants contained further revision of this revelation.

On March 8, 1831 Joseph Smith dictated to his scribe the beginning of the gospel according to Matthew. The heading of the manuscript read: "A Translation of the New Testament translated by the power of God."[20] Like the Book of Mormon which was revealed "by the gift and power of God," the New Testament revision was a revealed text based upon the KJV Bible. Usually when working with the New Testament a person would use a standard text. In the case of revising Matthew 5 Smith used the KJV Bible and what became Third Nephi in the Book of Mormon.

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[19] "Book of Commandments and Revelations," 66 in Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds., *Revelations and Translations: Manuscript Revelation Books, Facsimile Edition* (Salt Lake City: Church Historian's Press, 2009), 102-103. Compare with LDS D&C 42:56-58.
[20] NT Manuscript 1, page 1.

After returning from a trip to Independence, Missouri, former elder Ezra Booth wrote concerning the understanding of church members:

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 by St. 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.[21]

The February 9, 1831, revelation corroborates parts of Booth's letter concerning the church's salvation and keeping the revision a secret. Nine months later the minutes of a general conference held on October 25, 1831, at Orange, Ohio, report that Joseph Smith said, "except the church receive the fulness of the Scriptures that they would yet fall."[22]

A revelation given on January 10, 1832, explained concerning the New Testament that "it is expedient to translate again . . . continue the work of translation until it be finished."[23] On February 16, 1832, Joseph Smith and his scribe Sidney Rigdon were working on John chapter 5 when they received what is termed the Vision; actually, a series of visionary experiences relating to the afterlife. This is the Vision of three degrees of glory. It is of interest that John 5:29 was paraphrase in the Book of Mormon.[24]

On March 9, 1833, in answer to the question of whether to revise (translate) the Apocrypha, Joseph Smith said the Lord told him "there are many things contained therein that are true, and it is mostly translated correct." Also, "there are many things contained therein that are not true, which are interpolations by the hands of men." There was no need to translate the Apocrypha.[25] The text of this revelation indicated, there were "interpolations" (insertions into the text) by men rather than omissions. Joseph Smith did not identify any particular Apocrypha book as having this problem. The end result was that the Apocrypha was not read and revised. If there were additions to the Apocrypha, they were neither removed nor identified but left in the KJV.

In a revelation given on May 6, 1833, it was declared, "it is my will that you should hasten to translate my scriptures."[26] When reading the Old Testament books, Joseph Smith had his scribe write seven books, viz., Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, and Malachi were "correct" as recorded on OT 2.

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[21] Ezra Booth to Rev. Ira Eddy, October 2, 1831, *The Ohio Star* 2 (October 20, 1831):3, Ravenna, Ohio.

[22] Minutes copied into the "Far West Record." See Donald Q. Cannon and Lyndon W. Cook, eds., *Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830-1844* (Salt Lake City: Deseret Book, 1983), 23. The phrase "fulness of the Scriptures" refers to Joseph Smith's Bible revision.

[23] LDS Doctrine and Covenants 73:3-4.

[24] See LDS Mosiah 16:11, Helaman 12:26 and 3 Nephi 26:5.

[25] LDS Doctrine and Covenants 91:1-3.

[26] LDS Doctrine and Covenants 93:53.

Plans to Publish Bible Revision

Further communications were given to church members. On July 2, 1833 Joseph Smith finished his revision of the Bible.[27] Out of 929 chapters in the Old Testament 436 chapters (46.9%) were listed as "correct." Though Genesis had many corrections and additions, thirteen of its chapters were recorded as being correct on OT 2.

In an April 23, 1834 revelation United Firm members were told "for this purpose have I commanded you to organize yourselves, even to print my words, the fulness of my scriptures" and the revelations given to Joseph Smith.[28] By June 1835 further revision of Genesis was made to adjust the ages of some of the Old Testament patriarchs as Smith was preparing to "print the New Translation" of the Bible.[29]

When settled at Nauvoo, Illinois, instructions regarding Smith's Bible revision were given on January 19, 1841, to the newly appointed second counselor in the Church presidency William Law. He was told to support the poor "and publish the new translation of my holy word unto the inhabitants of the earth."[30]

The Council of the Twelve Apostles, a presiding quorum second only in authority to Smith's First Presidency, issued a notice asking the Church's local congregations to send their tithes to the Trustee in Trust to support various works, including the "new translation of the bible, and the record of Father Abraham [be] published to the world."[31]

After Joseph Smith's death in June 1844, the marked Joseph Smith Bible and the dictated and revised manuscripts of the New Translation were retained by his widow, Emma Smith, in Nauvoo. The beginning of an index for the revision of Genesis was kept among church records taken to Salt Lake City by historian Willard Richards.

"or in other words"

In making corrections and additions, Joseph Smith sometimes explains the text with the phrase "or in other words." Philip Barlow, at the time, Associate Professor of Theological Studies at Hanover College, explains:

> A third category is "interpretive additions," often signaled by the phrase "or in other words," which the Prophet [Joseph Smith] appended to a passage he wished to clarify. Thus, to Jesus' counsel to turn one's other cheek if smitten (Luke 6:29), Smith added "or, in other words, it is better to offer the other [cheek], than to revile again." The interpretative phrase "or in other words" (often shortened to "in other

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[27] OT 2, 119, recorded "Finished on the 2d day of July 1833."

[28] LDS Doctrine and Covenants 104:58.

[29] Joseph Smith to "Dear brethren in the Lord," June 15, 1835, Church History Library, Salt Lake City, Utah.

[30] LDS Doctrine and Covenants 124:89.

[31] "Temple Friends," *Times and Seasons* 3 (March 1, 1842):715, Nauvoo, Illinois. The new translation (revision) of the Bible was not published in Joseph Smith's lifetime.

words" or simply "or") is common in Smith's sermons as well as in the Book of Mormon, the Doctrine and Covenants, and the revisions of the Bible.[32]

Examples of such interpreted phrases are included in Joseph Smith's revision of the gospels. What follows was used by Joseph to interpret or clarify a particular passage:

or whose place I am not able to fill (Matt. 3:11; John 1:27)
or the destruction of the wicked (Matt. 13:39, 40; 24:3, 14; Mark 13:4, 10)
or the messenger sent of heaven (Matt. 13:39)
or in other words John the Baptist and Moses (Mark 9:4)
or in other words it is better to offer the other [cheek] than to revile again (Luke 6:29)
or in other words is afraid to lay down their life for my sake (Luke 14:26)
or in other words whithersoever the saints are gathered (Luke 17:37)
or thither will the remainder be gathered together (Luke 17:37)
or in other words the Gentiles (Luke 23:31)

More than anything else, the above listing shows Smith's involvement with the KJV revision process. One of the purposes in making the Bible revision was for Joseph Smith to clarify difficult English passages and make the gospel texts clearer for church members. This type of revision was similar to the revelations that he gave for church instruction.

Examples from the New Testament

When Mark 13 was revised, verses 9, 11-12, 33-36 were omitted. The reason for these important omissions is because Smith substituted his previous revision of Matthew 24 for Mark's text. Joseph Smith either presumed that Matthew preempted the writing of Mark or just wanted to use his prior revision of Matthew for the new text of Mark. This view is confirmed in the publication of the JST manuscripts:

In the Bible, Matthew's account of Jesus' great discourse to the Twelve on the Mount of Olives (Matthew 24) is much longer and more detailed than Mark's (Mark 13). Both were changed significantly in the Joseph Smith Translation.
A comparison of the Matthew and Mark accounts in the New Translation shows that when Joseph Smith and his scribe arrived at Mark 13, the Prophet decided to copy the corrected Matthew account from NT2.1 rather than to revise the existing verses in Mark.[33]

Besides short phrases or sentence additions to the gospels, large blocks of text of more than fifty words each also appear in various places. These long texts appear to represent material that

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[32] Philip L. Barlow, *Mormons and the Bible: The Place of the Latter-day Saints in American Religion* (New York: Oxford University Press, 1991), 51-52.
[33] Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews, eds., *Joseph Smith's New Translation of the Bible: Original Manuscripts* (Provo, Utah: Religious Studies Center, Brigham Young University, 2004), 303-304.

Joseph Smith believed were in the gospels anciently. For example, he added the following text to Luke 3:13:

> For it is well known unto you, Theophelus,[34] that after the manner of the Jews, and according to the custom of their law, in receiving money in the treasury, that out of the abundince [abundance] which was received was appointed unto the poor, every man his portion; and after this manner did the publicans also, wherefore John said unto them, exact no more than that which is appointed you.[35]

This wording gives the impression that Joseph Smith is supplying a missing part to Luke. The wording shows that Smith is trying to present a better text rather than a commentary in this addition to Luke. The additional wording, though represented to be in the text, is not in Codex Vaticanus, Codex Sinaticus, or papyrus fragment P4 (ca. 200), nor in any other Greek manuscript. A longer insertion in Luke 3:4 is also an addition not paralleled by Greek manuscripts.[36] The passage of John 7:53-8:11 about the woman taken in adultery was retained by Joseph Smith. Early Greek manuscripts do not include these verses.

A good example of harmonization appears from the reading in John 20:12, "And seeth two angels in white." The gospel accounts of an angel, a man, two men, or two angels at the tomb was revised in an interesting way. The KJV text of John 20:12 provided an influence for the revisions of Matt. 28:2; Mark 16:5; Luke 24:2; and John 20:1.

KJV:	Revision:
the angel (Matt. 28:2)	two angels
a young man (Mark 16:5)	two angels
two men (Luke 24:4)	moved to revision of Luke 24:2 - two angels
John 20:1	two angels (addition)
two angels (John 20:12)	two angels (remained the same)

It is of interest that some revisions, from "James the less" to "James the younger" (revision of Mark 15:40), are the same as edited in Alexander Campbell's *The Sacred Writings of the Apostles and Evangelists of Jesus Christ* published in 1826.[37] Campbell's New Testament also titled his gospels "The Testimony of . . ." This shows that others made similar changes in wording as Joseph Smith.

The following listing includes the major additions of words to the synoptic gospels that have fifty words or more:

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[34] The name was spelled "Theophilus" in Luke 1:3 (KJV).

[35] NT 2, f. 3, 52. Robert J. Matthews wrote concerning this addition: "By inference, at least, the reader is led to believe that he is expected to regard this information as a restoration of what Luke had originally written." *"A Plainer Translation": Joseph Smith's Translation of the Bible: A History and Commentary* (Provo, Utah: Brigham Young University Press, 1975), 239.

[36] See Matthew 3:3 and Mark 1:2.

[37] Other readings like Smith's use of "imposture" in Matt. 27:64 and "empire" in Luke 2:1 use the same words as those employed in Campbell's 1826 publication.

Over 50 words	Over 100 words	Over 200 words
Matt. 2:23	Matt. 7:8	Mark 13:37
Matt. 3:7	Matt. 21:46	
Matt. 5:2	Mark 13:7	
Matt. 6:24	Mark 13:32	
Matt. 7:4	Luke 3:4	
Matt. 9:15	Luke 12:38	
Matt. 27:37	Luke 16:17	
Matt. 27:44	Luke 17:37	
Mark 8:38		
Mark 9:45		
Luke 3:13		
Luke 12:9		
Luke 14:33		

Summary

The results of the foregoing comparisons in the New Testament support the position that the textual variants added by Joseph Smith were independent of the Greek text. There is no manuscript evidence to support the additional words in the new translation of the gospels. This confirms the position that the word "translation" is not the proper term to designate what occurred during the dictation of the text by Smith based upon his textual changes.

In his project Joseph Smith made large additions to the KJV texts in Genesis and the gospels. He rearranged English words in verses, at times omitting italic words, and changing old spellings. Smith's inclusion of words from the Book of Mormon in Genesis, Isaiah and Matthew indicates that he wanted a Bible for church members.

At the present time no Restoration church publishes the complete English text that Joseph Smith worked on over one hundred and eighty years ago. While Smith considered his Bible revision as an important part of his restored church the project went nowhere. The Bible project is not seriously regarded by biblical scholars.

S y m b o l s   &   E x p l a n a t i o n s

Normal-black type	In the left-hand column of the page, normal-black type is used to identify words in the AKJV. The only exception to this is when italicized words are highlighted in ***bold-red*** type.
	In the right-hand column of the page, normal-black type is used to identify words from OTR1 (priority #1). Misspellings or other errors in OTR1 usually remain "as is" (to maintain integrity) unless a clarification is required. This normal-black type stops after Genesis 24:42, when the dictation of OTR1 ends.
Normal-orange type	In the right-hand column of the page, normal-orange type is used to identify words from OTRJW (priority #2). This type stops after Genesis 5:32, when the dictation of OTRJW ends.
Normal-purple type	In the right-hand column of the page, normal-purple type is used to identify words from OTR2 (priority #3). This purple type is present throughout and is exclusive after Genesis 24:42.
Bold italic-red type	Every instance of ***italicized*** words in the AKJV are highlighted in the left-hand column of the page.
Bold black type	The right-hand column companion to ***bold italic-red*** type is **bold-black** type; indicating the words **remained identical**.
Bold blue type	The right-hand column companion to ***bold italic-red*** type is **bold-blue** type; indicating the words **are different**.
Light Gray type	When the modification is only a few words (and not a full verse written in longhand), the verse in the right-hand column will be displayed in light gray type. The changed word(s) will appear in purple.
<u>Underlined type</u>	Every difference between words, letters, or punctuation in the left & right-hand columns are <u>underlined</u>. Text in bold type is excluded from this rule.
Superscript type	In the right-hand column of the page, word insertions above the original manuscript text are displayed in superscript type, and may be black, orange, or purple.

Forward slash "/"	When a word or letter requires attention because it was erased, damaged, or incorrect, the forward slash is used to explain the change. For example, if the word "has" was used in OTR1, but was spelled "hath" in OTR2, then the rendition will be "has/hath." Additionally, if the word "plead" is misspelled as "pledd" in OTR1, but is spelled as "pleaded" in OTRJW, the word will be displayed as "pled/aded". In this instance (from Genesis 7:44) the word was intended to be "plead" in OTR1, but the scribe began the spelling as "pled." Realizing he misspelled, he attempted to correct the error by covering up the "d" with an "a", and then added a new "d" at the end of the word. It is sometimes difficult to determine if certain words were changed immediately by the scribe or were realized later. To combat this, the "a" from OTRJW is shown following the forward slash. Interestingly, the OTRJW word "pleaded" is *not* used in the current version (JST or the "Inspired") of Joseph's revisions, though it is later spelled "pleaded" in OTR2. As a rule, the word (or letter) preceding the "/" was written prior to the one following it.
~~Strikethrough~~	A ~~strikethrough~~ occurs when right-hand column words, letters, or spaces are identified in the manuscripts as being ~~incorrect~~ or in ~~error~~ in some way.
◊	An illegible character is represented with a strikethrough diamond. Repeated diamonds represent the approximate number of illegible charac◊◊◊s.
§ - XIV	This symbol separates chapters in the AKJV column. It is followed by the chapter number given in Roman Numerals.

Sample Page Below

The King James Bible & Joseph Smith's Revision

Authorized King James Bible	Joseph Smith's Revision

Genesis 5:28-29
And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

Genesis 7:83
and Lamach lived an Hundred eighty and two years and begat a son and he called his N name Noah saying this son shall comfort us concerning our work and toil of our hands because of the ground which the Lord hath cursed

Genesis 5:30
And Lamech lived after he begat Noah five hundred ninety and five years,
and begat sons and daughters:

Genesis 7:84
and Lamach lived after he begat Noah five Hundred & ninety and five years
and begat sons and daughters

Genesis 5:31
And all the days of Lamech were seven hundred seventy and seven years: and he died.

and all the days of Lamach were seven Hundred seventy and seven years and he died

Genesis 7:85
And Noah was four Hundred and fifty years old and begat Japheth and forty two years afterward he begat shem of from her who was the Mother of Japheth and when he was five hundred years old he begat Ham

Genesis 5:32
And Noah was five hundred years old:
and Noah begat Shem, Ham, and Japheth.

And Noah was five Hundred years old
and Noah begat shem Ham and Japheth

This marks the end of
"Old Testament Revsion J. Whitmer 1st Copy"
manuscript. Remaining revisions are from
"Old Testament Revision 1" (first priority)
and
"Old Testament Revision 2" (second priority).