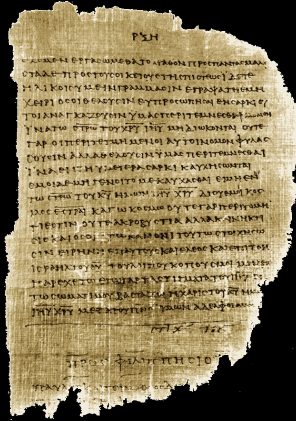
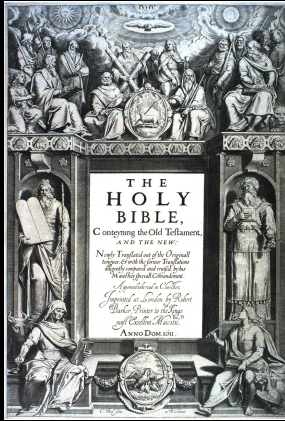


Textual Criticism and the King James Translation of the New Testament



1

Wentworth Letter 1842

John Wentworth, editor of the *Chicago Democrat*

“Faith of the Latter-day Saints” then “Articles of Faith” *Times and Seasons* March 1842

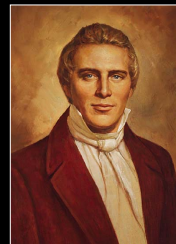
Article of Faith 8:

“We Believe the Bible to be the word of God as far as it is translated correctly ...”

“I believe the Bible as it read when it came from
the pen of the original writers; ignorant
translators, careless transcribers, or designing
and corrupt priests have committed many
errors.”

Joseph Smith Jr.

Joseph Smith Papers, History, 1838–1856, volume E-1 (1 July 1843–30 April 1844), 1755.



2



The Text and Transmission of the New Testament

3

Gospel According to John

John 18,31 ff:

λαβετε
αυτον υμεις και κατα τον νομον υμων κρι-
νατε αυτον ειπον αυτω **οι Ιουδαιοι ημιν**
ουκ εξεστιν αποκτειναι **ουδενα ινα ο λογος**
του Ιησου πληρωθη ον ειπεν **σημαινων** ποιω
θανατω ημελλεν **αποθνησκειν** εισηλθεν
ουν παλιν εις το πραιτωριον **ο Πιλατος**
και εφωνησεν τον Ιησουν **και ειπεν** αυται
συ ει ο βασιλευς των Ιουδαιων



Scriptio continua GODISNOWHERE

4

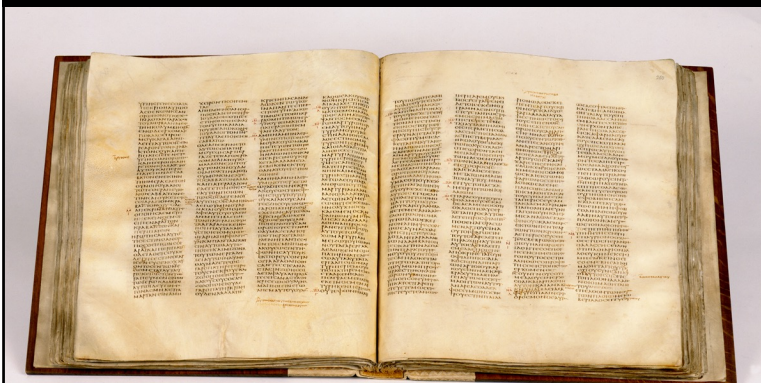
Codex Vaticanus 4th Century



Constantine "the Great"
Emperor A.D. 305–337

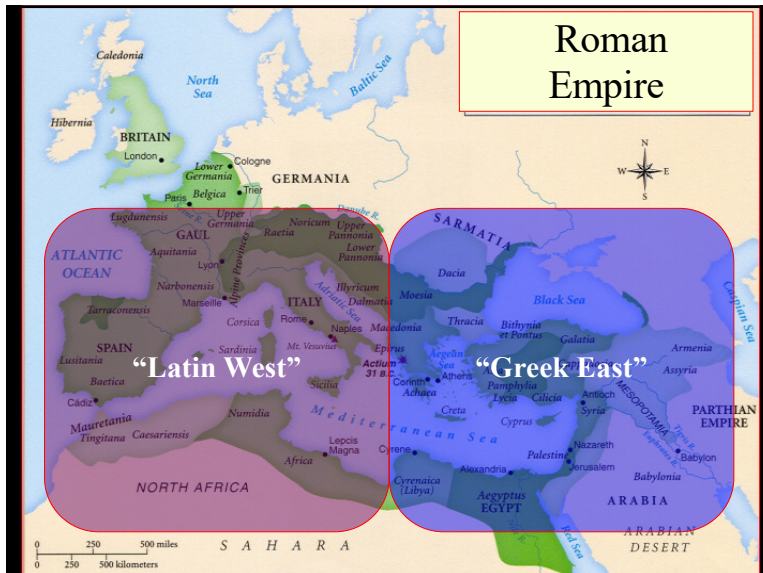
7

Codex Sinaiticus 4th Century



- Epistle of Barnabas
- Shepherd of Hermas

8



9



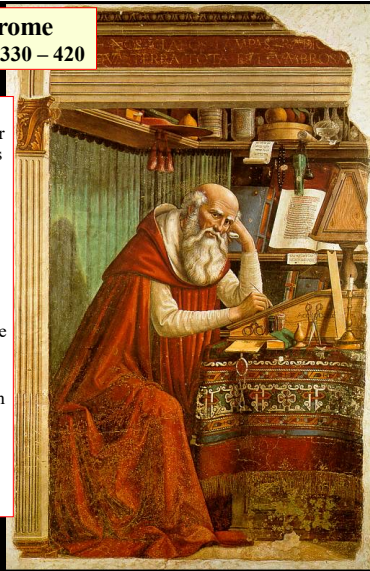
10

Vulgate

Jerome
c. A.D. 330 – 420

Latin Translation of the Bible

1 in principio creavit Deus caelum et terram
2 terra autem erat inanis et vacua et tenebrae super
faciem abyssi et spiritus Dei ferebatur super aquas
3 dixitque Deus fiat lux et facta est lux
4 et vidit Deus lucem quod esset bona et divisit
lucem ac tenebras
5 appellavitque lucem diem et tenebras noctem
factumque est vespere et mane dies unus
6 dixit quoque Deus fiat firmamentum in medio
aquarum et dividat aquas ab aquis
7 et fecit Deus firmamentum divisitque aquas quae
erant sub firmamento ab his quae erant super
firmamentum et factum est ita
8 vocavitque Deus firmamentum caelum et factum
est vespere et mane dies secundus
9 dixit vero Deus congregentur aquae quae sub
caelo sunt in locum unum et appareat arida
factumque est ita



11

The Emergence of the New Testament Shifting Canonical Lists from the Second to the Fourth Centuries (The order of the books in each list has been rearranged to simplify comparison)				
Marcion c. 140	Irenaeus c. 180	Muratorian Canon c. 200	Eusebius c. 325	Athanasius 367
Luke Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colosians 1 Thessalonians 2 Thessalonians Philemon	Matthew Mark Luke John Acts Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colosians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus James (?) 1 Peter 1 John Revelation of John Shepherd of Hermas	[Matthew Mark]*** Luke John Acts Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colosians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus 1 John 2 John Jude Revelation of John Wisdom of Solomon Revelation of Peter	Matthew Mark Luke John Acts Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colosians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus Philemon Hebrews James 1 Peter 2 Peter 1 John 2 John 3 John Jude Revelation of John	

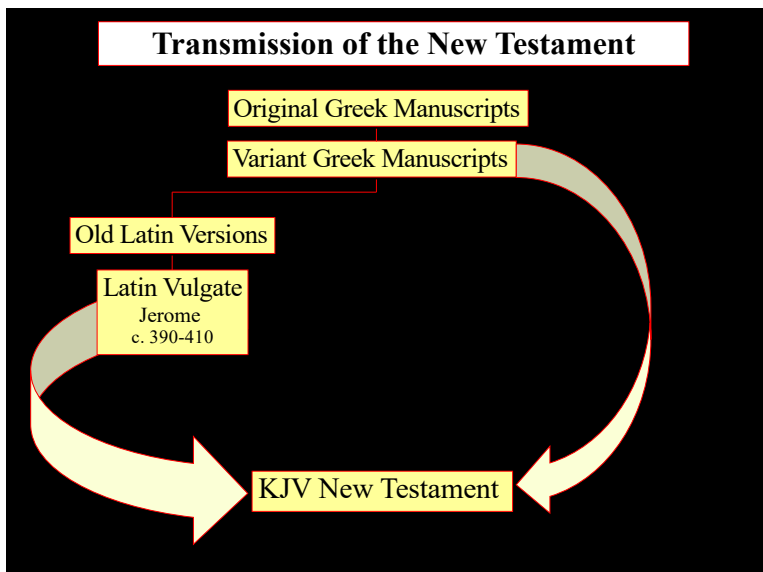
12

Athanasius of Alexandria
c. A.D. 293–273

And now without hesitation I should speak of the books of the New Testament. For they are as follows. The four Gospels according to Matthew, Mark, Luke and John. Then after these the Acts of the Apostles and the seven books by the Apostle called the Catholic Epistles; one of James, two of Peter, then three of John, and after them one of Jude. In addition to these are the fourteen epistles of the apostle Paul, written in the following order: first to the Romans, then two to the Corinthians, and after these to the Galatians and next to the Ephesians; then to the Philippians and to the Colossians, two to the Thessalonians and then to the Hebrews; after these are two to Timothy, one to Titus, and, finally, one to Philemon. In addition is the Apocalypse of John. But for the sake of greater accuracy I add the following, indicating out of necessity that there are books other than these that are not, on the one hand, included in the canon, but that have nonetheless been designated by the fathers as books read to those who have recently come to the faith and wish to be instructed in the word of piety: **the Wisdom of Solomon, the Wisdom of Sirach, Esther, Judith, Tobit, the book called the Didache of the Apostles and the Shepherd.** Nonetheless, brothers, while the former are in the canon and latter are to be read, there should be no mention at all of apocryphal books created by heretics, who write them whenever they want and try to bestow favour on them by assigning them dates, that by setting them forth as ancient, they can be, on false grounds, used to deceive the simple minded.

Festal Letter 39.5–7 (A.D. 367) Athanasius,

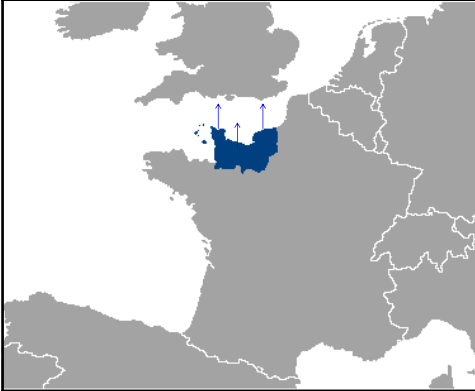
13



14

Norman Invasion of England

11th Century



William the Conqueror

17

John Wycliffe

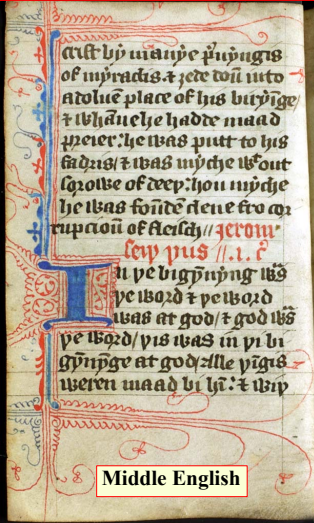
c. 1328 – 1384



Lollard – wanted reform within the church
De Potestate Papae (“Concerning the Authority of the Pope”)

18

14th Century Copy of Wycliffe Bible



- First “English” Edition 1382
- Second “English” Edition 1388

Council of Constance 1415

Wycliffe’s Bible condemned and burned

- 1428 Pope Martin V posthumously condemns Wycliffe
- Body is exhumed, burned, ashes dumped into the sea

19

Archbishop Arundel to Pope John XXIII in 1411:

“This pestilent and wretched Wyclif, of cursed memory, that son of the old serpent . . . endeavored by every means to attack the very faith and sacred doctrine of the Holy Church, devising – to fill up the measure of his malice – the expedient of a new translation of the scriptures into the mother tongue.”



Thomas Arundel
Archbishop of Canterbury:
c. 1397 – 1414

20

Invention of the Printing Press



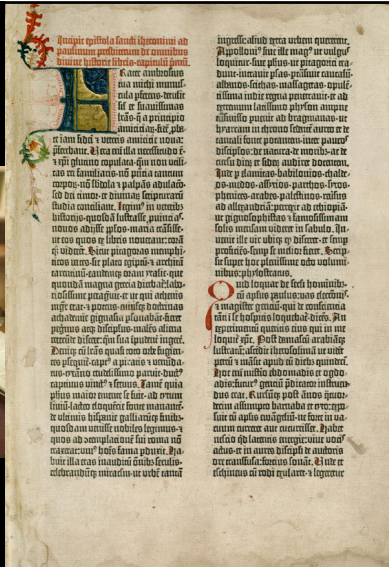
Johannes Gutenberg
c. 1398 – 1468



Printing press invented
in 1440s

21

The Gutenberg Bible Latin Vulgate



22

Fall of Constantinople

May 29, 1453



23



24

Desiderius Erasmus

October 28 1466 – July 12, 1536



25

Seven Greek Manuscripts of the New Testament were available to Erasmus in Basel, they are the basis for the first edition of his Greek New Testament:

1. **Codex 1^{cap}**, a minuscule containing the entire NT except for Revelation, dated about the 12th century
2. **Codex 1^r**, a minuscule containing the book of Revelation except for the last 6 verses (Rev 22:16–21), dated to the 12th century.
3. **Codex 2^c**, a minuscule containing the Gospels, dated the 12th century.
4. **Codex 2^{ap}**, a minuscule containing Acts and the Epistles, dated to the 12th century or later.
5. **Codex 4^{ap}**, a minuscule containing Acts and the Epistles, dated to the 15th century.
6. **Codex 7^p**, a minuscule containing the Pauline Epistles, dated to the 11th century.
7. **Codex 817**, a minuscule containing the Gospels, dates to the 15th century.

26

[illegible][illegible]

The Puritans rejected the following ceremonies:

- The signing of the cross during Baptism
- The administration of baptism by lay people (It was common in some areas that mid-wives would baptize children.)
- Use of the ring in marriage
- Men given multiple ecclesiastical positions, and receiving pay for each



Hampton Court Conference January 14, 16, 1604

1. The Book of Common Prayer and the liturgy used in the church;
2. Excommunication in the ecclesiastical courts;
3. Providing appropriate ministers to Ireland.

31

Puritan Representatives



John Rainolds
President of Corpus
Christi College, Oxford



Laurence Chaderton
Master of Emmanuel
College, Cambridge

Representatives of the Anglican Church



John Whitgift
Archbishop of Canterbury



Richard Bancroft
Bishop of London

1. Purity of Doctrine
2. Amendments to
the Book of
Common Prayer

32

James' Stipulations for the Translation 14 Guidelines

- “1. The ordinary Bible, read in the church, commonly called the **Bishop's Bible**, to be **followed**, and as little altered as the original will permit.

33



Bishops' Bible 1568 (rev. 1572)

Became the second
“authorized” English Bible
after the Great Bible

Called the “Bishop’s Bible”
because most translators
were bishops, sponsored by
Matthew Parker
Archbishop of Canterbury

34

James' Stipulations for the Translation 14 Guidelines

- “1. The ordinary Bible, read in the church, commonly called the **Bishop's Bible**, **to be followed**, and as little altered as the original will permit.
- “2. The **names of the prophets** and the holy writers, with the other names in the text, **to be retained**, as near as may be, according as they are vulgarly used.
- “5. The **division of the chapters** to be altered, **either not at all, or as little as may be**, if necessity so require.
- “6. **No marginal notes at all to be affixed**, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
- “13. The **directors in each company** to be **deans of Westminster and Chester, and the king's professors in Hebrew and Greek in the two universities**.

35

The Second Oxford Company (The Four Gospels, Acts, Revelation)

Thomas Ravid
 (Dean of Christ Church, Oxford)
George Abbot
 (Dean of Winchester)
John Agliony
 (Principal of St. Edmund)
Richard Eedes
 (Dean of Winchester)
John Harmer
 (Warden of St. Mary's College)
James Montague
 (Bishop Bath and Wells)
John Perin
 (Regius Progress of Greek, Oxford)
Ralph Raven
 (Rector of Great Easton)
Sir Henry Savile
 (Warden of Merton College, Oxford)
Giles Thomson
 (Fellow of All Souls' College, Oxford)

Second Westminster Company (The New Testament Letters)

William Barlow
 (Dean of Chester)
William Dakins
 (Regius Professor of Divinity, Gersham College,
 London)
Roger Fenton
 (Prebendary of St. Paul's Cathedral)
Ralph Hutchinson
 (President, St. John's College, Oxford)
Michael Rabbet
 (Vicar of St. Vedast)
Thomas Sanderson
 (Rector of All Hallows the Great, London)
John Spencer
 (President of Corpus Christi College, Oxford)

36

Translation of the King James Version of the New Testament

- Effectively a revision of the Bishops' Bible, which is itself a revision of earlier English Bibles (Tyndale and "Great" Bible).
- The English of the 1611 KJV was derived, at least in part, from English that was common sixty or seventy years earlier (mid sixteenth century).
- For the NT it relied on the text produced by Erasmus in 1522.

39

Matthew 10:4

"Simon the Canaanite, and Judas Iscariot, who also betrayed him."

^{SCR} Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

^{NA28} Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.



40

Jesus and the Canaanite Woman Matthew 15:21-28 (Mark 7:24-30)



²¹ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

²² And, behold, *a woman of Canaan* came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

²³ But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

²⁴ But he answered and said, *I am not sent but unto the lost sheep of the house of Israel.*

Matthew 15:21-24

41

Matthew 10:4

“Simon the Canaanite, and Judas Iscariot, who also betrayed him.”

^{SCR} Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

^{NA28} Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

Luke 6:15 Matthew and Thomas, James the *son* of Alphaeus, and *Simon called Zelotes*,

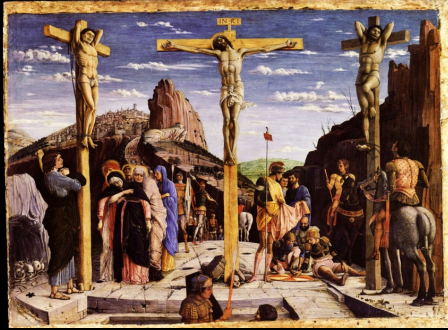
Acts 1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and *Simon Zelotes*, and Judas the brother of James.



42

Matt 27:34 (cf. 48, Mark 15:36, Luke 23:36, John 19:29–30)

“They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.”



SCR ἔδωκαν αὐτῷ πιεῖν ὄξος
μετὰ χολῆς μεμιγμένον· καὶ
γευσάμενος οὐκ ᾔθελε πιεῖν.

NA28 ἔδωκαν αὐτῷ πιεῖν οἶνον
μετὰ χολῆς μεμιγμένον· καὶ
γευσάμενος οὐκ ᾔθελῃσεν
πιεῖν.

43

Mark 5:30 (cf. Luke 6:19, 8:46)

“And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?”

SCR καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν
ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν,
ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, Τίς μου
ἤψατο τῶν ἱματίων;

NA28 καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν
ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν
ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου
ἤψατο τῶν ἱματίων;

Latin *virtus*



44

Luke 4:13



“And when the devil had ended all the temptation, he departed from him for a season.”

SCR καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.

NA28 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.

45

John 5:39

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”



SCR ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

NA28 ἐραννᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

- v. 32 – The Holy Ghost
- v. 33 – John the Baptist
- v. 36 – [My] works bear witness of me
- v. 37 – The Father (i.e. God the Father)

46

John 5:45–47

⁴⁵ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. ⁴⁶ For had ye believed Moses, ye would have believed me: for he wrote of me. ⁴⁷ But if ye believe not his writings, how shall ye believe my words?



47

John 20:17

“Jesus saith unto her, **Touch me not**; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.”



SCR λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφοὺς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.

Matthew 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came *and held him by the feet, and worshipped him.*

48

Acts 5:30

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.”

SCR ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν
Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε,
κρεμάσαντες ἐπὶ ξύλου.



49

Acts 7:45

“Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;”

Hebrews 4:8

“For if Jesus had given them rest, then would he not afterward have spoken of another day.”

Jesus (Grk. Ἰησοῦς)

Joshua (Grk. Ἰησοῦς)

Joshua (Heb. יְהוֹשֻׁעַ)

“Jesus” comes from
Latin “Iesus”

50

“Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.”

The map illustrates the Roman Empire at its greatest extent, with major cities and provinces labeled. The Mediterranean Sea is central, with the Black Sea to the north and the Red Sea to the east. Key regions include Syria, Judaea, Egypt, and the Roman provinces of Asia, Bithynia, Macedonia, and others. A legend in the bottom center identifies four types of trade routes: First Journey (red dashed line), Second Journey (blue line with diamonds), Third Journey (green line with triangles), and Journeys to Rome (yellow dotted line). The map also shows the Tiber River, the Alps, and the Nile River.

16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

Acts 27:16-17

“Greater Syrtis,” the modern Gulf of Sirte off the coast of Libya

“Greater Syrtis,” the modern Gulf of Sirte off the coast of Libya

26

Galatians 6:11

“Ye see how large a **letter** I have written unto you with mine own hand.”

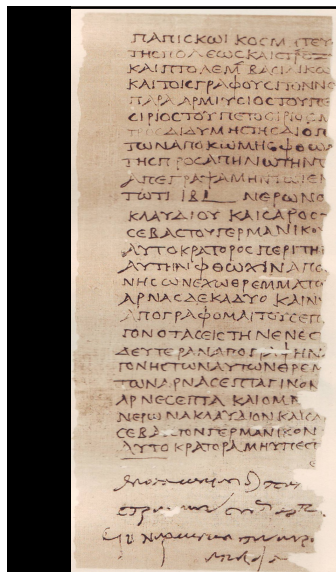


⁹ And let us not be weary in well doing: for in due season we shall reap, if we faint not. ¹⁰ As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

“YE SEE HOW LARGE A LETTER I HAVE WRITTEN UNTO YOU WITH MINE OWN HAND. ¹² AS MANY AS DESIRE TO MAKE A FAIR SHEW IN THE FLESH, THEY CONSTRAIN YOU TO BE CIRCUMCISED; ONLY LEST THEY SHOULD SUFFER PERSECUTION FOR THE CROSS OF CHRIST. ¹³ FOR NEITHER THEY THEMSELVES WHO ARE CIRCUMCISED KEEP

Galatians 6:9–13

53



“I Tertius, who wrote *this* epistle, salute you in the Lord.”

Romans 16:22

“And lest I should be exalted above measure through the abundance of the revelations, **there was given to me a thorn in the flesh**, the messenger of Satan to buffet me, lest I should be exalted above measure.”

2 Corinthians 12:7

“Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, **ye would have plucked out your own eyes, and have given them to me.**”

Galatians 4:15

54

Philippians 2:7

“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:”

SCR ὡλ' ἑαυτὸν ἐκένωσε,
μορφὴν δούλου λαβὼν, ἐν
ὁμοιώματι ἀνθρώπων
γενόμενος·



“Made himself of no reputation” = “he emptied himself” (ἐκένωσεν)

CONDESCENSION

To (1) voluntarily give up superior rank or dignity, and to (2) come to an inferior circumstance in order to (3) extend mercy to others.

55

⁵ Let this mind be in you, which was also in Christ Jesus:
⁶ Who, being in the form of God, thought it not robbery to be equal with God:
⁷ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
⁸ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name:
¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:5–11



Apostle Paul

“Thus saith the LORD that created the heavens... I am the LORD and there is none else... Look unto me, and be ye saved... I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear.” (Isaiah 45:18,22–23)

56

Philippians 3:20

²⁰ For our *conversation* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

²¹ Who shall change our *vile* body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

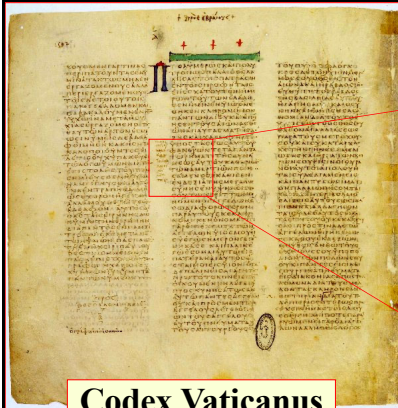
20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ Σωτῆρα ἀπεκδεχόμεθα, Κύριον Ἰησοῦν Χριστόν·

21 ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξει ἐαυτῷ τὰ πάντα.



57

Textual Criticism



Codex Vaticanus
4th Century

Αμαθ-
εστατε και
κακε,
αφες
τον πα-
-λαιον,
και
μη μετα-
ποιει

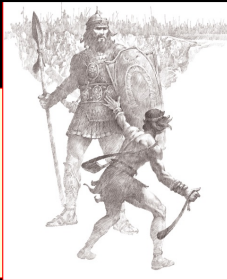
58

How tall was Goliath?

“And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.”

KJV 1 Samuel 17:4

Goliath = 9 feet 9 inches (117 inches)



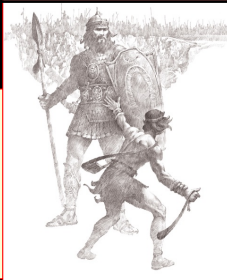
59

How tall was Goliath?

“And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.”

KJV 1 Samuel 17:4

Goliath = 9 feet 9 inches (117 inches)



Dead Sea Scrolls Recension of Samuel 17:4

“ . . Then a champion named Goliath, who was from Gath, ca]me out [of the Philistine camp. His height was flour [cu]bits and a span.”

Goliath = 6 feet 9 inches (81 inches)



60

Mark 9:29; cf. Matt. 17:21

“And he said unto them, ‘This kind can come forth by nothing, but by prayer **and fasting.**’”

SCR καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

NA28 καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.



61

Luke 22:43–44

“⁴³ And there appeared an angel unto him from heaven, strengthening him. ⁴⁴ And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”



62

Revised Standard Version (RSV)

Luke 22:40–46

⁴⁰ And when he came to the place he said to them, "Pray that you may not enter into temptation."

⁴¹ And he withdrew from them about a stone's throw, and knelt down and prayed,

⁴² "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done."

⁴³

⁴⁴

⁴⁵ And when he rose from prayer, he came to the disciples and found them sleeping for sorrow,

⁴⁶ and he said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

63

The Suffering in Gethsemane

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; **Which suffering caused myself even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit . . .**"

D&C 19:16–19

"And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, **blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.**"

Mosiah 3:7



64

“For not only did he accept our burdens the holy Logos came on our behalf, but also he became subject to plague and took flesh and was found a man and was arrested by the scribes and as he says, “I gave the back to the scourges, and my face I did not turn aside from the shame of spittings,” and also “he wept.” As appears in the Gospel of Luke in the uncorrected (unrevised) copies – and Saint Irenaeus has furnished a testimony in the writing *Against Heresies* against the heretics who say that Christ appeared as a Phantom. **But orthodox persons have omitted the passage out of fear, not understanding its purpose and great force.** And so “being in agony he sweated, and his sweat became as drops of blood, and an angel appeared strengthening him.”

Epiphanius (c. A.D. 315–403, *Ancoratus* 31.3–5

	Nicene Creed	Nicene Creed (Greek)
1	We believe in one God, Father almighty, maker of all things visible and invisible;	πιστεύομεν εἰς ἓνα θεόν πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀορατῶν ποιητήν,
2	And [we believe] in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one substance with the Father, through whom all things came into being, things in heaven and things on earth, who for us humans and for our salvation came down and became incarnate, becoming human, suffered and rose again on the third day, and ascended into the heavens, is coming to judge the living and the dead;	καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τοῦτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἁληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο· τὰ τε ἐν οὐρανῷ καὶ τὰ ἐν τῇ γῇ, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα εἰς οὐρανούς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς,
3	And [we believe] in the Holy Spirit.	καὶ εἰς τὸ ἅγιον πνεῦμα.
4	But those who say “there was when he was not,” and “before he was born he was not,” and that “he was made of things that were not,” or assert that the Son of God is of a different essence or substance [from the Father] or that he is a creature, or subject to change or alteration—these the Catholic and Apostolic Church anathematizes.	τοὺς δὲ λέγοντας “ἦν ποτε ὅτε οὐκ ἦν” καὶ “πρὶν γεννηθῆναι οὐκ ἦν” καὶ ὅτι “ἔξ οὐκ ὄντων ἐγένετο” ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας· εἶναι ἢ κτιστὸν ἢ τρεπτόν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, τοὺς ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

65

1 Nephi 13:28–29

28 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.

29 And **after these plain and precious things were taken away** it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in 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.

66

John 5:3-5

³ In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. ⁴ For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. ⁵ And a certain man was there, which had an infirmity thirty and eight years."



67

Pool of Bethesda



1 After this there was a feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethzatha, which has five porticoes. 3 In these lay a multitude of invalids, blind, lame, paralyzed. 4 -- -- 5 One man was there, who had been ill for thirty-eight years. 6 When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?"

John 5:1-6

68

John 7:53-8:11

⁵³ And every man went unto his own house. ¹ Jesus went unto the mount of Olives. ² And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. ³ And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst. ⁴ They say unto him, Master, this woman was taken in adultery in the very act. ⁵ Now Moses in the law commanded us, that such should be stoned: but what sayest thou? ⁶ This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not.* ⁷ So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. ⁸ And again he stooped down, and wrote on the ground. ⁹ And they which heard it, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even unto the last;* and Jesus was left alone, and the woman standing in the midst. ¹⁰ When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? ¹¹ She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.



69

Gospel of John (c. A.D. 200)

John 7:52 > ΝΗΘΟΝ ΚΑΙ ΔΕ ΟΤΙ ΕΚ ΤΗΣ ΓΑΛΙΛΑΙΑΣ
 ΟΥΝΑΥΤΟΙΣ ΕΛΛΗΝΕΣ ΟΙ ΔΕ ΓΩΝ
 ΕΝΩΝΕΜΟΙ ΟΥ ΜΗ ΠΕΡΙ ΤΑΤΗΣ
 ΕΝ ΤΗΣ ΟΥΝΑΥΤΩΙ ΦΑΡΙΣΑΙ
 ΟΙ ΟΥ ΠΕΡΙ ΣΕ ΑΥΤΟΥ ΜΑΡΤΥΡΙΣ ΜΑΡ
 ΤΥΡΙΑΣ ΟΥ ΟΥΚ ΕΣΤΙΝ ΑΛΗΘΗΣ ΑΥΤΕ
 ΚΡΙΘΙΣ ΚΑΙ ΕΠΕΝΑΥΤΟΙΣ ΚΑΝΕΩ
 ΜΑΡΤΥΡΩ ΠΕΡΙ ΕΜΑΥΤΟΥ ΑΛΗΘΗΣ
 ΕΣΤΙΝ Η ΜΑΡΤΥΡΙΑ ΜΟΥ ΟΤΙ ΟΙ ΔΑΠΤΟ
 ΚΕΝ ΗΛΘΟΝ ΚΑΙ ΠΟΥ ΥΠΑΓΩ ΨΑΙ
 ΔΕ ΟΥΚ ΟΙ ΔΑΤΑΙ ΠΟΘΕΝ ΕΡΧΟΜΑΙ
 Η ΠΟΥ ΥΠΑΓΩ ΨΑΙΣ ΚΑΤΑ ΤΗΝ
 ΟΑΙ ΚΑΚΡΙ ΝΕΤΑΙ ΕΠΩΥΚΡΙΝΩ ΟΥ
 ΔΕΝΑ ΚΑΙ ΕΝ ΚΡΙΝΩ ΔΕ ΕΓΩ
 Η ΚΡΙΣ ΕΧΩ ΑΛΗΘΗΣ ΕΣΤΙΝ ΟΤΙ
 ΜΟΝΟΣ ΟΥΚ ΜΑΛΛΕΓΩ ΚΑΙ Ο

70

Rev. 22:19

“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.”

^{SCR} καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βιβλίου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

^{NA28} καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

Erasmus misread
ligno for *libro*



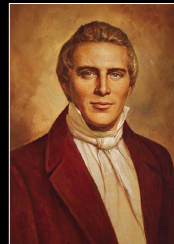
75

Joseph Smith on the Bible

“From sundry revelations which have been received, it was apparent that many important points touching the salvation of men had been taken from the Bible or lost before it was compiled.” *TPJS 10*

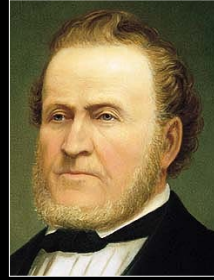
“I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.” *TPJS 327*

“We believe the Bible to be the word of God as far as it is translated correctly.” *A of F 8*



76

“[T]here has not yet been a perfect revelation given, because we cannot understand it, yet we receive a little here and a little there. [I] should not be stumbled if the prophet should translate the Bible forty thousand times over and yet it should be different in some places every time, because when God speaks, he always speaks according to the capacity of the people.”



“Council of Fifty, Minutes, Apr. 18, 1844,” in Matthew J. Grow, Ronald K. Esplin, Mark Ashurst-McGee, Gerrit J. Dirkmaat, and Jeffrey D. Mahas, eds., *Administrative Records: Council of Fifty, Minutes, March 1844–January 1846* (Salt Lake City: Church Historian’s Press, 2016), 119.