

Footnotes to the New Testament
for Latter-day Saints,
Volume 3
1 Timothy to Revelation

Edited by
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Preface

In the mid-1970's I attended an early morning seminary class in Sycamore, Illinois. I have a vivid recollection of the year we studied the New Testament. We had a cardboard chart with the names of the students down the left margin and the name of each book of the New Testament across the top margin. Whenever we finished reading a book, we got to place a gold star in the accompanying square on the chart. I read the entire New Testament that year and completed my row on the chart, but my comprehension of what I read was very low. There were times when I would read several pages, reading every word, and then look back and realize that I did not have a clue what it was I had just read. I have never forgotten the struggle I faced as a young person in attempting to comprehend the King James Version (KJV) of the Bible.

More recently, I was asked to give a presentation on studying the scriptures as a Relief Society Enrichment class. I made an overhead projection copy of the book of Philemon (which I selected simply because it is so short), and then as I led the class we read and discussed it together, slowly, verse by verse, marking the projected image on the board liberally. Some of the insights we offered were drawn from the Greek text. For instance, in KJV Phil. 1:2 Paul addresses his letter in part "to our beloved Apphia." The Greek reads Ἀπφία τῇ ἀδελφῇ *Apphia tē adelphē* "to Apphia the sister," showing that this clearly was a woman, and may well have been Philemon's wife. Some of the insights were explanations of the peculiarities of the archaic usage of the KJV. For instance, the word "communication" in verse 6 now means something different than its primary meaning in the early 17th century (a phenomenon known as "linguistic drift"). The word is often used in the KJV with the sense "conduct," although here it probably means either "participation" or "fellowship," depending on how one understands the rest of the verse. We gave background information, such as about Paul's imprisonment, and explanations of cultural matters, such as concerning the institution of slavery at the time. After working our way through the entire book, the sisters in the class felt as though they actually understood every word we had read, so they could fully appreciate in its entirety the message of this letter written by the Apostle Paul.

After teaching that class, I realized that there was a great need for basic information about the Bible in the Church, and a great hunger and desire for that information. I resolved to write a book in an effort to help individuals understand the language of the scriptures they were reading, which has turned into the present volume. I love the footnotes in the Church's 1979 edition of the KJV beginning with the tags *IE*, *OR* and *GR* (or *HEB* for the Old Testament), but it seemed clear to me that there were too few of them for most readers due to severe space constraints caused by the many other features included in that edition of the Bible. So I began to write my own set of footnotes, focusing in particular on helping the reader comprehend the sometimes difficult language of the KJV.

I did not get very far, however, before I realized that writing such notes was much more difficult and time consuming than it looked at first blush. I knew I would need help. Early in the process I bounced ideas off of Richard Hopkins, an Internet friend who was then active in LDS publishing, to conceptualize the project. I then recruited some Saints whose work on the scriptures I knew and respected to work on the project as well. John H. Jenkins has written the notes on Luke, Acts and Romans, and John A. Tvedtnes has written the notes on the Johanne literature (John, 1-3 John and Revelation).

Along the way there were other members of the team, who had to drop out for various reasons; nevertheless, their contributions were significant and are appreciated. John Gee (who did some preliminary work on James and offered useful comments on the Gospels) and Daniel McKinlay (who did some preliminary work on Galatians, Ephesians and Philippians) of the Institute for the Study and Preservation of Ancient Religious Texts at BYU had to drop out due to the press of other matters, and Marc Schindler unfortunately and untimely passed away after writing some preliminary notes to chapters in 1 and 2 Corinthians. Daniel Hopkins (Richard's son) maintained a website for contributors to the project for a time that was helpful to us.

John Jenkins wrote the chapter on the basics of New Testament textual studies and most of the appendices, although I wrote the appendix on further resources, and Marc and Craig Schindler wrote the primer on early modern English. In the introductions to the biblical

books, the information on key manuscripts was written by John Gee.

Although the Saints are accustomed to doctrinal commentaries, which use the scriptural text as a platform for doctrinal exposition, this book is of a different type altogether. Our focus has been on explicating the language so that the reader can understand it. Although our comments occasionally touch on doctrinal matters, they are not meant to be doctrinally prescriptive.

Much of the need for this book would be obviated if one were simply to read the NT in a good, modern translation. It has been our experience, however, that the vast majority of Latter-day Saints are uncomfortable reading the Bible in any translation other than the KJV. Inasmuch as the Church's commitment to the KJV seems unlikely to abate any time soon, the next best thing is to learn to read the KJV, as archaic as it now is, with full comprehension.

We should also be clear that we have no intention in any way of "replacing" the Church's 1979 edition of the KJV. That edition has many features, such as the Topical Guide, Bible Dictionary, Joseph Smith Translation (JST) and maps that we have no intention of duplicating. This book is meant as a supplement to, not a substitute for, that edition. What this volume will provide is a much expanded set of explanatory notes explaining what is going on in the text, together with some light background commentary. Our aim has been rather pragmatic; we hope to give the Latter-day Saint who wishes to strive for a better understanding the resources to comprehend the words he or she is reading, together with a brief introduction to New Testament scholarship.

For ease of reference we have provided the standard KJV text, with wide margins to allow for personal note taking. Running headers at the top of the page will make it easy to find what one is looking for. The text will be presented in a paragraph format with frequent in-text captions. Quotations from the Old Testament are given in bold type. The main feature of the book is the footnotes presented at the bottom of the page. Where we reference Greek words, we give the text both in a Greek font (usually using the actual form of the word found in the text rather than the lexical or dictionary form) and in an English transliteration. In writing the notes, our aim has always been to read the text and to try to identify where it is difficult to understand, and to help to

resolve those difficulties for the reader.

I intentionally edited the notes with a light hand, so as to allow each contributor room to give full utterance to his distinctive voice. As a result, the reader may notice stylistic differences among the notes accompanying the different books of the New Testament. The notes in some books may be fuller than in others. John Tvedtnes makes more frequent and heavy use of scriptural cross-referencing than the other contributors. This was John's preference, which I respected.

Occasionally, the same or a similar note is used multiple times when the same or similar wording or concept occurs multiple times in the scriptural text. While this might seem redundant to one sitting by the fireplace and reading the text straight through like a novel, to one using the text more as a reference or study aid for particular passages I trust such repetition (which obviates the need for constant flipping of pages back to crossreferenced notes) will be appreciated as a convenience.

The reader may also note occasional differences in positions taken by the different contributors. To one unaccustomed to the ways of scholarship, this may seem unusual, but it is really quite normal. Even faithful, committed LDS scholars sometimes disagree about this or that detail, and the contributors to this volume are no exception. I believe that any such differences of opinion are minor, few, and far between.

The Eighth Article of Faith teaches us that the Bible is the word of God as far as it is translated correctly. It is clear from Joseph Smith's teachings that this includes both the process of turning the Greek into English, and the process of copying the Bible over the centuries. In our day and age, many Latter-day Saints also find that the simple process of understanding the words of the KJV can be a hinderance to learning God's word from it.

While secular scholarship cannot replace divine revelation, it can help illuminate passages and words in the Bible that human hands have darkened, and it can, if guided by the Spirit, help us better understand the word of God as he has preserved it. The principles revealed in D&C 91 may, we believe, be applied to every arena where human wisdom and divine inspiration are commingled.

The King James Version is one of the high points of English lit-

erature, and a glorious monument of human devotion to God; but it is not perfect, and it is not always easy to understand. Our hope is that our endeavors here can help our fellow Saints understand it better, appreciate it more, and draw closer to their God and their Savior thereby.

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Hoffman Estates, Illinois
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Introduction to 1 Timothy

Authorship

Traditionally, 1 Timothy, 2 Timothy and Titus are referred to as the “pastoral epistles,” since they talk about the qualifications of bishops (i.e. pastors). They are widely believed to have been written by the same author. Whether that author was Paul is a matter of intense disagreement.

The first set of problems for Pauline authorship are historical in nature. The pastorals indicate that Paul left Timothy in Ephesus as he went on to Macedonia (1 Tim. 1:3), he left Titus in Crete (Titus 1:5), and he was once again a prisoner in Rome when he wrote 2 Timothy (2 Timothy *passim*). The problem is that these events do not mesh well with the historical data in Acts. Some have tried, with limited success, to harmonize the two bodies of data. A more promising approach is to theorize that these events took place after the conclusion of Acts (but, obviously, before the death of Paul). This solution requires us to believe that Paul was released from his first Roman imprisonment and then imprisoned again a second time. While we have no way to prove that this happened, there are certainly indications in some of Paul’s letters that he expected to be released from prison shortly (see for example Philemon).

A second problem is that the pastorals seem to reflect a greater concern with church governance and order than in Paul’s other letters. Part of the response to this objection is that these are letters to individual church leaders rather than letters to the churches themselves.

The most daunting set of problems with Pauline authorship is linguistic in nature. The pastorals reflect an extensive vocabulary (over 170 new words) not present in the other letters, and they lack much of the key theological vocabulary of the uncontested letters. Further, technical details of the Greek style of the pastorals differ considerably from the other letters. If, however, Paul used an amanuensis who was given a rather free hand in the composition, it is possible to account for the linguistic dissimilarity of the pastorals to Paul’s other letters.

For purposes of this book, we shall simply assume that Paul is the author of the pastoral epistles.

1 Timothy

Manuscript History

No manuscripts of this epistle predate the reign of Constantine. The earliest manuscripts date to the fourth century. The fourth century manuscripts preserving 1 Timothy are:

Ⲙ, or Sinaaiticus, now housed in London, contains all of the New Testament. It is traditionally said to have been prepared especially for the emperor Constantine. The manuscript is calligraphically beautiful but textually sloppy and has had a number of correcting hands. This manuscript has been dated paleographically to the fourth century.

All of the other many manuscripts date even later than this one.

Canon

Irenaeus cites the pastorals as Pauline letters, and they are quoted or alluded to in Polycarp, Justin Martyr, Heracleon and 1 Clement. They are missing from Marcion's canon list (Tertullian reports that Marcion rejected these letters). The letters are also not included in P⁴⁶, the oldest manuscript of the Pauline corpus.

Setting

If we assume that 1 Timothy was written by Paul, and if we date Paul's death to AD 64, then the letter itself should be dated to about AD 63.

When Paul and Timothy came to Ephesus en route to Macedonia, they found that false teachers had taken over the church. Paul left Timothy in Ephesus to deal with the situation. Accordingly, the letter deals with the specific situation, as well as more generally with godly leadership in the face of internal opposition.

Outline

- I. Salutation (1:1-2)
- II. Warnings against False Teachers (1:3-20)
- III. Repairing the Church
 - A. Instruction on Prayer (2:1-7)
 - B. The Role of Men and Women (2:8-15)
 - C. Qualifications of Bishops (3:1-7)

- D. Qualifications of Deacons (3:8-13)
- E. Summary (3:14-16)
- F. On Various Groups (5:1-2)
- G. Dealing with Widows (5:3-16)
- H. On Elders (5:17-25)
- I. On Slaves (6:1-2)
- J. On False Teachers (6:3-10)
- IV. Personal Instructions (6:11-21)

Further Readings

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The First Epistle of Paul the Apostle to Timothy

Chapter 1

Salutation

¹ PAUL,^a an apostle of Jesus Christ by the commandment of God our Saviour,^b and Lord Jesus Christ, *which is* our hope; ² Unto Timothy, *my own*^c son in the faith:^d Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

Warning against False Doctrine

³ As I besought^e thee to abide still^f at Ephesus, when I went into Macedonia,^g that thou mightest charge^h some that they teach no other doctrine,ⁱ ⁴ Neither give heed to fables and endless genealogies,^j which

a IE from Paul.

b Use of the title Savior for God the Father is characteristic of the pastorals (six times), but rare elsewhere in the NT (twice).

c γνησίῳ *gnēsio* a genuine, true.

d Meaning that Paul converted him, not that Timothy was literally Paul's son.

e OR urged.

f IE stay on.

g Paul left Timothy at Ephesus to deal with the false teachers there while he went on to Macedonia.

h παραγγείλης *parangeilēs* command, impress on one, give authoritative instruction to.

i ἐτεροδιδασκαλεῖν *heterodidasklein* teach a different (IE false) doctrine.

j OR myths and interminable genealogies. It should be clear that Paul is not here objecting to the tracing of historical lineages, since genealogies are a common enough motif in biblical literature itself. Rather, Paul is thinking of some feature of the false teaching at Ephesus. It is not just any genealogies that should be avoided, but interminable genealogies that have some sort of a connection with myth. Titus 1:14 and 3:9 suggest that the myths Paul speaks of were Jewish in character.

1 Timothy

minister questions,^a rather than godly edifying^b which is in faith: *so do*.

⁵ Now the end^c of the commandment^d is charity^e out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:^f ⁶ From which some having swerved^g have turned aside unto vain jangling;^h ⁷ Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.ⁱ

⁸ But we know that the law *is* good, if a man use it lawfully;^j ⁹ Knowing this, that the law^k is not made^l for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane,^m for murderers of fathers and murderers of mothers, for manslayers,¹⁰ For whoremongers,ⁿ for them that defile themselves with mankind,^o for menstealers,^p for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; ¹¹ According to the

a OR promote speculations.

b Rather than “edifying,” the textual evidence strongly supports οἰκονομίαν *oikonomian* [God’s] plan, arrangement [lit. the management of a household]. This word is the source for ENG “economy.”

c In the sense of aim, goal.

d OR this instruction (referring to the instruction Paul has just given).

e ἀγάπη *agapē* love.

f IE sincere faith.

g ἀστοχήσαντες *astochēsantes*.having missed the mark [from the privative *a* and *stochos* target].

h OR empty discussion.

i OR the things they insist on.

j νομίμως *nomimōs* legitimately, appropriately.

k The GR text lacks the definite article “the,” and reads simply “law” as a broad concept.

l OR given, instituted.

m The opposite of sacred, from LAT *pro fanum*, lit. “outside the temple.” ENG “fan” also derives from this concept, from *fanaticus*, meaning one driven by temple madness (as in one having ecstatic spiritual experience).

n πόρνοις *pornois* sexually immoral people.

o ἀρσενικοίταις *arsenokoitais* males engaging in homosexual acts. The *arsen* means “male” and *koite* refers to sexual activity (cf. ENG “coitus”).

p OR kidnappers (for the purpose of selling into slavery).

glorious gospel of the blessed God, which was committed to my trust.

Thankfulness for Mercy

¹² And I thank Christ Jesus our Lord, who hath enabled^a me, for that^b he counted^c me faithful, putting me into the ministry;^d ¹³ Who was before a blasphemer,^e and a persecutor, and injurious:^f but I obtained mercy, because I did *it* ignorantly in unbelief.^g ¹⁴ And the grace of our Lord was exceeding abundant^h with faith and love which is in Christ Jesus. ¹⁵ This *is* a faithfulⁱ saying, and worthy of all acceptation,^j that Christ Jesus came into the world to save sinners; of whom I am chief.^k ¹⁶ Howbeit for this cause I obtained mercy, that in me first^l Jesus Christ might shew forth all longsuffering,^m for a patternⁿ to them which should hereafter believe on him to life everlasting. ¹⁷ Now unto the King eternal, immortal, invisible, the only wise^o God, *be* honour and glory for ever and ever. Amen.

a OR strengthened.

b IE because.

c OR deemed, considered.

d OR appointing me to his service.

e βλάσφημον *blasphēmon* one who speaks against God.

f IE violent, cruel.

g The Lord's grace is illustrated by having made an apostle out of Saul the persecutor of the Church.

h OR increased to overflowing.

i IE trustworthy. A number of LAT witnesses mistakenly read "human" here (in the sense of "common" or "popular").

j OR and deserves full acceptance.

k Lit. the first (meaning the worst). Paul sometimes makes such self-deprecating remarks.

l IE as the worst [sinner].

m OR patience.

n IE as an example.

o The earliest mss. omit "wise."

1 Timothy

¹⁸ This charge^a I commit unto thee, son Timothy, according to the prophecies which went before on thee,^b that thou by them^c mightest war a good warfare;^d ¹⁹ Holding faith, and a good conscience; which some having put away^e concerning faith have made shipwreck:^f ²⁰ Of whom is Hymenaeus and Alexander;^g whom I have delivered unto Satan,^h that they may learn not to blaspheme.

Chapter 2

Instructions concerning Prayer

¹ I exhortⁱ therefore, that, first of all, supplications,^j prayers, intercessions, *and* giving of thanks,^k be made for all men; ² For kings,^l and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.^m ³ For this *is* good and acceptable in the sight of God our Saviour; ⁴ Who will haveⁿ all men to be saved, and to come unto the knowledge of the truth. ⁵ For *there is* one God, and one mediator between God and men, the man Christ Jesus; ⁶ Who gave himself a

a Referring to the task Paul committed to Timothy in 1:3-7.

b IE once spoken about you.

c IE the prophecies.

d In ENG idiom “fight the good fight,” a martial metaphor.

e IE rejected.

f ἐνανάγησαν *enauagēsan* from roots meaning ship + break; the image is metaphorical.

g Leaders among the false teachers in Ephesus. See 2 Tim. 2:17 and 4:14.

h An idiom for excommunication.

i OR urge.

j OR petitions.

k A catalog of various types of prayers.

l The sense is *even* for kings, which would include both regional kings and the emperors of Rome.

m OR dignity.

n IE desires.

ransom for all, to be testified in due time. ⁷ Whereunto^a I am ordained a preacher, and an apostle, (I speak the truth in Christ,^b *and* lie not;) a teacher of the Gentiles in faith and verity.^c

⁸ I will^d therefore that men^e pray every where, lifting up holy hands,^f without wrath^g and doubting.^h ⁹ In like manner also, that women adorn themselvesⁱ in modest apparel, with shamefacedness^j and sobriety;^k not with broided^l hair, or gold, or pearls, or costly array;^m ¹⁰ But (which becometh women professing godliness) with good works. ¹¹ Let the woman learn in silence with all subjection.ⁿ ¹² But I suffer not^o a woman to teach, nor to usurp authority^p over the man, but to be in silence.^q ¹³ For Adam was first formed, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived was in the transgression. ¹⁵ Notwithstanding she shall be saved^r in childbearing, if they^s continue in

a IE for this.

b The words “in Christ” were added by scribes based on Romans 9:1.

c OR truth.

d OR desire.

e The GR term here is gender specific with the definite article, and so means males specifically.

f A common posture for prayer in antiquity.

g OR anger.

h διαλογισμοῦ *dialogismou* argument.

i IE dress.

j IE modesty.

k OR self control.

l IE braided (standing generally for elaborate hairstyles).

m OR expensive clothing.

n IE submissiveness.

o IE I do not allow.

p IE domineer, be autocratic.

q IE to have a quiet demeanor.

r It is unclear whether this verb refers to salvation or to physical survival in the birthing process.

s The shift from singular (“she”) to plural (“they”) is intentional for rhetorical effect (this is called enallage). The singular “she” stands for Woman generally.

faith and charity and holiness with sobriety.

Chapter 3

Qualifications of Bishops

¹ THIS^a is a true^b saying, If a man desire the office of a bishop,^c he desireth a good work. ² A bishop then must be blameless, the husband of one wife,^d vigilant, sober,^e of good behaviour, given to hospitality,^f apt to teach;^g ³ Not given to wine,^h no striker,ⁱ not greedy of filthy lucre;^j but patient, not a brawler,^k not covetous; ⁴ One that ruleth well his own house, having his children in subjection with all gravity;^l ⁵ (For if a man know not how to rule his own house, how shall he take care of the church of God?) ⁶ Not a novice,^m lest being lifted up with pride he fall into the condemnation of the devil. ⁷ Moreover he must have a good report ofⁿ them which are without;^o lest he fall into reproach and the

a Referring to the following statement.

b Some MSS. read “human” (in the sense of “common” or “popular”), but the KJV reflects the correct text.

c ἐπισκοπῆς *episkopēs* overseer, supervisor.

d It is unclear precisely what this means. It could be read as excluding (a) the single, (b) the polygamous, (c) the divorced, and (d) those remarried after being widowed. The words can also convey the connotation “devoted solely to his wife.”

e IE self-controlled.

f IE hospitable.

g IE an able teacher.

h παροινον *paroinon* over-fond of wine.

i IE not violent, pugnacious.

j ἀφιλάργυρον *aphilarguron* lit. not a lover of money.

k IE contentious.

l OR respectability.

m νεόφυτον *neophuton* lit. newly planted, meaning a recent convert. (Cf. ENG neophyte).

n OR reputation with.

o IE those outside the faith.

snare^a of the devil.

Qualifications of Deacons

⁸ Likewise *must* the deacons *be* grave,^b not doubletongued,^c not given to much wine, not greedy of filthy lucre;^d ⁹ Holding the mystery^e of the faith in a pure^f conscience. ¹⁰ And let these also first be proved;^g then let them use the office of a deacon,^h being *found* blameless. ¹¹ Even so *must their wives*ⁱ *be* grave,^j not slanderers, sober,^k faithful in all things. ¹² Let the deacons be the husbands of one wife,^l ruling their children and their own houses well. ¹³ For they that have used the office of a deacon well purchase to themselves a good degree,^m and great boldness in the faith which is in Christ Jesus.

a IE trap.

b OR respectable, dignified.

c διλόγους *dilogous* lit. speaking double; cf. “two-faced” in our culture. The meaning is “insincere.”

d Cf. v. 3.

e Meaning the revealed truths of the Gospel.

f IE with a clear.

g IE tested.

h διακονείτωσαν *diakoneitōsan* serve as deacon.

i In NT times, as in the early years of the Restoration, deacons were adult men. It is only gradually, in a process beginning during the administration of John Taylor, that young boys would be made deacons. See William G. Hartley, “From Men to Boys: LDS Aaronic Priesthood Offices, 1829–1996.” *Journal of Mormon History* 22 (Spring 1996): 80–136.

j IE dignified.

k OR self-controlled.

l See the note on the comparable requirement applicable to bishops at 3:2.

m OR gain a good standing for themselves.

The Mystery of Our Religion

¹⁴ These things^a write I unto thee, hoping to come unto thee shortly: ¹⁵ But if I tarry long,^b that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground^c of the truth. ¹⁶ And without controversy^d great is the mystery^e of godliness:

God^f was manifest in the flesh,
justified in the Spirit,
seen of angels,
preached unto the Gentiles,
believed on in the world,
received up into glory.

Chapter 4

Prediction of Apostasy

¹ Now the Spirit speaketh expressly, that in the latter^g times some shall depart from the faith, giving heed to seducing^h spirits, and doctrines of devils;ⁱ ² Speaking lies in hypocrisy; having their conscience seared with a hot iron;^j ³ Forbidding to marry, *and commanding* to ab-

a Referring to the instructions contained in this letter.

b IE in case I am delayed.

c IE firm base, support, foundation.

d IE undeniably.

e IE knowledge once known only to God, but now revealed to man.

f The earliest MSS. read simply “he”; “God” is a developed form of text.

g OR later, where the comparative is used for the .superlative; the reference is to the last days.

h OR misleading.

i Note the ENG alliteration.

j Like branding an animal or cauterizing a wound. This searing of their consciences desensitizes them so that they no longer recognize the difference between right and wrong.

stain from meats,^a which God hath created^b to be received with thanksgiving of them which believe and know the truth. ⁴ For every creature^c of God *is* good, and nothing to be refused, if it be received with thanksgiving: ⁵ For it is sanctified by the word of God and prayer.

A Good Minister of Christ Jesus

⁶ If thou put the brethren^d in remembrance of these things, thou shalt be a good minister^e of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.^f ⁷ But refuse profane and old wives' fables,^g and exercise thyself^h *rather* unto godliness. ⁸ For bodily exerciseⁱ profiteth little:^j but godliness is profitable unto all things,^k having promise of the life that now is, and of that which is to come.^l ⁹ This *is* a faithful saying and worthy of all acceptance.^m ¹⁰ For therefore we both labour and suffer reproach,ⁿ because we trust in the living God, who is the Saviour of all men, specially of those that believe.

¹¹ These things command and teach. ¹² Let no man despise thy

a OR foods (KJV *meat* is archaic for food generally). Paul here is responding to proto-Gnostic arguments against legitimate marriage and eating certain foods.

b This may include marriage as well as food.

c OR creation.

d Gender neutral: brothers and sisters.

e IE servant.

f OR followed.

g OR godless and old-women myths (alluding to the same kinds of myths condemned in 1:4). Cf. the ENG expression "old wives' tales."

h OR train yourself.

i IE physical training.

j IE has *some* value.

k IE in every way.

l OR it holds promise for the present life and the life to come.

m IE full acceptance.

n Some MSS. read struggle, strive, in lieu of suffer reproach.

1 Timothy

youth;^a but be thou an example of the believers, in word, in conversation,^b in charity,^c in spirit,^d in faith, in purity. ¹³ Till I come, give attendance to reading,^e to exhortation, to doctrine. ¹⁴ Neglect not the gift that is in thee, which was given thee by prophecy,^f with the laying on of the hands of the presbytery.^g ¹⁵ Meditate upon these things; give thyself wholly to them; that thy profiting^h may appear to all. ¹⁶ Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Chapter 5

Duties toward Others

¹ REBUKE notⁱ an elder,^j but intreat *him* as a father; *and* the younger men as brethren; ² The elder women as mothers; the younger as sisters, with all purity.

³ Honour^k widows that are widows indeed.^l ⁴ But if any widow have children or nephews,^m let them learn first to shew pietyⁿ at home,

a IE look down on you because you are young.

b OR conduct.

c OR love.

d The words “in spirit” are a scribal addition to the text and are not original.

e An allusion to the public reading of scripture in church services.

f Which predicted Timothy’s calling and ordination. See 1:18.

g πρεσβυτερίου *presbuterion* council of elders. Cf. ENG “Presbyterian,” so called because that church favors governance by councils of elders.

h OR progress.

i IE do not speak harshly to.

j Here in the generic sense of an older male, not in the technical sense of a holder of a priesthood office.

k Particularly in the sense of providing financial support.

l OR those who really are widows, meaning those who are truly in need.

m GR ἑκγονα *ekgona* means descendants generally, but is used especially for grandchildren, which in this context is certainly its meaning, contra KJV nephews.

n IE practice their religion.

and to requite^a their parents: for that is good and acceptable before God.
⁵ Now she that is a widow indeed, and desolate,^b trusteth in God, and continueth in supplications and prayers night and day. ⁶ But she that liveth in pleasure^c is dead while she liveth. ⁷ And these things give in charge,^d that they^e may be blameless. ⁸ But if any provide not for his own,^f and specially for those of his own house, he hath denied the faith, and is worse than an infidel.^g ⁹ Let not a widow be taken into the number^h under threescoreⁱ years old, having been the wife of one man, ¹⁰ Well reported of^j for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet,^k if she have relieved the afflicted, if she have diligently followed every good work. ¹¹ But the younger widows refuse:^l for when they have begun to wax wanton against^m Christ, they will marry; ¹² Having damnation,ⁿ because they have cast off their first faith.^o ¹³ And withal^p they learn *to be*

a OR repay.

b IE left all alone.

c OR self-indulgently.

d OR command these things, reinforce these instructions.

e IE widows and their families.

f IE his own relatives.

g OR unbeliever.

h Referring to formal enrollment on a list of widows that were supported by the church.

i IE sixty.

j IE with a good reputation.

k Although the washing of a guest's feet was a common act of hospitality in biblical culture, here washing the feet may be synecdoche for acts of compassionate service more generally.

l IE do not enroll them on the list.

m Lit. pursue sexual desires away from.

n OR earning condemnation.

o IE former pledge, apparently referring to a commitment widows made who were enrolled not to remarry.

p IE besides that.

1 Timothy

idle,^a wandering about from house to house; and not only idle, but tattlers^b also and busybodies, speaking things which they ought not.^c ¹⁴ I will^d therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. ¹⁵ For some^e are already turned aside^f after Satan. ¹⁶ If any man or^g woman that believeth have widows,^h let them relieveⁱ them, and let not the church be charged;^j that it may relieve them that are widows indeed.^k

¹⁷ Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.^l ¹⁸ For the scripture saith, **Thou shalt not muzzle the ox that treadeth out the corn.**^m And, The labourer *is* worthy of his reward.ⁿ ¹⁹ Against an elder receive not an accusation, but before two or three witnesses.^o ²⁰ Them that sin rebuke^p before all,^q that others also may fear. ²¹ I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by

a IE lazy.

b OR gossips.

c IE which are none of their business.

d OR desire.

e IE some widows.

f OR wandered away.

g Some mss. delete "man or."

h IE in [his or] her family.

i IE help.

j OR burdened.

k OR truly widows (meaning really in need).

l IE speaking and teaching.

m Dt. 25:4. The meaning is that, just as beasts that labor for the family should be cared for, so too should leaders who labor in church service.

n IE pay.

o An allusion to Dt. 17:6, 19:5.

p IE censure.

q IE the entire congregation.

partiality.^a ²² Lay hands^b suddenly^c on no man, neither be partaker of other men's sins: keep thyself pure. ²³ Drink no longer water,^d but use a little wine for thy stomach's sake and thine often infirmities.^e

²⁴ Some men's sins are open beforehand, going before^f to judgment; and some *men* they^g follow after.^h ²⁵ Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

Chapter 6

¹ LET as many servantsⁱ as are under the yoke^j count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.^k ² And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit.

False Teaching and True Wealth

These things teach and exhort. ³ If any man teach otherwise,^l and consent not to wholesome^m words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; ⁴ He

a IE without prejudice or favoritism.

b Referring to an ordination, not an act of violence.

c OR hastily.

d IE stop drinking just water.

e OR frequent illnesses.

f IE before them (meaning they are already known).

g IE their sins.

h IE appear later.

i IE slaves.

j ὑπο ζυγὸν *hupo zugon* under the yoke, is an image from the restraints placed on oxen and other draft animals so that they will work effectively together as a team.

k IE discredited.

l IE other than apostolic doctrine.

m OR sound.

1 Timothy

is proud, knowing nothing, but doting about questions and strifes of words,^a whereof cometh envy, strife, railings,^b evil surmisings,^c ⁵ Perverse disputings^d of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.^e ⁶ But godliness with contentment is great gain. ⁷ For we brought nothing into *this* world, *and it is* certain we can carry nothing out. ⁸ And having food and raiment^f let us be therewith content. ⁹ But they that will be rich^g fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. ¹⁰ For the love of^h money is the root of all evil: which while some coveted after, they have erredⁱ from the faith, and pierced^j themselves through with many sorrows.

The Good Fight of Faith

¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ¹² Fight the good fight of faith,^k lay hold on eternal life, whereunto thou art also called, and hast professed a good profession^l before many witnesses. ¹³ I give thee charge in the sight of God, who quickeneth^m all things, and

a OR has an unhealthy interest in controversy and verbal disputes.

b OR slanders.

c OR suspicions.

d OR constant bickering.

e The words “from such withdraw thyself” are a scribal gloss and not an original part of the text.

f Lit. covering; hence clothing and possibly also shelter.

g IE those desiring to be rich.

h In this famous quotation, many people forget to include the words “love of.” “Love of money” is GR φιλαργυρία *philarguria*, from the roots *phil* love and *arguria* silver.

i Lit. wandered away.

j OR stabbed.

k A metaphor for competing strenuously, as in a boxing or wrestling match.

l IE his testimony that Jesus is the Christ.

m IE gives life to.

before Christ Jesus, who before Pontius Pilate witnessed^a a good confession; ¹⁴ That thou keep *this* commandment without spot, unrebukeable,^b until the appearing of our Lord Jesus Christ: ¹⁵ Which in his times he shall shew, *who is* the blessed and only Potentate,^c the King of kings, and Lord of lords;^d ¹⁶ Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

¹⁷ Charge them that are rich in this world,^e that they be not high-minded,^f nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; ¹⁸ That they do good, that they be rich in good works, ready to distribute, willing to communicate;^g ¹⁹ Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.^h

²⁰ O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings,ⁱ and oppositions^j of science falsely so called:^k ²¹ Which some professing have erred concerning the faith.

Grace *be* with thee.^l Amen.^m

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

a OR testified to.

b IE without failure.

c OR sovereign.

d The construction reflects Semitic superlatives.

e OR in the present age.

f OR haughty.

g OR share.

h In lieu of "eternal life," the earliest mss. read something like "the life which is life indeed."

i IE empty discussion.

j OR contradictions.

k OR so-called "knowledge." ENG "science" should not be understood here as a technical term the way we use it today, but as a more general term for knowledge. The statement is directed against Gnostic pretensions, not modern science.

l Early mss. read "you" (IE plural).

m The word "amen" was not original but was added by scribes.

Introduction to 2 Timothy

Authorship

See the discussion of authorship in the Introduction to 1 Timothy.

Manuscript History

No manuscripts of this epistle predate the reign of Constantine. The earliest manuscripts date to the fourth century. The fourth century manuscripts preserving 2 Timothy are:

Ⲙ, or Sinaaiticus, now housed in London, contains all of the New Testament. It is traditionally said to have been prepared especially for the emperor Constantine. The manuscript is calligraphically beautiful but textually sloppy and has had a number of correcting hands. This manuscript has been dated paleographically to the fourth century.

All of the other many manuscripts date even later than this one.

Canon

See the discussion of canon in the Introduction to 1 Timothy.

Setting

This letter was written just weeks before Paul's death in the summer of AD 64, and serves as a sort of last will and testament. Paul wintered at Nicopolis (Titus 3:12), then attempted to rejoin Timothy at Ephesus by way of Troas. There he was re-arrested at the instigation of Alexander the metalworker and brought to Rome for trial. At the time of writing this letter Paul has already endured a preliminary hearing that did not go well (2 Tim. 4:1), and he knows that the end is near. Paul writes Timothy, his longtime missionary companion, to make sure that he is prepared to carry out the work Paul had started.

Outline

- I. Salutation (1:1-2)
- II. Encouragement in the Light of Paul's Situation (1:3-18)
- III. Exhortation to Faithful Endurance (2:1-26)

2 Timothy

IV. Commissions to Timothy (3:1-4:8)

V. Concluding Remarks (4:9-22)

Further Readings

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The Second Epistle of Paul the Apostle to Timothy

Chapter 1

Salutation

¹ PAUL,^a an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, ² To Timothy, *my* dearly beloved son:^b Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

Loyalty to the Gospel

³ I thank God, whom I serve from *my* forefathers^c with pure^d conscience, that without ceasing I have remembrance of thee in my prayers night and day; ⁴ Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; ⁵ When I call to remembrance the unfeigned^e faith that is in thee, which dwelt first in thy grandmother^f Lois, and thy mother Eunice;^g and I am persuaded that in thee also.^h ⁶ Wherefore I put thee in remembrance that thou stir upⁱ the gift of God, which is in thee by the putting on of my hands.^j ⁷ For God hath

a IE from Paul.

b Metaphoric, as a convert of Paul's; Timothy was not his literal son.

c IE as my ancestors did.

d OR a clear.

e OR sincere.

f μάμμη *mammē* orig. mother, but over time the word came to have the connotation grandmother.

g Although Timothy's father was Greek, his mother and grandmother were both Jewish. See Acts 16:1. It is unclear whether they too were Christians.

h OR I am convinced that it [sincere faith] is in you, too.

i OR rekindle. The image is one of stirring the coals in a fire that is dying out.

j An allusion to Paul's ordination of Timothy.

2 Timothy

not given us the spirit of fear;^a but of power, and of love, and of a sound mind.^b ⁸ Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner:^c but be thou partaker of the afflictions of^d the gospel according to the power of God; ⁹ Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,^e ¹⁰ But is now made manifest^f by the appearing^g of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: ¹¹ Whereunto^h I am appointed a preacher, and an apostle, and a teacher of the Gentiles.ⁱ ¹² For the which cause^j I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him^k against that day.¹³ Hold fast the form^m of sound words,ⁿ which thou hast heard of me, in faith and love which is in Christ Jesus. ¹⁴ That good thing^o which was committed unto thee keep by the Holy Ghost which dwelleth in us.

a Apparently Timothy exhibited a certain timidity in proclaiming the gospel; Paul exhorts him to boldness.

b OR sound judgment, self-control.

c An allusion to Paul's imprisonment.

d IE accept your share of suffering for.

e Lit. before eternal times (possibly an allusion to preexistence).

f OR apparent.

g Alluding to the incarnation of Jesus in the flesh.

h IE for this (gospel).

i A number of early MSS. omit "of the Gentiles."

j OR because of this.

k The GR lit. says "my entrustment," and could mean either "that which I have entrusted to him" [IE my life] or "that which he has entrusted to me" [IE the gospel].

l IE the day of judgment.

m ὑποτύπωσιν *hupotupōsin* pattern, model.

n The pattern of sound words is the apostolic testimony of the gospel, which Timothy is to take as his example.

o IE the truth of the gospel.

¹⁵ This thou knowest, that all^a they which are in Asia^b be turned away from^c me; of whom are Phygellus and Hermogenes. ¹⁶ The Lord give mercy unto the house^d of Onesiphorus; for he oft refreshed^e me, and was not ashamed of my chain.^f ¹⁷ But, when he was in Rome, he sought me out very diligently, and found *me*. ¹⁸ The Lord grant unto him that he may find mercy of the Lord in that day:^g and in how many things he ministered unto me at Ephesus, thou knowest very well.

Chapter 2

A Good Soldier of Christ Jesus

¹ THOU therefore, my son,^h be strong in the grace that is in Christ Jesus. ² And the things that thou hast heard of me among many witnesses,ⁱ the same commit^j thou to faithful men, who shall be able^k to teach others also. ³ Thou therefore endure hardness,^l as a good soldier^m of Jesus Christ. ⁴ No man that warrethⁿ entangleth himself with the af-

a An example of hyperbole.

b Meaning the Roman province of Asia in Asia Minor, not the continent of Asia.

c OR deserted.

d IE family.

e OR revived.

f Synecdoche for imprisonment.

g IE the day of judgment.

h Timothy was not lit. Paul's son, but was his son in the gospel inasmuch as Paul converted him.

i IE in the presence of many others as witnesses.

j OR entrust.

k IE competent.

l OR suffer hardship.

m Martial metaphors are common in the pastorals. The soldier's willingness to suffer in order to accomplish a goal was a commonplace in Hellenistic literature. In the succeeding vv., Paul will make the same point using as examples the commitment of the athlete and the farmer.

n IE is engaged in military service.

2 Timothy

fairs of *this*^a life; that he may please him who hath chosen him to be a soldier.^b ⁵ And if a man also strive for masteries,^c *yet* is he not crowned,^d except he strive lawfully.^e

⁶ The husbandman^f that laboureth must be first partaker of the fruits. ⁷ Consider what I say; and the Lord give thee understanding in all things. ⁸ Remember that Jesus Christ of the seed^g of David was raised from the dead according to my gospel: ⁹ Wherein^h I suffer trouble, as an evil doer;ⁱ *even* unto bonds;^j but the word of God is not bound.^k ¹⁰ Therefore I endure all things for the elect's^l sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. ¹¹ *It*^m is a faithfulⁿ saying:

For if we be dead with *him*, we shall also live with *him*:

¹² If we suffer,^o we shall also reign with *him*:

if we deny^p *him*, he also will deny us:

¹³ If we believe not,^q *yet* he abideth faithful: he cannot deny him-

a IE everyday.

b IE his recruiter.

c IE competes as an athlete.

d στεφανοῦται *stephanoutai* crowned, alluding to the garland with which victors in contests were crowned. Cf. the ENG name "Stephen," which means "crown."

e IE according to the rules of the particular athletic competition.

f γεωργὸν *geōrgon* farmer. Cf. the ENG name "George."

g IE posterity.

h IE for which.

i IE as though I were a criminal.

j IE imprisonment.

k Paul may be bound by chains in prison, but the word of God is subject to no such limitation.

l IE those chosen by God.

m OR this (referring to that which follows).

n OR trustworthy.

o OR endure, stand firm.

p OR renounce.

q ἀπιστοῦμεν *apistoumen* break faith, go back on our word.

self.^a

An Approved Workman

¹⁴ Of these things put *them* in remembrance,^b charging *them* before the Lord that they strive^c not about words to no profit,^d *but* to the subverting of^e the hearers. ¹⁵ Study to shew^f thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing^g the word of truth. ¹⁶ But shun profane *and* vain babblings:^h for they will increase unto more ungodliness. ¹⁷ And their word will eat as doth a canker:ⁱ of whom is Hymenaeus and Philetus; ¹⁸ Who concerning the truth have erred, saying that the resurrection is past already;^j and overthrow the faith of some. ¹⁹ Nevertheless the foundation of God standeth sure, having this seal,^k **The Lord knoweth them that are his.**^l And, Let every one that nameth^m the name of Christ depart from iniquity. ²⁰ But in a greatⁿ house there are not only vessels of gold and of silver, but also of wood

a Vv. 11-13 may derive from an early Christian hymn.

b IE remind people.

c OR dispute.

d OR benefit.

e Lit. overthrow; IE upset.

f OR present.

g ὀρθοτομοῦντα *orthotomounta*, a metaphor from cutting a straight road; IE accurately carving out.

h OR empty chatter.

i OR their talk will eat its way [lit. “have pasture”] like gangrene [GR γάγγραινα *gangraina*]; IE spread (rapidly) like an infection.

j The false teachers claimed that the resurrection had already come to pass (in an allegorical, not a literal sense).

k Referring to the two following inscriptions.

l Num. 16:5.

m IE confesses. The GR uses a Semitic cognate accusative construction that would normally be avoided in ENG

n In the sense of wealthy.

2 Timothy

and of earth;^a and some to honour, and some to dishonour.^b ²¹ If a man therefore purge himself from these,^c he shall be a vessel unto honour, sanctified, and meet^d for the master's use, *and* prepared unto every good work. ²² Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.^e ²³ But foolish and unlearned questions^f avoid, knowing that they do gender strifes.^g ²⁴ And the servant^h of the Lord must not strive;ⁱ but be gentle unto all *men*, apt^j to teach, patient, ²⁵ In meekness instructing those that oppose themselves;^k if God peradventure^l will give them repentance to the acknowledging of the truth; ²⁶ And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his^m will.

Chapter 3

The Character of Men in the Last Days

¹ THIS know also, that in the last days perilousⁿ times shall come.
² For men shall be lovers of their own selves,^o covetous, boasters, proud,

a IE earthenware.

b Even in a lavish house there are ordinary vessels used as garbage cans and chamber pots.

c IE the errors of the false teachers.

d OR useful.

e Alluding to the importance of a community of believers.

f OR ignorant speculations.

g IE breed quarrels.

h OR slave.

i OR fight.

j IE able.

k IE opponents.

l OR perhaps.

m IE the devil's.

n IE difficult, dangerous.

o φιλαυτοι *philautoi* self-centered (from the roots *phil* love and *autos* self).

blasphemers,^a disobedient to parents, unthankful,^b unholy,³ Without natural affection,^c trucebreakers,^d false accusers,^e incontinent,^f fierce, despisers of those that are good,⁴ Traitors, heady,^g highminded,^h lovers of pleasures more than lovers of God;⁵ Having a formⁱ of godliness, but denying the power thereof:^j from such turn away. ⁶ For of this sort are they which creep^k into houses, and lead captive^l silly women^m ladenⁿ with sins, led away with divers lusts,^o ⁷ Ever learning,^p and never able to come to the knowledge of the truth. ⁸ Now as Jannes and Jambres^q withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. ⁹ But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs^r also was.

a IE those who speak against God.

b OR ungrateful.

c IE unloving.

d IE irreconcilable. The GR ἄσπονδοι *aspondoi* is formed by a negating *alpha* privative and a form of the verb *spendomai*, which refers to pouring wine on the ground as a drink-offering to the gods (in reconciliation with one you were quarreling with).

e OR slanderers.

f IE without self-control. The word does not mean to allude to a condition of the bowels, as we use it in modern ENG

g OR reckless.

h OR haughty.

i IE outward appearance.

j Cf. Joseph Smith's account of the First Vision in JS-H.

k OR sneak.

l IE captivate. A common theme in Hellenistic literature was that men would seduce the women of a household by offering to teach them philosophy.

m The GR underlying "silly women" is γυναικάρια *gunaikaria*, which is simply the diminutive form of the word for "women"; lit. "little women."

n OR overwhelmed.

o OR various passions.

p Continuing the description of the women from v. 6.

q Traditional names of Pharaoh's magicians who opposed Moses. Cf. Exod. 7:12.

r The antecedent is Jannes and Jambres.

Last Charge to Timothy

¹⁰ But thou hast fully known^a my doctrine, manner of life, purpose, faith, longsuffering, charity,^b patience, ¹¹ Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.^c ¹² Yea, and all that will live godly^d in Christ Jesus shall suffer persecution. ¹³ But evil men and seducers^e shall wax^f worse and worse, deceiving, and being deceived. ¹⁴ But continue thou in the things which thou hast learned and hast been assured of, knowing of whom^g thou hast learned *them*; ¹⁵ And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ¹⁶ All scripture^h *is* given by inspiration of God,ⁱ and *is* profitable^j for doctrine, for reproof,^k for correction, for instruction in righteousness: ¹⁷ That the man of God may be perfect,^l thoroughly furnished unto all good works.

Chapter 4

¹ I charge *thee* therefore before God, and the Lord Jesus Christ,

a OR followed closely.

b OR love.

c These persecutions are described in Acts 13-14.

d IE godly lives.

e γόητες *goētes* lit. magicians; here, charlatans.

f IE get, grow.

g An allusion to his grandmother and mother, Lois and Eunice.

h Meaning books roughly equivalent to our OT; the NT did not yet exist as such.

i θεόπνευστος *theopneustos* lit. breathed by a god; IE divinely inspired.

j It is possible to read “all scripture inspired of God is profitable” (as the JST takes it), although the KJV probably gives the correct sense (taking the adjective as predicate rather than attributive). Less rests on whether we read the participle as attributive or predicate than is commonly believed by those who see in this v. a proof-text for biblical inerrancy, which is certainly not the import of the passage.

k OR censure.

l IE complete, competent (not “perfect” in the sense of absolute absence of error).

who shall judge the quick^a and the dead at his appearing^b and his kingdom; ² Preach the word;^c be instant^d in season, out of season;^e reprove, rebuke, exhort with all longsuffering^f and doctrine.^g ³ For the time will come when they will not endure sound doctrine; but after their own lusts^h shall they heapⁱ to themselves teachers, having itching ears;^j ⁴ And they shall turn away *their* ears from the truth, and shall be turned unto fables.^k ⁵ But watch thou^l in all things, endure afflictions, do the work of an evangelist,^m make full proof ofⁿ thy ministry.

⁶ For I am now ready to be offered,^o and the time of my departure is at hand. ⁷ I have fought a good fight,^p I have finished *my* course,^q I have kept the faith: ⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:^r and not to me only, but unto all them also that love his appearing.

a OR living.

b IE the second coming.

c IE the gospel message.

d OR ready.

e IE in both good times and bad, both when convenient and when not.

f OR patience.

g IE teaching, instruction.

h IE desires.

i IE accumulate.

j IE having a curiosity and desire to hear new things.

k OR myths, as described in 1 Tim. 1:4, 4:7 and Titus 1:14.

l OR be temperate.

m IE missionary.

n OR fulfill, accomplish.

o IE as a sacrifice (lit. poured out as a libation).

p IE competed well (as in an athletic contest).

q OR the race.

r IE the day of judgment.

Personal Instructions

⁹ Do thy diligence^a to come shortly unto me: ¹⁰ For Demas hath forsaken^b me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. ¹¹ Only Luke is with me. Take Mark, and bring him with thee: for he is profitable^c to me for the ministry. ¹² And Tychicus have I sent to Ephesus. ¹³ The cloke^d that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books,^e *but* especially the parchments.^f ¹⁴ Alexander the coppersmith did me much evil: the Lord reward him according to his works:^g ¹⁵ Of whom be thou ware^h also; for he hath greatly withstoodⁱ our words.

¹⁶ At my first answer^j no man stood with me, but all *men* forsook^k me: *I pray God* that it may not be laid to their charge.^l ¹⁷ Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching^m might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.ⁿ ¹⁸ And the Lord shall deliver me from every evil work, and will preserve^o *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

a IE make every effort, do your best.

b OR deserted.

c OR useful.

d As winter was approaching, Paul no doubt wanted his cloak to keep him warm in prison.

e These would be scrolls rather than codices.

f The GR μεμβράνα *membrana* comes into LAT as *membrana* and into ENG as “membranes.”

g An allusion to Ps. 28:4.

h OR on guard, watchful.

i OR vehemently opposed.

j OR defense (referring to a trial proceeding).

k OR deserted.

l IE that they may not be held accountable for it.

m IE the gospel message.

n A metaphor for a violent death.

o OR save.

Final Greetings

¹⁹ Salute^a Prisca^b and Aquila, and the household of Onesiphorus.

²⁰ Erastus abode^c at Corinth: but Trophimus have I left at Miletum sick.

²¹ Do thy diligence^d to come before winter.^e Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.^f ²² The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.^g

The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

a OR greet.

b The diminutive form of Priscilla, mentioned in Acts 18, Rom. 16:3-4 and 1 Cor. 16:19.

c OR stayed.

d OR make every effort.

e When navigation was suspended.

f Gender neutral: brothers and sisters.

g The word "amen" was not an original part of the text but was added by scribes.

Introduction to Titus

Authorship

See the discussion of authorship in the Introduction to 1 Timothy

Manuscript History

The earliest manuscript dates to the third century. The earliest manuscript is:

P³², or P. Ryl. 5, housed in Manchester, contains Titus 1:11-15; 2:3-8. This manuscript has been paleographically dated to the early third century.

All of the other many manuscripts date much later than this one.

Canon

See the discussion of canon in the Introduction to 1 Timothy.

Setting

This letter was probably written within a year of Paul's death, about AD 63, from Philippi. Paul had left Titus to preach on Crete before going on to Ephesus with Timothy. The purpose of this letter was to give Titus more detailed instructions for carrying out the work of the ministry on the island. Paul in particular stressed the importance of Christians doing good works as an example to those outside the faith.

Outline

- I. Salutation (1:1-5)
- II. Appointing Elders (1:6-9)
- III. Concerning Judaizers and False Teachers (1:10-16)
- IV. Ethical Instructions to Various Groups (2:1-15)
- V. The Importance of Good Deeds Before a Watching World (3:1-14)
- VI. Final Greeting (3:15)

Further Readings

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The Epistle of Paul to Titus

Chapter 1

Salutation

¹ PAUL,^a a servant^b of God, and an apostle of Jesus Christ, according to the faith of God's elect,^c and the acknowledging^d of the truth which is after^e godliness; ² In hope of eternal life, which God, that cannot lie,^f promised before the world began;^g ³ But hath in due times^h manifested his wordⁱ through preaching, which is committed unto me according to the commandment of God our Saviour; ⁴ To Titus,^j *mine* own^k son^l after the^m common faith: Grace, mercy,ⁿ *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

a IE from Paul.

b OR slave.

c IE chosen ones.

d OR knowledge.

e OR in keeping with (and therefore leading to).

f ἀψευδής *apseudēs* who never lies, is trustworthy.

g Lit. before eternal ages.

h IE God's own time, the proper time.

i This possibly should be taken in the Johannine sense as the Word (Logos), meaning Christ.

j A Greek who went on a number of missionary journeys with and for Paul.

k γνησίῳ *gnēsio* true, genuine.

l Metaphoric; Titus was not lit. Paul's son.

m OR in a, according to.

n The word "mercy" is not in the earliest mss.

Titus' Work in Crete

⁵ For this cause^a left I thee in Crete,^b that thou shouldest set in order the things that are wanting,^c and ordain elders in every city, as I had appointed^d thee: ⁶ If any^e be blameless, the husband of one wife,^f having faithful children not accused of^g riot^h or unruly.ⁱ ⁷ For a bishop^j must be blameless, as the steward^k of God; not selfwilled,^l not soon angry,^m not given to wine, no striker,ⁿ not given to filthy lucre;^o ⁸ But a lover of hospitality, a lover of good men,^p sober, just, holy, temperate;^q ⁹ Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.^r

¹⁰ For there are many unruly and vain^s talkers and deceivers, spe-

a Referring to that which follows.

b A large island off the coast of Greece in the Mediterranean Sea.

c IE the remaining matters.

d OR directed.

e Referring to the character of those to be ordained elders.

f Cf. 1 Tim. 3:2. It is unclear precisely what this means. It could be read as excluding (a) the single, (b) the polygamous, (c) the divorced, and (d) those remarried after being widowed. The words can also convey the connotation “devoted solely to his wife.”

g κατηγορίᾱ *katēgoria* liable to a charge of (cf. ENG category).

h ἀσωτίας *asōtias* extravagance, dissipation (from a verb meaning “to save, keep” with a negating *alpha* privative).

i OR disobedient, rebellious.

j ἐπίσκοπον *episkopon* overseer, supervisor. (Cf. ENG episcopal.)

k IE the manager of a household.

l OR arrogant.

m ὀργίλον *orgilon* quick-tempered, prone to anger.

n IE not violent.

o IE greedy for gain.

p φιλόξενον, φιλάγαθον *philoxenon, philagathon* hospitable, devoted to what is good.

q IE self-controlled.

r ἀντιλέγοντες *antilegontes* those who speak against [it], opponents.

s OR idle.

cially they of the circumcision:^{a 11} Whose mouths must be stopped,^b who subvert whole houses,^c teaching things which they ought not, for filthy lucre's sake.^{d 12} One of themselves, *even* a prophet of their own, said,

The Cretians *are* always liars, evil beasts, slow bellies.^e

¹³ This witness is true. Wherefore rebuke them^f sharply, that they may be sound in the faith; ¹⁴ Not giving heed to Jewish fables,^g and commandments of men, that turn from^h the truth. ¹⁵ Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.^{i 16} They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.^j

Chapter 2

The Teaching of Sound Doctrine

¹ BUT speak thou the things which become^k sound doctrine: ² That the aged^l men be sober, grave,^m temperate,ⁿ sound in faith, in char-

a Those who maintained that Christians must remain subject to the Law of Moses and Jewish traditions.

b OR silenced.

c OR mislead whole families.

d IE for dishonest gain.

e OR lazy gluttons. The saying is attributed to the poet Epimenides of Crete (6th century BC).

f IE the Cretan Saints.

g OR myths. Cf. 1 Tim. 1:4.

h IE repudiate.

i OR corrupt.

j ἀδόκιμοι *adokimoi* not passing the test, and so unfit.

k IE are fitting for.

l IE older.

m IE dignified.

n IE self-controlled.

Titus

ity,^a in patience.³ The aged^b women likewise, that *they be* in behaviour as becometh^c holiness, not false accusers,^d not given to much wine, teachers of good things; ⁴ That they may teach^e the young women to be sober, to love their husbands, to love their children, ⁵ *To be* discreet,^f chaste, keepers at home,^g good, obedient to their own husbands, that the word of God be not blasphemed.^h ⁶ Young men likewise exhort to be sober minded.ⁱ ⁷ In all things shewing thyself a pattern of good works:^j in doctrine *shewing* uncorruptness,^k gravity,^l sincerity, ⁸ Sound speech, that cannot be condemned; that he that is of the contrary part^m may be ashamed, having no evil thing to say of you. ⁹ *Exhort* servantsⁿ to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;^o ¹⁰ Not purloining,^p but shewing all good fidelity;^q that they may adorn^r the doctrine of God our Saviour in all things.

¹¹ For the grace of God that bringeth salvation hath appeared to all men,^s ¹² Teaching us that, denying ungodliness and worldly lusts,

a OR love.

b IE older.

c IE fitting for.

d OR slanderers.

e The GR verb conveys the nuance “to bring to their senses, to show them sound thinking.”

f OR sensible.

g οἰκουργῶνς *oikourgous* housekeepers, domestic.

h IE discredited.

i IE self-controlled, sensible.

j Titus himself is to set the example.

k OR integrity.

l OR dignity.

m IE an opponent.

n OR slaves.

o IE not talking back.

p IE appropriating for oneself, stealing, pilfering.

q IE faith.

r OR bring honor to.

s Gender neutral: men and women.

we should live soberly, righteously, and godly, in this present world; ¹³ Looking for that blessed hope, and the glorious appearing^a of the great God and our Saviour^b Jesus Christ; ¹⁴ Who gave himself for us, that he might redeem^c us from all iniquity, and purify unto himself a peculiar people,^d zealous of good works.^e ¹⁵ These things speak, and exhort, and rebuke with all authority. Let no man despise^f thee.

Chapter 3

Maintain Good Deeds

¹ PUT them in mind^g to be subject to principalities and powers,^h to obey magistrates, to be ready to every good work, ² To speak evil ofⁱ no man, to be no brawlers,^j *but* gentle, shewing all meekness unto all men. ³ For we ourselves also were sometimes^k foolish, disobedient, deceived, serving divers lusts and pleasures,^l living in malice^m and envy, hateful, *and* hating one another. ⁴ But after thatⁿ the kindness and love of God our Saviour toward man appeared, ⁵ Not by works of righteous-

a OR the appearing of the glory.

b OR our great God and Savior. The reference to God here is to Jesus Christ, based on the GR construction reflecting something known as the Granville Sharp rule.

c IE to free by the payment of a ransom.

d Meaning a people specially belonging to God; God's own people. Peculiar here is used in its original sense (from LAT *peculium* private property) and has no connotation of "weird, strange," which is its predominant usage in contemporary ENG

e IE eager to do good.

f IE disregard, look down on.

g OR remind them.

h OR rulers and authorities; IE the government.

i OR slander.

j ἀμάχους *amachous* not quarrelsome, peacable.

k IE once, at one time.

l OR enslaved to various passions and desires.

m IE evil.

n IE when.

Titus

ness which we have done, but according to his mercy he saved us, by the washing of regeneration,^a and renewing of the Holy Ghost; ⁶ Which he shed on us abundantly through Jesus Christ our Saviour; ⁷ That being justified by his grace, we should be made heirs according to the hope of eternal life.

⁸ *This is* a faithful^b saying,^c and these things I will^d that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. ⁹ But avoid foolish questions,^e and genealogies,^f and contentions, and strivings^g about the law; for they are unprofitable and vain.^h ¹⁰ A man that is an heretickⁱ after the first and second admonition^j reject; ¹¹ Knowing that he that is such is subverted,^k and sinneth, being condemned of himself.

Personal Instructions and Greetings

¹² When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. ¹³ Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.^l ¹⁴ And let ours^m also learn to maintain good works for necessary uses, that they be not unfruitful.

a Probably an allusion to baptism.

b IE trustworthy.

c Referring back to Titus 3:4-7.

d OR desire.

e OR controversies.

f Cf. 1 Tim. 1:4.

g OR quarrels.

h IE to no purpose.

i IE a schismatic, a divisive person.

j IE after one or two warnings.

k IE twisted, turned inside out.

l IE that they have what they need.

m IE our people (Christians).

¹⁵ All that are with me salute^a thee. Greet them that love us in the faith. Grace *be* with you all. Amen.^b

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

a OR greet.

b The word “amen” was not an original part of the text, but was added by scribes.

Introduction to Philemon

Authorship

The authenticity of this letter as a Pauline composition has received little challenge. There is nothing linguistically, historically or theologically about the letter to suggest that anyone but Paul was its author.

Manuscript History

The earliest manuscript dates to the third century. The earliest manuscript is:

P⁸⁷, or Köln Inst. für Altertumskunde Inv. 12, now housed in Köln, contains Philemon 1:13-15, 24-25. This manuscript has been dated paleographically to the third century.

All of the other many manuscripts date later than this one.

Canon

This letter was included both in Marcion's early collection of Paul's letters and the Muratorian Canon. It was universally regarded as authentic in the early Church.

Setting

The letter was most likely composed while Paul was under house arrest in Rome, about AD 61-63. It was sent to Philemon, a resident of Colossae in Phrygia, to encourage him in a tactful way to receive back into his home one Onesimus, a slave of Philemon's who had run away.

Outline

- I. Salutation (1-3)
- II. Philemon's Love and Faith (4-7)
- III. Paul Pleads for Onesimus (8-22)
- IV. Final Greetings (23-25)

Further Readings

Non-LDS Sources

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The Epistle of Paul to Philemon

Salutation

¹ PAUL,^a a prisoner^b of Jesus Christ,^c and Timothy^d *our*^e brother,^f unto Philemon^g our dearly beloved,^h and fellowlabourer,ⁱ ² And to *our* beloved Apphia,^j and Archippus^k our fellowsoldier,^l and to the church in thy house:^m ³ Grace to you,ⁿ and peace, from God our Father and the

a IE from Paul.

b The historical context makes it clear this is literal, not metaphorical. Paul wrote this letter from prison; if from Ephesus, around AD 56 to 57, and if from Rome, some time between AD 61 and 63. (The colophon at the end of the chapter claims that the letter was written from Rome, but such colophons are comparatively late and not determinative of such matters.) Rome is the most likely point of origin of the letter.

c IE for the sake of, on account of Jesus Christ.

d Paul's most trusted missionary companion; two of Paul's letters to Timothy are preserved in the NT.

e The word "our" is in italics and thus is not lit. present in the GR. The GR simply says "the brother."

f Not lit., but as a term of colloquial affection for a fellow Christian, much as we use the expression brother (and sister) in the Church today.

g The person to whom the letter was directed; a convert of Paul's who lived in Colossae of Phrygia. The name means something like "affectionate one"

h Typical wording for the beginning of a personal letter, much as we continue to use "Dear" in letters today.

i συνεργός *sunergos* fellow-worker.

j The GR reads "to Apphia the sister." Therefore, while one cannot tell from the KJV, Apphia was clearly a woman, and may have been Philemon's wife.

k Otherwise unknown, but possibly a close friend or the son of Philemon and Apphia.

l Or "comrade in arms," a martial metaphor, as in "Onward, Christian Soldiers."

m The church at Colossae met at Philemon's home, just as in our day it is common for young branches to meet in people's homes. These are often referred to as "house churches." Note that "thy" is singular, referring specifically to Philemon.

n The pronoun "you" is always plural in the KJV, and so includes Apphia and Archippus as well as Philemon. If Philemon alone were meant, the word used would have been "thee."

Philemon

Lord Jesus Christ.

Philemon's Love and Faith

⁴ I thank^a my God, making mention^b of thee^c always in my prayers,⁵ Hearing^d of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;^e ⁶ That the communication of thy faith^f may become effectual^g by the acknowledging of every good thing which is in you^h in Christ Jesus. ⁷ For weⁱ have^j great joy and consolation^k in thy^l

a εὐχαριστῶ eucharistō I thank. From this verb we get ENG “Eucharist.”

b The participle here is probably to be understood temporally, and would be better rendered “I thank my God always when I remember you in my prayers,” as in the RSV.

c Singular, and thus Philemon specifically.

d This participle is probably to be taken as causal: “because I hear of your love...”

e The Greek prepositions here vary in such a way as to suggest that this passage is meant to be taken chiasmically, as follows:

A your love

B and of the faith which you have

B in the Lord Jesus

A and for all the saints.

That is, he *loves* the saints and has *faith* in Jesus. The GR word rendered “saints” is ἁγίους *hagious* holy ones. The word is used, however, simply to mean Christians, without regard to eminent spiritual attainments, which is the way we use the word when describing ourselves as “saints” today.

f “Communication” here is a KJV archaism. Render either “sharing in your faith” (if the genitive is objective) or “fellowship inspired by your faith” (if the genitive is subjective).

g OR operative, effective.

h Note that the pronoun is plural and does not refer to Philemon specifically. Further, textual evidence suggests that the pronoun originally at this point was first person, “us.”

i The GR has a first person singular here, “I.” The KJV translators have put the verb in the plural in the royal sense; Paul is the intended subject.

j OR acquired, got, derived.

k παράκλησιν *paraklēsin* is related to the word translated “Comforter” in the Gospel of John.

l IE Philemon's.

love, because the bowels^a of the saints are refreshed by thee,^b brother.

Paul Pleads for Onesimus

⁸ Wherefore,^c though^d I might be much bold in Christ to enjoin^e thee that which is convenient,^f ⁹ Yet for love's sake^g I rather beseech *thee*,^h being such an one as Paul the aged,ⁱ and now also a prisoner of Jesus Christ. ¹⁰ I beseech^j thee for my son Onesimus,^k whom I have begotten^l in my bonds:^m ¹¹ Which in time past was to thee unprofitable,

a Used metaphorically of the seat of emotion; the equivalent in our culture would be the "heart."

b IE through Philemon's charitable acts.

c "For these reasons" or "accordingly," because of the love and faith shown and engendered by Philemon.

d The participle is properly interpreted by the KJV translators as a concessive.

e OR command.

f A KJV archaism. Not "easy," but rather "that which is proper, right, fitting, appropriate."

g Because Philemon has shown love, and because what Paul is about to ask him to do will require love.

h OR I prefer to appeal to you. That is, Paul could command Philemon in this matter, but he would rather make an appeal. (As they say, you get more flies with honey than you do with vinegar.) Note that "thee" is italicized and is not literally present in the GR, but is implicit.

i This could be a reference to Paul being an old man at the time this letter is written (which might support the view that it was written in Rome during the 60's). Some understand the word "aged" to mean "ambassador" and render "an ambassador, and now also a prisoner, of Jesus Christ."

j OR appeal to.

k A slave belonging to Philemon who had run away, and the subject of this letter.

l Not literally, but by converting him. Compare this from the Mishnah: "If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him."

m IE in prison.

Philemon

but now profitable^a to thee and to me: ¹² Whom I have sent again:^b thou therefore receive him, that is,^d mine own bowels:^e ¹³ Whom I would have retained with me,^f that in thy stead^g he might have ministered unto me in the bonds of the gospel:^h ¹⁴ But without thy mindⁱ would I do nothing; that thy benefit^j should not be as it were of necessity, but willingly.^k ¹⁵ For perhaps he therefore departed^l for a season,^m that thou shouldest receiveⁿ him for ever;^o ¹⁶ Not now as a servant,^p but above a servant, a brother^q beloved, specially to me, but how much more unto thee,^r both

a This is a play on the name “Onesimus,” which means “helpful, profitable, useful.” Onesimus was a common name given to slaves of the time. Onesimus has now become really useful (not only in name), both because of his service to Paul in prison and because he is now a Christian brother.

b IE whom I send back [with this letter].

c IE Philemon.

d OR in other words.

e Comparable to “my own heart” in our culture.

f Paul would have been happy to retain the services of Onesimus for himself.

g Better, “on your behalf.” The suggestion is not that Philemon should personally be serving Paul in prison, but that as Philemon’s slave the service of Onesimus to Paul is tantamount to a gift from Philemon to Paul.

h IE in this imprisonment incurred through preaching the gospel (as in verse 1). One should not read this to imply that living the gospel is like being in prison.

i OR without your consent.

j OR goodness.

k The service of Onesimus to Paul counts less as a gift to Paul or as evidence of Philemon’s goodness if it comes about by compulsion rather than through the free will of Philemon.

l Euphemistic for ran away.

m IE a little while.

n IE as payment in full.

o An eternal possession, not by legal bond, but in the fellowship of the gospel.

p A common KJV euphemism for “slave.”

q Through the conversion of Onesimus to the gospel.

r This is called an *a fortiori* (“from the stronger”) argument. If his conversion to the gospel is meaningful to me, how much more so to you?

in the flesh, and in the Lord?^a

¹⁷ If thou count^b me therefore a partner,^c receive^d him as myself.

¹⁸ If he hath wronged^e thee, or oweth^f *thee* ought,^g put that on mine account;^h ¹⁹ I Paulⁱ have written *it* with mine own hand,^j I will repay *it*: albeit I do not say^k to thee how thou owest unto me even thine own self besides. ²⁰ Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.^m

²¹ Having confidenceⁿ in thy obedience I wrote^o unto thee, knowing that thou wilt also do more than I say.^p ²² But withal^q prepare me also a lodging:^r for I trust that through your prayers I shall be given unto you.^s

a IE as a man and as a Christian.

b IE hold, regard.

c IE one who shares in the faith.

d OR welcome.

e OR injured.

f An oblique reference to the possibility that Onesimus took some of his master's funds when he ran away. This could also refer to reparations to which Philemon would normally be entitled under Roman law.

g OR anything.

h Paul offers to reimburse Philemon for any monetary damage Onesimus may have caused.

i This construction was the equivalent of a signature in antiquity.

j This wording evokes the formal phrasing of a legally binding note.

k This is a rhetorical device called preterition. By effecting *not* to mention it, Paul in fact gives it emphasis.

l Presumably, Paul converted Philemon as well, so Paul reminds Philemon that he owes his very soul to him.

m See notes on v. 7.

n A causal participle: "because I have confidence."

o OR I am writing.

p This may be a gentle hint that Philemon should grant Onesimus his freedom.

q OR at the same time.

r IE a guest room.

s Paul suggests he hopes to be granted his freedom and may be visiting soon, subtly suggesting that he will see for himself how Philemon chooses to deal with Onesimus.

Philemon

Final Greetings

²³ There salute thee Epaphras,^a my fellowprisoner^b in Christ Jesus; ²⁴ Marcus, Aristarchus, Demas, Lucas,^c my fellowlabourers. ²⁵ The grace of our Lord Jesus Christ *be* with your spirit. Amen.^d

Written from Rome to Philemon, by Onesimus, a servant.^e

a The man who introduced the gospel at Colossae.

b Apparently, several men took turns sharing Paul's imprisonment and administering to his needs, rather as was the case with Joseph Smith at Carthage jail.

c This list includes the evangelists Mark and Luke. Aristarchus is one of the men who, like Epaphras, shared Paul's imprisonment. Demas is mentioned in 2 Timothy 4:10.

d A typical farewell benediction.

e This last italicized sentence is called a colophon, derived from GR, meaning something like "finishing touch." It gives basic information regarding authorship and place of writing. The colophons printed in the KJV derive from later MSS. of the NT books, and it is uncertain to what extent they preserve information appended to the original or earliest MSS. If accurate, this colophon reports that Paul wrote this letter in Rome and sent it to Philemon by the hand of Onesimus himself.

Introduction to Hebrews

Authorship

The letter to the Hebrews is an anonymous work. LDS have generally tended to take the position that Paul was its author, based on the fact that Joseph Smith consistently referred to the author of the epistle as Paul. This assumes, however, that the Prophet specifically considered the question of authorship and received revelatory insight on the matter, yet there is no evidence whatsoever that this is the case. Rather, it appears that Joseph simply assumed Pauline authorship based on Christian tradition and the ascription of the epistle to Paul in the heading of the KJV. In the absence of modern revelation on the subject, LDS need not feel bound by casual ascriptions of the material to Paul in nineteenth century LDS sources. We are therefore not contravening any known modern revelation when we consider the question of authorship afresh.

Many Christians in the east from as early as the second century believed that Paul was the author of the letter. The oldest extant manuscript of the letter (p⁴⁶), which dates to about AD 200, places Hebrews immediately after Paul's letter to the Romans. In the west, however, there was much more uncertainty regarding authorship. Tertullian, for instance, observed that Hebrews was not written in a Pauline style, and Hippolytus and the presbyter Gaius similarly denied Pauline authorship. Eventually, however, Christians in the west who used Hebrews to help combat Arianism in the Trinitarian controversies popularized the idea that it had been written by Paul. Both Rufinus and Ambrose accepted Pauline authorship. Jerome acknowledged the controversy that existed over the question, but ultimately ascribed the epistle to Paul. Augustine in his early writings simply identified Paul as its author. Although in his later writings he refrained from making such an identification, he did include the epistle within the church's authoritative scriptures. Eventually Pauline authorship became a traditional position, although Hebrews was placed at the very end of the Pauline corpus in the New Testament so as to reflect the earlier uncertainty over who had actually written the letter.

Although Pauline authorship was assumed throughout the

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Middle Ages, the question eventually was reopened, beginning with the writings of Desiderius Erasmus in 1516. Erasmus rejected Pauline authorship, given the letter's anonymity (unlike Paul's authentic letters, in which he always identified himself), its distinctive style, and the concerns that had been raised by early Christian fathers. Martin Luther in his early writings assumed Pauline authorship, but in the preface to his translation of Hebrews he finally rejected it. Luther pointed out that the letter had been written by someone who received the gospel second-hand (Heb. 2:3), which was not true of Paul (Gal. 1:11-12). Luther opined that the letter was written by an able and learned man who had been a disciple of the apostles. The Luther Bible numbered the first 23 books of the NT, but not the last four: Hebrews (which Luther moved to the position fourth from the end, as did William Tyndale), James, Jude and Revelation. Lutheran scholars long debated whether these *antilegomena*, or "disputed" writings, belonged in the canon. The Reformed tradition did not harbor such doubts about the book's canonicity, but it too reflected serious doubts about Pauline authorship. Tyndale declined to say who wrote Hebrews, and John Calvin rejected Pauline authorship outright. Most Roman Catholic scholars of the period continued to maintain the medieval position of Pauline authorship, although some, such as Cardinal Cajetan (Thomas de Vio) in the early 16th century, vigorously rejected Pauline authorship.

From the mid-18th century to the end of the 19th century (and continuing to the present), modern Bible scholarship conducted a rigorous review of the authorship question, at the end of which not even the most conservative scholars any longer defended the position that Paul had written Hebrews. It is true that there are elements of style, imagery and vocabulary that are shared by Hebrews and Paul. Nevertheless, the arguments against Pauline authorship eventually came to be seen as overwhelming. The most important of these arguments has to do with the Greek style of the letter; Hebrews represents the finest Greek in the New Testament, much more elegant than Paul's simpler style. The epistolary introduction usual in Paul's letters is missing. Scriptures are introduced by different formulae than those used by Paul. Many of Paul's recurrent theological themes find no place in Hebrews, and many of the concepts articulated in Hebrews (such as Christ as high priest) find no

place in Paul's letters. The mode of argument in Hebrews seems to be based on Hellenistic models current in Alexandria, Egypt, and is different from the way Paul argued.

LDS scholar Sidney B. Sperry considered this question and the evidence very carefully, and concluded that given "the very great dissimilarity in style or literary form between Hebrews and the uncontested letters of Paul . . . the author cannot honestly believe that Paul was its actual writer and responsible for its literary form." (in *Paul's Life and Letters* [Salt Lake City: Bookcraft, 1955], 268-72). Certain LDS leaders, including B. H. Roberts, James Talmage, Hugh B. Brown, Mark E. Peterson, Howard W. Hunter, Jeffrey R. Holland and Thomas S. Monson, have recognized the uncertainty of the authorship of the epistle, and therefore generally have referred obliquely to "the author" or "the writer" rather than "Paul" when referring to the person who wrote it, a practice we shall follow in our notes to this letter..

If Paul did not write Hebrews, then who did? Some, such as Sperry, argued for an *indirect* authorship by Paul. Under this theory, perhaps Paul wrote Hebrews originally in Hebrew, and the text was then translated into Greek by another, such as Luke or Clement. There are serious difficulties with such a theory, however, inasmuch as the text of Hebrews does not give indications of having been translated from a Semitic original. Most believe that if Paul did not write Hebrews, it must have been written by one of his companions. Speculation has centered on Barnabas, Apollos, Silas, Priscilla and Aquilla. Ultimately, however, arguments for or against such individuals are too speculative to be definitive. Most scholars today simply accept the comment of Origen, who, although he often casually referred to Paul as the author of the book (much as Joseph Smith did), when he specifically considered the question concluded that the identity of the author of Hebrews is known to God alone.

Manuscript History

The earliest manuscripts date to the third century. The earliest three manuscripts are as follows:

P⁴⁶, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Mich-

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igan. The papyrus contains portions of many New Testament books. The portions of Hebrews that it contains is Hebrews 1:1-9:16; 9:18-10:20; 10:22-30; 10:32-13:25, and thus is virtually complete. This manuscript has been dated paleographically to the early third century AD.

P¹² or P. Amherst 3b, now housed in the Pierpont Morgan Library in New York as Pap. Gr. 3, contains only Hebrews 1:1, and has been paleographically dated to the third century AD.

P¹³, or P. Oxy. 657+PSI 1292 is housed in two collections, the British Library in London (inv. 1532) and in Florence in the Bibliotheca Laurenziana. These fragments contain Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17. They have been dated paleographically to the third or fourth centuries AD.

Many other Greek manuscripts have survived, but all date later than these three.

Canon

As described above under the caption “Authorship,” the uncertainty over whether Paul wrote the letter led to a relatively late acceptance of Hebrews into the New Testament canon. The Muratorian canon (c. AD 170-190) accepts the 13 letters that bear Paul’s name, but makes no mention of Hebrews. The gradual acceptance of Pauline authorship of the letter eventually secured the position of Hebrews within the canon, notwithstanding the later reopening of the question whether Hebrews is an authoritative work of scripture in the Lutheran tradition.

Setting

Since Hebrews is quoted in 1 Clement, which dates to about AD 96, it must have been written before that date. Broadly, the letter appears to have been written some time between AD 60 and 90. It is difficult to be more precise than that. The letter mentions “our brother Timothy” (Heb. 13:23), who had apparently been in prison but has now been released and is traveling to meet those addressed in the letter. This reference, together with allusions to the deaths of prior community leaders, suggests that the letter was not written earlier than the 60s. References to earlier persecutions may indicate that the community was in Rome and refer to the edict of Claudius, who in AD 49 expelled Jews and Jew-

ish Christians from the City. References to Levitical sacrifices are given in the present tense, and no mention is made of the destruction of the temple, which may suggest a date prior to AD 70. The letter appears to have been written to a community of Jewish Christians living in Rome (although some would argue for a destination in Palestine), many of whom seem to have been on the verge of forsaking Christianity and returning to their original Jewish faith.

Outline

- I. Introduction (1:1-3)
- II. The Supremacy of Christ
 - A. Jesus is greater than the angels (1:4-2:18)
 - B. Jesus is greater than Moses (3:1-6)
 - C. The superiority of Jesus' word (3:7-4:13)
- III. The High Priesthood of Christ (4:14-7:28)
- IV. The New Covenant (8)
- V. Arrangement and Ritual of the Sanctuary (9)
- VI. Old v. New Sacrifices (10:1-18)
- VII. The Achievements of Faith (10:19-11:40)
- VIII. Exhortations and Warnings (12:1-13:25)

Further Readings

Non-LDS Sources:

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LDS Sources:

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Welch, John W. "The Melchizedek Material in Alma 13:13-19." In *By Study and Also by Faith*, ed. John M. Lundquist and Stephen D. Ricks. Salt Lake City: Deseret and FARMS, 1990. Pp. 2:238-72.

The Epistle of Paul the Apostle to the Hebrews

Chapter 1

God Has Spoken by His Son

¹ GOD, who at sundry times and in divers manners^a spake in time past^b unto the fathers^c by the prophets,^d ² Hath in these last days^e spoken unto us by *his* Son,^f whom he hath appointed heir of all things, by whom also he made the worlds;^g ³ Who being the brightness of *his*

a πολυμερῶς καὶ πολυτρόπως *polumerōs kai polutropōs* on many occasions and in various ways. Some take the first word as meaning “in various parts,” suggesting that the witness of the prophets was fragmentary or partial, and came only gradually, bit by bit (or line upon line); I follow the AB here, taking the word as referring to the many different times and occasions on which God spoke to his prophets. “In various ways” alludes to the different methods by which prophets received revelation, such as by dreams, visions, through the divine council, and so forth. Note the alliteration in these opening words of the letter.

b IE anciently.

c IE their ancestors, to whom the prophets spoke; “our forefathers.”

d Many of whom the author will quote in this letter. This reference to OT prophecy establishes a foundation for the substantial quoting of OT scripture in which the author is about to engage.

e In contrast to “times past.” These vv. involve a series of contrasts. God had spoken anciently by the prophets to the fathers; now God has spoken in the last days by a Son to us.

f Note that the KJV italicizes “his,” which is not lit. present in the text. The GR lacks both the definite article and any possessive pronoun here; it literally says “by a Son.”

g IE the Father created the worlds by the Son, as is also expressed in John 1:4. “The worlds” here is the plural form τοὺς αἰῶνας *tous aiōnas*. This word can be understood either spatially (the worlds; IE the universe) or temporally (referring to ages of time).

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glory, and the express image^a of his person,^b and upholding all things by the word of his power,^c when he had by himself purged our sins, sat down on the right hand of the Majesty^d on high;^e ⁴ Being made so much better^f than the angels,^g as he hath by inheritance^h obtained a more excellent name than they.

a χαρακτήρ *charaktēr* representation. This word is the source of ENG “character.” It refers to an image or representation of something else, much like the image a seal makes (which is a near-exact copy of the signet), or the representation of a person on a coin or with a statue.

b τῆς ὑποστάσεως αὐτοῦ *tēs hypostaseōs autou* his reality. The Greek-derived term hypostasis is the linguistic equivalent of the Latin-derived term “substance,” meaning lit. that which stands under something, its basis. In the Nicene Creed (AD 325) the word was used to mean “being,” but by the Second Council of Chalcedon (AD 553) the word was distinguished from “being” and meant “person.” (The classical dogma of the Trinity posits that God is one being, but three persons.) The KJV use of “person” here reflects this later theological use of the word. In this pre-Nicene scripture, however, the sense of the expression is “an exact representation of (God’s) real being.” The idea is that while people could not see God the Father, who was in heaven, they could see Jesus Christ, the Son, here on earth, and so were able to experience with their own senses the image and reality of the Father himself.

c A Hebraism for “his powerful word.”

d A circumlocution for God the Father.

e IE in heaven. There is an allusion here to Ps. 110:1, which is actually quoted below.

f κρείττων *kreittōn*, “better,” appears 13 times in the letter and is a characteristic of it, as the author repeatedly argues the superiority of Christ over every other religious figure and institution.

g This introduces the argument of the next section, that the Son is superior to the angels.

h The imagery of inheritance alludes back to “heir of all things” from v. 2.

The Son Superior to Angels

⁵ For unto which of the angels^a said he^b at any time,

Thou art my Son,^c

this day^d have I begotten thee?^e

And again,^f

I will be to him a Father,

and he shall be to me a Son?^g

⁶ And again, when he bringeth in the firstbegotten^h into the world,ⁱ he saith,

a The author introduces a rhetorical question, the implied answer to which is “none.” In fact, the OT does often refer to heavenly beings, later understood to be angels, that were called the “sons of God,” as in Gen. 6:2, Dt. 32:8-9 (where MT “sons of Israel” originally read “sons of God,” as shown in two DSS fragments and the most important LXX ms. of Dt.; most LXX MSS. read there “angels of God”), Job 1:6, Ps. 29:1 and 89:7, but the author either assumes the reader is unfamiliar with such usage, or else distinguishes it on the basis that “sons of God” is idiomatic and does not suggest sonship in the same sense that Jesus Christ is God’s Son.

b IE God the Father.

c In its original context this passage from the Psalms alluded to the Lord’s anointed king, but it was early given a messianic interpretation, which is its assumed meaning here.

d If this “begetting” is to be understood literally, it apparently has reference to the Incarnation. But it could also be taken symbolically, in which event it could refer to the resurrection and exaltation of Christ, to the Transfiguration, or to Jesus’ baptism (since this Psalm is alluded to in connection with each of those events as well).

e Ps. 2:7.

f “Again” is often used in Hebrews to introduce another OT quotation.

g 2 Sam. 7:14. In its original context this passage derives from the oracle of the prophet Nathan to David that his throne should be established forever. The DSS at 4QFlor 1:10-11 give 2 Sam. 7:14 a messianic interpretation and link it with Ps. 2, as the author of Hebrews does here. The author assumes that a messianic interpretation of the v. is apparent.

h πρωτότοκον *prōtotokon* firstborn. This alludes back to the divine begetting mentioned in v. 5. Also, the firstborn had special rights of inheritance under ancient laws of primogeniture; the word therefore also alludes back to the theme of the Son’s divine heirship in vv. 2 and 4.

i οἰκουμένην *oikoumenēn* can be used as a technical designation for the Roman empire, but here it means the inhabited earth (exclusive of the heavens above and the

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And let all the angels of God worship him.^a

⁷ And of^b the angels he saith,

Who maketh his angels spirits,^c and his ministers^d a flame of fire.^e

⁸ But unto the Son *he saith*,

Thy throne, O God,^f is for ever and ever:

a sceptre of righteousness is the sceptre of thy kingdom.

⁹ **Thou hast loved righteousness, and hated iniquity;**

nether regions below).

a The quote derives from the LXX of either Dt. 32:43 or Ps. 97:7, or perhaps is a combination of both passages. The KJV of Ps. 97:7 says “worship him, all ye gods,” following the MT, but the LXX says “all God’s angels worship him.” The first half of LXX Dt. 32:43 (not reflected in the KJV, which follows the MT) reads as follows (translation is from AB):

Rejoice, O heavens, along with him, and let all the sons of God bow down before him.

Rejoice, O nations, with his people and let all the angels of God ascribe strength to him.

The Hebrews quote appears to derive from the end of the first line, but substituting “angels of God” for “sons of God.” The author may have read from a text of Deuteronomy that has not survived, or he may have simply emended the text on his own to suit his purpose here.

b Although the GR preposition πρὸς *pros* can mean “concerning,” as the KJV takes it here, that word is followed both here and in the next v. by the GR particles μὲν *men* and δὲ *de*, respectively. This suggests that the construction in these two vv. is parallel, and the word should therefore be rendered here as “to.” The sense is something like “On the one hand he says to the angels [quote in v. 7], but on the other hand he says to the Son [quote in vv. 8-9].” A contrast is meant between what the Father says to the angels and what he says to the Son.

c πνεύματα *pneumata* is ambiguous and can mean spirits, winds or breaths (the same ambiguity exists in HEB). In v. 14 it is clear from the context that the word definitely means “spirits,” so that is perhaps the best translation here as well.

d λειτουργοὺς *leitourgous* those engaged in (religious) service. This word is the source of ENG “liturgy.”

e Ps. 104:4. “Flame of fire” is a Hebraism for “flaming fire.” The point of the quote is that the angels are servants of God, which implies a lower status than the Son, since the son of a household is always greater than its servants.

f In its original context these words are addressed to God. Here the speaker is God the Father; note that he addresses the Son as “God.”

**therefore God, *even* thy God,^a hath anointed thee
with the oil of gladness^b above^c thy fellows.^d**

¹⁰ And,

**Thou, Lord,^e in the beginning hast laid the foundation of the
earth;^f**

and the heavens are the works of thine hands:

¹¹ They shall perish; but thou remainest;

and they all shall wax^g old as doth a garment;

¹² And as a vesture^h shalt thou fold them up,ⁱ

and they shall be changed:

but thou art the same,

and thy years shall not fail.^j

¹³ But to which of the angels said he at any time,

a The KJV takes the first “God” as the subject of the verb, and the second as an appositive, more clearly identifying that subject. More likely, the first occurrence should be a vocative, with the second being the subject of the verb: “therefore, O God, thy God hath anointed thee.” On the KJV’s reading both occurrences of “God” refer to the Father; on this other possible reading, the first refers to the Son and the second to the Father.

b Kings were anointed with oil; the Hebrew-derived title Messiah (of which Christ is the Greek-derived counterpart) means “anointed one.” Since the anointing here is with the oil “of gladness,” the allusion to anointing is metaphorical.

c The sense of the GR preposition *παρὰ para* with the accusative here is “beyond,” rather than “to the exclusion of.” Although Jesus received this anointing ahead of his followers, they too may eventually receive it and share in this gladness in the kingdom to come.

d Ps. 45:6-7.

e Again, the author takes a text originally addressed to God and puts it on the Father’s lips addressing the Son.

f This passage again raises the theme of the Son as an agent of creation, as in v. 2.

g OR grow, become.

h OR as a garment. Hebrews adds these words to the OT quotation to show that the metaphor of the garment is continued. Some mss. omit the words so as to conform to the OT text.

i In this simile, the Lord shall eventually fold up the heavens as a man folds his clothes. There may be an allusion to LXX Isa. 34:4 here, which says that the heavens will be rolled up like a scroll.

j Ps. 102:25-27.

**Sit on my right hand,^a
until I make thine enemies thy footstool?^b**

¹⁴ Are they^c not all ministering spirits,^d sent forth to minister for them who shall be heirs of salvation?^e

Chapter 2

The Great Salvation

¹ THEREFORE we ought to give the more earnest heed^f to the things which we have heard,^g lest at any time we should let *them* slip.^h ² For if the word spoken by angelsⁱ was stedfast,^j and every transgression and disobedience received a just recompence of reward;^k ³ How shall we escape,^l if we neglect^m so great salvation; which at the first began to

a IE the place of honor.

b Ps. 110:1. This passage conceptually repeats the thought of v. 5. The author has already alluded to this Psalm passage in v. 3. On placing your foot on your enemy as a gesture of dominance, see Jos. 10:24.

c IE the angels.

d Alluding back to v. 7.

e The implied answer to the question is “yes.” Just as earlier (in vv. 2 and 4) Jesus was described as an heir of the Father, so we too may be heirs.

f OR we must pay greater attention.

g And thereby learnt.

h μήποτε παραρῶμεν *mēpote pararuōmen* so that we do not drift away. The image is of a boat without its moorings drifting away from shore. Those to whom this letter was sent were in danger of so drifting off.

i According to Jewish tradition, the Law was mediated to Moses through angels. The argument is *a fortiori*; if the Law, received by angelic mediation, is great, how much greater must be the Gospel preached by the Son (who is greater than the angels)?

j IE firm, immovable, but here with the connotation of legal validity.

k “Reward” here is used in an unfavorable sense, and refers to punishment for sin.

l IE the coming judgment.

m ἀμελήσαντες *amelēsantes* take no care for, be unconcerned about. This picture of “neglecting” salvation suggests the kind of gradual falling away portrayed by the image of a boat adrift from v. 1.

be spoken by the Lord, and was confirmed^a unto us by them that heard *him*;^b ⁴ God also bearing *them* witness,^c both with signs and wonders, and with divers^d miracles, and gifts^e of the Holy Ghost, according to his own will?

The Pioneer of Salvation

⁵ For unto the angels hath he not^f put in subjection the world to come, whereof we speak. ⁶ But one in a certain place^g testified, saying,

What is man, that thou art mindful of him?

or the son of man,^h that thou visitest him?

⁷ **Thou madest him a little lower than the angels;ⁱ**

a ἐβεβαιώθη *ebebaiōthē* was validated; this word is the verbal form of the noun rendered “stedfast” in v. 2.

b The author of the letter appears to include himself with those who were not eyewitnesses of the Savior in the flesh.

c συνεπιμαρτυροῦντος *sunepimartuountos* lit. bearing witness together with. IE God stood as a corroborating witness to the testimony of the first Christians.

d OR various.

e μερισμοῖς *merismois* distributions (derived from the verb μερίζω *merizō* to separate into parts, divide [and distribute the pieces]). The word refers here to a distribution of the gifts of the Holy Spirit.

f The position of the negative is first, and therefore emphatic, in GR: “Not unto the angels did he subject the world to come.”

g It should not be assumed from the failure of the author to give scriptural citations that he did not know where these passages were located. This author prefers to portray all scripture as coming directly from God as opposed to through the mediation of man.

h In its original context, “son of man” was simply a Hebrew idiom meaning “human.” IE to be the “son of” something is to have the qualities or characteristics of that thing. That the terms man//son of man are in a parallel construction shows this. The author of Hebrews applies the passage first to all humanity, as in its original context, but then he gives it a specialized reading applying specifically to Jesus himself. As part of this specialized reading, the expression “son of man” may have the more messianic connotation it developed over time.

i The MT of the Psalm has “you made him a little lower than אֱלֹהִים *elohim*.” The word *elohim* is ambiguous and can mean either “God” or “gods” (IE other divine beings). While the Psalm was meant to show the exalted position of man, eventually

**thou crownedst him with glory and honour,^a
and didst set him over the works of thy hands:^b**

⁸ Thou hast put all things in subjection under his feet.^c

For in that he put all in subjection under him,^d he left nothing *that is* not put under him. But now we see not yet all things put under him. ⁹ But we see Jesus, **who was made a little lower^e than the angels** for the suffering of death, **crowned with glory and honour;^f** that he by the grace of God^g should taste^h death for every man.ⁱ

such a close relationship between man and God/gods came to be seen as problematic, and so the LXX substituted the word “angels” for “God/gods.” While in the HEB of the MT man is only a little lower (in status) than God/gods, in the GR of the LXX (which is followed in Hebrews) the expression βραχύ τι *brachu ti* should almost certainly be taken temporally; IE “you made him *for a little while* lower than the angels.” That is, this somewhat lower status is only temporary. The KJV here appears to be harking back to the reading of the HEB MT; it is not an accurate representation of the GR of Hebrews/LXX.

a Again reflecting the exalted position of man.

b The words “and didst set him over the works of thy hands” are missing from a number of important, early witnesses. These words were probably not original to the letter, but were added to make the quotation in Hebrews match the LXX of Ps. 8. The author of Hebrews may have been using a form of the LXX that has not survived or, more likely, he may have simply omitted these words as not being relevant to the point he wished to make here.

c Ps. 8:4-6 (from the LXX).

d IE Jesus. Here we see the author moving from the original context of the Psalm, which speaks of all mankind, to a messianic reading, applying the words specifically to the Savior himself.

e IE lower for a little while; temporarily lower.

f These words derive from and are a reprise of the Psalm just quoted. Jesus is made lower for a little while than the angels in his mortality, so that he may suffer and be crucified, but now is resurrected and exalted on high.

g χάριτι θεοῦ *chariti theou* by the grace of God. Some MSS. read χωρὶς θεοῦ *chōris theou* apart from God. Most scholars believe that the text reflected in the KJV is original, and that the variant arose either from a scribal slip or, more likely, from a marginal gloss intended to make it clear that the atonement was not needed by God himself, which then was misunderstood as an actual correction by some scribes and brought directly into the text.

h IE experience.

i Thereby effecting the atonement. While the GR ὑπὲρ παντὸς *hyper pantos* is prob-

¹⁰ For it became him,^a for whom *are* all things, and by whom *are* all things,^b in bringing many sons^c unto glory, to make the captain^d of their salvation perfect^e through sufferings. ¹¹ For both he that sanctifieth^f and they who are sanctified^g *are* all of one:^h for which cause he is not ashamed to call them brethren, ¹² Saying,

**I will declareⁱ thy name unto my brethren,
in the midst of the church^j will I sing praise^k unto thee.^l**

¹³ And again,

I will put my trust in him.^m

And again,

Behold I and the children which God hath given me.ⁿ

ably to be taken as a masculine (common) gender, “for all people” (as in the κτν), some understand it as a neuter, “for all things,” which envisions redemption not only of mankind but of the whole of creation.

a OR it was fitting for him. The reference here is to the Father.

b Although earlier (in 1:2) Jesus has been described as the agent of creation, here the Father is described as the ultimate author of creation.

c The masculine gender here is inclusive; therefore the word should be rendered either “children” or “sons and daughters.”

d ἀρχηγὸν *archēgon* originator, founder, leader. The word is derived from roots meaning “first” and “to lead”; it therefore has connotations both of originating and leading. AB renders “pioneer,” which is suggestive of both meanings.

e τελειῶσαι *teleiōsai* make complete, finish.

f IE Jesus.

g IE the children of God.

h This could refer to the common humanity of Jesus with us, or it could mean that we are all one, spiritually unified together with the Father (cf. John 17).

i The quotation follows the LXX version, except that this initial verb in Hebrews (“I will declare”) is “I will recount” in the LXX.

j ἐκκλησίας *ekklesiās* assembly.

k ὑμνήσω *humnēsō* I will sing praises. ENG “hymn” derives from the nominal form of this word.

l Ps. 22:22.

m Isa. 8:17; cf. 2 Sam. 22:3 and Isa. 12:2. In Isa., the prophet is the speaker; here, Jesus is the speaker.

n Isa. 8:18 (from the LXX). In its original context, the prophet is speaking of his own children, who had been given symbolic names (see Isa. 8:1-4) as signs to the people.

¹⁴ Forasmuch then as the children^a are partakers of flesh and blood,^b he also himself likewise took part of the same;^c that through death he might destroy him that had the power of death, that is, the devil;^d ¹⁵ And deliver them who through fear of death were all their lifetime subject to bondage.^e ¹⁶ For verily he took^f not on *him the nature of angels*; but he took on *him* the seed^g of Abraham. ¹⁷ Wherefore in all things it behoved him to^h be made like unto *his* brethren, that he might be a merciful and faithful high priestⁱ in things *pertaining* to God, to make reconciliation for^j the sins of the people. ¹⁸ For in that he himself hath suffered being tempted, he is able to succour them that are tempted.^k

a IE the children of the kingdom, the children of God—humanity.

b Through their experience of mortality.

c IE Jesus too condescended to experience mortality.

d τὸν διάβολον *ton diabolon* the slanderer, the accuser, the adversary, the devil. This is the source of such ENG words as “diabolical” (as also “devil”). This is the GR word used to render HEB שָׂטָן *satan*.

e OR slavery.

f ἐπιλαμβάνεται *epilambanetai* lit. take hold of. The KJV follows an older understanding that the verb means to “take on (the nature of),” which accounts for the italicized words in the v. Under this reading, the v. would mean that Christ did not take on the nature of angels, but that of the seed of Abraham. Modern scholarship does not support this understanding of the verb. It appears rather that the word either refers to “grasping” others (here for the purpose of saving them), or else it is used in a weakened sense of being concerned about or interested in (cf. the ENG idiom “to take on” a person or a project).

g IE descendants of.

h OR he had to.

i The author here introduces the idea of a priestly messiah; Jewish tradition of the time looked to a priestly messiah in addition to a kingly messiah. The author will return to the theme of Jesus as High Priest later in the letter (in chapters 7-10).

j ἱλάσκεσθαι *hilaskesthai* to expiate. The allusion is to the making of an atonement for sin, just as the High Priest did on the Day of Atonement.

k Both occurrences of the word rendered “tempted” in this v. could also be rendered “tried.”

Chapter 3

Jesus Superior to Moses

¹ WHEREFORE,^a holy brethren,^b partakers of the heavenly calling,^c consider the Apostle^d and High Priest^e of our profession,^f Christ Jesus; ² Who was faithful^g to him^h that appointed him,ⁱ as also Moses *was faithful* in all^j his house.^k ³ For this *man*^l was counted worthy^m of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.ⁿ ⁴ For every house is builded by some *man*;^o but

a IE continuing the argument from ch. 2.

b Members of the Christian community (including women).

c This calling both originates from heaven and will lead us to heaven.

d τὸν ἀπόστολον *ton apostolon* one who has been sent; emissary.

e That Jesus was a High Priest is a major theme of Hebrews.

f Not in an occupational sense, but rather “that which we profess.”

g Both in the sense that he was worthy of trust and he executed the trust placed in him honorably.

h IE the Father.

i IE the Son.

j There is textual uncertainty as to whether the word “all” belongs in the text. It is missing in some witnesses, and may have been added to conform to the wording of the LXX version of Num. 12:7 or to the wording of v. 5 below, where the word is present. But the evidence for and against inclusion of the word is about evenly matched, and so the matter remains uncertain.

k This wording alludes to Num. 12:7, 1 Chron. 17:14 and 1 Sam. 2:35.

l The GR simply says “this one” (note that “man” is italicized in the KJV text). The allusion is to Jesus.

m The verb is in the passive voice, which is probably to be taken as a “divine passive,” meaning that it was God himself who deemed Jesus worthy of greater glory than Moses.

n Possibly an ancient proverb. The AB quotes Menander and others as saying that “the workman is greater than the work” (Justin 1 *Apology* 20).

o IE one can infer from the design and construction of a house that it was built by an artificer, as opposed to simply appearing by happenstance in nature

Hebrews

he that built^a all things is God.⁵ And Moses verily *was* faithful in all his house,^b as a servant,^c for a testimony^d of those things which were to be spoken after;^e ⁶ But Christ as a son over his own house;^f whose house are we,^g if we hold fast the confidence and the rejoicing of the hope firm unto the end.^h

A Rest for the People of God

⁷ Wherefore (as the Holy Ghost saith,ⁱ

To day if ye will hear his voice,^j

**⁸ Harden not your hearts,^k as in the provocation,
in the day of temptation^l in the wilderness:**

**⁹ When your fathers tempted me, proved me,^m
and saw my worksⁿ forty years.^o**

a κατασκευάσας *kataskeusas*. This word means both to build, to construct, to bring a structure into being, and to make it ready for some purpose. Note that the metaphor seems particularly inapt to any notion of creation out of nothing (*creatio ex nihilo*).

b Alludes to Num. 12:7 (LXX).

c θεραπῶν *therapōn* one who renders devoted service, especially in a cultic setting. This word would be appropriately used of a temple worker.

d μαρτύριον *marturion* witness. This word is the source of ENG “martyr.” Note that in casual transliteration, the GR letter *upsilon* is often represented with the ENG letter “y.”

e The passive voice of the verb suggests that it is God who will do the speaking.

f The son of a household is greater than a servant of that household.

g We represent the household of God.

h This is the concept that is often expressed in LDS discourse as “enduring to the end.”

i Hebrews presents the OT scriptures as pure, divine speech.

j Hearing God’s voice implies also obedience; IE actually doing God’s will.

k Hardening one’s heart is metaphoric for refusing to do God’s will.

l Hebrews, following the LXX, has translated the HEB proper names Massah (“rebellion”; KJV “provocation”) and Meribah (“testing”; KJV “temptation”) used in the Psalm to give the incidents recorded at those locations as a part of the wandering of the children of Israel in the wilderness a more general application. The rebellion described here was precipitated by a lack of water. See Exo. 17:7; cf. Num. 20:13.

m IE their forefathers in the wilderness tested and tried God.

n The miracles of the sojourn in the wilderness, such as the appearance of manna.

o The period of the wandering in the wilderness.

**¹⁰ Wherefore I was grieved^a with that generation,^b
and said, They do alway err^c in *their* heart;
and they have not known my ways.**

**¹¹ So I sware^d in my wrath,
They shall not enter into my rest.)^e**

¹² Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.^f ¹³ But exhort one another daily, while it is called **To day**;^g lest any of you be hardened through the deceitfulness of sin. ¹⁴ For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;^h ¹⁵ While it is said,

**To day if ye will hear his voice,
harden not your hearts, as in the provocation.ⁱ**

¹⁶ For some, when they had heard, did provoke:^j howbeit not

a προσώχθισα *prosōchthisa* angry, offended, provoked. The word conveys the sense of being very upset over something someone has done.

b The generation of the wilderness wanderings.

c ιε they wander off the path of correct conduct, alluded to as God's "ways" (ιε paths) below.

d By a divine oath.

e Ps. 95:7-11 (LXX, with minor variations). The last line in GR represents the HEB text of the Psalm and reflects an incomplete oath formula, which lit. says "If they shall enter into my rest..." The curse, which would normally be stated in the second half if the oath formula were it complete, is not stated here. As an example the AB cites a complete oath formula from Ps. 7:4-5: "If I have repaid my ally with harm or plundered my foe without cause, then let the enemy...lay my soul in the dust." So for God to say "If they shall enter into my rest..." is another way of saying "They shall never enter into my rest." The word "rest" here can have various connotations, including the Promised Land to which the wanderers were headed, the sanctuary of the tabernacle/temple as a resting place for the ark of the covenant (representing the presence of God), and the cessation of labor characteristic of the Sabbath day.

f The expression "living God" contrasts the true God with the lifeless idols worshiped by the heathen.

g Alluding back to the first word quoted from Ps. 95:7 above in v. 7.

h Repeating the language from v. 6 above.

i Ps. 95:7-8, repeated from vv. 7-8 above.

j Alluding to the "provocation" mentioned in the Psalm 95 text.

all that came out of Egypt by Moses.^{a 17} But with whom was he **grieved forty years**? *was it* not with them that had sinned, whose carcasses^b fell in the wilderness?¹⁸ And to whom swear he that **they should not enter into his rest**,^c but to them that believed not?¹⁹ So we see that they could not enter in^d because of unbelief.

Chapter 4

¹ LET us therefore fear,^e lest, a promise being left *us*^f of entering into his rest, any of you should seem^g to come short of it.^{h 2} For unto us was the gospel preached, as well as unto them:ⁱ but the word preached did not profit them, not being^j mixed with faith in them that heard *it*.³

a Although some take v. 16 as a statement, as in the KJV, it is in reality an interrogative, just as the following two statements are, anticipating a positive answer (the following translation derives from the AB): “Who then heard and rebelled? Was it not all who came out of Egypt through Moses?” This is consistent with Num. 14, where several times it is stated that “all” rebelled against God.

b κῶλα *kōla* corpses, with special reference to dead bodies left out in the desert without burial. In antiquity, not to be buried was considered an especially accursed end.

c Vv. 16-18 contain quotations and allusions to the already quoted Psalm 95 text.

d IE to God’s rest, here with particular emphasis on the Promised Land of Canaan.

e OR be wary. Although we usually think of “fear” in a negative light, it is an emotion that can have a positive influence on our course of action.

f καταλειπομένης ἐπαγγελίας *kataleipomenēs epangelias*. This is a genitive absolute construction in GR, and means “while a promise remains (available).”

g δοκῇ *dokē*. While this verb often means “to seem,” as the KJV takes it, here it means “to think.”

h ὑστερηκέναι *husterēkenai* to miss, fail to reach. The sense is to miss out on something through one’s own fault. Render something as follows: “Let us therefore fear, lest, while a promise of entering his rest remains available, any of you should think to miss out on it.”

i IE those of Moses’ generation who wandered in the wilderness, as described in ch. 3.

j There is a textual issue as to whether this participle should be a nominative singular, in which event it modifies the “word,” as the KJV portrays it, or whether it should be an accusative plural, in which event it modifies “them” (IE the Israelites). The weight of evidence favors the latter understanding. The AB renders “but the word that was heard did not benefit them, since they were not joined in faith with those who actu-

For we which have believed do enter into rest, as he said,

**As I have sworn in my wrath,
if they shall enter into my rest:^a**

although the works were finished from the foundation of the world.^{b 4} For he spake in a certain place of the seventh *day*^c on this wise,^d **And God did rest the seventh day from all his works.**^{e 5} And in this *place*^f again, **If they shall enter into my rest.**^{g 6} Seeing therefore it remaineth that some must enter therein,^h and they to whom it was first preached entered not in because of unbelief:^{i 7} Again, he limiteth a certain day, saying in David,^j **To day,**^k after so long a time;^l as it is said,

**To day if ye will hear his voice,
harden not your hearts.^m**

ally listened.” Those who “actually listened” would have included Joshua and Caleb historically; as applied by the author to the present situation, it would include faithful Christians.

a Ps. 95:11, quoted above in Heb. 3. “If they shall enter into my rest” is a lit. rendering of the GR; the expression actually means “they shall never enter into my rest.” On the meaning of this partial oath formula, see the note to 3:11.

b IE prior to resting on the seventh day, as alluded to in v. 4.

c IE the Sabbath day.

d OR in this way.

e Gen. 2:2.

f IE in the scriptural passage we have been examining, Ps. 95.

g Ps. 95:11. This is a lit. translation; the meaning is “they shall never enter into my rest.” See the note on 3:11 for this oath formula.

h IE into God’s rest.

i The argument is that God did not make the promise in vain. Surely he intended some to enter into his rest; yet the Israelites of Moses’ generation failed to do so. The promise remains available, however, and is within our grasp.

j David was traditionally understood to be the author of the Psalms.

k IE the time to act is now.

l Several centuries had elapsed from the time of Moses to the time of David, yet God is still extending the promise to his people to enter into his rest.

m Ps. 95:7-8, reprising the quote of this material from Heb. 3.

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⁸ For if Jesus^a had given them rest, then would he^b not afterward have spoken of another day.^c ⁹ There remaineth therefore a rest^d to the people of God. ¹⁰ For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.^e ¹¹ Let us labour therefore to enter into that rest, lest any man fall^f after the same example of unbelief.^g

¹² For the word^h of God *is* quick,ⁱ and powerful, and sharper than any twoedged sword,^j piercing even to the dividing asunder of soul and spirit,^k and of the joints and marrow,^l and *is* a discerner of the thoughts and intents of the heart.^m ¹³ Neither is there any creatureⁿ that is not manifest in his sight: but all things *are* naked^o and opened unto the eyes of

a The allusion here is probably not to Jesus, but to Joshua, the son of Nun, who brought the children of Israel into the Promised Land of Canaan. The name Yehoshua (“Yah-weh saves”) is transliterated directly into ENG as Joshua in the OT. In the NT, that name, as well as its shortened form, Yeshua, is transliterated into GR as Ἰησοῦς *Iēsous*, which we transliterate and anglicize into ENG as “Jesus.”

b IE God, speaking through the psalmist David.

c IE the “today” of the Psalm quotation.

d σαββατισμός *sabbatismos*, a different GR word for rest than that the author has been using, has special reference to Sabbath observance.

e Just as God rested after the work of his creation, so the observant Christian may rest by overcoming in his struggle with sin and returning to the presence of God after the labors of this life.

f Like the corpses of those who fell in unbelief in the wilderness.

g Alluding to the people of Moses’ day.

h λόγος *logos*. The word here probably alludes to the scriptures as the word of God, and not to Jesus as God’s Logos (an idea expressed in John 1).

i In the archaic sense of “living,” not rapidly fast.

j Representations of God’s speech as a sharp sword are common in the scriptures.

k Representing our internal, immaterial, spiritual natures.

l Representing our physical bodies.

m God can see behind outward appearances to the inward motivations of the mind and heart.

n IE created thing.

o IE there is nothing we can hide from God.

him with whom we have to do.^a

Jesus the Great High Priest

¹⁴ Seeing then that we have a great high priest,^b that is passed into^c the heavens,^d Jesus the Son of God, let us hold fast *our* profession.^e
¹⁵ For we have not an high priest which cannot be touched with the feeling of^f our infirmities;^g but was in all points tempted like as *we are*,^h yet without sin. ¹⁶ Let us therefore come boldly unto the throne of grace,ⁱ that we may obtain mercy, and find grace to help in time of need.

Chapter 5

¹ FOR every high priest taken^j from among men^k is ordained for men in things *pertaining* to God, that he may offer both gifts and sac-

a πρὸς ὃν ἡμῖν λόγος *pros hon hēmin logos* idiomatic for “to whom we [must render] an account.” The allusion is to the reckoning of the judgment.

b ἀρχιερεῖα *archiereia* high priest, the same title applied to the Jewish high priest.

c The GR is actually διελυθόται *dielēluthotai*, which means “passed through” the heavens, not “passed into” the heavens. Apparently the author understood the heavens as consisting of multiple levels, through which Jesus passed in his ascent, although he does not develop the theme here.

d Following his crucifixion, resurrection and ascension.

e Not our occupation, but that which we profess.

f OR sympathize with. The GR is actually συμπαθεῖν *sumpathēsai*, from which ENG “sympathize” derives. The word is derived from roots meaning “to feel” “with” someone else.

g OR weaknesses.

h Render with AB “but one who has been tested in every respect, in these same ways.”

i The allusion is to the throne of God. This may be approached through prayer. There are also elements of temple imagery (the throne alluding to the “mercy seat” of the ark of the covenant in the sanctuary of the temple) and royal imagery (just as an earthly king grants mercy from his throne).

j IE chosen and set apart.

k OR from human beings. The contrast here is not between males and females, but between mortal humans and the Son of God.

Hebrews

rifices^a for^b sins: ² Who can have compassion on the ignorant, and on them that are out of the way;^c for that he himself^d also is compassed^e with infirmity.^f ³ And by reason hereof he ought, as for the people, so also for himself, to offer for sins.^g ⁴ And no man taketh^h this honourⁱ unto himself, but he that is called of God, as *was* Aaron.^j

⁵ So also Christ glorified not himself^k to be made an high priest; but he that said unto him,

**Thou art my Son,
to day have I begotten thee.^l**

⁶ As he saith also in another *place*,
**Thou *art* a priest for ever
after the order^m of Melchisedec.ⁿ**

a While it is possible that “gifts” here refers to bloodless offerings, it is more likely that “gifts” and “sacrifices” are simply synonymous terms.

b IE in expiation of.

c OR going astray, erring. A contrast with ignorance is probably meant; sins resulting from ignorance were considered lesser than those that were intentional.

d IE the human high priest.

e OR clothed, in the metaphoric sense of being subject to, beset by.

f OR weakness. The idea is that since the human high priest is subject to human weakness, he has compassion on those who in their weakness sin.

g Since the high priest is human and therefore a sinner, he needs to offer sacrifices for himself as well as for the people.

h λαμβάνει *lambanei* takes. This is the same verb rendered “taken” (in the passive) in v. 1. Thus, one does not (actively) *take* this honor on one’s own; rather one is (passively) *taken* or chosen by God to receive it.

i IE the priesthood.

j Both Aaron and his immediate successors were called of God, but eventually the high priesthood passed from father to son, or became a political appointment, even subject to bidding. Harking back to the divine bestowal of the priesthood on Aaron may represent a subtle indictment of these later practices.

k IE Christ too was called of God and appointed to his high priesthood; it is not an honor or glory that he derogated to himself.

l Ps. 2:7, reprised from Heb. 1:5.

m τάξις *taxin* order, arrangement, division, succession (of priests).

n Ps. 110:4. מַלְכִּי־צֶדֶק *malki-tsedek* means “My King is Righteousness” (or “King of

⁷ Who^a in the days of his flesh,^b when he had offered up prayers and supplications with strong crying and tears^c unto him that was able to save^d him from death,^e and was heard in that he feared;^f ⁸ Though he were a Son,^g yet learned^h he obedience by the things which he suffered;ⁱ ⁹ And being made perfect, he became the author^j of eternal salvation unto all them that obey him;^k ¹⁰ Called of God an high priest after the

Righteousness”).

a The proper antecedent to the relative is unclear. Since the immediately preceding name is “Melchizedek” at the end of the preceding v., it is natural on first blush to take Melchizedek as the antecedent. Indeed, a marginal note in a JST ms. suggests that vv. 7-8 “are a parenthesis alluding to Melchizedek and not to Christ.” The name “Melchizedek” is, however, part of a scriptural quotation. The subject of the two verbs preceding the quote is God the Father, yet it is clear from the material in vv. 7-8 that the Father could not be the intended referent. Although the JST is grammatically justified in reading the antecedent to the relative as referring to Melchizedek, the sense of vv. 7-8 requires the conclusion that those vv. are referring to Christ. Note that the 1979 LDS edition of the KJV, after reporting this JST marginal comment, goes on to cross reference this material in these vv. to Jesus, not to Melchizedek. This cross referencing is correct. The confusion on this point derives from a grammatical mistake on the part of the author of Hebrews in his use of the relative without showing Jesus as the clear antecedent. Generally, modern translations render the passage in such a way as to avoid rendering the awkward relative clause into English.

b 1E when he (Jesus) was yet mortal.

c The allusion is to the agonies of Gethsemane.

d A circumlocution for God the Father.

e In his mortality, Jesus sought not to die, although he ultimately prayed that God’s will be done. He was not saved *from* death upon the cross, but he was saved *out of* death by virtue of the resurrection.

f 1E he was heard because of his reverence for God (the Father).

g The sense of the concessive “although” is not entirely clear. The thought appears to be similar to that expressed in the *Testament of Joseph* 105 (as quoted in AB): “Although I was a child, I had the fear of God in my heart.”

h The verb does not mean to imply that Jesus was previously disobedient and only gradually became obedient. Rather, the sense is that Jesus practiced obedience throughout his life, and over time came to a deeper appreciation of it.

i There is a word play in the GR between “he learned” ἐμαθεν *emathen* and “he suffered” ἐπαθεν *epathen*.

j OR source.

k Just as Jesus obeyed the Father, we must obey him.

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order of Melchisedec.^a

Warning against Apostasy

¹¹ Of whom^b we have many things to say, and hard to be uttered,^c seeing ye are dull of hearing.^d ¹² For when for the time ye ought to be teachers,^e ye have need that one teach you again^f which *be* the first principles^g of the oracles^h of God; and are become such as have need of milk,ⁱ and not of strong meat.^j ¹³ For every one that useth milk *is* unskilful^k in the word of righteousness: for he is a babe. ¹⁴ But strong meat^l belongeth to them that are of full age,^m *even* those who by reason of useⁿ have their senses exercised^o to discern both good and evil.

a Alluding back to the quotation of Ps. 110:4 referenced in Heb. 5:6, but replacing “priest” with “high priest.”

b The KJV takes the pronoun as a masculine, referring to Melchizedek, but most take it as a neuter (the forms are identical in GR): “concerning this subject.”

c OR difficult to explain; IE hard to put into words.

d IE slow to understand.

e The participle is concessive, not temporal as the KJV mistakenly takes it. Render: “For though by this time you ought to be teachers...”

f Those to whom the letter was addressed should now be teaching others, but instead they themselves are in need of remedial instruction.

g Lit. the elements of the beginning. The allusion is to the most basic matters.

h λογίων *logiōn* (prophetic) utterances, including those recorded in scripture.

i IE babes.

j OR solid food. To distinguish beginners from the more advanced with this metaphor contrasting babes who need milk with adults who eat solid food was a commonplace.

k IE in need of training.

l OR solid food. “Meat” in the KJV does not mean animal flesh, but food more generally.

m OR mature.

n IE by training the spiritually mature have honed their faculties.

o OR faculties trained.

Chapter 6

¹ THEREFORE leaving^a the principles of the doctrine of Christ,^b let us go on unto perfection;^c not laying again the foundation^d of repentance from dead works,^e and of faith toward God, ² Of the doctrine of baptisms,^f and of laying on of hands^g, and of resurrection of the dead,^h and of eternal judgment. ³ And thisⁱ will we do, if God permit.^j ⁴ For *it is impossible*^k for those who were once^l enlightened, and have tasted^m of the heavenly gift, and were made partakers ofⁿ the Holy Ghost, ⁵ And have tasted the good word of God, and the powers of the world^o to

a The JST adds the word “not” before “leaving,” which corrects a misimpression given by the KJV. The sense is not one of “abandoning” the basics of the gospel, but of taking them as an established, given foundation and moving ahead and building on them.

b Lit. the word of the beginning of Christ. The allusion is to elementary Christian principles.

c OR spiritual maturity.

d The elementary principles constituting the foundation are stated here to include repentance, faith, baptism, the laying on of hands, the resurrection and the judgment. Note that the first four items are stated in Article of Faith 4.

e IE one’s sinful deeds.

f It is uncertain why the plural is used here.

g Although Christians laid hands on others for various purposes, such as healing the sick and setting one apart for special service, since the expression here follows baptism and precedes mention in the next v. of the gift of the Holy Ghost, it almost certainly alludes to the laying on of hands that follows baptism and confers that gift.

h The word “dead” here is plural and refers to the resurrection of mankind, not just that of Christ.

i The allusion is to going on from the basics of the faith to perfection.

j OR God willing.

k The word “impossible” is connected with the infinitive “to renew [OR restore]” in v. 6. The idea expressed here seems inconsistent with the dogma of “eternal security,” to the effect that it is impossible to fall from grace.

l The allusion here is probably not to a single number of times, but to the completeness of the enlightenment.

m γευσάμενους *geusamenous* tasted (in the sense of experienced, enjoyed).

n IE those who share in.

o αἰῶνος *aiōnos*, here probably in a temporal sense, “age.”

Hebrews

come, ⁶ If they shall fall away,^a to renew^b them again unto repentance;^c seeing they crucify to themselves the Son of God afresh,^d and put *him* to an open shame.^e ⁷ For the earth^f which drinketh in the rain that cometh oft^g upon it, and bringeth forth herbs^h meetⁱ for them by whom it is dressed,^j receiveth blessing from God: ⁸ But that^k which beareth thorns and briers^l is rejected, and is nigh unto cursing;^m whose end *is* to be burned.ⁿ

⁹ But, beloved,^o we are persuaded better things of you, and things that accompany salvation,^p though we thus speak.^q ¹⁰ For God *is* not unrighteous^r to forget your work and labour of love,^s which ye have

a IE lapse into apostasy.

b OR restore.

c μετάνοιαν *metanoian*, lit. a change of mind.

d Although the verb ἀνασταυρώ *anastauroō* simply means “to crucify” (the compound *ana-* not conveying the sense of “recrucify”), here the context seems to require that the verb means “to crucify again,” as the KJV takes it.

e παραδειγματίζοντας *paradeigmatizontas* hold (him) up to contempt. The word refers to making someone a public example by punishment, and is the source for ENG “paradigm.”

f OR ground.

g OR repeatedly, frequently.

h OR vegetation.

i IE useful, beneficial.

j OR cultivated.

k IE ground.

l OR thistles.

m IE near to being cursed.

n The burning of weeds by farmers was a common image of the judgment.

o The word is plural and is directed to those for whom the letter was written.

p IE pertaining to your salvation.

q Despite the harsh reproof we have given you, we remain confident that you will achieve salvation.

r OR unjust.

s Love here is not a feeling, but a commitment that entails good works.

shewed toward his name,^a in that ye have ministered^b to the saints, and do minister. ¹¹ And we desire that every one of you do shew the same diligence^c to the full assurance of hope unto the end: ¹² That ye be not slothful,^d but followers^e of them who through faith and patience^f inherit the promises.^g

God's Sure Promise

¹³ For when God made promise to Abraham, because he could swear by no greater, **he sware by himself**,^h ¹⁴ Saying, **Surely blessing I will bless thee, and multiplying I will multiply thee.**ⁱ ¹⁵ And so, after he^j had patiently endured, he obtained the promise.^k ¹⁶ For men verily swear by the greater:^l and an oath for confirmation *is* to them an end of all strife.^m ¹⁷ Wherein God, willing more abundantly to shewⁿ unto the

a A Hebraism; the “name” stands for God himself.

b OR served.

c σπουδῇν *spoudēn* eagerness, willingness, zeal. The concept is the opposite of sluggishness or laziness.

d The opposite of the “diligence” of the previous v.

e OR imitators.

f OR perseverance. The concept is active, not passive.

g Such as the promises made to Abraham, as described in v. 13.

h Several times in the OT God swears an oath by himself (as in Gen. 22:16). Swearing an oath by God was the greatest oath one could make. (The concept of “swearing” here does not involve our modern use of the term to refer to profanity.)

i Gen. 22:16-17. The repetitions in the sentence reflect in GR form the HEB infinitive absolutes in the passage, which intensify its ideas.

j IE Abraham.

k That which was promised in the Abrahamic covenant.

l IE something greater than themselves. It was common to swear oaths by God, heaven, the temple, the gold of the temple, and so forth.

m In disputed cases, where the facts were not in evidence, an oath would often settle the matter, it being understood that God would reward the just party and punish the unjust.

n OR more clearly to demonstrate.

Hebrews

heirs of promise^a the immutability^b of his counsel,^c confirmed *it* by an oath: ¹⁸ That by two immutable things,^d in which *it was* impossible for God to lie, we might have a strong consolation,^e who have fled for refuge to lay hold upon the hope set before us: ¹⁹ Which *hope* we have as an anchor^f of the soul, both sure and stedfast, and which^g entereth into that within the veil;^h ²⁰ Whitherⁱ the forerunner^j is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.^k

a IE Abraham's descendants.

b OR unchangeable nature.

c OR purpose, intention.

d The two unchangeable things are God's promise and the oath by which he guarantees that promise.

e OR encouragement.

f A boat's anchor provided an image of security.

g The antecedent to the relative is the hope we have in Christ, not the anchor or the soul. As in Heb. 5:7, the antecedent is not clearly stated.

h The inner curtain separating the holy place from the holy of holies in the Tabernacle (and Temple). The High Priest passed this curtain once a year on the Day of Atonement to make an atonement for the people.

i OR where; IE behind the veil.

j πρόδρομος *prodromos* a precursor, one who goes before; the allusion is to Jesus.

k The allusion is once again to Ps. 110:4, reprising the quote of that Ps. from Heb. 5:6 and 10.

Chapter 7

The Priestly Order of Melchizedek

¹ FOR this **Melchisedec**,^a **king of Salem**,^b **priest of the most high God**,^c who **met Abraham returning from the slaughter of the kings**,^d and **blessed him**; ² To whom also **Abraham gave a tenth part of all**; first being by interpretation King of righteousness,^e and after that also **King of Salem**,^g which is, King of peace;^h ³ Without father, without

a Rabbinic sources often equate Melchizedek with Shem, the son of Noah, and this sometimes gets picked up in LDS sources. This may have been due to a tendency to exalt Shem (father of the Semites), or to the information from Gen. 11:10 that Shem lived for 500 years after the birth of his son, which means that he outlived Abraham by 35 years. Any such equation is completely within the realm of speculation and cannot be confirmed. The Dead Sea Scrolls (11QMelch) portray Melchizedek as an agent of divine judgment, as one of the gods (*elohim*) of Ps. 82:1.

b Usually associated with Jerusalem, of which -salem is an element.

c The “most high” God is an allusion to El Elyon, “God Most High.”

d The allusion is to the four kings from the east who invaded Canaan and whom Abraham defeated. See Gen. 14:1-16.

e IE a tithe.

f The first part of the name, *malki*, is the Hebrew word *melek* “king” with the first person pronominal suffix, or “my king.” The second part, *tsedek*, is a Hebrew word meaning “righteousness.” The name therefore probably means “My King is Righteousness.” There is an ambiguity here, however, as the *-i* ending could be an archaic genitive and indicate a genitive relationship between the words, as it is taken here, “King of Righteousness.”

g The quotations and allusions are to LXX Gen. 14:17-20.

h Shalem was a place name (rendered here as Salem, as GR lacks a letter to represent the “sh” sound of HEB); here, it is associated with the HEB word for peace, *shalom*.

Hebrews

mother;^a without descent,^b having neither beginning of days,^c nor end of life;^d but made like unto the Son of God;^e abideth a priest continually.^f

⁴ Now consider how great this man *was*,^g unto whom even the patriarch Abraham gave the tenth^h of the spoils.ⁱ ⁵ And verily they that are of the sons of Levi, who receive the office of the priesthood,^j have a commandment to take tithes of the people according to the law,^k that is, of their brethren, though they come out of the loins of Abraham!^l ⁶ But

a These words could mean that he was orphaned, or that his genealogy was simply unknown and unrecorded, or that Melchizedek had no earthly parents at all. The JST implicitly accepts the second interpretation and objects to the third interpretation, making it the priesthood itself, rather than Melchizedek, to have been without a beginning. The point is that Melchizedek appears in the Genesis text springing from nowhere, with no indication of his genealogy. Therefore, genealogy (in the sense of having to prove one's Levitical descent, as the priests in ancient Israel had to do) cannot be the defining characteristic of the priesthood.

b ἀγενεαλόγητος *agenealogētos* without genealogy. The initial *a-* is called an *alpha privative* and works like the prefix *un-* in *ENG*. The author seems to have coined this word; Melchizedek was, as it were, “ungenealogied.”

c Like Jesus, to whom he was a precursor, Melchizedek preexisted his mortal birth (just as, in LDS thought, we all do).

d His existence continued after his death, again, just as will ours.

e So as to foreshadow him.

f OR he remains a priest forever.

g Abraham was perhaps the greatest patriarch of Israel's past. Yet, if Abraham was great in his own right, then, *a fortiori*, how much greater must Melchizedek be, since Abraham paid tithes to him and Melchizedek is the one who pronounced a blessing on Abraham?

h OR tithe.

i IE the spoils of Abraham's defeat of the four kings invading Canaan, as described in Gen. 14. Tithing the spoils of a defeat of one's enemy to the god was a common practice in antiquity.

j In ancient Israel, all priests were Levites (IE they were descended from Levi), but not all Levites were priests. Those who were not descended from Aaron, and therefore not priests, but nevertheless were descended from Levi, and thus were Levites, were eligible to perform lesser priesthood duties at the temple.

k Both the Levites and the priests collected tithes of the people in accordance with various provisions of the Law, such as Dt. 14:22-23, Lev. 27:30-32; Num. 18:21-24, 28.

l IE there is little difference between the Levites and those from whom they collect

he whose descent is not counted from them^a received tithes of Abraham, and blessed him that had the promises.^{b 7} And without all contradiction^c the less is blessed of the better.^{d 8} And here men that die^e receive tithes; but there^f he *receiveth them*,^g of whom it is witnessed that he liveth.^h ⁹ And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. ¹⁰ For he was yet in the loins of his father, when Melchisedec met him.ⁱ

¹¹ If therefore perfection were^j by the Levitical priesthood, (for under^k it the people received the law,) what further need *was there* that another^l priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ¹² For the priesthood being changed,

tithes, all of whom spring from a common progenitor.

a 1E Melchizedek, who as Abraham's contemporary was manifestly not Abraham's descendant.

b 1E Abraham; the allusion is to the Abrahamic covenant.

c 1E unquestionably.

d The argument is that since Melchizedek blessed Abraham, he must have been greater than Abraham. The portion of the argument that relates to receiving tithes is more compelling, as certainly there are cases where the lesser blesses the greater, as when a servant blesses his master.

e 1E the Levites.

f The ENG "here" and "there" is misleading. The GR is simply contrasting two situations; better would be "in the one case" and "in the other."

g The GR construction is elliptical; the sense has been supplied in ENG by the italicized words.

h The scripture records no death of Melchizedek. The presumption therefore here is that he still lived even then, perhaps as a translated being, much like Enoch.

i The argument is that the ancestor of the Levites, Levi, was seminally present in the loins of his ancestor Abraham when he paid tithes to Melchizedek. In a sense, then, the Levites, who collected tithes from the Jews, paid tithes and therefore were subordinate to Melchizedek. This argument seems rather bizarre by modern sensibilities, and it is possible that it was intended in a humorous vein.

j The GR reflects a contrary-to-fact condition. The point is that perfection does *not* come by the Levitical priesthood.

k The preposition would be better understood as meaning "concerning." That is, the Law deals extensively with matters relating to the Levitical priesthood.

l Not *another* priest of the same order, but a *different* priest of a different order.

Hebrews

there is made of necessity a change also of the law. ¹³ For he of whom these things are spoken^a pertaineth to another tribe,^b of which no man gave attendance at the altar.^c ¹⁴ For *it* is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.^d ¹⁵ And it is yet far more evident:^e for that after the similitude^f of Melchisedec there ariseth another priest,^g ¹⁶ Who is made, not after the law of a carnal^h commandment, but after the power of an endless life.ⁱ ¹⁷ For he testifieth,

**Thou *art* a priest for ever
after the order of Melchisedec.^j**

¹⁸ For there is verily a disannulling^k of the commandment going before^l for the weakness and unprofitableness^m thereof. ¹⁹ For the law made nothing perfect, but the bringing in of a better hopeⁿ *did*; by the

a IE Jesus.

b Jesus was of the tribe of Judah. Melchizedek was not of any Israelite tribe.

c “Serving at the altar” refers to priestly duties, and to be a priest one had to be a descendant of Aaron and therefore of the tribe of Levi. The author’s statement here is not, however, strictly speaking correct, because both David and Solomon (both Judahites, like Jesus) offered sacrifices at the altar, although neither was considered a priest.

d The allusion is to the blessings of Moses from Dt. 33. Moses blessed Levi with the rights of priesthood.

e OR obvious.

f OR likeness.

g IE Jesus.

h σαρκίνης *sarkinēs* relating to the flesh, physical. ENG “carnal” derives from the Latin word for “flesh,” as in the Latin-derived carnivore, “meat eater.” Here the allusion is to the rules of physical, genealogical descent in order to be a priest, although there may also be a secondary sense of weakness (fleshly as opposed to spiritual).

i Of course, Jesus too died, but he did not remain subject to death, but was resurrected and now sits at God’s right hand.

j Ps. 110:4.

k OR abrogation.

l IE the provisions of the Law requiring lineal descent from Levi.

m OR uselessness.

n Probably to be understood as the object of our hope; IE Jesus.

which we draw nigh^a unto God.

²⁰ And inasmuch as not without^b an oath *he was made priest*: ²¹ (For those priests were made without an oath;^c but this^d with an oath by him that said unto him,

**The Lord swear^e
and will not repent,
Thou *art* a priest for ever
after the order of Melchisedec:)**^f

²² By so much was Jesus made a surety^g of a better testament.^h ²³ And they truly were many priests, because they were not sufferedⁱ to continue by reason of death:^j ²⁴ But this *man*,^k because he continueth ever,^l hath an unchangeable^m priesthood. ²⁵ Whereforeⁿ he is able also to

a OR near.

b This is a rhetorical device known as litotes. “Not without” an oath, by the negation of the contrary, is a gentle way of saying “with an oath.”

c Consecration for priestly service involved washings, donning sacred garments, being anointed and the offering of special sacrifices, but not the swearing of an oath. See Exo. 29 and Lev. 8.

d OR he. The allusion is to Jesus.

e Thus the oath by which Jesus was made a priest.

f Ps. 110:4.

g OR guarantor, like one who cosigns a loan.

h OR covenant. Thus, unlike the Levitical priesthood, the Melchizedek priesthood is accompanied by an oath and a covenant. Cf. D&C 84.

i OR allowed.

j Over the generations there have been many, many priests; there had to be many, because they kept dying, which of course interfered with their ability to serve.

k IE Jesus.

l OR remains forever.

m ἀπαράβατον *aparataton*. This word has sometimes been misconstrued as meaning nontransferable, inalienable, or, as the marginal note to the old Cambridge missionary Bibles put it, “which passeth not from one to another.” This meaning is otherwise unattested and is incorrect. The sense, as determined from a wide variety of GR attestations, is rather “permanent, unchangeable.”

n IE for this reason.

Hebrews

save them to the uttermost^a that come unto God by him, seeing he ever liveth to make intercession for them.^b

²⁶ For such an high priest became^c us, *who is* holy, harmless,^d undefiled, separate from sinners, and made higher than the heavens;^e ²⁷ Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's;^f for this he did once,^g when he offered up himself.^h ²⁸ For the law maketh men high priests which have infirmity;ⁱ but the word of the oath,^j which was since^k the law, *maketh* the Son, who is consecrated^l for evermore.

Chapter 8

The High Priest of a New and Better Covenant

¹ Now of the things which we have spoken *this is* the sum:^m We have such an high priest, who is set on the right handⁿ of the throne of

a IE completely, totally.

b OR to intercede [with God] on their behalf.

c OR was fitting for.

d OR blameless.

e That Jesus was exalted above the heavens is hyperbolic; elsewhere Jesus is described as being in the heavens, sitting at God's right hand.

f The author seems to be thinking of the sacrifices on the Day of Atonement (Yom Kippur), which were only performed once a year. He apparently has conflated those sacrifices with the daily offerings.

g Unlike the priestly offerings, the offering of the Savior was complete and need not be repeated.

h Here we see a substitutional conception of the Atonement, as if the death of Jesus were a temple sacrifice.

i They have weaknesses; notably, they are subject to both sin and death.

j By which the Father made Jesus a priest, as described above in this chapter.

k In a temporal sense; "after."

l τετελειωμένον *teteleiōmenon* perfect, complete.

m κεφάλαιον *kephalion*, which is related to the GR word for "head," here means "point" (as in the crown of the head).

n The position of favor.

the Majesty^a in the heavens; ² A minister^b of the sanctuary,^c and of the true^d tabernacle,^e which the Lord pitched,^f and not man. ³ For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man^g have somewhat^h also to offer. ⁴ For if he were on earth, he should not be a priest,ⁱ seeing that there are priests that offer gifts according to the law: ⁵ Who^j serve^k unto the example^l and shadow of heavenly things,^m as Moses was admonished of Godⁿ when he was about to make the tabernacle:^o for, **See, saith he, *that thou make all things according to the pattern^p shewed to thee in the mount.***^q ⁶ But

a A circumlocution for God.

b λειτουργός *leitourgos* refers to one who serves in the temple sanctuary. This GR word is the source for ENG “liturgy.”

c τῶν ἁγίων *tōn hagiōn* is a neuter plural, lit. meaning “of the holy things,” but the expression as used in Hebrews clearly refers to the sanctuary of the Tabernacle or Temple, as correctly rendered in the KJV.

d IE the heavenly temple, as opposed to the earthly one made after its pattern.

e σκηνῆς *skēnēs* lit. tent. ENG “scene” derives from this word, from the GR dramatic practice of painting scenes on a tent.

f Men “pitched,” or set up, the earthly Tabernacle, but the Lord himself pitched the heavenly prototype, which the Lord showed to Moses in vision and which served as the model for the earthly Tabernacle.

g IE Jesus.

h OR something [in the singular]. That which Jesus offers is himself in effecting the atonement.

i The GR is a contrary to fact condition; Jesus is in fact not on earth and is in fact a priest.

j IE the earthly priests.

k The GR verb λατρεύουσιν *latreuousin* has particular reference to serving in the temple.

l OR as a representation.

m In particular, the heavenly sanctuary or temple.

n κεχρημάτισται *kechrēmatistai* divinely admonished by an oracle.

o Although God gave the command to Moses, Bezalel actually constructed the Tabernacle (Exo. 31:2, 35:30, 36:1-2, 38:22).

p τύπον *tupon* whence ENG “type.” God showed Moses the heavenly temple as a spiritual pattern for the construction of the earthly Tabernacle.

q Exo. 25:40.

Hebrews

now hath he^a obtained a more excellent ministry, by how much also he is the mediator of a better covenant,^b which was established^c upon better promises.

⁷ For if that first *covenant*^d had been faultless, then should no place have been sought for the second. ⁸ For finding fault with them,^e he saith,

**Behold, the days come,^f saith the Lord,
when I will make a new covenant with the house of Israel
and with the house of Judah:**

⁹ **Not according to the covenant that I made with their fathers^g**

**in the day when I took them by the hand^h to lead them out of
the land of Egypt; because they continued not in my covenant,
and I regarded them not,ⁱ saith the Lord.**

¹⁰ **For this^j is the covenant that I will make with the house of
Israel**

**after those days, saith the Lord;
I will put my laws into their mind,
and write them in their hearts:^k
and I will be to them a God,**

a IE Jesus.

b Moses was the mediator of the first covenant; Jesus is the mediator of the second.

c This is a divine passive and suggests that God was the one who established the new covenant.

d The GR text is elliptical; the KJV supplies “covenant” in italics to provide the full sense.

e The plural pronoun alludes not to the first covenant itself, but to those who broke it.

f A common expression in Jeremiah. Hebrews takes those days as having already arrived.

g IE ancestors.

h Showing God’s compassion.

i OR I paid no attention to them [because they were not responsive to me].

j IE that which Jeremiah is about to describe.

k So that, rather than being represented by external tablets, the law will be internalized by the people and obeyed completely.

and they shall be to me a people:^a

**¹¹ And they shall not teach every man his neighbour,
and every man his brother, saying, Know the Lord:
for all shall know me,^b
from the least to the greatest.^c**

**¹² For I will be merciful to their unrighteousness,
and their sins and their iniquities will I remember no more.^d**

¹³ In that he saith, A new *covenant*, he hath made the first old.^e
Now that^f which decayeth and waxeth^g old *is* ready to vanish away.^h

Chapter 9

The Earthly and Heavenly Sanctuaries

¹ THEN verily the first *covenant*ⁱ had also ordinances^j of divine service,^k and a worldly^l sanctuary. ² For there was a tabernacle made; the

a This is the heart of the traditional covenant relationship between God and his people.

b IE there will be no need to teach others to know the Lord, for all already shall know him.

c IE irrespective of class.

d Jer. 31:31-34.

e Since God had made the first covenant, he legally had the power to alter or annul it and make a new covenant with man.

f IE the old covenant.

g OR grows.

h The old order still exists, but it has grown weak and impotent, and is about to pass away.

i Note that the word “covenant” is not explicitly in the GR, and thus is italicized in the KJV. The word “first” here is the feminine form, so it is likely harking back to the feminine form of “first” used in 8:13, which was modifying the noun “covenant.” Therefore, the KJV interpretation here appears to be correct.

j δικαιώματα *dikaiōmata* lit. righteous deeds, but here meaning regulations for worship.

k IE temple service.

l OR earthly (because it was on earth), in contrast with the true and heavenly sanctu-

Hebrews

first,^a wherein *was* the candlestick,^b and the table, and the shewbread;^c which is called the sanctuary.³ And after the second veil,^d the tabernacle which is called the Holiest of all;^e ⁴ Which had the golden censer,^f and the ark of the covenant^g overlaid round about with gold,^h wherein *was* the golden pot that had manna,ⁱ and Aaron's rod that budded,^j and the tables of the covenant;^k ⁵ And over it the cherubims^l of glory shadowing

ary in 8:1-5.

a The Tabernacle (and Temple) had two main rooms. The “first” here refers to the holy place, the first room as you entered it, in contrast to the room behind the veil, the holy of holies.

b OR lampstand. The lampstand had six branches rising from a common post, thus supporting seven oil lamps. The Tabernacle and the second temple each had one lampstand, but the first temple had ten. (1 Ki. 7:49)

c Twelve loaves of bread (the bread of the presence or “shewbread”) were placed on the table in the holy place each week; the priests would then consume the old loaves.

d The first veil was the entrance to the holy place; the second veil was the veil that separated the holy place from the holy of holies.

e HEB holy of holies is a substitute for a superlative (since HEB adjectives lack degree). Thus, the holy of holies is the most holy place, the holiest place of all.

f IE the incense altar, on which incense was burned both morning and evening. Contrary to what Hebrews says, this altar was positioned in the holy place, not behind the veil of the holy of holies.

g A chest that was the sole furnishing of the holy of holies. It was almost four feet long and a little over two feet both wide and deep. It was apparently lost in connection with the Babylonian Exile; the second temple had no ark in it. (Josephus, *Jewish War*, 5.219)

h Although the ark was made of acacia wood, it was overlaid with gold, as were the other temple implements.

i Manna was the food that appeared on the ground every day during the wilderness wanderings. About two quarts were preserved in a jar and kept near the ark, although Hebrews has the pot as being inside the ark. There seems to have been a tradition that the additional items were actually included within the ark itself.

j For this miracle see Num. 17:1-11.

k IE the tablets of the law received by Moses, which were placed inside the ark.

l On top of the ark were two winged figures facing each other, whose wings touched each other at the top. The *-im* in *cherubim* is the HEB plural ending; adding the ENG *-s* to the word is therefore redundant.

the mercyseat;^a of which we cannot now speak particularly.^b

⁶ Now when these things were thus ordained, the priests went always^c into the first tabernacle, accomplishing the service *of God*.⁷ But into the second^d *went* the high priest alone once every year,^e not without^f blood, which he offered for himself, and *for* the errors of the people:^g ⁸ The Holy Ghost this signifying,^h that the way into the holiest of all was not yet made manifest,ⁱ while as the first tabernacle was yet standing: ⁹ Which *was* a figure for the time then present,^j in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;^k ¹⁰ Which *stood* only in meats

a ἱλαστήριον *hilastērion* the place of atonement, propitiation. This was the lid to the chest, under the cherubim. On the Day of Atonement the High Priest sprinkled blood either on or in front of the mercy seat to effect an atonement for the temple itself and for the people.

b The author's reticence may have to do with the holiness of the subject, or this may be a rhetorical touch known as *praeteritio* or *paraleipsis*, where an author feigns to omit speaking of a topic but thereby mentions it anyway (as in our ENG expression "not to mention X").

c OR continually. The point being made here is that the priests continually entered the first part of the sanctuary to perform their daily service, such as tending to the lamps, burning incense and changing the bread on the table.

d IE the holy of holies, behind the veil.

e On the Day of Atonement, or Yom Kippur.

f This double negative construction is a rhetorical device called *litotes*. It is a gentle way of saying "with blood."

g The high priest first sprinkled bull's blood for the sins of himself and his house, and then goat's blood for the sins of all the people.

h OR by this the Holy Ghost indicates.

i The way to the forgiveness offered by the sanctuary was not open to any but the high priest.

j The Tabernacle and the rites of atonement therein were symbolic of the true atonement to be effected by Christ.

k The basic meaning of the word simply has to do with being conscious, but here it is clearly used in a moral sense.

Hebrews

and drinks,^a and divers washings,^b and carnal^c ordinances, imposed *on them* until the time of reformation.^d

¹¹ But Christ being come an high priest of good things^e to come, by a greater and more perfect tabernacle,^f not made with hands,^g that is to say, not of this building^h; ¹² Neither by the blood of goats and calves,ⁱ but by his own blood^j he entered in once^k into the holy place, having obtained eternal redemption *for us*. ¹³ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean,^l sanctifieth to the purifying of the flesh: ¹⁴ How much more^m shall the blood of Christ, who through the eternal Spirit offered himself without spotⁿ to God, purge your conscience from dead works to serve the living God?

¹⁵ And for this cause he is the mediator of the new testament,^o that by means of death, for the redemption of the transgressions *that*

a An allusion both to sacrificial practices and laws of ritual purity in food (known today by the concept of keeping kosher).

b Ceremonial water ablutions.

c The allusion is both to meat for sacrifices as also to the earthly nature of these ordinances, as opposed to heavenly.

d The allusion is to making something straight or putting something right. When a statute was deemed to be defective, it was annulled and a new one was enacted in its place.

e In particular salvation.

f IE the heavenly Tabernacle.

g The heavenly tent was set up by God, not man.

h IE not of ordinary building, in the sense that man is familiar with it.

i The plurals indicate that these actions had to be taken over and over again, and therefore ultimately were ineffective.

j Jesus' own blood which he shed in effecting the atonement.

k Once only for all time, as opposed to repeated annual entrances for the high priest.

l One who became ritually impure by contact with a corpse was cleansed by the sprinkled ashes of a heifer and water. (Num. 19:9)

m The argument is *a fortiori*. If the blood of animals can have a sanctifying effect, how much greater will be the effect of the blood of Christ?

n Just as sacrificial animals had to be without blemish. (Dt. 17:1)

o OR covenant (as correctly reflected in the JST).

were under the first testament,^a they which are called might receive the promise of eternal inheritance.^b ¹⁶ For where a testament^c *is*, there must also of necessity be the death of the testator.^d ¹⁷ For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.^e ¹⁸ Whereupon neither the first *testament* was dedicated without^f blood. ¹⁹ For when Moses had spoken every precept to all the people according to the law,^g he took the blood of calves and of goats, with water, and scarlet wool, and hyssop,^h and sprinkled both the book,ⁱ and all the people, ²⁰ Saying, **This is the blood of the testament^j which God hath enjoined unto you.**^k ²¹ Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.^l ²² And almost^m all things are by the law purgedⁿ with blood; and without shedding of blood is no

a OR covenant (as correctly reflected in the JST).

b Alluding to the heavenly city to come, which God promised Abraham (see 11:8). The mention of an “inheritance” leads into the discussion of the workings of a will in the following text.

c διαθήκη *diathēkē* can mean either a “covenant,” as earlier in the verse, or a “will” (thus the KJV “testament”), as here.

d A will is only effective upon the death of the one who makes it.

e So if John puts Susan in his will, she has no valid claim upon his estate until he dies.

f “Neither...without” is *litotes*, and is a gentle way of saying “with.”

g This ceremony formalizing Israel’s promise to keep God’s commands is described in Exo. 24:3-8.

h The author appears to have conflated details from various rituals with the ceremony he is describing. These elements were used for purifying lepers and those who had come in contact with a corpse, and hyssop was used to put blood on the door posts at Passover.

i Presumably the book of the law. In Exo. 24 Moses sprinkles the blood on the altar.

j OR covenant.

k Exo. 24:8.

l Which the author has already described in 9:1-5.

m But not all, water and fire being other examples of purifying agents required by the law.

n OR cleansed.

Hebrews

remission.^a

Sin Put Away by Christ's Sacrifice

²³ *It was* therefore necessary that the patterns^b of things in the heavens should be purified with these;^c but the heavenly things themselves^d with better sacrifices than these. ²⁴ For Christ is not entered into the holy places made with hands,^e *which are* the figures of the true;^f but into heaven itself, now to appear in the presence of God for us.^g ²⁵ Nor yet that he should offer himself often,^h as the high priest entereth into the holy place every year with blood of others;ⁱ ²⁶ For then^j must he often have suffered since the foundation of the world:^k but now once in the end of the world^l hath he appeared to put away sin by the sacrifice of himself. ²⁷ And as it is appointed unto men once to die,^m but after this the judgment: ²⁸ So Christ was once offered to bear the sins of many;ⁿ and unto them that look for him shall he appear the second time without sin unto salvation.

a OR forgiveness.

b The physical, earthly representations of heavenly realities.

c IE blood and priestly service.

d The heavenly realities on which the earthly representations are based.

e The earthly sanctuary.

f The true sanctuary was not on earth, but in heaven.

g IE to intercede with God on our behalf.

h Jesus made his offering once for all; it does not require frequent repetition.

i The priest uses animal blood, not his own, whereas Christ effects an atonement with his own blood.

j IE in that case.

k Note the presumption that Jesus preexisted and was present at the creation of the world.

l OR age.

m This sentiment was so common it was almost proverbial.

n Rather than being sacrificed many times Jesus was sacrificed one time for many.

Chapter 10

¹ FOR the law having a shadow^a of good things to come,^b *and* not the very image^c of the things, can never with those sacrifices which they offered year by year continually^d make the comers thereunto perfect. ² For then would they not have ceased to be offered?^e because that the worshippers once purged^f should have had no more conscience of sins. ³ But in those *sacrifices there is* a remembrance again *made* of sins every year.^g ⁴ For *it is* not possible that the blood of bulls and of goats should take away sins.

⁵ Wherefore when he^h cometh into the world,ⁱ he saith,^j

**Sacrifice and offering thou wouldest not,
but a body hast thou prepared me:^k**

**⁶ In burnt offerings and *sacrifices* for sin
thou hast had no pleasure.**

⁷ Then said I,

Lo, I come

(in the volume^l of the book it is written of me,)

a OR the law contains a foreshadowing.

b Including atonement, sanctification and the salvation that derives therefrom.

c While a shadow has the same shape of and suggests an object, it is less than a physical image, which represents the object more completely (as in the case of a statue).

d The author continues his theme that the ongoing multiplicity of offerings suggests they are ultimately ineffectual.

e The presumed answer to this rhetorical question is yes, if the levitical administrations were able to make those who draw near to them perfect, there would have been no further need for them.

f OR cleansed.

g The argument is that far from perfecting people, the sacrifices actually reminded the people of sin and kept sin in their consciousness.

h IE Jesus.

i A Jewish expression for birth; in the case of Jesus, it refers to the Incarnation.

j The wording of the Psalm is ascribed to Jesus as the one who revealed it to the human prophet.

k An allusion to preexistence.

l κεφαλίδι *kephalidi* lit. little head. The allusion apparently is to the knob at the top

to do thy will, O God.^a

⁸ Above when he said, **Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein;**^b which are offered by the law; ⁹ Then said he, **Lo, I come to do thy will, O God.**^c He taketh away the first,^d that he may establish the second.^e ¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.^f

¹¹ And every priest standeth^g daily ministering and offering oftentimes^h the same sacrifices, which can never take away sins: ¹² But this man,ⁱ after he had offered one sacrifice for sins for ever, sat down on the right hand of God; ¹³ From henceforth expecting^j till his enemies be made his footstool.^k ¹⁴ For by one offering^l he hath perfected for ever them that are sanctified.

¹⁵ *Whereof* the Holy Ghost^m also is a witness to us: for after that he had said before,

**¹⁶ This is the covenant that I will make with them
after those days, saith the Lord,
I will put my laws into their hearts,**

of the rod around which a scroll was rolled and unrolled; by synecdoche the little head stands for the scroll itself. A reader originally would have understood this to be a single book in scroll form.

a Ps. 40:6-8, following the LXX form of the text.

b Ps. 40:6.

c Ps. 40:7.

d IE animal sacrifice.

e IE obedience to the will of God.

f Again the author emphasizes that the offering of Jesus was a one-time occurrence.

g Ministering in the temple usually involved actions requiring standing, such as slaughtering animals and offering the sacrifices at the altar.

h OR repeatedly.

i IE Jesus.

j OR waiting.

k An image for being humbled before him.

l Again contrasting the single offering of Jesus with the multiplicity of offerings by the priests.

m Speaking through the prophet Jeremiah.

and in their minds will I write them;

¹⁷ **And their sins and iniquities**

will I remember no more.^a

¹⁸ Now where remission^b of these *is, there is* no more offering for sin.

Exhortation and Warning

¹⁹ Having therefore, brethren, boldness^c to enter^d into the holiest^e by the blood of Jesus,^f ²⁰ By a new and living way,^g which he hath consecrated for us, through the veil,^h that is to say, his flesh;ⁱ ²¹ And *having* an high priest over the house of God;^j ²² Let us draw near^k with a true heart in full assurance of faith, having our hearts sprinkled^l from an evil conscience, and our bodies washed with pure water.^m ²³ Let us hold fast

a A paraphrase of Jer. 31:33-34. The author has already quoted this oracle in full, in 8:7-12.

b OR forgiveness.

c OR confidence.

d IE a means of entry has now been provided that did not before exist.

e The inner sanctuary, where God dwells.

f As opposed to the blood of animal sacrifices.

g OR path (into the sanctuary). This way or path of access is "living," because it is the risen Jesus.

h The veil separating the holy place from the inner sanctum, the holy of holies.

i The entrance through the veil and into the inner sanctum for purposes of the making of an atonement once and for all is through the sacrificial death of Jesus.

j In one sense "house of God" could refer to the temple; in another, it could refer to Christians themselves.

k To "draw near" or approach the mercy seat reflects priestly imagery from the Day of Atonement.

l The metaphor of sprinkling again alludes to the sprinkling of blood to effect atonement under the sacrificial cultus.

m There is probably an allusion here both to priestly washings and to the Christian rite of baptism.

Hebrews

the profession^a of *our* faith without wavering;^b (for he^c *is* faithful that promised;) ²⁴ And let us consider one another to provoke^d unto love and to good works: ²⁵ Not forsaking^e the assembling of ourselves together,^f as the manner of some *is*;^g but exhorting *one another*: and so much the more, as ye see the day^h approaching.

²⁶ For if we sin wilfullyⁱ after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,^j ²⁷ But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.^k ²⁸ He that despised^l Moses' law died without mercy under two or three witnesses:^m ²⁹ Of how much sorer punishment,ⁿ suppose ye,^o shall he be thought worthy, who hath trodden under foot^p the Son of God, and hath counted the blood of the covenant,^q wherewith he was sanctified, an unholy thing,^r and hath done despite

a IE the act of professing or confessing one's faith, not to be confused with use of the term "profession" in modern ENG for referring to one's occupation.

b ἀκλινῇ *aklinē* unbending, unwavering (with *alpha* privative, like ENG "-un").

c IE God.

d OR let us consider how to provoke one another.

e OR abandoning.

f IE in meetings.

g Some apparently spurned the gathering together of the Saints in assemblies; the author views such actions as impious.

h IE the day of the Lord, the day of judgment.

i As opposed to unwitting, involuntary or ignorant sins. This distinction in types of sins was a part of the levitical sacrificial system.

j Wilful sin is tantamount to a rejection of the atonement of Christ; there is then no more remedy for such sin.

k IE those who stand in opposition to God.

l OR flouted.

m The allusion is to the law of witnesses in capital cases; see Dt. 17:2-6.

n The argument is *a fortiori*.

o The author thus introduces a rhetorical question.

p IE trampled upon, and thus showing contempt for.

q Meaning the blood spilt by Jesus in effecting the atonement.

r κοινὸν *koinon* lit. common; here profane. The Latin-derived "profane" lit. means "outside the temple," and is the opposite of "sacred."

unto the Spirit of grace? ³⁰ For we know him that hath said,^a **Vengeance *belongeth* unto me, I will recompense**, saith the Lord. And again, **The Lord shall judge his people.**^b ³¹ *It is* a fearful thing to fall into the hands of the living God.^c

³² But call to remembrance the former days,^d in which, after ye were illuminated,^e ye endured a great fight^f of afflictions; ³³ Partly, whilst ye were made a gazingstock^g both by reproaches and afflictions;^h and partly, whilst ye became companions of them that were so used.ⁱ ³⁴ For ye had compassion of me in my bonds,^j and took joyfully the spoiling^k of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.^l ³⁵ Cast not away therefore your confidence, which hath great recompence of reward. ³⁶ For ye have need of patience,^m that, after ye have done the will of God, ye might receive the promise.ⁿ

a A circumlocution for God, the presumed speaker of the scriptural passage the author is about to quote.

b Dt. 32:35-36, in a form not corresponding to the MT or LXX, but rather to the ARAM targums.

c IE to come under God's terrifying power in the judgment.

d The author calls to memory the community's past.

e IE converted to Christian faith.

f OR contest; IE they wrestled with their sufferings. The metaphor relates to athletic contests.

g θεατριζόμενοι *theatrizomenoi*. In the active, the verb refers to appearing in a theater, and thus "to act"; in the passive, as here, it means to be publicly exposed, to be made a public spectacle.

h IE they had endured persecution for the sake of their new faith.

i IE they showed solidarity with their similarly afflicted Christian brothers and sisters.

j δεσμίους *desmiois* for the prisoners. A *iota* dropped out of some texts, making the word appear to be δεσμοῖς *desmois* "bonds, chains," and then scribes added different pronouns to different texts so as to try to make sense of the word, such as the "of me" in the KJV.

k OR seizure, either by public officials or privately by antagonists.

l Their heavenly reward is more important than their fleeting material goods here on earth.

m OR endurance.

n Not the mere promise itself, but the substance of what God has promised.

Hebrews

³⁷ **For yet a little while,
and he that shall come will come, and will not tarry.^a**

³⁸ **Now the just^b shall live by faith:**

but if *any man* draw back,^c

my soul shall have no pleasure in him.^d

³⁹ But we^e are not of them who draw back unto perdition;^f but of them that believe to the saving of the soul.

a Understood from a Christian perspective as referring to the second coming.

b OR the upright one, the righteous one.

c The opposite of drawing near to God; to shrink back.

d Hab. 2:3-4; Isa. 26:20.

e The pronoun is emphatic, both by appearing first in the GR word order and by being expressed at all, when it is not required in the GR.

f ἀπώλειαν *apōleian* destruction.

Chapter 11

Faith

¹ Now faith is the substance^a of things hoped for, the evidence^b of

a ὑπόστασις *hupostasis* lit. that which stands under something. κτν “substance” is the Latin-derived equivalent, and comes from the Vulgate’s *sperandarum substantia rerum* substance of things hoped for. In classical GR, ὑπόστασις *hupostasis* is used concretely for that which stands beneath something, thus forming its basis. So, for example, the ground under water on which one can get a foothold is ὑπόστασις *hupostasis*. From this basic conception the word came to have a wide variety of meanings, from the value of property (i.e. its economic basis) to the sidereal hour of one’s birth (life’s starting point). From here the word came to have reference to concrete reality, that which is permanently constituted. Therefore, *thought* and *appearance* were thought to have *existence*, but not reality (ὑπόστασις *hupostasis*). In the LXX the word was used about 20 times to render a wide variety of HEB terms, such as *maamad* (ground under water on which one can stand, Ps. 68:3), *yequm* (living being, Dt. 11:6), *cheled* (duration of life, Ps. 38:6, 88:48), *michyah* (food, sustenance, Judg. 6:4), *kenaah* (load, pack, Jer. 10:17), *matstsab* (outpost, 1 Sam. 14:4), *matstsebah* (pillar, Ez. 26:11), *tekunah* (arrangement Ez. 43:11), *sod* (council, group of intimates, Jer. 23:22), *massa* (burden, Dt. 1:12), *tochelet* (expectation, hope, Ps. 38:3), *tiqwah* (hope, Ez. 19:5). There is a fundamental split among scholars as to whether the word should be understood in an objective or subjective sense in this passage. The objective sense is that represented by the κτν, and understands the word as it was used by GR philosophers, as the ground of reality: “Faith gives substance to our hopes, and makes us certain of realities we do not see” (NEB); “In faith things hoped for become realized, or things hoped for take on reality” (BDAG). The subjective sense (“sure confidence”) was favored by Luther and Tyndale, based on some of the LXX usages for HEB terms meaning “hope,” and is reflected in the RSV’s “assurance”: “Now faith is being sure of what we hope for and certain of what we do not see” (NIV); “Human faith doesn’t create the reality of things hoped for; unseen realities have independent and objective validity. Faith gives *us* assurance, evidence, etc.” (Interpreter’s Bible). In other words, is faith the reality of things hoped for/not seen (as in Plato’s world of ideas), or is faith a sure confidence we have in things hoped for/not seen (which have their own, objective reality)? The JST changes “substance” to “assurance,” as does the RSV, which may suggest that the subjective interpretation is the preferable one. In any event, the definition is not meant to be comprehensive, but to advance the author’s argument.

b ἔλεγχος *elenchos* proof. The word originally referred to a cross-examination or testing for purposes of disproof or refutation. It was often applied to Socratic dialogue. Over time, the word moved from being specifically a disproof of a proposition to being a proof (in a positive as well as a negative sense), or evidence, or internal conviction.

Hebrews

things not seen.^{a 2} For by it the elders^b obtained a good report.^c

³ Through faith^d we understand that the worlds^e were framed by the word of God,^f so that things which are seen were not made of things which do appear.^g

⁴ By faith Abel offered unto God a more excellent sacrifice than Cain,^h by which he obtained witness that he was righteous,ⁱ God testify-

a Just as “proof” parallels “substance/assurance,” “things not seen” parallels “things hoped for.”

b A term of respect referring to the ancestors of the Jews.

c ἐμαρτυρήθησαν *emarturēthēsan* lit. they were testified to, they were attested. Being favorably attested usually had to do with gaining public honors. The meaning is that they gained approval of God.

d πίστει *pistei* by faith. This is a causal dative, and means “because of faith.” Many of the remaining verses in the chapter begin with this word. Rhetorical repetition of a word or phrase at the beginning of successive passages is called *anaphora*.

e The word is plural and could suggest multiple worlds, but it is referred to later in the v. (in GR) with a singular pronoun, so the meaning is probably the entire universe.

f As portrayed in Gen. 1 God effected the creation by the word of his power.

g On the surface some have read this as alluding to *creatio ex nihilo*, “creation out of nothing.” This is probably a mistaken reading. First, we should note that invisibility is not necessarily the same as nonexistence. Second, some read the passage as reflecting the platonic notion that the physical world derives from a transcendent realm that cannot be seen, much like the earthly tabernacle was patterned after an unseen heavenly one in 8:1-5 (which LDS would understand by the concept that everything is created spiritually first, and physically second). But even this is probably not the correct way to read the passage. As the AB suggests, to properly comprehend the significance of the passage, we must view it in its chiasmic structure (which exists in Greek but is lost in the ENG translation of the KJV):

A was fashioned

B the universe

C by the word of God

C' by what cannot be seen

B' that which can be seen

A' came into being

So, taking this parallelism into account, the universe is that which can be seen; that which cannot be seen is the word of God, the invisible power by which God created the worlds.

h This incident is recounted in Gen. 4.

i OR by which [sacrifice] he was attested as being righteous.

ing of his gifts:^a and by it he being dead yet speaketh.^b ⁵ By faith Enoch was translated^c that he should not see death;^d and **was not found, because God had translated him:**^e for before his translation he had this testimony, that **he pleased God.**^f ⁶ But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he^g is,^h and *that* he is a rewarderⁱ of them that diligently seek him. ⁷ By faith Noah, being warned of God of things not seen as yet,^j moved with fear,^k prepared an ark to the saving of his house;^l by the which^m he condemned the world, and became heir of the righteousnessⁿ which is by faith.

⁸ By faith Abraham, when he was called^o to go out into a place which he should after receive for an inheritance,^p obeyed; and he went

a God himself testified concerning the superiority of Abel's sacrificial gifts.

b The participle is concessive; render "and through it [his sacrifice], although he is dead, he is still speaking." In Gen. 4:10, Abel's blood is represented as crying from the ground even after his death.

c μετετέθη *metetethē* removed from one place to another. ENG "translated" derives from a passive form of LAT *transferre*, lit. "to carry across."

d Gen. 5:24 does not specifically state what it meant for God to "take" Enoch, but it was generally understood to mean that Enoch did not die. See, for instance, Josephus, *Antiquities of the Jews*, 1.85.

e The quote derives from the LXX of Gen. 5:24b.

f Gen. 5:24. Where the MT says Enoch "walked with God," the LXX says that he "pleased God."

g IE God.

h It would be difficult for one in the ancient world to dispute this statement. Even most philosophers believed that there was a God.

i IE one who rewards.

j The divine warning to Noah is recounted in Gen. 6.

k IE reverence for God, as opposed to fear of the coming flood.

l OR for the salvation of his household (as opposed to the saving of a physical house).

m The relative pronoun in GR is feminine, and appears to refer back to "faith."

n Here standing for the blessings the righteous receive through faith.

o God's call of Abraham is set out in Gen. 12.

p In an earthly sense the land of Canaan; in a spiritual, heaven.

Hebrews

out, not knowing whither he went.^{a 9} By faith he sojourned^b in the land of promise,^c as *in* a strange^d country, dwelling in tabernacles^e with Isaac and Jacob,^f the heirs with him of the same promise: ¹⁰ For he looked for^g a city which hath foundations, whose builder and maker *is* God.^{h 11} Through faith also Sara herself received strength to conceive seed,ⁱ and was delivered of a child when she^j was past age, because she^k judged him faithful who had promised. ¹² Therefore sprang there even of one,^l and him as good as dead,^m *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.ⁿ

¹³ These all died in faith, not having received the promises,^o but

a It takes faith to head out somewhere when one does not know where one is going.

b The verb *παρώκησεν* *parōkēsen* alludes to coming to live temporarily alongside others as a resident alien.

c A Hebraic construction for “promised land.”

d OR belonging to another, not one’s own.

e OR tents.

f Abraham’s son and grandson. The OT recounts Abraham’s death before it does Jacob’s birth, so a superficial reading would suggest they never lived together. Nevertheless, Isaac was born when Abraham was 100 years old; Jacob was born 40 years later; and Abraham lived to be 175. (See Gen. 21 and 25.) Therefore, Abraham’s life overlapped that of Jacob by some 25 years.

g OR looked forward to, expected.

h The allusion is to the heavenly city.

i The subject of the verb should probably be Abraham, not Sarah, since to “deposit seed” as the GR has it is usually used of the male’s role in begetting rather than the female’s role in conceiving, and Abraham is clearly the subject of the next verse. Render with a HEB circumstantial clause: “By faith—and Sarah herself being barren—he received power to father children.”

j This feminine pronoun is not present in the GR; the expression could refer either to Abraham or Sarah.

k One cannot determine the gender of the subject from the GR verb. If the verse begins with Abraham as subject rather than Sarah, as suggested above, then Abraham would also be the subject here and the pronoun should be the masculine “he.”

l The gender of the GR word is masculine and refers to Abraham.

m IE as it relates to begetting children, given Abraham’s advanced years.

n Cf. Gen. 22:17.

o Although the birth of Isaac marked the beginning of the promises, they did not live

having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.^a

¹⁴ For they that say such things declare plainly that they seek a country.^b

¹⁵ And truly, if they had been mindful of that *country* from whence they came out,^c they might have had opportunity to have returned. ¹⁶ But now they desire a better *country*, that is, an heavenly:^d wherefore God is not ashamed to be called their God: for he hath prepared for them a city.^e

¹⁷ By faith Abraham, when he was tried,^f offered up Isaac: and he that had received the promises offered up his only begotten^g son, ¹⁸ Of whom it was said, **That in Isaac shall thy seed be called:**^h ¹⁹ Accounting that God *was* able to raise *him* up, even from the dead;ⁱ from whence also he received him in a figure.^j ²⁰ By faith Isaac blessed Jacob and Esau concerning things to come.^k ²¹ By faith Jacob, when he was a dying, blessed both^l the sons of Joseph; and **worshipped, leaning upon**

to see their ultimate fulfillment.

a Their true home being the heavenly Jerusalem, the heavenly city.

b OR homeland.

c First Ur and then Haran, to neither of which did Abraham and Sarah return to live on a permanent basis.

d Hebrews portrays the object of Abraham's hope not as Canaan, but as heaven.

e IE the heavenly Jerusalem.

f OR tested. The binding of Isaac is recounted in Gen. 22.

g μονογενῆ *monogenē* only, unique. Abraham had previously begotten Ishmael of Hagar, but Isaac was traditionally considered Abraham's "only son" in the fullest sense.

h LXX Gen. 21:12.

i Although there were some traditions to the effect that Abraham actually killed Isaac and God resurrected him, the meaning seems here to be that Abraham received Isaac back as it were from the dead, for without the angel's intervention Abraham surely would have killed him.

j OR symbol (of the resurrection of Christ, and thereafter of all men).

k Isaac's blessings of his sons are recounted in Gen. 27.

l The GR says "each of," but as Joseph had two sons, Manasseh and Ephraim, "both" is an appropriate rendering.

Hebrews

the top of his staff.^{a 22} By faith Joseph, when he died, made mention of^b the departing^c of the children of Israel; and gave commandment concerning his bones.^d

²³ By faith Moses,^e when he was born, was hid three months of his parents,^f because they saw *he was* a proper^g child; and they were not afraid of the king's commandment.^{h 24} By faith Moses, when he was come to years,ⁱ refused to be called the son of Pharaoh's daughter;^{j 25} Choosing rather to suffer affliction with the people of God,^k than to enjoy the pleasures of sin for a season;^{l 26} Esteeming the reproach^m of Christ greater riches than the treasuresⁿ in Egypt: for he had respect

g Gen. 47:31. The HEB consonants of the word in that v. are *meth*, which the MT took as *mittah* "bed," but the LXX took as *matteh* "staff." As usual, Hebrews follows the LXX reading.

b τελευτῶν *teleutōn* remembered. It is rather unusual to say that Joseph remembered the Exodus, since that event occurred long after his death. What is meant is that Joseph remembered the promise of the Exodus (Gen. 15:13-14).

c IE the Exodus.

d Joseph did not want his bones to be left in Egypt (Gen. 50:24-25), so the departing Israelites took Joseph's bones with them (Exo. 13:19) and buried them at Shechem (Jos. 24:32).

e The faith described in this v. is actually that of Moses' parents.

f The GR πατέρων *paterōn* includes both parents. The MT of Exo. 2:2 has Moses' mother concealing him, but the LXX says "*they* concealed him," meaning both mother and father; Hebrews thus follows the LXX tradition.

g ἀστεῖον *asteion* beautiful, fine; here the word probably alludes to the good character of Moses.

h For the Pharaoh's edict, see Exo. 1.

i OR grown up.

j On her adoption of Moses, see Exo. 2:10.

k In their heavy forced labor as Egyptian slaves.

l Which would have been readily available to Moses as a participant in Pharaoh's court.

m IE verbal denunciation, insult. Here the reproach is both like that endured by Christ and for the sake of Christ.

n θησαυρῶν *thēsaūrōn* may contain an allusion to the vast grain storehouses of Egypt, which fed much of the Roman empire.

unto the recompence of the reward.^a ²⁷ By faith he forsook^b Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.^c ²⁸ Through faith he kept the passover,^d and the sprinkling of blood,^e lest he that destroyed^f the firstborn should touch them.^g ²⁹ By faith they passed through the Red sea^h as by dry *land*: which the Egyptians assayingⁱ to do were drowned. ³⁰ By faith the walls of Jericho fell down, after they were compassed about^j seven days.^k ³¹ By faith the harlot^l Rahab perished not with them that believed not, when she had received the spies with peace.^m

³² And what shall I more say?ⁿ for the time would fail me to tell

a OR he looked forward to his reward.

b OR left.

c ὁράτων *aoraton* unseen, invisible, with alpha privative, alluding to God. If Moses saw God, though, he cannot be absolutely invisible, but rather not normally seen by men.

d See Exo. 12.

e On the doorposts and lintels of their houses. This required faith, as there was no reason to think that merely spreading blood in this fashion would be efficacious.

f Either God or a destroying angel acting as his agent.

g The allusion is to the last of the Ten Plagues.

h The MT of Exo. 15:4 calls it the *yam suph*, or sea of reeds, but the LXX calls it the Red Sea, and Hebrews follows the LXX tradition.

i OR trying, attempting.

j OR encircled, gone around.

k See Joshua 6.

l OR prostitute.

m Rahab concealed Joshua's spies from the king. See Jos. 2 and 6.

n The question is rhetorical.

Hebrews

of Gedeon,^a and of Barak,^b and of Samson,^c and of Jephthae;^d of David^e also, and Samuel,^f and of the prophets:^g ³³ Who through faith subdued kingdoms, wrought^h righteousness, obtained promises,ⁱ stopped the mouths of lions,^j ³⁴ Quenched the violence of fire,^k escaped the edge^l of the sword,^m out of weakness were made strong, waxedⁿ valiant in fight,^o turned to flight^p the armies of the aliens.^q ³⁵ Women received their dead raised to life again:^r and others were tortured,^s not accepting deliver-

a With a band of just 300 men, Gideon defeated the Midianites. See Judg. 7.

b Deborah and Barak prevailed over the Canaanites. See Judg. 4-5.

c A great hero under a Nazirite vow who delivered Israel from the Philistines. See Judg. 13-15.

d Jephthah foolishly vowed that if God gave him victory over the Ammonites, he would sacrifice the first living thing he saw when he returned home, which happened to be his own daughter. See Judg. 11.

e Traditionally considered Israel's greatest king.

f The last of Israel's judges, who anointed Saul as the first king of the united monarchy.

g The following verses seem to allude to Daniel, Elijah, Elisha and Isaiah.

h OR worked.

i IE those things promised by God.

j Most likely an allusion to Daniel in the lion's den. See Dan. 6.

k The allusion is to Daniel's three young friends who survived the fiery furnace. See Dan. 3.

l στόματα *stomata* lit. mouths. When used of a sword, the word is figurative for that which devours, and means the edge. The word is plural here because a sword has two edges.

m This could allude to many different prophetic experiences.

n OR grew, became.

o OR battle.

p OR routed.

q OR foreigners.

r The allusions are to resuscitations effected by Elijah and Elisha (1 Ki. 17 and 2 Ki. 4).

s Probably an allusion to Maccabean martyrs, as in 2 Macc. 6.

ance;^a that they might obtain a better resurrection.^b ³⁶ And others had trial of *cruel* mockings^c and scourgings,^d yea, moreover of bonds^e and imprisonment: ³⁷ They were stoned,^f they were sawn asunder,^g were tempted,^h were slain with the sword:ⁱ they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; ³⁸ (Of whom the world was not worthy:)^j they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.^k

³⁹ And these all, having obtained a good report^l through faith, received not the promise:^m ⁴⁰ God having provided some better thing for us, that they without us should not be made perfect.ⁿ

a The tortured prisoners were usually offered their freedom if they would commit an unlawful act, such as eating pork.

b Being raised to eternal life is a superior resurrection to the mere human resuscitation (still being subject to eventual death) alluded to previously.

c OR ridicule.

d IE beatings with a scourge. A scourge had multiple lashes attached to a wooden handle, with pieces of metal or bone tied into the ends of the lashes to make them more painful.

e OR chains.

f Stoning was both an official form of capital punishment and an unofficial punishment inflicted by mobs.

g Tradition held that Isaiah was sawn in two.

h OR tested. There is textual uncertainty as to whether this word was originally a part of the text.

i Such as the prophet Uriah. See Jer. 26.

j This comment is a parenthetical observation, as the KJV correctly punctuates it.

k Attire and actions that were traditionally ascribed to prophets generally.

l OR being testified to, attested.

m They had received provisional promises, but not yet the ultimate promise of resurrection and eternal life.

n OR complete, finished.

Chapter 12

The Discipline of the Lord

¹ WHEREFORE seeing we^a also are compassed about^b with so great a cloud^c of witnesses, let us lay aside every weight,^d and the sin which doth so easily^e beset *us*, and let us run with patience^f the race^g that is set before us, ² Looking unto Jesus the author^h and finisherⁱ of *our* faith; who for the joy that was set before him endured the cross,^j despising the shame,^k and is set down at the right hand^l of the throne of God.^m ³ For consider him that endured such contradictionⁿ of sinners against himself, lest ye be wearied and faint^o in your minds.

⁴ Ye have not yet resisted unto blood,^p striving against sin. ⁵ And ye have forgotten the exhortation which speaketh unto you as unto chil-

a Note the shift from the third person to the first person plural.

b OR surrounded.

c Metaphoric for a multitude.

d Metaphoric for unnecessary burdens, sin.

e OR readily.

f OR endurance. The focus is not on speed but on staying the course throughout the race.

g The metaphor relates to athletic contests.

h OR founder, inspirer, pioneer.

i τελειωτήν *teleiōtēn* one who brings something to completion; perfecter.

j The GR lacks the definite article; Jesus endured “a cross.”

k IE Jesus thought nothing of the disgrace of being crucified, a punishment that usually was accompanied by jeering from passersby.

l The place of honor.

m “Throne of God” is a circumlocution for God. The expression is a means of not speaking too directly of God himself.

n OR opposition.

o The athletic metaphor is continued here. Being wearied is the opposite of enduring with strength.

p OR to the point of bloodshed. IE they have not yet done there utmost, and they have not suffered martyrdom.

dren,^a

**My son, despise not thou the chastening of the Lord,
nor faint when thou art rebuked of him:**

**⁶ For whom the Lord loveth he chasteneth,
and scourgeth every son whom he receiveth.^b**

⁷ If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?^c ⁸ But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.^d ⁹ Furthermore we have had fathers of our flesh^e which corrected *us*, and we gave *them* reverence:^f shall we not much rather be in subjection unto the Father of spirits, and live?^g ¹⁰ For they verily for a few days^h chastened *us* after their own pleasure;ⁱ but he for *our* profit,^j that *we* might be partakers of^k his holiness. ¹¹ Now no chastening for the present seemeth to be joyous, but grievous:^l nevertheless afterward it yield-

a Pr. 3:11 uses the singular “son,” but Hebrews extends the exhortation to all God’s sons and daughters.

b LXX Pr. 3:11-12. Note that the LXX for the last line, which Hebrews follows, differs from the MT. The MT took the HEB letters *k’b* as *ke’ab*, “as a father” (thus KJV “even as a father the son in whom he delighted”), but the LXX took those letters as a form of the verb *ka’eb*, which has to do with inflicting pain.

c The argument is that, just as human fathers chasten their sons, God too is our father and chastens us for our own instruction.

d Under Roman law, illegitimate children were not subject to their father’s control, but neither did they have a claim on him for their education or for an inheritance. If one is unwilling to endure educative chastening at the hands of the Father, one does not have the rights of a true son.

e IE human fathers.

f We give our human fathers respect, notwithstanding that they train us by discipline and instruction, which we may not fully appreciate at the time.

g The argument is *a fortiori*; if we give our human fathers such respect, should we not all the more give respect to our heavenly Father?

h IE for a short time, when we were children.

i OR as seemed good to them.

j OR benefit.

k OR share in.

l IE no one enjoys being chastened while it is happening.

Hebrews

eth the peaceable fruit of righteousness unto them which are exercised^a thereby.^b

¹² Wherefore lift up the hands which hang down, and the feeble knees;^c ¹³ And make straight paths^d for your feet, lest that which is lame be turned out of the way; but let it rather be healed.^e

Warning against Rejecting God's Grace

¹⁴ Follow^f peace with all *men*, and holiness, without which no man shall see the Lord:^g ¹⁵ Looking^h diligently lest any man fail ofⁱ the grace of God; lest any root of bitterness^j springing up trouble *you*, and thereby many be defiled; ¹⁶ Lest there *be* any fornicator,^k or profane person,^l as Esau, who for one morsel of meat^m sold his birthright.ⁿ ¹⁷ For ye know how that afterward, when he would have inherited the blessing,^o he was rejected: for he found no place^p of repentance, though he sought

a OR trained (continuing the athletic metaphor).

b The metaphor here relates to the orchard; the education chastisement brings afterwards yields a harvest of righteousness.

c The athletic metaphor continues. From your weariness and dejection, renew your strength.

d The most direct path to the goal.

e If you are running and have a sore leg or foot, take care not to make matters worse and twist or sprain it, and thus have to drop out of the race altogether.

f OR pursue.

g The implication being that with holiness, men can see God.

h OR watching.

i ὕστερῶν *husterōn* come late for, and therefore miss out on.

j The allusion is to the LXX version of Dt. 29:18 (numbered 29:17 in LXX). "Root of bitterness" is a Hebraism for a "bitter root."

k πόρνος *pornos* usually refers to sexual immorality (cf. ENG "pornography"); here it refers generally to one who lives an immoral life.

l βέβηλος *bebēlos* worldly; lacking an interest in divine things.

m The lentil stew cooked by Jacob, as recounted in Gen. 25:29-34.

n IE rights to which Esau was entitled as firstborn.

o Later Esau wanted to receive the special blessing a father gave his firstborn, but it was not forthcoming.

p OR occasion.

it carefully with tears.^a

¹⁸ For ye are not come unto the mount^b that might be touched,^c and that burned with fire, nor unto blackness, and darkness, and tempest,^d ¹⁹ And the sound of a trumpet,^e and the voice of words; which *voice* they that heard intreated^f that the word should not be spoken to them any more:^g ²⁰ (For they could not endure that which was commanded, **And if so much as a beast^h touch the mountain, it shall be stoned, or thrust through with a dart:**ⁱ ²¹ And so terrible was the sight,^j *that* Moses said, **I exceedingly fear^k** and quake:.) ²² But ye are come unto mount Sion,^l and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company^m of angels, ²³ To the general assembly and church of the firstborn,ⁿ which are written^o in heaven,^p and to God the Judge of all, and to the spirits of just men made perfect,^q ²⁴ And to Jesus

a Esau wept when he learned that Isaac had given the birthright blessing to Jacob; see Gen. 27:38.

b Textual evidence suggests that the word “mountain” was not originally in this v., but was added to parallel the appearance of that word in v. 22.

c IE tangible, material.

d The allusion is to the description of Mount Sinai in LXX Dt. 4:11.

e Cf. Exo. 19:16.

f OR begged.

g The allusion is to Exo. 20:19. The words “or thrust through with a dart” are lacking in the earliest MSS.

h OR animal.

i Exo. 19:12-13.

j IE of God upon his mountain.

k Dt. 9:19.

l Specifically referring to the hill in Jerusalem where the temple stood, and by extension to the City of Jerusalem as a whole.

m μυριάσιν *uriasin* myriads, tens of thousands. Angels attended God in the divine council.

n Esau lost his rights as a firstborn son, but Christians receive special blessings analogous to those who are firstborn sons.

o OR recorded, enrolled.

p IE their names are inscribed in a heavenly book.

q OR complete; receiving all that was promised.

Hebrews

the mediator of the new covenant, and to the blood of sprinkling,^a that speaketh better things^b than *that of* Abel.^c

²⁵ See that ye refuse not him that speaketh.^d For if they escaped not who refused him that spake on earth,^e much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:^f ²⁶ Whose voice then shook the earth: but now he hath promised, saying, **Yet once more I shake not the earth** only, but also **heaven**.^g ²⁷ And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.^h ²⁸ Wherefore we receiving a kingdom which cannot be moved,ⁱ let us have grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹ For our God *is* a consuming fire.^j

a A Hebraism for “sprinkled blood.” The allusion is to the practice of sprinkling blood on or before the mercy seat on the Day of Atonement.

b IE is to greater purpose.

c Which cried out for vengeance for his murder.

d Just as God once spoke from Sinai, he now speaks from heaven.

e The allusion is to the generation of Moses, who refused to obey and thus died in the wilderness.

f The argument is *a fortiori*; if the people of Moses were judged for failing to heed God, we who hear God from heaven will be judged even more severely.

g Exo. 19:18; cf. Hag. 2:6.

h God’s shaking has a purging effect, like a refiner’s fire. Only the tried and true will remain.

i IE by God’s shaking.

j Cf. Dt. 4:24.

Chapter 13

Service Well-Pleasing to God

¹ LET brotherly love^a continue.^b ² Be not forgetful^c to entertain strangers:^d for thereby^e some have entertained angels unawares.^f ³ Remember them that are in bonds,^g as bound with them;^h *and* them which suffer adversity,ⁱ as being yourselves also in the body.^j ⁴ Marriage *is* honourable^k in all,^l and the bed undefiled:^m but whoremongersⁿ and adulter-

a φιλαδελφία *philadelphia*; thus the city in Pennsylvania of that name is the City of Brotherly Love. Brotherly love refers to the same kind of bond that exists between brothers and sisters, for we are all brothers and sisters in the gospel.

b OR abide, last.

c OR do not neglect.

d φιλοξενίας *philoxenias*. This word derives from roots meaning *love* and *foreigner, stranger*; it refers to hospitality for those unknown to you.

e OR by this means, in this way.

f IE without knowing it. There may be an allusion here to Gen. 18, where Abraham and Sarah provided for three strangers who turned out to be messengers from God. Encountering a divine messenger in disguise was also a common theme in Greek and Roman literature.

g IE prisoners.

h IE as if you were in prison with them; as if you were their fellowprisoner.

i OR mistreatment.

j The sense is captured by the rendering of the AB: “as though you yourselves were in [their] body.” The passage is calling for empathy; imagine how you would feel if you were experiencing that same mistreatment.

k The verb is not explicitly present; note that the KJV puts *is* in italics. The sense of the passage is not indicative, as the KJV takes it, but rather jussive. Therefore render: “Let marriage be honoured/precious.”

l ἐν πᾶσιν *en pasin*. This expression is ambiguous, as the GR form could be either masculine or neuter. If it is masculine it means “among all people” or possibly “at all times.” If it is neuter it means “in every way.” We might take advantage of the ambiguity and read the passage in all of these senses simultaneously.

m Again, the expression is not a statement but a command: Let the marriage bed be undefiled [by sexual relationships outside of marriage].

n IE those who are immoral in a sexual way.

Hebrews

ers God will judge. ⁵ *Let your conversation^a be without covetousness;^b and be content with such things as ye have:^c for he hath said, **I will never leave thee, nor forsake thee.***^{d 6} So that we may boldly say,

**The Lord is my helper,
and I will not fear
what man shall do unto me.^e**

⁷ Remember them which have the rule over you,^f who have spoken unto you the word of God;^g whose faith follow,^h considering the end of *their* conversation.^{i 8} Jesus Christ^j the same yesterday, and to day, and for ever. ⁹ Be not carried about with divers^k and strange doctrines.^l For *it is* a good thing that the heart be established^m with grace; not with meats,ⁿ which have not profited them that have been occupied therein.^o

a In the archaic ENG sense, meaning “conduct.”

b KJV covetousness is too narrow a translation. The GR is ἀφιλάργυρος *aphilarguros*, where the *a-* is a privative (like ENG “un-”), *phil* is a root meaning love and *arguros* means money [lit. silver]. The word therefore means “free from the love of money; without avarice.”

c Keeping the marriage bed undefiled and not being overly concerned with material things are two ways to encourage a strong marriage.

d Dt. 31:6.

e Ps. 118:6.

f IE your leaders.

g This could refer either to past leaders who converted them by missionary work, or to present leaders of the congregation, or to both.

h Use your leaders’ faithfulness as an example to follow.

i OR the result of their way of life; the outcome of their conduct. Hebrews is encouraging people to follow the example of their leaders.

j The KJV presents this as an ENG sentence fragment, neglecting to supply an ENG verb (no verb is explicitly stated in GR). Insert “is” here.

k OR various.

l OR teachings.

m OR confirmed, strengthened.

n OR foods.

o Hebrews metaphorically compares strange doctrines to unbeneficial foods that are bad for the body.

¹⁰ We have an altar,^a whereof they have no right to eat which serve the tabernacle.^b ¹¹ For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin,^c are burned without^d the camp. ¹² Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.^e ¹³ Let us go forth therefore unto him without the camp,^f bearing his reproach.^g ¹⁴ For here have we no continuing city, but we seek one to come.^h ¹⁵ By himⁱ therefore let us offer the sacrifice of praise^j to God continually, that is, the fruit of *our* lips^k giving thanks to his name.^l ¹⁶ But to do good and to communicate forget not:^m for with such sacrificesⁿ God is well pleased.

¹⁷ Obey them that have the rule over you,^o and submit^p yourselves: for they watch^q for your souls, as they that must give account,^r

a Apparently an allusion by metonymy to the atonement of Jesus.

b Although this passage is somewhat obscure, the meaning seems to be that, while the priests were able to eat meat from certain of the sacrifices (as well as the bread of the presence in the temple), one must be a Christian to partake of the offering for sin made by Jesus through his atonement.

c On the Day of Atonement.

d OR outside. See Exo. 29:14.

e As was customary, Jesus was executed outside the city.

f Jesus' crucifixion outside the city is here compared to the sacrificial bodies that were burned outside the camp.

g Bearing denunciation for and in the name of Christ.

h Although Rome was called the "eternal city," the only truly eternal city is the heavenly one.

i IE Jesus.

j The genitive is epexegetic: a sacrifice consisting of praise.

k So not a burnt offering or the sacrifice of the fruit of our fields, but a sacrifice of the fruit of our lips (a powerful image) in praise and thanksgiving.

l A circumlocution for God.

m Render with AB "do not forget acts of kindness and fellowship."

n In contrast to animal sacrifices.

o OR heed your leaders.

p OR defer, yield.

q As a guard keeps watch.

r Leaders have a special responsibility for those they lead and one day will have to give

Hebrews

that they may do it^a with joy, and not with grief: for that *is* unprofitable for you.^b

¹⁸ Pray for us:^c for we trust we have a good conscience, in all things willing to live honestly. ¹⁹ But I beseech *you* the rather to do this,^d that I may be restored^e to you the sooner.

Benediction and Final Greetings

²⁰ Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep,^f through the blood of the everlasting covenant, ²¹ Make you perfect^g in every good work to do his will, working in you that which is wellpleasing in his sight,^h through Jesus Christ; to whom *be* glory for ever and ever. Amen.

²² And I beseechⁱ you, brethren, suffer^j the word of exhortation: for I have written a letter unto you in few words.^k ²³ Know ye that *our* brother Timothy^l is set at liberty;^m with whom, if he come shortly, I will see you.ⁿ

an accounting of their actions in leading.

a The pronoun refers either to keeping watch or giving an account.

b If your leaders are compelled to give a negative account of your actions, this would not be a good thing for you.

c Since the author usually speaks in the first person, as in v. 19, the plural here may allude to other Christians in his company.

d IE pray.

e This implies that the author had previously been with the community to which the letter is addressed.

f The shepherd imagery here is in apposition with Jesus and refers to him.

g καταρτίσαι *katartisai* may you be put into proper order (lit. fit together).

h A HEB idiom.

i OR urge.

j OR endure, bear with.

k OR briefly. The brevity of the letter is only relative, as it is longer than many NT epistles.

l Paul's coworker, for whom one of the pastoral epistles is named.

m IE has been released from prison.

n The author anticipates a future visit to the congregation.

²⁴ Salute^a all them that have the rule over you,^b and all the saints.
They of Italy^c salute you. ²⁵ Grace *be* with you all. Amen.
Written to the Hebrews from Italy by Timothy.^d

a OR greet.

b OR your leaders.

c Της πρεποσιτιον ἀπὸ *apo* could refer to those who were living then in Italy, but it more likely refers to those who were from Italy but were now living elsewhere. This reading supports the predominant view that the congregation to which this letter was sent was in Italy.

d This is only one of many different forms of the concluding colophon that have been preserved in different MSS.

Introduction to James

Authorship

Three individuals by the name of James (actually Jacob) are mentioned in the New Testament in connection with Church leadership. (1) James the son of Zebedee and brother of the apostle John, was one of Jesus's original Twelve (Matthew 4:21; Mark 1:19-20; Luke 5:10) and one of the three witnesses of the events on the Mount of Transfiguration (Matthew 17:1; Mark 9:2; Luke 9:28) and Gethsemane (Matt. 26:37; Mark 14:33). This James was executed by order of Herod (Acts 12:2). (2) James son of Alphaeus was also one of Jesus's original Twelve (Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13). (3) James, the brother of Jesus, the son of Mary and Joseph, is generally thought to have written the epistle ascribed to James.

James, the brother of Jesus (also called James the Just), was not a believer in Jesus's lifetime (John 7:5). During the time of Jesus' mortal ministry, he seems to have stayed in Nazareth (Mark 6:3), and only occasionally visited Jesus (Matthew 12:46-48; Mark 3:31-35; Luke 8:19-21). Yet Jesus appeared to him after his resurrection (1 Corinthians 15:7) and he became converted. After his conversion, he became one of the Church leaders in Jerusalem serving as an anchor to the Church there after the expulsion of most of the Christians from Jerusalem (Acts 8:1). As the permanent representative of the Church in Jerusalem, others reported their actions to him when visiting (Acts 12:17; 21:17-18; Galatians 2:9-12). Despite his own strict adherence to the Law of Moses throughout his life (Acts 21:17-25; Galatians 2:9-12), James played a major role in the Council at Jerusalem that decided the policy of the Church on gentile converts which released them from adherence to the Law of Moses (Acts 15:13-21; 21:25). James was thus in Jerusalem when Luke and Paul visited (Acts 21:17-18) and would have been available to Luke while Paul was two years in prison in Caesarea (Acts 24:27). It is probable that James served as one of Luke's "eyewitnesses" (Luke 1:1-3) and imparted to Luke not only the family stories in his gospel, but also the stories of the history of the early Church around Jerusalem that Luke records in Acts. James' and Paul's absence during much of Jesus's ministry—as opposed to the presence of Peter (Mark's informant), John and Matthew—might

James

explain Luke's somewhat confused chronology. The historian Josephus saw James' martyrdom as a cause of the Roman destruction of Jerusalem (*Antiquities* xx.9.1).

Manuscript History

The earliest manuscripts date to the third century:

P²⁰, or P. Oxy. 1171, housed in Princeton, contains James 2:19-3:9. This manuscript has been dated paleographically to the third century AD.

P²³, or P. Oxy. 1229, housed in Urbana, Illinois, contains James 1:10-12; 1:15-18. This manuscript has been dated paleographically to the third century AD.

Many other Greek manuscripts have survived, but all date later than these two. The last two chapters are not preserved before the fourth century.

Canon

The book of James was not generally accepted as canonical until the Third Council of Carthage in AD 397, at the end of the fourth century. It is not mentioned in the Muratorian canon (2nd century), nor in Origen's canon (early 3rd century), although he recognized James as scripture (*Homily on Joshua*, 7.1). Eusebius (late 3rd to early 4th century) listed the work as disputed (Eusebius, *Historiae Ecclesiasticae* III.25.5-6) although he quoted James 4:11 as scripture in his commentary on the Psalms. At about AD 350 Cyril of Jerusalem (*Catachesis* IV.36) included it among the seven catholic epistles (literally "to all the world"). It was included in the canon of the fourth century Codex Claromontanus. It was considered canonical by the Council of Laodicea (AD 360), and by Athanasius in his 39th Paschal letter (AD 367). While the epistle had always been accepted in the East (Syria, Egypt, Jerusalem), Rome and Carthage long questioned it.

Setting

The book of James was probably written after the expulsion of the main body of Christians from Jerusalem soon after the stoning of Stephen (Acts 8:1) as it refers to those "which are scattered abroad" (James 1:1). It is concerned with the "twelve tribes" without any direct indica-

tion of the ministry to the Gentiles, which puts it before the Council at Jerusalem (AD 49). This indicates a very early date, probably between the events in Acts 8 and 15. Its teachings center closely on the teachings of Jesus as reflected in the Sermon on the Mount. James shows much concern over certain practices that were present in the Church, including seeking for wealth (James 1:9-12), and not acting in accordance with one's professed beliefs (James 1:22-25; 2:14-26). The Jerusalem church was either still discriminatory (Acts 6:1), or had once again fallen into this practice (James 1:27-2:9). This could be an early reference to discrimination against Gentiles, which would make it coincide with the initial conversion of the Gentiles (Acts 11:1-21). At this point the problems in the Church were relatively minor, nothing like the wholesale apostasy found in later epistles like, for example, Corinthians, Jude or 3 John. The book must have been written before the death of James in AD 62, and probably dates to the mid-40s, which would make it one of the earliest works in the NT.

Outline

That every individual in the scattered tribes of Israel might become a perfect man is the purpose of the book of James. The exhortations in the book of James fall under the following headings:

- I. Salutation (James 1:1)
- II. Attitude toward trials and temptations (James 1:2-18)
- III. Being a doer of the word and not just a hearer (James 1:19-27)
- IV. Impartiality towards others (James 2:1-13)
- V. Showing faith by actions (James 2:14-26)
- VI. Bridling the tongue (James 3:1-12)
- VII. True and false wisdom (James 3:13-18)
- VIII. Rebuke for quarreling, worldliness, and pride (James 4:1-10)
- IX. Consideration for brethren (James 4:11-12)
- X. Christian conduct in business (James 4:13-5:1)
- XI. Patience and endurance (James 5:7-12)
- XII. Times of affliction (James 5:13-18)
- XIII. Restoring the errant (James 5:19-20)

James

Further Readings

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The General Epistle of James

Chapter 1

Salutation

¹ JAMES,^a a servant^b of God and of the Lord Jesus Christ,^c to the twelve tribes^d which are scattered abroad,^e greeting.

Faith and Wisdom

² My brethren,^f count^g it all joy when ye fall into divers temptations;^h ³ Knowing *this*,ⁱ that the trying^j of your faith worketh patience.^k
⁴ But let patience have *her* perfect work, that ye may be perfect^l and

a IE from James. His name in HEB was Ya'akob or Jacob; James is a developed ENG form of the name.

b OR slave. Servant is a traditional softening translation.

c Although James was a brother of Jesus in mortality, he intentionally does not trade upon that earthly relationship.

d Jesus appointed the twelve apostles over the twelve tribes of Israel (Matt. 19:28; Luke 22:30) so James' address to the twelve tribes indicates apostolic authority.

e The GR term διασπορά *diaspora* "scattering" was a technical term for all Jews living outside the land of Israel. James presided over the Church at Jerusalem and thus sends his letter to those he cannot readily reach.

f Gender neutral: brothers and sisters.

g OR consider.

h Note the alliteration of the GR: πειρασμοῖς περιπέσῃτε ποικίλοις *peirasmois peripesēte poikilois* fall into various trials.

i The italicized "this" is unnecessary to the ENG sense and should be deleted.

j OR proving, testing. A few MSS. read "approved character," but this reading is secondary.

k OR produces endurance.

l This use of the word "perfect" parallels Jesus' use in Mt. 5:48 and shows similar concerns.

James

entire,^a wanting^b nothing.⁵ If any of you lack wisdom, let him ask of God,^c that giveth to all *men* liberally,^d and upbraideth not;^e and it shall be given him.^f ⁶ But let him ask in faith,^g nothing wavering.^h For he that waverethⁱ is like a wave of the sea driven with the wind and tossed.^j ⁷ For let not that man^k think that he shall receive any thing of the Lord.⁸ A double minded man^l is unstable in all his ways.^m

a OR complete.

b OR lacking. James uses this same verb in vv. 4-5, linking the two thoughts.

c God being the source of wisdom.

d OR simply (IE without calculation), and therefore generously..

e IE without reprimand (as in for the imposition on him).

f Quoted by JS—H 1:11, 26; D&C 42:68. Alluded to in D&C 46:7. Parallels in 1 Nephi 15:11; 2 Nephi 4:35. Joseph Smith said of his initial reading of this scripture: “I became serious, and was desirous to know what Church to join. While thinking of this matter, I opened the Testament promiscuously on these words, in James” (*Papers of Joseph Smith*, 1:444; cf. 1:461).

g JS—H 1:29 is a practical example.

h διακρινόμενος *diakrinomenos* doubting, hesitating. The usage of this verb in this sense is peculiar to the NT writers; cf. Matthew 21:21; Mark 11:23; Acts 11:12; Romans 4:20; 14:23. The usual GR usage may be seen in Jude 1:22. A similar sentiment is found in Psalm 1:4.

i OR doubts.

j The author may have in mind the sudden storms that arose on the Sea of Galilee.

k IE “he that wavereth” from v. 6. Note the assonance in the repetition of *o* sounds in the GR: οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι *oiesthō ho anthrōpos ekeinos hoti* that man must not go on thinking that.

l δίψυχοι *dipsuchoi* two-minded. A man whose attention is divided between God and other concerns, so that his devotion to God is not total.

m This verse is a continuation of the previous verse. The “double minded man” is “that man” of v. 7.

Poverty and Riches

⁹ Let the brother^a of low degree^b rejoice^c in that he is exalted: ¹⁰ But the rich,^d in that he is made low:^e because as the flower of the grass he shall pass away. ¹¹ For the sun is no sooner risen with a burning heat,^f but it withereth the grass, and the flower thereof falleth,^g and the grace^h of the fashion of itⁱ perisheth: so also shall the rich man fade away in his ways.^j

Trial and Temptation

¹² Blessed is the man^k that endureth temptation: for when he is tried, he shall receive the crown^l of life, which the Lord^m hath promised to them that love him. ¹³ Let no man say when he is tempted, I am tempted of God:ⁿ for God cannot be tempted with evil, neither tempteth

a In the sense of a fellow Christian believer.

b IE of humble means, poor.

c OR boast, glory.

d The GR construction is elliptical; the verb from v. 9 is implied: "Let the rich person boast."

e OR humbled.

f OR scorching wind.

g The image is of petals falling from a wildflower, alluding to Isa. 40:7.

h In the sense of beauty.

i OR its appearance.

j OR pursuits.

k Generic: person.

l στέφανος *stephanos* crown (in GR culture conceived of as a garland or wreath) is the source for the ENG name Stephen.

m Some MSS. omit "the Lord" and others substitute "God." Originally there was no subject expressed; in accordance with the style of Jewish writings, the reader was simply to understand that the subject of the sentence was God. Later scribes expressly supplied the subject.

n OR by God.

James

he any man:^a ¹⁴ But every man is tempted, when he is drawn away^b of his own lust,^c and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.^d

¹⁶ Do not err, my beloved brethren.^e ¹⁷ Every good gift and every perfect gift is from above, and cometh down from the Father of lights,^f with whom is no variableness,^g neither shadow of turning.^h ¹⁸ Of his own will begat heⁱ us with the word of truth, that we should be a kind of first-fruits^j of his creatures.^k

Hearing and Doing the Word

¹⁹ Wherefore, my beloved brethren, let every man be swift to hear,^l slow to speak, slow to wrath: ²⁰ For the wrath of man worketh not the righteousness^m of God. ²¹ Wherefore lay apartⁿ all filthiness and superfluity of naughtiness,^o and receive with meekness^p the engrafted^q

a Temptations do not come from God.

b OR lured.

c OR desire. The verbal form of this word is used in Exodus 20:17 for “covet.”

d James uses extensive birth imagery in this verse, using the imagery of conception and bringing forth in childbirth.

e Generic: brothers and sisters.

f IE creator of the heavenly bodies.

g OR variation.

h Referring to the motions of heavenly bodies, causing variations in light and darkness. The meaning is that God does not change.

i OR he sired.

j Firstfruits of the harvest were holy and were offered to God at the temple.

k IE those he created.

l IE obey.

m OR justice.

n IE strip off (as with dirty clothes).

o OR excess of evil.

p The GR is alliterative here: πᾶσαν...περιρροσείαν...πραῦτητι *pasan...perisseian...prautēti* all...excess...meekness.

q IE implanted within you.

word,^a which is able to save your souls.

²² But be ye doers of the word,^b and not hearers only, deceiving^c your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:^d ²⁴ For he beholdeth^e himself, and goeth his way, and straightway^f forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.^g

²⁶ If any man among you^h seem to be religious, and bridlethⁱ not his tongue,^j but deceiveth his own heart, this man's religion *is* vain.^k ²⁷ Pure^l religion and undefiled before God and the Father^m is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

a Some MSS. insert "of wisdom."

b Some MSS. have "of the law" instead of "of the word."

c IE reasoning away, explaining away, rationalizing.

d OR mirror.

e OR gazes at.

f OR immediately.

g OR act; IE what he does.

h Some MSS. omit "among you."

i IE restrains (using the image of a bridle on a horse).

j The image is a double metonymy: the bridle stands for control, and the tongue stands for speech.

k OR empty, to no purpose.

l A few MSS. insert "for" at the beginning of the v.

m OR the God and Father. The text does not mean to allude to two deities.

Chapter 2

Warning against Partiality

¹ My brethren, have not the faith of our Lord Jesus Christ, *the Lord of glory*,^a with respect of persons.^b ² For if there come unto your assembly^c a man with a gold ring, in goodly apparel,^d and there come in also a poor man in vile raiment;^e ³ And ye have respect to^f him that weareth the gay^g clothing, and say unto him,^h Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:ⁱ ⁴ Are ye not then partial in yourselves, and are become judges of evil thoughts?^j

⁵ Hearken, my beloved brethren, Hath not God chosen the poor of this world^k rich^l in faith, and heirs of the kingdom which he hath promised to them that love him? ⁶ But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?^m ⁷ Do not they blaspheme that worthy nameⁿ by the which ye are called?^o ⁸

a Lit. our Lord Jesus Christ of glory.

b OR personal prejudice; IE by showing favoritism you have not the faith of our Lord of glory Jesus Christ.

c συναγωγή *sunagōgēn* traditionally a place for Jewish worship, but here used generically as a place of assembly for [Christian] worship.

d OR fine clothing.

e IE filthy, dirty clothes.

f OR you look upon.

g OR bright, splendid.

h Some MSS. omit “unto him.”

i On the floor, at the person’s feet, a very undesirable location.

j OR Do you not discern among yourselves and have become judges characterized by evil reasoning?

k Some MSS. have “in the world” instead of “of this world.”

l OR to be rich.

m IE dragging you into the courts.

n IE Jesus Christ.

o OR named.

If ye fulfil the royal law according to the scripture, **Thou shalt love thy neighbour as thyself**,^a ye do well: ⁹ But if ye have respect to persons, ye commit sin, and are convinced^b of the law as transgressors.^c ¹⁰ For whosoever shall keep^d the whole law, and yet offend^e in one *point*, he is guilty of all.^f ¹¹ For he that said, **Do not commit adultery**,^g said also, **Do not kill**.^h Now if thou commit no adultery, yet if thou kill,ⁱ thou art become a transgressor of the law. ¹² So speak ye, and so do, as they that shall be judged by the law of liberty. ¹³ For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against^j judgment.

Faith and Works

¹⁴ What *doth it* profit,^k my brethren, though a man say he hath faith, and have not works? can faith^l save him?^m ¹⁵ If a brother or sister

a Lev. 19:18. Jesus stressed this commandment as the second greatest commandment in the law (of Moses); Matthew 19:19; 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14.

b Archaic for cross examined, convicted.

c IE by not loving neighbors equally (showing respect to persons) one is therefore not loving at least one of one's neighbor's as one's self. One has thus transgressed this requirement of the Law of Moses.

d Some MSS. have "keep," others "fulfill" and others "complete."

e OR stumble, fall.

f IE the whole of it. The idea was that the law was a unity, so that the violation of any part broke the whole of it.

g Exo. 20:14, Dt. 5:18

h Exo. 20:13, Dt. 5:17. For "kill," read "murder."

i Some MSS. switch "commit adultery" and "kill."

j IE exults in victory over.

k OR what good is it.

l Meaning specifically this kind of limited faith, unexpressed by works. James uses the word faith to refer to mere intellectual assent to dogma.

m Cf. Mt. 7:21-23. The GR construction expects a negative response.

James

be naked,^a and destitute of^b daily food,^c ¹⁶ And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?^d ¹⁷ Even so faith, if it hath not works, is dead, being alone.^e

¹⁸ Yea,^f a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. ¹⁹ Thou believest that there is one God;^g thou doest well: the devils also believe,^h and tremble.ⁱ ²⁰ But wilt thou know, O vain^j man, that faith without works is dead?^k ²¹ Was not Abraham our father justified by works, when he had offered^l Isaac his son upon the altar?^m ²² Seest thou how faith wroughtⁿ with his works, and by works^o was faith made perfect?^p ²³ And the scripture was fulfilled which saith, **Abraham believed God, and it was imputed^q unto him for righteousness:**^r and he was called the Friend of God.^s ²⁴ Ye see then how that by works a man is justified, and not by faith only. ²⁵ Likewise also was not Rahab the harlot

a Not absolutely naked, but lacking adequate clothing.

b OR lacking, in want of.

c Cf. Mt. 6:11.

d Cf. Mt. 7:9-11.

e IE by itself.

f OR but.

g Allusion to Dt. 6:14.

h IE even the demons believe this much.

i OR shudder.

j OR empty.

k Some mss. have “useless,” which was probably the original reading here.

l OR by offering.

m See Gen. 22:1-18.

n OR worked together.

o Some mss. have “his works.”

p OR complete.

q OR counted, accounted, considered.

r Gen. 15:6.

s An allusion to 2 Chr. 20:7, Isa. 41:8.

justified by works, when she had received the messengers,^a and had sent *them* out another way?^{b 26} For as the body without the spirit is dead, so faith without works is dead also.

Chapter 3

The Tongue

¹ My brethren, be not many masters,^c knowing that we shall receive the greater condemnation.^{d 2} For in many things we offend all.^e If any man offend^f not in word,^g the same *is* a perfect^h man, *and* able also to bridleⁱ the whole body. ³ Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. ⁴ Behold also the ships, which though *they be* so great,^j and *are* driven of fierce^k winds, yet are they turned about with a very small helm, whithersoever the governor listeth.^{1 5} Even so the tongue^m is a little member,ⁿ and boasteth great things.

a Some mss. have "spies."

b An allusion to the story in Joshua 2:1-22. In Jewish tradition, Rahab was considered a model of hospitality.

c OR teachers, school masters. The GR word has no connotation of slave owner, boss or lord.

d OR judgment; IE teachers will be judged more strictly.

e OR we all stumble in many ways.

f OR stumble.

g OR speech.

h IE complete, spiritually mature.

i OR restrain, control (using an image from bridling a horse).

j In the sense of large.

k OR strong, heavy, harsh.

l OR wherever the helmsman wishes.

m γλῶσσα *glōssa* tongue is the source for such ENG words as "glossary."

n IE of the body.

Behold, how great a matter^a a little fire kindleth!^b ⁶ And the tongue *is* a fire, a world of iniquity:^c so is the tongue among our members,^d that it defileth the whole body, and setteth on fire the course of nature;^e and it is set on fire of hell.^f ⁷ For every kind of beasts, and of birds, and of serpents,^g and of things in the sea,^h is tamed, and hath been tamed of mankind: ⁸ But the tongue can no man tame; *it is* an unrulyⁱ evil, full of deadly poison. ⁹ Therewith^j bless we God,^k even the Father; and therewith curse we men, which are made after the similitude^l of God. ¹⁰ Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ¹¹ Doth a fountain^m send forth at the same place sweet *water* and bitter? ¹² Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

a Lit. wood, here meaning forest.

b IE sets ablaze.

c IE the tongue becomes like the wicked world.

d IE the tongue represents the world of wickedness among the members of the body.

e IE the cycle of [human] life.

f γέεννης *geennēs* Gehenna, a GR transliteration of the HEB *ge hinnom* Valley of Hinnom, south of Jerusalem, where in OT times children were offered in sacrifice to the god Molech. This area later became a dump heap where refuse was burned, and came to stand symbolically for the place of punishment, or the fires of hell.

g OR reptiles.

h IE sea creatures.

i Some MSS. read “restless.”

j Referring back to the tongue.

k Some MSS. read “Lord.”

l ὁμοίωσις *homoïōsis* likeness, image. The allusion is to Gen. 1:26-28.

m IE a spring of water.

The Wisdom from Above

¹³ Who *is* a wise^a man and endued with knowledge^b among you? let him shew^c out of a good conversation^d his works with meekness of wisdom. ¹⁴ But if ye have bitter envying^e and strife in your hearts, glory^f not, and lie not against the truth. ¹⁵ This^g wisdom descendeth not from above,^h but *is* earthly, sensual,ⁱ devilish. ¹⁶ For where envying and strife *is*, there *is* confusion and every evil work. ¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated,^j full of mercy and good fruits, without partiality,^k and without hypocrisy. ¹⁸ And the fruit of righteousness^l is sown in peace of them^m that make peace.

a σοφὸς *sophos* wise, is related to ENG philosophy, the love of wisdom.

b ἐπιστήμων *epistēmōn* understanding, is related to ENG epistemology, the study of how one obtains knowledge.

c OR demonstrate.

d Archaic for manner of life, conduct.

e IE jealousy, envy.

f OR boast.

g Meaning this type of wisdom, not all wisdom.

h IE from God.

i ψυχική *psuchikē* lit. of the soul, meaning of the physical body as opposed to spiritual.

j IE willing to yield, obedient.

k OR impartial.

l The genitive is epexegetic; IE righteousness *is* the fruit.

m OR among them.

Chapter 4

Friendship with the World

¹ FROM whence^a *come* wars and fightings^b among you? *come they* not hence, *even* of your lusts that war in your members?^c ² Ye lust, and have not: ye kill,^d and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ³ Ye ask, and receive not, because ye ask amiss,^e that ye may consume^f *it* upon your lusts. ⁴ Ye adulterers and adulteresses,^g know ye not that the friendship of the world is enmity with^h God? whosoever therefore will be a friend of the world is the enemy of God. ⁵ Do ye think that the scripture saith in vain,ⁱ The spirit that dwelleth in us lusteth to envy?^j ⁶ But he giveth more grace. Wherefore he saith,

**God resisteth^k the proud,
but giveth grace unto the humble.^l**

⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you. ⁸ Draw nigh^m to God, and he will draw nigh to you.

a In GR this word is repeated twice for emphasis.

b OR quarrels.

c IE the parts of your body.

d OR murder.

e OR wrongly.

f OR spend.

g The earliest MSS. have simply adulteresses. The feminine form was used in imitation of the imagery of apostate Israel in the OT as an adulteress, from its covenant relationship (like a marriage) with God. When scribes began to understand the expression literally, they added the masculine form of the word, "adulterers," for completeness..

h OR hostility toward.

i IE to no effect.

j This passage matches no known v. of the OT. It may be from a lost scriptural text, or it may simply be a general statement about the teaching of scripture.

k OR opposes.

l LXX Prov. 3:34.

m OR near.

Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.^a ⁹ Be afflicted,^b and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.^c ¹⁰ Humble yourselves in the sight^d of the Lord, and he shall lift you up.^e

Judging a Brother

¹¹ Speak not evil^f one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. ¹² There is one lawgiver,^g who is able to save and to destroy: who art thou that judgest another?

Warning against Boasting

¹³ Go to^h now, *ye* that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:ⁱ ¹⁴ Whereas *ye* know not what *shall be* on the morrow. For what *is* your life? It is even a vapour,^j that appeareth for a little time, and then vanisheth away. ¹⁵ For that *ye ought* to say, If the Lord will,^k we shall live, and do this, or that. ¹⁶ But now *ye* rejoice in your boastings: all such rejoicing is evil. ¹⁷ Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

a διψυχοι *dipsuchoi* two-minded. A two-minded person is one whose attention is divided between God and other concerns, so that his devotion to God is not total. This is the same word used in 1:8.

b OR grieve.

c OR despair.

d OR presence.

e OR he will exalt you.

f OR do not slander.

g IE God.

h OR come.

i IE make a profit.

j IE steam, mist or the smoke that arises from a fire.

k OR if the Lord is willing.

Chapter 5

Warning to the Rich

¹ Go to^a now, ye rich men, weep and howl^b for your miseries that shall come upon *you*. ² Your riches are corrupted,^c and your garments^d are motheaten. ³ Your gold and silver is cankered;^e and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together^f for the last days.^g ⁴ Behold, the hire^h of the labourers who have reaped downⁱ your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.^j ⁵ Ye have lived in pleasure^k on the earth, and been wanton;^l ye have nourished^m your hearts, as in a day of slaughter.ⁿ ⁶ Ye have condemned *and* killed the just;^o *and* he doth not resist you.^p

a OR come.

b OR wail, cry aloud.

c OR rotted.

d IE clothing.

e IE become covered with rust.

f OR hoarded treasure.

g Rather, in the last days [already here].

h OR wages, pay.

i OR mowed.

j A GR transliteration of a HEB word for “hosts, armies”; not to be confused with “sabbath.”

k OR luxury.

l OR indulgent.

m OR fattened.

n They have made themselves more likely objects of condemnation.

o OR righteous one (the GR is singular).

p Note that the word “and” is in italics and not lit. present. The GR is a series of statements without connectives: “You have condemned, you have murdered the righteous one, he does not resist you.”

Patience and Prayer

⁷ Be patient therefore, brethren, unto the coming of the Lord.^a Behold, the husbandman^b waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.^c

⁸ Be ye also patient; stablish^d your hearts: for the coming of the Lord draweth nigh.^e ⁹ Grudge^f not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.^g ¹⁰ Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. ¹¹ Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful,^h and of tender mercy.ⁱ

¹² But above all things, my brethren, swear^j not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay;^k lest ye fall into condemnation.

¹³ Is any among you afflicted?^l let him pray. Is any merry?^m let him sing psalms.ⁿ ¹⁴ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil^o in the name

a An expression for the expected second advent of Jesus Christ.

b γεωργός *geōrgos* farmer (this word is the source of the ENG name “George”).

c There may be an allusion to real world climactic conditions in Palestine.

d OR strengthen, stabilize, make resolute.

e IE is near.

f OR grumble, blame.

g IE at the gates of the city, where lawsuits were heard. James is using the expression metaphorically to indicate the nearness of the Lord’s return.

h OR compassionate.

i An allusion to Exo. 34:6.

j In the sense of swearing an oath.

k IE you should be a person of integrity, and your affirmations and denials should stand on their own by your word, without the necessity of supporting them with an oath.

l IE suffering hardship.

m OR in good spirits.

n Lit. play the harp (IE sing praises to harp accompaniment).

o Specifically olive oil.

James

of the Lord: ¹⁵ And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. ¹⁶ Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.^a ¹⁷ Elias^b was a man subject to like passions as we are, and he prayed earnestly^c that it might not rain: and it rained not on the earth by the space of three years and six months.^d ¹⁸ And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

¹⁹ Brethren, if any of you do err from the truth, and one convert him; ²⁰ Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide^e a multitude of sins.

a IE the fervent prayer of a righteous person is able to accomplish much.

b The GR form of Elijah.

c Lit. he prayed with prayer. This repetitive construction is in imitation of a HEB infinitive absolute, which is designed to show the intensity of the action.

d The allusion is to events described in 1 Ki. 17-18. The OT does not give the time sequence, which seems to be derived from traditional Jewish commentary. Cf. Luke 4:25.

e OR cover (not in the sense of merely hiding them while they are still there, but of paying them off; cf the expression "to cover a bet").

Introduction to 1 Peter

Authorship

The authorship of this letter is disputed, there being three main theories. The first and traditional theory is that Peter, the chief of the apostles, wrote the letter directly himself. Most modern scholars believe the work to be pseudonymous, written by someone else (perhaps someone from a Petrine group) and attributed to Peter. A kind of compromise view, which is perhaps a minority position but still accepted by numerous scholars, is the amanuensis theory, the idea that a scribe or secretary wrote the text for Peter.

The main points in favor of the theory of direct authorship are the fact that the author identifies himself as Peter in 1:1, certain ideas and imagery are consistent with what we read of Peter in the Gospels and in Acts, the letter seems to reflect an early stage in Christian thought, Peter was associated with and died in Rome, the likely place of the letter's composition, and post-New Testament tradition as early as Irenaeus in AD 180 accepted the letter as having been written by Peter.

Against direct authorship by Peter are the following points, among others: (a) The Greek style of the letter is among the best of the New Testament, after that of Hebrews and Luke-Acts. It seems strange that the uneducated Galilean fisherman should write in Attic Greek with a style superior to that of the educated Paul (and also quite different from that of 2 Peter). (b) The author consistently cites the Old Testament in the LXX version, rather than in Hebrew or his native Aramaic. (c) There is no historical evidence that Peter served a mission to the locations to which the letter was sent in Asia Minor. (d) The designation "co-elder" from 5:1 is nowhere else attributed to Peter and seems odd spoken of the chief of the apostles. (e) Some think the letter presupposes massive persecutions, a situation that would not obtain in Asia Minor until after Peter had already died. (f) Some detect numerous elements of Pauline style and theology in the letter, and think it unlikely that Peter would have borrowed so heavily from Paul.

Many of these objections to Petrine authorship can be overcome. For instance, the persecutions referenced in the letter need not be official government persecutions. Further, the similarity to Paul may be

1 Peter

explained by positing that both authors relied on preexisting traditions. Use of the Greek version of the Old Testament would not be unusual, given that his audience primarily spoke Greek. If Peter were writing shortly after the death of Paul, his addressing a letter to these churches would make sense as a missive from the leader of the church to shore up the faith of those now facing trials. The most intractable of these difficulties is the fine Greek style of the letter.

The amanuensis theory is an attempt to address this problem. In 5:12 the author states “I have written to you through Silvanus,” which may suggest that Silvanus was an amanuensis (a secretary or scribe), and which could account for the elevated Greek style of the letter. The particular idiom in this passage is attested as referring to an amanuensis, but it more naturally refers to a courier, the one who *delivered* the letter, not the one who *wrote* it. Of course, it may be that Silvanus fulfilled both roles, or it may be that Peter used an amanuensis other than Silvanus (such as Luke) without identifying him.

The identity of the author therefore remains uncertain. If it should be that the letter was not written by Peter directly but rather attributed to him, that would not be at all unusual for the time period. We know of various other pseudepigraphal works attributed to Peter, including the *Gospel of Peter*, the *Apocalypse of Peter*, a letter from Peter to James appended to the *Clementine Homilies*, and the *Preaching of Peter*. In antiquity pseudonymous authorship was a widely accepted literary convention.

Even if Peter did not directly write the words contained in this letter, he may well stand in the background as its author, either by writing through an amanuensis or by inspiring a disciple or student to convey his own message under his name to some of the churches of Asia.

Manuscript History

The earliest manuscript dates to the late third or early fourth century. The earliest manuscript is:

P⁷², or P. Bodmer VII+VIII, housed at Cologny, contains portions of three New Testament books. The portions of 1 Peter that have been preserved are 1 Peter 1:1-5:14, and is thus complete. This manuscript has been dated paleographically to the late third or early fourth

century AD.

Many other Greek manuscripts have survived, but all date later than the time of Constantine.

Canon

1 Peter is not mentioned in the Muratorian Canon, although it may have been on a part of the manuscript that is no longer extant. Nevertheless, it was included among the *homologoumena* (acknowledged writings) by both Origen and Eusebius, and its attestation among early Christian writings was both early and widespread, beginning with 1 Clement.

Setting

In 5:13 the author sends greetings from the church in “Babylon.” This is almost certainly a symbolic expression for Rome. It was addressed to churches in Asia Minor, in the following geographic districts: Pontus, Galatia, Cappadocia, Asia (meaning the Roman province of that name) and Bithynia. If Peter was the writer, either directly or through an amanuensis, then the letter was probably written in or about AD 64, perhaps shortly after Paul’s death. If the letter was written pseudonymously, then it should be dated somewhat later, perhaps between AD 70 and the early 90s. The main purpose of the letter was to shore up the faith of the Saints in certain districts of Asia Minor in the face of persecutions.

Outline

- I. Salutation (1:1-2)
- II. Believers become Holy People
 - A. Praise to God for his Mercy (1:3-12)
 - B. A Call to Holy Living (1:13-25)
 - C. Becoming a Holy Nation (2:1-10)
- III. Live Honorably as Servants of God
 - A. In the Civil Realm (2:11-17)
 - B. Household Servants (2:18-25)
 - C. Wives and Husbands (3:1-12)
- IV. Doing What is Right Despite Persecution
 - A. Innocent Suffering (3:13-17)

1 Peter

- B. Christ Suffered, Too (3:18-22)
- C. Obedience to God's Will (4:1-11)
- D. Suffering as a Christian (4:12-19)
- V. Tending the Flock of God (5:1-11)
- VI. Final Greetings (5:12-14)

Further Readings

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The First Epistle General of Peter

Chapter 1

Salutation

¹ PETER,^a an apostle^b of Jesus Christ, to the strangers^c scattered^d throughout Pontus, Galatia, Cappadocia, Asia,^e and Bithynia,^f ² Elect^g according to the foreknowledge of God the Father, through sanctification of the Spirit, unto^h obedience and sprinklingⁱ of the blood of Jesus Christ:^j Grace unto you, and peace, be multiplied.^k

a IE From Peter. Πέτρος *Petros* is the GR translation of the Aramaic nickname Kepha, which means “stone.” Peter’s actual name was Shimeon Bar-Yonah, or Simon, son of Jonah.

b IE one who has been sent. An apostle is an emissary who represents the authority of the sender.

c OR resident aliens, exiles.

d διασπορᾶς *diasporas* of the Diaspora. The word refers to the scattering (the way seed is scattered by broadcasting) or dispersion of a people, and eventually became the technical term for the scattering of the Jews outside of the Holy Land.

e Not the whole of Asia as we think of it today; this is a Roman geographic designation (see the following note).

f Roman geographic designations for areas in Asia Minor (what is now Turkey). Only Galatia and Asia are known to have been preached to by Paul, so it is uncertain how Christianity first came to some of these regions.

g OR chosen.

h IE leading to. The preposition expresses result, not cause, as some take it.

i A metaphor from the sprinkling of the blood of sacrifice; cf. Exo. 24:7-8.

j So the elect are chosen (a) in accordance with the foreknowledge of God, (b) through the sanctifying action of the Holy Spirit, (c) which leads them to be obedient, and (d) receive the atoning effects of the blood of Christ.

k IE to you. The verb “multiplied” is never used like this in Paul’s letters.

A Living Hope

³ Blessed *be*^a the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again^b unto a lively^c hope by^d the resurrection of Jesus Christ from the dead, ⁴ To an inheritance incorruptible,^e and undefiled, and that fadeth not away,^f reserved^g in heaven^h for you, ⁵ Whoⁱ are kept by the power of God through faith unto salvation ready to be revealed in the last time. ⁶ Wherein^j ye greatly rejoice, though now for a season,^k if need be, ye are in heaviness^l through manifold temptations:^m ⁷ That the trialⁿ of your faith, being^o much more precious than of gold that perisheth, though it be tried with fire,^p might be found unto praise and honour and glory at the appearing^q of Jesus

a The verb is not explicitly stated (thus ENG “be” is in italics); it is possible that it should be taken as an indicative, “blessed *is* the God.”

b A vivid metaphor of new birth and spiritual regeneration.

c OR living.

d OR through, the resurrection of Christ being the reason for this living hope.

e OR imperishable.

f IE unfading.

g τετηρημένην *tetērēmenēn* kept, guarded.

h ἐν οὐρανοῖς *en ouranois*. The GR expression is lit. plural (“in heavens”), reflecting the Jewish and Hellenistic belief in a plurality of heavens.

i The antecedent is the preceding “you.”

j The precise antecedent is intentionally uncertain; render “consequently.”

k OR a little while, a brief time.

l OR caused grief, distressed.

m OR various trials.

n δοκίμιον *dokimion* proof, tested nature, from which its genuineness can be inferred.

o “Being” here refers back to “your faith,” not to “trial.”

p The KJV does not handle the contrast between the perishable nature of gold and its value in a refined state well here. Better is RSV: “more precious than gold which though perishable is tested by fire.”

q ἀποκαλύψει *apokalupsei* lit. revelation, but in this letter the word refers to the parousia, the appearance of Christ at his second coming in the end of the age.

Christ: ⁸ Whom having not seen,^a ye love; in whom, though now^b ye see *him* not, yet believing,^c ye rejoice with joy unspeakable and full of glory:

⁹ Receiving the end^d of your faith, *even* the salvation of *your* souls.^e

¹⁰ Of which salvation the prophets^f have enquired and searched diligently, who prophesied of the grace *that should come* unto you:^g ¹¹ Searching^h what, or what manner of timeⁱ the Spirit of Christ^j which was in them did signify,^k when it testified beforehand^l the sufferings^m ofⁿ Christ, and the glory that should follow. ¹² Unto whom^o it was revealed, that not unto themselves, but unto us^p they did minister the things, which are now reported unto you by them that have preached the gospel

a The addressees of this letter were not eyewitnesses of Christ, living in a different place and being at least a generation removed from the mortal ministry of the Savior.

b The implication is that their not seeing him is temporary; the day will come when they will indeed see him.

c They believe without seeing; IE they have faith.

d Not termination, but goal, object, outcome, consummation. JST “object” is correct.

e OR your lives. IE not the soul as an entity apart from the body, but the whole being; “yourselves as living persons.”

f IE the OT prophets.

g Although the prophets usually acted in the role of *forthtellers*, speaking the word and will of God to his people, the author here speaks of their occasional role as *foretellers*, speaking of the eventual coming of Jesus Christ in the flesh.

h In the sense of studying, investigating, researching.

i IE under what circumstances and at what time.

j This expression is consistent with the LDS understanding that the Jehovah (Yahweh) of the OT was the preexistent Christ.

k OR declare.

l προμαρτυρόμενον *promarturomenon* bore prior witness to, foretold. This verb occurs nowhere else in the LXX, NT or contemporary GR.

m Probably an allusion to the Suffering Servant song of Isa. 52:13-53:12.

n IE destined for.

o The antecedent is the prophets.

p Such messianic prophecies were not intended for the immediate audience of the prophets, but rather for those who would live in later times, much as we say that the BoM was really written for our day.

1 Peter

unto you with the Holy Ghost^a sent down from heaven; which things the angels desire to look into.^b

A Call to Holy Living

¹³ Wherefore gird up the loins^c of your mind, be sober,^d and hope to the end^e for the grace that is to be brought unto you at the revelation^f of Jesus Christ; ¹⁴ As obedient children,^g not fashioning^h yourselves according to the former lustsⁱ in your ignorance: ¹⁵ But as he which hath called you is holy,^j so be ye holy in all manner of conversation;^k ¹⁶ Be-

a OR Holy Spirit. Holy Ghost and Holy Spirit are synonymous terms (ENG “ghost” having been influenced by German *Geist* “spirit”).

b παρακύψαι *parakupsai* to bend over (so as to see something better); thus, to gain a glimpse, to steal a peek. Both the prophets and the angels were very interested and sought to understand what God was doing for the redemption of his people, which is now openly preached to you through the Holy Ghost.

c ἀναζωσάμενοι τὰς ὀσφύας *anazōsamenoi tas osphuas* having girded up the loins. This expression refers to the common long, flowing robes that were customarily worn, and which hindered active movement. Therefore, to prepare for a race or work or some other strenuous activity, one would “gird up one’s loins”; IE hike up the bottom part of the robe and stick it in one’s belt to allow freedom of movement. The expression is metaphorical here for preparing one’s mind for strenuous activity. A different way to say it that works in our culture would be something like “having rolled up the sleeves of your mind.”

d OR be self-controlled; remain alert. The expression is metaphorical for spiritual sobriety, as opposed to spiritual drunkenness.

e τελείως *teleiōs* completely, fully.

f Here in the sense of “appearance”; the allusion could be to his mortal ministry, his second coming in glory, or both.

g The GR reflects a Semitic construction, and literally says “children of obedience.” IE those characterized by obedience.

h μὴ συσχηματιζόμενοι *mē suschēmatizomenoi* do not allow yourselves to be shaped, molded (in accordance with a specific pattern). The participle with the negative has the force of an imperative.

i OR cravings, passionate desires.

j A circumlocution for God, the Holy One.

k A KJV archaism for conduct.

cause it is written, **Be ye holy; for I am holy.**^a

¹⁷ And if^b ye call on^c the Father, who without respect of persons^d judgeth according to every man's work,^e pass the time of your sojourning^f *here* in fear:^g ¹⁸ Forasmuch as ye know that ye were not redeemed^h with corruptible things, *as* silver and gold,ⁱ from your vain conversation^j *received* by tradition from your fathers;^k ¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot:^l ²⁰ Who verily was foreordained^m before the foundation of the world,ⁿ but was manifest^o in these last times for you, ²¹ Who^p by him^q do believe in God,^r that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

²² Seeing ye have purified^s your souls in obeying the truth through

a Lev. 19:2.

b If (as you do); IE since.

c OR invoke (IE in prayer).

d IE impartially.

e That we will be judged according to our deeds is the most frequently stated and traditional position in biblical texts.

f παροικίας *paroikias* refers to time spent in a foreign country as a resident alien. Here the word might be metaphorical of our sojourn here in mortality.

g OR reverence.

h OR ransomed, bought back.

i Silver and gold stand in apposition to corruptible things, which they illustrate.

j OR empty way of life.

k πατροπαράδοτου *patroparadotou* handed down, inherited from the fathers.

l That a sacrificial lamb had to be without flaw is a commonplace in the Law of Moses; see for instance Lev. 9:3.

m προεγνωσμένου *proegnōsmenou* foreknown.

n A common expression for the furthest imaginable reaches of past time, alluding to the primordial period before the creation.

o OR revealed (in the incarnation).

p The antecedent is the plural "you" at the end of the previous v.

q IE Jesus.

r Specifically the Father.

s ἡγνικότες *hēgnikotes* normally refers to ceremonial purification; here the verb is being used metaphorically for moral purification.

1 Peter

the Spirit unto unfeigned love of the brethren,^a *see that ye love one another with a pure heart^b fervently:^c*²³ Being born again, not of corruptible^d seed, but of incorruptible,^e by the word of God, which liveth and abideth^f for ever.

²⁴ **For all flesh is as grass,
and all the glory of man as the flower of grass.^g
The grass withereth,
and the flower thereof falleth away:**

²⁵ **But the word of the Lord endureth for ever.^h**

And this is the wordⁱ which by the gospel is preached unto you.

a φιλαδεφίαν ἀνυπόκριτον *philadelphian anupokriton* sincere brotherly love. The first word is recognizable as the source of Philadelphia, the city of brotherly love (*phil* meaning love and *adelphos* meaning brother); the second word is recognizable as the source of ENG “hypocrite” with a negating alpha privative; IE “unhypocritical” brotherly love.

b Some MSS. omit the adjective “pure,” and some read “with a true heart,” but the KJV probably reflects the correct reading here.

c OR earnestly, wholeheartedly.

d OR perishable.

e OR imperishable.

f OR endures.

g Grass//flower of grass is an example of an augmented word pair, on the pattern A//BA.

h Isa. 40:6-8.

i The “word” could mean the Gospel, Jesus himself as God’s Word (Logos), or God’s word written, the scriptures.

Chapter 2

The Living Stone and the Holy Nation

¹ WHEREFORE laying aside^a all^b malice,^c and all guile,^d and hypocrisies, and envies, and all evil speakings,^e ² As newborn babes, desire the sincere^f milk of the word, that ye may grow thereby:^g ³ If so be **ye have tasted^h that the Lord is gracious.**ⁱ ⁴ To whom^j coming,^k *as unto* a living stone,^l disallowed^m indeed of men, but chosen of God, *and* precious,⁵

a OR rid yourselves of; put off or away.

b IE every form of.

c OR wickedness, evil (more generally).

d IE deceit.

e In modern ENG idiom we would call this backbiting.

f ἄδολον *adolon* without guile (with alpha privative), so the opposite of “guile” from v. 1; IE unadulterated.

g The Textus Receptus on which the KJV is based mistakenly omits the words εἰς σωτηρίαν *eis sōtērian* into salvation. This was probably a copying error, as a scribe’s eye slipped from the *eis* introducing this expression to the *ei* beginning the next v. The ms. support for the inclusion of the words is overwhelming. The image therefore is of the faithful “growing” into salvation, the way a well-fed newborn babe grows.

h Peter’s image of a newborn baby drinking mother’s milk naturally leads into this quotation from the Psalms. Salvation is here portrayed as something both tangible and sweet, which can actually be tasted.

i The quote is from Ps. 34:8 (loosely based on LXX). ENG “gracious” is χρηστός *chrēstos* good (esp. in the sense of “kind”).

j The antecedent is “the Lord.”

k The participle refers to the believers, the “ye” of v. 3.

l The living stone here is the Lord. The KJV, by adding the italicized words “as unto,” has turned the metaphor of the passage into a simile. It was common in the OT to compare God to a stone.

m OR rejected. Cf. Acts 4:11.

1 Peter

Ye also, as lively^a stones,^b are built up^c a spiritual house,^d an holy priesthood, to offer up spiritual sacrifices,^e acceptable to God by Jesus Christ.

⁶ Wherefore also it is contained in the scripture,

Behold, I lay in Sion^f a chief corner stone,^g

elect,^h precious:ⁱ

and he that believeth on him^j shall not be confounded.^k

⁷ Unto you therefore which believe *he is precious:*^l but unto them which be disobedient,^m **the stone which the builders disallowed, the same is made the head of the corner,ⁿ** ⁸ **And a stone of stumbling,**

a OR living.

b Here the imagery of living stones is extended to the believers; IE we may “grow” into salvation and become as God is, a concept of deification.

c IE the way a house is constructed.

d Possibly in the sense of a temple, a dwelling place for God.

e The expression “spiritual” sacrifices seems to distinguish such sacrifices from the literal blood sacrifices of the historic temple cult.

f IE Zion, via GR transliteration (which lacks a letter conforming to the *z* sound of HEB *zayin* and thus represents that letter with the *s* sound of GR *sigma*).

g A metaphor with messianic implications.

h The cornerstone is the most important stone in laying the foundation for a building, and therefore is always carefully chosen.

i OR honored.

j In its original context Isaiah probably conceived of the stone as the Davidic kingdom, but already in the LXX the words “on him” were added, giving the passage a messianic interpretation.

k Isa. 28:16. For “confounded,” consider “put to shame.”

l The ENG word order of the KJV is misleading (“believe” does not take an object here). Render “Therefore, the honor belongs to you who believe.”

m ἀπιστοῦσιν *apistousin* do not believe. This is the same verb as used previously in the sentence, “believe,” but with a negating *alpha* privative. The contrast expressed here is between those who believe and those who do not.

n Ps. 118:22. The expression “head of the corner” refers to a cornerstone, as in v. 6.

and a rock of offence,^a even to them which stumble^b at the word,^c being disobedient: whereunto also they were appointed.^d ⁹ But ye **are a chosen generation,^e a royal priesthood, an holy nation, a peculiar people;^f that ye should shew forth the praises of him^g** who hath called you out of darkness into his marvellous light:^h

¹⁰ Which in time past *were* not a people,

but *are* now the people of God:

which had not obtained mercy,

but now have obtained mercy.ⁱ

Live as Servants of God

¹¹ Dearly beloved, I beseech *you^k* as strangers and pilgrims,^l ab-

a Isa. 8:14.

b The author plays with the concept of “stumbling” from the Isa. passage he has just quoted.

c IE Jesus Christ or, possibly, the good news about Jesus Christ.

d IE the result of such disobedience was foreordained by God. Cf. D&C 130:20-21.

e Isa. 43:20.

f λαὸς εἰς περιποίησιν *laos eis peripoïēsín* a people for (his) possession; IE God’s own people. ENG “peculiar” here is used in the older sense of that which belongs to something or someone (*peculium* is Latin for private property); it does not allude to a people that is strange, weird or distinctive, as it is commonly misunderstood. Cf. the idiom “that plant is peculiar to this region of the country.” Peter’s language here is influenced by Exo. 19:5-6, in which God calls the people his “peculiar treasure” (HEB *segullah*). This word is cognate with Akkadian *sikiltum*, and conveys the sense of valued property to which one has an exclusive right of possession. For instance, the seal of Abban of Alalakh designates the owner as the *sikiltum* of the god, his “servant” and “beloved.” The expression alludes both to the value of the property and the fact that it belongs to the one who possesses it; as applied to people, it emphasizes their chosenness and covenant status with God. It may be such a concept that underlies the expression “a choice and a favored people of the Lord” in 2 Ne. 1:19.

g Exo. 19:5-6, 23:22 (LXX); Isa. 43:20-21; Mal. 3:17.

h For this darkness and light imagery, cf. especially Isa. 9:2.

i This v. consists of two anithetical couplets.

j The author here switches to direct, first-person discourse.

k The object of the verb is not expressed and must be implied, which is why this word is printed in italics, as it is not lit. present in the GR text.

l OR resident aliens and visiting strangers.

1 Peter

stain^a from fleshly lusts,^b which war^c against the soul; ¹² Having your conversation^d honest among the Gentiles:^e that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.^g

¹³ Submit yourselves to every ordinance^h of man for the Lord's sake: whether it be to the king,ⁱ as supreme; ¹⁴ Or unto governors,^j as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.^k ¹⁵ For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.^l ¹⁶ As free,^m and not using *your* liberty for a clokeⁿ of maliciousness,^o but as the

a OR keep away from.

b IE physical, bodily cravings.

c στρατεύονται *strateuontai*, which is related to such ENG words as “strategy,” is normally a term used for waging warfare.

d OR conduct.

e ἔθνεσιν *ethnesin*, which is the source for such ENG words as “ethnic.” The Christians here have adopted the Jewish practice of calling nonbelievers “Gentiles,” much as early LDS adapted the same word as a description of those who do not believe.

f OR slander.

g Either the time when each Gentile is tested as to his individual faith, or possibly the allusion is to the appearance of Jesus Christ the second time in glory.

h κτίσει *ktisei* lit. creation; with the adjective “human,” the word alludes to human institutions, such as governments. The sentiment of this section is similar to that expressed in D&C 134 about being subject to human governments.

i IE the Roman emperor.

j This word can refer either to the legates in charge of imperial provinces or to the proconsuls in charge of the senatorial provinces, such as those to whom this letter is addressed.

k IE territorial governors attempt to maintain public order both negatively by punishing the wicked and positively by praising those who do good.

l This wording suggests that the locals tended to view the Christians as up to no good and dangerous. By upright conduct, the people could change this perception of them.

m IE [do this/act righteously] as free persons. The command to act is not expressly stated; the passage is therefore elliptical.

n OR cover, pretext.

o OR wrongdoing.

servants of God. ¹⁷ Honour all *men*. Love the brotherhood. Fear^a God. Honour the king.^b

The Example of Christ's Suffering

¹⁸ Servants,^c *be* subject to *your* masters with all fear;^d not only to the good and gentle, but also to the froward.^e ¹⁹ For this *is* thankworthy,^f if a man for conscience toward God endure grief, suffering wrongfully. ²⁰ For what glory *is it*, if, when ye be buffeted^g for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.^h ²¹ For even hereuntoⁱ were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:^j

²² **Who did no sin,
neither was guile found in his mouth.^k**

a OR reverence.

b The AB points out that the chiasmic structure draws a distinction between the honor due to external, secular relations and those due to God and the Church. That is,

A. Honor everyone (external relations)
 B. love the brotherhood (internal relations)
 B' revere God (internal relations)
 A' honor the emperor (external relations)

c 1E household slaves.

d OR reverence.

e σκολιοῖς *skoliois* crooked, perverse, cruel.

f 1E a credit (in God's sight).

g κολαφιζόμενοι *kolaphizomenoi* beaten up (with fists), much in the same way that Jesus was beaten prior to his crucifixion.

h The idea is that there is greater honor in enduring well hardships when you have done rightly and do not deserve them than when you have acted wickedly and the hardships therefore are a just recompense for your actions. The author then goes on to cite Jesus himself as an example.

i 1E for this. That is, for doing well even in the face of trying circumstances.

j OR footsteps.

k Isa. 53:9. The mouth is cited as the source of speech.

1 Peter

²³ Who, when he was reviled,^a reviled not again; when he suffered, he threatened not; but committed *himself* to him^b that judgeth righteously: ²⁴ Who^c his own self bare our sins in his own body on the tree,^d that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.^e ²⁵ For ye were as sheep going astray;^f but are now returned unto the Shepherd and Bishop^g of your souls.

Chapter 3

Wives and Husbands

¹ LIKEWISE,^h ye wives,ⁱ *be* in subjection^j to your own husbands; that, if any^k obey not the word,^l they also may without the word^m be wonⁿ

a OR abused, insulted.

b IE God the Father.

c As with the “who” beginning the previous two vv., the antecedent is Jesus Christ.

d The cross by which Jesus was crucified is meant. The author uses the word “tree” to allude to Dt. 21:22-23.

e Alluding to Isa. 53:5.

f Alluding to Isa. 53:6.

g ἐπίσκοπον *episkopon* lit. overseer (one watching over). The allusion here is not to the priesthood office of a Bishop, but to Jesus as the one who shepherds us and watches over our very lives. Render “guardian.”

h An adverb used to indicate a topic similar to the foregoing discussion.

i Note that the author addresses the wives directly.

j In ancient patriarchal societies, both Greco-Roman and Israelite, wives were viewed as being subordinate to their husbands in the household economy. The author here expresses these cultural norms of the time.

k IE husbands.

l IE disbelieve in Jesus Christ. The author here alludes to marriages between believing wives and nonbelieving husbands.

m OR without a word [there is no definite article in the expression in GR]. IE silently, without even so much as a word from their wives.

n Won over or gained as believers; IE converted to the Church.

by the conversation^a of the^b wives; ² While they^c behold^d your chaste conversation^e *coupled* with fear.^f ³ Whose adorning let it not be^g that outward *adorning* of plaiting^h the hair, and of wearing of gold, or of putting on of apparel;ⁱ ⁴ But *let it be* the hidden man of the heart,^j in that which is not corruptible,^k *even the ornament* of a meek and quiet spirit,^l which is in the sight of God of great price.^m ⁵ For after this mannerⁿ in the old time^o the holy women^p also, who trusted in God, adorned themselves, being in subjection^q unto their own husbands: ⁶ Even as Sara obeyed

a A KJV archaism; the JST correctly renders “conduct,” both here and elsewhere in the book.

b OR their.

c IE the husbands.

d OR see.

e OR conduct.

f OR reverence.

g The antecedent to “whose” is the wives. The KJV is an overliteral representation of the GR here, and is awkward. The sense would be better conveyed with a direct imperative: “Do not adorn yourselves with....”

h OR braiding.

i There is of course nothing wrong with putting on clothing; here the context demands that *fine* clothing is meant. Such warnings against the ostentatious display of symbols of wealth and social status are a commonplace in the scriptures.

j This expression is unique in the NT, and could easily be misunderstood. Better would be “inner person of the heart”; IE one’s inner character. The genitive is epexegetic; IE the inner person *is* the heart.

k OR perishable.

l In contrast with plaited hair, gold and fine apparel.

m πολυτελής *poluteles* very precious.

n IE exhibiting a strong inner character rather than with the adornments of outer beauty and privilege.

o IE long ago.

p OR holy wives, as the same word in GR is used for both women and wives. The expression “holy wives” is elsewhere unattested in the NT, but the example of Sarah suggests the kind of women the author had in mind by this allusion.

q The same verb used in v. 1.

1 Peter

Abraham, calling him lord:^a whose daughters ye are,^b as long as ye do well, and are not afraid with any amazement.^c

⁷ Likewise, ye husbands,^d dwell with *them*^e according to knowledge, giving honour unto the wife,^f as unto the weaker vessel,^g and as being heirs together^h of the grace of life; that yourⁱ prayers be not hindered.

Suffering for Righteousness' Sake

⁸ Finally, *be ye*^j all^k of one mind,^l having compassion one of another,^m love as brethren,ⁿ *be* pitiful,^o *be* courteous:^p ⁹ Not rendering evil

a Used here as a term of respect.

b Christian wives are the descendants, and therefore daughters, of Sarah, whether literally or figuratively.

c OR of any terror. This last clause is an allusion to Prov. 3:25.

d The author here turns from addressing the wives to addressing the husbands.

e Although not expressly stated (which explains why the word “them” is in italics), “your wives” is to be understood.

f The GR word underlying “unto the wife” belongs with what follows rather than with what precedes; IE “as to the weaker vessel, the *feminine* one.”

g This expression reflects the cultural assumption of the time that the female sex was the weaker gender. The word “vessel” refers to a utensil used for cooking.

h συγκληρονόμοις *sunklēronomois* joint heirs, co-heirs. A husband and wife inherit eternal life together.

i The pronoun is plural, and refers to the prayers of both husbands and their wives, as well as their common prayers together.

j The GR lacks a main verb, which must be supplied. This is why “be ye” is in italics.

k The author turns from addressing specific audiences to a more inclusive form of address.

l ὁμόφρονες *homophrones* of like mind. The term underscores the need for unity and consensus in the community.

m συμπαθεῖς *sumpatheis* lit. feeling with; IE compassionate. This GR word is the source of ENG “sympathy.”

n φιλάδελφοι *philadelphoi* having brotherly affection, loving of brothers (and sisters). Cf. Philadelphia, the “City of Brotherly Love.”

o εὐσπλαγχνοι *eusplachnoi* tender hearted.

p ταπεινόφρονες *tapeinophrones* humble minded.

for evil,^a or railing^b for railing; but contrariwise^c blessing;^d knowing that ye are thereunto^e called, that ye should inherit a blessing.

¹⁰ **For he that will love life,
and see good days,
let him refrain^f his tongue from evil,
and his lips that they speak no guile:^g
¹¹ Let him eschew^h evil, and do good;
let him seek peace, and ensueⁱ it.
¹² For the eyes of the Lord *are* over the righteous,
and his ears *are open* unto their prayers:
but the face^j of the Lord *is* against them that do evil.^k**

¹³ And who *is* he that will harm you,^l if ye be followers of^m that which is good? ¹⁴ But andⁿ if ye suffer for righteousness' sake, happy^o

a The allusion here is to the OT *lex talionis*, or law of retaliation, an eye for an eye and a tooth for a tooth.

b OR insult.

c IE but on the contrary.

d IE one should return a blessing for evil or an insult; the idea is similar to the Savior's admonition to turn the other cheek.

e For this purpose, IE to bless others, even in the face of hostility or persecution.

f OR stop.

g IE deceitful speech.

h OR turn away from.

i OR pursue.

j In these three parallel clauses, the first two, eyes//ears, reflect the Lord's watchful care over the righteous, but the last, characterized by "face," reflects the Lord's judgment of the wicked. All three parallel terms, eyes//ears//face, show God's observation of human actions.

k Ps. 34:12-16. In HEB this Psalm is an acrostic, with each v. beginning with the letters of the HEB alphabet in succession; the acrostic form does not survive the translation into either GR or ENG

l The question is rhetorical.

m ζήλωται *zēlōtai* zealous for. IE not merely followers, but ardent for, enthusiastic towards.

n OR even.

o OR blessed.

1 Peter

are ye: and be not afraid of their terror, neither be troubled;^{a 15} But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer^b to every man that asketh you a reason of the hope that is in you with meekness and fear:^{c 16} Having a good conscience; that, whereas they speak evil of^d you, as of evildoers, they may be ashamed that falsely accuse your good conversation^e in Christ. ¹⁷ For *it is* better, if the will of God be so, that ye suffer for well doing,^f than for evil doing.^{g 18} For Christ also^h hath onceⁱ suffered^j for^k sins, the just for the unjust,^l that he might bring us to God, being put to death in the flesh,^m but quickenedⁿ

a Isa. 8:12.

b ἀπολογίαν *apologian* reply, defense; (rational) explanation. This v. is widely seen as warrant for the practice of *apologetics*, which has to do with defending the faith from attack. In the immediate context, however, the expression need not refer to a defense against an actual attack, but simply to a willingness to respond to anyone who should ask with a reply as to the grounds of one's belief.

c OR reverence. This v. contains allusions to Isa. 8:13.

d OR disparage, slander.

e OR conduct.

f ἀγαθοποιοῦντας *agathopoiontas* as well doers.

g κακοποιοῦντας *kakopoiontas* as evil doers.

h The word “also” here alludes back to the immediately preceding discussion of Christian suffering.

i IE once for all, by means of the atonement.

j Both in Gethsemane and on the cross, ultimately resulting in his death.

k IE in expiation of.

l δίκαιος ὑπὲρ ἀδίκων *dikaios hyper adikōn* a righteous one for unrighteous ones.

m The Docetists claimed that Jesus did not really die; he only “seemed” to (Docetist derives from the GR verb for “seem”). The author here proclaims that Jesus did in fact die a physical death.

n OR made alive.

by the Spirit:^{a 19} By which^b also he went^c and preached^d unto the spirits in prison;^{e 20} Which^f sometime^g were disobedient, when once the longsuffering^h of God waitedⁱ in the days of Noah, while the ark was a preparing,^j wherein^k few, that is, eight souls^l were saved by water.^{m 21} The like

a OR with respect to (his) spirit. The KJV capitalizes “Spirit,” apparently on the view that the Holy Ghost or Spirit of God made Jesus alive. The parallelism with “in the flesh,” however, suggests that this is a dative of respect qualifying the foregoing verb.

b The antecedent to the relative is “spirit”; it was in his spirit that Jesus descended to the underworld after his crucifixion and before his resurrection.

c This event is commonly referred to as the *descensus ad inferos* (“descent to those in the netherworld”), or in early ENG literature as the “Harrowing of Hell.” (A harrow was a cultivator used in the soil, and the term apparently was meant as an expression of judgment, as in winnowing the wheat from the chaff.) Belief in the Descensus is reflected in the Apostles’ Creed, and it was a popular theme both in early Christian literature and throughout the Middle Ages. It is generally still accepted in some measure by Catholics and the Orthodox, but Protestants tend to follow the lead of Calvin and Luther, each of whom viewed it as merely a fable. LDS accept the *Descensus*, as elaborated by Joseph F. Smith’s Vision of the Redemption of the Dead in D&C 138. For more detail on this subject, see the works cited in the Introduction to this Letter. Cf. also 4:6.

d The most natural way to understand this is that salvation may be brought even to those who have died.

e IE the abode of the dead (Sheol or Hades).

f The antecedent is “spirits in prison.” The JST changes “which” to “some of whom,” presumably to recognize that at least Noah and his family were not disobedient. And in fact anciently Sheol and Hades were often perceived as the abode of *all* the dead, without distinction between the righteous and the wicked.

g OR at some time; IE once.

h μακροθυμία *makrothumia* patience. The word does not refer to people who were longsuffering, but to God’s patient endurance of wickedness among the people.

i The verb apparently alludes to the restraint God showed in waiting to bring destruction upon the earth until the ark was prepared.

j OR being built.

k IE in the ark.

l The eight are Noah and his wife, their three sons, and their sons’ wives.

m The preposition could be instrumental, as it is taken in the KJV, “they were saved by water,” or it could be locative, “they were saved (while passing) through water.” The passage probably means to take the preposition in an instrumental sense, as the KJV has it, so as to buttress the comparison with baptism in the following v.

figure^a whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) ^b by the resurrection of Jesus Christ: ²² Who^c is gone into heaven, and is on the right hand^d of God; angels and authorities and powers^e being made subject unto him.

Chapter 4

Good Stewards of God's Grace

¹ FORASMUCH then^f as Christ hath suffered for us in the flesh, arm^g yourselves likewise^h with the same mind:ⁱ for he^j that hath suffered

a ἀντίτυπον *antitupon* antitype; corresponding to, realizing exactly. Noah being saved by water is a *type*, the *antitype* to which is us being saved by the waters of baptism.

b The thought is that baptism is not merely the cleansing of dirt from the body, as in a bath, but rather entails entering into a covenant relationship with God.

c IE Jesus Christ.

d Traditionally the position of honor.

e Authorities and powers designate classes of angelic beings or demonic powers; IE all of the spiritual powers (even his enemies) are subject to him.

f OR therefore.

g ὁπλίσασθε *hoplisasthe* arm yourselves, is the verbal equivalent of the “hoplite,” a Greek word for an arms bearing soldier in the army. The martial metaphor here is quite vivid.

h Christ is presented as the pattern or example we should follow.

i IE thought, understanding, idea, frame of mind, outlook, perspective.

j The pronoun is generic and does not refer back to Christ; better would be “whoever.”

in the flesh hath ceased from^a sin;^b ² That he^c no longer should live the rest of *his* time^d in the flesh to the lusts of men,^e but to the will of God. ³ For the time past^f of *our* life may suffice^g us to have wrought the will of the Gentiles,^h when we walkedⁱ in lasciviousness,^j lusts,^k excess of wine,^l revellings,^m banquetings,ⁿ and abominable^o idolatries:^p ⁴ Wherein^q they think it strange^r that ye run^s not with *them* to the same excess of riot,^t

a IE finished with.

b The KJV incorrectly gives the impression that the pronoun “he” in this clause refers back to Christ, and if Christ “hath ceased from sin,” that suggests that Christ used to sin before such cessation. Therefore, the JST recasts the passage to avoid the implication of sin to Christ. In this general respect the JST is correct, for the passage does not intend to impute sin to Christ. The “he” of this clause does not take Jesus as its specific antecedent, but rather it stands generally and proverbially for any human who suffers for sin.

c IE the Christian who, following Christ’s pattern, has suffered physically and ceased from sin.

d IE the small amount of time remaining to the believer’s mortal existence.

e IE human desires.

f IE the time that has passed, meaning the portion of the believer’s life prior to his conversion.

g IE be sufficient, enough.

h In contrast to the will of God; IE what the Gentiles want, as illustrated by the following catalog of six immoral behaviors.

i A common Semitic idiom for one’s course of life and behavior.

j Wanton debauchery, unrestrained by law or moral codes of conduct.

k Including but not limited to sexual desire.

l IE drunkenness.

m κώμοις *kōmois* drunken orgies in honor of the god Dionysius, the god of wine.

n IE drinking parties.

o OR forbidden.

p Possibly alluding to oblations of wine offered to the Greek gods at these parties.

q OR in this situation.

r IE they (the Christian’s Gentile friends) are surprised.

s In the sense of going out and about with for entertainment.

t OR outpouring of dissipation. The expression is metaphorical for a torrent or flood of immoral activity.

1 Peter

speaking evil^a of *you*: ⁵ Who^b shall give^c account to him^d that is ready to judge the quick^e and the dead.^f ⁶ For for this cause^g was the gospel preached^h also to them that are dead, that they might be judged according to men in the flesh,ⁱ but live according to God in the spirit.^j ⁷ But the end of all things^k is at hand:^l be ye therefore sober,^m and watch unto prayer.ⁿ ⁸ And above all things have fervent^o charity among yourselves: for **charity shall cover^p the multitude of sins.**^q ⁹ Use hospitality^r one to

a βλασφημοῦντες *blasphēmountes* malign, slander, vilify.

b The antecedent to the relative is the carousing Gentiles.

c OR have to render an.

d The identity of the judge is not given; presumably either God or Jesus was intended.

e OR living.

f IE all of humanity, who have lived, now live, or ever will live.

g The repetition of “for” in the KJV is awkward. The JST provides a more elegant rendering, “because of this.”

h εὐηγγελίσθη *euēngelisthē*. The verb is an impersonal passive (the ENG subject “Gospel” is not separately stated in the GR but is simply implicit in the verb itself). The actor doing this preaching is not stated, but if the judge of the previous v. was meant to be Jesus, then he is probably meant as the one doing the preaching here. Cf. 3:18-20.

i Having lived their mortal lives without access to the Gospel.

j By accepting the postmortal preaching they received in the spirit world.

k IE the end of the age, given a cyclical conception of time.

l OR imminent. Early Christians generally believed that the second coming of the Savior in glory was close at hand..

m Not as opposed to being drunken, but sober minded, of sound judgment, reasonable.

n IE be alert with a view to your prayers.

o OR eager.

p The ENG verb “cover” conveys the wrong impression, as though the sins are still present and simply being glossed over; accordingly, the JST renders “preventeth.” The HEB verb rendered “cover” is *kaphar*, which is often rendered “to atone”; cf. Yom Kippur, the Day of Atonement. But atonement is not simply “covering” over sins and leaving them in place; rather, the sense is better appreciated by the ENG idiom “to cover a bet.”

q Prov. 10:12.

r OR be hospitable. The GR φιλόξενοι *philoxenoi* derives from roots meaning “love”

another without grudging.^{a 10} As every man hath received the gift,^b *even so* minister^c the same one to another, as good stewards^d of the manifold^e grace of God. ¹¹ If any man speak,^f *let him speak* as the oracles^g of God; if any man minister,^h *let him do it*ⁱ as of the ability which God giveth;^j that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Suffering as a Christian

¹² Beloved, think it not strange^k concerning the fiery trial^l which is to try^m you, as though some strange thing happened unto you: ¹³ But rejoice, inasmuch as ye are partakers of Christ's sufferings;ⁿ that, when

(*phil-*) and "stranger" (*xenos*).

a OR complaining. The GR γογγυσμοῦ *gongusmou* is onomatapoetic; "grumbling" would be a good rendering.

b χάρισμα *charisma* is the concrete manifestation of God's χάρις *charis* grace (which is the source of ENG "charity").

c OR serve.

d A steward was often a chief slave who regulated the affairs of the household.

e OR varied, diverse. God's grace to us is expressed in many different ways and forms.

f OR whoever speaks.

g λόγια *logia* lit. sayings, utterances, but when qualified by "of God," as here, the word has weighty import (κτν "oracles" is good), and refers to promises or other communications from God to his people.

h διακονεῖ *diakonei*. This verb is the source for ENG "deacon."

i The GR construction is elliptical in this sentence, which is why the words *let him speak* and *let him do it* are in italics.

j OR as from the strength that God supplies. The verb χορηγεῖ *chorēgei* originally referred to singing in a chorus, then came to mean supplying a chorus, and finally to furnishing or supplying anything in general.

k OR do not be surprised.

l IE trial by fire, both literally and metaphorically.

m In the sense of "test."

n The Christian who suffers for Christ's sake not only follows the Savior's example in enduring suffering, but he also shares in the Savior's own sufferings themselves.

1 Peter

his glory shall be revealed,^a ye may be glad also with exceeding joy.¹⁴ If ye be reproached^b for the name of Christ, happy^c *are ye*; for the spirit of glory and of God resteth upon you:^d on their^e part he^f is evil spoken of, but on your^g part he is glorified.^h¹⁵ But let none of you sufferⁱ as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.^j¹⁶ Yet if *any man suffer* as a Christian,^k let him not be ashamed; but let him glorify God on this behalf.^l¹⁷ For the time *is come* that judgment must begin at the house of God:^m and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?ⁿ

¹⁸ **And if the righteous scarcely be saved,^o**

a IE at his second coming.

b OR reviled, insulted.

c μακάριοι *makarioi* is the same word rendered “blessed” repeatedly in the Beatitudes of Mt. 5.

d An allusion to Isa. 11:2.

e IE the gainsayers.

f IE Jesus.

g IE the Christians.

h The wording from “on their part” through “glorified” at the end of the sentence is reflected in the Textus Receptus, but not in the early ms. evidence. It appears to be a gloss designed to explain the meaning of the previous passage.

i Although suffering as a Christian for Jesus' sake is virtuous, suffering for the wrong reasons is not.

j ἀλλοτριεπίσκοπος *allotriepiskopos* occurs only here in all of GR literature. From its roots the term appears to refer to one who meddles in the affairs of others.

k As opposed to for criminal or impious reasons. The term “Christian” (GR *Christianos*) is a Latin-influenced formation, with the (supposed) proper name *Christ* + *-ianos*, indicating one who is a “partisan of” Christ, much like such terms as Caesarian or Herodian.

l On (the ground of) this name (IE Christ).

m The author expects the righteous to suffer for the faith as a part of the coming end times.

n The question is rhetorical and the point *a fortiori*. If the judgment will begin with the righteous, how much worse will be the judgment for the unrighteous to be judged thereafter?

o IE even a righteous person is saved only with difficulty.

where shall the ungodly and the sinner appear?^a

¹⁹ Wherefore^b let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing,^c as unto a faithful Creator.

Chapter 5

Tending the Flock of God

¹ THE elders^d which are among you I exhort, who am also an elder,^e and a witness of the sufferings of Christ, and also a partaker^f of the glory that shall be revealed: ² Feed^g the flock of God which is among you, taking the oversight^h *thereof*, not by constraint,ⁱ but willingly; not for filthy lucre,^j but of a ready mind;^k ³ Neither as being lords over^l *God's*

a LXX Prov. 11:31. IE if the righteous are scarcely saved, the case is all that more difficult for the impious and sinners.

b OR consequently, drawing a logical conclusion from the foregoing argument.

c As opposed to the evil doing described above.

d πρεσβυτέρους *prebuterous* is a comparative adjective used substantively as a noun (lit. “older ones”). Although the term originally referred to age, since those who were older generally had the most wisdom, the word came to refer to leaders in general and finally to a priesthood office entailing leadership responsibilities. This multivalence of the term explains why we send out 19-year old “elders” to do missionary work.

e συμπρεσβύτερος *sumpresbuteros* co-elder. This term is unique in the GR language, being used only here. Although the author earlier identifies himself as an apostle, this term seems to suggest a sense of solidarity with the elders leading the local churches.

f The terms co-elder, witness and partaker all modify the “I” that is subject of the verb “exhort.”

g ποιμάνετε *poimanate* lit. shepherd; IE lead the flock as a shepherd does.

h ἐπισκοποῦντες *episkopountes*. This participle derives from the verbal form of the noun translated “bishop” in the NT (lit. meaning “overseer”; one who watches over [the flock]).

i OR compulsion.

j Lit. shameful gain.

k IE eagerly, whole-heartedly.

l IE lording it over, domineering (in unrighteous dominion).

1 Peter

heritage,^a but being ensamples^b to the flock. ⁴ And when the chief Shepherd^c shall appear, ye shall receive a crown^d of glory that fadeth not away.

⁵ Likewise, ye younger,^e submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed^f with humility: for

**God resisteth the proud,
and giveth grace to the humble.^g**

⁶ Humble yourselves therefore under the mighty hand of God, that he may exalt^h you in due time:ⁱ ⁷ Casting^j all your care^k upon him; for he careth for you.

⁸ Be sober,^l be vigilant;^m because your adversaryⁿ the devil, as a roaring lion,^o walketh about, seeking whom he may devour:^p ⁹ Whom^q resist stedfast in the faith, knowing that the same afflictions are accom-

a τῶν κλήρων *tōn klērōn* those allotted [to you], meaning those under your stewardship. The KJV is a mistranslation here.

b OR examples.

c IE Jesus.

d στέφανον *stephanon* crown is the source for the ENG name “Stephen.”

e This may refer either to those who are young in the faith (IE recent converts) or to young people generally.

f ἐγκομγώσασθε *enkomgōsasthe* lit. means to put or tie something on or around oneself, such as an apron. It is used here in a metaphoric sense.

g LXX Prov. 3:34.

h If we will humble (IE lower) ourselves, God will exalt us (IE lift us up).

i At the judgment and resurrection.

j Lit. throwing (as in throwing clothes onto an animal for riding).

k OR worry, anxiety.

l OR stay alert!

m OR be watchful!

n ἀντίδικος *antidikos* lit. an opponent in a lawsuit, the word came to mean an adversary more generally.

o A figure of great power and rapacity.

p IE from the “flock” of God’s people.

q The antecedent is the devil.

plished in your brethren that are in the world.^{a 10} But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while,^b make you perfect,^c stablish,^d strengthen, settle *you*.¹¹ To him *be* glory and dominion for ever and ever. Amen.

Final Greetings

¹² By^e Silvanus,^f a faithful brother^g unto you, as I suppose,^h I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. ¹³ The *church that is* at Babylon,ⁱ elected together with *you*,^j saluteth you; and *so doth* Marcus^k my son.^{1 14} Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

a They are not alone; their Christian brothers and sisters elsewhere are experiencing the same sufferings.

b OR after you have suffered a little while. The suffering will be brief, and will be worth the reward.

c OR complete.

d A KJV archaism for establish.

e Probably meaning “[delivered] through [as a courier],” although conceivably meaning “written by [as a scribe].”

f This is presumed to be the same Silvanus and Silas (a shortened form of the name) mentioned elsewhere in Paul’s letters and Acts. Since nothing else is said of him here, presumably the addressees of the letter knew who he was.

g These words refer back to Silvanus.

h OR believe.

i A cryptic reference to Rome (a few late miniscules actually change Babylon to Rome here), as the dominant world power opposed to the people of God.

j Lit. co-elect (i.e. chosen together with).

k Presumably the John Mark associated with the second Gospel.

l Not in a literal sense.

Introduction to 2 Peter

Authorship

The most common position among contemporary New Testament scholars is that Peter did not write 2 Peter. It is possible, however, to make a case for Petrine authorship. Below we set forth the key arguments against authorship by Peter, together with responses to those arguments.

External Evidence. The external evidence is generally seen as being the weakest of any New Testament book. Historically, the earliest external reference to 2 Peter was not until the writings of Origen. On the other hand, recent studies have found numerous possible allusions to 2 Peter in the Apostolic Fathers, the literature that bridges the New Testament and the Church Fathers. (See Robert E. Picirilli, "Allusions to 2 Peter in the Apostolic Fathers," *Journal for the Study of the New Testament* 33 (1988): 57-83.)

Personal Allusions. Some have argued that the personal allusions to Peter in the letter seem strained, and appear to reflect a pseudepigraphist's desire to make the letter appear to have been written by the apostle. This is, however, an extremely subjective judgment, and the allusions to Peter can be read in a way that sees them as natural.

Historical Issues. The reference to Paul and his letters (3:15-16) seems to assume that the corpus of Paul's letters already existed and was already understood as scripture. But the allusion need only be to more than one of Paul's letters, not to the entire *corpus Paulinum*, and his letters may well have been understood as additional scripture from a very early period. 3:1 appears to allude to 1 Peter, and could be a common pseudepigraphist's ploy to give the composition credence. Notably, however, 2 Peter does not reflect themes from 1 Peter, which we would expect if this were an effort by an author to take advantage of an existing canonical book. Some feel the situation of the letter contemplates the existence of the extensive Gnostic systems of the second century, but these allusions are not specific to any known second century system. Some think the expression of 3:4 "since the fathers fell asleep" contemplates the death of the first generation of Christian leaders, but it could just as easily refer to the passing of the historic Jewish patriarchs. Some

2 Peter

see the expression “your apostles” in 3:2 as an indication that the author was not one of the apostles, but it could also simply be a reference to those apostles who established the church in Rome.

Literary Issues. There is a strong relationship between chapters 2 and 3 and the letter of Jude, which most scholars believe to have been written after Peter’s lifetime. But this presumes a late date for Jude, which has not been established. Further, it could be that the influence goes the other way, that Jude used 2 Peter, or that both relied on a common source.

Stylistic Issues. The style of 2 Peter is very different than that of 1 Peter; further, the author of 2 Peter shows no awareness of the content of 1 Peter. If, however, an amanuensis wrote 1 Peter, this stylistic discrepancy would be immaterial to the authorship question here. The Greek of the letter is considerably poorer than that of 1 Peter, which is consonant with what we would expect from the uneducated Galilean fisherman.

In conclusion, while the author of the letter is not known for a certainty, authorship by Peter himself has not been ruled out.

Manuscript History

The earliest manuscript dates to the late third or early fourth century. The earliest manuscript is:

P⁷², or P. Bodmer VII+VIII, housed at Cologny, contains portions of three New Testament books. The portions of 2 Peter that have been preserved are 2 Peter 1:1-3:18, and is thus complete. This manuscript has been dated paleographically to the late third or early fourth century AD.

Many other Greek manuscripts have survived, but all date later than the time of Constantine.

Canon

The Muratorian Canon did not include 2 Peter (just as it did not include 1 Peter). Origen accepted the letter, but reports that others in his day did not. Eusebius rejected 2 Peter, but indicated that the majority in his day accepted it. Jerome accepted the validity of the letter. As late as the fifth century some Christians still rejected the letter as canonical,

but eventually it came to be widely accepted as authoritative.

Setting

The date of the letter is largely dependent on the conclusion one makes as to authorship. If the letter was written by Peter himself, it dates to just before his death (about AD 64). If written by a disciple or someone else, it could date anywhere from about AD 80 to no later than AD 150. Whenever the letter was written, it was clearly written from Rome. The letter seems to have been intended for all of the Pauline churches located in Asia Minor. Paul had died, Peter was about to die, and he wished to warn the Saints against false teachers that were entering into the flock, and shore up faith in the second coming of Christ.

Outline

- I. Salutation (1:1-2)
- II. Exhortation to Christian Virtue (1:3-21)
- III. False Prophets and Teachers (2)
- IV. The Delay of the Second Coming (3)

Further Readings

Non-LDS Sources

Neyrey, Jerome H. *2 Peter, Jude: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993.

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McKinlay, Daniel B. "Temple Imagery in the Epistles of Peter." In *Temples of the Ancient World*, ed. by Donald W. Parry, 492-514. Salt Lake City: Deseret and FARMS, 1994.

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The Second Epistle General of Peter

Chapter 1

Salutation

¹ SIMON Peter,^a a servant^b and an apostle of Jesus Christ, to them that have obtained like precious^c faith with us through the righteousness of God and our Saviour Jesus Christ:^d ² Grace and peace be multiplied^e unto you through the knowledge of God, and of Jesus our Lord,^f

a *ΙΕ* from Simon Peter. The *GR* form used here is not Simon but rather Symeon, which is a more directly Semitic way of writing the name and is evidence that the author had a Jewish background. Peter derives from the *GR* form of Simon's Aramaic nickname, Kepha, meaning "Rock."

b A *κην* euphemism for "slave."

c *ισότιμον isotimon* equally precious, from the roots *iso* (equal) and *timē* (value). *ΙΕ* just as, similar, equal in value.

d It is unclear whether the terms "God" and "Saviour" both refer to Jesus, or whether God is a reference to the Father here. In favor of the former view, the author often confesses Jesus in double terms elsewhere in the letter, and the *GR* construction suggests that both God and Saviour are meant to refer to the same being. (That is, the Granville Sharp rule holds that in the pattern article + noun + conjunction + noun, where the two nouns [in this case *God* and *Saviour*] are singular, personal and common [*ΙΕ* not proper names], the nouns have the same referent.) In favor of the latter view, God and Jesus are clearly referred to separately in v. 2, which appears to be constructed in parallelism with v. 1, and while Jesus is often called "Lord" in the *NT*, it is extremely rare for him to be called "God" therein.

e *ΙΕ* lavished upon. The mood of the verb is optative (rare in the *NT*), expressing a wish.

f In this v. God and Jesus are clearly separate referents (see note on v. 1 above).

2 Peter

The Christian's Call and Election

³ According as his divine power hath given unto us all things that *pertain* unto life and godliness,^a through the knowledge of him that hath called us to glory and virtue:^b ⁴ Whereby^c are given unto us exceeding great and precious promises: that by these^d ye might be partakers^e of the divine nature,^f having escaped the corruption^g that is in the world through lust. ⁵ And beside this, giving all diligence, add to your faith^h

a εὐσεβειαν *eusebeian* godliness, piety. The noun is related to a verb meaning “to worship.”

b The datives here are ambiguous; they could be taken as in the KJV, “to [his] glory and virtue,” or they could be taken as instrumental, “by [his] glory and virtue.”

c The reference is back to the “glory and virtue” of v. 3.

d ἵε by inheriting and acting upon these promises.

e κοινωνοὶ *koinōnoi* sharers. This GR word is the source (via Latin) for ENG “common.”

f An allusion to the doctrine of theosis, that we have the potential to become like God and share in his divinity. See the master's thesis by Jordan Vajda at the Graduate Theological Union at the University of California, Berkeley, entitled “*Partakers of the Divine Nature*”: A Comparative Analysis of Patristic and Mormon Doctrines of Divinization, originally completed in 1998 and republished by FARMS in 2002.

g In the KJV NT “corruption” usually refers to the impermanence caused by the breakdown of organic matter in this world (often contrasted with the permanence of resurrected bodies); here the word means “inward depravity.”

h Vv. 5-7 reflect a rhetorical device called a *climax* (from the GR word for ladder), in which the last word in one series is the first word of the next (so “to A add B, and to B add C, and to C add D”). Generally, a climax reflects an upward sweep, with the most important qualities at the top of the ladder. Represented graphically,

faith	virtue			
	virtue	knowledge		
		knowledge	temperance	
			temperance	patience
				patience godliness
				godliness [cont. bel.]

brotherly kindness

brotherly kindness charity

In this scheme, faith forms the foundation of these godly qualities, and the highest of them is charity (Christ-like love). Cf. 1 Cor. 13.

virtue;^a and to virtue knowledge;⁶ And to knowledge temperance;^b and to temperance patience; and to patience godliness;^c ⁷ And to godliness brotherly kindness;^d and to brotherly kindness charity.^e ⁸ For if^f these things^g be in you, and abound,^h they make *you that ye shall* neither be barren nor unfruitfulⁱ in the knowledge of our Lord Jesus Christ. ⁹ But he that lacketh these things^j is blind, and cannot see afar off,^k and hath forgotten that he was purged^l from his old sins. ¹⁰ Wherefore the rather, brethren, give diligence^m to make your calling and election sure:ⁿ for if ye do these things, ye shall never fall:^o ¹¹ For so^p an entrance shall be min-

a IE the finest character worthy of praise; excellence. ENG “virtue” has also a subtle connotation of “manliness” (as it derives from Latin *vir*, “man”).

b OR self-control.

c The same word as used in v. 3.

d φιλαδελφίαν *philadelphian*; thus, the city of Philadelphia is the City of Brotherly Love (the *phil* means “love” and *adelphos* means “brother”).

e Better, Christ-like love. “Charity” is too narrow a translation.

f The KJV correctly interprets the GR participle as conditional.

g Referring back to the list of virtues enumerated in vv. 5-7.

h πλεονάζοντα *pleonazonta* multiply, increase.

i A rhetorical device called litotes; the author affirms the positive by negating its opposite. IE to say you will *not* be *unfruitful* is a delicate way of affirming that you *will* be *fruitful*. The imagery of being *barren* and *unfruitful* is taken from a woman’s incapacity to conceive children, or from a field’s inability to yield fruit.

j Referring again to the list of virtues from vv. 5-7.

k μυωπάων *muōpazōn* short-sighted. Cf. ENG “myopic.”

l IE cleansed.

m OR be zealous.

n For a doctrinal exposition of this concept, see Roy W. Doxey, “Accepted of the Lord: The Doctrine of Making Your Calling and Election Sure,” *Ensign* (July 1976): 50.

o Note that this v. seems inconsistent with the Reformed doctrine of the “perseverance of the Saints,” the idea that the elect are saved no matter what. They must *make* their calling and election sure so that they do not stumble and fall from grace.

p Not “such an entrance”; rather, something like “for so there shall be richly provided for you an entrance.”

2 Peter

istered unto^a you abundantly^b into the everlasting kingdom of our Lord and Saviour Jesus Christ.

¹² Wherefore^c I will not be negligent to put you always^d in remembrance^e of these things, though ye know *them*, and be established in the present truth.^f ¹³ Yea, I think it meet,^g as long as I am in this tabernacle,^h to stir you upⁱ by putting *you* in remembrance;^j ¹⁴ Knowing that shortly I must put off^k *this* my tabernacle,^l even as our Lord Jesus Christ hath shewed me.^m ¹⁵ Moreover I will endeavour that ye may be able after my deceaseⁿ to have these things always in remembrance.

a OR provided for.

b IE richly.

c OR so then.

d IE constantly.

e OR to remind you.

f IE the truth that has come to you.

g OR right, proper.

h OR tent. The tent as an image for one's physical body, which is either taken on or put off of the spirit, is common in the NT. The expression here means "while I am yet alive."

i IE rouse, wake you up (as if from slumber).

j This letter has some of the qualities of a *testament*, or farewell address, in which an aged patriarch prior to his demise calls his heirs to remembrance of the covenant.

k OR divest myself of.

l IE shortly I must die.

m Peter here states that Jesus revealed to him his coming death. Some see here an allusion to John 21:18-19.

n ἔξοδον *exodon* lit. departure (cf. Exodus), but here referring to death.

Christ's Glory and the Prophetic Word

¹⁶ For we have not followed cunningly devised fables,^a when we made known unto you the power and coming^b of our Lord Jesus Christ, but were eyewitnesses^c of his majesty.^d ¹⁷ For he received from God the Father honour and glory, when there came such a voice^e to him from the excellent glory, This is my beloved Son, in whom I am well pleased.^f ¹⁸ And this voice which came from heaven we heard, when we^g were with him in the holy mount.^h ¹⁹ We have also a more sureⁱ word of prophecy;^j whereunto^k ye do well that ye take heed,^l as unto a light^m that shineth in

a OR cleverly concocted myths. The author here uses *myth* in a negative sense of a story made up by men, something that did not historically happen. It was common at this time for intellectuals to reject the stories of GR mythology as having no basis in reality; the author is going to distinguish the ministry of the Savior from such myths. The apostolic witness is based on eyewitness, not on old fables.

b παρουσίαν *parousian* coming, refers to the Savior's second coming in power. This GR word has come into ENG, Parousia, as a term for the second coming.

c ἐπόπται *epoptai* eyewitnesses, was a term applied in the mystery religions to *initiates*. This suggests there may have been a temple context to the events of the Mount of Transfiguration, which the author goes on to describe below.

d μεγαλειότητος *megaleiotētos* is a word usually reserved for God's majesty.

e The voice was that of the Father.

f The author here describes the events that took place on the Mount of Transfiguration. See Mt. 17:1-5; Mk. 9:2-7; Lk. 9:28-35.

g 1E Peter, James and John.

h Temples symbolically represent holy mountains, where God reveals himself to men.

i βεβαιότερον *bebaioteron* more reliable (or, perhaps, the comparative should be taken with superlative force, "very reliable"). If we retain the comparative force of the adjective, it begs the question "more reliable than what?" GR myths? The Mount of Transfiguration? It may be that *because* of the apostolic experience at the holy mount, the word of prophecy (both in the OT and in the NT, including the author's own prophecy of the second coming of Christ in power) should now be understood as more reliable than it would otherwise be.

j Cf. D&C 131:5.

k OR to which.

l 1E pay attention to.

m From an oil burning lamp. The light shining in a dark place is *prophecy*, on which

2 Peter

a dark place, until the day dawn, and the day star^a arise in your hearts:

²⁰ Knowing this first, that no prophecy of the scripture is of any private^b interpretation. ²¹ For the prophecy came not in old time^c by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.^d

Chapter 2

False Prophets and Teachers (Jude 1:4-13)

¹ BUT there were false prophets^e also^f among the people, even as there shall be^g false teachers among you, who privily^h shall bring in damnable heresies,ⁱ even denying the Lord^j that bought^k them, and bring

we rely until the actual coming again of Jesus Christ, when the day dawns and the prophecy is no longer needed.

a φωσφόρος *phōsphoros* lit. light bringer, a word used to describe Venus, which was both the evening and the morning star, depending on whether it followed the sun's setting or preceded the sun's rising. The Latin equivalent term is *lucifer*, also meaning light bringer. In Christian tradition this word has been applied as a name to Satan, based on Isa. 14:12.

b ιδίας *idias* one's own, personal. The interpretation of a scripture given it by the group (i.e. the Church) supersedes any private, idiosyncratic explanation of that scripture.

c The allusion is to OT prophecies from ancient times.

d True prophecy is not simply a human composition, but rather is always mediated through the Holy Ghost.

e Expressed in GR by a single word, ψευδοπροφήται *pseudoprophētai*.

f Thus implying that there were true prophets as well as false ones among the people.

g The future tense indicates that this is a prophecy. But in vv. 14-19 and in 3:5 the present tense is used, indicating that false teachers are already present among the flock.

h OR secretly.

i In the NT the word "heresy" is beginning its transformation from its original, neutral meaning of a school of thought, an opinion, to the later, negative meaning of false doctrine.

j δεσπότην *despotēn* typically the master of a household, who has absolute authority over the members of the household, including its slaves.

k The imagery is of a master of a household who has manumitted his slaves. Jesus

upon themselves swift destruction. ² And many shall follow their pernicious ways; by reason of whom^a the way of truth shall be evil spoken of.^b ³ And through covetousness^c shall they with feigned^d words make merchandise of^e you:

whose judgment now of a long time lingereth not,^f
and their damnation slumbereth^g not.^h

⁴ For if God spared not the angels that sinned,ⁱ but cast *them* down to hell,^j and delivered *them* into chains^k of darkness, to be reserved unto judgment; ⁵ And spared not the old world,^l but saved Noah

bought us with his atoning blood. This imagery of being “bought” by Jesus is common in the NT; for instance, the expression “a peculiar people” does not mean a strange or weird people, but rather a people for God’s own possession, a purchased people.

a The antecedent is the “many” at the beginning of the v.

b βλασφημηθήσεται *blasphēmēthēsetai* slandered, maligned.

c OR unscrupulous greed.

d OR deceptive.

e OR exploit.

f OR does not lie idle.

g OR sleeps.

h The parallel expression here is a fuller statement of the “swift destruction” mentioned in v. 1.

i The allusion here is to the sons of God who slept with the daughters of men in Gen. 6:1-4, resulting in the giants, mighty men of old.

j τάρταρώσας *tartarōsas* consigned to hell. The text here uses a verbal form of the GR Tartarus, a word for the netherworld that had come into Jewish usage through increasing hellenization (adoption of GR thought and practices) of Israel. The reference to Tartarus occurs only here in the NT (although there are a few references to it in the LXX); it was viewed as being even lower than Hades. The use of this specific word Tartarus appears meant to evoke in the mind of the reader an allusion to a parallel story from GR literature to that of the fallen angels of Gen. 6; IE the Titans who, according to Hesiod, were defeated in war and hurled under the earth into the gloomy Tartarus. Each case is an example of divine punishment of the wicked.

k There is a textual issue here, as some mss. read “pits” in lieu of “chains.” The correct reading is uncertain.

l An allusion to the flood.

2 Peter

the eighth *person*,^a a preacher of righteousness,^b bringing in the flood^c upon the world of the ungodly; ⁶ And turning the cities of Sodom and Gomorrha^d into ashes condemned *them* with an overthrow,^e making *them* an ensample^f unto those that after^g should live ungodly; ⁷ And delivered just^h Lot, vexedⁱ with the filthy conversation^j of the wicked: ⁸ (For that righteous man^k dwelling among them, in seeing and hearing, vexed^l *his* righteous soul from day to day with *their* unlawful deeds;)^m ⁹ The Lord knoweth how to deliver the godly out of temptations,ⁿ and to reserve the unjust unto the day of judgment to be punished: ¹⁰ But chiefly^o them that walk after^p the flesh in the lust of uncleanness,^q and despise government.^r

a Note that “person” is in italics and is not lit. present; the GR lit. says “as the eighth.” The meaning is that God saved Noah along with seven others. The seven were Noah’s wife, their three sons, and each son’s wife.

b Although Gen. is silent on the preaching of Noah, a midrashic tradition developed to the effect that Noah cried repentance to the people (to no avail) before the flood came.

c κατακλυσμὸν *kataklusmon*, whence we get ENG “cataclysm.”

d As recounted in Gen. 18:16-19:29. These two cities became proverbial for their great wickedness.

e καταστροφῇ *katastrophē* ruin. This GR word is the source for ENG “catastrophe.” Some mss. omit this word; the textual evidence is about evenly divided, and it is uncertain whether the word was originally present in the text.

f OR example.

g IE after the destruction.

h Not in the sense of “only,” but in the sense of “righteous.”

i OR in anguish.

j OR debauched lifestyle. “Conversation” is a KJV archaism for conduct, not speech.

k IE Lot.

l OR tortured.

m The allusion is to the events of Gen. 19.

n OR trials.

o OR especially.

p A Hebraism for the way one conducts one’s life.

q A Hebraic construction, meaning something like “lustful desires.”

r IE authority, here meaning the dominion and lordship of God. The word does not

Presumptuous *are they*, selfwilled,^a they are not afraid to speak evil of^b dignities.^c ¹¹ Whereas angels, which are greater in power and might, bring not railing accusation^d against them before^e the Lord. ¹² But these, as natural brute^f beasts, made to be taken and destroyed, speak evil of the things that they understand not;^g and shall utterly perish in their own corruption; ¹³ And shall receive the reward of unrighteousness,^h *as* they that count it pleasureⁱ to riot^j in the day time. Spots^k *they are* and blemishes, sporting^l themselves with their own deceivings^m while they feast with you; ¹⁴ Having eyes full of adultery,ⁿ and that can-

refer to human governments.

a OR arrogant.

b OR slander.

c δόξας *doxas* lit. glorious ones, meaning angels.

d OR a slanderous judgment.

e IE on behalf of, emanating from.

f ἄλογα *aloga* without reason (with alpha privative). IE the false teachers are irrational, like the animals.

g ἀγνοοῦσιν *agnoousin*, a verb consisting of an alpha privative, which provides the negation, and a verb meaning “to know” (whence ENG *know* derives, the GR letter *gamma* coming into ENG as a *k*).

h ἀδικούμενοι μισθὸν ἀδικίας *adikoumenoi misthon adikias*. There is a play on words here: in GR one can see that the participle is a verbal form of the noun meaning “un-righteousness” (the basic sense of righteousness in the root *dik* preceded by an alpha privative). When the verb is used in the passive, as here, it means to suffer harm.

i ἡδονήν *hēdonēn*, whence we derive such ENG words as “hedonism.” Pleasure was considered in ancient GR philosophical systems one of the four cardinal vices (along with desire, fear and grief), and as standing in opposition to reason. The author here is evoking this negative tradition concerning pleasure to make his point.

j OR carouse.

k OR stains.

l OR indulging.

m Some mss. here read “love-feasts,” assimilating to the form of text given in the parallel passage in Jude.

n Lit. of an adulteress. IE with eyes for nothing but an adulteress.

2 Peter

not cease from sin; beguiling^a unstable souls:^b an heart they have exercised^c with covetous^d practices; cursed children:^e ¹⁵ Which have forsaken the right way,^f and are gone astray, following the way of Balaam *the son* of Bosor,^g who loved the wages^h of unrighteousness; ¹⁶ But was rebuked for his iniquity: the dumbⁱ ass^j speaking with man's voice^k forbad^l the madness^m of the prophet.

¹⁷ Theseⁿ are wells without water,^o clouds that are carried with a tempest;^p to whom^q the mist^r of darkness is reserved for ever.^s ¹⁸ For when they speak great swelling *words* of vanity,^t they allure^u through the

a δελεάζοντες *deleazontes* enticing. The basic meaning of the verb had to do with baiting and catching, as in fishing, but it was commonly used in a moral sense for enticement by vices.

b 1E people.

c OR trained.

d 1E greedy.

e Lit. children of cursing; this is a Hebraism for “accursed children.”

f The way or road travelled was a common metaphor for living one's life; going astray was a reflection of wandering off of the right path.

g The allusion is to the events described in Num. 22-24. The HEB Bible gives Balaam's father's name as Beor, not Bosor as the text here has it.

h Alluding to the money Balak offered Balaam to curse Israel.

i ἄφωνον *aphōnon* unable to speak.

j ὑποζύγιον *hupozugion* lit. under the yoke, a word generally used of a beast of burden, especially an ass. Balaam's ass is clearly the referent.

k As famously recounted in Num. 22.

l OR prevented.

m The GR noun παραφρονίαν *paraphronian* is elsewhere unattested. Based on its roots (*para* + *phrēn* mind) the word appears to mean out of one's mind, lacking rationality.

n Meaning the false teachers.

o An image suggesting that they are empty, without true substance.

p 1E a wind storm.

q The antecedent is “these,” again referring to the false teachers.

r ζόφος *zophos* darkness, gloom [of the netherworld].

s The words “for ever” do not appear in the earliest GR MSS.

t 1E high sounding but empty bombast.

u OR entice.

lusts of the flesh,^a *through much* wantonness,^b those that were clean^c escaped from them who live in error.¹⁹ While they promise them liberty, they themselves are the servants of corruption:^d for of whom^e a man is overcome, of the same is he brought in bondage.^f ²⁰ For if after they have escaped the pollutions^g of the world through the knowledge of the Lord and Saviour Jesus Christ,^h they are again entangled therein,ⁱ and overcome, the latter end^j is worse with them than the beginning.^k ²¹ For it had been better for them not to have known the way of righteousness,^l than,^m after they have known *it*, to turn from the holy commandmentⁿ delivered unto them. ²² But it is happened unto them according to the true proverb,

***The dog is turned to his own vomit again;*^o**

and

the sow that was washed to her wallowing in the mire.^p

a IE low, sensual desires.

b OR debauchery.

c The KJV follows a later textual variant, ὄντως *ontōs* certainly, but the original text most likely read ὀλίγως *oligōs* barely, only just. The false teachers were targeting those who had only recently left the company of those who live in error; IE recent converts to the Church.

d OR slaves of destruction.

e OR by what.

f The idea is that people become slaves to that which masters them. “Whatever a man is defeated by, to that he is enslaved.”

g OR filthy things.

h IE after conversion.

i IE in the errors and filthy things of the world.

j OR last state.

k IE if someone converts to Christianity but then backslides and abandons it, he is worse off than if he had not converted in the first place. This concept is at odds with the Reformed Christian dogma of eternal security, that “once saved, always saved.”

l In Acts, discipleship of Jesus is often referred to as “the way.”

m The formula *better...than* is a common form of expressing a wisdom saying.

n OR rule [of the community of believers]. *Holy rule* parallels *way of righteousness*.

o Prov. 26:11.

p The second proverbial saying is unknown in scripture, but appears to have been a

Chapter 3

The Promise of the Lord's Coming

¹ THIS second epistle,^a beloved, I now write unto you; in *both* which^b I stir up^c your pure minds by way of remembrance: ² That ye may be mindful of the words which were spoken before by the holy prophets,^d and of the commandment of us the apostles of the Lord and Saviour:^e ³ Knowing this first, that there shall come in the last days scoffers,^f walking^g after their own lusts, ⁴ And saying, Where is the promise of his coming? for since the fathers^h fell asleep,ⁱ all things continue as *they were* from the beginning of the creation.^j ⁵ For this^k they willingly are ignorant of,^l that by the word of God the heavens were of old,^m and

common saying that the author's readers would have recognized.

a Presumably the implied allusion is to 1 Peter.

b The relative "which" is plural in GR; the KJV makes this clear in ENG by adding the word "both." Inasmuch as the word is not lit. present in the GR text, the KJV puts "both" in italics.

c The verb may be conative: "I am trying to stir up."

d Referring to predictions of Christ's second coming contained in the OT.

e OR of the command of the Lord and Saviour given through your apostles. KJV "of us" is an error; the correct text should read "your" (IE the apostles sent to you). IE both the OT prophets and the NT apostles have predicted the coming again of Jesus Christ.

f The GR lit. says "scoffers in scoffing," apparently in imitation of a HEB infinite absolute construction meant to intensify the concept. The jeering of the scoffers will be intense.

g Metaphoric for living, behaving.

h In the sense of forefathers; although this could allude to the first generation of Christians, more likely the reference is to the patriarchs of the OT.

i A euphemism for "died."

j The scoffers argue that the universe is immutable, and that there will therefore be no end.

k OR for in this; IE in holding to this opinion.

l OR deliberately ignore the fact.

m IE were created anciently.

the earth standing out of the water and in the water:^{a 6} Whereby^b the world that then was,^c being overflowed with water, perished:^{d 7} But the heavens and the earth, which are now, by the same word are kept in store,^e reserved unto fire^f against the day of judgment and perdition^g of ungodly^h men.

⁸ But, beloved, be not ignorant of this one thing,ⁱ that one day is with the Lord as a thousand years, and a thousand years as one day.^j

⁹ The Lord is not slack^k concerning his promise, as some men count slackness; but is longsuffering to us-ward,^l not willing^m that any should perish, but that all should come to repentance.^{n 10} But the day of the

a OR and an earth was put together out of and through the water. The point is that the heavens and earth did not always exist as they do now; they were brought into existence by God.

b The antecedent is intentionally ambiguous.

c IE after it had been created.

d IE in the flood. So the world has been destroyed once before, and it will be destroyed yet again.

e τεθησαυρισμένοι εἰσιν *tethēsaourismenoi eisin* reserved, kept in the treasury. The participle is related to ENG *thesaurus*, GR for a storehouse (in the case of a thesaurus, a storehouse of words of similar meaning). God kept storehouses or treasuries of things both good and evil. For instance, in Dt. 28:12 God is said to open his good treasury, heaven, to dispense rain. For an example of God's evil treasury, see Dt. 32:34-35.

f It was a commonplace in apocalyptic literature that the second destruction of the world would be by fire.

g OR destruction.

h OR impious.

i OR let not this one fact escape you.

j The author alludes to Ps. 90:4. The point is that divine time is inscrutable from the human perspective. Therefore, the scoffers have no grounds to say that the time for the second coming has passed, unfulfilled.

k OR slow.

l OR patient toward us.

m OR wishing.

n This v. forms part of the battleground between Calvinist and Arminian Christians. Unlike Calvinism with its limited atonement, this v. seems to say that God wants all to be saved, even though not all will be.

2 Peter

Lord^a will come as a thief^b in the night; in the which the heavens shall pass away with a great^c noise, and the elements^d shall melt with fervent heat, the earth also and the works that are therein shall be burned up.^e

¹¹ Seeing then *that* all these things shall be dissolved,^f what manner^g of persons ought ye to be in *all* holy conversation^h and godliness, ¹² Looking for and hastingⁱ unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? ¹³ Nevertheless we, according to his promise,^j look for new heavens and a new earth, wherein^k dwelleth righteousness.

¹⁴ Wherefore,^l beloved, seeing that ye look for such things,^m be diligentⁿ that ye may be found of him in peace,^o without spot, and blame-

a Cf. Amos 5:18-20.

b κλέπτης *kleptēs*, whence we get such ENG words as “cleptomaniac.”

c OR loud.

d The elements could be the classic GR elements of earth, air, fire and water, or they could refer to heavenly bodies.

e Based on the textual evidence, the last word of the v. was probably εὑρεθήσεται *eurethēsetai* found. Inasmuch as the meaning of this word in the context was obscure, a large number of variant readings appear in the mss. attempting to make sense out of the passage, such as the KJV’s burned up, dissolved, laid bare, disappeared, etc. The original word, albeit obscure, appears to have been used in a forensic sense, just as a defendant is “found” by the court to be either guilty or innocent.

f Lit. loosed; IE broken apart.

g OR kind.

h OR conduct.

i OR hastening.

j An allusion to Isa. 65:17.

k The GR is a plural expression, and refers back to both the new heavens and new earth.

l OR therefore.

m IE the things mentioned in the previous v.: new heavens, a new earth, and righteousness.

n OR eager, zealous.

o Understood in the Semitic sense (*shalom*), meaning complete or whole. The language uses imagery from the temple sacrifices, and is synonymous with being spotless and unblemished, as expressed in the next few words.

less.^a ¹⁵ And account *that* the longsuffering^b of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; ¹⁶ As also in all *his* epistles,^c speaking in them of these things;^d in which are some things hard to be understood,^e which they that are unlearned and unstable wrest,^f as *they do* also the other scriptures,^g unto their own destruction. ¹⁷ Ye therefore, beloved, seeing ye know *these things*^h before,ⁱ beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.^j ¹⁸ But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.^k

a ἀμώμητοι *amōmētoi* unblemished.

b OR patience.

c OR letters.

d IE the last things, the Day of the Lord.

e The author does not elaborate on what specifically the things are in Paul's letters that he sees as being hard to be understood. Modern readers of Paul could probably fill in this lacuna.

f OR distort, take out of context.

g Note that the author classes Paul's letters as being among the scriptures.

h Note that "these things" are in italics, indicating that the words are not lit. present in the GR. The JST clarifies the antecedent to the ENG expression by identifying the object of the verb as the things that are coming.

i The author having forewarned them.

j IE firmness, stability.

k The MSS are inconsistent as to whether the letter ends with the word "amen."

Introduction to the Epistles of John

Authorship

Many Bible scholars have questioned whether the author of the epistles of John is the same as the author of the gospel of John. This is particularly true of 2 and 3 John, which were not included in the earliest bound Bibles, called codices, as described under the caption “Canon” below.

The epistles frequently reflect verbiage and themes found in the gospel of John—themes missing from the synoptic gospels and that particularly influenced the author of the gospel to such an extent that I am led to believe that he heard them from the lips of Jesus Christ. Consequently, while I am open to other ideas, I am inclined to believe that these epistles were written by the apostle whose name is attached to them.

Manuscript History

1 John:

The earliest manuscript dates to the third century. The earliest manuscript is:

P^o, or P. Oxy. 402, housed at Cambridge, Massachusetts, contains 1 John 4:11-12; 4:14-17. This manuscript has been dated paleographically to the third century AD.

Many other Greek manuscripts have survived, but all date later than the time of Constantine. The first three chapters and the last chapter is not preserved before the fourth century.

2 John:

No manuscripts of this epistle predate the reign of Constantine. The earliest manuscripts date to the fourth century. The fourth century manuscripts preserving 2 John are:

Ⲛ, or Sinaaiticus, now housed in London, contains all of the New Testament. It is traditionally said to have been prepared especially for the emperor Constantine. The manuscript is calligraphically beautiful but textually sloppy and has had a number of correcting hands. This manuscript has been dated paleographically to the fourth century.

B, or Vaticanus, now housed in the Vatican, contains the gospels,

Johannine Epistles

the acts of the apostles and most of the epistles. It is traditionally said to have been prepared especially for the emperor Constantine. The manuscript is calligraphically beautiful but textually corrupt. This manuscript has been paleographically dated to the fourth century.

All the other Greek manuscripts date even later than these two.

3 John:

No manuscripts of this epistle predate the reign of Constantine. The earliest manuscripts date to the fourth century. The fourth century manuscripts preserving 3 John are:

Ξ, or Sinaiaticus, now housed in London, contains all of the New Testament. It is traditionally said to have been prepared especially for the emperor Constantine. The manuscript is calligraphically beautiful but textually sloppy and has had a number of correcting hands. This manuscript has been dated paleographically to the fourth century.

B, or Vaticanus, now housed in the Vatican, contains the gospels, the acts of the apostles and most of the epistles. It is traditionally said to have been prepared especially for the emperor Constantine. The manuscript is calligraphically beautiful but textually corrupt. This manuscript has been paleographically dated to the fourth century.

All the other Greek manuscripts date even later than these two.

Canon

While 1 John had found universal acceptance by the second century AD, the Muratorian Canon, a list of canonical books prepared about AD 170, excludes 3 John. In the canonical list included in his book *Against the Heresies*, Irenaeus, bishop of Lyon (AD 140-202), names only the first of John's epistles. The Christian theologian Origen (AD 185-253) prepared a list of writings he believed to be generally accepted by Christians, along with a list of others acknowledged in only some places.^a He included 1 John in the former list, but relegated 2 and 3 John to the latter. Eusebius, bishop of Caesarea in Palestine (died AD 340) placed 1 John in his list of "received books" and considered the other two epistles to

a The list appears in both his *Homilies (Commentary) on the Gospel of Matthew* and his *Homilies (Commentary) on the Gospel of John*.

be among the “disputed books.”^a The Peshitta, the Bible of the Aramaic-speaking Christians of the Middle East, was prepared in the fourth century AD, at which time it included 1 John, but 2-3 John were added later in an assimilation to the Greek New Testament. Martin Luther had doubts about the authenticity of 2-3 John.

Setting

If as I suggest above John was indeed the author of these letters, then they were composed late in the first century AD, probably while John was living in Ephesus. All three epistles have love as a common theme, and the first epistle includes warnings about false doctrines that began creeping into the early Church (see especially 1 John 2:18-19, 22, 26; 3:7; 4:1, 3).

Outline

- I. Prologue: The Reality of the Incarnation (1:1-4)
- II. Christian Fellowship (1:5-2:17)
- III. False Teachers (2:18-27)
- IV. The Children of God (2:28-3:10)
- V. Love as Basis for Assurance (3:11-24)
- VI. Discernment of False Spirits (4:1-6)
- VII. Sanctification (4:7-21)
- VIII. Faith as Victory over the World (5:1-12)
- IX. The Knowledge of Eternal Life (5:13-21)
- X. 2 John
- XI. 3 John

Further Readings

Non-LDS Sources

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LDS Sources

Mackay, Thomas W. “The Epistles of John.” Pages 236-43 in *Studies in Scripture Vol. 6: Acts to Revelation*. Ed. by Robert L. Millet. Salt Lake City: Deseret Book, 1987.

a *Ecclesiastical History* 3.25. 195

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Perkins, Keith W. "John the Beloved and His Epistles." Pages 64-67 in *A Symposium on the New Testament*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984.

Taylor, J. Lewis. "New Testament Backgrounds: The Epistles of John." *Ensign* 6 (July 1976): 58-59.

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The First Epistle General of John

Chapter 1

Testimony of Christ

¹ THAT which was from the beginning,^a which we have heard, which we have seen with our eyes,^b which we have looked upon, and our hands have handled,^c of the Word^d of life; ² (For the life was manifested,^e and we have seen *it*, and bear witness,^f and shew unto you that eternal life,^g which was with the Father,^h and was manifested unto us;)ⁱ ³ That which we have seen and heard^j declare we unto you, that ye also may have fellowship with us:^k and truly our fellowship *is* with the Father, and with his Son Jesus Christ.¹ ⁴ And these things write we unto you, that

a Cf. Genesis 1:1 and see the notes to John 1:1-3. Vv. 1-4 constitute one long, awkward sentence in GR. The main verb is not presented until v. 3: “declare we unto you.” The vv. will make more sense in ENG if one begins reading them with an understanding that they contain an account of the things that have been declared unto the reader by apostolic witness.

b Cf. John 15:27; 2 Peter 1:16. The apostles were to be witnesses of Christ. This is why, when Judas killed himself, the other apostles sought a replacement who had been with them from the beginning to be a witness of Christ (Acts 1:21-22).

c Cf. Luke 24:39-40; John 20:25-27; 3 Nephi 11:14-15; cf. D&C 6:37.

d See the note to John 1:1 on Jesus as the Logos or Word of God.

e ἐφανερώθη *ephanerōthē* made evident, visible.

f Cf. John 1:7-8, 15; 3:26; 5:36.

g Cf. John 17:3; 1 John 2:25; D&C 88:4; 132:24.

h See the note to John 1:1, which is the pattern for the introduction to this letter as well..

i Cf. John 1:14.

j See the note to 1:1.

k Cf. Acts 2:42; 2 Corinthians 8:4; Galatians 2:9; 1 John 1:7; Helaman 6:3; D&C 83:2-3; 88:33.

l Cf. 1 Corinthians 1:9; Philippians 3:10; 1 John 1:6.

1 John

your^a joy may be full.^b

God is Light

⁵ This then is the message^c which we have heard of him,^d and declare unto you, that God is light,^e and in him is no darkness at all. ⁶ If we say that we have fellowship with him,^f and walk in darkness,^g we lie, and do not the truth.^h ⁷ But if we walk in the light,ⁱ as he is in the light, we have fellowship one with another,^j and the blood of Jesus Christ his Son cleanseth us from all sin.^k ⁸ If we say that we have no sin, we deceive

a Textual evidence suggests that the original text read “our” in lieu of “your” here.

b The concept of fullness of joy is drawn from Psalm 16:11 (cited in Acts 2:28). Cf. John 15:11; 16:24; 1 Peter 1:8; 2 John 1:12; 1 Nephi 5:7; 2 Nephi 9:18; Alma 26:11, 16, 30; 27:17; 29:13-14; Helaman 5:44; 3 Nephi 17:20; 28:10; D&C 59:13; 101:36.

c ἀγγελία *angelia* message. This word is related to the word whence we derive *angel*, which is a messenger from God. The word is a shortened form of the word usually rendered as “gospel”; IE the good news of Jesus Christ.

d IE from him. The referent is probably Jesus Christ.

e The words *God* and *light* appear in poetic parallel in Job 3:4 and Acts 26:18. Cf. Isaiah 60:19; 2 Corinthians 4:6; Alma 19:6; D&C 50:24; 88:12-13; D&C 93:36. For Christ as the light, see John 8:12; Revelation 21:23 23 (cf. Revelation 22:5); Mosiah 16:9; Alma 19:6; 26:36; 28:14; 38:9; 3 Nephi 9:18; 11:11; 15:9; Ether 4:12; D&C 6:21; 10:70; 11:28; 12:9; 14:9; 34:2; 39:2; 45:7; 50:27; 88:13; 93:9.

f See the note to 1:3.

g Cf. Psalm 82:5; Proverbs 2:13; Isaiah 59:9; John 8:12; 11:9-10; 12:35; 1 John 1:6; D&C 95:12.

h IE do not the deeds that truth demands. Cf. 1:8 and see 2:4.

i Cf. Psalms 56:13; 89:15; Isaiah 2:5 (2 Nephi 12:5); John 8:12; 12:35; Ephesians 5:8; Revelation 21:23-24.

j See the note to 1:3.

k Cf. Matthew 26:28; Alma 5:21, 27; Mormon 9:6; D&C 29:17; Moses 6:59. In the law of Moses, the blood of the sacrificial animal was used to make one ritually clean (Leviticus 14:14, 17, 25, 28; 16:19). Different Hebrew words are used in Leviticus 14:52, Numbers 35:33, and Ezekiel 43:20.

ourselves,^a and the truth is not in us.^b ⁹ If we confess our sins,^c he is faithful and just^d to forgive us *our* sins, and to cleanse us from all unrighteousness.^e ¹⁰ If we say that we have not sinned,^f we make him a liar, and his word is not in us.^g

Chapter 2

Walking in the Light

¹ My little children,^h these things write I unto you, that ye sin not. Andⁱ if any man^j sin, we have an advocate^k with the Father, Jesus Christ the righteous: ² And he is the propitiation^l for our sins: and not for ours only, but also for *the sins of the whole world*.^m ³ And hereby we

a See also 1:10 and cf. Romans 3:23; 5:12; D&C 82:2; 84:49, 53.

b See the note to 1:10 and cf. 1:6 and 2:4.

c Cf. Matthew 3:6; Mark 1:5; James 5:16; Jacob 7:19; Mosiah 26:29, 35-36; 27:35; Alma 17:4; Helaman 5:17; 16:1, 5; 3 Nephi 1:25; Moroni 6:7; D&C 19:20; 42:88-89, 91-92; 58:43; 59:12; 61:2; 64:7, 12. In the law of Moses, confession of sins was an essential element in offering animal sacrifice and in praying for forgiveness (Leviticus 5:5; 16:21; 26:40; Numbers 5:7; Joshua 7:19; 2 Chronicles 30:22; Nehemiah 1:6; 9:2-3; Psalms 32:5; Proverbs 28:13; Daniel 9:20).

d Cf. Revelation 3:14; 19:11; 21:5; 22:6; 2 Nephi 31:15.

e Cf. Alma 7:14; D&C 76:41.

f See the note to 1:8.

g Cf. 1:8, where John writes “the truth is not in us.” Throughout his writings, John uses the terms “truth” and “word” as titles of Christ.

h Throughout this epistle, John follows Jesus’ example (John 13:33; 21:5) by referring to members of the Church as children (see 1 John 2:12-13, 18, 28; 3:7, 18; 4:4; 5:21), though he employs two different GR words. See also 2 John 1:1, 4, 13; 3 John 1:4 and cf. Galatians 4:19.

i OR but.

j OR anyone.

k Cf. D&C 29:5; 32:3; 45:3; 62:1; 110:4. The GR term παράκλητος *paraklētos* is rendered “Comforter” in John 14:16, 26; 15:26; 16:7.

l ἱλασμός *hilasmos* atoning sacrifice (offered as expiation). Cf. Romans 3:25; 1 John 4:10.

m Cf. John 1:29; 1 Nephi 10:10; 11:33; 2 Nephi 31:4; Mosiah 26:23; Alma 5:48; 7:14; 30:26;

1 John

do know that we know him,^a if we keep his commandments. ⁴ He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.^b ⁵ But whoso keepeth his word, in him verily is the love of God perfected:^c hereby know we that we are in him. ⁶ He that saith he abideth in him^d ought himself also so to walk, even as he walked.^e ⁷ Brethren, I write no new commandment unto you, but an old commandment^f which ye had from the beginning.^g The old commandment is the word which ye have heard from the beginning. ⁸ Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.^h ⁹ He that saith he is in the light, and hateth his brother,ⁱ is in darkness even until now. ¹⁰ He that loveth his brother abideth in the light,^j and there is none occasion of stumbling in him. ¹¹ But he that hateth his brother is in darkness,^k and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

34:8, 12; 36:17; 39:15; 42:15; 3 Nephi 9:21; 11:11, 14; 28:9; Mormon 7:7; D&C 21:9; 35:2; 46:13; 53:2; 54:1; 76:41.

a The antecedent to the pronoun is probably God.

b Cf. 1:6, 8.

c Cf. John 14:15; 15:10; 1 John 5:2-3.

d Cf. John 15:4; D&C 35:18; 43:3; 50:24; 112:22; Moses 6:34.

e Cf. 2 Nephi 31:12, 17; 3 Nephi 18:24; 27:21; JST Matthew 26:25. *Walking* is a common metaphor in the scriptures for how one lives one's life; IE we ought to live as Jesus lived.

f From the verses that follow, it is clear that this is the "new commandment" given by Jesus at the last supper (John 13:34; 15:12). John repeats the commandment in 1 John 3:11, 23; 2 John 1:5; cf. 1 John 3:14, 18; 4:7, 11-12; 5:2.

g "Beginning" is a title of Jesus, who gave the commandment; see the note to John 1:1 and cf. 1 John 2:13-14, 24.

h Cf. John 1:5; 2 Corinthians 4:6. The terms "truth" and "light" are titles of Christ. See the note to John 1:4.

i Not in a literal sense, but a fellow believer, Christian.

j Cf. Job 24:13; John 12:46.

k Cf. 2:9.

Wickedness and Righteousness

¹² I write unto you, little children,^a because^b your sins are forgiven you for his name's sake. ¹³ I write unto you, fathers, because ye have known him *that is* from the beginning.^c I write unto you, young men, because ye have overcome the wicked one.^d I write unto you, little children, because ye have known the Father.^e ¹⁴ I have written unto you, fathers, because ye have known him *that is* from the beginning.^f I have written unto you, young men, because ye are strong, and the word of God abideth in you,^g and ye have overcome the wicked one.^h ¹⁵ Love not the world, neither the things *that are* in the world.ⁱ If any man love the world, the love of the Father is not in him.^j ¹⁶ For all *that is* in the world, the lust of the flesh,^k and the lust of the eyes,^l and the pride of life,^m is not of the Father, but is of the world. ¹⁷ And the world passeth away,ⁿ and the

a See the note to 2:1.

b It is unclear whether this clause is causal, as the KJV takes it, or is simply stating a fact, in which event in lieu of "because" render "that." The same ambiguity exists in the succeeding "because" clauses through v. 14.

c See the note to 2:7.

d 1E Satan. Cf. Matthew 13:19, 38; 1 John 2:14; 3:12; 5:18; D&C 93:25, 39, 42, 49.

e John seems to be referring to three different generations of Christians here. The older generation (the fathers) had known Jesus ("him that is from the beginning"), while the youngest had known the Father, having recently come from the premortal world where they dwelt in his presence.

f See the notes to 1:7, 13.

g Cf. John 5:38.

h See the note to 2:13.

i Cf. John 15:19; 17:14-16; 18:36; Galatians 1:4; James 1:27; 1 John 5:4.

j Cf. D&C 95:12 and contrast John 8:42; 14:21, 23; Moroni 7:48.

k Cf. Galatians 5:16.

l Cf. Proverbs 6:25; Matthew 5:28; Romans 1:27; 3 Nephi 12:28; D&C 42:23; 63:16.

m 1E ostentation in the material goods by which daily life is sustained. The expression means to allude to the arrogance produced by material possessions.

n Cf. Matthew 24:35; Mark 13:31; Luke 21:33; 1 Corinthians 7:31; 2 Peter 3:10; Revelation 21:1; 1 Nephi 17:46; Alma 9:2-3; 3 Nephi 26:3; Ether 13:8-9; D&C 1:38; 29:23-24, 26; 43:32; 45:22; 56:11; Moses 1:35, 38; Joseph Smith Matthew 1:35; JST Matthew 5:20.

1 John

lust thereof: but he that doeth the will of God abideth for ever.^a

Warning About Apostasy

¹⁸ Little children,^b it is the last time: and as ye have heard that antichrist^c shall come, even now are there many antichrists; whereby we know that it is the last time.^d ¹⁹ They went out from us,^e but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. ²⁰ But ye have an unction^f from the Holy One, and ye know all things.^g ²¹ I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. ²² Who is a liar but he that denieth that Jesus is the Christ?^h He is antichrist,ⁱ that denieth the Father and the Son. ²³ Whosoever denieth the Son, the same hath not the Father: *[but] he that acknowledgeth the Son hath the Father also.*^j

a Cf. 1 Samuel 1:22; Psalm 23:6; 37:28-29; 61:4, 7; John 8:35; 12:34; 1 Peter 1:23; Mosiah 2:41; Alma 28:12; D&C 76:62; 132:17; 133:35.

b See the note to 2:1.

c Here alluding to opponents, false teachers. Cf. 1 John 2:22; 4:3; 2 John 1:7; Alma 30:6, 12.

d Cf. 1 Peter 1:5 and Jude 1:18, which use different GR words for “time.”

e IE these false teachers originated in the Christian community itself.

f OR anointing.

g The term *unction* means anointed (with oil), an allusion to the gift of the Holy Ghost. See John A. Tvedtnes, “Olive Oil: Symbol of the Holy Ghost,” in Stephen D. Ricks and John W. Welch (eds.), *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5* (Salt Lake City: Deseret Book & FARMS, 1994). For the Holy Ghost as a source of knowledge, see John 14:26; 1 John 2:27 and Cf. Jeremiah 31:34; John 6:44; 1 Thessalonians 4:9. There is a textual issue here, involving whether the word “all” is nominative masculine or neuter accusative; rather than “you know all things,” the textual evidence suggests that the original reading was “you all know (it).”

h Cf. 2 Nephi 25:28-29; Jacob 7:9; Alma 30:39; 34:37; 3 Nephi 29:5; Mormon 9:3; Moroni 1:2-3; 7:17; 10:33.

i See the note to 2:18.

j Cf. Matthew 11:27; Luke 10:22; John 8:19; 14:6-7; 16:3. The italicized words were unintentionally omitted in most texts of the Byzantine tradition by homoioteleuton; they

Abide in Christ

²⁴ Let that therefore abide in you, which ye have heard from the beginning.^a If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.²⁵ And this is the promise that he^b hath promised us, *even* eternal life.^c ²⁶ These *things* have I written unto you concerning them that seduce you.²⁷ But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide^d in him.^e ²⁸ And now, little children,^f abide in him; that, when he shall appear,^g we may have confidence,^h and not be ashamed before him at his coming.ⁱ ²⁹ If ye know that he is righteous, ye know that every one that doeth righteousness is born of^j him.^k

were originally a part of the text and need not be italicized.

a I.e., from Christ, one of whose titles is “the beginning.” See the note to 2:1.

b The referent could be either the Father or the Son here; a reference to Jesus seems the more likely.

c Cf. John 17:3; 1 John 1:2; D&C 88:4; 132:24.

d There is an ambiguity as to whether the form of this word in GR (μένετε *menete*) is an imperative (expressing a command) or an indicative (simply stating a fact).

e See the note to 2:20.

f See the note to 2:1.

g Cf. 3:2.

h The GR word rendered “confidence” here (παρρησία *parrēsia*), in 3:21 and 5:14 is the same as the one rendered “boldness” in 1 John 4:17, Ephesians 3:12, 1 Timothy 3:13, though the English translation of the Ephesians passage renders another word as “confidence.” See also Hebrews 4:16; 10:19, 35; 1 John 3:21; 4:17; 5:14; D&C 121:45.

i Cf. Mark 8:38; Luke 9:26; Romans 1:16; 5:5; 9:33; 10:11; Philippians 1:20; 2 Timothy 1:8.

j OR begotten by. The verb γηγέννηται *gegennētai*, when used in the passive with a female agent, means to be born, but when used with a male agent, as here, it means to be begotten (IE sired, fathered).

k This is a common theme in John’s first epistle (1 John 3:9 4:7; 5:1, 4, 18). Cf. John 1:12-13; 3:3-8; 8:47; 1 John 5:18; 1 Peter 1:23; Mosiah 5:2; Alma 19:33; and contrast John 5:42.

Chapter 3

Sons of God

¹ BEHOLD, what manner of love the Father hath bestowed upon us,^a that we should be called the sons^b of God:^c therefore the world knoweth us not, because it knew him not.^d ² Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear,^e we shall be like him;^f for we shall see him as he is.^g ³ And every man that hath this hope in him purifieth^h himself, even as heⁱ is pure.^j

Sin and the Devil

⁴ Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.^k ⁵ And ye know that he was manifested^l to take away our sins;^m and in him is no sin.ⁿ ⁶ Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known

a Cf. John 16:27; 17:23, 27.

b OR children.

c Cf. John 1:12; D&C 76:24. At this point, the GR words καὶ ἐσμέν *kai esmen* “and we are” were either accidentally or intentionally omitted from the text. This parenthetical comment affirms that we are indeed the children of God.

d Cf. John 14:17; 17:25.

e Cf. 2:28.

f An allusion to deification or apotheosis; as his children, we have the capacity to become like God.

g Cf. John 16:16; Moroni 7:48; D&C 35:21; 38:8; 93:1; 130:1.

h An allusion to ritual purification.

i IE God.

j Cf. Moroni 7:48; D&C 35:21.

k Cf. Romans 3:20; 4:15; 5:13, 20; 7:7-9; Alma 42:17, 20.

l OR revealed.

m Cf. John 1:29; Romans 11:27; 1 Nephi 10:10; 2 Nephi 31:4; Alma 5:48; 7:14; 24:10-12; 39:15.

n 1 Peter 1:19.

him.^{a 7} Little children,^b let no man deceive you: he that doeth righteousness is righteous, even as he^c is righteous. ⁸ He that committeth sin is of the devil;^d for the devil sinneth from the beginning.^e For this purpose the Son of God was manifested,^f that he might destroy the works of the devil.^g

Born of God

⁹ Whosoever is born of^h God doth not commit sin; for his seedⁱ remaineth in him: and he cannot sin, because he is born of God.^{k 10} In this the children of God are manifest, and the children of the devil:^l whosoever doeth not righteousness is not of God, neither he that loveth not his brother. ¹¹ For this is the message that ye heard from the beginning,^m that we should love one another.^{n 12} Not as Cain, *who* was of that

a See the note to John 1:18; cf. John 5:37; 7:28; 8:19, 54-55; 14:7; 16:3; 17:25 and contrast John 14:7.

b See the note to 2:1.

c IE Jesus Christ.

d Cf. John 8:38, 44; 1 John 3:10, 12.

e Cf. Moses 4:1-4; Abraham 3:28.

f OR revealed.

g Cf. Hebrews 2:14.

h OR begotten by. The verb in the passive with a male agent refers to siring, fathering, not bearing (which would be the meaning with a female agent).

i σπέρμα *sperma* (male) seed.

j OR begotten by.

k See the note to 2:29.

l Cf. John 8:38, 44; 1 John 3:8, 12.

m I.e., from Christ, whom John calls the beginning (see the notes to John 1:1-2 and 1 John 1:1).

n This is the commandment recorded in John 13:34; 15:12, 17. John seems to have been very impressed by this teaching, for he repeated Jesus' commandment to love in his epistles (cf. 1 John 3:14, 18, 23; 4:7, 11-12; 5:2; 2 John 1:5).

1 John

wicked one,^a and slew his brother.^b And wherefore^c slew he him? Because his own works were evil, and his brother's righteous.^d ¹³ Marvel not, my brethren, if the world hate you.^e ¹⁴ We know that we have passed^f from death unto life,^g because we love the brethren. He that loveth not *his* brother^h abideth in death. ¹⁵ Whosoever hateth his brother is a murderer:ⁱ and ye know that no murderer hath eternal life abiding in him. ¹⁶ Hereby perceive we the love of *God*, because he laid down his life for us:^j and we ought to lay down *our* lives for the brethren.^k ¹⁷ But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion*^l from him, how dwelleth the love of God in him?^m ¹⁸ My little children,ⁿ let us not love in word, neither in tongue; but in deed and in truth.^o ¹⁹ And hereby we know that we are of the truth, and shall assure our hearts before him. ²⁰ For if our heart condemn us,

a 1E Satan. Cf. Matthew 13:19, 38; 1 John 2:13-14; 5:18; D&C 93:25, 39, 42, 49; Moses 5:18, 29-30; Ether 8:15.

b See the note to 3:8.

c OR why.

d Cf. Matthew 23:35; Hebrews 11:4; D&C 84:16; Moses 5:26.

e Cf. John 7:7; 15:18-19; 17:14.

f μεταβέβηκαμεν *metabebēkamen* having gone or passed from one place (or state) to another.

g Cf. John 5:24.

h The words "his brother" here do not appear to be original based on textual evidence.

i ἀνθρωποκτόνος *anthrōpoktonos* lit. a man killer. Matthew 5:21-22; 3 Nephi 12:21-22.

j Cf. John 10:15.

k Cf. Matthew 20:28; Mark 10:45; John 6:51; 10:11, 15; 15:13.

l The bowels or intestines were held in Bible times to be the seat of emotion (Isaiah 63:15; Jeremiah 31:20; Lamentations 1:20; 2:11; Philippians 1:8; 2:1; Colossians 3:12; Philemon 1:7; Mosiah 15:9; Alma 7:12; 26:37; 34:15; 3 Nephi 17:6-7; D&C 101:9; 121:3-4, 45; Moses 7:41).

m Cf. Mosiah 2:17.

n See the note to 3:7.

o Cf. Romans 15:18.

God is greater than our heart, and knoweth all things.^{a 21} Beloved, if our heart condemn us not, *then* have we confidence toward God.^{b 22} And whatsoever we ask, we receive of him,^c because we keep his commandments, and do those things that are pleasing in his sight.²³ And this is his commandment, That we should believe on the name of his Son Jesus Christ,^d and love one another, as he gave us commandment.^{e 24} And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Chapter 4

Warning about False Prophets

¹ BELOVED, believe not every spirit, but try the spirits whether they are of God:^f because many false prophets^g are gone out into the world. ² Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:^{h 3} And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God:ⁱ

a Cf. John 16:30; 2 Nephi 9:20; Alma 7:13; 40:5; Mormon 8:17; Moroni 7:22; D&C 127:2; Moses 1:6.

b For the word “confidence” here, see the note to 2:28.

c Cf. Matthew 21:22; John 14:13-14; 15:16; 16:23-24; 1 John 5:15; James 4:3; 1 Nephi 15:11; Enos 1:15; Mosiah 4:21; 3 Nephi 17:3; 18:20; 27:28-29; Mormon 9:21, 27; Moroni 7:26; 10:4; D&C 4:7; 6:5; 8:1; 11:5; 12:5; 14:5, 8; 18:18; 29:6; 42:61; 49:26; 50:29; 66:9; 75:27; 88:63-64; 103:31, 35; 124:95, 97; Moses 6:52.

d Cf. Articles of Faith 1

e See the note to 3:11.

f Cf. D&C 50:31; 129.

g Cf. Jeremiah 14:14; Lamentations 2:14; Matthew 7:15; 24:11, 24; Mark 13:22; Luke 6:26; Acts 13:6; 2 Peter 2:1; Revelation 16:13; 19:20; 20:10; 2 Nephi 25:18; Words Of mormon 1:16; Helaman 13:26; 3 Nephi 14:15; 4 Nephi 1:34; Joseph Smith Matthew 1:9, 22.

h Cf. 1 Corinthians 12:3.

i These comments seem to be directed toward the early Gnostics, who believed that the nature of matter was sinful and that Christ only appeared to have taken on flesh. Ironically, the heretical idea that God is immaterial later became the official doctrine

1 John

and this is that *spirit* of antichrist,^a whereof ye have heard that it should come; and even now already is it in the world. ⁴ Ye are of God, little children,^b and have overcome them:^c because greater is he that is in you,^d than he that is in the world.^e ⁵ They^a are of the world: therefore speak they of the world, and the world heareth them.^f ⁶ We are of God: he that knoweth God heareth us; he that is not of God heareth not us.^g Hereby know we the spirit of truth,^h and the spirit of error.ⁱ

Love is of God

⁷ Beloved, let us love one another:^j for love is of God; and every one that loveth is born of God,^k and knoweth God. ⁸ He that loveth not knoweth not God; for God is love.^l ⁹ In this was manifested the love of God toward us, because that God sent^m his only begotten Sonⁿ into the world, that we might live through him.^o ¹⁰ Herein is love, not that we

of traditional Christianity.

a Cf. 1 John 2:18, 22; 2 John 1:7; Alma 30:6, 12.

b See the note to 2:1.

c I.e., the false spirits and false prophets. Cf. John 16:33; Revelation 12:11; D&C 50:41; 63:47; 64:2; 76:107.

d I.e., the Holy Ghost.

e I.e., the devil, whom Paul calls “the god of this world” (2 Corinthians 4:4).

f I.e., the false prophets.

g Cf. Daniel 12:10; John 8:47; 13:20.

h For the Spirit of truth, see John 14:17; 15:26; 16:13; 1 John 5:6; Alma 30:46; D&C 6:15; 50:17, 19, 21; 93:9, 11, 23, 26; 107:71. For the pairing of spirit and truth (also in vs. 24), see also John 4:23-24; 1 Peter 1:22; Alma 34:38; 43:10; D&C 50:14; 84:45; 88:66; 91:4; 124:97.

i The term “spirit of error” is frequently found in early Jewish texts such as the *Testaments of the Twelve Patriarchs*, portions of which were found among the Dead Sea Scrolls.

j See the note to 3:11.

k See the note to 2:29.

l Cf. 4:16.

m John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; JST John 1:16).

n For the title “only begotten,” see the note to John 1:14.

o John drew this verse from Jesus’ words to Nicodemus in John 3:16-17. See also John

loved God, but that he loved us, and sent his Son^a *to be* the propitiation^b for our sins, ¹¹ Beloved, if God so loved us, we ought also to love one another. ¹² No man hath seen God at any time.^c If we love one another, God dwelleth in us,^d and his love is perfected in us. ¹³ Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.^e ¹⁴ And we have seen and do testify that the Father sent the Son^f *to be* the Saviour of the world.^g ¹⁵ Whosoever shall confess that Jesus is the Son of God,^h God dwelleth in him, and he in God. ¹⁶ And we have known and believed the love that God hath to us. God is love;ⁱ and he that dwelleth in love dwelleth in God, and God in him. ¹⁷ Herein is our love made perfect, that we may have boldness in the day of judgment;^j because as he is, so are we in this world. ¹⁸ There is no fear in love;^k but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. ¹⁹ We love him, because he first loved us. ²⁰ If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹ And this commandment have we from him, That he who loveth God love his brother also.^l

6:57.

a Cf. John 3:16-17.

b Cf. Romans 3:25; 1 John 2:2.

c Cf. John 1:18; 6:46. John's purpose in saying this becomes clear in 4:20.

d Cf. John 14:23.

e It was in the context of the promise to send the Comforter that Christ said that he and the Father would make their abode with those who love him (John 14:23-26).

f See the note to 4:9.

g The title "Savior of the world" is also found in John 4:42; 1 Nephi 10:4; 13:40; D&C 1:20; 42:1; 43:34; 66:1.

h Cf. Romans 10:9; Philippians 2:11; 1 John 4:15; 2 John 1:7.

i Cf. 4:8.

j For the word rendered "boldness" here, see the note to 2:28.

k Cf. 2 Timothy 1:7; Moroni 8:16.

l Jesus, evidently citing Rabbi Hillel, tied these two commandments together (Matthew 22:37-40; Mark 12:30-31).

Chapter 5

Faith is Victory over the World

¹ Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.^a ² By this we know that we love the children of God,^b when we love God, and keep his commandments.^c ³ For this is the love of God, that we keep his commandments:^d and his commandments are not grievous.^e ⁴ For whatsoever is born of God^f overcometh the world:^g and this is the victory that overcometh the world, *even* our faith. ⁵ Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?^h

The Witness concerning the Son

⁶ This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood.ⁱ And it is the Spirit that beareth witness, because the Spirit is truth.^j ⁷ For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ⁸ And there are three that bear witness in earth,^k the Spirit, and the

a See the note to 2:29.

b See the note to 3:11.

c John recorded this commandment in John 14:15, 21; 15:10. See also 2 John 1:6; 2:5; D&C 124:87.

d See the note to 5:2.

e Cf. Matthew 11:29-30.

f See the note to 5:1.

g Cf. John 15:19; 16:33; 17:14-16; 18:36; Galatians 1:4; James 1:27; 1 John 4:4; Revelation 12:11; D&C 50:41 and see D&C 63:47; 64:2; 76:107.

h Cf. Revelation 12:11.

i Cf. Moses 6:59.

j For the Spirit of truth, see the note to 4:6.

k The words “in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” ⁸ And there are three that bear witness in earth” are a famous and spurious addition to the text, commonly referred to as the Johannine Comma. The words were

water, and the blood:^a and these three agree in one.⁹ If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.^b ¹⁰ He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.¹¹ And this is the record, that God hath given to us eternal life, and this life is in his Son.^c ¹² He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

The Knowledge of Eternal Life

¹³ These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life,^d and that ye may believe on the name of the Son of God.^e ¹⁴ And this is the confidence that we have in him,^f that, if we ask any thing according to his will, he heareth us: ¹⁵ And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.^g

¹⁶ If any man see his brother sin a sin *which* is not unto death,

added as a prooftext of the Trinity. They are absent from every GR MSS. except four late ones, and these appear to contain the words in a retroversion from the LAT Vulgate. It is quoted by none of the GR Church Fathers, nor is it present in any of the ancient versions. This reading apparently arose as a marginal gloss. A marginal comment taking the spirit, water and blood as emblematic of the Trinity eventually was brought over time from the margin into the text itself.

a Cf. Moses 6:59.

b See John 5:34-37 and cf. Matthew 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; 2 Peter 1:16-18.

c Cf. John 3:15-17.

d Cf. John 3:15-16, 36; 5:24; 6:40, 47; 8:51; 11:25-26; 20:31; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

e The latter part of this sentence may be a dittograph of the first part.

f For the word rendered "confidence" here, see the note to 2:28.

g Cf. Matthew 21:22; John 14:13-14; 15:16; 16:23-24; 1 John 3:22; James 4:3; 1 Nephi 15:11; Enos 1:15; Mosiah 4:21; 3 Nephi 17:3; 18:20; 27:28-29; Mormon 9:21, 27; Moroni 7:26; 10:4; D&C 4:7; 6:5; 8:1; 11:5; 12:5; 14:5, 8; 18:18; 29:6; 42:61; 49:26; 50:29; 66:9; 75:27; 88:63-64; 103:31, 35; 124:95, 97; Moses 6:52.

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he shall ask, and he shall give him life for them that sin not unto death.^a There is a sin unto death:^b I do not say that he shall pray for it. ¹⁷ All unrighteousness is sin: and there is a sin not unto death.

¹⁸ We know that whosoever is born of God^c sinneth not;^d but he that is begotten of God keepeth himself, and that wicked one^e toucheth him not. ¹⁹ *And* we know that we are of God, and the whole world lieth in wickedness.^f ²⁰ And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true,^g and we are in him that is true, *even* in his Son Jesus Christ.^h This is the true God, and eternal life.ⁱ ²¹ Little children,^j keep yourselves from idols. Amen.

a Cf. John 11:4.

b Cf. Genesis 9:6.

c See the note to 5:1.

d Cf. John 8:47; 1 John 3:9; Mosiah 5:2; Alma 19:33.

e Cf. Matthew 13:19, 38; 1 John 2:13-14; 3:12; D&C 93:25, 39, 42, 49.

f Cf. D&C 84:49, 53; 123:7.

g Cf. John 3:33; 7:18, 28; 8:26.

h Cf. Revelation 3:14; 19:11.

i Cf. John 17:3.

j See the note to 2:1.

The Second Epistle of John

Salutation

¹ The elder^a unto the elect lady^b and her children,^c whom I love in the truth;^d and not I only, but also all they that have known^e the truth;
² For the truth's sake, which dwelleth in us, and shall be with us for ever.
³ Grace be with you, mercy, *and*^f peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Truth and Love

⁴ I rejoiced greatly that I found of^g thy children^h walking in truth, as we have received a commandment from the Father. ⁵ And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.ⁱ

a ὁ πρεσβύτερος *ho presbuteros* lit. the older one, which became a title for an office. The Presbyterian Church derives its name from this GR word. The same title is used in 3 John 1:1.

b The elect lady stands metaphorically for another congregation (a house church) to which the author was writing. Some have argued that a specific woman is meant here, but the references to her vary between the singular and plural throughout the letter, thus indicating that the elect lady is to be understood as a collective entity.

c John follows Jesus' example (John 13:33; 21:5) by referring to members of the Church as children (see 1 John 2:1, 12-13, 18, 28; 3:7, 18; 4:4; 5:21), though he employs two different Greek words. See also 2 John 1:4, 13; 3 John 1:4.

d The words "in the truth" here are not the equivalent of an adverb (IE, not "whom I truly love"), but rather stand for the truth of the Gospel (as opposed to the false teachers against whom this letter is directed).

e The perfect tense of the verb suggests more than mere intellectual assent; the reference is to those who have come to know the truth; those who have embraced it.

f The word "and" is italicized because it is not lit. present in the GR text; this intentional omission of the conjunction is called *asyndeton*.

g OR some of. The genitive is partitive.

h IE members of the congregation to which the author writes.

i This is the commandment recorded in John 13:34; 15:12, 17. John seems to have been very impressed by this teaching, for he repeated Jesus' commandment to love in his

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⁶ And this is love, that we walk^a after his commandments.^b This is the commandment, That, as ye have heard from the beginning,^c ye should walk in it. ⁷ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.^d This is a deceiver and an antichrist.^e ⁸ Look to yourselves,^f that we lose not those things which we have wrought,^g but that we receive a full reward. ⁹ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. ¹⁰ If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:^h ¹¹ For he that bid-deth him God speedⁱ is partaker of^j his evil deeds.

epistles (cf. 1 John 3:11, 14, 18, 23; 4:7, 11-12; 5:2).

a The verb “walk” is used repeatedly in this letter as a metaphor for the way one lives one’s life (one could substitute ENG “live”).

b John recorded this commandment in John 14:15, 21. See also 1 John 5:3; D&C 124:87.

c For Jesus as the beginning, see the note to 1 John 1:1.

d Cf. Romans 10:9; Philippians 2:11; 1 John 4:15. John frequently writes of Christ coming into the world (John 3:19; 6:14; 9:39; 11:27; 12:46; 16:28; cf. 2 John 1:7). The notion that Jesus had not actually physically come into the world was called Docetism (from the GR verb meaning “to seem”; IE he only seemed to have a body of flesh and be physically crucified). We see in John’s letters the beginnings of this early heresy against which the Church would struggle mightily in the second century AD.

e ὁ ἀντίχριστος *ho antichristos*. Cf. 1 John 2:18, 22; 4:3; Alma 30:6, 12.

f OR beware.

g OR worked for.

h The idiom “God speed” is English and does not reflect the Greek text, in which this is a salutation. IE do not greet him.

i OR for he that greets him.

j OR shares in.

Final Greetings

¹² Having^a many things to write unto you, I would not *write* with paper^b and ink:^c but I trust to come unto you, and speak face to face,^d that our joy may be full.^e ¹³ The children^f of thy elect sister^g greet thee. Amen.

a The participle is concessive; IE although I have many things to write to you.

b Papyrus, which is the origin of our word “paper.”

c The GR word μέλανος *melanos* lit. means “black,” but stands for ink here.

d στόμα πρὸς στόμα *stoma pros stoma* lit. mouth to mouth, the GR equivalent of our idiom “face to face.”

e The concept of fullness of Joy is drawn from Psalm 16:11 (cited in Acts 2:28). Cf. John 15:11; 16:24; 1 Peter 1:8; 2 John 1:12; 1 Nephi 5:7; 2 Nephi 9:18; Alma 26:11, 16, 30; 27:17; 29:13-14; Helaman 5:44; 3 Nephi 17:20; 28:10; D&C 59:13; 101:36.

f See the note to v. 1.

g IE the sister church from which the author is writing.

The Third Epistle of John

Salutation

¹ The elder^a unto the wellbeloved Gaius,^b whom I love in the truth. ² Beloved, I wish above all things that thou mayest prosper^c and be in health, even as thy soul prospereth.^d ³ For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest^e in the truth. ⁴ I have no greater joy than to hear that my children^f walk in truth.

Cooperation and Opposition

⁵ Beloved, thou doest faithfully whatsoever thou doest to the brethren, and^g to strangers; ⁶ Which have borne witness of thy charity^h before the church: whom if thou bring forwardⁱ on their journey after a godly sort,^j thou shalt do well. ⁷ Because that for his name's sake^k

a ὁ πρεσβύτερος *ho presbuteros* lit. the older one, which became a title for an office. The Presbyterian Church derives its name from this GR word. The same title is used in 2 John 1:1.

b This is a very common Roman name, even among Roman emperors and other leaders. Cf. Acts 19:29; 20:4; Romans 16:23; 1 Corinthians 1:14. Nothing else is known of this Gaius.

c Lit. do well.

d IE the author wishes that Gaius may do as well in other areas of his life as he is doing spiritually.

e The verb “walk” is used repeatedly in the letters of John as a metaphor for the way one lives one’s life (one could substitute ENG “live”).

f John follows Jesus’ example (John 13:33; 21:5) by referring to members of the Church as children (see 1 John 2:1, 12-13, 18, 28; 3:7, 18; 4:4; 5:21), though he employs two different Greek words. See also 2 John 1:1, 4, 13.

g OR even.

h ἀγάπη *agapē* brotherly love.

i IE provision, make ready.

j OR worthily of God.

k Lit. for the sake of the name. The “name” could refer to the divine tetragrammaton

3 John

they went forth, taking nothing of the Gentiles.^{a 8} We therefore ought to receive such,^b that we might be fellowhelpers^c to the truth. ⁹ I wrote unto the church: but Diotrephes, who loveth to have the preeminence^d among them, receiveth us not.^{e 10} Wherefore, if I come, I will remember his deeds which he doeth, prating^f against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would,^g and casteth^h *them* out of the church.^{i 11} Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.^{j 12} Demetrius^k hath good report^l of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.^m

from the OT, usually represented today as Yahweh (whence also we get KJV Jehovah). More probably, however, the “name” here is an allusion to Jesus.

a OR pagans.

b IE such men as these.

c OR fellow workers.

d φιλοπρωτεύων *philoprōteuōn* one who loves to be first.

e Diotrephes was evidently a local church leader who was leading the people astray. This was one of the early steps toward the great apostasy.

f OR talking nonsense.

g IE he prevents those who would receive and acknowledge the brothers from doing so.

h OR throws.

i IE this unrighteous local leader presumed to excommunicate even those who presided over the church, perhaps including the apostles.

j Cf. John 1:18, which should be understood as meaning that only the righteous can see God.

k Demetrius is a Greek name that was common in the Roman empire (cf. Acts 19:24, 38).

l OR is attested, testified to.

m In the Bible, this expression is unique to John (see John 8:14; 19:35 and cf. John 21:24). See also 1 Nephi 1:3; 3 Nephi 5:18; 8:1; 17:25; 18:37; D&C 1:39; 138:60.

Final Greetings

¹³ I had many things to write, but I will not with ink^a and pen write unto thee: ¹⁴ But I trust I shall shortly see thee, and we shall speak face to face.^b Peace *be* to thee.^c *Our* friends^d salute^e thee. Greet the friends by name.^f

a μέλανος *melanos* lit. black, but here standing for ink.

b στόμα πρὸς στόμα *stoma pros stoma* lit. mouth to mouth, the GR equivalent of our idiom “face to face.”

c This is a common Hebrew salutation, used by Jesus in Luke 24:36; John 20:19, 21, 26.

d An alternate term for brothers in the Gospel.

e OR greet.

f IE individually.

Introduction to Jude

Authorship

Most scholars accept the self-identification of the author of this letter as Jude, who was a brother both to James the Just and to Jesus himself. It is generally accepted that Jude was sufficiently obscure a person that a pseudonymous author would have been unlikely to attach Jude's name to his letter. While arguments have been made against authorship by Jude, none is compelling.

Manuscript History

The earliest manuscript dates to the late third or early fourth century. The earliest manuscripts are:

P⁷², or P. Bodmer VII+VIII, housed at Cologne, contains portions of three New Testament books. The portions of Jude that have been preserved are Jude 1:1-25, and is thus complete. This manuscript has been dated paleographically to the late third or early fourth century AD.

P⁷⁸, or P. Oxy. 2684, housed Oxford, contains Jude 1:4-5, 7-8, and is dated paleographically to the late third or early fourth century AD.

Many other Greek manuscripts have survived, but all date later than these two.

Canon

Jude has strong attestation in early literature, including possible allusions to it in Clement of Rome, the Shepherd of Hermas, the Epistle of Barnabas, and the Didache. It is mentioned in the Muratorian Canon. This early acceptance gave way over time to certain doubts about the book's authenticity, but these doubts were mainly grounded in the book's use of apocryphal material (such as 1 Enoch). Eventually it was accepted as authentic and its place in the canon assured.

Setting

Various considerations suggest a date shortly after the apostolic age for this letter, probably between AD 65 and 80. Although there is no clear internal evidence in the letter itself for its place of origin, there are a number of subtle indications that it may have been written from Rome

Jude

to Gentile Christians in Asia Minor (perhaps Ephesus). As was 2 Peter, this letter was written to warn the Saints against false teachers.

Outline

- I. Salutation (1-2)
- II. Judgment on False Teachers (3-16)
- III. Warnings and Exhortations (17-23)
- IV. Benediction (24-25)

Further Readings

Non-LDS Sources

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The General Epistle of Jude

Salutation

¹ JUDE,^a the servant^b of Jesus Christ, and brother of James,^c to them that are sanctified^d by God the Father, and preserved in^e Jesus Christ, *and* called: ² Mercy unto you, and peace, and love, be multiplied.

Judgment on False Teachers (2 Pet. 2:1-17)

³ Beloved,^f when I gave all diligence^g to write unto you of the common salvation, it was needful for meⁱ to write unto you, and exhort

a IE from Jude. The GR form of the name would normally be transliterated into ENG As “Judas,” which represents the Hebrew form “Judah.” The alternate ENG Form “Jude” is used to avoid any confusion of this author with the Judas who betrayed the Savior.

b OR slave.

c Inasmuch as James is not further identified (leading to the assumption that he would have been well known to the reader), this is almost certainly James the Just, the brother of Jesus and the early leader of the Church in Jerusalem. See Mk. 6:3 and Mt. 13:55. Since, like James, Jude also was a brother of the Lord, one might wonder why he identifies himself as brother of James and not as brother of Jesus. Apparently both James and Jude made a conscious decision not to traffic in their earthly relationship with the Lord. Jesus’ siblings included, in addition to the James and Jude mentioned here, brothers named Joseph and Simon, and an undisclosed number of sisters as well. Although his brothers did not believe in him during his earthly ministry, it appears that at least James and Jude came to accept him after his resurrection.

d OR called.

e OR kept safe for.

f The GR word is plural; thus the archaic plural ENG pronoun “you” repeated later in the sentence.

g σπουδή *spoudē* whence we get ENG “speed”; IE haste, eagerness.

h IE our.

i IE I felt compelled.

Jude

you that ye should earnestly contend^a for the faith^b which was once delivered unto the saints. ⁴ For^c there are certain men crept in unawares,^d who were before of old^e ordained to this condemnation,^f ungodly^g men, turning the grace of our God into lasciviousness,^h and denying the only Lord God, and our Lord Jesus Christ.ⁱ

⁵ I will therefore put you in remembrance,^j though ye once knew this, how that the Lord,^k having saved the people out of the land of Egypt, afterward^l destroyed them that believed not. ⁶ And the angels which kept not their first estate,^m but left their own habitation,ⁿ he hath

a OR struggle, fight. The metaphor is drawn either from a military context or from sporting contests.

b In this context, a synonym for the Gospel.

c Vv. 4-19 show close affinities with 2 Pet. It is evident that one of these texts is based on the other; the question which is the source document and which the derivative is debated.

d OR secretly slipped in.

e IE long ago.

f The allusion is to various prophecies, both in the OT and the Book of Enoch, of the judgments that would be meted out against evil men in the last days.

g ἀσεβείς *asebeis* impious.

h OR debauchery; IE using grace as a license for sin. This raises the theological problem known as “cheap grace.”

i The two referents are the same (both pointing to Jesus) according to a principle of GR grammar known as the Granville Sharp rule. Further, the original text probably did not have “the only Lord God,” which is the reading of the TR and is followed in the KJV, but rather simply “the only master [τὸν μόνον δεσπότην *ton monon despotēn*].” Cf. 2 Pet. 2:1.

j OR remind you. In vv. 5-7 the author uses the Israelites in the wilderness, the rebellious angels and Sodom and Gomorrah as illustrations of how the wicked were judged by God.

k Many early mss. read “Jesus” here.

l Lit. the second time.

m ἀρχὴν *archēn* in this context refers to the proper sphere of one’s official activity, the domain over which lordship was given them; IE the angels did not keep to their proper place. The v. means to allude to the angels of Gen. 6.

n OR abode; IE their proper place.

reserved in everlasting chains under darkness^a unto the judgment of the great day.⁷ Even as Sodom and Gomorrha,^b and the cities about^c them^d in like manner, giving themselves over to fornication, and going after strange flesh,^e are set forth for an example, suffering the vengeance of eternal fire.

⁸ Likewise also these^f *filthy* dreamers^g defile the flesh,^h despise dominion,ⁱ and speak evil of dignities.^j ⁹ Yet Michael^k the archangel,^l when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation,^m but said, The Lord

a Referring to the gloom of the netherworld; the allusion is probably to the treatment of certain rebellious angels as described in the Book of Enoch.

b Representative of great evil; cf. Gen. 19.

c OR around.

d Sodom and Gomorrha were but two of the five cities of the plain described in Gen.

e A Hebraism for indulging in unnatural desires.

f Now referring back to the false teachers against which Jude wishes to warn his readers.

g ἐνυπνιαζόμενοι *enupniazomenoi* dreamers; note that the word “filthy” is not present in the text, but has been added by the KJV translators, and thus is given in italics. Although the word itself is neutral, the KJV translators felt the need to put it expressly in a negative light. The teachings of the false teachers are like a dream: sentimental, sensual, and ultimately impractical, unlike the teachings of the brethren leading the Church, which are grounded in reality and morality.

h The verb “defile” has to do with the realm of ritual purity and pollution. To defile the flesh is to engage in sexual misconduct, but this has the potential to render the entire community ritually impure.

i OR authority, referring to being subject to and governed by human leaders in the Church.

j Lit. the glorious ones; the allusion is to the angels of God’s council in heaven.

k The name derives from HEB, and could be either a statement, “he who is like God,” or a rhetorical question, “who is like God?”

l The archangels are the chiefs of the angels, their leaders. The other principal archangels along with Michael were Gabriel and Raphael, and one or more others according to various traditions.

m OR a charge against blasphemy (IE against the devil for claiming to be the god of this world).

Jude

rebuke thee.^{a 10} But these^b speak evil of those things which they know not: but what they know naturally,^c as brute^d beasts, in those things they corrupt^e themselves. ¹¹ Woe unto them! for they have gone in the way^f of Cain,^g and ran greedily after the error of Balaam for reward,^h and perished in the gainsayingⁱ of Core.^{j 12} These are spots^k in your feasts of charity,^l when they feast with you, feeding themselves without fear:^m clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit,ⁿ twice dead, plucked up by the roots;^{o 13} Rag-

a Although the words are found in Zech. 3:2, it is apparent that Jude's immediate source was one of the ancient traditions, preserved in the Testament or Assumption of Moses (extant only in a fragmentary way today), that dealt with claims the devil made on the body of Moses.

b 1E the false teachers that are the subject of this letter.

c φυσικῶς *phusikōs* by natural instinct.

d ἄλογα *aloga* without reason.

e OR destroy.

f OR down the path.

g Cf. Gen. 4. In first century sources Cain was seen as a symbol of godlessness.

h The greed of Balaam, whose basic story is recounted in Num., was legendary, as recounted in extrabiblical accounts by Philo and Josephus.

i OR contradiction; 1E rebellion.

j OR Korah; see Num. 16. Korah symbolized ambition and challenge to authority. Thus, these three types (Cain, Balaam and Korah) represent atheism, greed and rebellion against authority.

k σπιλάδες *spilades* can mean "submerged rocks" (as in hidden by the waves), and so is sometimes translated "reefs" in an imagery evoking shipwreck. But the word can also refer to that which soils or discolors (1E spots, stains), which appears to be its use here.

l OR love feasts. The allusion is to communal fellowship meals held by the Christians at which the sacrament was also taken; eventually the observance of the sacrament was separated from such meals.

m OR reverence.

n OR fruitless trees in autumn. "Whose fruit withereth" is a mistranslation of φθινοπωρινὰ *phthinopōrina* autumnal, of autumn, the time when trees bear fruit.

o The trees are twice dead, both because of the symbolic death of the coming of the winter season, and the actual death of being uprooted with no possibility for renewed life in the spring.

ing waves of the sea, foaming out their own shame; wandering stars,^a to whom is reserved the blackness of darkness for ever.

¹⁴ And Enoch also, the seventh from Adam,^b prophesied of these, saying, **Behold, the Lord cometh with ten thousands^c of his saints,^d** ¹⁵ **To execute judgment upon all, and to convince all^e** that are ungodly among them of all their ungodly deeds which they have ungodly committed,^f and of all their hard *speeches^g* which ungodly sinners have spoken against him. ¹⁶ These are murmurers,^h complainers,ⁱ walking after

a ἀστέρες πλανῆται *asteres planētai* wandering stars, is the source for ENG “planet.” Since the planets orbit the sun, from the perspective of earth they appear to “wander” in their path across the sky. The allusion here is not to planets specifically, but to celestial bodies that are not regular in their movements and therefore are not predictable and cannot be trusted.

b According to the genealogy in Gen. 5, Enoch is the seventh from Adam if we count Adam inclusively in the list. IE Adam + Seth + Enosh + Kenan + Mahalalel + Jared + Enoch = seven generations.

c μυριάσιν *uriasin* ten thousands. Note that the GR derived ENG word “myriad” lit. means “ten thousand.”

d OR holy ones, referring to angels who will accompany the Savior’s return.

e 1 Enoch 1:9. This pseudepigraphal work is also called the Ethiopic Enoch, from the language in which it has been best known and preserved. In addition to the Ethiopic, we now have versions of this passage in Aramaic from the Dead Sea Scrolls (4QEn), in Greek, and in Latin (Pseudo-Cyprian, *Ad Novatianum* 16). As with the earlier allusion to the Testament of Moses, Jude here cites a passage that talks about the judgment of the wicked in the end of days. Jude’s version appears to be closer to the Aramaic than the Greek, from which it has several variations. The use of the word “Lord” in this passage is unique to Jude.

f ENG “ungodly” appears three times in this v. The first and second occurrences are adjectives, but the middle occurrence is actually a verbal form of the word, ἡσέβησαν *ēsebēsan*, lit. “they ungodlied”; IE they committed impious acts. This explains the awkward KJV usage of this middle occurrence of “ungodly” as if it were an adverb.

g Note that “speeches” is in italics and is not literally in the text. The GR word here simply means “hard,” and in the neuter plural, as here, it means “hard things.” Given that the context requires these hard things to be spoken, the reference is to hard (or defiant) words or speeches.

h γογγυσταί *gongustai* is onomatopoeic, as is KJV ENG “murmurers”; a synonym would be “grumblers.” That is, the sound the word makes is meant to imitate the sound people make who murmur or grumble.

i OR fault finders.

Jude

their own lusts; and their mouth speaketh great swelling *words*,^a having men's persons in admiration^b because of advantage.^c

Warnings and Exhortations

¹⁷ But, beloved, remember ye the words^d which were spoken before of^e the apostles of our Lord Jesus Christ;^f ¹⁸ How that they told you there should be mockers^g in the last time, who should walk after their own ungodly lusts. ¹⁹ These be they who separate themselves,^h sensual,ⁱ having not the Spirit. ²⁰ But ye, beloved, building up yourselves on your most holy faith, praying^j in the Holy Ghost, ²¹ Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. ²² And of some have compassion, making a difference:^k ²³ And others save with fear, pulling^l *them* out of the fire; hating even the garment spotted^m by the flesh.ⁿ

a IE pompous, bombastic speeches.

b Lit. admiring faces; IE flattering, showing partiality.

c IE for the sake of gain.

d IE prophecies.

e OR by.

f Cf. 2 Pet. 3:2.

g OR scoffers.

h OR cause divisions.

i Natural, worldly, as opposed to spiritual.

j The participles should be rendered "by building up...by praying." IE this is the manner in which they are to keep themselves in the love of God.

k OR have mercy on those who dispute/waver [in the faith].

l Lit. snatching.

m OR soiled.

n IE contaminated by sinning.

Benediction

²⁴ Now unto him^a that is able to keep^b you from falling, and to present *you* faultless^c before the presence of his glory with exceeding joy, ²⁵ To the only wise God our Saviour, *be*^d glory and majesty, dominion and power, both now and ever. Amen.

a The reference is to “God our Saviour” in the next v.

b φυλάξαι *phulaxai* guard. ENG “prophylaxis” is any guarding in advance (*pro*-).

c Lit. without blemish, imagery from the animal sacrifices of the temple.

d The verb is not present in GR and must be supplied.

Introduction to the Book of Revelation

The New Testament book of *Revelation* is also called *Apocalypse*, the Greek term meaning “revelation.” It derives its name from its introductory words, “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John” (Revelation 1:1). Because the book describes many of the destructive elements that will precede Christ’s second coming, the term *apocalypse* has taken on a new meaning in English, alluding to the final battle between the forces of good and evil.

Authorship

There was considerable doubt among some of the early Christians about the authenticity of the book of Revelation. Justin Martyr (d. AD 164), in his *Dialogue with Trypho* 81, attributed the book to the apostle John, while others said it had been written by a different John, an elder in the church at Ephesus. Hippolytus of Rome (died c. AD 236) acknowledged that it had been authored by the apostle John, in which Origen (AD 185-232) and Clement of Alexandria (died c. AD 215) concurred. According to Victorinus (late 3rd century AD), in his *Commentary on the Apocalypse of the Blessed John* 10.11, the book was written by the apostle John in AD 96, during the time the Emperor Domitian was persecuting the Church. The same historian noted that John wrote the Revelation before the gospel that bears his name (*Commentary on the Apocalypse of the Blessed John* 11.1). The Book of Mormon confirms that it was the apostle John who wrote the book of Revelation (1 Nephi 14:18-27; Ether 4:16).

Oldest Manuscript

The oldest extant document attesting the book of Revelation is Chester Beatty Papyrus III (P⁴⁷), consisting of ten leaves of a codex of Revelation (of which 9:10-17:2 remains), probably written during the first half of the third century. Papyrus 5 of the Princeton Theological

Revelation

Seminary is a single parchment leaf from a pocket-sized codex of the book of Revelation. Written in uncial script, it dates to the fourth century AD. Most uncials do not include Revelation, but it is found in Codex Porphyrianus (P²), a ninth-century document containing Acts, the Epistles, and the Apocalypse.

Canon

A number of second-century AD Church Fathers acknowledged the divine origin of the book of Revelation, including Irenaeus of Lyon, Tertullian of Carthage, and Melito of Sardis (who wrote a commentary on Revelation). Among the early Church Fathers who rejected the book of Revelation as canonical are Cyprian, bishop of Carthage (d. 258), Cyril, bishop of Jerusalem (d. AD 386), Philastrius, Bishop of Venice (d. AD 387), and Gregory of Nazianzus, bishop of Constantinople (d. AD 389). Amphilochius, who died after AD 394, wrote that while some accepted the book, the majority rejected it. Eusebius, bishop of Caesarea (d. AD 340) acknowledged that Christians of his day still debated whether the book of Revelation belonged in the canon (*Ecclesiastical History* 3.24.17-18, 3.25.2). Isidor, bishop of Seville (d. AD 636), classified the New Testament into two parts: (1) the Gospels and (2) the Acts and Epistles, but did not mention Revelation.

The canon lists also give mixed reviews of the book of Revelation. It was included in the Muratorian Canon of c. AD 170, but not in the New Testament canon lists adopted at the councils of Laodicea (AD 363) and Chalcedon (AD 451). The *Stichometry of Nicephorus*, appended to the *Chronography* written by Nicephorus, patriarch of Constantinople (AD 806-815), includes the book of Revelation in the list of “disputed books.”

The Greek Church had doubts about the book of Revelation as late as the tenth century. The Peshitta, the Bible of the Aramaic-speaking Christians of the Middle East, prepared in the fourth century AD, originally excluded the book of Revelation. Though some added it later, it is still excluded by some branches of the Syriac Church. The earliest Bohairic (a Coptic dialect of Egypt) version of the New Testament excluded the book of Revelation.

The major reformers also cast serious doubts on the book of

Revelation. Calvin and Zwingli rejected it from the canon. Luther declared that it was “neither apostolic nor prophetic,” and much too susceptible to personal interpretation and wrote, “My spirit cannot accommodate itself to this book: the reason being that I do not think Christ is taught therein.” He was alluding not to Christ himself, who is frequently named in the book, but to the Savior’s atonement.

Setting

From the text itself (Revelation 1:9), we find that it was written while John was on the Isle of Patmos, off the western coast of what is today Turkey.^a The early part of the book comprises an epistle written to the seven churches of Asia, including Ephesus, chief city of Asia Minor (Revelation 1:4). At the time of the book’s composition, the Greek term *Asia* denoted the west central part of Turkey, which was sometimes called *Anatolia*, meaning “eastern land,” because it was east of Greece.

John’s vision is not unique. It bears close resemblance to portions of the Old Testament books of Daniel, Ezekiel, Zechariah, and Isaiah, and has much in common with the various *merkabah* or *heykhalot* texts known from early Jewish sources and also known as “heavenly ascensions.” The term *merkabah* means “chariot” and alludes to the chariot atop which the throne of God is placed, which is surrounded by either four archangels or four creatures (seraphim or chereubim, depending on the text). The term *heykhalot* means “temples” and refers to the heavenly temple seen in the various ascension texts.^b

From the Book of Mormon, it is clear that Lehi’s vision (1 Nephi 8:1-28; 10:1-16, 15:1-36), which was subsequently revealed to his son Nephi (1 Nephi 10:17-14:30), was essentially the same as that of the apostle

a The Romans exiled some condemned criminals to work in the salt mines on the island, which was formerly known as Palmosa, from the large number of palm trees that anciently grew there. Some Bible scholars believe that the name Patmos derives from the Greek verb *pāteō*, meaning “tread, trample.” It may thus be significant that this verb is employed in Revelation 11:2; 14:20; 19:15.

b Paul alluded to his ascension to the third heaven, but does not detail the vision. A pseudepigraphic text known as the Apocalypse of Paul purports to fill the gap. For a Latter-day Saint discussion of the text, see Stephen W. Booras, “The Book of Mormon and the Apocalypse of Paul,” Appendix 1 in John A. Tvedtnes, *The Book of Mormon and Other Hidden Books: Out of Darkness Unto Light* (Provo: FARMS, 2000).

Revelation

John (1 Nephi 14:18-27). Indeed, from various Jewish, Christian, and Muslim pseudepigraphic texts, we find the same elements shared by the visions of Adam, Enoch, Noah, Abraham, Moses, and other Old Testament prophets.^a For this reason, it is appropriate to term it the primordial vision. From some of his writings, it seems that Joseph Smith, too, saw at least portions of this vision and likely all of it.

Some futuristic elements of the book of Revelation describe their fulfillment in terms such as “things which must shortly come to pass” (1:1), “the time is at hand” (1:3), “things which must be hereafter” (4:1), “seal not the sayings of the prophecy of this book” (22:10). Compare these with the statement found in Daniel 12:9, “the words are closed up and sealed till the time of the end.”

Old Testament Allusions

Though composed in Greek, the book of Revelation contains many allusions to Old Testament passages, notably from Exodus, Psalms, Isaiah, Ezekiel, Daniel, and Zechariah. Some of the imagery is directly borrowed from the four prophets named. The plagues that John saw befall the latter-day world are patterned after the plagues that fell upon Egypt in the time of Moses and the Israelite exodus from the land in which they had been in bondage. This will become clear from the footnotes.

Some Modern-Day Explanations

The prophet Joseph Smith declared that “The book of Revelation is one of the plainest books God ever caused to be written” (*History of the Church* 5:342). He inquired of the Lord concerning various aspects of the book of Revelation, giving us an inspired perspective from which to understand the ancient text. For example, D&C 130:6-11 explains the white stone mentioned in Revelation 2:17. In a letter that became D&C 128, the prophet Joseph explained the meaning of the books that will play a role in the judgment scene described in Revelation 20:12 (D&C 128:6-9). The marriage supper of the Lamb described in Revelation 19:7-9 is discussed in D&C 58:8-11. Section 77 of the Doctrine and Covenants,

a Some elements are preserved in the Pearl of Great Price, in the books of Abraham and Moses.

dictated in March 1832, explains various parts of the book of Revelation, in a question-answer format. Here is an outline of the contents of that section:

D&C 77	Explains	Topics
verses	Revelation	Discussed
1	4:6	Sea of glass
2-4	4:6	Four beasts
5	4:4	Twenty-four elders
6-7	Chapters 5-9	Book with seven seals
8	7:1	Four angels
9	7:2	Angel rising from the east
10	Chapter 7	Events of the sixth thousand-year period
11	7:2-8; 14:3	144,000 high priests (see also D&C 133:18-19)
12	Chapter 8	Seven trumpets (see also D&C 88:87-116)
13	Chapter 9	Events following the opening of the seventh seal
14	10:10	Book eaten by John
15	11:1-14	The two witnesses

Section 29 of the Doctrine and Covenants repeats some of the prophecies found in the book of Revelation. Other relevant Old and New Testament passages are omitted from the list.^a

D&C 29	Compare	Topics Discussed
verses	Revelation	
4, 13	1:10; 4:1; 8:13	Voice of a trumpet
9	21:8	Burning of the wicked
11	20:4	Christ's millennial reign
12	4:4, 10	Twelve (24) robed in white with crowns
13, 26	20:5-6	Sounding of trumpet, resurrection of the dead
14	6:12-13; 8:12	Sun darkened, moon turned to blood, stars fall
15	18:15, 19	Weeping and wailing
16	8:7; 11:19; 16:21	Hailstorm
17	14:10; 16:19	Cup of God's indignation/wrath
18-20	17:16; 19:18, 21	Flesh eaten
21	17:16; 19:2-3	Whore burned
22	20:3, 7-9	After millennium, men tested again (when Satan unbound)
23-24	21:1	New heaven and earth
	22:11	Separation of righteous and wicked

^a Some of the passages in the book of Revelation are drawn from books of the Old Testament.

Revelation

28	14:10; 19:20;	Wicked tormented in fire with devil
	20:10, 14-15; 21:8	and his angels
36-37	12:4	Devil and his angels cast out of heaven

Portions of sections 76 and 88 of the Doctrine and Covenants also reflect elements found in Revelation. These passages and other comments on the book of Revelation by the prophet Joseph are discussed in the notes to the relevant verses. The reader may wish to see his lengthy comments in *History of the Church* 5:324-5, 341-5.

Though he took interest in John's Revelation, Joseph Smith was dismayed by the speculation and undue emphasis given it by some members of the Church. Addressing a group of elders leaving on mission, he said, "The horns of the beast, the toes of the image, the frogs, and the beast mentioned by John, are not going to save this generation; for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? These things, therefore, have nothing to do with your mission" (*History of the Church* 3:396). On another occasion, he counseled missionaries to "Declare the first principles, and let mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand . . . say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins" (*History of the Church* 5:344).

Outline

- I. Introduction [1:1-3]
- II. Letters to the Seven Churches [1:4-3:22]
- III. Visions of the Heavenly Court [4:1-5:14]
- IV. Seven Seals [6:1-8:1]
- V. Seven Trumpets [8:2-11:19]
- VI. Visions of the Dragon, the Beasts and the Lamb [12:1-14:20]
- VII. Seven Plagues and Seven Bowls [15:1-16:21]
- VIII. Judgment of Babylon, the Great Harlot [17:1-19:10]
- IX. Victory of Christ [19:11-22:5]
- X. Conclusion [22:6-21]

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The Revelation of St. John the Divine^a

Chapter 1

Prologue

¹ THE Revelation^b of Jesus Christ, which God gave unto him,^c to shew unto his servants things which must shortly come to pass;^d and he sent and signified *it* by his angel^e unto his servant John:^f ² Who bare

a “Divine” here means “theologian.”

b The book is frequently called the Apocalypse, from the Greek word ἀποκάλυψις *apocalupsis*, meaning “revelation.” See the use of the word in Romans 2:5; 16:25; 1 Corinthians 14:6, 26; 2 Corinthians 12:1, 7; Galatians 2:2; Ephesians 1:17; 3:3 and note the verbal form in 2 Thessalonians 1:7 and 1 Peter 4:13. KJV renders it “enlighten” in Luke 2:32 and “manifestation” in Romans 8:19. The expression “revelation of Jesus Christ” is found in Galatians 1:12 and 1 Peter 1:13. It is also in the Greek underlying “the coming of our Lord Jesus Christ” in 1 Corinthians 1:7 and “the appearing of Jesus Christ” in 1 Peter 1:7.

c JST “The Revelation of John, a servant of God, which was given unto him of Jesus Christ.”

d CF v. 3 and see Revelation 22:6-7; James 5:7-9; 1 Peter 4:7; D&C 87:1; 88:79; Joseph Smith History 1:73. What seems to us like a very long time is, in the Lord’s estimation, rather short, for a thousand years are to him as one day (Psalm 90:4; 2 Peter 3:8; Abraham 3:4 and Facsimile 2, Figure 1).

e CF Revelation 19:10. During the time of vision, a prophet is sometimes accompanied by an angel who answers questions and explains the vision. CF Daniel 9:21-22; Zechariah 1:9-14; 1 Nephi 10-14.

f 1 Nephi 14:21, 27.

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record^a of the word of God,^b and of the testimony of Jesus Christ,^c and of all things that he saw.^d ³ Blessed is he that readeth, and they that hear^e the words of this prophecy,^f and keep those things which are written therein: for the time is at hand.^g

Letters to the Asian Churches

⁴ John^h to the seven churchesⁱ which are in Asia:^j Grace *be* unto you, and peace, from him which is, and which was, and which is to

a The Greek word rendered “bare record” (ἐμαρτύρησεν *emarturēsen*) also lies behind John 1:32-34; 8:14; 12:17; 19:35; Romans 10:2; 2 Corinthians 8:3; Galatians 4:15; Colossians 4:13; 1 John 5:7; 3 John 1:12.

b CF The apostle John introduced the title “Word” (GR λόγος *logos*) for Christ in his premortal state, though the term is also known from Jewish writings, including some of the second-century AD Aramaic translations of the Old Testament and the writings of the Jewish philosopher Philo of Alexandria. See the note to John 1:1 and CF Moses 1:32.

c See Revelation 1:9; 12:11, 17; 19:10 and CF Alma 6:8; D&C 76:51, 74, 79, 82, 101; 138:12.

d Elements of John’s vision are known to have seen by such prophets as Adam, Enoch, Noah, Isaiah, Ezekiel, Daniel, Zachariah, Lehi, Nephi, and Joseph Smith. It seems that this “primordial vision” was shared by many, if not all, of the ancient prophets.

e JST “hear and understand.”

f CF Revelation 22:18-19; 3 Nephi 1:26.

g CF Revelation 22:7, 10; D&C 34:7. JST “for the time of the coming of the Lord draweth nigh.”

h JST “Now this is the testimony of John.”

i ἐκκλησίαις *ekklēsiais* congregations, assemblies. JST “the seven servants who are over the seven churches.” See the note to v. 20.

j The name *Asia* means “east.” Though we use the term to denote a major continent, in Roman times it encompassed Mysia, Lydia, Phrygia, and Caria, all situated in what is today western Turkey. The seven churches or congregations are named in Revelation 1:11; 2:1, 8, 12, 18; 3:1, 7, 14.

come;^a and from the seven Spirits^b which are^c before his throne;^d ⁵ And from Jesus Christ, *who is* the faithful witness,^e *and* the first begotten of the dead,^f and the prince of the kings of the earth.^g Unto him that loved us,^h and washedⁱ us from our sins in his own blood,^j ⁶ And hath made us kings and priests unto God and his Father;^k to him *be* glory and do-

a This is a title of Christ, also used in Revelation 1:8; 4:8; 11:16. See the discussion in Appendix, “Faith and Truth.”

b CF Revelation 3:1; 4:5; 5:6; 8:2. The seven spirits may be the seven archangels of early Jewish and Christian lore, and they may be the seven dispensation leaders. This is suggested by the fact that Joseph Smith identified Adam with the archangel Michael and Noah with the archangel Gabriel. See D&C 27:11; 107:54; 128:21; *History of the Church* 3:148, 385-6; 4:207-8. Three of the archangels (Michael, Raphael, and Gabriel) are named in D&C 128:21.

c After “is to come,” JST reads “who hath sent forth his angel from before his throne, to testify unto those who are the seven servants over the seven churches.” CF Revelation 4:5.

d The throne of God is mentioned throughout the book, in Revelation 3:21; 4:2-6, 9-10; 5:1, 6-7, 11, 13; 6:16; 7:9-11, 15, 17; 8:3; 12:5; 14:3, 5; 16:17; 19:4-5; 20:11; 21:5; 22:1, 3. The divine throne is also described in some Old Testament passages (e.g., 1 Kings 22:19; Psalm 47:8; Isaiah 6:1; Ezekiel 1:26; 10:1; 43:7; Daniel 7:9) and in many Jewish and Christian pseudepigraphic works.

e For this title, which alludes to the resurrection, see Psalms 89:37; Proverbs 14:5; Jeremiah 42:5; Revelation 3:14; D&C 106:8; and the discussion in Appendix, “Faith and Truth.”

f For this title, see 1 Corinthians 15:20, 23; Colossians 1:18; 2 Nephi 2:8-9.

g JST of this verse reads, “Therefore, I, John, the faithful witness, bear record of the things which were delivered me of the angel, and from Jesus Christ, the first begotten of the dead, and the Prince of the kings of the earth.” For the latter title see the note to Revelation 17:14.

h JST adds “be glory.”

i Some MSS. read “freed.”

j The concept of being washed clean in the blood of the Lamb is known from other scriptures as well, including Revelation 7:14; 1 John 1:7; 1 Nephi 12:10-11; Alma 5:21, 27; 13:11; 24:13; 34:36; 3 Nephi 27:19; Mormon 9:6; Ether 13:10-11. See the messianic prophecy in Genesis 49:11 and CF Revelation 5:9; 12:11. Also note the Israelite washing of garments prior to encountering God in Sinai (Exodus 19:10).

k CF Exodus 19:6 (“kingdom of priests”), which 1 Peter 2:9 reads “a royal priesthood.” See also D&C 72:1 and the note to Revelation 5:10. The conjunction in “God and his Father” is intensive (IE God, *even* his Father) and does not mean to allude to two dei-

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minion for ever and ever.^a Amen.^b

⁷ Behold, he cometh with clouds;^c and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him.^d Even so, Amen.

⁸ I am Alpha and Omega,^e the beginning and the ending, saith the Lord, which is, and which was, and which is to come,^f the Almighty.^g

John's Vision of Christ

⁹ I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos,^h for the word of God, and for the testimony of

ties.

a The Greek terms rendered “glory” (δόξα *doxa*) and “dominion” (κράτος *kratos*) are also found together in Revelation 5:13, Colossians 1:11, and 1 Peter 4:11; 5:11. CF also Matthew 6:13, 1 Timothy 6:16, and Jude 1:25.

b This is a Hebrew term roughly meaning “so be it” or “may it be established,” used at the end of prayers among both Jews and Christians.

c JST reads, “For behold, he cometh in the clouds with ten thousands of his saints in the kingdom, clothed with the glory of his Father.” According to Jude 1:14, this verbiage is from the prophecy of Enoch. Jesus’ second coming is described in this manner in Daniel 7:13; Matthew 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; Revelation 14:14; Joseph Smith Matthew 1:36. The symbolism of the cloud derives from the story of the exodus from Egypt (Exodus 13:21-22; 14:19-20; 16:10; 19:9, 16; 24:15-16, 18; 33:9-10; 34:5; 40:34-38; Leviticus 16:2, 13; Numbers 9:15-22; 10:11-12, 34; 11:25; 12:5, 10; 14:14; 16:42; Deuteronomy 1:33; 4:11; 5:22; 31:15).

d CF Zechariah 12:10-14 (partly cited in John 19:37); D&C 45:49-53; *Epistle of Barnabas* 7:9.

e These are the first and last letters of the Greek alphabet.

f For these titles, see the discussion in Appendix, “Faith and Truth.”

g Some Bible scholars see the GR word παντοκράτωρ *pantokratōr* (“almighty” or “all powerful”) as a deliberate contrast to the Roman emperor’s title αὐτοκράτωρ *autokratōr* (“self-powerful,” the origin of “autocrat”).

h The isle of Patmos is off the western coast of present-day Turkey. The Romans sent prisoners to Patmos to work in the mines and stone quarries. Early Christian writings indicate that John was banished to the island by the emperor Domitian (AD 81-96) but was freed on the emperor’s death and returned to Ephesus.

Jesus Christ.^{a 10} I was in the Spirit^b on the Lord's day,^c and heard behind me a great voice,^d as of a trumpet,^{e 11} Saying, I am Alpha and Omega, the first and the last:^f and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia;^g unto Ephesus,^h and unto Smyrna,ⁱ and unto Pergamos,^j and unto Thyatira,^k and unto Sardis,^l and unto Philadelphia,^m and unto Laodicea.ⁿ

¹² And I turned to see the voice that spake with me. And being

a See the note to verse 2 and CF Revelation 6:9; 20:4.

b For the influence of the Spirit in providing heavenly visions, see Ezekiel 3:12; 1 Nephi 1:7-8, 12; Daniel 4:8-9.

c This term, found in D&C 59:12, was used in early Christianity to denote Sunday, the day on which Christ rose from the dead (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Corinthians 16:2). Old Testament prophets used the term "day of the Lord" to denote either a time of heavenly retribution for sins or the ushering in of the millennial era.

d CF Revelation 11:12; 16:1, 17; 18:2 19:1, 17; 21:3.

e CF Revelation 4:1. The trump also played a role in the Sinai revelation (Exodus 19:16, 19; 20:18), as Hebrews 12:18-21 notes. Angels are known to speak with a voice like a trumpet or thunder (Matthew 24:31; Revelation 4:1; 6:1; CF Hebrews 12:19; D&C 88:92, 94). The same is true of the Lord (Job 40:9; Psalms 47:5; 77:18; 104:7; Zechariah 9:14; 1 Thessalonians 4:16; Revelation 1:10; 14:2; CF Helaman 5:30; D&C 43:18, 25).

f See the notes to v. 8.

g See the note to v. 4.

h The site of Ephesus is today the Turkish village of Aya Solouk, meaning "the Theologian," in reference to John, the author of the book of Revelation, who spent his last years there. For the Lord's message to Church leaders at Ephesus, see Revelation 2:1-7.

i Smyrna is the modern Turkish town Izmir. For the Lord's message to Church leaders at Smyrna, see Revelation 2:8-11.

j Pergamos is the modern Turkish town Bergama. For the Lord's message to Church leaders at Pergamos, see Revelation 2:12-17.

k Thyatira is the modern Turkish town Ak-Hissar ("the white fortress"). For the Lord's message to Church leaders at Thyatira, see Revelation 2:18-29.

l Sardis is the modern Turkish village Sart. For the Lord's message to Church leaders at Sardis, see Revelation 3:1-6.

m Philadelphia is the modern Turkish town Alasehir. For the Lord's message to Church leaders at Philadelphia, see Revelation 3:7-13.

n Laodicea is the modern Turkish town Denizli Ladik. For the Lord's message to Church leaders at Laodicea, see Revelation 3:14-22.

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turned, I saw seven golden candlesticks;^{a 13} And in the midst of the seven candlesticks *one* like unto the Son of man,^b clothed with a garment down to the foot,^c and girt about the paps with a golden girdle.^{d 14} His head and *his* hairs *were* white like wool, as white as snow;^e and his eyes *were* as a flame of fire;^{f 15} And his feet like unto fine brass,^g as if they burned in a furnace; and his voice as the sound of many waters.^{h 16} And he had in his right hand seven stars:ⁱ and out of his mouth went a sharp twoedged

a CF Revelation 2:1; 11:4. The Greek term *λυχνίας* *luchnias* means “lamps” and alludes to lamps fueled by olive oil. The KJV translators lived in the era of candles, hence the mistranslation. The seven-branched candlestick, known in Hebrew as the menorah, was one of the principal artifacts in the tabernacle of Moses (Exodus 25:31-35; 26:35; 30:27; 31:8; 35:14; 37:17-24; 38:37; 40:4, 24-25; Leviticus 24:4; Numbers 3:31; 4:9; 8:2-4; Hebrews 9:2) and the temple of Solomon (1 Kings 7:49; 1 Chronicles 28:15; 2 Chronicles 4:7, 20; 13:11; Jeremiah 52:19), so John is clearly describing a vision of the heavenly temple (CF Zechariah 4:2, 11). In John’s vision, the seven branches represent the seven churches to which he addressed his admonitions (Revelation 1:20).

b In Hebrew, the term “son of man” (*ben adam*) usually denotes a human being (EG Numbers 23:19; Job 25:6; Psalm 8:4; 144:3; 146:3; Isaiah 51:12; Jeremiah 49:18), and this is the sense of the term as used throughout the book of Ezekiel. In Daniel 7:13 and 8:17, the title is used of an eschatological figure. Significantly, in Daniel 7:13, the son of man comes in the clouds, just as Christ in Revelation 1:7. Throughout the gospels, Jesus calls himself the son of man, thus identifying himself with the individual in Daniel’s vision. The pseudepigraphic 1 Enoch also describes the eschatological son of man. Much of the description that follows is drawn from Daniel 10.

c CF Joseph Smith History 1:31.

d CF Daniel 10:5. *The Mysteries of St. John the Divine*, a Coptic pseudepigraphic text attributed to the apostle John has him describing the angel Michael wearing a girdle of gold.

e CF Daniel 7:9; D&C 110:3; 1 Enoch 46:1; 71:10.

f CF Daniel 10:6; Revelation 2:18; 19:12 D&C 110:3; 2 Enoch 1:5; and see Genesis 49:12.

g CF Daniel 10:6; Revelation 2:18 and see Revelation 10:1.

h CF Daniel 10:6; Jeremiah 10:13; 51:16, 55; Ezekiel 1:24; 43:2; Revelation 14:2; 19:6; D&C 110:3; 133:22.

i The imagery may allude to the seven stars in the constellation of Pleiades. CF Amos 5:8; Job 9:9; 38:31 and see Revelation 2:1; 3:1.

sword:^a and his countenance^b *was* as the sun shineth in his strength.^c

¹⁷ And when I saw him, I fell at his feet as dead.^d And he laid his right hand upon me,^e saying unto me, Fear not;^f I am the first and the last:^g ¹⁸ I *am* he that liveth, and was dead; and, behold, I am alive for evermore,^h Amen; and have the keys of hell and of death.ⁱ

¹⁹ Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;^j ²⁰ The mystery of the seven stars which thou sawest in my right hand,^k and the seven golden candlesticks. The seven stars are the angels^l of the seven churches: and the

a CF Revelation 2:12, 16; 19:15, 21 and see Isaiah 49:2. It is appropriate that the sword, said to be the word of God in Hebrews 4:12, should come out of Christ's mouth, as does the rod in other passages (Isaiah 11:4; D&C 19:15). The sword and rod appear together in Revelation 19:15. See the discussion in John A. Tvedtnes, "Rod and Sword as the Word of God," *Journal of Book of Mormon Studies* 5/2, Fall 1996.

b KJV face, appearance. A different Greek word is used in Matthew 17:2, describing how Christ "was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." For the latter, see also Revelation 10:1

c CF Revelation 10:5; 12:1; 19:17; Matthew 17:2; 28:3; D&C 20:6; 110:3; Joseph Smith History 1:16, 32.

d CF Ezekiel 1:28; Daniel 8:17-18; 10:8-10; Matthew 28:4; 1 *Enoch* 14:24.

e CF Genesis 48:13-19.

f CF Daniel 10:11-12, 19; Matthew 14:27; Mark 6:50; Luke 24:36-39; John 6:20.

g See the note to v. 11.

h CF Revelation 2:8. This title is equivalent to the one given in v. 4. See the discussion in appendix, Faith and Truth.

i Christ's entry into and escape from hades (the spirit world, called "hell" in the KJV Bible) was made possible by the "keys of hell and of death" which he possessed (Revelation 1:18; CF. 3:7). He bestowed on Peter "the keys of the kingdom of heaven," saying that "upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18-19). With those sealing keys, the gates of the spirit prison can be opened to free the captive spirits (D&C 128:10). See also Revelation 6:8; 20:13-14.

j CF Daniel 2:29, 45; Matthew 26:64; John 1:51; Revelation 4:1; 1 Nephi 14:25.

k See the note to v. 16.

l Where KJV reads "angel" for the leader of each of the seven Asian branches of the Church to whom the messages were addressed, JST has "servants." The Greek term ἄγγελος *angelos* means "messenger, envoy," and can be used in reference to either heavenly or mortal beings sent by God. In the book of Revelation, these "angels" are

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seven candlesticks which thou sawest are the seven churches.

Chapter 2

Letter to the Church at Ephesus

¹ UNTO the angel^a of the church^b of Ephesus^c write; These things saith he that holdeth the seven stars in his right hand,^d who walketh^e in the midst of the seven golden candlesticks;^f ² I know thy works,^g and thy labour, and thy patience,^h and how thou canst not bear them which are evil;ⁱ and thou hast tried them which say they are apostles, and are not,ⁱ and hast found them liars: ³ And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. ⁴ Nevertheless I have *somewhat* against thee, because thou hast left thy first love.^j ⁵ Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly,^k and will remove

evidently the leaders (perhaps bishops) of the Church in the seven cities.

a JST “servant.”

b ἐκκλησία *ekklesia* means “community” and is the source of English *ecclesiastic*.

c The apostle Paul taught at Ephesus (Acts 18:19-21; 19:1-20:1, 15-38; 1 Corinthians 15:32; 16:8; 1 Timothy 1:3; 2 Timothy 1:18) and addressed one of his epistles to the Christians living there (Ephesians).

d See the note to Revelation 1:16.

e NT sometimes uses the verb “walk” in reference to the conduct of one’s life (EG Luke 1:6, which has its parallel in D&C 88:133 and in one of the DSS). In Judaism, the verbal noun *halakah*, deriving from the Hebrew root *hлк*, “to walk,” denotes religious conduct, IE the observance of God’s law. CF John 8:12; 12:35; 1 John 2:11.

f CF Revelation 1:12-13 and the note.

g CF Isaiah 66:18 and see Revelation 2:9, 13, 19; 3:1, 8, 15.

h The three terms appear together in 1 Thessalonians 1:3.

i For false apostles, see 2 Corinthians 11:13; D&C 64:39.

j CF the Old Testament book of Hosea, where the Lord is compared to a husband and the people of Israel to an unfaithful wife.

k CF. v. 16 and see Revelation 3:11; 22:7, 12, 20; D&C 33:18; 34:12; 35:27; 39:24; 41:4; 49:28; 54:10; 68:35; 87:8; 88:126; 99:5; 112:34.

thy candlestick out of his place, except thou repent.^a ⁶ But this thou hast, that thou hatest the deeds of the Nicolaitans,^b which I also hate.

⁷ He that hath an ear, let him hear^c what the Spirit saith unto the churches;^d To him that overcometh^e will I give to eat of the tree of life, which is in the midst of the paradise of God.^f

Letter to the Church at Smyrna

⁸ And unto the angel^g of the church in Smyrna write; These things saith the first and the last,^h which was dead, and is alive;ⁱ ⁹ I know thy works,^j and tribulation, and poverty,^k (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are*

a Since the candlesticks represent the churches (Revelation 1:20), the passage seems to be suggesting that if the people of Ephesus do not repent, the Lord will remove his church thence. This may be an allusion to the coming apostasy.

b CF v. 15. Nothing more is known about this short-lived heretical sect and the early Church Fathers disagreed on who founded the group.

c CF Psalm 10:17; Isaiah 50:4; Jeremiah 25:4; Revelation 13:9.

d CF Revelation 2:11, 17, 29; 3:6, 13, 22.

e νικῶντι *nikōnti* be victorious over, defeat. The term is used throughout the writings of the apostle John: John 16:33; 1 John 2:13-14; 5:4-5; Revelation 2:7, 11, 17, 26; 3:5, 12, 21; 5:5 (“prevailed”); 12:11; 15:2 (“gotten the victory”); 21:7. See also Romans 12:21.

f Citing Genesis 2:9. CF Genesis 3:22-24; Proverbs 3:18; 11:30; 13:12; 15:4; Revelation 22:2, 14; 1 Nephi 8:10; 11:25; 15:22, 28, 36; 2 Nephi 2:15; Alma 5:34, 62; 12:21, 23, 26; 32:40; 33:23; 42:2-6; Moses 3:9; 4:28-31; Abraham 5:9. According to 1 *Enoch* 24:3-5, it is a very beautiful and fragrant tree, with fruit like dates, while 25:4-5 says that no mortal is allowed to touch it until after the judgment, when it will be moved to the temple of God and would be available for the righteous. *Testament of Levi* 18:10 indicates that the messianic priest will open the gates to paradise and will remove the sword protecting the tree of life (Genesis 3:24), making its fruit available to those whose sins he has removed.

g JST “servant.”

h See the discussion in Appendix, “Faith and Truth.”

i CF Revelation 1:4, 18.

j See the note to v. 2.

k Early Jewish Christians identified themselves with the “poor ones,” a term also used in the Dead Sea Scrolls to denote the righteous community.

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the synagogue^a of Satan.^b ¹⁰ Fear none of those things which thou shalt suffer: behold, the devil^c shall cast *some* of you into prison, that ye may be tried;^d and ye shall have tribulation ten days: be thou faithful unto death,^e and I will give thee a crown of life.^f

¹¹ He that hath an ear, let him hear what the Spirit saith unto the churches;^g He that overcometh^h shall not be hurt of the second death.ⁱ

Letter to the Church at Pergamos

¹² And to the angel^j of the church in Pergamos^k write; These things saith he which hath the sharp sword with two edges;^l ¹³ I know thy works,^m and where thou dwellest,ⁿ *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr,^o who was slain among

a συναγωγή *sunagōgē* “assembly,” denotes any group of people and need not refer to the Jewish assembly known today as “synagogue,” so one must not think of this as an anti-Semitic declaration.

b CF Revelation 3:9.

c διάβολος *diabolos* “accuser,” similar in meaning to Hebrew *sātān*, “adversary.”

d CF Matthew 10:17-18; 23:34; 24:9.

e CF D&C 50:5; 58:2.

f The scriptures and numerous early pseudepigrapha indicate that the righteous will receive crowns, suggesting kingship. CF Revelation 3:11; 4:4, 10; 14:14; 19:12; James 1:12; D&C 20:14; 66:12; 81:6; 124:55.

g See the notes to v. 7.

h See the note to v. 7.

i CF Revelation 20:6, 14; 21:8; Jacob 3:11; Alma 12:16, 32; 13:30; 14:18-19; D&C 63:17; 76:37.

j JST “servant.”

k According to *Apostolic Constitutions* 7.46, the apostle John addressed his third epistle (3 John in the Bible) to Gaius, bishop of Pergamos.

l CF v. 16 and see the note to Revelation 1:16.

m See the note to v. 2.

n Most GR MSS. read “I know where thou dwellest.”

o The Greek term μάρτυς *martus*, from which we get martyr, means “witness” and need not necessarily imply a witness who was slain.

you, where Satan dwelleth. ¹⁴ But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols,^a and to commit fornication.^b ¹⁵ So hast thou also them that hold the doctrine of the Nicolaitans,^c which thing I hate. ¹⁶ Repent; or else I will come unto thee quickly,^d and will fight against them with the sword of my mouth.^e

¹⁷ He that hath an ear, let him hear what the Spirit saith unto the churches;^f To him that overcometh^g will I give to eat of the hidden manna,^h and will give him a white stone, and in the stone a new name written,ⁱ which no man knoweth saving he that receiveth it.^j

Letter to the Church at Thyatira

¹⁸ And unto the angel^k of the church in Thyatira^l write; These things saith the Son of God, who hath his eyes like unto a flame of fire,^m

a See the note to v. 20.

b For Balaam's sin, see Numbers 22-25; Numbers 31:7-18; Deuteronomy 23:3-5; Joshua 13:21-22; 24:9-10; Nehemiah 13:1-2; Micah 6:5; 2 Peter 2:14-16; Jude 1:11.

c CF v. 6.

d See the note to v. 5.

e See the note to Revelation 1:16.

f See the notes to v. 7.

g See the note to v. 7.

h CF Exodus 16:13-15, 31-35; Numbers 11:6-9; Deuteronomy 8:3, 16; Joshua 5:12; Nehemiah 9:15, 20; Psalms 78:24; 105:40; John 6:31, 49, 58; Revelation 2:17; 1 Nephi 17:28; Mosiah 7:19. One GR ms. Adds "from the tree," suggesting that the manna is the fruit of the tree of life, discussed elsewhere in the book of Revelation (see the note to v. 7).

i The meaning of the white stone is explained in D&C 130:6-11. For new names, see Genesis 17:5, 15; 32:27-28; Revelation 3:12. For secret names, see Judges 13:18; Genesis 32:29.

j CF Isaiah 62:2; 65:15 and see Revelation 3:12; 19:12.

k JST "servant."

l Lydia, a woman of Thyatira, received the teachings of the apostle Paul while living in Philippi (Acts 16:12-15).

m CF Daniel 10:6; Revelation 1:14; 19:12 D&C 110:3 and see Genesis 49:12.

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and his feet *are* like fine brass;^{a 19} I know thy works, and charity, and service, and faith, and thy patience, and thy works;^b and the last *to be* more than the first. ²⁰ Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel,^c which calleth herself a prophetess,^d to teach and to seduce my servants to commit fornication,^e and to eat things sacrificed unto idols.^{f 21} And I gave her space to repent of her fornication; and she repented not. ²² Behold, I will cast her into a bed,^g and them that commit adultery with her into great tribulation, except they repent of their deeds. ²³ And I will kill her children^h with death; and all the churches shall know that I am he which searcheth the reins and hearts;ⁱ and I will give unto every one of you according to your works.^j

²⁴ But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.^{k 25} But that which

a CF Daniel 10:6; Revelation 1:15 and see Revelation 10:1.

b CF 1 Thessalonians 1:3; 2 Thessalonians 1:4; 1 Timothy 6:11; 2 Timothy 3:10; Titus 2:2; Hebrews 6:12; James 1:3; Revelation 13:10; 14:12; Mosiah 23:21; 24:16; Alma 1:25; 32:41-43; 34:3; 60:26; D&C 4:6; 6:19; 21:5; 107:30.

c This is the only New Testament passage to use this name. The Old Testament Jezebel was a Canaanite (Phoenician) princess who married Ahab, king of Israel.

d Though this woman was a false prophetess, the Bible also notes some true prophetesses (Exodus 15:20; Judges 4:4; 2 Kings 22:14; 2 Chronicles 34:22; Nehemiah 6:14; Isaiah 8:3; Luke 2:36).

e It is possible that the name of the harlot *Isabel* (Alma 39:3) derives from the Canaanite name rendered *Jezebel* in the KJV (the old English *J* was pronounced like *Y*, as in other Germanic languages).

f The apostle Paul counseled the saints at Corinth to avoid eating meat sacrificed to idols, lest they give a wrong impression to others (1 Corinthians 8:7-13; 1 Corinthians 10:28).

g JST “into hell.”

h Probably her followers rather than literal children.

i Alluding to Jeremiah 11:20; 17:10; 20:12. CF Psalms 26:2; 73:21. Former generations held organs such as the kidneys (here called “reins”), liver, and heart to be the seat of emotion and even of thought.

j CF Psalm 28:4; Matthew 16:27; 2 Timothy 4:14; Revelation 18:6; 20:12-13; JST 2 Corinthians 5:10; Alma 9:28; 11:44; D&C 59:23; 63:48; 64:11; 127:4; 138:59.

k CF Acts 15:28-29.

ye have *already* hold fast till I come.

²⁶ And he that overcometh,^a and keepeth my works^b unto the end, to him will I give power over the nations:^c ²⁷ And he shall rule them with a rod of iron;^d as the vessels of a potter shall they be broken to shivers:^e even as I received of my Father.^f ²⁸ And I will give him the morning star.^g ²⁹ He that hath an ear, let him hear what the Spirit saith unto the churches.^h

Chapter 3

Letter to the Church at Sardis

¹ AND unto the angelⁱ of the church in Sardis write; These things saith he that hath the seven Spirits of God,^j and the seven stars;^k I know thy works,^l that thou hast a name^m that thou livest, and art dead. ² Be

a See the note to v. 7.

b JST “commandments.”

c JST “many kingdoms.” CF Revelation 12:5; 13:7; 19:15.

d JST “the word of God.” CF 1 Nephi 11:25.

e An allusion to Psalm 2:9, repeated in Revelation 12:5; 19:15. For a detailed analysis, see John A. Tvedtnes, “Rod and Sword as the Word of God,” *Journal of Book of Mormon Studies* 5/2 (Fall 1996), reprinted in John W. Welch and Melvin J. Thorne, eds., *Pressing Forward with the Book of Mormon* (Provo: FARMS, 1999).

f JST “and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith with equity and justice, even as I received of my Father.”

g Revelation 22:16 identifies Christ as the Morning Star. CF 2 Peter 1:19; Numbers 24:17.

h See the notes to v. 7.

i JST “servant.”

j CF Revelation 1:4; 4:5; 5:6.

k See the note to Revelation 1:16. JST reads “who hath the seven stars, which are the seven servants of God.”

l CF Isaiah 66:18 and see Revelation 2:2, 9, 13, 19; 3:8, 15.

m IE, reputation.

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watchful,^a and strengthen the things which remain,^b that are ready to die: for I have not found thy works perfect before God.^c ³ Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.^d ⁴ Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white:^e for they are worthy.

⁵ He that overcometh,^f the same shall be clothed in white raiment;^g and I will not blot out his name^h out of the book of life,ⁱ but I will confess his name before my Father,^j and before his angels. ⁶ He that hath an ear, let him hear what the Spirit saith unto the churches.^k

Letter to the Church at Philadelphia

⁷ And to the angel of the church in Philadelphia^l write; These things saith he that is holy, he that is true,^m he that hath the key of Da-

a One of the most frequently-repeated commandments in the scriptures; for a discussion see chapter 28, “Watch and Pray,” in John A. Tvedtnes, *The Most Correct Book: Insights from a Book of Mormon Scholar* (Salt Lake City: Cornerstone/Horizon, 1999).

b JST “those who remain.”

c Contrast 2 Timothy 3:17.

d CF Revelation 16:15. Borrowed from the Savior’s words about his second coming (Matthew 24:42-44; 25:13; Luke 12:37-40; Joseph Smith Matthew 1:46; CF D&C 133:10).

e Contrast Revelation 16:15. Ecclesiastes 9:8 admonishes “Let thy garments be always white; and let thy head lack no ointment.”

f CF 1 John 5:4-5; Romans 12:21; and see Revelation 2:7, 11, 17, 26; 3:12, 21; 21:7.

g CF v. 18 and see Revelation 6:11; Daniel 7:9; Matthew 17:2; 28:3; Mark 9:3; 16:5; Luke 9:29; Revelation 4:4; 1 Nephi 8:5; 12:10-11; 14:19; Alma 5:21, 24, 27; 13:11-12; 34:36; 3 Nephi 11:8; 19:25; Ether 13:10; D&C 20:6; Joseph Smith History 1:31-32.

h CF Deuteronomy 9:14; 29:20; 2 Kings 14:27.

i CF Malachi 3:16; Philippians 4:3; Revelation 13:8; 17:8; 20:12, 15; 21:27; 22:19; Alma 5:58; D&C 85:9 128:6-7; Moses 6:5, 46.

j CF Luke 10:20; Romans 15:9; D&C 76:68; 85:5, 22.

k See the notes to Revelation 2:7.

l The Greek name Φιλαδελφία *Philadelphia* means “brotherly love.”

m See Appendix, “Faith and Truth.”

vid, he that openeth, and no man shutteth; and shutteth, and no man openeth;^a ⁸ I know thy works:^b behold, I have set before thee an open door,^c and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. ⁹ Behold, I will make them of the synagogue of Satan,^d which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet,^e and to know that I have loved thee. ¹⁰ Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,^f which shall come upon all the world, to try them that dwell upon the earth. ¹¹ Behold, I come quickly:^g hold that fast which thou hast, that no man take thy crown.^h

¹² Him that overcomethⁱ will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God,^j and the name of the city of my God, *which is new Jerusalem*,^k which cometh down out of heaven from my God: and *I will write upon him my new name*.^l ¹³ He that hath an ear, let him hear what the Spirit saith unto the churches.^m

a Citing Isa. 2:2.

b See the note to v. 1.

c For the heavenly door, see Revelation 4:1 and associated notes.

d CF Revelation 2:9.

e CF Isaiah 49:23; 60:14.

f CF D&C 124:124.

g CF Revelation 2:5, 16; 22:7, 12, 20; D&C 33:18; 34:12; 35:27; 39:24; 41:4; 49:28; 54:10; 68:35; 87:8; 88:126; 99:5; 112:34.

h See the note to Revelation 2:10.

i See the note to v. 5.

j See the note to Revelation 7:3.

k CF Revelation 21:2; 3 Nephi 20:22; 21:23-24; Ether 13:3-6, 10; D&C 42:9, 35, 62, 67; 45:66; 84:2, 4; 135:56; Moses 7:62; Articles of Faith 10. It seems that there will be two cities called "New Jerusalem," one of which will descend from heaven.

l CF Isaiah 62:2; 65:15 and see Revelation 2:17; 19:12.

m CF v. 6 and see the notes to Revelation 2:7.

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Letter to the Church at Laodicea

¹⁴ And unto the angel of the church of the Laodiceans^a write; These things saith the Amen, the faithful and true witness,^b the beginning of the creation of God;^c ¹⁵ I know thy works,^d that thou art neither cold nor hot: I would thou wert cold or hot. ¹⁶ So then because thou art lukewarm, and neither cold nor hot,^e I will spue^f thee out of my mouth. ¹⁷ Because thou sayest, I am rich, and increased with goods,^g and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: ¹⁸ I counsel thee to buy of me gold tried in the fire,^h that thou mayest be rich;ⁱ and white raiment,^j that thou mayest be clothed, and *that* the shame of thy nakedness do not appear;^k

a The apostle Paul had evidently ministered to the people in Laodicea and wrote them a letter that is usually thought to be missing (Colossians 2:1; 4:13-16), though a later forgery exists. Some scholars believe that the epistle to the Ephesians is the one to which Paul alluded in his epistle to the Colossians and that it was later mistakenly said to have been addressed to the Church in Ephesus.

b See appendix A, “Faith and Truth.”

c CF John 1:1; Revelation 19:11; 21:5; 22:6; see Jeremiah 42:5; 2 Nephi 31:15; D&C 1:37; 66:11; 68:34; 69:1; 71:11; 124:13.

d See the note to v. 1.

e Laodicea had no natural water source and had to pipe in water from the hot springs at Hierapolis, which was warm but not hot by the time it reached the city via the aqueduct. Some early Christian writers, probably inspired by this passage, used the same GR word employed here (χλιαρὸς *chliaros*) to describe Christians who fell away from the faith.

f KJV spelling of “spew,” IE spit.

g That the city of Laodicea was wealthy is suggested by the fact that, following its destruction by an earthquake, the residents turned down the offer of aid from Rome, while neighboring Sardis, also leveled by an earthquake, accepted the Roman assistance (Tacitus, *Annals of Imperial Rome* 14.27).

h CF Zechariah 13:9; Malachi 3:2-3; 1 Peter 1:7; D&C 128:24.

i CF D&C 6:7.

j See the note to v. 5. Laodicea was noted for black wool that it marketed.

k In the scriptures, the term “nakedness” often denotes one’s sinful state, probably patterned on the naked state of Adam and Eve when they committed humanity first sin. CF Isaiah 47:3; Lamentations 1:8; Ezekiel 23:29; Nahum 3:5; 2 Nephi 9:14; Mormon 9:5.

and anoint thine eyes with eyesalve, that thou mayest see.^{a 19} As many as I love, I rebuke and chasten:^b be zealous therefore, and repent.

²⁰ Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him,^c and will sup with him, and he with me.^{d 21} To him that overcometh^e will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.^{f 22} He that hath an ear, let him hear what the Spirit saith unto the churches.^g

Chapter 4

The Heavenly Throne

¹ AFTER this I looked, and, behold, a door *was* opened in heaven:^h and the first voice which I heard *was* as it were of a trumpet talking with me;ⁱ which said, Come up hither;^j and I will shew thee things which must be hereafter.^{k 2} And immediately I was in the spirit:^l and, behold, a throne was set in heaven, and *one* sat on the throne.^{m 3} And he

a Laodicea was home to a renowned medical school, where powdered stone from Phrygia was added to an eye salve.

b CF D&C 95:1.

c CF D&C 88:63.

d CF John 14:23.

e See the note to v. 5.

f CF Luke 22:69; Acts 7:55-56. For the divine throne, see the note to Revelation 1:4.

g CF v. 6 and see the notes to Revelation 2:7.

h A number of Jewish and Christian pseudepigrapha mention the heavenly door or gate, though the entrance is more often a veil. CF Matthew 7:7-8.

i See the note to Revelation 1:10.

j CF Revelation 11:12 and the Lord's words to Moses in Exodus 19:24.

k CF Daniel 2:29, 45; Matthew 26:64; John 1:51; Revelation 1:19; 1 Nephi 14:25.

l The GR lacks the definite article, leading some Bible scholars to believe that John is describing his spiritual state rather than referring to the Holy Spirit. CF 2 Corinthians 12:1-4; Ezekiel 8:1-4; 11:1-2; 1 Nephi 11:1; Matthew 4:1; Luke 4:1.

m For the divine throne, see the note to Revelation 1:4.

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that sat was to look upon like a jasper^a and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.^{b 4} And round about^c the throne *were* four and twenty seats:^d and upon the seats I saw four and twenty elders^e sitting, clothed in white raiment;^f and they had on their heads crowns of gold.^{g 5} And out of the throne proceeded lightnings and thunderings and voices:^h and *there were* seven lamps of fire burning before the throne, which are the seven Spiritsⁱ of God.^j

a CF Revelation 21:11, 18.

b CF Ezekiel 1:26-28; 28:13. These are like the precious stones in the breastplate of the Israelite high priest (Exodus 28:17-21).

c JST “in the midst of.”

d The same Greek word (θρόνος *thronos*) is rendered both “throne” and “seats” in this verse.

e The elders are also mentioned in Revelation 4:1, 14; 5:5, 6, 8, 11, 14; 7:11, 13; 11:16; 14:3; 19:4 and in JST Revelation 4:6. In his vision, Nephi saw both the twelve Jewish apostles and the twelve Nephite disciples (1 Nephi 12:8-10), but the twenty-four elders seen by John were martyrs of the seven churches to which he addressed the book of Revelation (D&C 77:5). One of the books of the Apocrypha, Ecclesiasticus (also called *Ben-Sirach*) lists 24 “fathers” of ancient Israel. In the restored Church, most priesthood quorums (including elders) are organized around multiples of twelve (D&C 107:85-89).

f See the note to Revelation 3:5.

g In ancient Israel, the gold crown was for the high priest (Exodus 25:11; 39:3; Zechariah 6:11; CF Revelation 14:14). See v. 10 and the note to Revelation 2:10.

h CF Revelation 6:1; 8:5; 10:3-4; 11:19; 14:2; 16:17-18; 19:6; Ezekiel 1:13; Zechariah 9:14; 1 Nephi 12:4; 19:11; 2 Nephi 26:6; Helaman 14:21, 26-27; 3 Nephi 8:6-8, 12, 17, 19; D&C 43:25; 87:6; 88:90. These are the phenomena that accompanied the Lord’s presence on mount Horeb in Sinai in the time of Moses (Exodus 19:16-20; 20:18-21; CF 2 Samuel 22:12-15; Psalms 18:11-14; 77:17-20; 97:2-4; 144:5-6). The same phenomena were present on that mountain when the Lord came to speak to Elijah (1 Kings 19:7-13). In the ancient Near East, thunder was considered to be the voice of the god of the sky and weather. EG the prophets of Baal, in their contest with Elijah, awaited fire from the sky-god Baal and his “voice” (1 Kings 18:26, 29). The most important message in the account of Elijah is that the Lord is not in the wind, earthquake, or fire, but communicates with “a still small voice” (1 Kings 19:11-13). CF John 12:28-29, where Jesus heard a voice from heaven but the people thought it was thunder.

i JST “servants.”

j CF Revelation 1:4; 3:1; 5:6.

⁶ And before the throne *there was* a sea of glass like unto crystal:^a and in the midst of the throne,^b and round about the throne, *were* four beasts^c full of eyes before and behind.^d ⁷ And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.^e ⁸ And the four beasts had each of them six wings about *him*;^f and *they were* full of eyes within: and they rest not day and night,^g saying, Holy, holy, holy, Lord God Al-

a Explained in D&C 77:1 as “the earth, in its sanctified, immortal, and eternal state.” D&C 130:9 (see vv. 6-11) says that “This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ’s.” CF Revelation 15:2; 21:18, 21; Ether 3:1; D&C 77:1; 130:7.

b JST adds “were the four and twenty elders.”

c CF Revelation 4:8; 5:6, 8, 14; 6:1, 6; 7:11; 14:3; 15:7; 19:4. For an explanation of the beasts, see D&C 77:2-3. Note also *History of the Church* 5:342-5, where Joseph Smith declares that “John saw the actual beast in heaven, showing to John that beasts did actually exist there, and not to represent figures of things on the earth . . . The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God . . . The beasts which John saw and speaks of as being in heaven, were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the revelations. I give this as a key to the elders of Israel. The independent beast is a beast that dwells in heaven, abstract [apart] from the human family. The beast that rose up out of the sea should be translated the image of a beast, as I have referred to it in Daniel’s vision.”

d CF Ezekiel 1:18. The meaning of the eyes is explained in D&C 77:4.

e CF Ezekiel 1:5-11. In ancient Assyria, winged beasts were known by the term that came to us via Hebrew as *cherubim*. Based on Ezekiel’s description of the four beasts, ancient Jewish texts describe God’s throne as being mounted atop a chariot supported by four winged animals. Even the Bible has the Lord riding on a cherub (2 Samuel 12:11; Psalm 18:10) In Ezekiel 9:3; 10:2 etc., the beasts are identified with the cherubim. In the pseudepigraphic 3 *Enoch*, they have four faces and four wings.

f CF Isaiah 6:1-2. The meaning of the wings is explained in D&C 77:4: “their wings are a representation of power, to move, to act, etc.” Some modern scholars have come to a similar conclusion. In his translation of the book of Revelation, J. Massyngherde Ford wrote that the six wings “signify the velocity of nature.” AB 75.

g In Jewish lore, including a number of pseudepigrapha, the “watchers” who surround

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mighty,^a which was, and is, and is to come.^b

⁹ And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,^{c 10} The four and twenty elders^d fall down before him that sat on the throne,^e and worship him that liveth for ever and ever,^f and cast their crowns before the throne, saying, ¹¹ Thou art worthy, O Lord, to receive glory and honour and power:^g for thou hast created all things, and for thy pleasure^h they are and were created.

Chapter 5

The Sealed Book

¹ And I saw in the right hand of him that sat on the throneⁱ a book written within and on the backside, sealed with seven seals.^{j 2} And

the throne of God never sleep (Daniel 4:13, 17, 23).

a This is the song performed by the winged creatures who surround the divine throne (Isaiah 6:1-3; Revelation 15:3-4); cf Psalm 22:3; 99:5, 9; 2 Nephi 9:46; Ether 3:2.

b This is a title of Christ, also used in Revelation 1:4, 8; 11:16. See the discussion in appendix, “Faith and Truth.”

c cf Daniel 4:34; 12:7; Hebrews 7:25; 1 Peter 1:23; Revelation 4:10; 10:6; 15:7.

d See the note to v. 4.

e cf Revelation 5:8, 14; 7:11; 11:16; 19:4.

f See the note to v. 9.

g cf Psalm 21:5 and see Revelation 5:12-13; 7:12; 19:1.

h GR θέλημα *thelēma* “pleasure” is not to be understood in its modern sense of recreation; rather, it denotes God’s desire or will, as in Ezra 5:17 (“let the king send his pleasure to us concerning this matter”) and Luke 12:32 (“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom”).

i For the divine throne, see the note to Revelation 1:4.

j For an explanation of the book and its seven seals, see D&C 77:6-7. cf Isaiah 29:11; Daniel 12:4; Revelation 22:10; 2 Nephi 26:17; 27:7-11, 15, 17, 22; 30:3; Joseph Smith History 1:65. In ancient Israel, the number seven was sacred, denoting the seven periods of creation, the seven days of the week, the seven weeks separating Passover from the feast of weeks (Pentecost), the seven years in the sabbatical cycle, and the seven sabbatical years comprising the jubilee. Solomon’s temple had seven altars, seven lamps, and the sacrificial blood was sprinkled seven times. The Jewish Sanhedrin comprised

I saw a strong angel^a proclaiming with a loud voice,^b Who is worthy to open the book, and to loose the seals thereof?^c ³ And no man in heaven, nor in earth, neither under the earth,^d was able to open the book, neither to look thereon. ⁴ And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. ⁵ And one of the elders^e saith unto me, Weep not: behold, the Lion of the tribe of Juda,^f the Root of David,^g hath prevailed to open the book, and to loose the seven seals thereof.^h

⁶ And I beheld, and, lo, in the midst of the throne and of the four

72 members, which became the foundation for the seventy chosen by Christ (Luke 10:1) and incorporated into the restored Church.

a Some Bible scholars have suggested that the “strong angel” may be Gabriel, whose name means “God is my strength.” Gabriel is the angel who explained Daniel’s visions to him (Daniel 8:16; 9:21). He is mentioned only twice in the New Testament (Luke 1:19, 26) but is also known from D&C 128:21.

b See v. 12 and CF Revelation 7:2; 8:13; 10:3; 14:7, 9, 15; 19:17; D&C 88:92.

c A number of ancient Israelite seals have been recovered from Old Testament-period sites, along with many of the clay bullae into which such seals were pressed. Most of them have the name of the seal owner, and many of them, especially from the seventh and sixth centuries BC, have representations of winged animals reminiscent of those described in the book of Revelation.

d Note the triad: “in heaven . . . in earth . . . under the earth,” also known from Exodus 20:4; Deuteronomy 5:8; Philippians 2:10; Revelation 5:13; Mosiah 13:12; D&C 88:79, 104; 101:34.

e See the note to Revelation 4:4.

f CF Genesis 49:9; Isaiah 31:4; Hosea 5:14; 11:10. Solomon, the son of David, had a throne in which lions were depicted (1 Kings 10:19-20; 2 Chronicles 9:18-19), so the lion may here be a symbol of royalty, notably of the line of David. A number of early Jewish texts compare the Messiah to a lion (EG 4 *Ezra* 10:60-12:35).

g CF Revelation 22:16; Isaiah 11:1, 10, and see the explanation in D&C 113:1-6.

h For a discussion of sealed documents in ancient Israel, see John W. Welch, “Doubled Sealed, Witnessed Documents: From the Ancient World to the Book of Mormon,” in Davis Bitton, ed., *Mormons, Scripture, and the Ancient World* (Provo, Utah: FARMS, 1998), 391-444; also “Doubled, Sealed, and Witnessed Documents,” *FARMS Update* 148, Insights 21/6 (June 2001).

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beasts,^a and in the midst of the elders, stood a Lamb^b as it had been slain, having seven horns^c and seven eyes, which are the seven Spirits of God^d sent forth into all the earth.^{e 7} And he came and took the book out of the right hand of him that sat upon the throne.^{f 8} And when he had taken the book, the four beasts^g and four *and* twenty elders^h fell down before the Lamb,ⁱ having every one of them harps,^j and golden vials^k full of

a See the note to Revelation 4:6. Joseph Smith wrote, “At one p. m., attended meeting, I read the 5th chapter of Revelation, referring particularly to the 6th verse, showing from that the actual existence of beasts in heaven. Probably those were beasts which had lived on another planet, and not ours. God never made use of the figure of a beast to represent the kingdom of heaven. When it is made use of, it is to represent an apostate church. This is the first time I have ever taken a text in Revelation; and if the young Elders would let such things alone it would be far better” (HC 5:324).

b The pseudepigraphic *Testament of Joseph* 19:8 describes a “spotless lamb” born from a virgin, who prevails over a host of wild beasts. Verse 10 of the same text mentions the lamb of God who takes away the sins of the world, an expression that appears in the words of John the Baptist (John 1:29; CF. 1 Nephi 10:10; 2 Nephi 31:4; Alma 7:14).

c Throughout the Old Testament, the term “horn” denotes strength or power. In Luke 1:69, Simeon speaks of Jesus as “an horn of salvation for us in the house of his servant David.”

d CF Revelation 1:4; 3:1; 4:5.

e JST reads “twelve horns and twelve eyes, which are the twelve servants of God, sent forth into all the earth.” Those who are sent into all the world are the twelve apostles (Matthew 28:16-20; Mark 16:14-16; Mormon 9:22; D&C 18:26-29).

f CF 1 Nephi 13:38.

g CF v. 6 and see the note to Revelation 4:6.

h CF v. 14 and see the note to Revelation 4:4.

i CF Revelation 4:10; 7:11; 11:16; 19:4 and see the note to Revelation 4:4..

j CF Revelation 14:2; 15:2.

k φιάλας *phialas* shovels, bowls. CF Revelation 15:7. In the ancient Near East, both in Egypt and neighboring lands, incense was burned on a spoon having the shape of an arm with a cupped hand to hold the incense. (The Hebrew term for “palm” also came to denote “spoon”; CF. Numbers 7:14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86). Several exemplars have been found in archaeological excavations in Israel and they are depicted in numerous Egyptian wall reliefs. In the Old Testament, the ordination of priests is described as “filling the hand,” evidently alluding to the placing of incense in the priest’s outstretched hand. See the discussion in Lynn M. Hilton, “The Hand as a Cup in Ancient Temple Worship,” *Newsletter and Proceedings of the Society for Early Historic Archaeology* No. 152 (March 1983), and the accompanying editorial remarks

odours,^a which are the prayers of saints.^b ⁹ And they sung a new song,^c saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood^d out of every kindred, and tongue, and people, and nation;^e ¹⁰ And hast made us unto our God kings and priests: and we shall reign on the earth.^f

¹¹ And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;^g ¹² Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.^h ¹³ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power,ⁱ *be* unto him that sitteth upon the throne,^j and unto the Lamb for ever and ever.

by John A. Tvedtnes.

a CF Exodus 39:38; 40:26-28; Numbers 4:11; 7:26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86; 2 Chronicles 4:19; Hebrews 9:4; Revelation 5:8.

b Prayer is compared to incense in Psalm 141:2. According to Revelation 8:3-4, John saw the prayers of the saints rise before God from the hands of an angel, along with the incense he offered. The Greek term rendered “incense” in those verses is here (θυμιαμάτων *thumiamatōn*) rendered “odours.” In the pseudepigraphic 3 *Baruch* 14:2, Michael brings the prayers of men to God as an offering (CF. 12:8).

c CF Revelation 14:3; Psalms 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Isaiah 42:10; D&C 84:98; 133:56.

d See the note to Revelation 1:5.

e CF Revelation 7:9.

f Of this verse, Joseph Smith said, “John was one of the men, and apostles declare they were made kings and priests unto God, the Father of our Lord Jesus Christ. It reads just so in the Revelation. Hence, the doctrine of a plurality of Gods is as prominent in the Bible as any other doctrine. It is all over the face of the Bible. It stands beyond the power of controversy. A wayfaring man, though a fool, need not err therein” (*History of the Church* 6:474; CF D&C 76:56-58). See also the note to Revelation 1:6 and CF Revelation 20:6; 22:5; 2 Timothy 2:12; D&C 43:29.

g CF Daniel 7:10; Psalm 68:17; 1 Nephi 1:8; Alma 36:22.

h CF Psalm 21:5 and see Revelation 4:11; 5:13; 7:12; 19:1.

i See the note to v. 12.

j CF D&C 88:104.

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¹⁴ And the four beasts^a said, Amen. And the four *and* twenty elders^b fell down and worshipped him that liveth for ever and ever.^c

Chapter 6

Opening of the First Seal^d

¹ AND I saw when^e the Lamb opened one of the seals,^f and I heard, as it were the noise of thunder,^g one of the four beasts^h saying, Come and see. ² And I saw, and behold a white horse:ⁱ and he that sat on him had a bow; and a crown^j was given unto him: and he went forth^k conquering, and to conquer.

a CF v. 8 and see the note to Revelation 4:6.

b CF v. 8 and see the note to Revelation 4:4.

c See the note to v. 8.

d See D&C 28:7; 35:18.

e Some GR manuscripts have “that.”

f The meaning of the seals is explained in D&C 77:7.

g See Revelation 14:2 and CF Job 40:9; Psalms 77:18; 104:7; 1 Nephi 17:45; Mosiah 27:11, 18; Alma 29:2; 36:7; 38:7; Helaman 5:30; D&C 133:22. See also the note to Revelation 4:5.

h See the note to Revelation 4:6.

i John’s vision of the four horses parallels the vision of Zechariah (Zechariah 6:1-8). The Babylonian Talmud (*Sanhedrin* 93a) distinguishes red, yellow, and white horses, and considers a white horse to be a favorable sign. The Jewish *Midrash Rabbah* (Lamentations 13:41 and Song of Songs 9:3) mentions a horse as a sign of the coming of the Messiah, while the Talmud (*Berakoth* 56b) says that when a man dreams of an ass, he should look for the signs of redemption (CF *Pirke de Rabbi Eliezer* 31). This may be tied to the concept that Israel’s king rides an ass or mule to the site of his anointing (1 Kings 1:43-46; Zechariah 9:9; Matthew 21:1-9; John 12:12-16). In ancient Israel, only the royal family seems to have owned horses and mules (e.g., 2 Samuel 13:29).

j The GR term στεφανος *stephanos* denotes the laurel wreath worn by the winner of an athletic competition. CF. 1 Corinthians 9:24-25.

k A Hebrew idiom meaning to go to war/battle/fight, frequently found in the Old Testament and the Book of Mormon but attested in only a few New Testament passages (Matthew 13:49; Revelation 16:14; 20:7-8).

Opening of the Second Seal

³ And when he had opened the second seal, I heard the second beast say, Come and see. ⁴ And there went out another horse *that was red*:^a and *power* was given to him that sat thereon to take peace from the earth,^b and that they should kill one another: and there was given unto him a great sword.^c

Opening of the Third Seal

⁵ And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.^d ⁶ And I heard a voice in the midst of the four beasts^e say, A measure^f of wheat for a penny,^g and three measures of barley for a penny; and *see* thou hurt not^h the oil and the wine.ⁱ

a πυρρός *purros* fire. CF Zechariah 1:8. John's vision of the horses of varying colors parallels that of Zechariah (Zechariah 6:1-7).

b CF D&C 1:35; Jeremiah 16:5.

c μάχαира *machaira* (used in Romans 13:4), distinct from the ρομφαία *romphaia* of v. 8.

d The balances would be used to weigh the wheat and barley mentioned in the following verse.

e See v. 1 and the note to Revelation 4:6.

f χοῖνιξ *choenix*, roughly equivalent to a quart, i.e., 1.92 pints. This was the daily ration for one man.

g δηνάριον *dēnaron*, denoting the Roman denarius, a silver coin.

h CF Revelation 7:3; 9:4.

i In the land of Israel, wheat and barley are harvested in the spring, while olives (the source of oil) and grapes (the source of wine) are harvested in the fall. One of the Dead Sea scrolls, the *Temple Scroll*, mentions a feast of oil and a feast of new wine, neither of which is known from the Bible; they may have been based on passages like Numbers 18:12 and Deuteronomy 14:23; 18:14. Nevertheless, oil and wine played a role in the food prepared in the temple (Exodus 29:40; Leviticus 23:13; Deuteronomy 12:17-18; 14:23). Wine and oil are also mentioned together in many other Old Testament passages.

Opening of the Fourth Seal

⁷ And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. ⁸ And I looked, and behold a pale^a horse: and his name that sat on him was Death, and Hell followed with him.^b And power was given unto them over the fourth part of the earth, to kill with sword,^c and with hunger, and with death, and with the beasts of the earth.^d

Opening of the Fifth Seal

⁹ And when he had opened the fifth seal, I saw under the altar^e the souls of them that were slain for the word of God, and for the testimony^f which they held:^g ¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood^h on them that dwell on the earth? ¹¹ And white robes were given unto every one of them;ⁱ and it was said unto them, that they should rest

a *χλωρός* *chlōros* (whence the term chlorophyll), a greenish-yellow color.

b Death and hell are paired in a number of scriptural passages (2 Samuel 22:6; Psalms 18:5; 55:15; 116:3; Proverbs 5:5; 7:27; Isaiah 28:15, 18; Habakkuk 2:5; Revelation 1:18; 20:13-14; 2 Nephi 2:29; 9:10, 12, 19, 26; 28:23; Jacob 3:11; Alma 5:7, 9-10; 13:30; Moroni 8:21; D&C 138:23; Moses 6:29). They denote the destination of the body (death) and the spirit (hell, GR Hades, the realm of the dead) at the time of death. Jesus holds the keys of death and hell (see the note to Revelation 1:18).

c *ρhomphaia* *rhomphaia*, a large broad sword, mentioned elsewhere in the New Testament only in Luke 2:35.

d CF Jeremiah 15:3; 16:4; 19:7; Ezekiel 5:17; 14:21; 33:27 and contrast Leviticus 26:6

e CF Isaiah 6:6; Amos 9:1; Revelation 8:3; 9:13; 14:18; 16:7.

f CF Revelation 1:9 and its note and see Revelation 20:4.

g CF D&C 135:7; 138:12-13.

h A Hebrew idiom. CF Deuteronomy 32:43; 2 Kings 9:7; Hosea 1:4; Alma 54:16; Mormon 3:9, 14; Ether 14:24. See also Genesis 4:10; Revelation 16:6; 17:6; 18:20, 24; 19:2; Moroni 9:5, 23; 2 Nephi 26:3; 28:10; Alma 14:11; 20:18; 37:30; 3 Nephi 9:11; Mormon 8:27, 40; Ether 8:22, 24; D&C 87:7; 135:7; 136:36.

i CF Revelation 3:4-5, 11 and see Ecclesiastes 9:8; Daniel 7:9; Matthew 17:2; 28:3; Mark 9:3; 16:5; Luke 9:29; Revelation 4:4; 1 Nephi 8:5; 12:10-11; 14:19; Alma 5:21, 24, 27; 13:11-12; 34:36; 3 Nephi 11:8; 19:25; Ether 13:10; D&C 20:6; Joseph Smith History 1:31-32.

yet for a little season,^a until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.^b

Opening of the Sixth Seal

¹² And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake;^c and the sun became black as sackcloth of hair,^d and the moon became as blood;^e ¹³ And the stars of heaven fell unto the earth,^f even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.^g ¹⁴ And the heaven departed as a scroll^h when it is rolled together;ⁱ and every mountain and island were moved out of their^j places.^k

¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains,^l and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;^m ¹⁶ And said to the mountains and rocks, Fall on us, and hide

a OR little while, literally little time. CF Revelation 20:3. The term “little season” had become idiomatic in English by Joseph Smith’s time (D&C 29:22; 42:5; 43:31; 51:16; 63:42; 88:71, 111; 100:13; 103:4; 105:9, 13, 21; 112:18).

b This may be an allusion to the two prophets mentioned in Revelation 11:3-12, who will be slain and lie dead in the streets of Jerusalem.

c CF Revelation 8:5; 11:13, 19; 16:18; Isaiah 29:6; Zechariah 14:4-5; Matthew 28:21 2 Nephi 27:2; D&C 87:6.

d In the Old Testament, when in mourning, people wore sackcloth, a rough garment later said to be made of the hair of black goats. Thus, the sun becoming dark is a sign of mourning.

e CF Joel 2:30-31, cited in Acts 2:19-20.

f Verses 12-13 lie behind D&C 29:14; 34:9; 88:87. CF Matthew 24:29; Mark 13:24-25; Luke 21:25; Revelation 6:13; 8:10, 12; 9:1-2; D&C 45:42.

g CF D&C 88:87.

h JST reads “And the heavens opened as a scroll is opened.”

i CF Isaiah 34:4; 51:6; 3 Nephi 26:3; Mormon 5:23; 9:2; D&C 88:95.

j JST its.

k CF Isaiah 64:1; Revelation 6:14; D&C 109:74; 133:22, 40, 44.

l χιλιάρχοι *chiliarchoi*, “leaders of a thousand,” denoted the Roman office of tribune.

m CF 1 Samuel 13:6; Isaiah 2:19.

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us^a from the face^b of him that sitteth on the throne,^c and from the wrath of the Lamb: ¹⁷ For the great day of his wrath^d is come; and who shall be able to stand?^e

Chapter 7^f

Sealing of the 144,000

¹ AND after these things I saw four angels^g standing on the four corners of the earth,^h holding the four winds of the earth,ⁱ that the wind

a CF Hosea 10:8; Luke 23:30; Alma 12:14.

b In the Old and New Testament alike, the term meaning “face” also denotes “presence.”

c For the divine throne, see the note to Revelation 1:4.

d A Hebrew idiom, though different words are sometimes used for “wrath.” CF Job 20:28; 21:30; Psalm 110:5; Proverbs 11:4; Ezekiel 7:19; Zephaniah 1:15, 18. Paul used the same idiom in Romans 2:5 and it is also used in the Doctrine and Covenants.

e CF Deuteronomy 7:24; 11:25; Joshua 1:5; 23:9; Psalm 76:7; 1 Samuel 6:20; Job 41:10; Ephesians 6:11; D&C 27:15; 88:89.

f According to D&C 77:10, the events described in this chapter “are to be accomplished in the sixth thousand years, or the opening of the sixth seal.” Many elements found in this chapter are also in chapter 21.

g For an explanation of the four angels, see D&C 77:8-9. Some Bible passages tie angels to the four winds. CF Psalm 35:5; Matthew 24:31; Mark 13:27. The apostle Bartholomew is said to have seen the four angels who control the winds (*Gospel of Bartholomew* 4:31-35). According to the *Targum* of 1 Kings 19:11, God showed Elijah the angels of wind, storm, and fire, before revealing himself. Enoch saw the angels who guard the storerooms of the winds (2 *Enoch* 5:1). *Jubilees* 2:2 indicates that there are angels over the winds.

h See the note to Revelation 20:8.

i CF Jeremiah 49:36; Ezekiel 37:9; Daniel 7:2; 8:8; 11:4; Matthew 24:31; Mark 13:27; D&C 133:7; Joseph Smith Matthew 1:37, and see also Psalm 78:26; Ecclesiastes 1:6; Song of Solomon 4:16. Israelites and other Mediterranean peoples, notably the Greeks, wrote of four winds coming from the four cardinal directions. The Greek name of one of them is mentioned in Acts 27:14. 4 *Ezra* 3:19 speaks of the four heavenly gates of fire, earthquake, wind, and ice. In the Bible, the north wind is said to drive away rain (Proverbs 25:23). The south wind brings heat off the desert regions (Job 37:17; Luke 12:55). Flowing over the waters of the Mediterranean, the west wind brings rain (Luke 12:54).

should not blow on the earth, nor on the sea, nor on any tree.^{a 2} And I saw another angel^b ascending from the east,^c having the seal of the living God:^d and he cried with a loud voice^e to the four angels,^f to whom it was given to hurt the earth and the sea,³ Saying, Hurt not the earth, neither the sea, nor the trees,^g till we have sealed the servants of our God in their foreheads.^h

The east wind is the most destructive of all, drying up crops and bringing other disasters (Genesis 41:6, 23, 27; Exodus 10:13; 14:21; Job 27:21; Psalm 48:7; Isaiah 27:8; Jeremiah 18:17; Ezekiel 17:10; 19:12; 27:26; Hosea 12:1; 13:15; Jonah 4:8; Habakkuk 1:9; cf. Job 15:2). The concept of the east wind bringing destruction followed Lehi's family into the New World, where they seem to have settled in Mesoamerica, which occasionally is hit by hurricanes from the east (Mosiah 7:31; 12:6). The Hebrew term for "wind" is also used for "spirit," which explains why the King James Bible has "the four winds of the heavens" in Zechariah 2:6, while the same Hebrew term is used in Zechariah 6:5 reads "the four spirits of the heavens."

a The word *tree* (δένδρον *dendron*) is in the accusative case, while *earth* (γῆς *gēs*) and *sea* (θαλάσσης *thalassēs*) are genitive. This suggests that *tree* was a later addition. 1 Enoch 76:4 mentions only the land and water.

b cf Zechariah 2:3; Revelation 8:3; 10:1; 14:6, 8, 15, 17-18; 18:1; D&C 88:94, 99, 105-106.

c See the explanation in D&C 77:9. In that verse, we read that "if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things." Verse 14 of the same section, we read that the apostle John himself "is Elias, who, as it is written, must come and restore all things." Because John had never died (D&C 7), he was the last remaining person to hold apostolic keys before he, along with his (evidently resurrected) companions, Peter and James, gave those keys to Joseph Smith and Oliver Cowdery in the summer of 1829 (Joseph Smith History 1:72; D&C 27:12; 128:20).

d In John's day, the term was used to denote the brands or tattoos of slaves and soldiers belonging to the emperor, though in early Christian literature, baptism and the gift of the Holy Ghost are termed "seals."

e cf Revelation 5:2; 8:13; 10:3; 14:7, 9, 15; 19:17; D&C 88:92.

f cf Revelation 9:14-15.

g cf Revelation 6:6; 9:4.

h cf Ezekiel 9:4; Revelation 3:12; 9:4; 14:1; 22:4; D&C 77:9; 133:18; Isaiah 44:5; D&C 1:8-10. The name of the Lord was engraved on the gold plate that the Israelite high priest wore on his forehead (Exodus 28:36-38), suggesting that those who are sealed are high priests. The tefillin or phylacteries worn by Orthodox Jews are placed on the forehead and the left hand (cf. Deuteronomy 6:8). Regarding this passage, Joseph Smith said, "Four destroying angels holding power over the four quarters of the earth until the

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⁴ And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*^a ⁵ Of the tribe of Juda^b were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. ⁶ Of the tribe of Aser^c were sealed twelve thousand. Of the tribe of Nepthalim^d were sealed twelve thousand. Of the tribe of Manasses^e were sealed twelve thousand. ⁷ Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. ⁸ Of the tribe of Zabulon^f were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand.^g Of the tribe of Benjamin

servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother” (History of the Church 5:530).

a CF Revelation 14:1-5; D&C 84:2; 133:18. According to D&C 77:11, “those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn.” On another occasion, the prophet Joseph Smith indicated that there could be upwards of 144,000 Seventies ordained (*History of the Church* 2:221). On yet another occasion, he indicated that the restoration of the Church was “to prepare the earth for the return of His glory, even a celestial glory, and a kingdom of Priests and kings to God and the Lamb, forever, on Mount Zion, and with him the hundred and forty and four thousand whom John the Revelator saw, all of which is to come to pass in the restitution of all things” (*History of the Church* 4:492). A further statement from the prophet indicates that “I remarked that the hundred and forty-four thousand sealed are the priests who should be anointed to administer in the daily sacrifice” (*History of the Church* 5:326; CF the temple in Revelation 7:15). The prophet later “made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced” (*History of the Church* 6:196).

b KJV OT Judah.

c KJV OT Asher.

d KJV OT Naphtali.

e KJV OT Manasseh.

f KJV OT Zebulun.

g Manasseh, Joseph’s firstborn son, is named in v. 6, so this passage must allude to

were sealed twelve thousand.^a

The Righteous Multitude

⁹ After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,^b stood before the throne,^c and before the Lamb, clothed with white robes, and palms in their hands;^d ¹⁰ And cried with a loud voice, saying, Salvation to our God^e which sitteth upon the throne, and unto the Lamb. ¹¹

descendants of Joseph's son Ephraim (cf Joshua 17:1). As the one to whom the right of the firstborn fell (1 Chronicles 5:1), Joseph would have inherited a double portion from his father (Deuteronomy 21:17). For details, see John A. Tvedtnes, "The Other Tribes: Which are They?" *The Ensign*, January 1982.

a The tribe of Dan is missing from the list, leading two early Christian Fathers, Irenaeus and Hippolytus, to suggest (based on Jeremiah 8:16-17, Deuteronomy 33:22, and Genesis 49:17) that the anti-Christ of the last days would be a Danite. According to Testament of Dan 5:6, the prince of the tribe of Dan is Satan. Dan is the only Israelite tribe that changed its geographical location. Originally assigned territory in the south-eastern part of Israel, they lived among the Philistines, with whom Samson of the tribe of Dan had some quarrels. They later moved to the far north and settled in the Hulah Valley, south-southeast of mount Hermon, where they built a city named Dan (Joshua 19:40-48; Judges 1:34; 13:25; 18:1-31).

b cf Revelation 5:9.

c For the divine throne, see the note to Revelation 1:4.

d cf D&C 109:76. The pseudepigraphic *4 Ezra* 2:42-48 describes a vision in which Ezra sees a great multitude praising the Lord in song while dressed in immortal garb and holding palms in their hands, as the Son of God places crowns on their heads. In the Ezra account, it is an angel who explains the scene. The white robes and holding of palm fronds in the hand are features of the Jewish celebration of the feast of Tabernacles. A number of scriptural passages suggest that Christ will return at the time of this festival.

e The author evidently had in mind the wording of Psalms 118:25-26, which was recited anciently during the feast of Tabernacles at the Jerusalem temple. It was also recited at the time Christ entered the temple seated on a donkey (in imitation of the ancient kings of Israel at the time of their coronation), as recorded in Matthew 21:7-9, which transliterates the Hebrew term *hošanna*, "save," which the KJV renders "save now" in its translation of the Psalm. The mention of white robes and palms in the preceding verse strengthens the tie to the Tabernacles festival. See my "King Benjamin and the Feast of Tabernacles," in volume 2 of John M. Lundquist and Stephen D. Ricks, eds., *By Study and Also by Faith, Essays in Honor of Hugh Nibley* (Salt Lake City: Deseret

Revelation

And all the angels stood round about the throne, and *about* the elders^a and the four beasts,^b and fell before the throne on their faces, and worshipped God,^c ¹² Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God^d for ever and ever.^e Amen.

¹³ And one of the elders^f answered, saying unto me, What are these which are arrayed in white robes? and whence came they? ¹⁴ And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation,^g and have washed their robes, and made them white in the blood of the Lamb.^h ¹⁵ Therefore are they before the throne of God,ⁱ and serve him day and night in his temple:^j and he that sitteth on the throne shall dwell among them.^k ¹⁶ They shall hunger no more, neither thirst any more;^l neither shall the sun light on them, nor any heat.^m ¹⁷ For the Lamb which is in the midst of the throne shall feed them, and shall lead themⁿ unto living fountains of waters:^o and

and FARMS, 1990).

a See the note to Revelation 4:4.

b See the note to Revelation 4:6.

c CF Revelation 4:10; 5:8, 14; 11:16; 19:4.

d This verse lists seven praiseworthy attributes of God. One of the Dead Sea Scrolls (4QS 1:37-40) also has a list of seven such attributes called “seven marvelous words.”

e CF Psalm 21:5 and see Revelation 4:11; 5:12-13; 19:1.

f See the note to Revelation 4:4.

g CF Deuteronomy 4:30-31; John 16:33; Acts 14:22; 2 Corinthians 1:4-6; Revelation 2:10; Mosiah 27:28; D&C 54:10; 58:2-4; 103:12-13; 112:13; 122:5-8; 138:13-16; Moses 7:61

h See the note to Revelation 1:5.

i See the note to Revelation 1:4.

j CF Luke 2:37.

k CF John 1:14; 14:23; Revelation 21:3; Articles of Faith 10.

l CF Psalm 42:2; 63:1; 143:6 Isaiah 49:10 (1 Nephi 21:10); 55:1 (2 Nephi 9:50); Matthew 5:6 (3 Nephi 12:6); John 4:14; 6:35; 7:37; Alma 32:42; 3 Nephi 20:8.

m CF Psalms 121:5-6; Revelation 21:23; 22:.

n See the note to Revelation 14:4.

o A Hebraism; “living water” denotes water that is flowing, in contrast with stagnant water, and is often used as a metaphor for God’s love and the atonement. CF Song Of Solomon 4:15; Jeremiah 2:13; 17:13; Zechariah 14:8; John 4:10-11, 13-14; 7:37-38; Revela-

God shall wipe away all tears from their eyes.^a

Chapter 8

Opening of the Seventh Seal

¹ AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.^b ² And I saw the seven angels which stood before God;^c and to them were given seven trumpets.^d ³ And another angel^e came and stood at the altar,^f having a golden censer;^g and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.^h ⁴ And the smoke of the incense, *which came* with the prayers of

tion 21:6; 1 Nephi 11:25; D&C 63:23. In Leviticus 14:6, 51-52, KJV renders it “running water.” This verse is reminiscent of Psalm 23, where it is the Lord as Shepherd who leads his flock to water and feeds them, while here it is the Lamb who does so. In Revelation 22:1-2, it is “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” that waters the “tree of life,” which produces a different fruit each month of the year, thus feeding and watering the flock.

a CF Isaiah 25:8; Revelation 21:4.

b CF D&C 88:95. In the scriptural and pseudepigraphic descriptions of the highest heaven, there are always a multitude of angels praising God (e.g., 1 Nephi 1:8; Alma 36:22), so John mentions the silence because it was unusual.

c The scriptures and early pseudepigrapha mention angels “of the presence,” who stand in the presence of God (e.g., Isaiah 63:9; Luke 1:19; 2 Nephi 9:8-9; D&C 76:25; 133:53; Moses 5:58; Abraham 1:15). In early Jewish and Christian texts, these are the archangels, who are either four or (more commonly) seven in number. Of these, the scriptures mention only Michael (Daniel 10:13, 21; 12:1; Jude 1:9; Revelation 12:7; D&C 27:11; 29:26; 76:16; 88:112-115; 107:54; 128:20-21), Gabriel (Daniel 8:16; 9:21; Luke 1:19, 26; D&C 128:21), and Raphael (D&C 128:21). See the note to Revelation 1:20.

d The meaning of the seven trumpets is explained in D&C 77:12. CF D&C 88:87-116.

e CF Zechariah 2:3; Revelation 7:2; 10:1; 14:6, 8, 15, 17-18; 18:1; D&C 88:94, 99, 105-106.

f CF Isaiah 6:6; Amos 9:1; Revelation 6:9; 9:13; 14:18; 16:7.

g CF Exodus 39:38; 40:26-28; Numbers 4:11; 7:26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86; 2 Chronicles 4:19; Hebrews 9:4; Revelation 5:8.

h For the divine throne, see the note to Revelation 1:4.

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the saints, ascended up before God out of the angel's hand.^{a 5} And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth:^b and there were voices, and thunderings, and lightnings, and an earthquake.^c

The Seven Trumpets

⁶ And the seven angels which had the seven trumpets prepared themselves to sound.^{d 7} The first angel sounded, and there followed hail and fire mingled with blood,^e and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.^{f 8} And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea:^g and the third part of the sea became blood;^{h 9} And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.^{i 10} And the third angel sounded, and there fell a great star from heaven,^j burning as it were a lamp, and it fell upon the third part of the rivers, and upon the

a Prayer is compared to incense in Psalm 141:2; CF. Revelation 5:8. In the pseudepigraphic 3 *Baruch* 14:2, Michael brings the prayers of men to God as an offering (CF. 12:8).

b CF Revelation 8:7; 12:4, 9, 13; Ezekiel 10:2, 7.

c See the note to Revelation 4:5. The pouring out of these elements on the earth is also noted in Revelation 16:17-18. CF D&C 88:90.

d For trumpets announcing punishment of covenant-breakers, see Hosea 8:1. Compare the destructions described in Revelation with those in Zephaniah 1:14-16.

e This was one of the plagues brought upon Egypt in the time of Moses (Exodus 9:18-19, 22-26). Fire is mentioned with hail in Psalms 18:12-13; 105:32; 148:8. CF Revelation 11:19; 16:21; Ezekiel 13:13; D&C 29:16.

f CF Ezekiel 5:2, 12; Zechariah 13:8-9; Revelation 8:7-12; 9:18; 12:4 (D&C 29:36).

g Jesus spoke of casting a mountain into the sea (Matthew 21:21; Mark 11:23). CF Exodus 10:19; 15:4; Micah 7:19; Mark 9:42; Luke 17:2; Revelation 18:21. The description sounds very much like an asteroid or large meteor striking the earth (see also verses 10-11).

h This was one of the plagues of Egypt in the time of Moses (Exodus 4:9; 7:17-21; Psalms 78:44; 105:29). CF Revelation 11:6 16:4.

i CF Zephaniah 1:3; Isaiah 50:2.

j CF Isaiah 14:12; Matthew 24:29; Mark 13:25; Revelation 6:13; 8:10; 9:1; D&C 29:14; 34:9; 45:42; 88:87.

fountains of waters;¹¹ And the name of the star is called Wormwood: and the third part of the waters became wormwood;^a and many men died of the waters, because they were made bitter.^b ¹² And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened,^c and the day shone not for a third part of it, and the night likewise.^d

¹³ And I beheld, and heard an angel flying through the midst of heaven,^e saying with a loud voice,^f Woe, woe, woe, to the inhabitants of the earth^g by reason of the other voices of the trumpet of the three angels, which are yet to sound!

a A bitter plant. CF Deuteronomy 29:18; Proverbs 5:4; Jeremiah 9:15; 23:15; Lamentations 3:15, 19; Amos 5:7.

b CF Deuteronomy 29:18; Proverbs 5:4; Jeremiah 9:15; 23:15; Lamentations 3:15, 19; Amos 5:7.

c CF Revelation 6:12-13; 9:2; Isaiah 13:10 (cited in 2 Nephi 23:10); Ezekiel 32:7-8; Amos 8:9; Joel 2:10, 31; 3:15 (cited in Matthew 24:29 and Joseph Smith Matthew 1:33; Mark 13:24-25; Acts 2:19-20; D&C 29:14; 34:9; 45:42); Helaman 14:20; 3 Nephi 8:20-23.

d For the destruction of a third of each element listed in this chapter, CF. Ezekiel 5:1-5, where the Lord instructs the prophet to shave his head, burn a third of his hair, cut a third with a knife, and scatter the other third to the wind, symbolizing the fate that will come upon each 1/3 of the people (Ezekiel 5:12). The Talmud notes that when Rabbi Eliezer heard that he had been excommunicated, a third of the olive crop was destroyed, along with a third of the wheat and a third of the barley (TB *Babe Metzia* 59b). CF Zechariah 13:8-9.

e CF Revelation 14:6-7; 19:17; 1 Chronicles 21:16; D&C 88:92, 103; 133:17, 36.

f CF Revelation 5:2; 7:2; 10:3; 14:7, 9, 15; 19:17; D&C 88:92.

g D&C 5:5.

Chapter 9^a

The Seven Trumpets (continued)

¹ AND the fifth angel sounded, and I saw a star fall from heaven unto the earth:^b and to him was given the key of the bottomless pit.^c
² And he opened the bottomless pit;^d and there arose a smoke out of the pit, as the smoke of a great furnace;^e and the sun and the air were darkened^f by reason of the smoke of the pit. ³ And there came out of the smoke locusts^g upon the earth: and unto them was given power, as the scorpions of the earth have power.^h ⁴ And it was commanded them that they should not hurt the grass of the earth,ⁱ neither any green thing, neither any tree;^j but only those men which have not the seal of God in their foreheads.^k ⁵ And to them it was given that they should not kill

a According to D&C 77:13, the events described in this chapter “are to be accomplished after the opening of the seventh seal, before the coming of Christ.” The opening of the seventh seal is mentioned in Revelation 8:1. Much of the imagery in this chapter is drawn from the Old Testament book of Joel.

b The GR verbal form used here (πεπτωκότα *peptōkota*) suggests that John did not see the star fall, but that it had already fallen when he saw it. CF Matthew 24:29; Mark 13:25; Revelation 6:13; 8:10; D&C 29:14; 34:9; 45:42; 88:87. According to *1 Enoch* 88-90, Enoch saw the fall of an angel in the guise of star, who was then bound and cast into dark and deep abyss.

c See the note to v. 11.

d Clause omitted in some manuscripts.

e Some MSS. have “burning” in place of “great,” while others have “great furnace burning.” CF Genesis 19:28; Exodus 19:18.

f CF Revelation 6:12-13; 8:10, 12.

g This was one of the plagues of Egypt in the time of Moses (Exodus 10:4-6, 12-19; Psalm 105:34-35). Locusts are a periodic problem in parts of Africa and the Middle East and sometimes so thick as they fly about that they block out the sun. CF 2 Chronicles 6:28; 7:13; Isaiah 33:4; Nahum 3:15.

h CF vv. 5, 10. Scorpions are plentiful in the Middle East. CF Deuteronomy 8:15; Luke 10:19

i CF Isaiah 40:6-7.

j CF Revelation 6:6; 7:3.

k See the note to Revelation 7:3.

them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.^{a 6} And in those days shall men seek death, and shall not find it; and shall desire to die,^b and death shall flee from them.

⁷ And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. ⁸ And they had hair as the hair of women, and their teeth were as *the teeth* of lions.^{c 9} And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.^{d 10} And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.^{e 11} And they had a king over them, *which* is the angel of the bottomless pit,^f whose name in the Hebrew tongue *is* Abaddon,^g but in the Greek tongue hath *his* name Apollyon.^{h 12}

a See the note to v. 3.

b CF Job 3:21.

c CF Joel 1:4, 6.

d Joel 2:4-5.

e It is not clear whether John was describing something real or only symbolic. Some modern interpreters have noted how the description of these “locusts” suggests an attack helicopter.

f CF v. 1 and Revelation 9:1-2, 11; 11:7; 17:8; 20:1-3. The GR term rendered “bottomless” is ἀβύσσου *abussou*, origin of our “abyss.” Aside from Revelation, the word appears in only two other New Testament passages: Luke 8:31 and Romans 10:7l. The devil is called “the angel of the pit” in one of the Dead Sea Scrolls (4Q286), while another of the scrolls (*Damascus [Zadokite] Document* 16.12) says that righteousness saves a man from the pit. The devil is associated with the bottomless pit in *Gospel of Bartholomew* 4:40-41 and is called the “dragon of the pit” in *Gospel of Bartholomew* 4:46. The pit, as the punishment for sinners, is known from *Ben Sirach* 21:10; *4 Ezra* 7:36; and *Pirqe Abot* 5:22 (citing Psalm 55:24). Many other scriptural and pseudepigraphic texts associate the devil with the pit.

g The Hebrew word *ʾabbadôn*, rendered “destruction” is found in a number of Bible passages, where it appears with “hell” or *sheʾol* (Job 26:6; Proverbs 15:11), “death” (Job 28:22; Psalms 88:11 [MT 12]). One of the Dead Sea Scrolls (*Thanksgiving Psalms* 1QH 3.19) says that the Lord saves mortals from the pit called Abaddon.

h The Hebrew term *Abaddon* means “place of loss,” which is the meaning of the English word *perdition*, borrowed from French (where *perdre* means “to lose”). The Greek *Apollyon* also means “loss.” κτν renders it “perdition” in John 17:12 (where the “son

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One woe is past; *and*, behold, there come two woes more hereafter.

¹³ And the sixth angel sounded, and I heard a voice from the four

of perdition” is “lost”); Philippians 1:28; 2 Thessalonians 2:3; 1 Timothy 6:9 (where it parallels “destruction”); Hebrews 10:39; 2 Peter 3:7 (CF. 3 Nephi 27:32; 29:7). As in this verse, in Revelation 17:8, 11, perdition is identified with the “bottomless pit” into which the beast of John’s vision descends. Joseph Smith identified Apollyon with the dragon of Revelation 13:2 and the serpent or devil of Revelation 12:9 (*History of the Church* 5:345). D&C 76:25-28 uses Perdition as one of Satan’s titles (CF. D&C 76:32, 43; Moses 5:23-24). The Coptic document known as *Discourse of the Abbaton*, obviously relying on Revelation 9:11, says that after the fall God called the devil Abbaton (transliterating the Hebrew word), the angel of death. (Note the mention of death in v. 6 above.) Isaiah 14:12-15 is the only place in the KJV Bible that uses the Latin term Lucifer (meaning “light-bearer” and denoting the planet Venus), which came to be identified with the devil in early Christianity. Isaiah has him being “brought down to hell, to the sides of the pit” (v. 15). The “bottomless pit” with which Revelation 17:8, 11 identifies Perdition probably relies on Isaiah’s prophecy. Isaiah’s words were employed in the pseudepigraphic *2 Enoch* 29:4-5 (J), which describes the rebellion of the archangel Satanael (Hebrew meaning “opponent of God”), whom God cast out of heaven with his angels. The text has him flying around in the air over “the Bottomless.” In *1 Enoch* 10:4-6, the devil, called Azazel, is thrown into a dark hole in the desert. Revelation 20:1-3, 7 has an angel descending with the keys to the bottomless pit, into which he casts the dragon, identified as the devil, Satan. In *Martyrdom and Ascension of Isaiah* 10:8, Perdition is the place where the devil dwells and rules over the spirits of dead sinners. The devil is associated with the bottomless pit in *Gospel of Bartholomew* 4:40-41 and is called both Beliar and the “dragon of the pit” in *Gospel of Bartholomew* 4:46. The pit, as the punishment for sinners, is known from *Ben Sirach* 21:10; *4 Ezra* 7:36; and *Pirqe Abot* 5:22 (citing Psalm 55:24). The Dead Sea Scrolls also provide useful information. In Hymn 5 of the *Thanksgiving Psalms* scroll, the term “pit” also parallels Abaddon (1QH 3.19). The term “angel of the pit” is also used of the devil (called Belial) in another of the Dead Sea Scrolls (4Q286), which also mentions the darkness with which he is associated. The *Damascus (Zadokite) Document* calls the wicked “sons of the pit.” Other Dead Sea Scrolls that speak of the pit include 4Q186 and the scroll of *Thanksgiving Hymns* (1QH, hymns 4, 5, and 8). The pit is associated with Mastemah, another of the devil’s titles in 4Q525.

horns^a of the golden altar^b which is before God, ¹⁴ Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.^c ¹⁵ And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.^d

¹⁶ And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.^e ¹⁷ And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth,^f and brimstone:^g and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.^h ¹⁸ By these threeⁱ was the third part of men killed, by the fire,^j and by the smoke, and by the brimstone, which issued out of their mouths. ¹⁹ For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

²⁰ And the rest of the men which were not killed by these plagues

a Some mss. omit “fore.” Other Bible passages mention the “horns” or projections of ancient altars (Exodus 29:12; Leviticus 4:18, 25, 30, 34; 8:15; 9:9; 16:18; 1 Kings 1:50-51; 2:28; Psalm 118:27; Ezekiel 43:15; Amos 3:14), including golden incense altars (Exodus 37:25-26; Leviticus 4:7). Two four-horned horned sacrificial altars have been found during archaeological excavations in Israel, along with several smaller incense altars. Four-horned incense altars have also been found in Mesoameric. For the golden incense altar, see also Revelation 8:3.

b CF Isaiah 6:6; Amos 9:1; Revelation 6:9; 8:3; 14:18; 16:7.

c CF Revelation 7:1-3. The river Euphrates flows through modern-day Iraq, site of the ancient kingdoms of Assyria and Babylon. JST reads “in the bottomless pit.”

d CF Ezekiel 5:2, 12; Zechariah 13:8-9; Revelation 8:7-12; 9:18; 12:4 (D&C 29:36).

e CF Joel 1:6.

f Hyacinth, denoting a deep red, derives from the Greek word used here (ὕακινθίνους *huakinthinous*). CF Revelation 21:20.

g OR sulfur.

h For fire and brimstone, see the note to Revelation 14:10. For fire issuing from the mouth, see Numbers 26:10; 2 Samuel 22:8-9; Job 41:19-20; Psalm 18:7-8; Jeremiah 5:14; Revelation 11:5.

i GR adds πλῆγῶν *plēgōn* plagues.

j See the note to v. 15.

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yet repented not^a of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:^b ²¹ Neither repented they of their murders, nor of their sorceries,^c nor of their fornication, nor of their thefts.

Chapter 10

The Heavenly Book

¹ AND I saw another mighty angel^d come down from heaven,^e clothed with a cloud:^f and a rainbow *was* upon his head,^g and his face *was* as it were the sun,^h and his feet as pillars of fire:ⁱ ² And he had in his hand a little book open:^j and he set his right foot upon the sea, and

a CF Revelation 16:9.

b CF Deuteronomy 4:28; Daniel 5:23.

c The Greek word rendered “sorceries” in KJV (φαρμάκων *pharmakōn*) alludes to drugs and lies behind the term *pharmacy*. It sometimes denotes the use of poisons. Also rendered “sorceries” in Revelation 18:23, KJV translates words deriving from this root as “witchcraft” in Galatians 5:20 and “sorcerer” in Revelation 21:8; 22:15. Terms related to sorcery and witchcraft in KJV are often listed with other sexual sins (Exodus 22:18; 2 Kings 9:22; Nahum 3:4; Malachi 3:5; Galatians 5:19-20; Revelation 21:8; 22:15; 3 Nephi 24:5; D&C 63:17; 76:103).

d CF Revelation 18:21. The Greek term rendered “mighty” (δυνάμεως *dunameōs*) to describe angels in 2 Thessalonians 1:7 is not the same as the one used by John (ἰσχυρὸν *ischuron*). For “another angel,” CF Zechariah 2:3; Revelation 7:2; 8:3; 14:6, 8, 15, 17-18; 18:1; D&C 88:94, 99, 105-106.

e CF Revelation 18:1; 20:1; Matthew 28:2-3; Luke 22:43; D&C 128:20.

f CF Revelation 14:14; Job 38:9; Daniel 7:13; Matthew 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; Joseph Smith History 1:68.

g CF Revelation 4:3; Ezekiel 1:28. The rainbow is associated with the cloud in Genesis 9:13-16.

h See the note to Revelation 1:16. In the apocryphal *Ecclesiasticus* (*Ben-Sirach*) 50:7, the high priest Simon is compared to the sun and the rainbow.

i See the note to Revelation 1:15.

j See vv. 8-10 and CF Revelation 5:1-9; Ezekiel 2:9; Zechariah 5:1; 1 Nephi 1:11, 19.

his left foot on the earth,^{a 3} And cried with a loud voice,^b as *when* a lion roareth:^c and when he had cried, seven thunders uttered their voices.^{d 4} And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven^e saying unto me, Seal up those things^f which the seven thunders uttered, and write them not.^g

⁵ And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,^{h 6} And swareⁱ by him that liveth for ever and ever,^j who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein,^k that there should be time no longer:^{l 7} But in the days of the voice of the seventh angel, when he shall begin to sound,^m the mystery of God should be finished, as he hath declared to his servants

a CF D&C 133:20.

b CF Revelation 5:2; 7:2; 8:13; 14:7, 9, 15; 19:17; D&C 88:92.

c CF Job 4:10; Proverbs 19:12; 20:2; Isaiah 31:4; Hosea 11:10; Amos 1:2; 3:8; D&C 122:4.

d See the note to Revelation 4:5.

e See v. 8 and CF Revelation 11:12; 12:10; 14:2, 13; 16:17; 18:4; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

f CF Revelation 5:1-2, 6, 9; Isaiah 29:11; Daniel 12:9; 1 Nephi 14:26; 2 Nephi 26:17; 27:1-11, 15, 17, 22; 30:3; D&C 77:6; 135:1; Joseph Smith History 1:65.

g CF Daniel 12:4; 3 Nephi 26:11; 28:25; Ether 3:21; 13:13. Contrast this commandment to the one the Lord gives to John near the end of the book, where he is told not to seal it up (Revelation 22:10).

h CF Genesis 14:22; Deuteronomy 32:40; Ezekiel 20:15, 28. The Hebrew idiom meaning “raise the hand” is sometimes translated “swear” in KJV (Exodus 6:8; Numbers 14:30).

i CF Daniel 12:7.

j CF Daniel 4:34; Deuteronomy 32:40; Hebrews 7:25; 1 Peter 1:23; Revelation 4:9-10; 15:7.

k CF Exodus 20:11; Deuteronomy 10:14; Nehemiah 9:6; Psalm 146:6; Acts 14:15; 17:24; 2 Nephi 2:14; Alma 11:39; Helaman 8:24; 3 Nephi 9:15; Mormon 9:11; Ether 4:7; D&C 20:17; 121:4.

l CF D&C 84:100; 88:110; 130:4; Abraham 3:4-9; 5:13; Alma 40:8; Moroni 7:36.

m According to D&C 88:112, the seventh trumpet will be sounded by the archangel Michael (CF. D&C 29:26-27 and Daniel 12:1-2). Several early Jewish and Christian texts also indicate that Michael will blow the trump at the time of resurrection.

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the prophets.

⁸ And the voice which I heard from heaven^a spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. ⁹ And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. ¹⁰ And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.^b ¹¹ And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.^c

a See the note to v. 4.

b According to D&C 77:14, the book represented “a mission, and an ordinance, for him to gather the tribes of Israel.” A number of other prophets saw a book in their heavenly visions (Zechariah 5:1; 1 Nephi 1:11, 19; also known in a number of early pseudepigraphic texts). Ezekiel, like John, was told to eat the book, which, like the book John ate, he describes as sweet like honey (Ezekiel 2:8-3:3). CF Jeremiah 1:9, where the Lord puts his words into the prophet's mouth, and Jeremiah 15:16, where Jeremiah eats the Lord's words (see also Jeremiah 5:14).

c This may allude to the fact that John was translated so he could continue preaching (see the notes to John 21:22-23) and may even suggest that he had yet to write his gospel account at the time of this revelation. CF Matthew 10:18; Mark 13:9-10; Luke 21:12-13; Acts 9:15.

Chapter 11

The Two Prophets

¹ AND there was given me a reed like unto a rod: and the angel stood,^a saying, Rise, and measure the temple of God,^b and the altar,^c and them that worship therein. ² But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles:^d and the holy city^e shall they tread under foot^f forty *and* two months.^g

a Only a few GR MSS have the words “and the angel stood.”

b CF Revelation 21:15. As here, an angel appeared to Ezekiel with a measuring rod to measure the temple he saw in vision (Ezekiel 40:3; the description of the measuring comprises chapters 40-47). The Hebrew term for “reed” is *qāneh*, whence come English borrowings *canon* (a standard of measure) and other cylindrical objects, such as *cane*, *cannon*, *can*, and *canister*. Zechariah 2:1-4 describes a vision of a man sent to measure the city of Jerusalem.

c Ezekiel 41:22.

d The temple of Herod, destroyed by the Romans in AD 70, included an outer court that was open to everyone, including non-Israelites. The inner courts, however, were off limits, and warnings of death to trespassers were engraved on stones set around the perimeter, written in Hebrew, Greek, and Latin. Some of these stones have actually been found adjacent to the temple mount in Jerusalem. Josephus and the Mishna term the outer court the “court of the Gentiles.” For the stone barrier, see Josephus, *Wars of the Jews* 5.5.2 and *Antiquities of the Jews* 15.11.5. Paul may have had it in mind when he wrote that Jesus had torn down the barrier between Jews and Gentiles (Ephesians 2:11-14).

e IE Jerusalem. CF Revelation 11:2; 21:2, 10; 22:19; Isaiah 48:2; 52:1; Nehemiah 11:1, 18; Daniel 9:16, 24; Matthew 4:5; 27:53.

f The trampling of Jerusalem and its temple is also noted in Daniel 8:13, Luke 21:24, and *1 Maccabees* 3:45. The idiom refers to military conquest (EG Isaiah 14:25; 26:5-6; 63:3; Ezekiel 26:11; Zechariah 10:5; Malachi 4:3; Psalms 44:5; 60:12 68:23; 91:13; 108:13; Alma 46:22; Mormon 5:6). Ancient Egyptian and Mesopotamian rulers were often depicted walking on their prostrate enemies or placing a foot atop the neck of a crouching enemy soldier or leader. For the latter-day war in Jerusalem, see Zechariah 14:1-3.

g The 42 months are also mentioned in Revelation 13:5. At 12 months per year, the 42 months come to 3.5 years. Using 30-day months, this would equate to the 1,260 days of v. 3. If the term “time” in Daniel 7:25 and 12:7 alludes to a year, then his “a time and times and the dividing of time” would be $1 + 2 + 0.5 = 3.5$ years during which the Gentiles will oppress Israel. In Revelation 12:14, the period during which the Church,

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³ And I will give *power* unto my two witnesses,^a and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.^b ⁴ These are the two olive trees, and the two candlesticks standing before the God of the earth.^c ⁵ And if any man will hurt them, fire proceedeth out of their mouth,^d and devoureth their enemies:^e and if any man will hurt them, he must in this manner be killed.^f ⁶ These have

represented by a woman, was to remain in the wilderness is also described as “a time, and times, and half a time,” while Revelation 12:6 says it will be 1,260 days. According to Revelation 11:3, the two latter-day prophets will prophecy for 1,260 days, after which they will be killed and their bodies will lie in the streets of Jerusalem for 3.5 days (Revelation 11:9). CF. Daniel 8:13-14; 9:27.

a According to D&C 77:15, these “are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.” Because apostles are “special witnesses” of Christ, some have concluded that these two prophets will be apostles (D&C 17:12; 107:23, 26; Acts 1:8; 2:32; 3:15; 5:32; 10:39-41; 13:31). In the scriptures, all truth is to be established by the testimony of at least two witnesses (Deuteronomy 17:6; 19:15; Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28; D&C 6:28; 42:80-81; 128:3).

b Anciently, periods of mourning or sadness (such as regretting one’s sins) were marked by the people wearing garments of coarse material, called in Hebrew שֵׂאֵף *śaq*, rendered “sackcloth” in English (EG Genesis 37:34; 2 Samuel 3:31; 2 Kings 19:1-2; Jonah 3:6).

c CF Zechariah 4:2, 11-14 and see the note to Revelation 1:9.

d CF Numbers 26:10; 2 Samuel 22:8-9; Job 41:19-20; Psalm 18:7-8; Jeremiah 5:14; Hosea 6:5; Revelation 9:17-18.

e The prophets Moses (Exodus 9:22-25; Numbers 11:1-3; 16:28-35; Psalms 105:32) and Elijah (2 Kings 1:9-15; CF. 1 Kings 18:36-38) called down fire to destroy their enemies. For this reason, some traditions hold that these two prophets are the ones of whom John wrote, each of them being translated and destined to die only in the last days, then be resurrected shortly thereafter. CF Malachi 4:4-6, which mentions Moses and Elijah and says that if the Lord didn’t send Elijah, the earth would be cursed.

f The apocryphal book *2 Esdras* (also known as *4 Ezra*) has Ezra describing a vision in which he saw a heavenly man, saying, “And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire” (*2 Esdras* 13:4 KJV). The man was then attacked by a multitude, whereupon “he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to right, and burned them up every one”

power to shut heaven, that it rain not in the days of their prophecy:^a and have power over waters to turn them to blood,^b and to smite the earth with all plagues,^c as often as they will. ⁷ And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit^d shall make war against them, and shall overcome them, and kill them.^e ⁸ And their dead bodies *shall lie* in the street of the great city,^f which spiritually is called Sodom and Egypt, where also our Lord was crucified.^g

⁹ And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. ¹⁰ And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. ¹¹ And after three days and an half the Spirit of life from God entered into them,^h and they stood upon their feet; and great fear fell upon them which saw them. ¹² And they heard a great voiceⁱ from

(2 Esdras 13:10-11 KJV).

a CF Deuteronomy 11:17; 1 Kings 8:35; 2 Chronicles 6:26; 7:13; Luke 4:25; Ether 4:9; D&C 77:8 (in explanation of Revelation 7:1). Elijah prophesied three years without rain (1 Kings 17:1).

b This was one of the plagues of Egypt in the time of Moses (Exodus 4:9; 7:17-21; Psalm 78:44; 105:29). CF Revelation 8:8; 16:4.

c CF Isaiah 11:4. Note especially Malachi 4:6 (“smite the earth with a curse”), a prophecy of Elijah’s return. In Helaman 10:6, the Lord gives Nephi power to “smite the earth with famine, and with pestilence, and destruction.”

d CF Revelation 9:2, 11; 17:8; 20:1, 3.

e See the discussion in John A. Tvedtnes, “His Stewardship Was Fulfilled,” *Journal of Book of Mormon Studies* 5/2 (Fall 1996).

f IE, Jerusalem. CF the rewording of Isaiah 51:20 in 2 Nephi 8:20, “Thy sons have fainted, save these two; they lie at the head of all the streets.”

g CF Galatians 4:24-25.

h This could also be rendered “breath of life.” CF Genesis 2:7; 6:17; 7:15, 22; Job 33:4; Romans 8:2; 2 Corinthians 3:6; Galatians 6:8; 2 Nephi 2:8; Mosiah 18:13; Moses 3:7, 19; Abraham 5:7.

i CF Revelation 1:10; 16:1; 18:2; 19:1, 17.

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heaven^a saying unto them, Come up hither.^b And they ascended up to heaven in a cloud;^c and their enemies beheld them.

¹³ And the same hour was there a great earthquake,^d and the tenth part of the city fell, and in the earthquake were slain of men seven thousand:^e and the remnant were affrighted, and gave glory to the God of heaven.^f ¹⁴ The second woe is past; *and*, behold, the third woe cometh quickly.

Sounding of the Seventh Trumpet

¹⁵ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord,^g and of his Christ;^h and he shall reign for ever and ever.ⁱ ¹⁶ And the four and twenty elders,^j which sat before God on their seats, fell

a CF Revelation 10:4, 8; 12:10; 14:2, 13; 16:17; 18:4; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

b CF Revelation 4:1.

c Jesus rose to heaven in a cloud (Acts 1:9). The Jewish historian Flavius Josephus wrote that a cloud appeared when Moses disappeared (*Antiquities of the Jews* 4.8.48; CF Alma 45:19). According to Isaiah 19:1 and Psalm 104:3, the Lord rides on a cloud. For angels and the Lord descending on clouds, see Revelation 10:1; D&C 76:63; Joseph Smith History 1:68.

d See v. 19 and CF Revelation 6:12; 8:5; 16:18; Isaiah 29:6; Zechariah 14:4-5; Matthew 28:21 2 Nephi 27:2; D&C 87:6.

e This is the number of Israelites who remained faithful to the Lord in Elijah's day (1 Kings 19:18).

f This title is also found in Revelation 16:11; Genesis 24:3, 7; 2 Chronicles 36:23; Ezra 1:2; 5:11-12; 6:9-10; 7:12, 21, 23; Nehemiah 1:4-5; 2:4, 20; Psalm 136:26; Daniel 2:18-19, 37, 44; Jonah 1:9; Ether 8:14; Moses 6:43; 7:28.

g Daniel 2:44-45; 7:9, 13; D&C 65:2.

h Hence the title "king of kings, lord of lords" (1 Timothy 6:15; Revelation 17:14; 19:16; CF Revelation 1:5).

i A quotation from Exodus 15:18, also found in Psalms 146:10 (CF Luke 1:33; Revelation 22:5; D&C 76:108). Some MSS. end this v. with "Amen," which is to be expected in a liturgical text.

j See the note to Revelation 4:4.

upon their faces, and worshipped God,^{a 17} Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come;^b because thou hast taken to thee thy great power, and hast reigned.

¹⁸ And the nations were angry,^c and thy wrath is come, and the time of the dead, that they should be judged,^d and that thou shouldst give reward^e unto thy servants the prophets, and to the saints, and them that fear thy name,^f small and great;^g and shouldst destroy them which destroy the earth.^h

¹⁹ And the temple of God was opened in heaven,ⁱ and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake,^j and great hail.^k

a CF Revelation 4:10; 5:8, 14; 7:11; 19:4 and see the note to Revelation 4:4.

b This is a title of Christ. In Revelation 1:4, 8; 4:8, the words “who is to come” are also used; here they are missing because the scene takes place after Christ’s second coming. See the discussion in appendix, “Faith and Truth.”

c Evidently drawn from Psalm 2:1, the opening of a Messianic psalm.

d CF Revelation 20:12-13; Acts 10:42; 2 Timothy 4:1; Hebrews 6:2; 1 Peter 4:5-6; Alma 11:41; 12:8; 33:22; 40:21; 42:23; Mormon 7:6; Moroni 10:34; D&C 128:6-8; 138:10.

e See the note to Revelation 22:12.

f CF Deuteronomy 28:58; 1 Kings 8:43; 2 Chronicles 6:33; Nehemiah 1:11; Psalms 61:5; 86:11; 99:3; 102:15; Isaiah 59:19; Malachi 1:6; 2:5; 4:2; Revelation 15:4.

g This is a Hebrew merism meaning “everyone.” CF Genesis 19:11; Deuteronomy 1:17; 25:13-14; 1 Samuel 5:9; 30:2, 19; 2 Kings 23:2; 25:26; 1 Chronicles 25:8; 26:13; 2 Chronicles 15:13; 31:15; 34:30; 36:18; Esther 1:5, 20; Job 3:19; Psalms 104:25; 115:13; Jeremiah 16:6; Acts 26:22; Revelation 13:16; 19:5, 18; 20:12; 3 Nephi 26:1; Mormon 9:13; D&C 138:11, 35.

h Man’s corruption of the earth led to the flood (Genesis 6:11-13). An early pseudopigraphon, *Jubilees* 7:20-21, declares that the flood came because of mankind’s three sins: fornication, injustice, and pollution of the earth. *Jubilees* 16:5-6 notes that the sins for which the people of Sodom and the cities of the plain were destroyed were fornication, pollution of themselves, and pollution of the earth, while *Jubilees* 23:14-18 says that the evil generation of the last days will likewise be destroyed because of fornication, contamination, and abomination (*Jubilees* 23:14-18).

i CF Revelation 15:5. For the heavenly temple, see also Revelation 14:15, 17-18; 15:5; 16:17.

j See v. 13 and the note to Revelation 4:5.

k This was one of the plagues of Egypt (Exodus 9:13-35; Psalms 78:47-48; 105:32-33; 148:8). CF Revelation 8:7; 16:21; Ezekiel 13:13; D&C 29:16.

Chapter 12

The Celestial Dragon^a

¹ AND there appeared a great wonder^b in heaven;^c a woman clothed with the sun,^d and the moon under her feet,^e and upon her head a crown of twelve stars:^f ² And she^g being with child cried, travailing in

a Some Bible scholars, in an attempt to make more sense out of the text, consider verses 6-13 to be a separate text, perhaps to be placed at the end of the chapter.

b σημεῖον *sēmeion* sign.

c JST adds “in the likeness of things on the earth.” Many ancient and medieval Jewish texts indicate that everything physical on the earth has its heavenly counterpart, which would make the earth a replica of the premortal world where God dwells.

d CF Revelation 10:1; 19:17. Early Jewish and Christian texts hold that, prior to the fall, Adam and Eve were clothed with light (cf. Psalm 104:2), which was subsequently exchanged for skin. For a discussion of the sources, see John A. Tvedtnes, “Priestly Clothing in Bible Times,” in Donald Parry (ed.), *Temples of the Ancient World* (Salt Lake City: Deseret and FARMS, 1994).

e CF Revelation 10:1.

f A number of early Church Fathers wrote that the woman in this chapter represented the Church, while the twelve stars represented the twelve apostles. See Hippolytus, *Treatise on Christ and Antichrist* 60-61; Methodius, *Banquet of the Ten Virgins* 8.5; Victorinus, *Commentary on the Apocalypse of the Blessed John* 12. JST Revelation 12:7 confirms that she is the Church (see note to v. 8 below), while 1 Nephi 1:10 describes Christ’s twelve apostles as stars. Note, too, that the Zodiac comprises 12 constellations, which the first-century AD Jewish philosopher Philo said were represented by the twelve stones in the breastplate worn by the Israelite high priest (*De Vita Mosis* 2.122-26). John’s vision is similar to Joseph’s dream, in which the sun, moon, and eleven stars represented his father, mother, and brothers (Genesis 37:9-10). The pseudepigraphic *Testament of Naphtali* 5:1-5 reports a vision in which “the sun and the moon stood still,” while Jacob’s sons ran after they. “Levi seized the sun and Judah, outstripping the others, grasped the moon. Thus they were exalted above others. When Levi became like the sun, a certain young man gave him twelve date palms. And Judah became luminous like the moon, and twelve rays were under his feet.” English translation from James H. Charlesworth, *The Old Testament Pseudepigrapha* (Garden City, NY: Doubleday, 1983), 1:812.

g JST “the woman.”

birth,^a and pained to be delivered.^b ³ And there appeared another wonder^c in heaven; and behold a great red dragon,^d having seven heads and ten horns,^e and seven crowns upon his heads. ⁴ And his tail drew the third part of the stars of heaven,^f and did cast them to the earth:^g and the dragon stood before the woman^h which was ready to be delivered, for to devour her child as soon as it was born.ⁱ ⁵ And she brought forth a man child, who was to rule all nations with a rod of iron:^j and her child was caught up unto God, and to his throne.^k ⁶ And the woman fled into the wilderness,^l where she hath a place prepared of God,^m that they should feed her there a thousand two hundred *and* threescore days.ⁿ

a CF Isaiah 66:7 and John 16:19-22, which suggest that Christ's followers suffer until his return.

b JST moves v. 5 to the end of v. 2.

c σημεῖον *sēmeion* sign.

d The dragon is the devil (Revelation 12:9; 20:2). CF Revelation 12:3-4, 7-9, 13, 16-17; 13:2-4, 11; 16:13; Isaiah 27:1; 51:9.

e CF Revelation 13:1; 17:3, 7; Daniel 7:7, 20, 24; Psalm 74:12-15. Greek mythology describes the *hydra* of Lerna, a dragon-like creature with seven heads, also known from the 14th-13th century BC tablets found at Ras Shamra (ancient Ugarit) in Syria. The Talmud refers to a demon in the guise of a seven-headed dragon (TB *Kiddushim* 29b).

f CF D&C 29:36.

g See vv. 9 and 13 and CF Daniel 8:10; Luke 10:18; Jude 1:6; 2 Nephi 1:17-18; 9:8; Moses 4:1-6; Abraham 3:28; D&C 29:36-37.

h CF Genesis 3:1.

i CF Matthew 2:16.

j CF 1 Nephi 11:25 and see the notes to Revelation 1:16; 2:27.

k For the divine throne, see the note to Revelation 1:4. JST transposes this verse to appear immediately after v. 2.

l The flight of the woman into the wilderness (see also v. 14) represents the time of apostasy, when the Church was removed from the earth (D&C 86:3). In modern scriptures, the restoration is sometimes denoted by the Church coming out of the wilderness (D&C 5:14; 33:5; 109:73). See also *History of the Church* 1:301, 336. The wilderness imagery may derive from the fact that the congregation (church) of Israel had been driven into the wilderness (e.g., Acts 7:38). Some of the Dead Sea Scrolls indicate that the true believers had been forced into the wilderness.

m CF John 14:2-3.

n See the note to Revelation 11:2.

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⁷ And there was war in heaven: Michael^a and his angels fought against the dragon;^b and the dragon fought and his angels,^c ⁸ And prevailed not;^d neither was their place found any more in heaven. ⁹ And the great dragon was cast out,^e that old serpent, called the Devil, and Satan,^f which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.^g

¹⁰ And I heard a loud voice saying in heaven,^h Now is come sal-

a From modern revelation, we know that Adam is the archangel Michael (D&C 27:11; 78:15-16; 107:54; 116:1; 128:21).

b Though often interpreted as the war that took place in the premortal world, this part of John's vision to a future event. See also D&C 88:110-115, which has Michael battling the devil in the last days.

c JST reads "the dragon and his angels fought against Michael." For the devil's angels, see Matthew 25:41; 2 Nephi 9:9, 16; Jacob 3:11; Mosiah 26:27; Helaman 13:37; 3 Nephi 9:2; Moroni 7:17; D&C 29:28, 37; 76:33, 36, 44; Moses 7:26. The devil's angels are also noted in the Dead Sea Scrolls (*Damascus [Zadokite] Document* 20.2; 4Q388-9; 4Q390, frag. 1, 11) and various pseudepigraphic texts (*Epistle of Barnabas* 15:4; *Gospel of Bartholomew* 4:51; *Martyrdom and Ascension of Isaiah* 1:3). *Testament of Asher* 6:4, speaks of "the angels of the Lord and of Beliar. [a name for the devil]" *Epistle of Barnabas* 18 notes that there are two groups of angels, the angels of God and light and the angels of Satan and darkness. Hermas wrote of the angel of righteousness and the angel of iniquity (*Shepherd of Hermas, Commandments* 6:2).

d JST reads "And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ." CF Acts 8:12; 28:31; Ephesians 5:5; Revelation 12:10; 4 Nephi 1:17; D&C 76:28; 105:32.

e The latter part of v. 8 and the beginning of v. 9 are reworded in JST: "Neither was there place found in heaven for the great dragon, who was cast out." The GR term ἐβλήθη *ēblēthē* "cast out" is used elsewhere in the sense of excommunication (EG John 9:34-35). For its use in describing the casting out of devils, see Matthew 7:22; 8:16, 31; 9:33; 10:1, 8; 12:24-28; 17:19; Mark 1:34, 39; 3:15, 23; 6:13; 7:26; 9:18, 28; 16:9, 17; Luke 9:40; 11:18-20; 13:32; John 12:31.

f Joseph Smith identified the serpent in this verse with the dragon of Revelation 13:2 and Apollyon of Revelation 9:11 (*History of the Church* 5:345).

g CF Luke 10:18; 2 Nephi 2:17-18; 9:8-9.

h CF Revelation 10:4, 8; 11:12; 14:2, 13; 16:17; 18:4; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

vation, and strength,^a and the kingdom of our God, and the power of his Christ:^b for the accuser of our brethren is cast down, which accused them before our God day and night.^c ¹¹ And^d they overcame^e him by the blood of the Lamb,^f and by the word of their testimony;^g and^h they loved not theirⁱ lives^j unto the^k death.¹ ¹² Therefore rejoice, *ye^m heavens,*ⁿ and *ye that dwell in them.*^o *Woe to the inhabitants of the earth and of the sea!*^p *for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

¹³ And^q when the dragon saw that he was cast unto the earth, he

a The terms “strength” and “salvation” appear together in a number of Old Testament passages, often in poetic parallel (Exodus 15:2; Psalms 18:2; 21:1; 27:1; 37:39; 62:7; 118:14; 140:7; Isaiah 12:2; 17:10; 33:6; CF. 1 Nephi 15:15).

b See the note to v. 8.

c CF Job 1:6-12; 2:1-7; Zechariah 3:1-2. V. 10 is omitted in JST, perhaps inadvertently. The passage is reminiscent of 1 Enoch 40:7, “And the fourth voice I heard expelling the demons and forbidding them from coming to the Lord of the Spirits in order to accuse those who dwell upon the earth.” English translation from James H. Charlesworth, *The Old Testament Pseudepigrapha*, 1:32.

d JST “For.”

e JST “overcome.” CF John 16:33.

f See the note to Revelation 1:5 and CF 1 Peter 1:19; 1 John 1:7; Revelation 7:14.

g See the note to v. 17.

h JST “for.”

i JST adds “own.”

j JST adds “but kept the testimony even.”

k JST omits “the.”

l CF John 12:25; 15:13; 1 John 3:16; Matthew 10:39; 16:26; Mark 8:35-36; Luke 9:24-25; 17:33; 1 Peter 3:10; Alma 26:32-34.

m JST “O.”

n CF 1 Chronicles 16:31; Job 38:7; Psalm 96:11; Revelation 18:20; D&C 62:3; 76:1; 128:23. Though the Hebrew term for heaven is always dual and never singular, this is the only place in the book of Revelation where the Greek plural is used.

o JST adds “And after these things I heard another voice saying.”

p JST “yea, they who dwell upon the islands of the sea.”

q JST “for.”

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persecuted the woman which brought forth the man *child*.¹⁴ And^a to the woman were given two wings of a great eagle, that she might fly^b into the wilderness, into her place,^c where she is nourished for a time, and times, and half a time,^d from the face of the serpent.¹⁵ And the serpent cast^e out of his mouth water as a flood^f after the woman, that he might cause her to be carried away of the flood.¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood^g which the dragon cast^h out of his mouth.¹⁷ Andⁱ the dragon was wroth^j with the woman, and went to make war with the remnant of her seed,^k which keep the commandments of God, and have the testimony of Jesus Christ.^l

a JST “therefore.”

b JST “flee.”

c See the note to v. 6.

d See the note to Revelation 11:2.

e JST “casteth.” While John undoubtedly was describing a vision he had seen, Joseph Smith seems to have thought it important to use the present tense to demonstrate that the war with the devil continues on the earth, which is the meaning of John’s message.

f In the Ugaritic texts and some Bible passages, the dragon, sometimes called Leviathan, is a water monster (Isaiah 27:1; 51:9-10; Ezekiel 29:3; 32:2-3; Amos 9:3-5; Psalms 74:13-15; 104:25-26; Job 26:12-13; 40).

g CF Genesis 4:11 (Moses 5:36); Exodus 15:12; Numbers 16:30, 32, 34; 26:10; Deuteronomy 11:6; Psalm 106:17; 2 Nephi 26:5

h JST “casteth.”

i JST “therefore.”

j ὀπίσθη *ōristhē* was angry.

k CF Daniel 7:21, 25; 2 Corinthians 10:3; Ephesians 6:11-17; Revelation 13:7; 2 Nephi 2:17-18, 27; D&C 10:32; 76:29; 132:57.

l CF Revelation 1:2, 9; 12:11; 19:10; Alma 6:8; D&C 76:51, 74, 79, 82, 101; 138:12. See the note to Revelation 13:1, part of which is assigned by some Bible scholars to this present verse.

Chapter 13

The First Beast

¹ AND I stood upon the sand of the sea,^a and saw a beast rise up out of the sea,^b having seven heads and ten horns,^c and upon his horns ten crowns,^d and upon his heads the name of blasphemy.^e ² And the beast^f which I saw was like unto a leopard,^g and his feet were as *the feet* of a bear,^h and his mouth as the mouth of a lion:ⁱ and the dragon^j gave him his power,^k and his seat,^l and great authority. ³ And I saw one of his

a Some Bible scholars consider the first part of this verse to refer to the dragon, rather than the author, standing on the sand at the seashore, and assign it to the last verse of chapter 12, which speaks of the dragon preparing to make war against the followers of Christ.

b JST reads “And I saw another sign, in the likeness of the kingdoms of the earth; a beast rise up out of the sea, and he stood upon the sand of the sea.” While Joseph Smith understood the heavenly beasts to be actual resurrected animals, of this one he said, “The beast that rose up out of the sea should be translated the image of a beast, as I have referred to it in Daniel’s vision” (*History of the Church* 5:345). For the beasts that Daniel saw rising out of the sea, cf. Daniel 7:3-8 and see the prophet’s explanation in *History of the Church* 5:341-2. cf the note to Revelation 12:15.

c cf Daniel 7:7, 20, 24 and see the note to Revelation 12:3. The beast’s horns are explained in Revelation 17:12.

d cf Revelation 12:3; 17:3, 7.

e See vv. 5-6 and cf Revelation 17:3.

f cf the description of this beast with the ones described in Revelation 4:7.

g cf Daniel 7:6.

h cf Daniel 7:5.

i cf Daniel 7:4; 2 Timothy 4:17.

j Commenting on this verse, Joseph Smith said, “There is a mistranslation of the word dragon in the second verse. The original word signifies the devil, and not dragon, as translated. In chapter 12, verse 9, it reads, ‘That old serpent, called the devil,’ and it ought to be translated devil in this case, and not dragon. It is sometimes translated Apollyon” (*History of the Church* 5:345). See the notes to Revelation 9:11. cf Revelation 12:3-4, 7-9, 13, 16-17; 20:2; Isaiah 27:1; 51:9.

k cf Luke 4:6.

l cf Revelation 16:10.

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heads as it were wounded to death; and his deadly wound was healed:^a and all the world wondered after the beast.^b ⁴ And they worshipped the dragon which gave power unto the beast:^c and they worshipped the beast,^d saying, Who *is* like unto the beast?^e who is able to make war with him?^f

⁵ And there was given unto him a mouth speaking great things and blasphemies;^g and power was given unto him to continue forty *and* two months.^h ⁶ And he opened his mouth in blasphemy against God, to blaspheme his name,ⁱ and his tabernacle, and them that dwell in heaven.^j ⁷ And it was given unto him to make war with the saints, and to overcome them:^k and power was given him over all kindreds, and tongues, and nations.^l ⁸ And all that dwell upon the earth shall worship him, whose names are not written in the book of life^m of the Lamb slain from the foundation of the world.ⁿ

a CF vv. 12, 14. Some Bible commentators believe this is an allusion to the emperor Nero, though others have favored different Roman emperors.

b CF Revelation 17:8.

c The devil is often associated with wild beasts in early Jewish and Christian texts.

d CF vv. 12, 15 and see Revelation 14:9, 11; 16:2; 19:20; 20:4.

e CF the description of Leviathan in Job 41:33-34.

f CF the description of the Lord and his battle with the sea-monster Rahab, in Psalms 89:6-10. In Isaiah 51:9-10 (quoted in 2 Nephi 8:9-10), this battle is compared to the parting of the sea during the Exodus from Egypt.

g CF Daniel 7:8, 20.

h See the note to Revelation 11:2.

i CF vv. 11 and 21 and see Revelation 16:9.

j CF Matthew 5:34-35.

k CF Daniel 7:21; 2 Corinthians 10:3; Ephesians 6:11-17; Revelation 12:17; D&C 76:29; 86:3.

l CF Revelation 2:26; Matthew 4:8-9.

m CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 17:8; 20:12, 15; 21:27; 22:19; Alma 5:58; D&C 85:9 128:6-7; Moses 6:5, 46.

n CF. Revelation 17:8; Hebrews 9:26; 1 Peter 1:19-20; Moses 5:57; 7:47. For the plan of salvation prepared "from the foundation of the world," see 1 Nephi 10:18; 2 Nephi 9:18; Mosiah 4:6-7; 15:19; 18:13; Alma 12:25, 30; 13:3, 5, 7; 18:39; 22:13; 42:26; Ether 3:14; 4:19; Moroni 8:12; D&C 29:46; 128:5, 8; Moses 6:54. For a discussion, see John A. Tvedtnes

⁹ If any man have an ear, let him hear.^a ¹⁰ He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.^b Here is the patience and the faith of the saints.^c

The Second Beast

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb,^d and he spake as a dragon. ¹² And he exerciseth all the power of the first beast before him,^e and causeth the earth and them which dwell therein to worship the first beast,^f whose deadly wound was healed.^g ¹³ And he doeth great wonders, so that he maketh fire come down from heaven on the earth^h in the sight of men, ¹⁴ And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to doⁱ in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.^j ¹⁵ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast^k should be killed. ¹⁶ And he causeth all, both small and great,^l rich

and Matthew Roper, "From the Foundation of the World," FARMS Update 144, *Insights* 21/3 (March 2001).

a CF Psalm 10:17; Isaiah 50:4; Jeremiah 25:4; Revelation 2:7, 11, 17, 29; 3:6, 13, 22.

b CF Matthew 26:52.

c CF Revelation 14:12.

d CF Daniel 8:3, 6-7. Though the imagery is similar, Daniel's two-horned ram is not identical to the two-horned lamb seen by John; in Daniel's vision, the ram represents "the kings of Media and Persia" (Daniel 8:20).

e See the note to Revelation 17:8.

f See the note to v. 4.

g See v. 3.

h CF Genesis 19:24; 2 Kings 1:10, 12, 14; 1 Chronicles 21:26; 2 Chronicles 7:1; Job 1:16; Luke 9:54; 17:29; Revelation 20:9; Helaman 13:13; D&C 63:34.

i CF Revelation 19:20; Matthew 24:24; D&C 52:14.

j See v. 3.

k See the note to v. 4.

l CF Genesis 19:11; Deuteronomy 1:17; 25:13-14; 1 Samuel 5:9; 30:2, 19; 2 Kings 23:2;

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and poor, free and bond,^a to receive a mark in their right hand, or in their foreheads:^b ¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast,^c or the number of his name.

¹⁸ Here is wisdom.^d Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.^e

25:26; 1 Chronicles 25:8; 26:13; 2 Chronicles 15:13; 31:15; 34:30; 36:18; Esther 1:5, 20; Job 3:19; Psalms 104:25; 115:13; Jeremiah 16:6; Acts 26:22; Revelation 11:18; 19:5, 18; 20:12; 3 Nephi 26:1; Mormon 9:13; D&C 138:11, 35.

a These pairs of words are all merisms. CF Revelation 19:18. Paul uses the terms “bond and free” together in some of his epistles (1 Corinthians 12:13; Galatians 3:28; Ephesians 6:8; Colossians 3:11). In the Book of Mormon, see 2 Nephi 10:16; 26:33; Alma 1:30; 5:49; 11:44; 4 Nephi 1:3. See also D&C 43:20.

b CF Revelation 14:9; 17:5; 20:4; Alma 3:4, 13, 18. By contrast, the servants of the Lord have his name sealed on their foreheads (see the note to Revelation 7:3).

c CF Revelation 14:9, 11; 15:2; 16:2; 19:20; 20:4. In the time of the roman emperor Decius (AD 249-51), only those possessing a certificate of sacrifice to Caesar could engage in commerce.

d CF D&C 10:34-35; 37:4; 57:3, 9, 12; 58:23, 53; 82:16; 95:13; 96:1; 101:41; 107:92; Moses 1:31; Revelation 17:9.

e The number 666 appears to be an example of *gematria*, a HEB-derived term (called *isopsephieia* in GR), which involves adding up the numerical values of the letters in a word or proper name to derive a number for that word or name. The Arabic numerals we are familiar with today were not in use among the people that wrote the Bible, so they used letters of their own alphabets to represent numbers. The questions, therefore, appear to be whether John’s example of *gematria* here was based on Hebrew, Greek or Latin, and what word or name the number was meant to represent. The earliest known attempt to solve this puzzle was by the Church Father Irenaeus, who suggested three possibilities using the Greek language: Euantas, Teitian and Lateinos. Although this is important as an early attempt to discern the meaning of the number, it is highly doubtful that any of his suggestions were correct. There are two prominent theories about this matter today. The first, suggested by Barclay, posits that 666 is the number of Caesar Neron written in HEB letters (represented here with the ENG letters QSR NRW):

Q	100
S	60
R	200
N	50
R	200
W	6

Chapter 14

The Redemption

¹ AND I looked, and, lo, a Lamb stood on the mount Sion,^a and with him an hundred forty *and* four thousand,^b having his Father's name^c written in their foreheads.^d ² And I heard a voice from heaven,^e

N 50
666

This is particularly compelling, because some GR MSS. have 616, and this would be the number of the LAT form of the name (that is more familiar to us), Caesar Nero (without the final N having a value of 50).

The second is based on the prominence of the number seven in Revelation and its symbolic representation of perfection. In Greek, the name Jesus has the value of 888:

I	10
E	8
S	200
O	70
U	400
S	<u>200</u>
	888

The thought is that the number 888 may have been understood as representing super-abundant perfection, or the threefold 7 +1 in each digit, and in contrast the number 666 could represent the persistent failure to reach perfection, or the threefold 7 – 1 in each digit.

Over the centuries, various other interpretations (most very strained) have been placed on this passage, ranging from the Pope to Napoleon to Hitler and many others.

a Usually spelled Zion in KJV, it normally denotes the temple mount in Jerusalem (2 Kings 19:31; Psalms 48:1-2, 11; 74:2; 78:68; 125:1; Isaiah 4:5; 8:18; 10:12, 32; 16:1; 18:7; 24:23; 29:8; 31:4; 37:32; Joel 2:3; Obadiah 1:17, 21; Micah 4:7). In Deuteronomy 4:48, it is identified with mount Hermon, northeast of the Sea of Galilee, while elsewhere it is identified with the heavenly new Jerusalem (Hebrews 12:22; D&C 76:66; 84:2, 32; 133:56). The name occurs seven more times in the NT, each time in an OT quote.

b See the note to Revelation 7:3.

c CF Joel 2:32; Romans 10:13.

d CF Revelation 3:12 and see the note to Revelation 7:3.

e See v. 13 and CF Revelation 10:4, 8; 11:12; 12:10; 16:17; 18:4; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22;

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as the voice of many waters,^a and as the voice of a great thunder:^b and I heard the voice of harpers harping with their harps:^c ³ And they sung as it were a new song^d before the throne,^e and before the four beasts,^f and the elders:^g and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.^h ⁴ These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth.ⁱ These were redeemed^j from among men, *being* the firstfruits^k unto God and to the Lamb. ⁵ And in their mouth was found no guile:^l for they are without fault^m before the throne of God.

John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

a See the note to Revelation 1:15.

b See Revelation 6:1 and CF Job 40:9; Psalms 77:18; 104:7; 1 Nephi 17:45; Mosiah 27:11, 18; Alma 29:2; 36:7; 38:7; Helaman 5:30; D&C 133:22. See also the note to Revelation 4:5.

c CF Revelation 5:8; 15:2.

d CF Revelation 5:9; Psalms 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Isaiah 42:10; D&C 84:98; 133:56.

e For the divine throne, see the note to Revelation 1:4.

f See the note to Revelation 4:6.

g See the note to Revelation 4:4.

h See the note to Revelation 7:4.

i CF Revelation 7:17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters," which is clearly based on Psalms 23:1-3 (CF. Psalms 78:52-53). In some scriptural passages, Jesus is said to lead his followers as sheep John 10:3-4, 16, 27; Alma 5:60; 3 Nephi 15:17, 2.

j ἡγοράσθησαν *ēgorasthēsan* ransomed, purchased. CF D&C 43:29.

k Anciently, Israel was considered to be God's firstfruits (Jeremiah 2:3), while the earliest converts to Christianity were also called by this term (Romans 16:5; 1 Corinthians 16:15; James 1:18). Christ is the firstfruits of the resurrection (1 Corinthians 15:20, 23; 2 Nephi 2:9).

l ψεῦδος *pseudos* deceit. CF Psalm 34:13; Isaiah 53:9; 1 Peter 2:22; 3:10.

m ἄμωμοι *amōmoi* without blemish. In the early verses of this chapter, though Christ is designated a Lamb, allusions to his followers are found in other scriptural passages comparing them to sheep.

Message of the Angels

⁶ And I saw another angel^a fly in the midst of heaven,^b having the everlasting gospel^c to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ⁷ Saying with a loud voice,^d Fear God, and give glory to him; for the hour of his judgment is come:^e and worship him that made heaven, and earth, and the sea, and the fountains of waters.^f

⁸ And there followed another angel,^g saying, Babylon^h is fallen, is fallen,ⁱ that great city,^j because she made all nations drink of the wine of the wrath of her fornication.^k ⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image,^l and

a CF Zechariah 2:3; Revelation 7:2; 8:3; 10:1; 14:8, 15, 17-18; 18:1; D&C 88:94, 99, 105-106.

b CF 1 Chronicles 21:16; D&C 27:16; 88:103; 133:17, 36.

c The term “everlasting gospel” is used in explanation of passages from the Book of Revelation in D&C 77:8-9, 11. CF D&C 27:5; 36:5; 68:1; 79:1; 84:103; 88:103; 99:1; 101:22, 39; 106:2; 109:29, 65; 124:88; 128:17; 133:36; 135:3, 7; 138:18, 25; Joseph Smith History 1:34.

d CF Revelation 5:2; 7:2; 8:13; 10:3; 14:7, 9, 15; 19:17; D&C 88:92.

e CF D&C 88:104. John also used this idiom in John 12:23; 13:1; 16:21, 32; 17:1.

f CF Nehemiah 9:6. See how vv. 6-7 are used in D&C 133:36-39, where it is combined with Isaiah 64:1-2 (D&C 133:40-41). The normal listing is either “heaven and earth” or “heaven, earth, and sea,” but here (as also in Revelation 8:10 and 16:3-4), John adds “and the fountains of waters” to the sea. Elsewhere in his writings, it is Christ the Lamb who leads his followers to the fountains of waters” (Revelation 7:17; 21:6; CF. Revelation 22:17). CF Jesus’ words to the Samaritan woman in John 4:10, 13-14 and his exhortation in John 7:37-38.

g See the note to v. 6.

h The sixth-century BC Greek historian Herodotus wrote of the wickedness of the ancient city of Babylon. After the time of Isaiah, the name Babylon came to be applied to any wicked organization on the earth. See Zechariah 2:7 (written after the fall of ancient Babylon); 1 Peter 5:13 (and the note at the end of that epistle); D&C 2:16; 35:11; 64:24; 88:6; 133:5, 7, 14. CF Revelation 17:5; 18:2.

i CF Isaiah 21:9; Jeremiah 51:8, 44; Revelation 18:2; D&C 1:16.

j CF Daniel 4:30; Revelation 16:19; 17:5; 18:2, 10, 18, 21; D&C 1:16.

k CF Jeremiah 25:15-17; 51:7-8; Revelation 17:2; 18:3; D&C 35:11; 86:3; 88:105. See how this v. is used in D&C 88:94.

l See v. 11 and CF Revelation 13:4, 12, 15; 16:2; 19:20; 20:4.

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receive *his* mark in his forehead, or in his hand,^{a 10} The same shall drink of the wine of the wrath of God,^b which is poured out without mixture^c into the cup of his indignation;^d and he shall be tormented with fire and brimstone^e in the presence of the holy angels, and in the presence of the Lamb:¹¹ And the smoke of their torment ascendeth up for ever and ever:^f and they have no rest day nor night,^g who worship the beast and his image, and whosoever receiveth the mark of his name.^{h 12} Here is the patience of the saints:ⁱ here *are* they that keep the commandments of God, and the faith of Jesus.^j

¹³ And I heard a voice from heaven^k saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth:¹ Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.^{m 14} And I looked, and behold a white cloud, and upon the

a CF Revelation 13:16; 17:5; 20:4; Alma 3:4, 13, 18. By contrast, the servants of the Lord have his name sealed on their foreheads (see the note to Revelation 7:3).

b CF Psalm 75:8; Revelation 16:19; Mosiah 3:26; D&C 76:107; 88:106.

c IE undiluted. CF D&C 115:6. The passage may rely on Psalm 75:8.

d CF Jeremiah 25:15; Mosiah 3:26; 5:5; D&C 29:17; 43:26; 101:11.

e *θειω theiō* sulfur. This passage seems to rely on Psalms 11:6, “Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.” For fire and brimstone, see also Genesis 19:24; Isaiah 30:33; Ezekiel 38:22; Luke 17:29; Revelation 9:17-18; 19:20; 20:10; 21:8; 2 Nephi 9:16, 19; 2 Nephi 9:26; 28:23; Jacob 3:11; 6:10; Mosiah 3:27; Alma 12:17; 14:14; D&C 63:17; 76:36.

f CF Revelation 19:3; Isaiah 34:10; 1 Nephi 15:30; 9:16; Jacob 6:10; Mosiah 2:38.

g A number of early Jewish and Christian pseudepigrapha indicate that the wicked will be punished day and night, though a few note that the punishment stops each Sabbath day.

h CF Revelation 13:17; 15:2; 16:2; 19:20; 20:4.

i CF Revelation 13:10.

j See the note to Revelation 2:19.

k See the note to v. 2.

l IE from now on. CF D&C 42:44; 63:49. Paul wrote that were it not for the resurrection, even those who “are fallen asleep in Christ” would perish (1 Corinthians 15:18). In 1 Thessalonians 4:16, he wrote that “the dead in Christ shall rise first” at the time of resurrection.

m This v. is quoted in D&C 59:2. CF D&C 124:86. Some Bible scholars believe that vv. 12-13 were added by a later hand.

cloud *one* sat like unto the Son of man,^a having on his head a golden crown, and in his hand a sharp sickle.¹⁵ And another angel^b came out of the temple,^c crying with a loud voice^d to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.^e ¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.^f

¹⁷ And another angel^g came out of the temple which is in heaven,^h he also having a sharp sickle.¹⁸ And another angelⁱ came out from the altar,^j which had power^k over fire;^l and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.^m ¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.ⁿ ²⁰ And the winepress was trodden without the city,^o and blood came out of the

a See the note to Revelation 1:7.

b See the note to v. 6.

c See the note to v. 17.

d CF Isaiah 66:6; Revelation 16:1, 17.

e See v. 18 and CF Joel 3:13; 1 Nephi 17:35, 43; 2 Nephi 28:16; Jacob 5:37, 58; Mosiah 12:12; Alma 10:19; 37:28, 31; 45:16; Helaman 5:2; 6:40; 8:26; 11:37; 13:14; Ether 2:9, 15; 9:20; D&C 18:6; 29:9; 61:31; 86:5-7.

f The harvest allusions suggest that this refers to the gathering of Christ's people rather than the destruction of the wicked. Many scriptural passages use harvest symbols in this manner (e.g., Matthew 13).

g See the note to v. 6.

h For the heavenly temple, see also Revelation 11:19; 15:5; 16:17.

i See the note to v. 6.

j CF Isaiah 6:6; Amos 9:1; Revelation 6:9; 8:3; 9:13; 16:7.

k CF 1 Corinthians 11:10; Revelation 18:1. A different GR word is used in 2 Peter 2:11.

l A number of early pseudepigraphic texts suggest that the various elements, including fire, are each governed by a specific angel or group of angels (EG *1 Enoch* 60:11-21; *Jubilees* 2:2).

m See the note to v. 15.

n CF Revelation 19:15; D&C 88:106. The imagery is probably borrowed from Isaiah 63:1-3 (CF Lamentations 1:15).

o Some OT passages suggest that the Lord will judge the Gentiles outside the city of

winepress,^a even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Chapter 15

The Seven Plagues

¹ AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues;^b for in them is filled up the wrath of God. ² And I saw as it were a sea of glass^c mingled with fire:^d and them that had gotten the victory over the beast, and over his image, and over his mark,^e *and* over the number of his name,^f stand on the sea of glass, having the harps of God.^g ³ And they sing the song of Moses the servant of God, and the song of the Lamb,^h saying, Great and marvellous *are* thy works, Lord God Almighty;ⁱ just and true *are* thy ways, thou King of saints.^j ⁴ Who shall not fear thee, O Lord, and glorify thy name?^k for

Jerusalem (Zechariah 14:2-12; Joel 4:2, 12; see also 1 *Enoch* 5:1).

a See the note to Revelation 19:13.

b The GR word πλῆγας *plēgas* (in the singular) is the same one used in LXX Exodus 11:1-9 for the death of the firstborn of Egypt. It is also used in Revelation 9:18, 20; 11:3, 12, 14; 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18.

c See the note to Revelation 4:6 and CF Revelation 21:18, 21; Ether 3:1.

d This fits the description of heaven given in D&C 130:7. CF Ezekiel 1:4, 27.

e CF Revelation 13:17; 14:9, 11; 16:2; 19:20; 20:4.

f See the note to Revelation 13:18.

g CF Revelation 5:8; 14:2.

h For a discussion that seeks to identify this song, see J. C. de Moor and E. Van Staaldune-Sulman, "The Aramaic Song of the Lamb," *Journal for the Study of Judaism* 24/1 (1993):266-92.

i CF 1 Chronicles 16:12, 24; Job 5:9; Psalms 9:1; 78:12; 86:10; 98:1; 105:5; 118:23; 139:14; Isaiah 29:14; Matthew 21:42; Mark 12:11; 1 Nephi 1:14; 2 Nephi 1:10; 4:17; Jacob 4:8; Helaman 16:16; 3 Nephi 28:31; 4 Nephi 1:5; D&C 76:114.

j CF Zechariah 14:5.

k CF Deuteronomy 28:58; 1 Kings 8:43; 2 Chronicles 6:33; Nehemiah 1:11; Psalms 61:5; 86:11; 99:3; 102:15; Isaiah 59:19; Malachi 1:6; 2:5; 4:2; Revelation 11:18.

thou only art holy: for all nations shall come and worship before thee;^a for thy judgments are made manifest.

⁵ And after that I looked, and, behold, the temple of the tabernacle of the testimony^b in heaven was opened:^c ⁶ And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen,^d and having their breasts girded with golden girdles.^e ⁷ And one of the four beasts^f gave unto the seven angels seven golden vials^g full of the wrath of God,^h who liveth for ever and ever.ⁱ ⁸ And the temple was filled with smoke^j from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

a CF Psalms 22:27; 86:9; Zechariah 14:16-19.

b The only other NT occurrence of the GR expression τῆς σκηνῆς τοῦ μαρτυρίου *tēs skēnēs tou marturiou* is in Acts 7:44, but it is also found in the description of Moses' tabernacle by Philo of Alexandria (*Legum Allegoriarum* 2.54-55), based on the LXX reading of Exodus 33:7.

c CF Revelation 11:19. For the heavenly temple, see also Revelation 14:15, 17-18; 16:17.

d White linen from Egypt was used anciently for priestly garb. CF 2 Chronicles 5:12; Revelation 19:8, 14 and see the discussion in John A. Tvedtnes, "Priestly Clothing in Bible Times," in Donald Parry (ed.), *Temples of the Ancient World* (Deseret and FARMS, 1994). A few NT MSS. read GR λίθον *lithon* ("stone") instead of λίνον *linon* ("linen"), presumably because of the stones worn on the high priest's breastplate.

e CF Revelation 1:13. The garb of these angels corresponds to that of the ancient Israelite high priests. In the pseudepigraphic *Testament of Levi* 8:1-10, seven angels wash and anoint Levi (ancestor of Moses and Aaron) and dress him in these same garments.

f See the note to Revelation 4:6.

g CF Revelation 16:1; 17:1; 21:9.

h CF Revelation 16:1; D&C 87:6.

i CF Daniel 4:34; 12:7; Hebrews 7:25; 1 Peter 1:23; Revelation 4:9-10; 10:6.

j The Jerusalem temple was filled with a cloud at the time Solomon dedicated it (1 Kings 8:10-12; 2 Chronicles 5:13-6:1; CF Numbers 9:15-22; 10:11; 12:5, 10; 16:42; Deuteronomy 31:15; Ezekiel 8:11; in each case, the priests were unable to minister). Ezekiel also saw a cloud fill the heavenly temple (Ezekiel 10:3). The passages that most closely parallel John's vision (in which the smoke is identified as "the glory of God") are Exodus 40:34-38 (the Tabernacle of Moses) and D&C 84:5 (later fulfilled at the dedication of the Kirtland Temple).

Chapter 16

The Vials of Wrath

¹ AND I heard a great voice^a out of the temple^b saying to the seven angels, Go your ways, and pour out^c the vials^d of the wrath of God upon the earth.^e ² And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore^f upon the men which had the mark of the beast,^g and *upon* them which worshipped his image.^h ³ And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea. ⁴ And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.ⁱ

⁵ And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. ⁶ For they have shed the blood of saints and prophets,^j and thou hast given them blood to drink;^k for they are worthy. ⁷ And I heard another

a See v. 17 and CF Revelation 1:10; 11:12; 18:2; 19:1, 17.

b See v. 16 and CF Isaiah 66:6; Revelation 14:15.

c The GR term εκχέετε *ekcheete* is used in Revelation only in this chapter. Throughout LXX Leviticus it alludes to the priestly duty to “pour out” the blood of the sacrificial animal at the base of the altar.

d Though the GR term used here (φιάλας *phialas*) is the source of the English word “vial,” it really means “bowl.”

e CF Revelation 15:7; 17:1; 21:9.

f The GR word used here (ἔλκος *elkos*) is the same one used in LXX to describe the plague of “boils” that came upon the Egyptians at the time of the exodus (Exodus 9:9-11).

g CF Revelation 13:17; 14:9, 11; 15:2; 19:20; 20:4.

h CF Revelation 13:4, 12, 15; 14:9, 11; 19:20; 20:4.

i This was one of the plagues of Egypt in the time of Moses (Exodus 4:9; 7:17-21; Psalm 78:44; 105:29). CF Revelation 8:8; 11:6.

j CF Revelation 17:6; 18:24; 19:2 and see the note to Revelation 6:10.

k An example of *lex talionis*, the law of retribution (“an eye for an eye” etc.), by which one’s evil deeds come back as punishment. In this case, those who have shed the blood of prophets are cursed with bloody water. CF Genesis 9:6.

out of the altar^a say, Even so, Lord God Almighty, true and righteous *are* thy judgments.^b

⁸ And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.^c ⁹ And men were scorched with great heat,^d and blasphemed the name of God,^e which hath power over these plagues: and they repented not to give him glory.^f

¹⁰ And the fifth angel poured out his vial upon the seat of the beast;^g and his kingdom was full of darkness;^h and they gnawed their tongues for pain, ¹¹ And blasphemed the God of heavenⁱ because of their pains and their sores, and repented not of their deeds.^j

¹² And the sixth angel poured out his vial upon the great river Euphrates;^k and the water thereof was dried up,^l that the way of the

a CF Isaiah 6:6; Amos 9:1; Revelation 6:9; 8:3; 9:13; 14:18.

b These words reflect those in Revelation 15:3. CF Nehemiah 9:13; Psalms 19:9l; 119:160; Ezekiel 18:18; Zechariah 7:9; John 8:16; Revelation 19:2.

c CF Matthew 13:6; Mark 4:6; Alma 32:38.

d The use of the verb with its cognate noun suggests that this may be a Hebraism. LXX uses the same combination for Daniel 3:6, though this is not reflected in the Aramaic version found in OT.

e CF vv. 11 and 21 and see Revelation 13:6.

f CF Acts 11:18.

g CF Revelation 13:2.

h This was one of the plagues of Egypt (Exodus 10:21-22; Psalm 105:28). CF Amos 5:20.

i This title is also found in Revelation 11:13; Genesis 24:3, 7; 2 Chronicles 36:23; Ezra 1:2; 5:11-12; 6:9-10; 7:12, 21, 23; Nehemiah 1:4-5; 2:4, 20; Psalm 136:26; Daniel 2:18-19, 37, 44; Jonah 1:9; Ether 8:14; Moses 6:43; 7:28.

j CF Revelation 9:20.

k The Euphrates, one of the largest rivers in the Near East, runs southward through Iraq (ancient Assyria and Babylon) and joins with the Tigris River before flowing into the Persian Gulf.

l The drying up of the Red Sea was one of the Exodus miracles (Exodus 14:21-22, 29; 15:19; Joshua 2:10; 4:18, 23; Nehemiah 9:11; 1 Nephi 4:2; 17:26; Helaman 8:11). CF Joshua 5:1; 2 Kings 2:8; 19:24; Psalms 107:33; Isaiah 19:5; 37:25; 50:2; 51:10; Jeremiah 50:38; Joel 1:20; Job 12:15; 28:4; 2 Nephi 7:2; 8:10; Helaman 12:16.

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kings of the east might be prepared.^{a 13} And I saw three unclean spirits^b like frogs^c *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.^{d 14} For they are the spirits of devils, working miracles,^e *which* go forth^f unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.^{g 15} Behold, I come as a thief.^h Blessed *is* he that watcheth,ⁱ and keepeth his garments,^j lest he walk naked,^k and they see his shame. ¹⁶ And he gathered them together into a place called in the Hebrew tongue Armageddon.^l

a This may be patterned after the kings of the east who came to war in the time of Abraham (Genesis 14).

b This term is frequently used in the Bible and in early Jewish and Christian pseudepigrapha, and denotes the evil spirits who follow Satan in his attempts to harm mankind. CF Zechariah 13:2; Matthew 10:1; 12:43; Mark 1:23, 26-27; 3:11; 30; 5:2, 8, 13; 6:7; 7:25; Luke 4:36; 6:18; 11:24; Acts 5:16; 8:7.

c Frogs constituted one of the plagues of Egypt in the time of Moses (Exodus 8:2-14; Psalms 78:45; 105:30). The law of Moses considers them to be unclean animals (Leviticus 11:10, 41).

d The same GR term (ψευδοπροφήτου *pseudoprophētou*) is used in Acts 13:6; Revelation 19:20; 20:10.

e CF Matthew 24:24.

f A Hebrew idiom meaning to go to war/battle/fight, frequently found in the Old Testament and the Book of Mormon but attested in only a few New Testament passages (Matthew 13:49; Revelation 1:2; 20:7-8).

g CF Revelation 17:14.

h CF Revelation 3:3. Borrowed from the Savior's words about his second coming (Matthew 24:42-44; 25:13; Luke 12:37-40; Joseph Smith Matthew 1:46; CF D&C 106:5; 133:10).

i CF Proverbs 8:34; Luke 12:37-38. Christ's commandment to "watch and pray" is frequently repeated in the scriptures (Matthew 26:41; Mark 13:33; 14:38; Luke 21:36; Ephesians 6:18; Colossians 4:2; 1 Peter 4:7; Alma 13:28; 15:17; 34:39; 3 Nephi 18:15, 18; Moroni 6:4). (The GR behind "watch" is not always the same in the NT passages, but the idea remains the same.)

j CF Alma 7:25. Some Bible scholars have suggested that this passage is based on the duties of temple guards.

k Contrast Revelation 3:4.

l The GR ἁρμαγεδὼν *harmagedōn* thus transliterates Hebrew הַר מְגִדּוֹן (*har-megiddon*), "mount of Megiddo," a city situated in the Jezreel valley and assigned to the tribe

¹⁷ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven,^a from the throne,^b saying, It is done.^c ¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake,^d such as was not since men were upon the earth,^e so mighty an earthquake, *and* so great.^f ¹⁹ And the great city was divided into three parts,^g and the cities of the nations fell.^h and great Babylonⁱ came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.^j ²⁰ And every island fled away, and the mountains were not found.^k ²¹ And there fell upon men a great hail out of heaven,^l *every stone* about the weight of a talent:^m and men blasphemed God because of the plague of the hail; for the

of Manasseh in Old Testament times. In Zechariah 12:11, the site is called “Megiddon.” The Jezreel valley has been the site of many battles over the past four millennia, some of which (Deborah and Barak v. Canaanites, Gideon v. Midianites and allies, Saul v. Philistines) are described in the Bible.

a CF Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 18:4; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

b For the divine throne, see the note to Revelation 1:4.

c CF Ezekiel 39:8; Revelation 21:6. As here, these words are used in Helaman 12:14-17 to describe great upheavals on the earth.

d See the note to Revelation 4:5. The casting out of these elements onto the earth is also noted in Revelation 8:5.

e CF Daniel 12:1; Matthew 24:21; JST Matthew 24:18; Alma 28:2.

f CF Revelation 6:12; 8:5; 11:13, 19; Isaiah 29:6; Zechariah 14:4-5; Matthew 28:21 2 Nephi 27:2; D&C 87:6.

g CF Zechariah 14:2.

h CF Zechariah 14:3.

i CF Daniel 4:30; Revelation 14:8; 16:19; 17:5; 18:2, 10, 21; D&C 1:16.

j CF Revelation 14:10; Mosiah 3:26; 5:5; Mosiah 3:26; D&C 43:26; 76:107; 88:106.

k CF Isaiah 64:1; Zechariah 14:10; Revelation 6:14; D&C 109:74; 133:22, 40, 44; 1 *Enoch* 1:5-8..

l Hail was one of the plagues of Egypt (Exodus 9:18-29; Psalms 78:47-48; 105:32). CF Revelation 11:19 and see the note to Revelation 8:7.

m IE just over a hundred pounds. Some have suggested that the passage alludes to stones used in Roman catapults rather than hail. CF Joshua 10:11, where the great

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plague thereof was exceeding great.^a

Chapter 17

The Harlot Babylon

¹ AND there came one of the seven angels which had the seven vials,^b and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore^c that sitteth upon many waters:^d ² With whom the kings of the earth have committed fornication,^e and the inhabitants of the earth have been made drunk with the wine of her fornication.^f ³ So he carried me away in the spirit into the wilderness:^g and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy,^h having seven heads and ten horns.ⁱ ⁴ And the woman was arrayed in purple and scarlet colour, and decked with gold and precious

stones may be meteorites.

a CF Revelation 8:7; 11:19; 16:21; Joshua 10:11; Ezekiel 13:13; 38:22; Mosiah 12:6-7; D&C 29:16.

b CF Revelation 15:7; 16:1; 21:9.

c CF vv. 15-16 and see Revelation 19:2; 20:1-3. In Proverbs 23:27, a whore is compared to a deep ditch or narrow pit, which is associated with the devil in many scriptural and pseudepigraphic passages (see the note to Revelation 9:11. Nephi, who shared the same vision as John, described the whore as a great and abominable church founded by the devil (1 Nephi 22:13-14; 2 Nephi 10:16; 28:18-19). In the Bible, the term is generally used in reference to idolatry, to which the Hebrew equivalent is also tied in a number of early Jewish texts.

d CF 1 Nephi 14:9-13; D&C 88:94. Nephi saw the great waters immediately after seeing the abominable church (1 Nephi 13:10). The symbolism of the waters is explained in v. 15, below. For an explanation of the whore, see D&C 86:3. In Jeremiah 51:13, Babylon is described as sitting (dwelling; the Hebrew term denotes both) on “many waters” (see the note to v. 4, below).

e CF Revelation 18:3, 9.

f CF Revelation 14:8; 18:3; D&C 35:11; 86:3; 88:94, 105.

g CF Ezekiel 37:1; Matthew 4:1; Mark 1:12; Luke 4:1; Revelation 21:10; 1 Nephi 1:8; 11:19, 29; 14:30; 15:1; 2 Nephi 4:25.

h CF Revelation 13:1.

i CF Revelation 12:3; 13:1; 17:7; Daniel 7:7, 20, 24.

stones and pearls,^a having a golden cup in her hand^b full of abominations and filthiness of her fornication:^c ⁵ And upon her forehead *was* a name written,^d MYSTERY, BABYLON^e THE GREAT,^f THE MOTHER OF HARLOTS^g AND ABOMINATIONS OF THE EARTH.^h ⁶ And I saw the woman drunken with the blood of the saints,ⁱ and with the blood of the martyrs^j of Jesus: and when I saw her, I wondered with great admiration.

⁷ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.^k ⁸ The beast that thou

a The abominable church is depicted with such adornments in 1 Nephi 13:6-8. These precious items were used in the construction of the tabernacle and for the high priest's vestments in the time of Moses (Exodus chapters 25-28, 35-36, 38-39) and for royal/noble garb (Daniel 5:7, 16, 29; Matthew 27:27-29). This suggests that the whore described by John has pretensions to royalty and priesethood. (Isaiah 1:18 compares scarlet to sin.) CF Revelation 18:11-17. Isaiah 3:18-23 criticizes the extravagant apparel of the daughters of Zion (CF. Jeremiah 4:30).

b CF Jeremiah 51:7.

c This passage seems to rely on Jeremiah 51:7. See the note to v. 1, above.

d CF Revelation 13:16; 14:9; 20:4; Alma 3:4, 13, 18. By contrast, the servants of the Lord have his name sealed on their foreheads, while the Israelite high priest wore a golden plate engraved with the divine name (see the note to Revelation 7:3).

e CF v. 18. In Isaiah 1:21 and Ezekiel 16:15-16, 31, 35, 41, Jerusalem is termed a "harlot" because of the iniquities of her people. The description of Jerusalem in Ezekiel 16:10-18 matches what is said in this chapter about the whore John saw in vision. Isaiah also used the term "harlot" to describe the Canaanite city of Tyre (Isaiah 23:15-16). In Book I of his *Histories*, Herodotus, a Greek historian of the fifth century BC, described the city of Babylon, noting that the temple of Bel (Marduk) included a bed and that all Babylonian women were required to give up their virginity in this temple before being allowed to marry. In 1 Peter 5:13, Babylon is evidently Rome.

f CF Daniel 4:30; Revelation 14:8; 16:19; 18:2, 10, 21; D&C 1:16.

g CF 1 Nephi 13:34; 14:16-17. Babylon is depicted in Isaiah 47:5 as "the lady of kingdoms."

h CF 1 Nephi 14:10; D&C 88:94.

i CF Revelation 16:6; 18:24; 19:2 and see the note to Revelation 6:10.

j The Greek term μαρτύρων *marturōn*, from which we get martyr, means "witness" and need not necessarily imply a witness who was slain. CF Revelation 6:9; 16:6; 18:24; 19:2.

k See the note to v. 3.

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sawest was, and is not; and shall ascend out of the bottomless pit,^a and go into perdition:^b and they that dwell on the earth shall wonder,^c whose names were not written in the book of life^d from the foundation of the world,^e when they behold the beast that was, and is not, and yet is.^f

⁹ And here *is* the mind which hath wisdom.^g The seven heads are seven mountains, on which the woman sitteth.^h ¹⁰ And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. ¹¹ And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.ⁱ ¹² And the ten horns which thou sawest^j are ten kings, which have received no kingdom as yet; but receive power as kings one hour^k with the beast. ¹³ These have one mind, and shall give their power

a See the note to Revelation 9:2.

b CF v. 11 and see the note to Revelation 9:11.

c CF Revelation 13:3.

d CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 13:8; 20:12, 15; 21:27; 22:19; Alma 5:58; D&C 85:9 128:6-7; Moses 6:5, 46; Psalm 139:16.

e See the note to Revelation 13:8.

f The beast of the past will return in the last days (Revelation 13:12), suggesting that the devil was behind all previous periods of apostasy and will yet find many followers before Christ's coming. In his *Epistle to the Philadelphians* 6, Ignatius (born c. AD 50) referred to the devil as "the apostate dragon." A number of other early Church Fathers believed that the devil was the first apostate and that he was behind the apostasy that followed each dispensation of the past and would also instigate the latter-day apostasy.

g CF Revelation 13:18; D&C 10:34-35; 37:4; 57:3, 9, 12; 58:23, 53; 82:16; 95:13; 96:1; 101:41; 107:92; Moses 1:31.

h Rome has often been termed "the city of the seven hills," leading many to interpret the passage as a reference to the leading city of John's day (see v. 18). Peter, writing from Rome, calls it "Babylon" (1 Peter 5:13; see the note at the end of 1 Peter in the KJV), which is the name given to the city in John's account of the vision (Revelation 14:8).

i CF v. 8 and see the note to Revelation 9:11.

j See the note to v. 3.

k CF Revelation 18:10, 17-19. If one takes 1,000 years as a day (2 Peter 3:8; Abraham 3:4; Abraham Facsimile 2, Figures 1 and 4), the one-hour period would be almost 42 years. CF the 42 months of Revelation 11:2 and 13:5 and see the notes to those passages.

and strength unto the beast.^{a 14} These shall make war with the Lamb,^b and the Lamb shall overcome them:^c for he is Lord of lords, and King of kings:^d and they that are with him *are* called, and chosen,^e and faithful.¹⁵ And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.^{f 16} And the ten horns which thou sawest upon the beast, these shall hate the whore,^g and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.^{h 17} For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.¹⁸ And the woman which thou sawest is that great city, which reigneth over the kings of the earth.ⁱ

Chapter 18

The Fall of Babylon

¹ AND after these things I saw another angel^j come down from heaven,^k having great power;^l and the earth was lightened with his glo-

a Revelation 13:2-4 says the dragon gives power to the beast.

b CF Revelation 16:14; 1 Nephi 14:13 (CF also 1 Nephi 11:34-36; D&C 88:115).

c See Revelation 12:11 and CF D&C 88:106.

d For these titles, see Revelation 1:5; 19:16; Deuteronomy 10:17; Joshua 22:22; Psalm 95:3; 136:2; 139:3, 16; 2 Chronicles 2:5; Daniel 2:47; 11:36; 1 Timothy 6:15. Early Church Fathers cited some of these passages as evidence of more than one god, over whom one is supreme (CF Psalms 82:1; D&C 121:28, 32).

e CF Matthew 20:16; 22:14; 1 Peter 2:9; Alma 13:3; 3 Nephi 12:1; D&C 3:10; 24:1; 52:1; 55:1; 95:5; 105:35; 121:34, 40.

f CF v. 1 and its note.

g CF 1 Nephi 22:13.

h CF Revelation 18:8; D&C 29:21; 64:24; 86:7. In the law of Moses, burning is the punishment for certain sexual sins (Leviticus 20:14; 21:9). *Jubilees* 20:4 requires burning for all cases of adultery.

i In John's day, this would have been Rome. See the note to v. 5.

j CF Zechariah 2:3; Revelation 7:2; 8:3; 10:1; 14:6, 8, 15, 17-18; D&C 88:94, 99, 105-106.

k CF Revelation 10:1; 20:1; Matthew 28:2-3; Luke 22:43; D&C 128:20.

l CF 1 Corinthians 11:10; Revelation 14:18. A different GR word is used in 2 Peter 2:11.

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ry.^a ² And he cried mightily with a strong voice,^b saying, Babylon^c the great^d is fallen, is fallen,^e and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.^f ³ For all nations have drunk of the wine of the wrath of her fornication,^g and the kings of the earth have committed fornication with her,^h and the merchants of the earth are waxed richⁱ through the abundance of her delicacies.

⁴ And I heard another voice from heaven,^j saying, Come out of her, my people,^k that ye be not partakers of her sins,^l and that ye receive not of her plagues. ⁵ For her sins have reached unto heaven,^m and God hath remembered her iniquities.ⁿ ⁶ Reward her even as she rewarded

a CF Ezekiel 43:2.

b CF Revelation 1:10; 11:12; 16:1; 19:1, 17.

c See the note to Revelation 14:8.

d See vv. 12, 21, and CF Daniel 4:30; Revelation 14:8; 16:19; 17:5; D&C 1:16.

e See vv. 10 and 21 and CF Isaiah 21:9; Jeremiah 51:8, 44; Revelation 14:8; D&C 1:16.

f CF Isaiah 13:19-22; 14:22-23; 34:11-15; 35:7; Jeremiah 9:11; 10:22; 25:12; 49:33; 50:13, 39-40; 51:29, 37, 43; Zephaniah 2:13-15; Malachi 1:3. For devils, see also Revelation 9:20; 16:13-14 where, like here, the GR has δαιμονίων *daimoniōn*, the origin of English demon.

g CF Revelation 14:8; 17:2; D&C 35:11; 86:3; 88:105. See how this v. is used in D&C 88:94.

h See v. 9 and CF Revelation 17:2.

i CF VV. 3, 11, 15, 23.

j CF Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 16:17; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

k CF Genesis 19:14; Isaiah 48:20 (1 Nephi 20:20); 52:11 (3 Nephi 20:41); Jeremiah 50:8; 51:6, 45; Zechariah 2:7; 1 Nephi 10:3; D&C 38:42; 133:5, 7, 14.

l CF Ephesians 5:11; 1 Timothy 5:22.

m CF Ezra 9:6; Job 20:27; Jeremiah 51:9.

n CF Psalms 25:7; 79:8; Isaiah 43:25; 64:9; Jeremiah 14:10; 31:34 (Hebrews 8:12; 10:17); Hosea 8:13; 9:9; D&C 58:42.

you,^a and double unto her double^b according to her works:^c in the cup which she hath filled fill to her double. ⁷ How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.^d ⁸ Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:^e for strong *is* the Lord God who judgeth her.^f

⁹ And the kings of the earth, who have committed fornication^g and lived deliciously with her, shall bewail her, and lament for her,^h when they shall see the smoke of her burning,ⁱ ¹⁰ Standing afar off^j for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city!^k for in one hour is thy judgment come.^l

¹¹ And the merchants of the earth^m shall weep and mourn over her; for no man buyeth their merchandise any more: ¹² The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen,

a CF Alma 41:12-15.

b The law of Moses requires double compensation for some sins (Exodus 22:4, 7, 9). CF Isaiah 40:2.

c See the note to Revelation 2:23.

d See the Lord's words to Babylon in Isaiah 47:7-9.

e See the note to Revelation 17:16 and CF D&C 64:24; 86:7.

f CF Job 9:19.

g See v. 3 and CF Revelation 17:2.

h See vv. 11, 15, 19, and CF Jeremiah 51:8; Ezekiel 27:32; 32:16.

i See v. 18 and CF Revelation 19:3; Genesis 19:28; Joshua 8:20-21; Judges 20:38, 40; Psalm 68:2; Isaiah 34:10.

j CF v. 17.

k See the note to v. 4.

l See vv. 17, 19, and the note to Revelation 17:12.

m CF vv. 3, 15, 23.

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and purple,^a and silk,^b and scarlet,^c and all thyine wood,^d and all manner vessels of ivory,^e and all manner vessels of most precious wood, and of brass, and iron, and marble,^f ¹³ And cinnamon,^g and odours,^h and ointments,ⁱ and frankincense,^j and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.^k ¹⁴ And the fruits^l that thy soul lusted after^m are departed from

a The purple dye that became a mark of royalty was extracted from murex shellfish by the Canaanites, called Phoenicians by the Greeks. Both names derive from words meaning “purple.”

b Silk was imported from the Orient.

c Scarlet dye was made from crushed eggs of the insect known as kermes.

d The thyine is an evergreen whose wood was highly prized by the Greeks and Romans.

e The Greek word used here is ἐλεφάντινον *elephantinon*, whence comes our “elephant,” the principal source of ivory.

f These precious items form a word group known from the Bible (2 Chronicles 2:14-16; Esther 1:6-7; Ezekiel 16:13; Revelation 17:4) and the Book of Mormon (1 Nephi 13:7-8; Jarom 1:8; Mosiah 11:8-9; Alma 1:29; 4:6; 31:24; Helaman 12:2; Ether 9:17; 10:23-24). For a discussion, see John A. Tvedtnes and Kevin L. Barney, “Word Groups in the Book of Mormon,” in John W. Welch and Melvin J. Thorne, eds., *Pressing Forward with the Book of Mormon* (Provo: FARMS, 1999).

g Cinnamon was imported from the region of India and Ceylon and was widely used in Rome.

h Incense.

i The Greek term, μύρον *muron* (called *mōr* in Hebrew) is the one that describes the ointment with which a woman anointed Christ’s feet (Matthew 26:7-9; Mark 14:3-4; Luke 7:37-38; John 11:2; 12:3-5), and was also among the materials intended for preparing his body for burial (Luke 23:56).

j Frankincense is the dried resin of the frankincense tree and was imported from south Arabia.

k σωμάτων καὶ ψυχὰς ἀνθρώπων *sōmatōn kai psuchas anthrōpōn* “bodies and spirits of men” seems to denote slave trade, hence the KJV rendering “slaves, and souls of men.”

l The Greek term ὥρα *ōra* denotes the season that we would consider to be late summer and early autumn, when many tree fruits ripen. In Hebrew, one of the words denoting “figs” means “summer” (cf Jeremiah 40:10; 48:32).

m ἐπιθυμίας *epithumias* desired, wanted.

thee, and all things which were dainty^a and goodly are departed from thee, and thou shalt find them no more at all. ¹⁵ The merchants of these things, which were made rich by her,^b shall stand afar off^c for the fear of her torment, weeping and wailing,^d ¹⁶ And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!^e ¹⁷ For in one hour so great riches is come to nought.^f

And every shipmaster,^g and all the company in ships, and sailors, and as many as trade by sea, stood afar off,^h ¹⁸ And cried when they saw the smoke of her burning,ⁱ saying, What *city* is like unto this great city!^j ¹⁹ And they cast dust on their heads,^k and cried, weeping and wailing,^l saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

a λιπαρά *lipara* oil, fat, and therefore sumptuous.

b CF v. 3, 11, 23.

c This is the literal meaning of both the Greek here and the Hebrew of Psalm 38:11. CF D&C 45:74.

d See v. 19 and CF Esther 4:3; Jeremiah 9:10; Ezekiel 27:31; Mosiah 16:2; Alma 40:13; 3 Nephi 10:10; D&C 19:5; 29:15; 85:9; 101:91; 124:52; 133:73; Moses 1:22; Matthew 8:12; 13:42, 50; 22:13; 24:51; 25:30; Mark 9:18; Luke 13:28.

e See the notes to Revelation 17:4; 18:12.

f “Come to nought” is an English idiom that was used by the KJV translators to render various Old Testament Hebrew and New Testament Greek idioms. Here, it means “destroyed.”

g The GR term used here (κυβερνήτης *kubernētēs*) is the source of our word “governor” and is sometimes used to denote the rudder of a ship.

h See the note to v. 10.

i See the note to v. 9.

j CF Genesis 10:12; Joshua 10:2; Nehemiah 7:4; Jeremiah 22:8; Lamentations 1:1; Jonah 1:2; 3:2-3; 4:11; Revelation 11:8; 14:8; 16:19; 17:18; 18:10, 16, 18-19, 21; 21:10; 1 Nephi 1:4; 2:13; 10:3; 11:13; Alma 9:4; 16:19; 21:2; Helaman 1:18; 7:22; 13:12-14, 21; 3 Nephi 8:24-25; 9:3-5, 9.

k Casting dust or ashes on one’s head was anciently a sign of mourning. CF Joshua 7:6; Job 2:12; 2 Samuel 13:19; Isaiah 58:5; Lamentations 2:10; Ezekiel 27:30.

l See the note to v. 15.

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²⁰ Rejoice over her, *thou* heaven,^a and *ye* holy apostles and prophets; for God hath avenged you on her. ²¹ And a mighty angel^b took up a stone like a great millstone, and cast *it* into the sea,^c saying, Thus with violence shall that great city Babylon^d be thrown down, and shall be found no more at all. ²² And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; ²³ And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee:^e for thy merchants were the great men of the earth;^f for by thy sorceries were all nations deceived.^g ²⁴ And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.^h

a CF 1 Chronicles 16:31; Job 38:7; Psalm 96:11; Revelation 12:12; D&C 62:3; 76:1; 128:23. In Jeremiah 51:48-49, heaven and earth rejoice over the fall of Babylon (CF Deuteronomy 32:43).

b CF Revelation 10:1. The Greek term rendered “mighty” to describe angels in 2 Thessalonians 1:7 is not the same as the one used by John.

c See the note to Revelation 8:8.

d See the note to v. 4.

e CF Jeremiah 7:34; 16:9; 25:10; 33:11; John 3:29.

f CF vv. 3, 11, 15.

g For the sorceries of Babylon, see Isaiah 47:9, 12; Jeremiah 27:9; Daniel 2:2. See the note to Revelation 9:21.

h CF Matthew 23:35; Revelation 17:6, 18:20, and 19:2, and see the note to Revelation 6:10.

Chapter 19

Rejoicing at the Fall of Babylon

¹ AND after these things I heard a great voice^a of much people in heaven,^b saying, Alleluia;^c Salvation, and glory, and honour, and power,^d unto the Lord our God: ² For true and righteous *are* his judgments:^e for he hath judged the great whore,^f which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.^g ³ And again they said, Alleluia. And her smoke rose up for ever and ever.^h ⁴ And the four and twenty eldersⁱ and the four beasts^j fell down and

a See v. 17 and CF Revelation 1:10; 11:12; 16:1; 18:2.

b CF Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 16:17; 18:4; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

c Greek transliteration of Hebrew *hallelū-yāh*, “praise ye Yah [the Lord]” (plural imperative), found in the “Hallel Psalms” (Psalms 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, 9; 115:18; 116:19; 117:1-2; see also Psalms 135:1, 3, 21; 146:1, 10; 147:1, 20; 148:1, 7, 14; 149:1, 9; 150:1, 6). Many of the other “praise the Lord” passages in the Old Testament employ a different verb meaning “thank.” In this chapter, the term Alleluia appears in vv. 1, 3, 4, 6.

d CF Psalm 21:5 and see Revelation 4:11; 5:12-13; 7:12.

e See the note to v. 11 and CF Nehemiah 9:13; Psalms 19:9; 119:160; Ezekiel 18:18; Zechariah 7:9; John 8:16; Revelation 16:7.

f CF Revelation 17:1.

g CF Revelation 16:6; 17:6; 18:24 and see the note to Revelation 6:10. See also 2 Kings 9:7, where the blood of the prophets are avenged on another woman, Jezebel.

h CF Revelation 9:11; 14:11; 17:1-7, 15-16; 20:1-3 and the accompanying notes. The imagery resembles the description of the cities of Sodom and Gomorrah in Genesis 19:28. See also Isaiah 34:10; Jacob 6:10; Mosiah 3:27. According to D&C 29:21, Ezekiel prophesied the destruction by fire of the whore, identified as “the great and abominable church.” See the discussion in John A. Tvedtnes, “Ezekiel’s ‘Missing Prophecy,’” in Dennis A. Wright, et al., *Voices of Old Testament Prophets* (Salt Lake City: Deseret, 1997).

i See the note to Revelation 4:4.

j See the note to Revelation 4:6.

Revelation

worshipped God that sat on the throne,^a saying, Amen; Alleluia.

⁵ And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.^b ⁶ And I heard as it were the voice of a great multitude,^c and as the voice of many waters,^d and as the voice of mighty thunderings,^e saying, Alleluia: for the Lord God omnipotent reigneth.^f ⁷ Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.^g ⁸ And to her was granted that she should be arrayed in fine linen, clean and white:^h for the fine linen is the righteousness of saints.ⁱ

⁹ And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb.^j And he saith unto me, These are the true sayings of God. ¹⁰ And I fell at his feet to worship him.^k And

a CF Revelation 4:10; 5:8, 14; 7:11; 11:16 and see the note to Revelation 4:4. For the divine throne, see the note to Revelation 1:4.

b See also v. 18. This is a Hebrew merism meaning “everyone.” CF Genesis 19:11; Deuteronomy 1:17; 25:13-14; 1 Samuel 5:9; 30:2, 19; 2 Kings 23:2; 25:26; 1 Chronicles 25:8; 26:13; 2 Chronicles 15:13; 31:15; 34:30; 36:18; Esther 1:5, 20; Job 3:19; Psalms 104:25; 115:13; Jeremiah 16:6; Acts 26:22; Revelation 11:18; 13:16; 20:12; 3 Nephi 26:1; Mormon 9:13; D&C 138:11, 35.

c CF Ezekiel 23:42; Daniel 10:6.

d See the note to Revelation 1:15.

e See the note to Revelation 4:5.

f Aside from this scriptural passage, the term “omnipotent” (meaning “all-powerful,” Jacob 2:5; Alma 44:5) is found only in King Benjamin’s address from the tower (Mosiah 3:5, 17-18, 21; 5:2, 15).

g For the marriage supper of the lamb, see Revelation 19:7-9; 21:2-4, 9-10; 22:17; D&C 58:7-11. Jesus compared the kingdom of God to a wedding (Matthew 22:2-14) and likened his second coming to a wedding (Matthew 25:1-13; Luke 12:35-40; CF. Luke 14:7-24). The scriptures call Christ a bridegroom and the people of his Church the bride (Matthew 9:15; Mark 2:19; Luke 5:34; John 3:28; CF. Psalm 19:5; Isaiah 54:5; 61:10; 62:5; D&C 33:17; 65:2-3; 88:92; 109:73-76; 133:10-11, 18-19).

h CF v. 14 and see the note to Revelation 15:6.

i CF Matthew 22:11, where the context is a royal wedding, and see the note to Revelation 3:5.

j CF Luke 14:15; 22:29-30.

k CF Joshua 5:13-15.

he said unto me, See *thou do it* not: I am thy fellowservant,^a and of thy brethren that have the testimony of Jesus:^b worship God: for the testimony of Jesus is the spirit of prophecy.^c

Christ Returns to Earth as King

¹¹ And I saw heaven opened,^d and behold a white horse; and he that sat upon him *was* called Faithful and True,^e and in righteousness he doth judge^f and make war. ¹² His eyes *were* as a flame of fire,^g and on his head *were* many crowns; and he had a name written, that no man knew,

a CF Revelation 22:8-9; 1 Nephi 17:55; Acts 10:25-26.

b CF Revelation 1:1-2, 9; 12:11, 17; Alma 6:8; D&C 76:51, 74, 79, 82, 101; 138:12.

c CF Jacob 4:6; Alma 6:8. Joseph Smith responded to a series of questions on Latter-day Saint doctrine: “Do you believe Joseph Smith, Jun, to be a Prophet?’ Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy.—Revelation, xix: 10th verse” (*History of the Church* 3:28). Other statements by the prophet include: “Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony” (*History of the Church* 3:389). “If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected” (*History of the Church* 5:215).

d The “opening” of heaven (usually a door, gate, or curtain/veil) is a frequent theme in the scriptures and in early Jewish and Christian pseudepigrapha. For a discussion, see John A. Tvedtnes, “Temple Prayer in Ancient Times,” in Donald W. Parry and Stephen D. Ricks, *The Temple in Time and Eternity* (PROVO: FARMS, 1999).

e See appendix, Faith and Truth.

f CF Leviticus 19:15; Deuteronomy 1:16; Psalms 9:8; 50:6; 58:1; 67:4; 72:2; 96:10, 13; 98:9; Proverbs 31:9; Isaiah 11:4; Jeremiah 11:20; John 7:24; Acts 17:31; 2 Timothy 4:8; 1 Peter 2:23; Revelation 16:5; 19:2; Mosiah 3:10; 29:29, 43; Alma 41:14; 50:39; D&C 11:12; 29:12; Moses 6:57; Abraham 1:26.

g See the note to Revelation 1:14.

Revelation

but he himself.^{a 13} And he *was* clothed with a vesture dipped in blood:^b and his name is called The Word of God.^{c 14} And the armies *which were* in heaven^d followed him upon white horses, clothed in fine linen, white and clean.^{e 15} And out of his mouth goeth a sharp sword,^f that with it he should smite the nations: and he shall rule them with a rod of iron:^g and he treadeth the winepress of the fierceness and wrath of Almighty God.^h
¹⁶ And he hath on *his* vesture and on his thighⁱ a name written, KING OF KINGS, AND LORD OF LORDS.^j

¹⁷ And I saw an angel standing in the sun,^k and he cried with a loud voice,^l saying to all the fowls that fly in the midst of heaven, Come

a CF Isaiah 62:2; 65:15 and see Revelation 2:17; 3:12.

b CF Revelation 19:36. Many ancient prophecies, in the Bible and in pseudepigraphic works, indicate that Christ will return to the earth wearing a red garment, said to be from blood or wine (Genesis 49:10-12; Isaiah 63:1-3; D&C 133:48-51). One of the Hebrew idioms for wine is “blood of the grapes” (Genesis 49:11; Deuteronomy 32:14; *Ecclesiasticus* [Ben-Sirach] 50:15). Isaiah 63:1-3 has the Lord treading the winepress, but the redness that results is from the blood of humans, as in Revelation 14:20 (CF. Lamentations 1:15). While taking upon him the sins of all mankind in the garden of Gethsemane, the Savior sweat blood at every pore (Luke 22:44; Mosiah 3:7; D&C 19:18), which would have stained his garment red.

c See the note to Revelation 1:2.

d CF Daniel 4:35; Matthew 26:53; D&C 88:112; *Testament of Levi* 3:33; 2 *Enoch* 17; 4 *Ezra* 19:6.

e CF v. 8 and see the note to Revelation 15:6.

f See the note to Revelation 1:16.

g See the note to Revelation 2:27.

h CF Revelation 14:19; D&C 88:106. The imagery is probably borrowed from Isaiah 63:1-3 (CF Lamentations 1:15). For this v., JST reads “And out of his mouth procedeth the word of God, and with it he will smite the nations; and he will rule them with the sword of his mouth; and he treadeth the wine-press in the fierceness and wrath of Almighty God.”

i Some Bible scholars believe that this should read “banner.” In Hebrew, the word “banner” (*dgl*) and “leg” (*rgl*) are very similar and the first consonants, d and r, and almost identical in form. Banners with writing on them are known from a number of early texts, including one of the Dead Sea Scrolls; CF. Alma 46:12-13.

j For these titles see the note to Revelation 17:14.

k CF Revelation 10:1.

l CF Revelation 8:13; 14:6-7; D&C 88:92.

and gather yourselves together unto the supper of the great God; ¹⁸ That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men,^a and the flesh of horses, and of them that sit on them, and the flesh of all *men*,^b *both* free and bond,^c both small and great.^d

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. ²⁰ And the beast was taken,^e and with him the false prophet^f that wrought miracles before him, with which he deceived^g them that had received the mark of the beast,^h and them that worshipped his image.ⁱ These both were cast alive into a lake of fire burning with brimstone.^j ²¹ And the remnant were slain with the sword^k of him that sat upon the horse, which *sword* proceeded out of his mouth:^l and all the fowls were filled with their flesh.

a The imagery of birds consuming the flesh of humans is known from the Old Testament (1 Kings 14:11; 16:4; 21:24). John drew his imagery from Ezekiel 39:17-20.

b JST adds “who fight against the Lamb,” verbiage known from 1 Nephi 14:13; CF 1 Nephi 11:34-36; D&C 88:115.

c See the note to Revelation 13:16.

d See the note to v. 5.

e KJV arrested, captured.

f The same GR term is used in Acts 13:6; Revelation 16:13; 20:10.

g CF Revelation 13:14; Matthew 24:24; D&C 52:14.

h CF Revelation 13:17; 14:9, 11; 15:2; 16:2; 20:4.

i CF Revelation 13:4, 12, 15; 14:9, 11; 16:2; 20:4.

j CF Revelation 14: 10; 20:10; 21:8; Daniel 7:11; Matthew 13:42; 2 Nephi 9:16, 19; 2 Nephi 9:26; 28:23; Jacob 3:11; 6:10; Mosiah 3:27; Alma 12:17; 14:14; D&C 63:17; 76:36.

k Both occurrences of “sword” in this v. were changed to “word” in JST.

l See the note to Revelation 1:16. For a discussion, see John A. Tvedtnes, “*Rod and Sword as the Word of God*,” *Journal of Book of Mormon Studies* 5/2 (Fall 1996).

Chapter 20

Satan Bound for a Thousand Years

¹ AND I saw an angel come down from heaven,^a having the key of the bottomless pit and a great chain in his hand. ² And he laid hold on the dragon, that old serpent, which is the Devil, and Satan,^b and bound him a thousand years,^c ³ And cast him into the bottomless pit,^d and shut him up, and set a seal upon him, that he should deceive the nations^e no more, till the thousand years should be fulfilled: and after that he must be loosed^f a little season.^g

a CF Revelation 10:1; 18:1; Matthew 28:2-3; Luke 22:43; D&C 128:20.

b CF Revelation 12:3-4, 7-9, 13, 16-17; 13:2-4, 11; 16:13; Isaiah 27:1; 51:9.

c See vv. 3-7 and CF D&C 29:11, 22; 77:12; 84:100; 88:101, 110; Moses 7:64.

d See the note to Revelation 9:11. The GR term rendered “bottomless” in verses 1 and 3 is ἀβύσσου *abussou*, which is also used in Luke 8:31, when the devils pleaded with Christ “that he would not command them to go out into the *deep*.” In New Testament times, it was considered the abode of the dead (Romans 10:7). The casting of the devil into the abyss is noted in 3 *Enoch* 95:8-13 and *Apocalypse of Elijah* 5:35. In *Martyrdom and Ascension of Isaiah* 4:14, we read that Christ, at his second coming with the angels, will drag Beliar and his hosts into Gehenna. According to 1 *Enoch* 54-56, the Chosen One (the Messiah) will sit on the throne of God and direct the punishment of Azazel (the devil) and his wicked armies by having angels drag them off in nets of iron and bronze and cast them into the flames of the abyss (see 1 *Enoch* 10:4-6; 54:1-6; 55:4; 56:1-4; 90:21-27). Similarly, in *Sibylline Oracles* 3:71-74, we read that God will burn Beliar with the men who follow him. *Testament of Levi* 18:12 says that the Messiah will bind Beliar (CF. *Tobit* 8:2-3, where an evil spirit is bound by an angel).

e CF v. 8.

f See v. 7 and CF 1 Nephi 22:26; D&C 43:31; 88:110-111.

g See the note to Revelation 6:11.

Christ's Millennial Reign

⁴ And I saw thrones, and they sat upon them, and judgment^a was given unto them:^b and *I saw* the souls of them that were beheaded^c for the witness of Jesus, and for the word of God,^d and which had not worshipped the beast, neither his image,^e neither had received *his* mark^f upon their foreheads, or in their hands;^g and they lived and reigned with Christ a thousand years.^h ⁵ But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.ⁱ ⁶ Blessed and holy *is* he that hath part^j in the first resurrection: on such the second death hath no power,^k but they shall be priests of God and of Christ,

a CF Daniel 7:9.

b For the twelve apostles as judges when Christ returns, see Matthew 19:28; Luke 22:29-30; 1 Nephi 12:9-10. For the saints as judges during that time, see Daniel 7:22; 1 Corinthians 6:2; 3 Nephi 27:27; D&C 20:13; 75:21.

c CF Matthew 14:10-11; Mark 6:16, 27; Luke 9:9.

d CF Revelation 1:9; 6:9.

e CF Revelation 13:4, 12, 15; 14:9, 11; 16:2; 19:20.

f CF Revelation 13:17; 14:9, 11; 15:2; 16:2; 19:20.

g CF Revelation 13:16; 14:9; 17:5; Alma 3:4, 13, 18. By contrast, the servants of the Lord have his name sealed on their foreheads (see the note to Revelation 7:3).

h CF D&C 29:11.

i The heirs of the celestial kingdom rise from the dead at the beginning of the millennium, though some who had died before Christ's resurrection arose soon after he returned from the grave (Matthew 27:52-53; Helaman 14:25; 3 Nephi 23:9-11; D&C 133:55). This is the first resurrection, that of the just (Luke 14:14; D&C 76:50, 64-65; 132:26). Those who are heirs of the terrestrial kingdom also rise in the first resurrection (Mosiah 15:21-25; 18:9; D&C 45:54). The rest rise at the end of the millennium, at the resurrection of damnation (Mosiah 15:26; D&C 63:17-18; 76:84-85). This is because Christ will reign on earth during the millennium and only those of the celestial and terrestrial order can live in his presence (D&C 76:62, 76-77; 86-88, 112). That there are two resurrections is suggested in John 5:29; Acts 24:15; 1 Corinthians 15:21-23; Hebrews 11:35; 2 Nephi 9:22; Mosiah 16:11; Alma 12:8; 33:22; 40:14-21; 3 Nephi 26:5; D&C 43:18; 76:17; 88:101; 132:19.

j JST reads "are they who have part.

k CF v. 14 and see Revelation 2:11; 21:8; Jacob 3:11; Alma 12:16, 32; 13:30; 14:18-19; D&C 29:41; 63:17; 76:37.

Revelation

and shall reign with him a thousand years.^a

Battle of Gog and Magog^b

⁷ And when the thousand years are expired, Satan shall be loosed^c out of his prison,^d ⁸ And shall go out^e to deceive the nations^f which are in the four quarters of the earth,^g Gog and Magog,^h to gather them together to battle: the number of whom *is* as the sand of the sea.ⁱ ⁹ And they went up on the breadth of the earth, and compassed the camp of the

a CF Revelation 5:10; 22:5; 2 Timothy 2:12.

b Joseph Smith declared that “The battle of Gog and Magog will be after the millenium. The remnant of all the nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium” (*History of the Church* 5:298).

c See the note to v. 3.

d CF v. 3.

e A Hebrew idiom meaning to go to war/battle/fight, frequently found in the Old Testament and the Book of Mormon but attested in only a few New Testament passages (Matthew 13:49; Revelation 6:2; 16:14).

f CF v. 3.

g γωνίας *gōniais* corner, angle (i.e., the four cardinal directions), as in Revelation 7:1. CF Isaiah 11:12; 1 Nephi 19:16; 22:25; 3 Nephi 5:24, 26; 16:5; Ether 13:11; D&C 33:6; 45:46; 135:3; Moses 7:62; Abraham Facsimile 2 Figure 6; Joseph Smith Matthew 1:27 (JST Matthew 24:28); JST Genesis 7:70.

h John borrows from Ezekiel 38-39, where we read of “Gog, the land of Magog, the chief prince of Meshech and Tubal” (Ezekiel 38:2-3, 14, 16, 18; 39:1, 11). Magog is the name of one of Noah’s grandsons (Genesis 10:2; 1 Chronicles 1:5). In Ezekiel’s prophecy, he associates Magog with the other sons of Japheth listed in Genesis 10 and 1 Chronicles 1. Their descendants lived in the northeastern part of the Mediterranean basin, mostly in the areas covered today by the nations of Greece, Turkey, northern Syria, and other regions bordering the Black Sea. Some scholars compare Gog with *Gyges* (the Greek form; the Assyrian records call him *Gugu*), king of Lydia (in western Turkey) c. 660 BC. The name Gog appears in an Israelite genealogy in 1 Chronicles 5:4. *Sibylline Oracles* 3:319, 512, pronounces woes against Gog and Magog.

i A Hebrew idiom denoting something that cannot be counted. CF Genesis 22:17; 32:12; 41:49; Joshua 11:4; Judges 7:12; 1 Samuel 13:5; 2 Samuel 17:11; 1 Kings 4:20, 29; Job 6:3; Psalm 78:27; Isaiah 10:22 cited in Romans 9:27 and 2 Nephi 20:22; Jeremiah 33:22; Hosea 1:10; Hebrews 11:12; 1 Nephi 12:1; Mormon 1:7; Moses 1:28.

saints about, and the beloved city:^a and fire came down from God out of heaven,^b and devoured them.¹⁰ And the devil that deceived them^c was cast into the lake of fire and brimstone,^d where the beast^e and the false prophet^f are, and shall be tormented day and night for ever and ever.^g

Judgment Day

¹¹ And I saw a great white throne,^h and him that sat on it, from whose face the earth and the heaven fled away;ⁱ and there was found no place for them.^j ¹² And I saw the dead, small and great,^k stand before God;^l and the books were opened:^m and another book was opened, which is *the book of life*:ⁿ and the dead were judged out of those things which were written in the books, according to their works.^o ¹³ And the

a IE Jerusalem. CF Zechariah 14:2.

b CF Genesis 19:24; 2 Kings 1:10, 12, 14; 1 Chronicles 21:26; 2 Chronicles 7:1; Job 1:16; Luke 9:54; 17:29; Revelation 13:13; Helaman 13:13; D&C 63:34.

c CF D&C 28:11.

d CF Revelation 14: 10; 19:20; 21:8; 2 Nephi 9:16, 19; 2 Nephi 9:26; 28:23; Jacob 3:11; 6:10; Mosiah 3:27; Alma 12:17; 14:14; D&C 63:17; 76:36.

e CF Daniel 7:11.

f The same GR term ψευδοπροφήτης *pseudoprophētēs* is used in Acts 13:6; Revelation 16:13; 19:20.

g CF Luke 16:22-28; Revelation 14:11; 2 Nephi 9:16, 19, 9:26; 28:23; Jacob 6:10; Mosiah 2:39; 3:25, 27; 5:5; 27:28-29; 28:3; Alma 36:12, 14, 17; Moroni 8:21; D&C 19:3, 6-12; 76:44-48; 104:18; Moses 7:1.

h For the divine throne, see the note to Revelation 1:4.

i CF 3 Nephi 26:3; D&C 29:23-24 and see the note to Revelation 6:14.

j CF Daniel 2:35.

k This is a Hebrew merism meaning “everyone.” CF Genesis 19:11; Deuteronomy 1:17; 25:13-14; 1 Samuel 5:9; 30:2, 19; 2 Kings 23:2; 25:26; 1 Chronicles 25:8; 26:13; 2 Chronicles 15:13; 31:15; 34:30; 36:18; Esther 1:5, 20; Job 3:19; Psalms 104:25; 115:13; Jeremiah 16:6; Acts 26:22; Revelation 11:18; 13:16; 19:5, 18; 3 Nephi 26:1; Mormon 9:13; D&C 138:11, 35.

l CF Mormon 9:13.

m CF Daniel 7:10.

n CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:15; 21:27; 22:19; Alma 5:58; D&C 85:9; Moses 6:5, 46.

o For the prophet Joseph Smith’s comments on this passage, see D&C 128:6-8. CF 1 Ne-

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sea gave up the dead which were in it; and death and hell delivered up the dead which were in them:^a and they were judged every man according to their works.^{b 14} And death and hell were cast into the lake of fire. This is the second death.^{c 15} And whosoever was not found written in the book of life was cast into the lake of fire.

Chapter 21^d

The New Jerusalem

¹ AND I saw a new heaven and a new earth:^e for the first heaven and the first earth were passed away; and there was no more sea. ² And I John saw the holy city,^f new Jerusalem,^g coming down from God out

phi 15:32-33; 2 Nephi 9:44; 28:33; 29:11; Mosiah 3:24; 16:10; Alma 11:41, 44; 12:8, 12; 33:22; 40:21; 41:3; 42:23; 3 Nephi 26:4; 27:14-15, 25-26; Mormon 3:18-20; 6:21; D&C 19:3; 76:111; 128:6-8; 137:9; JST Matthew 7:31.

a See the notes to Revelation 1:18 and 6:8.

b See the note to Revelation 2:23.

c See the note to v. 6.

d Many elements in this chapter are also found in chapter 7.

e CF Isaiah 65:17; 66:22; 2 Peter 3:13; Ether 13:9; D&C 29:23-24; 88:25-26; 101:25; Articles of Faith 10. From D&C 63:21, we learn that John and his companions, Peter and James, had seen the transfigured earth in vision on the mount of transfiguration (for which see Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36; 2 Peter 1:16-19; CF. John 1:14). In the Ethiopic version of the *Apocalypse of Peter* 16-17, we read that when, on the mount of transfiguration, Peter offered to construct tabernacles for Jesus, Moses, and Elijah, Jesus opened the eyes of the apostles so they could see the heavenly tabernacle and they gazed into the second heaven, where Jesus conversed with the ancient prophets. In the pseudepigraphic *Revelation of John*, which seems to conflate several New Testament accounts, including John's vision on the island of Patmos, the ascension of Christ, and the transfiguration of Christ, says that after Christ ascended, John found himself alone on Mount Tabor, the traditional site of the transfiguration. In the vision, John saw the future of the earth, including the sounding of the trumpet that will make the earth shake at the time humans will be resurrected. As in Revelation 3:12; 21:2, 10, John sees the heavenly Jerusalem coming to earth.

f See v. 10 and CF Revelation 11:2; 22:19; Isaiah 48:2; 52:1; Nehemiah 11:1, 18; Daniel 9:16, 24; Matthew 4:5; 27:53.

g CF Revelation 3:12; 3 Nephi 20:22; 21:23-24; Ether 13:3-6, 10; D&C 42:9, 35, 62, 67;

of heaven, prepared as a bride adorned for her husband.^{a 3} And I heard a great voice out of heaven^b saying, Behold, the tabernacle of God *is* with men,^c and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.^{d 4} And God shall wipe away all tears from their eyes;^e and there shall be no more death,^f neither sorrow, nor crying, neither shall there be any more pain:^g for the former things are passed away.^h

⁵ And he that sat upon the throneⁱ said, Behold, I make all things new.^j And he said unto me, Write: for these words are true and faithful.^k ⁶ And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.^{l 7} He that overcometh^m shall inherit all things;ⁿ and I will be his God, and he shall be my son. ⁸ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcer-

45:66; 84:2, 4; 135:56; Moses 7:62; Articles of Faith 10. It seems that there will be two cities called "New Jerusalem," one of which will descend from heaven. For the heavenly Jerusalem, see Galatians 4:26 and Hebrews 12:22.

a See the note to Revelation 19:7.

b CF Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 16:17; 18:4; 19:1; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

c CF Psalm 78:60; Moses 7:62.

d CF John 1:14; 14:23; Revelation 17:15; Articles of Faith 10.

e CF Isaiah 25:8; Revelation 7:17.

f CF Proverbs 12:28; Romans 6:9; Revelation 20:6; Mosiah 16:7-9; Alma 11:45; 22:14; D&C 101:29-31.

g CF 3 Nephi 28:9, 38.

h CF Isaiah 42:9.

i For the divine throne, see the note to Revelation 1:4.

j See the note to v. 1.

k See the notes to Revelation 1:8 and appendix, Faith and Truth.

l See the note to Revelation 7:16.

m CF 1 John 5:4-5; Romans 12:21; and see Revelation 2:7, 11, 17, 26; 3:5, 12, 21.

n CF D&C 78:22; Hebrews 1:2.

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ers,^a and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone:^b which is the second death.^c

⁹ And there came unto me one of the seven angels which had the seven vials full of the seven last plagues,^d and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.^e ¹⁰ And he carried me away in the spirit to a great and high mountain,^f and shewed me that great city, the holy Jerusalem,^g descending out of heaven from God, ¹¹ Having the glory of God: and her light *was* like unto a stone most precious,^h even like a jasper stone,ⁱ clear as crystal; ¹² And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: ¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates.^j ¹⁴ And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.^k

a See the note to Revelation 9:21.

b CF Revelation 14: 10; 19:20; 20:10; 21:8; 2 Nephi 9:16, 19; 2 Nephi 9:26; 28:23; Jacob 3:11; 6:10; Mosiah 3:27; Alma 12:17; 14:14; D&C 63:17; 76:36.

c CF Revelation 2:11; 20:6, 14; Jacob 3:11; Alma 12:16, 32; 13:30; 14:18-19; D&C 63:17; 76:37.

d CF Revelation 15:7; 16:1; 17:1.

e See the note to Revelation 19:7.

f CF Ezekiel 37:1; 40:2; Matthew 4:1; Mark 1:12; Luke 4:1; Revelation 17:3; 1 Nephi 1:8; 11:19, 29; 14:30; 15:1; 2 Nephi 4:25.

g See the notes to v. 2.

h For a discussion, see John A. Tvedtnes, "Glowing Stones in Ancient and Medieval Lore," *Journal of Book of Mormon Studies* 6/2 (Fall 1997), expanded and published as appendix 2 in Tvedtnes, *The Book of Mormon and Other Hidden Books: Out of Darkness Unto Light* (Provo: FARMS, 2000).

i CF Revelation 4:3; 21:18.

j The arrangement of the gates, three on each of the four sides, corresponds to the encampment of the Israelites about the tabernacle, with three tribes on each of the four sides (Numbers 2).

k The term "twelve apostles of the Lamb" is elsewhere found only in descriptions of Nephi's vision, which is the same one the Lord gave to the apostle John as recorded here (1 Nephi 11:34-36; 12:9; 13:26, 39-41; 14:20). Many Bible scholars consider it to be an interpolation here, but the Book of Mormon evidence suggests that it was ancient.

¹⁵ And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.^a ¹⁶ And the city lieth foursquare,^b and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.^c The length and the breadth and the height of it are equal.^d ¹⁷ And he measured the wall thereof, an hundred *and* forty *and* four cubits,^e *according to* the measure of a man, that is, of the angel. ¹⁸ And the building of the wall of it was *of* jasper:^f and the city *was* pure gold, like unto clear glass.^g ¹⁹ And the foundations of the wall of the city *were* garnished with all manner of precious stones.^h The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; ²⁰ The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth,

a See the note to Revelation 11:1.

b The holy of holies (“oracle”) of Solomon’s temple was a perfect cube (1 Kings 6:19-20). Artifacts associated with Moses’ tabernacle that were foursquare include the altar of sacrifice (Exodus 27:1), the high priest’s breastplate (Exodus 28:16; 39:9), the incense altar (Exodus 30:1-2). According to Herodotus, the city of Babylon was square (*Histories* 1.178), while Strabo noted that the same was true of Nicaea (*Geography* 12.4.7). Joseph Smith’s plan for the city of Zion was a large square comprised of smaller squares marked off by streets running north-south and east-west.

c A furlong being 1/8 mile, this total would be 1,500 miles. According to *Sibylline Oracles* 5:251 and *Midrash Rabbah* Song of Songs 7:5, Jerusalem will be enlarged until it reaches the gates of Damascus and will rise to the throne of God.

d George Fredrerick Kunz, in *The Curious Lore of Precious Stones* (Philadelphia and London: J. B. Lippincott, 1913), 236-7, noted a parallel between the description of the New Jerusalem in the book of Revelation and the Hindu text known as *Maha Sutasana Suttanta*, where the city of Devaraka, realm of the god Krishna, is described as foursquare and bedecked with pearls and precious gems and innumerable temples, with rows of bejeweled fruited palm trees. He also drew attention to the gem-city of the Greeks in the Islands of the Blessed, described by the Latin historian Lucian in his *Vera Historia*.

e A normal cubit is 18 inches, so this would give a total of 216 feet.

f Cf Revelation 4:3; 21:11.

g See v. 21 and Cf Revelation 4:6; 15:2; Ether 3:1; D&C 77:1; 130:7.

h The twelve foundations and twelve gates made of precious stones are patterned after the twelve precious stones in the breastplate of the Israelite high priest (Exodus 28:15-22; 39:9-15; Cf Isaiah 54:12; Ezekiel 28:13). Among Bible scholars, there is some disagreement as to which stones are intended.

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a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.^{a 21} And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold,^b as it were transparent glass.^c

²² And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. ²³ And the city had no need of the sun, neither of the moon, to shine in it:^d for the glory of God did lighten it, and the Lamb *is* the light thereof.^{e 24} And the nations of them which are saved^f shall walk in the light of it:^g and the kings of the earth do bring their glory and honour into it. ²⁵ And the gates of it shall not be shut at all by day: for there shall be no night there.^{h 26} And they shall bring the glory and honour of the nations into it. ²⁷ And there shall in no wise enter into it any thing that defileth,ⁱ neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.^j

a CF the twelve stones on the high priest's breastplate, representing the twelve tribes (Exodus 28:17-21; 39:10-14).

b CF D&C 137:4.

c See the note to v. 18.

d CF Revelation 7:16; 22:5; Zechariah 14:6-7. In Isaiah 60:1, the Lord comes to provide light for Jerusalem, rising like the sun, as in Malachi 4:2.

e An allusion to Isaiah 60:19-20 and possibly Zechariah 14:6-7, also found in Revelation 22:5. CF Psalm 27:1; Micah 7:8; John 1:9; 8:12; 9:5; 12:46; 2 Nephi 10:14; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; 18:24; Ether 4:12; 11:28; 12:9; 34:1-2; 39:1-2; 45:7-9; 93:1-2, 8-9; D&C 10:70.

f CF Zechariah 2:11; 8:23; Daniel 7:13-24.

g CF. Psalms 56:13; 89:15; Isaiah 2:5 (2 Nephi 12:5); John 8:12; 12:35; Ephesians 5:8; 1 John 1:7; Revelation 3:4.

h CF Revelation 22:5; Helaman 14:3-4; 3 Nephi 1:8, 15, 19. Anciently, the city gates were shut during the night to provide protection from potential enemy attack.

i Evidently patterned after Isaiah 52:1 (also quoted in 2 Nephi 8:24 and paraphrased in 3 Nephi 20:36).

j CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:12, 15; 22:19; Alma 5:58; D&C 85:9 128:6-7; Moses 6:5, 46.

Chapter 22

The Water of Life

¹ AND he shewed me a pure river of water of life,^a clear as crystal, proceeding out of the throne of God^b and of the Lamb. ² In the midst of the street of it, and on either side of the river, *was there* the tree of life,^c which bare twelve *manner of* fruits, *and* yielded her fruit every month:^d and the leaves of the tree *were* for the healing of the nations.^e ³ And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: ⁴ And they shall see his face;^f and his name *shall be* in their foreheads.^g ⁵ And there shall be no night there;^h and they need no candle, neither light of the sun; for the Lord God giveth them light:ⁱ and they shall reign for ever and ever.^j

a CF v. 17 and see the note to Revelation 7:17. See also Zechariah 14:8; Ezekiel 47:1-12. ¹ *Enoch* 26:1-2 mentions a stream flowing from the east side of the holy mountain.

b For the divine throne, see the note to Revelation 1:4.

c CF Genesis 3:22-24; Proverbs 3:18; 11:30; 13:12; 15:4; Revelation 22:2, 14; 1 Nephi 8:10; 11:25; 15:22, 28, 36; 2 Nephi 2:15; Alma 5:34, 62; 12:21, 23, 26; 32:40; 33:23; 42:2-6; Moses 3:9; 4:28-31; Abraham 5:9. John's vision of the waters coming out of the Holy City is reminiscent of the words of Ezekiel 47 and Zechariah 14:8. Like John, Ezekiel saw trees on both sides of the river (Ezekiel 47:7, 12).

d For verses 1-2, see the note to Revelation 7:17. Both passages allude to drink and food from the Lamb who sits on the throne.

e CF Psalm 67:2; 2 Nephi 25:20.

f CF Job 33:26; 1 Corinthians 13:12; Enos 1:27; D&C 84:19-25; 88:68; 93:1; 130:15-16; Matthew 5:8; and contrast Exodus 33:18-23, especially JST.

g See the note to Revelation 7:3.

h CF Revelation 21:25; Helaman 14:3-4; 3 Nephi 1:8, 15, 19.

i See the note to Revelation 21:23.

j CF Revelation 5:10; 20:6; 2 Timothy 2:12.

John's Summation

⁶ And he said unto me, These sayings *are* faithful and true:^a and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.^b ⁷ Behold, I come quickly:^c blessed *is* he that keepeth the sayings^d of the prophecy of this book.

⁸ And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.^e ⁹ Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets,^f and of them which keep the sayings of this book:^g worship God.

¹⁰ And he saith unto me, Seal not the sayings of the prophecy of this book:^h for the time is at hand.ⁱ ¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.^j ¹² And, behold, I come quickly;^k and my reward *is* with me, to give every man according as his work shall be.^l ¹³ I am Alpha and Omega, the beginning and the end, the first and the last.^m ¹⁴ Blessed *are* they that do his com-

a See appendix, Faith and Truth.

b CF v. 3 and see the note to Revelation 1:1.

c CF vv. 12, 20, and see Revelation 2:5, 16; 3:11; D&C 33:18; 34:12; 35:27; 39:24; 41:4; 49:28; 54:10; 68:35; 87:8; 88:126; 99:5; 112:34.

d See v. 9 and CF John 14:23-24; 3 Nephi 18:33; D&C 66:11; 82:4; 89:18; 93:52; JST John 6:26.

e CF CF Joshua 5:13-15.

f CF Revelation 19:10 (and note its definition of "prophecy"); 1 Nephi 17:55; Acts 10:25-26.

g See the note to v. 7.

h See the note to Revelation 10:4.

i CF Revelation 1:3.

j CF 2 Nephi 9:16; Mormon 9:14; D&C 88:35, 102.

k See the note to v. 7.

l CF Revelation 11:18; Ruth 2:12; Proverbs 11:18; Matthew 16:27; 1 Corinthians 3:14; 2 Timothy 4:14; Alma 9:28; D&C 58:33; 59:23; 63:48; 101:65; 127:4; 138:59. The passage, which is cited in D&C 112:34, seems to be patterned after Isaiah 40:10; 62:11.

m For a discussion of these titles, see appendix, Faith and Truth.

mandments,^a that they may have right to the tree of life,^b and may enter in through the gates into the city. ¹⁵ For without *are* dogs, and sorcerers,^c and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.^d ¹⁶ I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David,^e *and* the bright and morning star.^f

¹⁷ And the Spirit and the bride say,^g Come. And let him that heareth say, Come. And let him that is athirst come.^h And whosoever will, let him take the water of life freely.ⁱ ¹⁸ For I testify unto every man that heareth the words of the prophecy of this book,^j If any man shall add unto these things, God shall add unto him the plagues that are written in this book: ¹⁹ And if any man shall take away from the words of the book of this prophecy,^k God shall take away his part out of the book of life,^l and out of the holy city,^m and *from* the things which are written in this book.ⁿ

a Some mss. read “wash their robes.” CF Revelation 7:14 and see the note to Revelation 1:5.

b See the note to v. 1.

c See the note to Revelation 9:21.

d See the allusion to this passage in D&C 63:17 and D&C 76:103.

e See Revelation 5:5 and its note.

f CF Revelation 2:28; 2 Peter 1:19.

g See the note to Revelation 19:7.

h CF Revelation 21:6; Isaiah 55:1 (cited in 2 Nephi 9:50); John 7:37.

i CF v. 1 and see the note to Revelation 7:17.

j See the note to Revelation 1:3.

k See the note to Revelation 1:3. The fact that John cursed whoever would alter his work is evidence that such things sometimes happened.

l CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:12, 15; 21:27; Alma 5:58; D&C 85:9 128:6-7; Moses 6:5, 46.

m IE, Jerusalem. CF Revelation 11:2; 21:2, 10; Isaiah 48:2; 52:1; Nehemiah 11:1, 18; Daniel 9:16, 24; Matthew 4:5; 27:53.

n Some Christians incorrectly assume that this means that God would give no revelation after the book of that name, which was placed at the end of the New Testament. But the same commandment to neither add nor detract from the Lord's law had been uttered many centuries earlier, in the time of Moses, long before most of the Old Testam-

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²⁰ He which testifieth these things saith, Surely I come quickly.^a Amen. Even so, come, Lord Jesus.^b ²¹ The grace of our Lord Jesus Christ be with you all.^c Amen.

ment and all of the New Testament were written (Deuteronomy 4:2; 12:32).

a See the note to v. 20.

b In 1 Corinthians 16:22, Paul uses the Aramaic term *Maran atha*, which means “come, our Lord.” In Didache 10:6, the Greek form of the expression is used in the context of the eucharist (sacrament of the Lord’s supper), which reminds us of Paul’s words in 1 Corinthians 11:26, “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” Some Bible scholars believe that the invocation for the Lord to come was idiomatic among the earliest Christians, much as medieval and modern diaspora Jews came to greet each other by saying, “Next year in Jerusalem.”

c CF 2 John 1:3; Moroni 9:26. The apostle Paul typically ended his letters with this and similar formulae (Romans 16:20, 24; 1 Corinthians 16:23; 2 Corinthians 13:14; Galatians 6:18; Ephesians 6:24; Philippians 4:23; Colossians 4:18; 1 Thessalonians 5:28; 2 Thessalonians 3:18; 1 Timothy 6:21; 2 Timothy 4:22; Titus 3:15; Philemon 1:25). Even the epistle to the Hebrews, whose Pauline authorship has been questioned since antiquity, ends with the words “Grace be with you all. Amen” (Hebrews 13:25).

Appendix to Revelation

Faith and Truth^a

John A. Tvedtnes

In the book of Revelation, Christ identifies himself with “truth” and “faith.” One of the clearest and most precise definitions of faith is the one given in the Book of Mormon by Alma: “If ye have faith ye hope for things which are not seen, which are true” (Alma 32:21).^b Faith and truth are often listed together in the scriptures (EG Mosiah 27:14; Helaman 15:17). The Book of Mormon even has the term “true faith” (Enos 14, 20; Alma 44:4; 3 Nephi 6:14).

To gain a full appreciation of this definition, we must understand that the Hebrew words for “faith” and “truth” are related, both coming from the root *ʾmn*. Hebrew *ʾemūnāh* means “belief” or “faith,” while *ʾemet* (with the *n* assimilating to the *t*) means “truth.” Both are related to *yāmīn*, “right hand,” and to *ʾāmēn*, “established, firm” the word with which one ends a prayer. In Egyptian (which is distantly related to Hebrew) we have *imn* (usually transliterated Amun or Amon), “enduring, faithful,” also “right hand,” as the name of the chief God.

In this connection, it is interesting that Jesus is called the “Amen, the faithful and true witness, the beginning of the creation of God” (Revelation 3:14; cf. 19:11; 22:6)^c and also “he that is true” (Revelation 3:7; 1 John 5:20). Joseph Smith is said to have indicated that the name Ahman was a title of God the Father, while Jesus is called “Son Ahman.”^d Thus, prayers ending with the word “Amen” allude to one of Christ’s titles. Alma spoke of faith in the “true God” (Alma 5:12-13; CF John 17:3). True faith is hence

a An earlier version of this appendix appeared as “Faith and Truth,” *Journal of Book of Mormon Studies* 3/2, Fall 1994.

b The converse is found in Alma 30:16.

c The expression is found in Jeremiah 42:5, while in Proverbs 14:25 we read of the “true witness.” In D&C 1:36, we read that the revelations given to Joseph Smith are “true and faithful,” indicating their divine source.

d Orson Pratt in *Journal of Discourses* 2:342. CF D&C 78:20; 95:17 and see “Adam-on-di-Ahman” in D&C 78:15; 107:53; 116; 117:8, 11.

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a belief in God and Jesus, who are true. We are to worship God “in Spirit and in truth” (John 4:23-24; Alma 43:10). The Lord is also called the “God of truth.”^a

Nephi wrote, “I glory in truth; I glory in my Jesus” (2 Nephi 33:6). This is an authentic parallelism (such as is found in typical Biblical poetry), wherein the word “truth” parallels the name “Jesus,” making them synonymous. In support of the idea that “truth” is one of the titles of Jesus, we note that he called himself “the Way, the Truth and the Life” (John 14:17). In Mosiah 27:36, knowledge of the truth is equated with knowledge of Christ. A similar idea is found in Helaman 15:13: “they shall be brought to the true knowledge, which is the knowledge of their Redeemer and their great and true Shepherd” (see also verse 12).

The scriptures also speak of the truth which is in Christ (1 Nephi 13:24, 25; 14:26; Enos 26; 1 Timothy 2:4) and of the truth of Christ (2 Corinthians 11:10). He is said to be “full of grace and truth.”^b In Helaman 15:7, a knowledge of the truth is equated with faith on the Lord, while to reject truth is, according to Helaman 8:25, to rebel against God.

In D&C 93:24, we have a definition of truth: “And truth is knowledge of things as they are, and as they were, and as they are to come.” In the Bible, Jesus is called he “which is, and which was, and which is to come,”^c thus defining him in the same manner as truth. Indeed, the title rendered in English as Jehovah means “he exists” and is the third person equivalent of the “I am” of Exodus 3:14 (cf. D&C 39:1). According to *Midrash Rabbah* Exodus 3:14, the Lord told Moses, “I am he who was and I am he (who is) now, and I am he (who will be) forever.”

In the Bible, Jesus is also called the “Alpha and Omega, the First and the Last.”^d These are the first and last letters of the Greek alphabet and hence comprise a merism that makes Christ the basis of everything. The

a Isaiah 65:16 (where the Hebrew reads *’lōhê ’āmēn*); Ether 3:12 (referring to Jesus). Cf. Revelation 3:14.

b John 1:14; 3:21; D&C 84:102; 93:11; 2 Nephi 2:6; Alma 5:48; 9:26; 13:9.

c Revelation 1:4-5, 8; 22:13. Cf. John 1:1; 2:13-14, 24. In Mosiah 3:5, Christ is called “the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity.”

d Revelation 1:8, 11, 17-18; 2:8; 21:6; 22:13, which draw on Isaiah 41:4; 44:6; 48:12. See also 3 Nephi 9:18; D&C 19:1; 35:1-2; 38:1; 45:7; 54:1; 61:1; 63:60; 68:35; 75:1; 81:7; 84:120; 95:17; 112:34; 132:66; 110:3-4.

first and last letters in the Hebrew alphabet are *aleph* and *taw*.^a These are the beginning letters of Urim and Thummim (*’ūrīm w^e-tummīm*), suggesting that, like this revelatory instrument of antiquity, Christ is the source of revelation.

Christ is “the beginning” (Colossians 1:18) and is “the Word” which was “in the beginning with God” (John 1:1-2). The title “the Word” is also an important one (John 1:1; 1 John 1:1). Jesus, speaking to the Father, said, “Thy word is truth” (John 17:17; cf. 1 Thessalonians 2:13). The same expression is used in the Hebrew text of several Biblical passages, where we read that the word is “verified” (Hebrew *’āmēn*).^b Jesus is also called the “Word of Truth” (2 Timothy 2:15; James 1:18; Alma 38:9). The Word is truth and is also light, these being a title of Jesus (D&C 84:45). Christ is called the “light of truth” (D&C 88:6-7) and the “true light” (1 John 2:8; John 1:9). He is also the “Spirit of Truth,”^c and Spirit and truth are likewise equated in 1 John 5:6.

It is through truth that we are sanctified according to John 17:17, 19 (see also verse 3), allowing Paul to write of the “sanctification of the Spirit and belief of the Truth” (2 Thessalonians 2:13). In his prayers offered in the presence of the Nephites, Christ used the word “believe” five times and added that it was through faith that one could be “purified” (3 Nephi 19:20-23, 28-19). When Jesus said “Ye shall know the Truth, and the Truth shall make you free” (John 8:32), he was evidently referring to himself and to the atonement which he alone brought.

Returning to Alma’s definition of faith as a hope in that which is true, we can perhaps better understand why the first principle of the Gospel is “faith in the Lord Jesus Christ” (Article of Faith 4). It is faith in the atoning power of Jesus that starts us on our pathway to

a The resemblance between Greek *alpha* and Hebrew *aleph* is not coincidental. Hebrew and a number of related languages employed the Canaanite/Phoenician letters, which were borrowed by the Greeks to form their alphabet. Ancient forms of Greek letters are essentially the Phoenician letters written backward.

b Genesis 42:20; 1 Kings 8:26; 2 Chronicles 1:9; 6:17; 17:28; Ps. 19:8; 89:29; 111:7. The Hebrew idiom is also attested in the Book of Mormon (Jarom 1:9; Omni 1:6; Alma 9:14; 25:12, 17; 50:19, 21).

c D&C 93:9, 26; John 14:17; 15:22; 16:13; 1 John 4:6; 5:6; D&C 50:14, 17, 19, 21 (where he is also called the Word).

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salvation. Faith in anything less than this truth, Jesus Christ, has no power to save. When, therefore, we read that Jesus is the Amen, the true and faithful witness, the Alpha and Omega, the beginning and the end (Revelation 3:14; 21:5-6), we must understand these titles in the light of Alma's definition of faith, which has primary reference to faith in Christ.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (D&C 110:3)

(Footnotes)

¹ The passage in D&C 29:21 speaks of a prophecy by Ezekiel. For a discussion, see John A. Tvedtnes, "Ezekiel's 'Missing Prophecy,'" in Dennis A. Wright, et al., *Voices of Old Testament Prophets* (Salt Lake City: Deseret, 1997).

Appendix A: The Basics of Biblical Greek

The Greek Language

Greek is a member of the Indo-European family of languages, which includes most of the languages spoken in Europe (such as English, Spanish, French, German, and Welsh) and some spoken elsewhere (such as Persian and Sanskrit). The Greek language in antiquity consisted of a number of closely related dialects, the most studied of which are Attic (Athenian) Greek and Koine (New Testament) Greek.

The English name of the language is derived from Latin. The Romans first encountered Greeks living in southern Italy, in a region they called Magna Græca, and so named these people *Græci*. The Greek name for themselves is Ἕλληνες *Hellēnes*. Scholars still use words derived from this when describing the ancient Greeks, most notably *hellenize*, which means *to make something Greek*.

“Koine” comes from the Greek κοινή *koinē*, meaning *common*. This was the *lingua franca* of the entire Eastern Mediterranean region in Jesus’ day, spoken and understood by virtually everybody. The educated upper classes of the Western Mediterranean could also speak at least some Koine Greek, making it the ideal language for the early spread of the Christian message.

Jesus himself probably spoke some Greek, but his day-to-day language was almost certainly Aramaic, a Semitic language closely related to Hebrew. (The Jews of Jesus’ day seem not to have distinguished the two, in fact.) Although a small but vocal minority of modern scholars argues that the Gospels and Acts were originally written in Aramaic, it is generally agreed that they were composed in Greek. Since, however, Jesus’ preaching was originally in Aramaic, there is a small number of places where difficult passages can be explained by assuming a mis-translation from an Aramaic original.

Greek is also the language of the first translation of the Old Testament. This is called the Septuagint, from the Latin for *seventy* (generally referred to by the letters LXX, the Roman numeral for *seventy*). According to a tradition preserved in the Letter of Aristeas, 72 Israelites

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(six from each tribe) miraculously completed the translation in 72 days, which accounts for the connection between the name of this Greek translation and the number “seventy.” The Septuagint was made in the third century BC for the Greek king of Egypt, Ptolemy II, to include in the great library of Alexandria. It also became the common Bible for Greek-speaking Jews of the Diaspora who lived outside Palestine. Most of the quotations of the Old Testament in the New are based on the Septuagint.

The Alphabet

There were a number of Greek alphabets in antiquity used by the various dialects. The Latin alphabet, for example, descends from the Greek alphabet used in southern Italy. Koine Greek uses the Attic alphabet, which is the standard Greek alphabet used today. It consists of twenty-four letters.

Letter	Name	Transliteration	Pronunciation
α Α	alpha	a	a as in father
β Β	bêta	b	b
γ Γ	gamma	g	g
δ Δ	delta	d	d
ε Ε	epsilon	e	e as in bet
ζ Ζ	zeta	z	z
η Η	eta	E	the e-sound of grey
θ Θ	theta	th	th as in thick
ι Ι	iota	i	the i-sound of it or machine
κ Κ	kappa	k	k
λ Λ	lambda	l	l
μ Μ	mu	m	m
ν Ν	nu	n	n
ξ Ξ	xi	x	the ks-sound of kicks
ο Ο	omicron	o	o as in cot
π Π	pi	p	p
ρ Ρ	rho	r	r
σ Σ	sigma	s	s
τ Τ	tau	t	t
υ Υ	upsilon	u or y	the u-sound of rude
φ Φ	phi	ph	f
ψ Ψ	psi	ps	ps as in tops

χ X	chi	ch	ch as in lo <u>ch</u> or the German Ba <u>ch</u> (or k if that's easier)
ω Ω	omega	O	the o-sound of co <u>at</u>

In this book we will give Greek words both in Greek letters and in English transliteration. Our transliteration uses *ē* and *ō* to distinguish the letters *eta* and *omega* from their short vowel counterparts, *epsilon* (*e*) and *omicron* (*o*). The other three vowels can represent either long or short vowel sounds, but we will not reflect this in the transliteration.

The pronunciations given are modern conventions and do not reflect the actual pronunciations of antiquity, nor those of modern Greek, which has a somewhat different sound system. γ is also pronounced like the ng of *sing* when before κ, ξ, χ, or another γ (hence ἄγγελος *angelos* meaning “angel”).

As usually written, the lower-case *sigma* has two forms: the medial form (σ) used at the beginning or in the middle of a word, and the final form (ς) used at the end of a word. It is also possible to use the so-called lunate sigma (ϲ) for a lower-case sigma, with no alternate form used depending on its position in a word. This practice is growing in popularity but is still not general and will not be followed here.

There is another form for *iota*, the *iota* subscript, used in connection with some long vowels. By the time Greek orthography was standardized by the Byzantines, the *iota* in some grammatical forms or words had become silent. Rather than omit the letter altogether, they made it smaller and repositioned it. Hence ἀνθρώπῳ *anthrōpō*, to the man, with a (silent) *iota* subscript.

There are three accent signs used when writing ancient Greek: acute (´), grave (`), and circumflex (^, ~, or ˆ, depending on the font); only the acute is used in modern Greek. These accents were not in use in the first century and are Byzantine innovations, but they are universally used today even for pre-Byzantine texts. It is believed that the shapes of the accents were originally intended to reflect a pitch accent system; in modern times, however, an accented syllable is simply stressed (λόγος, LO-gos, word). There are various rules governing the accents, but we

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will not go into all of them here. In general, every word has exactly one accent. There are some small words that have no accent at all; the word that precedes them in a sentence may pick up a second accent to compensate for this. These are the only exceptions.

On occasion, a diaeresis (¨) is used as it is in English to indicate that two vowels should be pronounced separately instead of as a diphthong.

When a word begins with a vowel, it will have either a smooth breathing mark (ᾱ) or a rough breathing mark (ᾶ). The smooth breathing mark is silent, and the rough breathing mark is pronounced like an English h: ἄγορά *agora* market-place, and ἁρεσις *hairesis* sect). When a word begins with a diphthong, the breathing mark (and accent, if any) is placed over the second letter. When a word begins with a capital letter, the breathing mark (and accent, if any) is placed to its left.

Words beginning with *rho* always have a rough breathing mark (ῥήτωρ *rhētōr* public speaker).

Grammar

Greek is an inflected language, with words changing their spelling and pronunciation depending on their function in the sentence. English has lost most of its inflections, with exceptions such as plural nouns (*prophet* and *prophets*), the possessive case (*chapel* and *chapel's*), pronouns (*I*, *my*, and *me*) and third person singular verbs (*I read the Book of Mormon* and *She reads the Book of Mormon*). The English of the KJV retains some verbal inflections since lost (see Appendix C on early modern English below). Greek, however, has a rich and complex set of inflections.

Inflected words in Greek are grouped into declensions (nouns and related words) or conjugations (verbs), indicating the pattern for the changes in the words' spelling. Nouns are said to be *declined* and verbs *conjugated*.

Nouns

Greek nouns have *number*, *gender*, and *case*. This is also true for noun-like words such as pronouns and adjectives.

Number refers to how many of the noun there are: singular (one) or plural (more than one). Older Greek dialects such as Homeric Greek

also have a dual number (two).

Gender is a grammatical concept related to the sex of an object (if it has one). Greek has three genders: masculine, neuter, and feminine. People and some animals will have the gender corresponding to their sex; gender is otherwise fairly arbitrary—that is, the gender of a noun, although related to the noun's morphology, has to be learned, particularly by beginning students.

Note that this is different from the personification of some objects in modern English. Ships in English, for example, do not have a female gender so much as they are metaphorically considered female with all the overtones thereof. The gender of ship in Greek is dependent on the exact noun used and may be simply neuter.

Case refers to what the noun is doing in the sentence. Greek has five noun cases:

Nominative, the subject of the sentence.

Genitive, rather like the English possessive, although with significantly broader use.

Dative, the indirect object of the verb.

Accusative, the direct object of the verb.

Vocative, used when speaking directly to someone.

Each of these noun cases has uses beyond what we have indicated here. For example, the dative can also be used as an instrumental dative, indicating what was used to do something (*I wrote with a pen*).

Prepositions are said to *govern* particular noun cases. The noun phrases which are their objects should be in a particular case to match the preposition. Some prepositions can govern more than one case. When this happens, the meaning changes slightly depending on the noun case being used. Learning which preposition governs which noun case is one of the challenges for the student of any Indo-European language that retains cases, Greek not the least.

Proper nouns are generally declined when they are of Greek origin (Socrates) or have been hellenized (Jesus). Non-Greek proper nouns are usually indeclinable (David, Abraham, Jerusalem); that is, their spelling never changes no matter their function in a sentence.

Adjectives are declined like nouns with the same gender, number, and case as the noun they modify.

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Unlike Latin but like English, Greek has a definite article (*the*). The rules governing its use are different from those for English. For example, proper nouns generally have the article. As with other Indo-European languages which have a definite article, it is declined like an adjective.

Greek did not originally have a set of third person pronouns. It tended to borrow demonstratives (this, that) or occasionally relative pronouns (who, which) when it needed a third person pronoun. By New Testament times, these had developed into full-fledged pronouns.

Verbs

The verb system for Greek is particularly complex. Verbs have *mood, tense, voice, person, and number*.

The main moods for a Greek verb are:

Infinitive. This corresponds to the infinitive or gerund in English and represents the abstract action (*I like to read*).

Indicative. This corresponds to an action which someone has done, is doing, or will do (*I read the Scriptures every day*).

Imperative. This tells someone to do something. (*Read!*)

Subjunctive. English has all but lost its subjunctive. This is used to indicate that the verb indicates an unreal or potential possibility (*If I were a rich man, I would read more.*)

Optative. English has no optative. This is used to indicate a desired result. (*God forbid!*).

The main tenses for a Greek verb are:

Present. Something is going on right now (*I am reading*.) Greek authors frequently use a historical present, where a story is narrated using the present tense to make it more vivid. (*Laman and Lemuel start to murmur when Nephi tells them to help.*)

Imperfect. Something happened over a period of time or more than once in the past. (*I read the Book of Mormon every day when I was a missionary.*)

Aorist. Something happened (once) in the past. (*I was baptized when I turned eight [and don't need to do it again].*)

Perfect. Something happened in the past but is still effective in the present. (*I moved to Salt Lake two years ago [and still live there].*)

Pluperfect. Something happened in the past before something

else. (*I had read the Book of Mormon before I went on a mission.*)

Future. Something will happen in the future. (*I will read the talk when it's published in the Ensign.*)

There are three voices for a Greek verb.

Active. The subject is doing the action. (*I read the Book of Mormon.*)

Passive. The action is being done to the subject. (*The Book of Mormon is read by millions.*)

Middle. The middle voice corresponds to nothing in English. The middle is used, as a rule, when the subject both *does* and *benefits from* the action of the verb. The simplest case is something rather like a reflexive verb in French or Spanish: *I shave myself*. In Greek, one would use the middle voice in such a case.

Person indicates the relationship between the speaker and the subject of the verb. Greek has the same three persons as English: first (I, we; the speaker is the subject), second (thou, you; the listener is the subject), and third (he, she, it, they; someone or something else is the subject).

Number matches the number of the subject, and as such is either singular (the subject is singular) or plural (the subject is plural). Homeric Greek also has a dual number.

Note that pronouns are generally omitted in Greek when they are the subject of the sentence; their presence is implied by the verb. This is like some modern languages such as Spanish. When a pronoun is explicitly present, it generally means that it is being emphasized (λέγεις *legeis* means “You’re talking,” but σὺ λέγεις *su legeis* means “You’re the one talking [as opposed to someone else],” or even “So *you* say.”) This is particularly important in John’s Gospel, where Jesus repeatedly says ἐγὼ εἰμι *egō eimi* with the pronoun. This has been taken as providing, in at least some cases, a verbal link with the divine title of I AM used in the theophany at the burning bush in Exodus; Jesus could be claiming to be the God of the Old Testament.

Finding the stem of a Greek verb can sometimes be difficult. Unlike most modern European languages, where only verb endings need to be taken into account, in Greek, there may be changes at *both* ends of the stem, thus: λύω *luō*, I release (present); ἔλυσα *elusa*, I released (aor-

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ist); λέλυκα *leluka*, I have released (perfect). Greek will also frequently add a preposition to a verb stem to form a new verb with a slightly nuanced meaning, thus: στέλλω, *stellō*, I send; ἀποστέλλω *apostellō* (= ἀπό *apo*, out + στέλλω, *stellō*, I send), I dispatch. Any changes to the stem will come between the stem and the preposition(s). The preposition will frequently interact phonetically with whatever follows it. Thus, ἐπί *epi*, “upon” when followed by a rough breathing will change to ἐφ-.

To get a stem from an inflected form, therefore, one must undo any phonetic changes, and then isolate prepositions, verbal prefixes, the verbal stem, and verbal suffixes (and allow for irregular verbs). For the bulk of Greek verbs, this is relatively straightforward, but for some pathological cases, even an experienced student of Greek may need more than one try to get it right.

References

Interest in New Testament Greek among Christians in general and conservative Christians in particular is such that there are countless excellent resources available for learning the basics of the language. Probably the best place to start would be at one’s local public library or Christian bookstore. One example of such a resource would be William D. Mounce, *Basics of Biblical Greek: Grammar* (Grand Rapids: Zondervan, 1993). The standard comprehensive grammar of classical Greek, which is also useful for New Testament Greek, is Herbert Weir Smyth, *Greek Grammar* (Cambridge: Harvard University Press, 1956). If one has access to the Internet, there are free resources available that provide basic lessons in biblical Greek; an example is at <http://www.ibiblio.org/koine/>. There is also a b-greek mailing list, which is geared more for pastors and advanced students but which can be an excellent place to learn a great deal about the subtle nuances of the language (for information, see <http://www.ibiblio.org/bgreek/>).

One useful reference is Fritz Rienecker’s *Linguistic Key to the Greek New Testament* (Grand Rapids: Zondervan, 1976), particularly for those with limited Greek. This provides verse-by-verse grammatical analyses of many of the words in the Greek New Testament, although from a decidedly conservative and occasionally limited perspective.

The standard lexicon (or dictionary) of New Testament Greek

is Frederick William Danker, ed., *A Greek-English Lexicon of the New Testament and other Early Christian Literature* (Chicago: University of Chicago, 2000), which is commonly referred to as “BDAG” from the names of the book’s editors over time (Bauer, Danker, Arndt and Gingrich). The Liddell-Scott Lexicon of Classical Greek is available on the Internet at the Perseus site, located at <http://www.perseus.tufts.edu/cgi-bin/resolveform>.

Appendix B: The King James Version

Origins

In 1603, King James VI of Scotland ascended the English throne as King James I. From then until his death in 1625, he would reign simultaneously over both kingdoms, although they would not unite to form a single country for nearly a century. This period of English history is known as Jacobean, after the Latin form of the name James.

In January 1604, King James met with English religious leaders at Hampton Court, ostensibly to address some issues being raised by his Puritan subjects. On the whole, the King did not side with the Puritans, but when one of the Puritan leaders, John Rainolds, suggested a new English translation of the Bible, the King seized on the idea and almost immediately set about bringing it to fruition. The result was first published in 1611 and is known today as the King James Version (KJV) or Authorized Version (AV). The former name derives from its patron, and the latter from the assumption that it was, at some point, officially authorized to be used in Anglican worship services, although no record of that authorization survives.

At the time the KJV was published, there were a number of English Bibles already in general use, with the most popular being the Geneva Bible of 1557–1560 and the Bishops' Bible of 1568. (King James preferred the latter himself, but Biblical quotations in Shakespeare are from the Geneva Bible.) The Geneva Bible continued in popularity long after the King James Version was published, the last edition being printed in 1644. From then until the late nineteenth century, there was only one English Bible in common use, and only one used by Protestants (Catholics continued to use the Rheims-Douai Bible, 1578–1610). It was the mid-twentieth century before a non-KJV English Bible was able to achieve any kind of popular success, and the late twentieth century before the KJV ceased to be dominant in English-speaking Protestantism. Even now, the KJV is probably the single most sold English Bible, although it no longer accounts for the majority of English Bibles sold.

In the main, the translation's continued success is a result of its unsurpassed literary brilliance. Translated in the same era that produced Shakespeare, it deservedly counts among the great highlights of

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English literature.

Because the King James Bible was the Bible of the American frontier throughout the ministry of Joseph Smith, and because its language had acquired an almost sacred character of its own in the mind of the men and women from whom the bulk of the early Church membership was derived, modern scripture inevitably follows its literary lead. Not only does the Book of Mormon use the idiom of the King James Version, there are countless echoes of this translation throughout modern Scripture, and the King James Version provides modern Scripture and the Church in general with most of its theological and ecclesiastical vocabulary. The Joseph Smith Translation, moreover, is a revision of the King James Version and cannot be understood without reference to the original. For these and other reasons, the King James Version remains the official English-language Bible of The Church of Jesus Christ of Latter-day Saints.

Translation and Publication

Fifty-four “learned men” were selected to form the main body of the translators. It is known that some other men had a hand in the translation process, but a full list of those involved is not available. The translators were divided into six teams and each assigned a portion of the Bible on which to work. Fifteen rules were used as the basis of the translation work:

1. *The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.*

2. *The names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.*

3. *The Old Ecclesiastical Words to be kept, viz. the Word Church not to be translated Congregation &c.*

4. *When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.*

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.*

7. *Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.*

8. *Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.*

9. *As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point.*

10. *If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.*

11. *When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.*

12. *Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.*

13. *The Directors in each Company, to be the Deans of Westminster, and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.*

14. *These translations to be used when they agree better with the Text than the Bishops Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.*

15. *Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above*

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specified.

As the first rule indicates, the King James Version is not a fresh translation, but a revision made of the Bishop's Bible, using the Greek and Hebrew (and other translations) as guides. Note the list of English translations to be consulted in the fourteenth rule. In point of fact, all the translations mentioned (and the Bishop's Bible itself) are derived from William Tyndale's translation (NT 1526). Most of the wording of the King James Bible, and of the New Testament in particular, is due to Tyndale.

The first edition of the King James Version was published in 1611. For the next century and a half, new editions frequently incorporated alterations and corrections. (One typographical error from the 1611 edition has proven so popular that no editor has had the heart to remove it: "strain at a gnat" in Matt. 23:24 should be "strain out a gnat.") The last of these corrected editions was published in 1769 by Benjamin Blayney. The 1769 edition is the model for later printings, including the one issued by the LDS Church in 1979.

Although there are literally thousands of changes in the King James Version from 1611 to 1769, the overwhelming majority of them are matters of spelling and punctuation. The 1769 King James Version is more like the 1611 one than the 1981 Book of Mormon is like the 1830 edition.

Mechanics

The King James Version was originally printed using a blackletter typeface for the main body of text and a Roman typeface used for contrast. Later editions use roman type and italic type respectively instead, as blackletter is rather hard to read.

The purpose for the contrasting type is not emphasis but to indicate that a word is not explicitly present in the original text, but is required by English to round out the sense. Thus, in Luke 1:5, one finds, "and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth." The Greek original here is καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ *kai gunē autō ek tōn thugaterōn Aarōn kai to onoma autēs Elisabet*, literally, "and a wife to him out of Aaron's daughters and the name hers Elisabeth." Greek does not require

explicit use of forms of *to be* as English does, so the two instances of *was* had to be supplied by the translators.

The text is divided into chapters and verses, according to the predominant system still in use. In most editions, verses are printed on their own lines and indented, the way paragraphs are in most running prose. A pilcrow or paragraph sign (¶) is used to mark paragraph breaks. For some unknown reason, the paragraph breaks cease after Acts 20:36.

Small caps are used at the beginning of chapters in many editions. They are also used in the Old Testament when the Name of God appears. The Name of God is written in Hebrew letters יהוה, which is usually transliterated as YHWH or YHVH today. An older transliteration would be JHVH. At some point, the Jews ceased actually pronouncing God's name when reading the Scriptures; they would substitute the word *Adonai* (my Lord) instead. The Old Testament was originally written without vowel marks, which are not really needed for fluent speakers and readers of Hebrew. As time progressed, however, and the Jews used Hebrew less and less except in worship, they decided to add vowels to help with pronunciation. When they added vowels to the Divine Name, they used, not its proper vowels (since one was never supposed to pronounce it anyway), but those for *Adonai*, instead, with a slight change in the initial vowel to allow for spelling conventions. Using an anglicized transliteration, the result is *Jehovah*. The actual pronunciation of the Name is unknown, but it certainly is not "Jehovah" as pronounced by English speakers. Most scholars feel that the original pronunciation was something like *Yahweh*, but that is at best conjecture.

Small caps are used in three different ways in the King James Version Old Testament to mark the presence of the Divine Name. "LORD" by itself means that YHWH is found in the Hebrew. "LORD God" means that YHWH *elohim* (YHWH God) is found in the Hebrew, and "Lord God" means that *adonai* YHWH (the Lord YHWH) is found. On occasion, the King James Version also uses small caps in the New Testament when an Old Testament verse containing the Name is quoted.

Punctuation in general in the KJV appears to be designed more as a guide to those who read the Bible aloud, providing clues for where to place pauses and how long to make them, than to aide those who

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study it silently and need grammatical guides.

The 1611 edition contained numerous marginal notes indicating cross-references, alternate translations, and even alternate readings of the original. By F.H.A. Scrivner's count, there are 6637 marginal notes in the 1611 ot of the KJV, and 767 in the NT. Of the latter, 37 give alternate readings, 112 give a more literal translation of the Greek than was used in the text, 582 are alternate translations, and 35 are explanatory notes.

The notes expanded over time, but more modern marginal notes are generally substituted today. The original chapter and page headers are usually omitted as well.

Various other helps are found in different editions. Some use various diacritic marks to indicate pronunciation of names, some use red type to indicate the actual words of Jesus, and so on. Until recently, most editions of the KJV included Bishop William Lloyd's dates derived from Archbishop James Ussher's *Annales V. et N. Testamenti* (1650–1654).

The LDS edition includes cross-references to all the Standard Works of the Church, custom chapter headings, a brief Bible Dictionary, extracts from the Joseph Smith Translation, a gazetteer and maps, and the Topical Guide.

Properly speaking, the King James Version includes both the Old and New Testaments, and the Apocrypha as well. The Apocrypha is a set of just over a dozen books or fragments of books used in early Christian Bibles but missing from the Hebrew Old Testament. D&C 91 is a revelation to Joseph Smith on the subject of how Latter-day Saints should treat the Apocrypha. The King James Version Apocrypha is now rarely if ever printed with Bibles and is rather hard to find, as most Christians who use the Apocrypha or are interested in it read other translations.

The 1611 edition also includes an offensively sycophantic dedicatory epistle to King James and a long, pedantic introduction, *The Translators to the Reader*. Strangely, the former continues to be printed with most King James Version Bibles although it really adds nothing to the work, and the latter is omitted although it is (despite its obscurity) interesting and valuable. We have included it in Appendix D.

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Scrivener, F.H.A. (1910). *The Authorized Edition of the English Bible (1611): Its Subsequent Reprints and Modern Alternatives.* Cambridge: University Press. This is an exhaustive examination and enumeration of the changes made to the KJV between 1611 and 1769.

The Holy Bible: 1611 Edition. (n.d.) Nashville: Thomas Nelson Publishers. This is a modern reprint of a 19th century republication of the 1611 KJV. The only difference between this volume and the 1611 publication is the use of Roman type instead of blackletter.

Appendix C: A Primer on Early Modern English

Pronouns

In modern English, we use “you” as the second person personal pronoun without distinction between singular or plural, subjective or objective. Archaic pronouns are more precise:

	Subjective	Objective	Possessive (Attributive /Substantive)
<i>th-</i> forms (singular)	thou	thee	thy/thine
<i>y-</i> forms (plural)	ye	you	your/yours

A common misunderstanding involves the word “ye” in something like “Ye Olde Shoppe.” The word written “ye” is pronounced “the” and is no different than our definite article. The confusion arises because English used to have letters in the alphabet other than the twenty-six with which we are now familiar. These included ð, *eth* (representing the unvoiced “th” in “thin”), and þ, *thorn* (representing the voiced “th” as in “the” or “that”). Both *eth* and *thorn* are still used in Icelandic. When handwritten, *thorn* resembled a backward “y,” and thus the word had something of the appearance of “ye,” allowing “ye” to be used as a variant for “the” (as was sometimes done, by the way, in the 1611 King James Version).

Regular Verbs

In the singular, verbs were conjugated somewhat differently than we do today:

Present	Past
I love	I loved
thou lovest	thou lovedst
he/she/it loveth	he/she/it loved

Early Modern English

Irregular Verbs

	To be	To have	Active Verb	Auxiliary Verb
Present Tense	I am thou art he/she/it is	I have thou hast he/she/it hath	I do thou doest he/she/it doeth	I do love <i>thou dost love</i> he/she/it doth love
Past Tense	I was thou wast he/she/it was	I had thou hadst he/she/it had	I did thou didst he/she/it did [or occasionally diddest]	I did love <i>thou didst love</i> he/she/it did love

The past tense is often formed by using the auxiliary verb “to do”; rather than “thou lovedst him,” “thou didst love him.”

Subjunctive Mood

The subjunctive mood, used to indicate some sense of doubt, speculation or condition, used to be more common than it is today. When old maps say “there be dragons here,” they mean “there are probably dragons here” or “there may be dragons here.” Compare the following:

Indicative:	God saves the Queen
Subjunctive:	God save the Queen
Imperative:	God, save the Queen

In the subjunctive, the present tense of the verb “I am” becomes “I be, thou be, he be, we be, ye be, they be.” The past tense is “I were, thou wert, he were, etc.” In the subjunctive, “thou hast” becomes “thou havest,” and “he hath” becomes “he haveth.” Thus, “If a man haveth a vineyard...” is subjunctive, introducing a conditional clause.

Imperative Mood

We no longer include the subject of the commanded action in an imperative; generally, we would just say “clean the room” rather than

“you clean the room.” In Jacobean, this pronoun generally was included. So while we would say “therefore, be perfect,” the KJV says “be ye therefore perfect.”

Indefinite Article

We use the indefinite article “a” before a consonant (“a bus”), but “an” before a vowel (“an apple”). The original indefinite article was “an.” By the mid-twelfth century, the “n” was being dropped before consonants. Because the letter “h” at one point had a softer pronunciation than it does today, “an” was often used before words beginning with “h” where we would use “a” today. So, Esau was “an hairy man.”

Possessives

The form of the possessive adjective varies depending on whether it is used attributively or as a predicate. Attributive use means the adjective is closely linked with the noun and “attributes” some characteristic directly to it: “it is *thy* book.” Predicate adjectives are usually separated from the noun by a linking verb: “the book is *thine*.” Also, if the word following the adjective begins with a vowel, the adjective will end with the “n” sound: “mine eyes have see the glory.” (As with the indefinite article, the form with the final –n was the original form.)

Some Common Stumbling Blocks

Shew. This word is pronounced just like our “show,” not like “shoe” (or a bad Ed Sullivan impression). Compare English “sew.”

Cleave. This is an example of a word that can have diametrically opposed meanings. It can mean “split,” as with a meat cleaver, but also “adhere,” as in Adam and Eve being commanded to “cleave unto each other.” Originally, these were two distinct words (OE *cléofan*, to split, and OE *clifan*, to stick).

By and by. Not “eventually,” as in modern English, but “immediately.”

Withal. “With,” “besides,” “nevertheless.”

Wherefore. “For what reason or purpose,” “why.” When Juliet asks “wherefore art thou Romeo?,” she is not asking where he is hiding, but rather why he had to be born a Montagu.

Without. This can not only mean “lacking,” it can also mean

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“outside of.” So when we sing “There is a green hill far away, without a city wall...” we do not mean that the hill is lacking a wall, but is located outside the city wall.

Meet. “Appropriate, worthy of.” (Not to be confused with “mate”).

Appendix D: The Translators to the Reader

Introduction

We present here the original introduction to the King James Version, *The Translators to the Reader*, which is regularly omitted from modern editions including that of the LDS Church.

The Translators to the Reader is the work of Miles Smith, a member of the Oxford translation team assigned Isaiah through Malachi in the Old Testament, and a sufficiently moderate Calvinist to be able to reconcile his conscience with the Church of England. In addition to his translation responsibilities and his authorship of the introduction, Smith did the final editing of the entire Bible with Thomas Bilson; it is unclear to what extent the two men made changes during this process, but it is possible that much of the final phrasing was their responsibility. Smith was made Bishop of Gloucester in 1616 and died there on 20 October 1624.

Smith's introduction to the King James Version is long, pedantic, and turgid; the fact that it is in archaic English does not make it easier for the modern reader. The Bible, Greek philosophers, Roman poets, Church Fathers (both Latin and Greek), medieval Popes, early Modern humanists—all are cited with equal ease and no explanation.

Fortunately, the argument itself which the citations are intended to buttress is relatively straightforward, and such Latin and Greek as is used is generally translated. Fundamentally, Smith is here trying to justify the making of an English translation of the Bible at all, and making a new one when older ones are available.

The King James Version, after all, was completed within a century of the beginning of the Protestant Reformation and the deaths of men such as Tyndale who were martyred for their presumption in trying to supplant the Vulgate, the official Latin Bible of the Roman Catholic Church. As such, having any kind of translation of the Bible into the common languages of the day needed justification, even in a Protestant country like England. And as most of the people found the Geneva Bible perfectly adequate, the reasons behind a new translation had to be

The Translators to the Reader

laid out.

For a modern reader encountering it for the first time, *The Translators to the Reader* instills a strong sense of *déjà vu*. Throughout the twentieth century, modern-English translations were often confronted with the same sorts of attacks as the translators of the King James Version had been: How dare these men attempt to replace what time and universal use had sanctified? How dare they sow doubt and uncertainty by indicating alternate translations or alternate readings? The defense that Smith raises here can be used equally well in defense of the King James Version's modern descendants.

The original text used the margin for references and topical headers. We have moved both into the body of the text for greater ease in annotation. The topical headers come, with one exception, at paragraph breaks and are used as section headers here. We have also done some modernization of spelling and punctuation.

An exhaustive annotation of this text would probably consume more space than the text itself does; while we do not explain every reference or allusion, we hope that we have provided enough for a twenty-first century reader to more easily appreciate this relatively obscure but historically important text.

The Translators to the Reader

The best things have been calumniated^a

Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been labored by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love, and with emulation^b instead of thanks: and if there be any hole left for cavil^c to enter, (and cavil, if it do not find a hole, will make one,) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story,^d or have any experience. For, was there ever anything projected,^e that savored any way of newness or renewing, but the same endured many a storm of gainsaying,^f or opposition? A man would think that Civility,^g wholesome Laws, learning and eloquence, Synods,^h and Church-maintenance, (that we speak of no more things of this kind) should be as safe as a Sanctuary, and out of shotⁱ [ἔξω βέλους], as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them. For by the first,^j we are distinguished from brute-beasts led with sensuality: By the

a IE slandered. The first section argues that everything worthwhile was originally criticized solely on the basis of its novelty.

b IE disparagement, grudges against the superiority of others.

c IE petty objections.

d IE history.

e IE planned, devised.

f IE denial, contradiction.

g Here, civilization and good government.

h Periodical meetings of Church officials to conduct business. General Conference is the LDS equivalent.

i IE out of range.

j IE Civility. Smith has outlined five activities which should be above reproach. He will now explain why one would expect people to support them, and then in the next paragraph give examples where innovations in each of the five met with resistance.

The Translators to the Reader

second, we are bridled and restrained from outrageous behavior, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves: Briefly, by the fourth being brought together to a parley^a face to face, we sooner compose our differences than by writings, which are endless: And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers (where-soever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the Spiritual and sincere milk of the word) livelihood and support fit for their estates.^b Thus it is apparent, that these things which we speak of, are of most necessary use, and therefore, that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

Yet for all that, the learned know that certain worthy men [Anacharsis^c with others] have been brought to untimely death for none other fault, but for seeking to reduce their Countrymen to good order and discipline:^d and that in some Commonweals [Locri]^e it was made a capital crime, once to motion the making of a new Law for the abro-

a IE discussion or negotiation. It is from the French *parler to speak*.

b IE it would be better to refrain openly from supporting the Church than to do so in a half-hearted fashion.

c Anacharsis the Scythian, a prince among his own people who came to Athens and settled there in c. 600 BC. His astute observations on Greek politics brought him honorary Athenian citizenship, a rare honor. He is counted in some of the ancient lists as one of the Seven Wise Men of Greece.

d After spending time in Athens, Anacharsis returned to his own people where he was killed, with varying reasons given as to why. It is not clear which version of Anacharsis' death Smith has in mind, as most of them say he was simply killed by his brother. Smith may be referring to the one in Herodotus (*Hist.* 4.76), which says that Anacharsis was killed for engaging in a decidedly non-Scythian religious rite.

e There were a number of places bearing this name in Greek history; this one is the Epizephyrian Locri, a Greek colony in southern Italy (Magna Graeca, modern Calabria). The rather harsh Locrian law code had been written around 660 BC by Zaleucus and appears to have had a provision against rash legal innovations.

gating of an old, though the same were most pernicious: And that certain [Cato the elder],^a which would be counted pillars of the State, and patterns of Virtue and Prudence, could not be brought for a long time to give way to good Letters and refined speech, but bare themselves as averse from them, as from rocks or boxes of poison:^b And fourthly, that he was no babe, but a great clerk [Gregory the Divine],^c that gave forth (and in writing to remain to posterity) in passion peradventure,^d but yet he gave forth, that he had not seen any profit to come by any Synod, or meeting of the Clergy, but rather then contrary: And lastly, against Church-maintenance and allowance, in such sort, as the Ambassadors and messengers of the great King of Kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself [Nauclerus],^e though superstitious)^f was devised; Namely, that at such time as the professors and teachers of Christianity

a Marcus Portius Cato ("the Elder," 234–149 BC). Cato was an arch-conservative, and used his considerable political influence and the offices he held to try to steer Rome back to its older, simpler virtues. His is also known as Cato the Censor from his last influential post; a Censor was responsible for regulating the membership of the Senate, which Cato did with total honesty but brutal disregard for anyone of whose behavior he personally disapproved. (He once fined a Senator for kissing his wife in front of their children.) He also became an arch-enemy of Carthage and bears considerable responsibility for the Third Punic War (149–146 BC) at the end of which Carthage was utterly destroyed.

b In the second century BC, Roman society was coming into contact with Greek culture. It became fashionable to learn Greek and import Greek rhetoricians to teach Roman aristocrats the art of making fancy speeches. All of this Cato openly despised.

c St. Gregory of Nazianzus or St. Gregory Nazianzen (c. 325–389). His preaching on the Nicene Creed expounding the nature of the Trinity led to his being given the title θεόλογος *theologos*, which is translated into Engl. as "the Divine" (*divine* here meaning simply *theologian*).

d IE perhaps.

e Johann Vergenhans, a fifteenth century jurist. Vergenhans was among the founders of Tübingen University and author of a general history called the *World Chronicle*.

f IE given to irrational religious beliefs based on fear and ignorance.

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in the Church of Rome, then a true Church,^a were liberally endowed,^b a voice forsooth was heard from heaven, saying: Now is poison poured down into the Church, &c.^c Thus not only as oft as we speak, as one saith, but also as oft as we do anything of note or consequence, we subject ourselves to everyone's censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit,^d that this is the lot and portion of the meaner sort^e only, and that Princes are privileged by their high estate, he is deceived. As the sword devoureth as well one as the other, as it is in Samuel [ii Sam. 11:25];^f nay as the great Commander charged his soldiers in a certain battle, to strike at no part of the enemy, but at the face;^g And as the King of Syria commanded his chief Captains to fight neither with small nor great, save only against the King of Israel [i Sam. 22:31]:^h so it is too

a Smith, like all the KJV translators, is a Protestant, living in a time and place when controversy between Catholicism and Protestantism was deep and bitter. This passage is the first of several put-downs of Catholicism in which he indulges.

b IE given a great deal of money for their support. Even Catholics (like Nauclerus) were shocked by the corruption which infected Catholicism as its worldly wealth increased.

c This is a particularly convoluted sentence. It breaks down roughly as this: *The example of opposition to innovations in Church management, that is, providing for God's representatives, follows. This is a well-known but probably false story—even the man who reports it, Johann Vergenhans, thinks it is false. At the time when the Church started to receive large endowments, a voice from heaven was heard saying, "Now is poison poured down into the Church," and so on.*

d IE conceive, think.

e IE lower social classes.

f Note that here (and elsewhere), the translation given differs from the one actually used in the KJV itself. Such is the prerogative of the translator.

g At the Battle of Pharsalus (29 June 48 BC) between Julius Caesar and Pompey the Great, Caesar ordered his men to poke their spears directly at the faces of Pompey's cavalry, assuming (rightly) that the young Roman aristocrats who served Pompey would gladly face death in battle but could not stand to have their good looks marred. Pompey's cavalry broke, and Caesar won the battle.

h A Biblical example of a common occurrence. When a king is personally commanding an army in a battle, one can win the battle (and possibly the war) by simply killing him. If nothing else, you are likely to throw your enemy's command structure into chaos. In such cases, an army might well have royal impersonators scattered through

true, that Envy striketh most spitefully at the fairest, and at the chiefest. David was a worthy Prince, and no man to be compared to him for his first deeds, and yet for as worthy an act as ever he did (even for bringing back the Ark of God in solemnity) he was scorned and scoffed at by his own wife [ii Sam. 6:16]. Solomon was greater than David, though not in virtue, yet in power: and by his power and wisdom he built a Temple to the Lord, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why do they lay it in his son's dish, and call unto him for easing [σεισάχθειαν] of the burden, Make, say they, the grievous servitude of thy father, and his sore yoke, lighter [i Kings 12:4]. Belike he had charged them with some levies, and troubled them with some carriages;^a Hereupon they raise up a tragedy, and wish in their heart the Temple had never been built.^b So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to everyone's conscience.

The highest personages have been calumniated

If we will descend to later times, we shall find many the like examples of such kind, or rather unkind acceptance. The first Roman

it to draw enemy fire.

a Transport duties, moneys charged someone for transporting goods from one place to another. (The word is pronounced with three syllables when it has this meaning.)

b After Solomon's death, a deputation from Israel generally came to ask his son Rehoboam to reduce their burdens. Rehoboam refused, causing the split between the kingdoms of Judah and Israel. Smith is probably being too kind to Solomon; the Biblical evidence shows that he was, at least, playing favorites and treating his own tribe of Judah better than any of the others. The other tribes had legitimate reason to grouse.

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Emperor [C. Caesar.^a Plutarch^b] did never do a more pleasing deed to the learned, nor more profitable to posterity, for conserving the record of times in true supputation;^c than when he corrected the Calendar, and ordered the year according to the course of the Sun:^d and yet this was imputed to him for novelty, and arrogance, and procured to him great obloquy.^e So the first Christened Emperor [Constantine]^f (at the least-

a Caius (or Gaius) Julius Caesar (102–44 BC). Caesar spent his youth as a popular wastrel but after embarking on a military and political career in his 40's proved himself a genius at both. He was ultimately made dictator for life of the moribund Roman Republic and was assassinated (nominally) for wanting to make himself king. Modern historians generally do not count him as the first Emperor, however, reserving that title for his great-nephew and successor, Augustus, who successfully transformed the Republic into a new political order that endured for centuries after his death.

b Plutarch (c. AD 45–120) was a Greek historian and moralist whose most popular work is a series of biographies of famous Greeks and Romans arranged in pairs with one Roman and one Greek in each pair (the *Parallel Lives*). His purpose is to draw morals from the examples (good and bad) of his subjects and from the contrasts between the two. Despite his moralizing, Plutarch is still highly regarded and his biographies are both valuable sources of information for historians and interesting reading for all.

c IE reckoning.

d The Roman calendar was under the control of the Pontifex Maximus (lit. *chief bridge-builder*), the high priest of the Roman cults. Before Caesar, the calendar was a lunar one (like the modern Jewish or Chinese calendars), meaning that entire months (intercalary months) would have to be added periodically to keep the calendar synchronized with the seasons. Since the Pontifex Maximus was a politician, however, intercalary months were used not to keep the calendar synchronized with the seasons, but to maximize the terms in office of the friends of the Pontifex Maximus and minimize those of his enemies. Among the other offices he acquired, Caesar was Pontifex Maximus and used his position to import an astronomer from Alexandria and reform the calendar. (The position became a traditional one for Roman Emperors.) The result was a solar calendar with 365 days in each year, and a 366th intercalary day (Leap Day) added every fourth year. Our modern Gregorian Calendar is a minor modification of this Julian Calendar.

e IE vilification.

f Flavius Valerius Constantinus, the Emperor Constantine I (“the Great”, c. AD 288–337). After a series of civil wars, he became sole Emperor in 324. He moved the capital from Rome to Byzantium, which he rebuilt and renamed Constantinople (*Constantine's city*). He legalized Christianity and, as Pontifex Maximus, felt himself obligated to end its theological disputes for the common good. He therefore summoned the Council of Nicea in 325, which issued a credal statement on the Trinity that has been

wise that openly professed the faith himself, and allowed others to do the like) for strengthening the Empire at his great charges, and providing for the Church as he did, got for his labor the name *Pupillus*, as who would say, a wasteful Prince, that had need of a guardian, or overseer [*Aurel. Victor*].^a So the best Christened Emperor [Theodosius],^b for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war but find it, was judged to be no man at arms [Zosimus],^c (though indeed he excelled in feats of chivalry, and showed so much when he was provoked,) and condemned for giving himself to his ease, and to his pleasure. To be short, the most learned Emperor of former times [Justinian],^d (at the least, the greatest politician,) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he hath been blotted by some to be an Epitomist,^e that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendered to excellent Princes in former times, even, *Cum benè facerent, malè audire*, For their good

normative for most Christians since. As was common in the fourth century, Constantine although personally converted to Christianity did not accept baptism until his deathbed.

a Sextus Aurelius Victor (fl. c. 360), Roman historian. Little is known of his life beyond his having filled some political appointments in the 360's. He wrote a series of important biographies of the Emperors, *The Caesars*, which is being cited here.

b Theodosius I ("the Great," c. 346–395), the last man to reign over a united Roman Empire. Theodosius was an ardent Catholic and made heresy (specifically Arianism) and paganism illegal.

c St. Zosimus, Pope from 417 to 418. Very little is known of his life before he became Pope.

d Justinian I (483–565, Emperor 527–565). Justinian straddles the gap between the Eastern Roman Empire and the Byzantine Empire into which it gradually transformed. During his long reign, the Empire reconquered from the Germanic barbarians large sections of the Western Mediterranean, including much of Italy. He beautified Constantinople, building (among other things) the Hagia Sophia. His greatest legacy, however, was his codification of Roman law, which was the basis for modern civil law codes. The lives of Justinian and his wife Theodora are best known through the gossip *Secret History* of Procopius.

e Someone who makes summaries of books so that people need not be bothered to read them.

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deeds to be evil spoken of. Neither is there any likelihood, that envy and malignity died, and were buried with the ancient. No, no, the reproof of Moses taketh hold of most ages; *You are risen up in your fathers stead, an increase of sinful men* [Num. 32:14]. *What is that that hath been done? That which shall be done: and there is no new thing under the Sun*, saith the wiseman^a [Eccles. 1:9]: and St. Steven, *As your fathers did, so do you* [Acts 7:51].

His Majesties constancy, notwithstanding calumniation, for the survey of the English translation^b

This, and more to this purpose, His Majesty that now reigneth^c (and long, and long may he reign, and his offspring for ever, Himself and children, and children's children always [Ἄντὸς, καὶ παῖδες, καὶ παίδων πάντοτε παῖδες])^d knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto;^e namely that whosoever attempteth anything for the public, (specially if it pertain to Religion, and to the opening and clearing of the word of God,)^f the same setteth himself upon a stage to be gloated

a The author of Ecclesiastes identifies himself as “the Preacher” (or “Qoheleth,” a transliteration of the difficult-to-translate Hebrew original). He also implies that he was Solomon, and traditionally that implication is accepted and the book is attributed to Solomon; hence “the wiseman” here.

b This is the one section break which does not coincide with a paragraph break.

c James Stuart (1566–1625), son of Mary, Queen of Scots, and Henry Stuart (or Stewart), Lord Darnley. He reigned as King James VI of Scotland from 1567 until his death and as King James I of England from 1603 until his death. The fact that he and his descendants wore both crowns lead to the unification of the two countries in 1707.

d In point of fact, all British monarchs from James' time onward have been his descendants, with the exception of William III. Elizabeth II is James' great-great-great-great-great-great-great-granddaughter.

e James I was very proud of his learning and something of a pedant. By the time he became King of England, he had already been King of Scots for twenty-seven years, which experience did not always serve him well when ruling his larger, richer, and more powerful southern kingdom.

f Among the more difficult problems James I faced were those related to religion. He ruled over Presbyterians in Scotland and Anglicans in England, and had to deal with English Puritans and Catholics everywhere. The King James Version arose, in fact, as

upon by every evil eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddleth with men's Religion in any part, meddleth with their custom, nay, with their freehold;^a and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his Royal heart was not daunted or discouraged for this or that colour, but stood resolute, as a statue immovable, and an anvil not easy to be beaten into plates [Suidas.^b ὥσπερ τις ἀνδριὰς ἀπερίτρεπτος καὶ ἄκμων ἀνήλατος], as one saith; he knew who had chosen him to be a Soldier, or rather a Captain,^c and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, yea, to know it aright, yea, to profess it zealously, yea to promote it to the uttermost of their power.^d This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus.^e For the Scripture saith not in vain, Them that honour me, I will honour [i Sam. 2:30], neither was it a vain^f word that Eusebius^g delivered long ago, that piety

a sop to his Puritan subjects.

a IE one's tenure, livelihood.

b A tenth-century Greek lexicographer about whom very little is known. His work includes quotations from classical Greek texts and commentaries; many fragments of Greek literature are preserved in Suidas which would otherwise be lost.

c IE a military leader. The Book of Mormon uses the word "captain" in this sense (EG Captain Moroni).

d The modern divide between Church and State does not antedate the eighteenth century. Throughout the Middle Ages and early Modern times, it was assumed as a matter of course in the West that good government and orthodox religion went hand-in-glove. This is still the assumption in most Muslim countries. It was expected as a matter of course that any monarch was responsible for the spiritual well-being of his subjects.

e IE the Day of Judgment.

f IE empty.

g Eusebius of Caesarea or Eusebius Pamphili (c. 263–339), bishop of Caesarea and Christian historian. His best-known work is his *Ecclesiastical History*, which is our main source of information on the history of Christianity between the ending of the

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towards God [θεοσέβεια] was the weapon, and the only weapon that both preserved Constantine's person, and avenged him of his enemies [Eusebius. Lib. 10. cap. 8].

The praise of the holy Scriptures

But now what piety without truth? What truth (what saving truth) without the word of God? What word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. John 5:39. Isaiah 8:20. They are commended that searched and studied them. Acts 17:11 and 8:28, 29. They are reproved that were unskillful in them, or slow to believe them. Matthew 22:29 and Luke 24:25. They can make us wise unto salvation. 2 Timothy 3:15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us, if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. *Tolle, lege; Tolle, lege*, Take up and read, take up and read the Scriptures [St. August. *confess. lib. 8. cap. 12*], (for unto them was the direction) it was said unto St. Augustine^a by a supernatural voice. *Whatsoever is in the Scriptures, believe me, saith the same St. Augustine, is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true Religion requireth* [St. August. *de utilit. credendi cap. 6*]. Thus St. Augustine. And St. Jerome:^b *Ama scripturas, & amabit te sapientia* &c [St. Jerome. *ad Deme-*

Book of Acts and the reign of Constantine the Great.

a Augustine of Hippo (354–430), probably the most important Christian theologian between the Apostle Paul and St. Thomas Aquinas. He was born to a Christian mother but grew up a Manichaean. He converted to Christianity and was baptized in 387 by St. Ambrose of Milan. By the end of the fourth century, he was bishop in Hippo, an African city near the modern Tunis. His most important works are his *Confessions*, a spiritual autobiography, and *The City of God*, a defense of Christianity against paganism. His feast day is 28 August.

b Sophronius Eusebius Hieronymus (347–c. 420), “Jerome” being a shortened form of his last name. Jerome was an important scholar of the scriptures and one of the few Christians of his day to know Hebrew. He is best remembered for his masterful translation of the Bible into Latin from Hebrew and Greek, the Vulgate, which remains the

triad]. Love the Scriptures, and wisdom will love thee. And St. *Cyrrill*^a against *Julian*;^b *Even boys that are bred up in the Scriptures, become most religious, &c* [St. Cyril. 7^o . *contra Iulianum*]. But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practiced, or hoped for, is contained in them? Or three or four sentences of the Fathers,^c since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? *I adore the fullness of the Scripture*, saith *Tertullian*^d against *Hermogenes*^e [Tertul. *advers. Hermo*]. And again, to *Apelles*^f an heretic of the like stamp, he saith; *I do not admit that which thou bringest in* (or concludest) *of thine own* (head or store, *de tuo*) without Scripture [Justin. *προτρεπτ. πρὸς ἑλληγν. οἰόν τε*].

primary Bible of Roman Catholicism. St. Jerome was the first to use the term Apocrypha (*hidden things*) for books in the Christian Old Testament distinct from those in the Hebrew. Much of his correspondence—not always friendly—with St. Augustine survives. His feast day is 30 September.

a There are a number of St. Cyril's; this one is Cyril of Alexandria (d. 444), Patriarch of Alexandria (412–444) and a staunch fighter of heresy within the Church.

b Flavius Claudius Julianus, known as Julian the Apostate, the last pagan Emperor of Rome (331–363, Emperor 361–363). Although raised a Christian, he abandoned Christianity in adulthood (hence “the Apostate”). He wrote a book, *Against the Galileans*, attacking Christianity and defending paganism, which was answered by St. Cyril some sixty years later.

c The Fathers of the Church are the writers and theologians who came after the Apostles and whose writings are considered orthodox within traditional Christianity (although LDS would consider most of them apostate). They are generally divided according to the language in which they wrote (the Greek Fathers and the Latin Fathers), categorized by the period, and so on. This is purely an informal designation and is generally limited to the Christian writers prior to about AD 600.

d Quintus Septimius Florens Tertullianus (c. 160–c. 230), a Christian apologist. Tertullian is known for such aphorisms as “The blood of the martyrs is the seed of the Church,” and “It is certain because it is impossible” (usually misquoted as “I believe it because it's impossible”).

e As with many against whom the Church Fathers argued, little is known of Hermogenes. He was a painter, perhaps of idols, who argued that God created the world out of pre-existing matter—something which was also taught by Joseph Smith in the King Follett Discourse.

f The founder of a Gnostic sect who died some time in the second century.

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So Saint *Justin Martyr*^a before him; *We must know by all means, saith he, that it is not lawful (or possible) to Learn (anything) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration.* So Saint *Basil*^b after *Tertullian*, *It is a manifest falling away from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them, ἐπεισάγειν) any of those things that are not written* [St. Basil. περὶ πίστεως. ὑπερηφανίας κατηγορία]. We omit to cite to the same effect, St. *Cyril B. of Jerusalem*^c in his 4 *Cataches*. Saint *Jerome* against *Heluidius*, Saint *Augustine* in his 3 Book against the letters of *Petilian*,^d and in very many other places of his works. Also, we forbear to descend to latter Fathers, because we will not weary the reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them, or curiosity,^e if we be not content with them? Men talk much of εἰρεσιώνη [Εἰρεσιώνη σῦκα φέρει, καὶ πίνοντας α[ρ]τους, καὶ μέλι

a St. Justin Martyr (c. 100–165), one of the most important Christian writers of the second century. His *Apologies* and *Dialogue with the Jew Tryphon* still survive. His feast day is 14 April.

b St. Basil the Great (c. 329–379), a Doctor of the Church and one of the Four Fathers of the Greek Church. His father was St. Basil the Elder, and his brother St. Gregory of Nyssa. He was personally acquainted with the Emperor Julian. He was a prolific writer and established a monastic order, the Basilians. His feast day is 14 June.

c St. Cyril of Jerusalem (c. 315–386), a Doctor of the Church. Little is known of his life. His *Catecheses*, here cited, is his most famous work. His feast day is either 18 or 20 March.

d A contemporary of Augustine, Petilian was Bishop of Cirta and a Donatist. The Donatists were not, strictly speaking, heretics but schismatics, centered in North Africa in the fourth century. Their movement originated when a new bishop was chosen for Carthage; they objected that the new bishop's ordination was invalid, because the man ordaining him (Felix of Aptunga) had surrendered copies of the Bible to Roman authorities during the persecutions of the Emperor Diocletian (c. 305). The Donatists believed that the validity of a sacrament depended upon the personal worthiness of the man performing it and that only those living a blameless life should belong to the Church.

e 1E undue inquisitiveness. This is an interesting point from an LDS point of view; Smith is arguing that we should be content with the scriptures found in the Bible and not want anything more from God—almost precisely the sort of attitude Nephi prophesies of in 2 Nephi 29:3–6.

ἐν κοτύλῃ, καὶ ἐ[λαιον, &c. An olive bow wrapped about with wool, whereupon did hang figs, and bread, and honey in a pot, and oil], ^a how many sweet and goodly things it had hanging on it; of the Philosophers stone, that it turneth copper into gold;^b of Cornu-copia, that it had all things necessary for food in it;^c of Panaces the herb, that it was good for all diseases;^d of Catholicon the drug, that it is instead of all purges;^e of Vulcan's^f armour, that it was an armour of proof against all thrusts, and all blows, &c. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armour, but also a whole armoury of weapons, both offensive, and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every

a The quote is from Plutarch's life of Theseus 22.1, Theseus being a traditional Athenian hero. The eiresioné was not a magic object, but merely a symbol rejoicing at plenty following a period of depravation. It figures prominently in the Athenian harvest festival, the Pyanepsia.

b The El Dorado of alchemy, the philosopher's stone was a mythical substance believed to have the ability both to turn base metals such as lead or copper into gold and to prolong life indefinitely. Moderns are probably most familiar with it through the first Harry Potter novel, *Harry Potter and the Philosopher's Stone*, the American edition of which (for some bizarre reason) refers to it as the "sorcerer's stone."

c *Cornucopia* is Latin for *horn of plenty*. One legend is that it was one of the horns of the she-goat Amalthea, who nursed the god Zeus as an infant. It would fill with meat and drink at its owner's command. The cornucopia figures prominently in American Thanksgiving decorations, and is thus an American equivalent of the *eiresioné*.

d *Panacea* is Greek for *cure-all* and still has that meaning in modern English.

e *Catholicon* is Greek for *universal* (hence the Catholic Church is nominally the universal Church, and someone with catholic tastes likes everything) and is another name for a cure-all. A purge is a drug that clears the bowels.

f Vulcan was the Roman name for the smith of the gods, called Hephaistos by the Greeks. He was the legitimate son of Zeus and Hera (Jupiter and Juno). He was also lame, having been hurled from Mt. Olympus by his father when he sided with Hera in an argument. To compensate for this, he was married to Aphrodite (Venus). His smithy was believed to be under a fiery mountain, giving us our word *volcano*. "Vulcanized" rubber has been heat-treated, and in the 19th century, there was some speculation that there might be a planet closer to the sun than Mercury which was given the name Vulcan because of its proximity to the solar heat. The name is probably best known now because of its association with the *Star Trek* television franchise.

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month, and the fruit thereof is for meat,^a and the leaves for medicine. It is not a pot of *Manna*,^b or a cruse of oil,^c which were for memory only, or for a meals meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary^d of wholesome food, against fenowed^e traditions; a Physician's shop (Saint *Basil* calleth it [κοινὸν ἱατρεῖον. St. Basil in *Psal. primum*]) of preservatives^f against poisoned heresies; a Pandect^g of profitable laws, against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; Finally a fountain of most pure water springing up unto everlasting life. And what marvel: The original thereof being from heaven, not from earth; the author being God, not man; the indictor,^h the Holy Spirit, not the wit of the Apostles or Prophets; the Penmen such as were sanctified from the womb, and endued with a principal portion of God's spirit; the matter, verity,ⁱ piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, &c.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance

a IE food.

b Per the Lord's instructions in Ex. 16:32–34, a pot of manna was kept in the Ark of the Covenant as a memorial of God's power in bringing them out of Egypt. See also Heb. 9:4.

c An allusion to 1 Kings 17:8–16, where a widow who provides for Elijah during a famine is granted that a small pot of oil in her house would not fail until the famine ended.

d A storehouse for bread (just as a grainary is a storehouse for grain); *panis* is the Latin word for bread.

e IE corrupt, mouldy.

f IE medicines that preserve health.

g A work encompassing all of a particular field of knowledge.

h This is here a spelling variant of *inditer*, and means *someone who dictates or composes a work*.

i IE truth.

immortal, undefiled, and that never shall fade away: Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

Translation necessary

But how shall men meditate in that which they cannot understand: How shall they understand that which is kept close in an unknown tongue? As it is written, *Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me* [i Cor. 14]. The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest.^a Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them. The *Scythian*^b counted the *Athenian*,^c whom he did not understand, barbarous^d [Clem. Alex. 1° . *Strom*]: so the *Roman* did the *Syrian*, and the Jew (even St. *Jerome* himself calleth the Hebrew tongue barbarous, belike because it was strange to so many [St. *Jerome*. *Damaso*]) so the Emperor of *Constantinople* [Michael, *Theophili fil.*]^e cal-

a This is an assessment of the relative merits of the various languages such as one might expect from a seventeenth century European. They knew other ancient languages, of course—Smith himself was fluent in Aramaic, Syriac, and Arabic—but these were the only three that counted: Hebrew because of the Old Testament, Greek because of the New Testament and Greek learning, Latin because of the medieval Church and Roman law and literature.

b The Scythians were tribesmen living north of the Black Sea from the eighth to the fourth centuries bc. The Greeks tended to consider them prototypical savages.

c Athens was considered the most cultured of the Greek cities.

d The original meaning of *barbarian* was *someone who does not speak Greek*; to the Greeks, foreign languages sounded like nonsense syllables, *bar-bar-bar-bar*. Since the Greeks tended to consider their culture the only one that truly counted, the word was never really complimentary and eventually came to have its present meaning of *uncivilized, savage*.

e Michael III (836–867), Byzantine Emperor from 842–867, son and successor to Theophilus; *Theophili fil[ius]* is Latin for *Theophilus' son*. By Michael's day, the Byzantine court in Constantinople had stopped using Latin altogether and was thoroughly Greek.

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leth the *Latin* tongue barbarous, though Pope *Nicholas*^a do storm at it [2. Tom. Concil. *ex edit. Petri Crab.*]: so the *Jews* long before *Christ*, called all other nations, *Lognazim*,^b which is little better than barbarous. Therefore as one complaineth, that always in the Senate^c of *Rome*, there was one or other that called for an interpreter [Cicero^d 5^o. *de finibus*]: so lest the Church be driven to the like exigent, it is necessary to have translations in a readiness. Translation it is that openeth the window,^e to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place;^f that removeth the cover of the well, that we may come by the water, even as *Jacob* rolled the stone from the mouth of the well, by which means the

a St. Nicholas, who reigned as Pope Nicholas I from 858 to 867. He was in conflict with Michael III over the appointment of Photius to the Patriarchate of Constantinople and promoted missionary work among the Slavic pagans of eastern Europe to counter the efforts of the Greek Church. Michael's taking pot shots at the Latin language surely didn't help relations between himself and Nicholas. The conflict between Pope and Emperor over Photius' appointment and later conflicts between the Pope and Photius himself sharply divided the two branches of Catholicism and helped paved the way for their final separation two centuries later. Note that this is not the St. Nicholas was the origin of Santa Claus.

b HEB לֹאֲזִימ lo'azim, from the verb לָאֵז, la'az, to babble, to speak unintelligibly. Smith is using a romanization based on Sephardic Hebrew, which is rather different from the standard transliterations used today; Joseph Smith tended to use a similar romanization when transcribing Hebrew.

c The chief legislative body of the Roman Republic. The name comes from the Latin *senex* (old man); its members were intended to be elder statesmen who had already served in important offices and had experience of government.

d Marcus Tullius Cicero (106–43 bc), the greatest Roman orator and an important politician of the waning years of the Roman Republic. Although opposed to Julius Caesar, Caesar graciously let him live. He was murdered on orders from Marc Anthony the year after Caesar's assassination.

e IE the curtains or shutters of a window.

f The Holy of Holies (or Most Holy Place) in the Temple in Jerusalem was separated from the more public areas by a curtain or veil. It was probably this veil which was torn in two when Jesus died (Luke 23:45). As the Holy of Holies could be entered only by the High Priest, and even he only on Yom Kippur, it was a barrier between divinity and the common man. Smith, arguing as a Protestant, finds that objectionable, as one of the key tenants of Protestantism was that there was no need for there to be intermediaries between God and man.

flocks of *Laban* were watered [Gen. 29:10]. Indeed without translation into the vulgar^a tongue, the unlearned are but like children at *Jacob's* well (which was deep [John 4:11]) without a bucket or some thing to draw with: or as that person mentioned by *Isaiah*, to whom when a sealed book was delivered, with this motion, *Read this, I pray thee*, he was fain to make this answer, *I cannot, for it is sealed* [Isa. 29:11].

The translation of the Old Testament out of the Hebrew into Greek

While God would be known only in Jacob, and have his Name great in *Israel*, and in none other place, while the dew lay on *Gideon's* fleece only, and all the earth besides was dry;^b then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrew*, one and the same original in *Hebrew* was sufficient [see St. August. *lib. 12. contra Faust c. 32*]. But when the fullness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not only of the Jew only, but also of the *Greek*, yea, of all them that were scattered abroad;^c then lo, it pleased the Lord to stir up the spirit of a *Greek Prince* (Greek for descent and language)^d even of *Ptolemy Philadelph* King of *Egypt*,^e to procure the translating of the Book of God out

a IE common. Since the common people are dirty and ill-mannered (at least in the eyes of the upper classes), the word has acquired the meaning *crude*.

b When God called Gideon to lead Israel against the Midianites, he asked for a sign to be sure of his commission. He lay a fleece on the ground at nightfall and asked God first that only the fleece should be wet and the ground dry, and then on the next night that the ground should be wet and the fleece dry (Judges 6:33–40).

c Greek cities were established from Marseilles in the west to modern Afghanistan in the east. By the time of Christ, Greek had become the *lingua franca* of the entire eastern Mediterranean and an ideal language for the early spread of the Christian message.

d From the days of Alexander the Great until it was conquered by the Emperor Augustus, Egypt was ruled by a dynasty of Macedonian (Greek) monarchs, the Ptolemies. The dynasty is so called because all of its kings bore the name Ptolemy. The last Greek-speaking ruler of Egypt was the queen, Cleopatra VII, who was a lover to both Julius Caesar and Marc Anthony.

e Ptolemy II Philadelphus (c. 308–246 bc, reigned 285–246). His surname (*sister-lover*)

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of *Hebrew* into *Greek*. This is the translation of the Seventy Interpreters,^a commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint *John* Baptist did among the *Jews* by vocal. For the *Grecians* being desirous of learning, were not wont to suffer books of worth to lie moulding in Kings' Libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common.^b Again, the *Greek* tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the *Grecians* had made,^c as also by the Colonies,^d which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. ^e Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proc-

comes from the fact that he was the first of the Ptolemies to follow the custom of the Egyptian pharaohs and marry his full sister, Arsinoë. It was he who ordered the Jewish Torah translated into Greek, which was the beginning of the Septuagint.

a The Septuagint (from the Latin for *seventy*, both for the number of men who worked on it and the amount of time they spent on the project; the Septuagint is frequently referred to in abbreviated form as LXX). Strictly speaking, Ptolemy II only commissioned a translation of the Law, but translations of the other sacred books of the Jews soon followed and are now considered part of the Septuagint.

b The Museum in Alexandria made an active effort to have books brought to the city by visitors copied to be included in its Library. On the whole, however, the production of books was expensive and the Greeks *did* let altogether too many of them moulder in Kings' libraries, which is why so few ancient works are left today.

c By Alexander III ("the Great," 356–323 BC, reigned 336–323), King of Macedonia. He conquered the Persian Empire and surrounding regions. At the time of his death, he ruled from Egypt and Greece in the west to modern Pakistan in the east. Alexander's conquests had an incalculable impact on the region, making Greek culture dominant throughout the eastern Mediterranean and the Middle East, a position which it didn't lose until the Arabic conquest in the seventh century AD.

d Greece proper cannot support a large population. To deal with this, the Greeks would found colonies in the coastal regions of the Black and Mediterranean Seas. Even in areas which were not conquered by the Greeks, therefore, trade with local Greek colonies often meant that some Greek was known by a large portion of the barbarian populace.

e In point of fact, Greek was understood (at best) only as far east as the Indus and as far north as the Caspian Sea. We may forgive Smith some hyperbole here.

lamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that Translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the Holy Ghost and to them, to take that which they found (the same being for the greatest part true and sufficient), rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations,^a as thought they made a Translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded.^b This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila^c fell in hand with a new Translation, and after him Theodotion,^d and after him Symmachus:^e yea, there was a fifth and sixth edition, the Authors whereof were not known [Epiphan. de mensur. et ponderibus]. These with the Seventy made up the Hexapla,^f and were

a IE petty and frivolous objections. Much anti-Mormon literature consists of cavillations.

b This problem would not be confined to the ancient Church. Its utility in missionary work is among the reasons why the modern Church persists in using the KJV.

c Aquila Ponticus, fl. c. 130, said to have been a convert to Judaism from Christianity. He did a fairly literal translation of the OT from Hebrew to Greek of which only portions survive.

d Little is known of Theodotion, except that he was probably a Jew from Ephesus who did his own translation of the OT into Greek in the first half of the second century.

e An member of the heretical Ebionite sect from either Jewish or Samaritan background and translator of the OT at the end of the second century. What survives of the translations of Aquila, Theodotion, and Symmachus is because of their inclusion in the Hexapla.

f A massive collation of the extant versions of the Old Testament, the name comes from the fact that it was divided into six columns: Hebrew, Hebrew in Greek transliteration, Aquila, Symmachus, the LXX, and Theodotion. Given the size and complexity of the book, it was rarely copied and no complete copy survives. It was made by Origen

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worthily and to great purpose compiled together by Origen.^a Howbeit the Edition of the Seventy went away with the credit, and therefore not only was placed in the midst of Origen (for the worth and excellency thereof above the rest, as Epiphanius^b gathereth), but also was used by the Greek fathers for the ground and foundation of their Commentaries. Yea, Epiphanius above named doth attribute so much unto it, that he holdeth the Authors thereof not only for Interpreters, but also for Prophets in some respect [See St. August. 2^o . de doctrin. Christian. c. 15^o]:^c and Justinian the Emperor enjoining the Jews his subjects to use specially the Translation of the Seventy [Novell. diatax. 146], rendreth this reason thereof, because they were as it were enlightened with propheticall grace [προφητικῆς ὥσπερ χάριτος περιλαμπάσης αὐτούς]. Yet for all that, as the *Egyptians* are said of the Prophet to be men and not God, and their horses flesh and not spirit [Isa. 31:3]: so it is evident (and Saint *Jerome* affirmeth as much [St. Jerome. *de optimo genere interpret*]), that the *Seventy* were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it;^d which made the Apostles to leave them many times, when

between 230 and 240 AD. Smith is in error here, assuming that the Hexapla contained six different Greek translations; it had four, with two varieties of Hebrew.

a Origenes Adamantius (c. 185–255), usually called simply Origen, was a Christian philosopher and scholar and one of the most voluminous and influential writers of the third century. In his own day, his writings were controversial, and many opponents of the Alexandrian text family feel that Origen's zealotry and intellectualism had a negative impact on the textual traditions of the Alexandrian church.

b Epiphanius, Bishop of Salamis (c. 320–403). His *Panarion* is an important source of information on fourth century Church history.

c The Septuagint is not the only translation whose authors are seen as having a special inspiration. St. Jerome's work on the Vulgate was long held to be similarly inspired, and many Christians today hold that the translators of the KJV itself were granted special spiritual gifts to accomplish their purpose. This is certainly consistent with the general LDS understanding of how God worked during the Reformation. Some, however, even assert that God in the KJV brought forth a work which is theologically superior to and more accurate than the Greek and Hebrew originals.

d The LXX may have been based on a different Hebrew textual tradition than the one

they left the *Hebrew*, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance.^a This may suffice touching the Greek Translations of the Old Testament.

Translation out of Hebrew and Greek into Latin

There were also within a few hundred years after CHRIST, translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countries of the West, yea of the South, East, and North, spake or understood Latin, being made Provinces to the *Romans*.^b But now the Latin Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*,^c saith St. Augustine [St. Augustin. *de doct. Christ. lib. 2. cap. 11*]). Again they were not out of the *Hebrew* fountain (we speak of the *Latin* Translations of the Old Testament), but out of the *Greek* stream, therefore the *Greek* being not altogether clear, the *Latin* derived from it must needs be muddy. This moved St. Jerome a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves;^d

which survives, the Masoretic Text (MT). There are a number of books in the LXX not found in the Hebrew, and some of those which are in both differ substantially in length (eg 1–2 Samuel, Jeremiah), and even where the lengths are comparable, sometimes the specific information differs (EG the ages of the Antediluvian Patriarchs in Genesis).

a Translations from the Old Testament in the New generally follow the LXX, but not always. The reasons why are various and sometimes obscure: on occasion, a Greek translation other than the known LXX may be used (or even a translation made up by the NT author), and on occasion, the quotation may be made from memory and not from an actual written copy.

b The areas around the Mediterranean in the first century were a patchwork of different administrations: client kingdoms, free cities, Roman provinces under senators or military governors, and so on. As time went on, the tendency was to make the administration of all areas uniform so that everything was a part of a formal Roman province. In any event, Latin became the language of law and administration and could be spoken by the educated classes throughout the Empire.

c IE *The Latin translations cannot by any means be counted.*

d Jerome was criticized for translating from the Hebrew and not the LXX; nor would he be the last to be condemned for changing the familiar cadences of the Scriptures as

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which he performed with that evidence of great learning, judgement, industry, and faithfulness, that he hath forever bound the Church unto him, in a debt of special remembrance and thankfulness.

The translating of the Scripture into the vulgar tongues

Now though the Church were thus furnished with *Greek* and *Latin* Translations, even before the faith of CHRIST was generally embraced in the Empire: (for the learned know that even in St. *Jerome's* time, the Consul of *Rome*^a and his wife were both Ethnicks,^b and about the same time the greatest part of the Senate also [St. *Jerome*. *Marcell. Zosim.*]) yet for all that the godly-learned were not content to have the Scriptures in the Language which themselves understood, *Greek* and *Latin* (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves [ii Kings 7:9]), but also for the behoof and edifying of the unlearned which hungered and thirsted after Righteousness, and had souls to be saved as well as they, they provided translations into the vulgar for their Countrymen, insomuch that most nations under heaven^c did shortly after their conversion,^d hear CHRIST speaking unto them in their mother tongue, not by the voice of their

we have grown up hearing them read.

a The consuls had been the highest magistrates of the Roman republic, and the pinnacle of one's political career was to be elected to the consulship. The term of official was for one year, and there were two consuls serving at a time. Under the Empire, the consulship was retained as a means of letting the senatorial class have high-sounding but meaningless titles to which they could aspire.

b IE pagans, heathens.

c Smith is badly underestimating the number of languages in the world. There are currently some 6800 living languages, of which fewer than 2300 have even part of a Bible translation available, with the bulk of those dating from well after 1611. (The Church's Translation Department has its work cut out for it.) In Smith's day, the number of languages into which the Bible had been translated in whole or in part would have numbered in the dozens at most.

d Of course, there were relatively few Christian countries in the world in 1611. Perhaps we should take Smith here as referring not to "most nations under heaven," but "most nations under heaven [which converted to Christianity]."

Minister only, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First St. Jerome saith, *Multarum gentiû linguis Scriptura aniè translata, docet falsa essequæ addita sunt*, &c. i.e., *The Scripture being translated before in the languages of many Nations, doth show that those things that were added (by Lucian^a or Hesychius^b) are false* [St. Jerome. *præf. in 4. Evangel*].^c So St. Jerome in that place. The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the *Seventy*, *suæ linguæ hominibus*. i.e., for his countrymen of *Dalmatia*^d [St. Jerome. *Sophronio*]. Which words not only *Erasmus*^e doth understand to purport, that St. Jerome translated the Scripture into the *Dalmatian* tongue, but also *Sixtus Senensis*^f [Six. Sen. *lib.* 4], and *Alphonsus à Castro*^g [Alphon. à Castro. *lib.* 1. *cap.* 23] (that we speak of no more), men not to be excepted against by them of *Rome*,^h do ingenuously con-

a Lucian of Antioch (d. 312). Lucian opposed the allegorical interpretations of scripture popular in Alexandria and argued in favor of literal interpretations. To aid in his efforts, he prepared a revised LXX, trying to prune from the text inaccurate readings which had grown up over time.

b Hesychius of Alexandria (fl. c. 400), who prepared another critical edition of the LXX.

c Jerome is here engaging in a form of textual criticism. Origen, Lucian, and Hesychius had all published what they hoped would be definitive editions of the LXX. By comparing Lucian's and Hesychius' against the extant translations, Jerome could pare away changes they made which did not have sufficient warrant.

d The rocky coastal region to the east of the Adriatic.

e Desiderius Erasmus (c. 1466–1536), an influential Dutch scholar and humanist. Modern editions of the Greek New Testament and New Testament textual studies derive from a tradition largely founded by Erasmus.

f Sisto a Siena (1520–1569), a distinguished Dominican scholar and Inquisitor, reputedly a convert himself from Judaism.

g Or Alphonsus de Castro (1495–1558), a Spanish theologian. He is notable for advocating at the Council of Trent that non-Latin translations of the Scripture be made available to Catholics.

h Erasmus, Sisto a Siena, and Alphonsus de Castro were all good Catholics of reasonably impeccable credentials. Catholics, therefore, would not “except” (i.e. take exception to) them as examples.

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fess as much. So, St. *Chrysostome*^a that lived in St. *Jerome's* time, giveth evidence with him: *The doctrine of St. John* (saith he) *did not in such sort* (as the Philosophers did) *vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians,^b and infinite other nations being barbarous people, translated it into their* (mother) *tongue, and have learned to be* (true) *Philosophers*, he meaneth Christians [St. Chrysost. in *Johan. cap. 1. hom. 1*]. To this may be added *Theodorit*,^c as next unto him, both for antiquity, and for learning. His words be these, *Every Country that is under the Sun, is full of these words* (of the Apostles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the Hebrew tongue) *is turned not only into the Language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians,^d and Scythians, and Sauromatians,^e and briefly into all the Languages that any Nation useth* [Theodor. 5. *Therapeut.*]. So he. In like manner, Ul-

a St. John Chrysostom (c. 347–407), reputedly the greatest Christian preacher of all time; his surname is Greek for *golden-mouthed*. He is also considered the most prominent Doctor of the Church from Greek Christianity. Much of his last turbulent decade was spent as Patriarch of Constantinople during a period of vicious fighting within the Church over primacy within eastern Christianity.

b A list of non-Greek speaking nations surrounding (or within) the eastern half of the Roman empire. The Syrians are the Aramaic-speaking peoples north of Palestine, the Egyptians the native Coptic population of Egypt, the Persians the residents of the Zoroastrian kingdom just east of Roman, the Indians those of the vast subcontinent beyond that, and Ethiopia the kingdom south of Egypt. Christianity made no substantial inroads in India until modern times and was not much more successful in Persia, but Syrian, Egyptian, and Ethiopian Christianity remain vital to this day. Early translations of the Bible into Aramaic (Syriac) and Ethiopic are still important in textual studies.

c Or Theodoret (c. 393–c. 458). He was much involved in the controversy over Nestorianism and helped root it out, although Nestorius was his personal friend. His own writings opposing those of Cyril of Alexandria were condemned around 543 or 544 by the Emperor Justinian in an effort to reconcile some monophysite Christians with orthodoxy.

d Armenia is a mountainous region between the Black and Caspian Seas. In antiquity, it served as a buffer state between Rome and Parthia which was often (but not always) semi-independent of both.

e The Sauromatians or Sarmatians were a nomadic people related to the Scythians, living between the Vistula River and the Caspian Sea on the vast Eurasian steppes.

pilas^a is reported by *Paulus Diaconus*^b and *Isidor*^c (and before them by *Sozomen*^d) to have translated the Scriptures into the *Gothic*^e tongue [P. Diacon. *li.* 12. Isidor. in *Chron. Goth.* Sozom. *li.* 6. *cap.* 37]: John Bishop of Sivil^f by *Vasseus*,^g to have turned them into Arabic, about the year of our Lord 717 [Vaseus in *Chron. Hispan.*]: *Beda*^h by *Cistertiensis*, to have turned a great part of them into *Saxon*:ⁱ *Efnard*^j by *Trithemius*,^k to

a Ulfila or Wulfila (Gothic for *little-wolf*, c. 311–383) was Bishop to the Goths. To aid the spread of the Gospel among his people, he devised an alphabet for Gothic and translated the Bible into it.

b Paul the Deacon (c. 720–799), an Italian historian best known for his history of the Lombards.

c St. Isidore of Sevilla (c. 560–636). During his incumbency as Bishop of Seville, civilization in the Iberian Peninsula was collapsing as the Goths took it over. Isidore fought this and strove to unite the Goths with their subjects.

d Salminius Hermias Sozomen (d. c. 448), a Christian historian from Bethelia near Gaza. It is to him that we owe much of what is known about the introduction of Christianity to peoples such as the Armenians and Goths.

e One of the principal Germanic peoples who invaded the Roman Empire in the fourth century and beyond. They were divided into two groups: the Visigoths (Western Goths) and Ostrogoths (Eastern Goths). Their largely undeserved reputation for bloody brutality has helped fasten their name on twenty-first century teenagers obsessed with death and darkness.

f Various medieval sources indicate that one Bishop John (or Juan or Ioannes) of Seville translated the Bible into Arabic shortly after the Muslim conquest in the first quarter of the eighth century ad. Unfortunately, no fragments of this work survive, nor is there any reliable indication that any bishop of Seville at the time bore the name “John.”

g Juan Vaseo, sixteenth century Belgian historian. Smith is citing his *Chronici rerum memorabilium Hispaniae* (1552).

h St. Bede (or Baeda), The Venerable Bede (c. 673–735), an Anglo-Saxon Benedictine monk and scholar. He was probably the most learned man in the Europe of his day. His *Ecclesiastical History of the English Nation* is an important source of information on Anglo-Saxon history.

i IE Anglo-Saxon, Old English.

j This is a misprint for Eynard, also known as Einhard or Eginhardus (c. 770–840), a Frankish scholar and diplomat. He served in the court of Charlemagne, where he was given important responsibilities such as the construction of the cathedral in Aachen. He also wrote a biography of Charlemagne.

k John (or Johannes) Trithemius (1462–1516), a German humanist and Benedictine

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have abridged the French Psalter,^a as *Beda* had done the *Hebrew*, about the year 800: King *Alured*^b by the said *Cistertiensis*, to have turned the Psalter into *Saxon* [Polydor. Virg.^c 5. *histor. Anglorum testatur idem de Aluredo nostro*]: *Methodius*^d by *Auentinus*^e (printed at *Ingolstad*^f) to have turned the Scriptures into *Slavonian*^g [Aventin. *lib.* 4]: *Valdo*,^h Bishop of *Frising*ⁱ by *Beatus Rhenanus*,^j to have caused about that time, the Gos-

abbot. Trithemius was devoted to a quiet life of study; while Abbot in Sponheim he built up a library of about 2000 books, a huge collection for the time.

a The Book of Psalms published as a volume on its own. Even now, volumes containing just the New Testament and the Psalms are popular.

b An alternate spelling for Alfred, here King Alfred of Wessex (849–899, reigned 871–899), the only English monarch to be called “the Great,” a title he well deserved. He is best known today for burning a batch of oat cakes while hiding from the Danes. Not only did he secure Anglo-Saxon independence against the Danes, but he also promoted learning among his people. He did, in fact, personally prepare a translation of at least part of the Psalms from Latin to Anglo-Saxon.

c Polydore Vergil (c. 1470–c. 1555), an Italian historian. He was sent to England in 1501 or 1502 as subcollector of the Peter’s pence (Church taxes). While there, he gained the patronage of King Henry VII. He managed to survive the religious chaos of Henry VIII’s reign and returned to Italy shortly before his death. His chief work is his *Anglicae historicae libri xxvi* (*English History in Twenty-six Books*).

d St. Methodius (826–884). He and his brother St. Cyril were sent as missionaries to the Slavs in Moravia (a region in the modern Czech Republic). While there, they devised an alphabet for Slavonic and translated portions of the Bible into it. A descendant of the alphabet is the modern Cyrillic alphabet, named for Methodius’ brother. Because they had been sent by the Patriarch Photius who was considered heretical by the West, they were summoned to Rome to attest to their orthodoxy. Cyril died there, but Methodius returned and was made Archbishop of Sirmium.

e Johann Turmair (1477–1534), known as Aventinus from his birthplace, a Bavarian scholar and historian who taught at the University of Ingolstadt.

f Or Ingolstadt, a city on the Danube River in Bavaria. There was a famous university located there from 1472 to 1800.

g Old Church Slavonic, the Slavic language that underlies Church Slavonic, the liturgical language for most branches of Eastern Orthodoxy.

h Or Waldo (the LAT “V” is pronounced like the ENG “W”, c. 852–906), Bishop of Freising from 883–903.

i Freising, a German city just north of Munich.

j Beatus Rhenanus (1485–1547), a German humanist and historian and personal friend to Desiderius Erasmus.

pels to be translated into *Dutch*^a rhythm, yet extant in the Library of Corbinian [*Circa annum* 900. B. Rhenan *rerum German. lib. 2*]: *Valdus*,^b by diverse to have turned them himself, or to have gotten them turned into *French*,^c about the year 1160:^d *Charles* the 5, of that name, surnamed *The Wise*,^e to have caused them to be turned into *French*,^f about 200 years after *Valdus* his^g time, of which translation there be many copies yet extant, as witnesseth Beroaldus^h [Beroald]. Much about that time, even in our King *Richard* the second'sⁱ days, *John Trevisa*^j translated

a IE German, not the Germanic language of the Netherlands. *Deutsch* is still the German word for their own language.

b Peter Waldo or Valdes (fl. c. 1175). He was a rich merchant from Lyons who sold all his worldly goods around 1173 and began preaching. His followers were called Waldensians and were at first tolerated by the Pope but forbidden to preach. By 1184, however, this had changed and Waldo was excommunicated.

c There were two main varieties of French in the Middle Ages, named for their words for "yes": the *langue d'oc* in the South, which became Occitan (including Provençal), and the northern *langue d'oïl* which became modern French. (Provençal persists as a spoken language in its own right today.) This would have been a translation into the *langue d'oc*.

d Waldo asked two priests to prepare translations of the Gospels for him. It was his study of these which ultimately lead to his break with Catholicism.

e Charles v ("the Wise," 1338–1380), King of France (1364–1380). Charles dealt successfully with domestic unrest and foreign invasion and strengthened the French monarchy during his reign. He is also notable as a patron of the arts and learning.

f This time, the *langue d'oïl* is meant.

g It was formerly believed that the English possessive case derived from a contraction of "his" after a noun, thus "John his book" became "John's book." Although this belief is untrue, it has left a vestige in modern English in the spelling convention that the possessive case uses an apostrophe as if it were a contraction. Smith accepted this belief and uses the fuller form, as here, when the noun ends in an -s in order to distinguish the nominative and possessive cases (we would now write *Valdus*'s).

h Philippus Beroaldus (1453–1505), an Italian scholar and humanist.

i Richard II (1367–1400), King of England (1377–1399), son of the Black Prince and grandson of Edward III. His character has been extremely difficult for historians to evaluate. At the very least, he showed bad judgment in picking his political allies and in alienating some of his more powerful vassals. This led to his deposition by his cousin, Henry Hereford, who reigned as Henry IV. Richard II died the following year; he was probably murdered.

j John of Trevisa (c. 1326–1402), an English writer and translator. His translations

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them into *English*, and many *English* Bibles in written hand are yet to be seen with diverse, translated as it is very probable, in that age. So the *Syrian* translation of the New Testament^a is in the most learned men's Libraries, of *Widminstadius*^b his setting forth, and the Psalter in *Arabic* is with many, of *Augustinus Nebiensis*^c setting forth. So *Postel*^d affirmeth, that in his travail^e he saw the Gospels in the *Ethiopian* tongue;^f and *Ambrose Thesius*^g allegeth the Psalter of the *Indians*,^h which he testifieth to

were among the first English books to be printed in the late fifteenth century.

a The Peshitta, an Aramaic (Syriac) translation of the Bible dating from about 100 to 400 AD. There are some scholars who maintain that it is much older than that and that, in fact, the New Testament was originally composed in Aramaic, and that the Peshitta is the closest version of the New Testament to the original. Such scholars are in a very small minority, however.

b Johann Albrecht Widmannstetter (1506–1557), German scholar and diplomat. He learned Syriac from Teseo Ambrogio and brought to fruition Ambrogio's dream of publishing a Syriac edition of the New Testament (1555), to which Smith here refers. To aid in the study of the language, he also published a Syriac grammar.

c Agostino Giustiniani (1470–1536), bishop of Nebbio. (The form of his name used by Smith is Latin for "Augustine of Nebbio.") He published a polyglot psalter in Genoa in 1516 containing Hebrew, Greek, Latin, Arabic, and Chaldee (Aramaic).

d Guillaume de Postel (1510–1581), French astrologer and Kabbalist. Late in his life he was imprisoned for a time by the Inquisition, but he was able nonetheless to return to his professorship of Oriental languages and mathematics in Paris.

e IE travels.

f Ge'ez, now used only as a liturgical language in the Abyssinian Church. The Bible was translated into Ge'ez perhaps around the fifth century. The Ethiopic New Testament is notable for including a number of works not considered canonical by other branches of Christianity: the Sinodos, the Octateuch, the Book of the Covenant, and the Didascalia. Tradition states that Christianity arrived in Ethiopia with the Ethiopian eunuch (Acts 8:26–40), but this is far too early.

g Teseo Ambrogio (1469–1540), Italian humanist. A friar in attendance at the Fifth Lateran Council (1512–1517), he was asked to examine the Syriac liturgy of the Maronite Church when a Maronite priest also attending the council asked permission to say the Mass in his own language. This led to his studying Syriac and other languages virtually unknown in the West. In 1539, he published his magnum opus, the *Introductio in Chalcaicam linguam, Syriacam, atque Armenicam, et decem alias linguas* (*Introduction to the Chaldean Language, Syriac, Armenian, and Ten Other Languages*), which was instrumental in introducing a number of important languages to Western scholars.

h The Indian subcontinent has hundreds of languages and dozens of writing systems.

have been set forth by *Potken*^a in *Syrian* characters.^b So that, to have the Scriptures in the mother tongue is not a quaint conceit^c lately taken up, either by the Lord *Cromwell*^d in *England* [Thuan.],^e or by the Lord *Radevil*^f in *Polonie*,^g or by the Lord *Ungnadius*^h in the Emperor's domin-

Smith is apparently unaware that there is no "Indian" language into which the Bible could be translated.

a Johannes Potken of Cologne, the first European to study Ethiopic. He published a Psalter in Ge'ez, the first printed book in Ethiopic, c. 1513. Ironically, he called the language Chaldean, which is entirely incorrect.

b Arabic would be known to Indian Muslims, but Syriac (or Aramaic, if this is what Smith means by "Syrian") would not be. Nor do the any of the writing systems of India bear any particular resemblance to those of Arabic, Hebrew, Aramaic, or Syriac. In any event, either Smith or Ambrogio is incorrect here: Potken's edition of the Psalter was in Ge'ez and printed in Ethiopic.

c IE something conceived in the mind, an idea or notion.

d Thomas Cromwell, Earl of Essex (1485–1540). Cromwell rose from the lower classes to become legal secretary to Thomas Wolsey. He survived Wolsey's disgrace (for failing to secure an annulment of Henry viii's marriage with Katharine of Aragon) in 1529 and became Henry viii's right-hand man for most of the remainder of his life. Cromwell was responsible for much of the legislation separating the Church of England from the Catholic Church. In 1539, he arranged a political marriage for Henry with Anne of Cleves. Henry, however, hated Anne on sight, the marriage (and alliance it was to cement) fell apart, and Cromwell was disgraced. He was executed in 1540.

e Thomas Matthew (alias John Rogers) printed a Bible in 1535 and 1537, taken largely from Tyndale's translation. Cromwell and the Archbishop of Canterbury, Thomas Cramner, secured a royal license from Henry viii for Matthew, making it legal to buy and read the Bible in English. The result was the Great Bible, published in 1539. This within a few years of Tyndale's execution for heresy in 1536.

f Prince Mikolaj Radziwiłł ("the Black," 1515–1565), a member of a prominent Polish-Lithuanian princely family who held various lordships within Lithuania from 1544 on. He was a sincere Calvinist and sought to promote the Reformation within Poland and Lithuania. In 1563, he funded the publication of a Protestant translation of the Bible into Polish.

g IE Poland, which was at this point an imperial power holding sway over much of northeastern Europe.

h Count Hans von Sonnegg Ungnad (1493–1564), a Protestant, who set up a printing press in 1560 or 1561 at his own residence in Urach near Tübingen. There he published a Slovene Bible for Protestants in the Slovene and Croatian territories within the Holy Roman Empire.

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ion,^a but hath been thought upon, and put in practice of old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, *As we have heard, so we have seen* [Ps. 48:8].

The unwillingness of our chief Adversaries, that the Scriptures should be divulged in the mother tongue, &c.

Now the Church of Rome would seem at the length to bear motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift [δῶρον ἄδωρον κοῦκ ὀνήσιμον.^b Sophocles^c]: they must first get a License in writing before they may use them, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with Leaven of their superstition.^d Howbeit, it seemed too much to *Clement the 8.*^e That there should be any License granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of *Pius the fourth*^f [see

a The Holy Roman Empire, a loose union of Germanic principalities. In Smith's day, it was divided into Catholic and Protestant regions and was only seven years away from the outbreak of the Thirty Years' War, fought primarily in the Empire and largely over religion.

b *A non-gift gift, and a worthless one.* This is a paraphrase of line 664 from Sophocles' *Ajax*, ἐχθρῶν ἄδωρα δῶρα κ'οῦκ ὀνήσιμα, *The gifts of enemies are no gifts and bring no good.*

c Sophocles (c. 496–406 bc), one of the greatest of the Greek dramatists. Only seven of his plays survive intact, the most famous of which is *Oedipus Rex*.

d That is, many of the Catholic laity are (in Smith's mind) too far gone to even *want* to read the Scriptures.

e Ippolito Aldobrandini (1536–1605), Pope Clement VIII (1592–1605). Politically, Clement switched the Papacy's main ally from Spain to France, personally absolving Henry IV of France after his conversion from Calvinism to Catholicism.

f Giovanni Angelo de' Medici (1499–1565), Pope Pius IV (1559–1565). His most significant achievement was reconvening the Council of Trent for its final and most important session (1562–1563), securing the final break between Catholicism and Protestantism.

the observation (set forth by Clemen. his authority) upon the 4. rule of Pius the 4. his making in the Index,^a *lib. prohib. pag. 15. ver. 5.*] So much are they afraid of the light of the Scripture (*Lucifugæ Scripturarum*, as *Tertullian* speaketh), that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the License of their own Bishops and Inquisitors.^b Yea, so unwilling they are to communicate the Scriptures to the peoples understanding in any sort, that they are not ashamed to confess, that we forced them to translate it into English against their wills.^c This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone,^d but he that hath the counterfeit [*Tertul. de resur. carnis*]; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reprov'd [*John 3:20*]: neither is it the plain dealing Merchant that is unwilling to have the weights, or the meteyard^e brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

a The *Index Librorum Prohibitorum* (list of forbidden books), first published in 1557, is a list of books which the Catholic Church has formally determined would undermine the faith of those who read them. It was last published in 1948, and the penalty of excommunication for Catholics who read books on the list without permission was dropped in 1966.

b The Inquisition (or Holy Office) was an organization set up within early modern Catholicism to prevent heresy from spreading, with a primary focus on lapses among the Jews and Muslims who had converted to Christianity at sword-point. In many countries, it was relative innocuous or even totally impotent, but in other countries, most notably Spain and Portugal, excesses were not uncommon. There the Inquisition used torture freely, with the result that the Spanish Inquisition has become a by-word for violent religious intolerance.

c The Douai-Rheims (or Douai or Rheims-Douai) translation (NT 1582, OT 1610) was undertaken by English Catholics to counter the popular Protestant Bibles then in print. It was the only Roman Catholic English translation until the twentieth century.

d A stone used to test the purity of metals, notably gold; hence in general, something used to tell truth from falsehood.

e IE measuring-stick.

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*The speeches and reasons, both of our brethren, and of our Adversaries,
against this work*

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the Translations so long in hand, or rather perusals of Translations made before: and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*Lacte gypsum malè miscetur*, saith St. Ireney^a [St. Iren. 3. lib. cap. 19].) We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the fathers of the Church, and the same proved to be *lapidosus*,^b as Seneca^c speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in *Nehemiah*, mock, as we hear, both at the work and workmen, saying; *What do these weak Jews, &c? Will they make the stones whole again out of the heaps of dust which are burnt? Although they build, yet if a fox go up, he shall even break down their stony wall* [Neh. 4:3].^d Was their Translation good before? Why do

a St. Irenaeus of Lyons (c. 130-202), born in Asia Minor and a disciple of Polycarp. He was the first Church Father to try to systematize Christian doctrine. Although he wrote in Greek, only Latin translations of his works survive, the most important of which is *Against Heresies*, which contains a great deal of information on Gnosticism. It is the *Against Heresies* which is here cited, although Smith gets the citation wrong—it should be book 3, chapter 17, not chapter 19. The phrase means, *Lime is wickedly mixed with [God's] milk*, lime here being the chalky mineral calcium oxide, which can be used to adulterate milk.

b Latin for rocky, full of rocks.

c Lucius Annaeus Seneca (c. 3 BC–AD 65), a Roman philosopher and statesman. He is sometimes called Seneca the Younger to distinguish him from his father, Seneca the Elder. Seneca is one of the most important Roman thinkers of the first century. His prestige was such that he became tutor and advisor to the young Emperor Nero, but as Nero became older and more wilful, Seneca became involved in a plot to kill him and was ordered to commit suicide.

d When the Jews returned from the Babylonian Captivity and began rebuilding the

they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholics (meaning Popish *Romanists*)^a always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabulâ*.^b We will answer them both briefly: and the former, being brethren, thus, with St. Jerome, *Damnamus veteres? Minimè, sed post priorum studia in domo Domini quod possumus laboramus* [St. Jerome. *Apolog. advers. Ruffin*]. That is, *Do we condemn the ancient? In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God.* As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to God's Church, lest I should seem to have labored in them in vain, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus St. Jerome may be thought to speak.

A satisfaction to our brethren

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King *Henry's*^c time, or Kind

walls of Jerusalem, their adversaries mocked them that the wall they built would collapse if even a fox walked along it.

a Even when he's trying not to be actively hostile, Smith cannot help but to characterize Catholics via negative language. For a Protestant, the claim of the Roman Church to be "catholic" (universal) is patently false and so they cannot grant it that name. Its adherents are "Papists," followers of the Pope, or "Romanists," members of the Roman church.

b A quote from a letter from Cicero to M. Fadius Gallus written around August 45 BC; it is Latin for *hands off [the table]*! Smith means here that the Catholics know when something is done well and they can leave it alone.

c King Henry VIII (1491–1547, reigned 1509–1547), second Tudor king of England. He is best known now for his serial monogamy and for breaking with Roman Catholicism when the Pope refused to annul his marriage with Katharine of Aragon. Intelligent, talented, athletic, and beloved by the English in his youth, he became crafty, egotistical, brutal, and fat and was thoroughly hated by his subjects by the time of his death. It

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Edward's^a (if there were any translation, or correction of a translation in his time)^b or Queen *Elizabeth's*^c of ever-renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The Judgement of *Aristotle*^d is worthy and well known: *If Timotheus*^e had not been, we had not had much sweet music; but if Phrynis (*Timotheus* his master) had not been,

was in his reign that Tyndale's English translation of the Bible appeared from whence the King James Version is ultimately derived.

a Edward VI (1537–1553, reigned 1547–1553), son of Henry VIII and his third (and best-loved) wife, Jane Seymour. Edward was Henry's only legitimate son to live more than a few weeks and only male child to survive his father. Sickly his whole life, he never ruled without a regent and made no significant contributions to English history or to English Bibles. Note that Smith fails to mention Edward's successor, the much hated Catholic queen, "Bloody" Mary I.

b Smith is trying to characterize, as much as possible, the Tudor monarchs as favoring and furthering the cause of English-language translations. Edward VI's reign was so short that there was no serious translation activity during it, and Smith is at a loss for anything to say.

c Elizabeth I (1533–1603, reigned 1558–1603), daughter of Henry VIII and his second wife, Anne Boleyn. Anne was, in fact, pregnant with Elizabeth when she married King Henry. Elizabeth is the last and greatest of the Tudors, the greatest English Queen, and one of England's greatest monarchs. Her reign was a high point of English culture and a glorious time still looked back on fondly by the English; and it was during her reign that both the Geneva and Bishop's Bibles (which the KJV was intended to replace) were published. Elizabeth had her father's intelligence and forceful will but a better sense of her own limitations and how to win and keep the loyalty of her people and courtiers. She was herself moderate in religion, preferring domestic tranquility to zealotry. She never married (although some doubt she remained a virgin her whole life), and on her death was succeeded by her cousin, James VI of Scotland.

d It is strange that this is Smith's first mention of Aristotle (c. 384–322 BC), one of the greatest of the Greek philosophers and, after Plato, the most influential. Indeed, during the late Middle Ages, Aristotle was *the* philosopher. Although he served for a time as tutor to Alexander the Great, Aristotle spent most of his life teaching in Athens. His interests were vast and his mind encyclopedic; although many of his works have perished, those that survive cover the natural sciences, the nature of reality, politics, and the arts.

e Timotheus of Miletus (c. 450–c. 357 BC), a Greek poet and musician. Fragments of his dithyrambs and nomos survive. His teacher was Phrynis of Mitylene (fl. c. 450 BC).

we had not had Timotheus [Arist. 2. *metaphys. cap.* 1]. Therefore blessed be they, and most honored be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as *Ptolome Philadelph* wrote to the Rabbis or masters of the Jews, as witnesseth *Epiphanius* [St. Epiph. *loco ante citato*^a]: and as St. *Augustine* saith; *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him [St. Augustin. *lib.* 19. *de civit. Dei.* c. 7]) Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen^b by their labors, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. The vintage of Abiezer, that strake the stroke: yet the gleaning of grapes of *Ephraim* was not to be despised. See *Judges* 8 verse 2 [Judges 8:2].^c *Joash* the king of *Israel* did not satisfy himself, til he had smitten the ground three times; and yet he offended the Prophet, for giving over then [ii Kings 13:18, 19].^d *Aquila*, of whom we spake before, translated the Bible as carefully and as skillfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called κατ' ἀκρίβειαν, that is, accurately done, as Saint *Jerome* witnesseth [St. Jerome. in *Ezech. cap.* 3]. How many books of profane learning

a Latin, in the place previously cited.

b IE helped.

c After Gideon won a victory over the Midianites without help of the tribe of Ephraim, they complained that they should have been present. His diplomatic reply was, "Is not the gleaning of Ephraim better than the vintage of Abeizer?" (Judges 8:2) Abeizer was Menasseh's son and an ancestor of Gideon; Gideon's meaning is that even the scraps left behind after Ephraim's harvests are better than the entire harvest from his family. Smith is using this to argue that even though the Bibles preceding the kjv were high-quality, tidying them up is not a dishonorable task.

d When Elisha was dying, he called Joash, King of Israel to him, and had him beat a bundle of arrows against the ground. Each time he struck represented an Israelite victory over Syria. Since Joash only struck thrice, he would win only three victories and not free Israel completely from its enemy.

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have been gone over again and again, by the same translators, by others? Of one and the same book of *Aristotle's Ethics*,^a there are extant not so few as six or seven several translations.^b Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth, but tomorrow is cut down;^c what may we bestow, nay what ought we not to bestow upon the Vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth forever?^d And this is the word of God, which we translate. *What is the chaff to the wheat, saith the Lord* [Jer. 23:28]? *Tanti vitreum, quantiverum margaritum* (saith *Tertullian* [Tertul. *ad Martyr.*]), if a toy of glass be of that reckoning with us, how ought we to value the true pearl [*Si tanti vilissimum vitrum, quanti pretiosissimum Margaritum*: Jerome. *ad Salvin.*]? Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel (let *Sanballats* and *Tobiah*^e do so, which therefore do bear their just reproof), but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this means it cometh to passe, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar), the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be cor-

a Also known as the *Nicomachean Ethics*, this is one of two books by Aristotle on ethics (the other is the *Eudemic Ethics*). It was written around 340 BC and named either after Aristotle's father or his son (both of whom were named Nicomachus), and is probably a set of lectures that were pieced together into a single work after Aristotle's death.

b In the twenty-first century, it is not at all uncommon for an important text to have far more than six or seven translations.

c An allusion to Jonah 4. Jonah is angry with God for sparing the people of Nineveh after they repent. God makes a gourd grow to give him shade then destroys it, which upsets Jonah. God then reproves him for wanting to see the gourd spared and the people of Nineveh destroyed.

d An allusion to John 15:1 et seq. where Jesus characterizes himself as the "true vine."

e Sanballat and Tobiah were among those who criticized the Jews rebuilding Jerusalem's walls.

rected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? And wherein could they that have been set a work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very Historical truth is, that upon the importunate petitions of the Puritans,^a at his majesty's coming to this Crown, the Conference at Hampton Court having been appointed for hearing their complaints:^b when by force of reason they were put from all other grounds, they had recourse at the last, to this shift,^c that they could not with good conscience subscribe to the Communion book,^d since it maintained the bible as it was there translated, which was as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift; yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfy our scrupulous^e Brethren.

a When Henry VIII split the English Church from the Roman Catholic one, he basically left as much of the doctrine and structure intact as he could. There were, however, Englishmen who advocated a simpler form of worship and desired to purify the English Church of all the “papist” accretions that had grown up over the centuries. These were the puritans, from whom came the American Pilgrim Fathers.

b Shortly after becoming the English king, James I met with English leaders at his residence at Hampton Court to consider the reforms advocated by the Puritans (only four of whom were invited to attend). Little came of the meeting except the King James Version itself.

c IE evasion, excuse.

d Anglicanism had (and has) a prayer book, giving the proper form for rituals and prayers not specified in the Bible—the Book of Common Prayer. It was this to which the Puritans were objecting.

e IE cautious, meticulous, exact.

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An answer to the imputations of our adversaries

Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest^a translation of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet),^b containeth the word of God, nay, is the word of God. As the King's Speech which he uttered in Parliament, being translated into *French*, *Dutch*,^c *Italian*, and *Latin*, is still the King's Speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis*, &c. [Horace]^d A man may be counted a virtuous man, though he have made many slips in his life (else, there were none virtuous, for *in many things we offend all* [James 3:2]) also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what ever was perfect under the Sun, where Apostles or Apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand?^e The Romanists therefore in refusing to

a IE worst.

b The Old Testament of the Rheims-Douai translation for English Catholics only appeared in 1610; Smith possibly had not seen it when he composed this preface.

c IE German. See note 157.

d Quintus Horatius Flaccus (65–8 BC), the son of a freedman, one of the greatest Roman poets of the late Republic and early Empire.

e Smith assumes that the original Biblical text was flawless and that anything not written by Apostles and Prophets could not be. The LDS attitude, however, would not be that the Scriptures are flawless merely because they have the divine imprimatur. Cf. Ether 12:23–28.

hear, and daring to burn the Word translated,^a did no less than despite^b the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express. Judge by an example or two. *Plutarch* writeth, that after that *Rome* had been burnt by the *Gauls*,^c they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had been most sightly and convenient [*Plutarch* in *Camillo*];^d was *Catiline*^e therefore an honest man, or a good Patriot, that sought to bring it to a combustion? Or Nero^f a good Prince, that did indeed set it on fire?^g So, by the story of *Ezra*, and the prophecy of *Haggai* it may be gathered, that the Temple built by *Zerubbabel*^h after the return

a The Catholic Church would occasionally order illegally printed Bible translations to be burned. Ironically, by buying up copies, they sometimes ended by boosting the sales of the books they were trying to suppress.

b IE hold in contempt.

c In 390 BC. During this sack of the city most of its records were destroyed, so earlier Roman history is largely legendary. Rome would not be taken by an enemy again until AD 410.

d The reference is to *Plutarch's* biography of Marcus Furius Camillus (d. c. 365 BC). According to legend, he was elected dictator on five separate occasions, one of them being on the occasion of the Gallic sack of Rome.

e Lucius Sergius Catilina (c. 108–62 BC), a Roman politician. Frustrated in his attempts to become consul, he attempted revolution. Cicero, then consul himself, learned of the plot and denounced Catiline, who was captured and executed. One of our main sources of information on the conspiracy is from Cicero's orations on the subject, which accuse Catiline of wanting to burn Rome.

f Nero Claudius Caesar (37–68), Roman Emperor (54–68). Nero was the son of Agrippina the Younger, a member of the Imperial family, who sought to make him Emperor by marrying her uncle, the Emperor Claudius, then having Claudius adopt Nero and make him his heir in preference to his own son. Nero's reign started well, but he was never really interested in the job of Emperor and ultimately did badly. When a revolt broke out against him, he attempted to flee and committed suicide when it was clear he would be caught.

g In AD 64, a disastrous fire destroyed most of Rome. When Nero built a beautiful new palace for himself on a large expanse of the land the fire cleared, he was accused of having set the fire. To distract attention away from himself, he accused the Christians of setting it instead. Church tradition states that both Peter and Paul were killed in the subsequent persecution.

h A descendant of the Davidic royal house, Zerubbabel was among the Jewish leaders

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from *Babylon*, was by no means to be compared to the former built by *Solomon* (for they that remembered the former, wept when they considered the later [Ezra 3:12]) notwithstanding, might this later either have been abhorred and forsaken by the *Jews*,^a or profaned by the *Greeks*?^b The like we are to think of Translations. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it for perspicuity,^c gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it (as it is apparent, and as Saint *Jerome* and most learned men do confess), which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defense of their vilifying and abusing of the *English Bibles*, or some pieces thereof, which they meet with, for that heretics (forsooth)^d were the Authors of the translations (heretics they call us by the same right that they call themselves Catholics, both being wrong), we marvel what divinity taught them so. We are sure *Tertullian* was of another mind: *Ex personis probamus fidem, an ex fide personas?* [Tertul. *de præsript. contra hæreses*] Do we try men's faith by their persons? We should try their persons by their faith. Also St. *Augustine* was of another mind: for he lighting upon certain rules made by *Tychonius*^e a *Donatist*, for the better understanding of the word, was not ashamed to make use of them, yes, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in St. *Augustines* third

who resettled Jerusalem and rebuilt the Temple after the Babylonian captivity.

a From Smith's Christian perspective, the Jews forsook the Temple by departing from God's Laws.

b In 167 BC, the Greek King of Syria, Antiochus IV Epiphanes, desecrated the Temple in Jerusalem as part of a campaign to force his Jewish subjects to abandon their religion and adopt Greek ways. This triggered the Maccabean rebellion which is remembered by Jews each year at Hanukkah.

c IE clarity.

d IE really, in truth. The Catholics really did call the translators of English Bibles heretics.

e Or Ticonius, a fourth-century Donatist writer who was relatively mild and appears to have influenced St. Augustine.

book *De doctrinâ Christianâ* [St. August. 3. *de doct. Christ. cap. 30*]. To be short, *Origen*, and the whole Church of God for certain hundred years, were of another mind? For they were so far from treading under foot (much more from burning), the Translation of *Aquila* a Proselyte, that is, one that had turned Jew; of *Symmachus*, and *Theodotion*, both *Ebionites*,^a that is, most vile heretics, that they joined them together with the *Hebrew* Original, and the Translation of the Seventy (as hath been before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our Translations so oft; wherein truly they deal hardly^b and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? Saint *Augustine* was not afraid to exhort St. *Jerome* to a Palinodia or recantation [St. Aug. *Epist.* 9]; the same St. *Augustine* was not ashamed to retractate, we might say revoke, many things that had passed him [St. Aug. *lib. Retractat.*], and doth even glory that he seeth his infirmities [*Video interdum vitia mea*, St. Aug. *Epist.* 8]. If we will be sons of the Truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it. This to the cause: then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their Service books,^c Portesses and Breviaries,^d but also of

a A general name for a number of semi-Jewish Christian sects. They are said to have rejected the virgin birth and divinity of Jesus, and to have excluded all the NT canon except Matthew, but particularly Paul.

b IE harshly.

c Books, such as the Book of Common Prayer, which provide a guide to the liturgy and forms of worship of a Church for its adherents. Even though LDS services are relatively simple, we nonetheless have manuals and handbooks that perform a similar function.

d The book in Roman Catholicism which contains the Divine Office for each day—the psalms, Scripture readings, and so on, which those who are in orders are to recite each day.

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their *Latin* Translation?^a The Service book supposed to be made by St. Ambrose^b (*Officium Ambrosianum*) was a great while in special use and request: but Pope Hadrian,^c calling a Council with the aid of *Charles* the Emperor,^d abolished it, yea, burnt it, and commanded the Service-book of Saint Gregory^e universally to be used [Durand. *lib.* 5. *cap.* 2]. Well, *Officium Gregorianum*^f gets by this means to be in credit, but doth it continue without change or altering? No, the very *Roman* Service was of two fashions, the New fashion, and the Old, (the one used in one Church, the other in another) as is to be seen in *Pamelius*^g a Romanist, his Preface, before *Micrologus*.^h The same *Pamelius* reporteth out of

a The Vulgate.

b St. Ambrose (c. 340–397), Bishop of Milan, and Doctor of the Church. Ambrose's preaching brought about the conversion of St. Augustine. He was an adviser to the Emperor Gratian and urged him to outlaw heresy in the Western Roman Empire. He is also responsible for innovations in Church singing.

c Pope Adrian (or Hadrian) I (Pope 772–795). His Papacy of twenty-three years stood as a record in the Church for a millennium. He met with Charlemagne in 774 to secure his help against the Lombard kingdom in northern Italy.

d Charlemagne ("Charles the Great", c. 742–814), King of the Franks (768–814), Emperor in the West (800–814), one of the seminal figures of the Middle Ages. Charlemagne was able to consolidate Frankish rule over modern France, northern Italy, and Germany. He promoted learning and literacy, even learning to read himself. (He also attempted to learn to write but could never manage it.) While visiting Rome on Christmas Day 800, he was crowned Emperor of the West by the Pope Leo III, founding a tradition of a Western, German Empire which became the Holy Roman Empire, as opposed to the Eastern, Greek Empire (the Byzantine Empire) centered in Constantinople. His desire to have a uniform style of worship throughout his realm led to the standardization of the Church on the Gregorian liturgy by Pope Adrian I.

e Pope St. Gregory I ("the Great," c. 540–604, Pope 590–604), one of the greatest Popes of the Middle Ages. He grew up in Rome in a wealthy patrician family but abandoned his wealth to become a monk. As Pope, he strove to establish papal supremacy over the Patriarch of Constantinople. When the Byzantines failed to help Rome against Lombard incursions, he took matters into his own hand, establishing the Pope as a temporal as well as a spiritual prince. He encouraged monasticism and clerical celibacy. Gregorian chant (plainsong) is named for him.

f Contained in the *Sacramentarium Gregorianum* or Gregorian Sacramentary.

g Jacques de Joigny De Pamele (1536–1587), a Belgian theologian.

h The *Micrologus de ecclesiasticis observationibus*, a twelfth-century commentary on the Roman liturgy. Pamelius published an edition in 1565.

Radulphus de Rivo,^a that about the year of our Lord, 1277, Pope *Nicholas* the third^b removed out of the Churches of *Rome* the more ancient books (of Service) and brought into use the Missals^c of the Friars Minorites,^d and commanded them to be observed there; insomuch that about an hundred years after, when the above named *Radulphus* happened to be at *Rome*, he found all the books to be new (of the new stamp). Neither was there this chopping and changing in the more ancient times only, but also of late: *Pius Quintus*^e himself confesseth, that every Bishopric almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient,^f and privileged and published by Bishops in their Dioceses,^g and to establish and ratify that only which was of his own setting forth, in the year 1568. Now, when the father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our Translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this

a Fourteenth century Belgian scholar, heavily involved with Church liturgical reform.

b Giovanni Gaetano Orsini (1216–1277), Pope Nicholas III (1280–1277). An excellent diplomat, he is best remembered for strengthening Rome’s political independence and keeping the Papacy free from outside temporal influence.

c Books containing the Masses to be celebrated over the course of an entire year.

d IE the Friars Minor, the largest branch of the Franciscans, a monastic order found by St. Francis of Assisi (c. 1181–1226) in 1209 and the second largest religious order within Catholicism (after the Jesuits).

e Michele Ghislieri (1504–1572), Pope St. Pius V (1566–1572), a key figure in the Counter Reformation. He had previously served as inquisitor general of the Roman Inquisition. As Pope, he strove to implement the decrees of the Council of Trent. He is also notable for making the mistake of excommunicating Elizabeth I of England, thus enhancing her support among Protestants.

f IE no matter how old.

g Administrative units within Catholicism headed by Bishops and corresponding roughly to LDS stakes. As with LDS wards, they were originally civil administrative units, in this case used by the Roman Empire.

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way (if it be to be counted a fault, to correct), and whether they be fit men to throw stones at us: *O tandem major parcas insane minori*: they that are less sound themselves, ought not to object infirmities to others [Horat.]^a. If we should tell them that *Valla*,^b *Stapulensis*,^c *Erasmus*, and *Vives*^d found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure,^e that we produced their enemies for witnesses against them; albeit,^f they were in no other sort enemies, than as St. *Paul* was to the *Galatians*, for telling them the truth [Gal. 4:16]: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope Leo the tenth^g allowed *Erasmus* Translation of the New Testament, so much different from the vulgar,

a The quote is from the *Satyrarum libri* book 2, poem 3, line 325 of Horace.

b Lorenzo Valla (1407–1457), Italian humanist. His most lasting contribution was to prove that the Donation of Constantine—wherein the Emperor Constantine I was said to have given temporal power in the West to the Pope—was a forgery.

c Jacques Lefèvre d'Étaples (Jacobus Faber Stapulensis, c. 1450–1536), French theologian and humanist. A staunch Catholic, he was nonetheless liberal enough to get into trouble with the Catholic authorities. Among his other achievements, he translated the Bible into French (1523–1530).

d Juan Luis Vives (1492–1540), Spanish philosopher and humanist. He went to England at the invitation of King Henry VIII where he served as the tutor of Princess Mary (who became Queen Mary I). He left England because of his opposition to the divorce of the King and Katharine of Aragon.

e IE perhaps.

f IE even though it be that.

g Giovanni de' Medici (1475–1521), Pope Leo X (1513–1521), the son of Lorenzo de' Medici. He was less interested in the Church than in art and literature. His massive building campaign necessitated extensive fund-raising efforts, including the sale of indulgences which triggered the Protestant Reformation.

by his Apostolic Letter^a and Bull;^b that the same *Leo* exhorted *Pagnin*^c to translate the whole Bible, and bare whatsoever charges was necessary for the work [Sixtus Senens]? Surely, as the Apostle^d reasoneth to the *Hebrews*, that *if the former Law and Testament had been sufficient, there had been no need of the latter* [Heb. 7:11 and 8:7]: so we may say, that if the old vulgar had been at all points allowable, to small purpose had labor and charges been undergone, about framing of a new. If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own *Trent*^e-champions *Paiva*^f and

a In general, an Apostolic Letter is a formal letter from a bishop containing "godly advice." Within Roman Catholicism, it is a formal communication from the Pope (or a Vatican dicastery) to the Church or part thereof handling Church administrative matters such as lesser appointments, mission boundaries, and so on. Apostolic Letters are further classified by form and audience.

b One of the more quaint technical terms from Roman Catholicism, this comes from the Latin *bull*a, referring to a small globular object (the same root as that of the English *bullet*). A bull is a seal attached to official documents, particularly Papal edicts, and hence the Papal edicts themselves. Papal Bulls are usually given names derived from their Latin openings.

c Santes (or Xantes or Sanctes) Pagninus (1471–1541), a Dominican priest and scholar. Among other contributions to the history of the Bible, it is Pagninus who divided the *ot* into verses, in 1528.

d Smith is being delicate here. There has been controversy since antiquity over the authorship of *Hebrews*, which is itself anonymous. He is therefore avoiding committing himself while accepting its apostolic authorship.

e The Council of Trent met from 1545–1547, 1551–1552, and 1562–1563 in the northern Italian town of Trent. It formed the keystone of the Counter Reformation, where Catholicism met the challenge of the Protestantism. Among other things, the Council fixed the Roman Catholic canon and asserted that Church tradition is equal in importance to the Scriptures in setting doctrine (thus allowing for non-Scriptural doctrines such as Transubstantiationism and Purgatory).

f Diego de Paiva de Andrada (1528–1575), a Portuguese theologian. Andrada attended the Council of Trent as an envoy of King Sebastian of Portugal (1554–1578, reigned 1557–1578). He won a reputation as a Catholic apologist by publishing a series of anti-Protestant tracts in the 1560's. Smith is probably thinking specifically of his posthumous *Defensio Tridentinae Fidei* (1578).

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Vega,^a and their own Inquisitors, *Hieronymus ab Oleastro*,^b and their own Bishop *Isidorus Clarius*,^c and their own Cardinal Thomas a Vio Caietan,^d do either make new Translations themselves, or follow new ones of other men's making, or note the vulgar Interpreter for halting; none of them fear to dissent from him, nor yet to except against him. And call they this an uniform tenor of text and judgement about the text, so many of their Worthies disclaiming the now received conceit? Nay, we will yet come near the quick: doth not their *Paris* edition differ from the *Lovaine*, and *Hentenius*^e his from them both, and yet all of them allowed by authority? Nay, doth not *Sixtus Quintus*^f confess, that certain Catholics (he meaneth certain of his own side) were in such an humour of translating the Scriptures into *Latin*, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of Translations, so to mingle all things, that nothing might seem to be left certain and firm in them, &c. [*Sixtus 5. præfat. fixa Bibliis*]? Nay further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the *Latin* edition of the old and new Testament, which the Council of *Trent* would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing house of *Vatican*? Thus *Sixtus* in

a Andreas de Vega (d. c. 1560), Spanish theologian. He attended the Council of Trent and figured prominently in the discussions on the canon.

b Jeronymo d'Azambuja, who represented the Portuguese King John III (1502–1557, reigned 1521–1557) at the Council of Trent.

c Isidore Clarius of Brescia, who published his own edition of the Latin Bible. The Council of Trent ruled that he could continue to publish, on condition that he remove his preface and introduction and not assert that it represented the text of the Vulgate.

d Tommaso de Vio Gaetani Cajetan (1469–1534), Italian philosopher and theologian. He entered the Dominicans (against his parents' will) before the age of sixteen. He was made General of the order in 1508.

e Johannes Hentenius, who supervised the publication of a Vulgate in 1547 by the theological faculty of Louvsin which has become the basis for the official Roman text.

f Felice Peretti (1521–1590), Pope Sixtus V (1585–1590). He was a zealous promoter of the Counter Reformation and equally zealous in suppressing banditry in the Papal States and rebeautifying Rome. He also sanctioned Philip II of Spain's invasion of England, resulting in the disaster of the Spanish Armada.

his Preface before his Bible. And yet *Clement* the eighth,^a his immediate successor, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus* (and many of them weighty and material), and yet this must be authentic by all means. What is to have the faith of our glorious Lord JESUS CHRIST with Yea and Nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as *Demaratus of Corinth* advised a great King, before he talked of the dissensions among the *Grecians*, to compose his domestic broils (for at that time his Queen and his son and heir were at deadly feud with him),^b so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

The purpose of the Translators, with their number, furniture,^c care, &c.

But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk): but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, not *exercendi causâ* (as one saith) but *exercitati*, that is, learned, not to

a *Clement VIII* was not, in fact, the immediate successor of *Sixtus V.* Between them were *Urban VII* (1590), *Gregory XIV* (1590–91), and *Innocent IX* (1591).

b This incident is recorded in *Plutarch's* biography of *Alexander the Great*. The "Great King" is *Alexander's* father *Philip II* of *Macedon* (382–336, reigned 359–336) who was feuding with *Alexander* himself and *Alexander's* mother, *Olympias*.

c *IE* how they were provided for.

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learn: For the chief overseer and ἐργοδιώκτης^a under his Majesty, to whom not only we, but also our whole Church was much bound, knew by his wisdom, which thing also Nazianzen taught so long ago, that it is a preposterous order to teach first and to learn after [Nazianzen. εἰς ῥν. ἐπισκ. παρουσ.], yea that τὸ ἐν πίθῳ κεραμίαν μανθάνειν to learn and practice together, is neither commendable for the workman, nor safe for the work [idem in Apologet.]. Therefore such were thought upon, as could say modestly with Saint Jerome, *Et Hebræum Sermonem ex parte didicimus, & in Latino penè ab ipsis incunabulis &c. detriti sumus*. Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle. St. Jerome maketh no mention of the Greek tongue, wherein yet he did excel, because he translated not the Old Testament out of Greek, but out of Hebrew. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that St. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them [St. Aug. lib. 11. Confess. cap. 2]. In this confidence, and with this devotion did they assemble together; not to many, lest one should trouble another; and yet many, lest many things haply^b might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New.^c These are the two golden pipes, or rather conduits, where through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, or original tongues [St. August. 3. de doctr. c. 3. &c]; Saint Jerome, fountains [St. Jerome. ad Suniam & Fretel]. The same Saint Jerome affirmeth [St. Jerome. ad Lu-

a GR ergodiōktēs, *task-master*.

b IE perhaps.

c That is, not from the Latin of the Vulgate. The Council of Trent established the Vulgate, not the Hebrew and Greek underlying it, as the official Bible of the Catholic Church. Smith is pointing out the inconsistency in this position. (Again, there are modern echoes among those who feel that the KJV itself is more reliable than the Greek and Hebrew underlying it.)

cinium, Dist. 9 ut veterum], and Gratian^a hath not spared to put it into his Decree, That as the credit of the old Books (he meaneth of the Old Testament) is to be tried by the Hebrew Volumes, so of the New by the Greek tongue, he meaneth by the original Greek. If truth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste^b that the Septuagint did, if that be true which is reported of them, that they finished it in 72 days [Joseph. Antiq. lib. 12]; neither were we barred or hindered from going over it again, having once done it, like St. Jerome, if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it [St. Jerome. ad Pammac. pro libr. advers. Iovinian]: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write Commentaries upon the Scriptures [πρωτόπειροι], and therefore no marvel, if he overshot himself many times. None of these things: the work hath not been huddled up in 72 days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more: matters of such weight and consequence are to be speeded with maturity: for in a business of moment a man feareth not the blame of convenient slackness [φιλεῖ γὰρ ὀκνεῖν πράγμ' ἀνὴρ πράσσων μέγα. Sophoc. in Elect.].^c Neither did we think much to consult the Translators or Commentators, Chaldee,^d Hebrew, Syrian, Greek, or Latin, no nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which

a Gratian (359–383), Western Roman Emperor (375–383). He was a zealous promoter of orthodoxy and opponent of heresy.

b That is, with the speed of relay horses being used to convey a message (think of the Pony Express).

c Line 320 of Sophocles' *Electra*. *A man will hesitate on the verge of a great undertaking.*

d IE Aramaic.

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we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

Reasons moving us to set diversity of senses in the margin, when there is great probability for each

Some peradventure would have no variety of senses to be set in the margin [Sixtus 5. *præf. Bibliæ*], lest the authority of the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken.^a But we hold their judgement not to be so sound in this point. For though, *whatsoever things are necessary are manifest*, as St. Chrysostome saith, and as St. Augustine, *In those things that are plainly set down in the Scriptures, all such matters are found that concern Faith, Hope, and Charity* [St. Aug. 2. *de doctr. Christ. cap. 9*]. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their everywhere-plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation (for in such it hath been vouched that the Scriptures are plain), but in matters of less moment, that fearfulness would better beseem us than confidence, and if we will resolve, to resolve upon modesty with St. Augustine (though not in this same case altogether, yet upon the same ground), *Melius est dubitare de occultis, quàm litigare de incertis* [St. Aug. li. 8. *de Genes. ad liber. cap. 5*], it is better to make doubt of those things which are secret, than to strive about those things that are uncertain. There be many words in the Scriptures, which be never found there but once [*ἀπαξ λεγόμενα*],^b (having nei-

a The use of alternate translations in the margin was actually quite controversial for the reason Smith states. It still is.

b GR for *things said [only] once*. The singular, *hapax legomenon*, is still used in modern

ther brother nor neighbor, as the *Hebrews* speak),^a so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the *Hebrews* themselves are so divided among themselves for judgement, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as St. *Jerome* somewhere saith of the *Septuagint*.^b Now in such a case, doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgement of the judicious) questionable, can be no less than presumption. Therefore as St. *Augustine* saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures [St. Aug. 2° . de doct. Christian. cap. 14]: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea, is necessary, as we are persuaded. We know that *Sixtus Quintus* expressly forbiddeth, that any variety of readings of their vulgar edition should be put in the margin (which though it be not altogether the same thing so that we have in hand, yet it looketh that way), but we think he hath not all of his own side his favorers, for this conceit.^c They that are wise, had rather have their judgements at liberty in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high Priest had all laws shut up in his breast, as *Paul* the second^d

scholarship to refer to a word uniquely found in a given text.

a That is, the Hebrew idiom for a *hapax legomenon* is “a word without brother or neighbor.”

b This problem—that some Hebrew words are so rare that their meaning is uncertain—remains with us to this day. We are now, however, helped enormously by recent discoveries of other semitic languages related to Biblical Hebrew (such as Ugaritic), which can be used to shed light on some of these terms.

c IE not even all Catholics agree with Sixtus v in this.

d Pietro Barbo (1417–1464), Pope Paul II (1464–1471). He supported humanism, at least to a limit, but suppressed both the college of abbreviators and the Roman Academy.

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bragged [Plat.^a in Paulo secundo], and that he were as free from error by special privilege, as the Dictators of *Rome* were made by law inviolable,^b it were another matter; then his word were an Oracle, his opinion a decision.^c But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace [ὁμοιοπαθής. τρωτός γ' οἱ χρώς ἐστί].

Reasons inducing us not to stand curiously upon an identity of phrasing

Another thing we think good to admonish thee of (gentle^d Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense every where [πολύσημα^e]) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we trans-

a Bartolomeo Platina (1421–1481), Italian scholar and humanist. He was left unemployed by Paul II and wrote a scandalous biography of him (which Smith cites) in retaliation as part of his rather biased *Lives of the Popes*.

b In times of national crisis, the Roman constitution allowed the appointment of dictators (lat for *sayer*), who could rule by decree for a period of time. The early dictators were famous for their devotion to their country over their personal ambitions, most particularly Cincinnatus, but the later ones became increasingly self-indulgent. Julius Caesar had himself made Dictator-for-Life, hoping to turn that into an actual monarchy.

c In the 19th century, the Catholic Church did, in fact, adopt a formal doctrine of papal infallibility. (Critics charge this was to coerce Italian Catholics into supporting the Church when it refused to acknowledge the occupation of Rome by the Kingdom of Italy.) The pope is considered infallible only in certain very narrow circumstances, and in practice, many Catholics feel free to ignore what he says even then.

d IE noble, not of low birth.

e A word with multiple meanings.

late the *Hebrew* or *Greek* word once by *Purpose*, never to call it *Intent*; if one where *Journeying*, never *Traveling*; if one where *Think*, never *Suppose*; if one where *Pain*, never *Ache*; if one where *Joy*, never *Gladness*, &c. Thus to mince the matter, we thought to savor more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously? A godly Father in the Primitive time showed himself greatly moved, that one of newfangledness called κράββατον σκίμπους [A bed.^a Niceph. Calist. lib. 8. cap. 42], though the difference be little or none; and another reporteth, that he was much abused for turning *Cucurbita*^b (to which reading the people had been used) into *Hedera*^c [St. Jerome in 4. Ionæ. See St. Aug: epist. 10]. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always, and to other of like quality, Get ye hence, be banished for ever, we might be taxed peradventure with St. James his words, namely, *To be partial in ourselves and Judges of evil thoughts*.^d Add hereunto, that niceness^e in words [λεπτολογία]^f was always counted the next step to trifling [ἀδολεσχία],^g and so was to

a IE these are two different GR words for *bed*.

b LAT *gourd*.

c LAT *ivy*. *Gourd* and *ivy* seem very different in modern English, but one must bear in mind the difficulty of translating botanical terms from the Hebrew OT.

d James 2:4. A similar paraphrase of the RSV would be *to make distinctions among yourselves, and become judges with evil thoughts*.

e IE delicate discrimination. Smith is warning against trying to extract very fine shades of meaning from the precise wording of a text.

f GR *leptologia*, subtle argument, quibbling.

g GR *adoleschia*, idle talk.

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be curious^a about names too [τὸ σπουδάζειν ἐπὶ ὀνόμασι]:^b also that we cannot follow a better pattern for elocution than God himself; therefore he using diverse words, in his holy writ, and indifferently for one thing in nature [See. Euseb. *proparaskeu.* li. 12. ex. Platon]: we, if we will not be superstitious,^c may use the same liberty in our *English* versions out of *Hebrew* and *Greek*, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put *washing* for *Baptism*, and *Congregation* instead of *Church*:^d as also on the other side we have shunned the obscurity of the Papists, in their *Azimes*, *Tunike*, *Rational*, *Holocausts*, *Præpuce*, *Pasche*,^e and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

Many other things we might give thee warning of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his words, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love

a IE bizarre, strange.

b GR *to spoudazein epi onomasi*, worrying about names.

c IE given to irrational religious beliefs based on fear and ignorance.

d The Puritans argued that the traditional terms derived from the Vulgate had become overladen with untended connotations, and that these connotations should be avoided by using different words without such linguistic baggage.

e That is, Catholics would want to use English words that are in some cases little more than Latin words with an English accent, which Smith finds offensive. All of the examples he cites are found in the Douai-Rheims translation: *azymes* for [*the feast of*] *unleavened bread* (Mt. 26:17), *tunic* for *robe* (Ex. 28:4), *rational* for *breastplate* (Ex. 28:4), *holocaust* for *burnt offering* (Gen. 8:20), *prepuce* for *foreskin* (1 Macc. 1:16), and *pasch* for *passover* (Matt. 26:2). As the number of English versions has exploded, this kind of translation sniping has remained a popular sport among the critics of this translation or that.

it to the end. Ye are brought unto fountains of living water^a which ye digged not; do not cast earth into them with the Philistines, neither prefer broken pits before them with the wicked Jews [Gen. 26:15. Jer. 2:13]. Others have labored, and you may enter into their labors; O receive not so great things in vain, O despise not so great salvation! Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coasts [Matt. 8:34]; neither yet with Esau sell your birth-right for a mess of pottage [Heb. 12:16]. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice of *Nazianzene*, *It is a grievous thing (or dangerous) to neglect a great fair, and to seek to make markets afterwards* [Nazianz. περὶ ἀγ. βαπτ. δεινὸν πανήγυριν παρελθεῖν καὶ τηνικαῦτα πραγματεῖαν ἐπιζητεῖν]: also the encouragement of St. *Chrysostome*, *It is altogether impossible, that he that is sober (and watchful) should at any time be neglected* [St. Chrysost. in epist. ad Rom. Cap. 14. orat. 26 in ἡθικ. ἀμήχανον σφόδρα ἀμήχανον]: Lastly the admonition and menacing of St. Augustine, They that despise God's will inviting them, shall feel God's will taking vengeance of them [St. August. ad artic. sibi falso obiect. Artic. 16]. It is a fearful thing to fall into the hands of the living God [Heb. 10:31]; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I;^b here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the Holy Ghost, be all praise and thanksgiving. Amen.

a An allusion to Christ's words to the Samaritan woman at Jacob's well (John 4, see esp. vv. 10, 14).

b A response found frequently in the ot (EG Genesis 22:1) when someone is called to action by God.

Appendix E: Further Resources

Strong's Exhaustive Concordance of the Bible.

A concordance is a tool that makes it easy to find any particular verse. It contains every word used in the Bible (except for small words that recur thousands of times, like “the” or “and”), together with a string of context. So if you have a vague recollection about a passage dealing with, say, a city set on a hill, you can look up the word “city” or hill in the concordance and scan its uses in the Bible until you recognize the passage you are looking for.

Strong's Concordance is particularly popular, because it has built into it Greek and Hebrew dictionaries. Every word listed in the concordance is assigned a number, called a “Strong's number.” Hebrew words are assigned regular Arabic numerals, and Greek words are assigned italic Arabic numerals. Armed with the number, you can then turn to the dictionary in the back and look up the corresponding Hebrew or Greek word by its number. Therefore, one with no knowledge of Hebrew or Greek whatsoever has a way of finding what the underlying word is in the Hebrew or Greek text, and a way to do some very simple word studies on a passage.

For example, if I were to look through all the uses of “city” in the Bible, on p. 196 of Strong's I would find the particular occurrence I was looking for: “A city that is set on a hill cannot be.” This small bit of context indicates that the passage I want is Mt. 5:14, which reads in its entirety: “Ye are the light of the world. A city that is set on an hill cannot be hid.” The Strong's number for “city” in that verse is 4172. Turning to the Greek dictionary in the back and looking up that number, one finds the following entry:

πολις polis, pol'-is; prob. from the same as 4171, or perh. from 4183; a town (prop. with walls, of greater or less size): city.

The astute reader will note that this Greek word lies at the root of such English terms as “politics.”

One must understand that using a Strong's is not the equivalent to actually being able to read the language. Also, Strong's is an old text and so its dictionaries are in some sense quite dated and limited. Nevertheless, judiciously used, Strong's concordance is a valuable tool in one's

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study of the Bible. To a certain extent, physical copies of Strong's, which are quite large, have been superseded by computer programs containing the Bible, which sometimes give the user access to the same information at the click of a mouse.

Interlinear Translations.

An interlinear gives the Greek text of the New Testament in one line, and then underneath each Greek word gives its English equivalent. Since Greek syntax differs from English, the result will not be a coherent English sentence; such tools generally give a smooth translation into English in a column running along the side. For example, Mt. 1:1 in an interlinear might look something like this:

Βίβλος	γενέσεως	Ἰησοῦ Χριστοῦ	υἱοῦ	Δαυὶδ	υἱοῦ	Ἀβραάμ.
Book	of origin	of Jesus Christ	son	of David	son	of Abraham

This is a useful tool for getting a feel for the Greek. As with a Strong's, however, it is important to understand that there is a big difference between actually reading the Greek and following along in an interlinear.

The Jehovah's Witnesses have published a useful and very inexpensive interlinear, entitled *The Kingdom Interlinear Translation of the Greek Scriptures*. The smooth translation used in the margin is the New World Translation, which is a version particular to the Jehovah's Witnesses faith, but the interlinear itself is a fine tool if used with caution. There are other interlinears available on the market, some keyed to the KJV, the NIV or other translations; these can easily be found in one's local Christian bookstore.

Gospel Harmonies.

A "harmony" is a text that lines up the accounts of various incidents in the life of the Savior in the four Gospels, so that one can easily study all four accounts simultaneously. Older Saints may remember J. Reuben Clark, Jr., *Our Lord of the Gospels* (Salt Lake City: Deseret Book, 1954), which is now long out of print. The 1979 LDS edition of the KJV has a kind of harmony built in under the article "Gospels" in the Bible Dictionary. Although this resource does not print the actual texts side by side, it does give the appropriate citations for an event to each Gospel.

The standard harmony of the Greek text is Kurt Aland, ed., *Syn-*

opsis Quattuor Evangeliorum [Latin for “Harmony of the Four Gospels”] (Stuttgart: Deutsche Bibelstiftung, 1976). Various English harmonies are available on the market.

Although the Gospel texts in this volume are not arranged in a harmony fashion, each in-text caption gives cross-references to the parallel material in the other Gospels, making a quick comparison with the other material relatively easy.

Other Translations.

There are numerous alternative English translations in the marketplace today that can profitably be used as reference texts by LDS students of scripture. The Revised Standard Version, and its revision, the New Revised Standard Version, can be particularly helpful due to their fine scholarship and their continuity with the Authorized Version tradition (that is, they represent revisions of the KJV rather than purely new translations). The New International Version has become particularly popular with Evangelical Christians. The New English Bible and its revision, the Revised English Bible, have their advocates. There is also a New King James Version, which is based on the same Greek text as the KJV and is popular among the most conservative of Evangelical Protestants. The New Jerusalem Bible is particularly popular with Catholics. The New English Translation is conveniently available on the Internet, as are many of the other translations mentioned above (including, of course, the King James Version itself).

We would suggest that the student avoid mere paraphrases, such as the Living Bible. It is also a good idea when using alternate translations to compare several so as to avoid iconoclastic renderings of a particular passage.

Commentaries.

The Anchor Bible series by Doubleday is a fine set of commentaries on the individual books of the Bible; we highly recommend it. This is a multi-volume series started in the 1960's and still incomplete. The entire Bible—Old Testament, Apocrypha, and New Testament—will be covered, with different scholars responsible for the commentary for each Biblical book. The original purpose of the series was to provide

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lay readers with a grasp of the current results of Biblical scholarship, but the later volumes have become increasingly technical and more aimed at scholars themselves. Lay readers may still find them informative, if more difficult to read. The series is also rather uneven—Genesis is covered by one relatively thin volume and Leviticus by three relatively thick ones—and the quality of the scholarship also varies from volume to volume.

Related to the Anchor Bible series proper is a set of books which focus on particular aspects of Biblical scholarship. the Anchor Bible Reference Library. Among these, we would particularly recommend Raymond E. Brown's volumes, *The Birth of the Messiah* (New York: Doubleday, 1993) and *The Death of the Messiah* (New York: Doubleday, 1994).

For one-volume commentaries, *Dummelow's* is good, if a little dated. There are numerous more recent commentaries available on the market, such as *Harper's* and the *New Jerome Biblical Commentary* for Catholics. Many local libraries carry the multi-volume *Interpreter's Bible*, or its revision, the *New Interpreter's Bible*.

As for specifically LDS commentaries, the granddaddy of them all is Bruce R. McConkie, *Doctrinal New Testament Commentary* (Salt Lake City: Bookcraft, 1965). The Institute manual prepared by the Church Education System is, in effect, a commentary on the New Testament. A commentary that focuses more on the statements of Church leaders is Daniel H. Ludlow, *A Companion to Your Study of the New Testament* (Salt Lake City: Deseret Book, 1982).

We would also recommend Richard D. Draper, *Opening the Seven Seals: The Visions of John the Revelator* (Salt Lake City: Deseret Book, 1991), and Richard Lloyd Anderson, *Understanding Paul* (Salt Lake City: Deseret Book, 1983).

More recently, we have James E. Faulconer, *Romans 1: Notes and Reflections* (Provo: farms, 1998), Jay A. and Donald W. Parry, *Understanding the Book of Revelation* (Salt Lake City: Deseret, 1998) , and John Welch and John Hall, *Charting the New Testament* (Provo: farms, 2002). We are starting to see more specifically LDS-oriented commentary on the Bible. It is also our understanding that a group of professors at BYU (including John Welch and John Hall) is working on an LDS-themed set

of commentary volumes relating to the New Testament. We look forward to this forthcoming set of publications with interest.

Bible Dictionaries.

The 1979 LDS edition of the KJV comes bound with a concise Bible dictionary in the back. This dictionary is based on the old Cambridge Bible dictionary, modified to increase its relevance to an LDS audience. (This dictionary is also available at the Church's website, lds.org.)

While this tool is sufficient for many purposes, more detailed study of the New Testament would benefit from the use of a more extensive Bible dictionary. There are a number of good, sizeable one-volume dictionaries on the market, such as the *HarperCollins Bible Dictionary*. For serious study, the state of the art is the six-volume *Anchor Bible Dictionary*.

Bibliography of Previous LDS Studies of Jesus Christ and the New Testament.

For an exhaustive bibliography of LDS studies of the New Testament, the reader is referred to *"We Rejoice in Christ": A Bibliography of LDS Writings on Jesus Christ and the New Testament* (Provo: BYU Studies, 1995).

We note in particular that the title to the present volume is an intentional homage to a series that appeared in the *Ensign* in the mid-1970s by S. Kent Brown, C. Wilfred Griggs and Thomas W. Mackay, entitled "Footnotes to the Gospels." This series appeared in *The Ensign* (Oct. 1974): 52-54, (Feb. 1975): 50-51, (Mar. 1975): 34-35, and (Jan. 1975): 30-31. These articles were a precursor to the explanatory footnotes that appear in the Church's 1979 edition of the KJV, which in turn were a precursor to the footnotes we offer to the reader in the present volume.

Appendix F: Glossary

This Glossary does not address terms otherwise explained in the other appendices, but rather terms from the footnotes themselves that might be unfamiliar to many readers.

A fortiori. Latin for “from the stronger [argument]”; refers to a conclusion that is to be drawn as even more certain than one that has already been accepted.

Acronym. A word formed from the initial letter or letters of a series of other words, like MASH (Mobile Army Surgical Hospital).

Anarthrous. Lacking a definite article.

Apocrypha. A collection of just over a dozen books or fragments of books written in the period between the Old and New Testaments and found in the Old Testaments of either the Vulgate or the Septuagint. Portions of the Apocrypha are therefore part of the canon of various branches of Christianity, most notably Roman Catholicism and Eastern Orthodoxy. See D&C 91.

Archaism. An old-fashioned way of saying something.

Circumlocution. An evasion in speech, so as to avoid saying something directly.

Conative. Having to do with striving or trying.

Diminutive. Indicating either small size or the state or quality of being familiarly known; for instance, “Bobby” is a diminutive form of “Robert.”

Dysphemism. The opposite of euphemism; the substitution of a disagreeable or offensive expression for one that is not disagreeable on its face.

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Eisegesis. The opposite of exegesis (which see). Instead of examining a text to determine what it means, eisegesis involves determining in advance what one *wants* the text to mean, then creating an interpretation of the words that fit that meaning.

Elliptical. Of or relating to the omission of one or more words that can be obviously understood and supplied by the reader.

Enallage. Greek for “interchange”; this word refers to the rhetorical interchange of one grammatical form for another, such as switching between the singular and plural for rhetorical effect.

Etymology. The study of the historical origins of words.

Euphemism. The substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant.

Exegesis. The critical analysis of a text.

Gemara. See *Talmud*.

Gnosticism. A religious movement in the Near East from the early part of the Christian era emphasizing esoteric spiritual knowledge and mysticism. Some varieties of Gnosticism were heretical forms of Christianity. The Nag Hammadi library consists of Gnostic writings.

Hapax legomenon. Greek for “once said,” this term refers to a word that appears only once in a given corpus of literature.

Hendiadys. Greek for “one through two”; the expression of an idea by two nouns connected by “and” in lieu of a noun and an adjective.

Hyperbole. Exaggeration for rhetorical effect.

Iconography. A visual representation relating to a subject.

Inclusio. A repeated phrase or concept that forms a set of literary book-ends to a passage.

Litotes. A rhetorical understatement in which the affirmative is expressed by the negative of the contrary (as in “he is not a bad writer”).

Metathesis. The accidental transposition of sounds within a word.

Metonymy. A figure of speech in which the name of one thing is used for that of another of which it is a part or with which it is associated, as in “wheels” for “car.”

Mishnah. See *Talmud*.

Pericope. A short passage, section, or paragraph in a writing, particularly a passage appointed for public reading as part of a church’s liturgy according to a fixed schedule.

Pleonasm. The use of more words than necessary to convey the sense, as in “the man he said...”

Pseudepigrapha. Greek for “false-writings.” Ancient Jewish or Christian writings excluded from the canon. The name comes from the their ascription to ancient worthies such as Moses.

Semitism. An idiom or expression characteristic of Hebrew, Aramaic or some other Semitic language.

Substantive. An adjective, participle or other word functioning syntactically as a noun.

Talmud. A large collection of extra-Biblical Jewish writings from the first centuries of the Christian era. The Talmud consists of the *Mishnah*, binding precepts of the elders, and the *Gemara*, commentary on the *Mishnah*.

Tanakh. The scriptures of the Jews, corresponding to the Christian Old

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Testament.

Targum. An Aramaic paraphrase of the Hebrew Bible.

Transliterate. To represent or spell words in one language in the characters of another language.

