

The background of the cover is a deep blue color with a subtle, repeating pattern of olive branches and olives. The branches are dark blue and extend across the entire page. The olives are small, dark blue spheres hanging from the branches.

# THE NEW TESTAMENT

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A TRANSLATION FOR LATTER-DAY SAINTS

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*Revised Edition*

THOMAS A. WAYMENT

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THOMAS A. WAYMENT

GREG KOFFORD BOOKS  
SALT LAKE CITY, 2022

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Published in the USA.

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ISBN 978-1-58958-096-1 (paperback)

Greg Kofford Books  
P. O. Box 1362  
Draper, UT 84020  
www.gregkofford.com  
facebook.com/gkbooks  
twitter.com/gkbooks

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Library of Congress Control Number: 2022947447

The Library of Congress has cataloged the first edition as follows:

Names: Wayment, Thomas A., translator.

Title: The New Testament : a new translation for Latter-day Saints / Thomas A. Wayment.

Other titles: Bible. New Testament. English. Wayment. 2019.

Description: Study edition. | Provo, Utah : Religious Studies Center, Provo, Utah ; Salt Lake City : Deseret Book Company, [2019]

Identifiers: LCCN 2018025576 | ISBN 9781944394677

Subjects: | LCGFT: Sacred works.

Classification: LCC BX8630.2 .W39 2019 | DDC 220.5/209--dc23 LC record available at <https://lcn.loc.gov/2018025576>

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# PREFACE TO THE REVISED EDITION

This translation, unlike many others, was the work of a single author, and although the project was thoroughly reviewed and critiqued prior to publication, there yet remained some things that needed correction and revision. This new edition is my effort to correct the first edition—in nearly two hundred instances—both in the notes and less frequently in the text. I am thankful to the many readers who have sent feedback and encouraged me to clarify and adjust where necessary.

Having translated the entire New Testament and having created rather expansive notes, I look back on the project and realize that a translation is never quite finished, and even in this new edition I feel drawn to reconsider my approach. This led me to expand the introductory materials to include discussions of the Joseph Smith Translation and on reading scripture, and to include appendices that detail the many instances in which the language of the New Testament appears in other Latter-day Saint scripture. This new edition was a chance to return to a project that consumed nearly a decade of my life, and the return was a positive experience for me, but it also reminded me that more could yet be done.

# NOTE TO THE READER

The language of the King James Bible will always be part of the Latter-day Saint cultural fabric in English: it is woven into our hymns, our ordinances, and our scriptural canon. It has been one of the primary vehicles through which we encounter the word of God, and it represents scripture. This translation is an invitation to engage again with the meaning of the text for a new and more diverse English readership.

Translation is both an art and a science, and every translation exists along a continuum of precise or even mechanical translation of words to rendering the intent and meaning of a text. No translation is perfect, nor is any translation sufficient to never be revisited or reconsidered. All translations must consider technical vocabulary, jargon, humor, irony, and other forms of speech. This translation intentionally engages the possibility that the New Testament can be rendered into modern language in a way that will help a reader more fully understand the teachings of Jesus, his disciples, and his followers. When the language of translation becomes too foreign, too distant from the present age, it is time to consider the possibility of another translation.

I hope this attempt to translate the Greek of the New Testament will not be seen as combative or even controversial. Instead, I hope it can become a study tool, an aid to invite readers into the text, so that new meaning and new inspiration can be discovered. Its flaws are my own, a result of not always being able to know the intent of the Greek text or of the New Testament authors' abbreviated style of writing. But I also hope that the remaining flaws will not become the focus. A number of close friends and colleagues felt that there was prophetic anticipation for a new translation expressed in this statement by Brigham Young:

If [the Bible] be translated incorrectly, and there is a scholar on the earth who professes to be a christian, and he can translate it any better than King James's translators did it, he is under obligation to do so, or the curse is upon him. If I understood Greek and Hebrew as some may profess to do, and I knew the Bible was not correctly translated, I should feel myself bound by the law of justice to the inhabitants of the earth to translate that which is incorrect and give it just as it was spoken anciently. Is that proper? Yes, I would be under obligation.<sup>1</sup>

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1. Brigham Young, "Remarks," New Tabernacle, Salt Lake City, 27 August 1871, in *Deseret Evening News*, 2 September 1871, 2.

I am heartened and encouraged by Brigham Young’s vision for a new translation, but I also feel obligated to state that my interest in translating the New Testament also arose out of a desire to help dislodge the text from its current status. The four-hundred-year-old translation in use by English-speaking Latter-day Saints is an artifact of the seventeenth century and is no longer a living and breathing text. The New Testament was written by the marginalized and impoverished: its language is that of common people and not the educated elites. Therefore, I felt that it was time to invite the modern English speaker into the text anew.

## PRINCIPLES OF TRANSLATION

The textual basis for this translation is the Nestle-Aland *Novum Testamentum Graece* in its 28th edition, with variations to that text following standard text critical methods. The Nestle-Aland Greek text preserves without bias the most widely acknowledged and accepted edition of Greek manuscripts. No text is perfect, and no surviving text is an original. Today we have access to thousands of Greek manuscript copies, each of which contains important differences and textual nuances. All the differences between those copies have been carefully collated and published so that translators may know precisely the differences between the manuscripts, then weigh which texts are likely to be in error and which are more likely to be closer to the original. Most modern translations use an edition of the Nestle-Aland text as their basis for translation, although a few still rely upon an eclectic textual tradition.

As a general rule, I have not attempted to translate Greek words exactly the same in each instance, nor in the same order in which the words appear in their Greek sentences. I have given preference to readability in place of reflecting a foreign language word order. This practice can be helpful in many instances, but it has its own limitations. Also, I have chosen to err on the side of context in determining the meaning of words and have subsequently attempted to draw attention to issues associated with this practice in the notes. Older translations tended to favor following the order of Greek words and to note words in italics as a means of alerting the reader to words that were not contained in the Greek manuscripts being used. This practice is subjective, for example, because Greek can express ideas such as “then he will go” using a single word. This practice also assumes that additional words used to render the Greek into clear English are suspicious and perhaps unnecessary. I have avoided this practice and have attempted to render the Greek into English in a straightforward manner with as little interpretation as possible. The notes will alert the reader to instances where the Greek is unclear.

The New Testament is written in a variety of different Greek styles, with some texts being quite refined (Luke, Hebrews, and 1 Peter) and with other texts being quite simple (Mark and John). The language of the New Testament was not elevated or refined Greek, and the speeches and discourses that are recorded in the New Testament were given in everyday Greek. A translation that can represent the simple power of the language of Jesus and his followers is truly a gift, and as we are further and further removed from the seventeenth century, we have begun to lose sight of the realization that Jesus spoke like everyday people. Jesus did not speak using archaic English terms and phrases. His speech was quite ordinary, his meaning was quite profound, and his intent was often clear. As language evolves, so too translations need to evolve.

This translation intentionally uses quotation marks to designate what was said and by whom. This is generally easy to do because of the way Greek is written. Also, Greek

tends to report speech by saying “he responded saying” or “he told them saying.” I have rendered these terms into a more readable text by removing what is now redundant in English. Also, the Greek New Testament was not written in sentence-length verses, but in short paragraphs. This translation adopts a paragraph structure, and so the intrusion of verse divisions has been minimized by placing verse designations in a smaller superscript font. This has been done to improve readability and to help facilitate comparison between the Gospels when a story is told by another author. The New Testament authors frequently refer to someone as a “brother.” I have translated that term inclusively, where possible, to reflect “brothers and sisters” because the original context of the word was not intentionally exclusionary but rather an artifact of first-century common usage and parlance. The New Testament does not use the term exclusively to represent only males, but instead it often uses the term generically to refer to those who believe alike, regardless of gender. However, there are numerous examples where the authors appear to have intended “men” exclusively. I have rendered those passages using gender-exclusive language (for example, Matthew 2:16; 8:28; 14:21).

In the headings of each section of the Gospels, I have included parallel references to stories that are told by another author. The dates of historical figures are also included in the notes when those individuals appear in the story. The notes are included at the bottom of each page for ease of access. To keep the notes to a manageable length, I have rendered quotations of the text in the footnotes into italics. In the text of the New Testament, I have used italics to designate quotations of the Old Testament, and the notes will direct the reader to the source of those quotations.

## USING THE FOOTNOTES

I have attempted to present the reader with information about intertextuality that was generated through a comparison of the New Testament text using the King James Version (both Old and New Testaments) and all other restoration scripture. The reader will find in the notes extensive documentation of the ways that New Testament authors quoted or otherwise referred to the Old Testament, and how restoration scripture employs New Testament texts. The standard designations for the way intertexts are described is to refer to them as quotation, allusion, or echo. The word “quotation” refers to a reference where the author deliberately drew upon a passage of scripture and adopted a phrase of several words. Sometimes a single word may trigger the designation of quotation—a word like “Beelzebub”—but for the most part a quotation is determined by the presence of three or more words included in the same sequence and form as they appeared in their original context. An allusion to scripture describes those references where there is a clear reference to an event, person, place, or other historical or literary thought, but where the



# THE GOSPEL OF MATTHEW

## WHO WAS MATTHEW?

Matthew's name has been associated with the First Gospel since at least the second century and possibly even as early as the late first century. Because the surviving historical record is spotty, and no manuscripts of the First Gospel survive from the first century, scholars have not been able to establish firmly how far back the tradition goes that Matthew wrote the Gospel bearing his name. Matthew is mentioned by name five times in the New Testament (Matthew 9:9; 10:3; Mark 3:18; Luke 6:15; Acts 1:13), mostly in the context of the lists of names of Jesus's earliest disciples. He was one of the twelve disciples, the first discernible group of followers of Jesus who received special recognition for their devotion and discipleship. The First Gospel does not claim to be written by Matthew, and nowhere does the author openly claim to be one of the early disciples of the Lord. Instead, readers have come to know this Gospel as the Gospel of Matthew through later traditions and remembrances. While Latter-day Saints tend to accept Matthew's authorship of the First Gospel, the evidence for making that claim is rarely discussed in detail.

The author of the First Gospel relied heavily on the Gospel of Mark, and nearly 90 percent of the Gospel of Mark is repeated in the Gospel of Matthew, thus making Matthew in some respects a second edition of Mark. The author also incorporated other information not contained in Mark, and Matthew shares a little over sixty short sayings and stories with the Gospel of Luke that are not from Mark. In addition to those materials, the Gospel of Matthew contains a number of passages that are unique. Most of this unique information comes in the form of parables (the parables of the weeds among the wheat, the field, the pearl, the net, the unforgiving servant, the laborers in the vineyard, the two sons, and the ten maidens). Therefore, the author of the Gospel of Matthew was someone who was appreciative of Mark's Gospel, who shared material with the Gospel of Luke, and who recorded the overlooked parables from Jesus's life. The author also edited and corrected the order, grammar, syntax, matters relating to geography, and other details relating to the content of Jesus's teachings from Mark's Gospel.

The earliest surviving references that mention the First Gospel call it the Gospel according to Matthew (Eusebius, *Hist. Eccl.* 3.39.15), a tradition that goes back to Papias (died about 163 CE), who cited an otherwise unknown "elder" concerning the tradition. This information conforms well with the earliest surviving manuscripts of

the Gospel that also call it either the *Gospel according to Matthew* or simply *According to Matthew*. Some manuscripts spell the name differently, preferring *Matthaion* instead of *Maththaion*, as Papias reported. This variation in spelling is also present in manuscripts for Matthew 9:9.

Three of the Gospels list Matthew as one of the twelve disciples (Matthew 10:3; Mark 3:18; Luke 6:15), but only the Gospel of Matthew refers to him as a tax collector. This was probably an attempt to connect Matthew with the person who was collecting tax receipts, named Matthew in the Gospel of Matthew but named Levi in Mark and Luke (Matthew 9:9; Mark 2:14; Luke 5:27). Thus, at least in one sense, the First Gospel had a different tradition concerning the conversion of a disciple named Matthew and how he became a follower of Jesus. Despite older claims, it is very unlikely that there was an individual named Levi Matthew or vice versa, given that such a name is otherwise unattested and first-century Jews did not have two Hebrew first names.

Beginning in the late nineteenth century, many scholars started questioning the traditional claim that the disciple Matthew wrote the Gospel bearing his name. The question seems to arise out of a consistent concern that an eyewitness (Matthew) relied heavily upon the account of someone who was not an eyewitness (Mark). The second challenge has been that the material shared by Matthew and Luke has increasingly been thought to belong to a lost Gospel source, today known simply as Q. That hypothetical source is recovered through comparing the shared material between Matthew and Luke, which is strikingly similar, suggesting that they did have access to an earlier source. This piece of information raises the further possibility that the author did not rely on his or her own eyewitness account. Finally, the material unique to the First Gospel comes down to corrections of Mark's Gospel regarding grammar, locational references, and setting, as well as the addition of parables. The difficult question becomes, could this represent the work of an eyewitness to Jesus's ministry?

Against those who think that Matthew could not have written the Gospel bearing his name are a number of other important considerations. All of the earliest Christian historians attributed the First Gospel to Matthew, and there is not an alternative tradition attributing the Gospel to another author. The earliest historians wrote that Matthew arranged the Gospel in a "Hebrew manner" (Epiphanius, *Haer.* 30.13.2–3). The meaning of that claim is difficult to determine, although it could mean that it was arranged in a Hebrew manner of storytelling. But the reality is that early Christians believed that Matthew wrote the Gospel attributed to him.

## THE MANUSCRIPTS

Today there are over one hundred manuscripts of the Gospel of Matthew written in Greek, each of them offering a slightly different text for the Gospel. When the modern reader picks up a Bible, that person encounters a text that has been produced through the consultation of numerous ancient manuscripts. In working through these manuscripts, scholars are forced to make decisions to accept or reject differences between the available manuscripts. Sometimes the differences are quite small, but other times manuscripts omit entire verses or, conversely, add entire verses.

Most of the earliest Greek manuscripts of the New Testament contain only a single book, but several nearly complete or complete Bibles have survived from the fourth century and later. Greek manuscripts of the New Testament are referred to using a somewhat confusing system: papyri, uncials, and minuscules. The papyri are quite obviously

written on papyrus, and they are generally the earliest copies of any of the books of the New Testament. The uncials are described by their type of writing, namely capital letters called uncials. Those manuscripts are typically written on parchment, and they represent the earliest complete Bibles. The minuscules describe copies of the New Testament written on parchment or other materials but that are written in a cursive script called minuscule. These manuscripts date to the later Middle Ages. Typically, when scholars reconstruct the exact wording of a New Testament book, earlier manuscripts are given precedence over later ones. This is important when verses and phrases are omitted because scribes tended to add material to explain Jesus's sayings rather than removing sayings or entire verses.

The most important manuscripts of the Gospel of Matthew are twenty-three papyri, all of which are quite fragmentary and range between preserving a verse or two to an entire chapter. The Gospel of Matthew is largely reconstructed based on Codex Sinaiticus (fourth century CE) and Codex Vaticanus (fourth century CE). Modern translations almost always favor these two manuscripts, especially in instances where they are the same, with supplements from other early witnesses. Older modern translations from the nineteenth century and earlier tended to favor later manuscripts as well as those that have since been determined to be eclectic (Codex Bezae).

## STRUCTURE AND ORGANIZATION

Any effort to provide a precise and agreed-on outline and structure of the Gospel of Matthew will be met with frustration. The reason for this is that there is no obvious organizing structure. Instead, there are several main features that are widely agreed upon that influence the structure in competing ways. Matthew incorporated five major discourses of Jesus, and each of them could function as an independent unit (Matthew 5–7; 10; 13:1–53; 18; 23–25). Earlier scholars had suggested that Matthew inherited these units and composed his Gospel around them, but this idea has fallen out of favor because of other indications that the Gospel is not simply a collection of interconnected discourses. Other obvious organizing features are that Matthew follows the sequence of the Gospel of Mark after Matthew 12 with some notable divergences. Additionally, Matthew likes to group things like parables (Matthew 13 and 25) or organize passages by themes. Matthew also likes keyword associations like *angel* and *Lord* (4 times in 1:18–2:23), *righteousness* (5 times in Matthew 5–7), and *follow* (9 times in chapter 8, and 6 times in chapter 19). Matthew likes doublets or repetitions (Matthew 4:23/9:35; 19:30/20:16; 10:17–22/24:9–13). Finally, Matthew likes to frame ideas, sometimes referred to as *inclusio*. For example, Matthew 1:24 and 28:20, the beginning and ending of the Gospel, refer to the idea of “Immanuel,” or the promise that “God is with us.”

Therefore, a few organizing features can be drawn out from this discussion. The book of Matthew is not simply a collection of texts that were reproduced without shaping and adjusting by the author. Matthew had a strong hand in presenting the story. The Gospel of Matthew is intentionally formulated from units of tradition while accepting much of what Mark wrote as authoritative. Also, Matthew did not write a biography of the Hellenistic type, nor did he write a novel. In some features, the Gospel approaches a biography, particularly in the birth and death sequences: the genealogy makes it thoroughly Jewish. And the great speeches are not philosophical but salvation oriented; thus Jesus is more akin to Moses than to Socrates. Ultimately, the Gospel of Matthew continues to defy categorization in simple terms, but its message is forward-looking, hopeful, and ever centered on the Son of Man. ❧

## THE GENEALOGY OF JESUS

(MK 1:1; LK 1:1–4)

**1**<sup>1</sup>A book of the genealogy of Jesus Christ, son of David, son of Abraham.

<sup>2</sup>Abraham was the father of Isaac, Isaac was the father of Jacob, Jacob was the father of Judah and his brothers, <sup>3</sup>Judah was the father of Perez and Zerah (with Tamar), Perez was the father of Hezron, Hezron was the father of Aram, <sup>4</sup>Aram was the father of Aminadab, Aminadab was the father of Nahshon, Nahshon was the father of Salmon, <sup>5</sup>Salmon was the father of Boaz (by Rahab), Boaz was the father of Obed (by Ruth), Obed was the father of Jesse, <sup>6</sup>Jesse was the father of King David.

David was the father of Solomon (by the wife of Uriah), <sup>7</sup>Solomon was the father of Rehoboam, Rehoboam was the father of Abijah, Abijah was the father of Asaph, <sup>8</sup>Asaph was the father of Jehoshaphat, Jehoshaphat was the father of Joram, Joram was the father of Uzziah, <sup>9</sup>Uzziah was the

father of Jotham, Jotham was the father of Ahaz, Ahaz was the father of Hezekiah, <sup>10</sup>Hezekiah was the father of Manasseh, Manasseh was the father of Amos, Amos was the father of Josiah, <sup>11</sup>Josiah was the father of Jechoniah and his brothers at the time of the captivity in Babylon.

<sup>12</sup>After the Babylonian captivity, Jechoniah was the father of Salathiel, Salathiel was the father of Zerubbabel, <sup>13</sup>Zerubbabel was the father of Abiud, Abiud was the father of Eliakim, Eliakim was the father of Azor, <sup>14</sup>Azor was the father of Zadok, Zadok was the father of Achim, Achim was the father of Eliud, <sup>15</sup>Eliud was the father of Eleazar, Eleazar was the father of Matthan, Matthan was the father of Jacob, <sup>16</sup>Jacob was the father of Joseph, the husband of Mary, of whom Jesus, who is called the Christ, was born.

<sup>17</sup>All the generations from Abraham until David are fourteen generations, and from David until the carrying away

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This Gospel is formally titled *The Gospel according to Matthew*. A shortened form of it was also used: *According to Matthew*. This title conveys the idea of a single Gospel that is told in different forms or by different witnesses. In Roman contexts, the term *gospel* can refer to a public declaration of good news or a civic function that is for the public good. The term *gospel* is used once in the Greek translation of the Old Testament, in 2 Samuel 4:10. The Joseph Smith Translation refers to the Gospel of Matthew as *The Testimony of Matthew*.

**1:1** An allusion to Genesis 2:4; 5:1 (compare Nehemiah 7:5). By referring to Jesus as the *Christ*, the Greek translation of the Hebrew title *Messiah*, Matthew here fully asserts the divine and human origins of the Messiah, who in the following verses descends from the patriarchs, kings, and commoners as well as from the Holy Spirit. There is also an intentional reference to Abraham to draw upon the idea that Jesus furthers the promises made to Abraham. **1:2** Abraham is also the father of all nations, including Gentiles, and the allusion helps Matthew look forward to the ending of his Gospel (Genesis 17:4–5; Matthew 28:18–19), when the disciples would take the gospel of Jesus Christ to all nations. **1:2–17** For Luke's different genealogy, see Luke 3:23–38. **1:3** Four women are mentioned in the genealogy (apart from Mary): Tamar (Genesis 38), Rahab (Joshua 2:1–21), Ruth (Ruth 2), and Bathsheba (2 Samuel 11–12). All four were either Gentiles or married to a Gentile (Bathsheba), which may foreshadow the gospel being taken to all nations. They are placed in parentheses because they appear as explanatory additions. **1:7** Some manuscripts spell the name Asaph as Asa. **1:11** The Babylonian captivity refers to the period of Babylonian exile when the city of Jerusalem fell and many Jews were carried away as captives into Babylon. The exile took place beginning in 597 BCE and lasted for approximately sixty years. The Book of Mormon also begins shortly before the exile (1 Nephi 1:4). Jeremiah was a prophet at the time of the exile. The Jerusalem Temple fell in 586 BCE. **1:16** Jesus's mother was named Mariam, but modern convention has changed the name to Mary. Some Greek manuscripts spell the name as Marias or Mary. **1:17** The Babylonian captivity occurred 597–539 BCE. (See note 11 above.)

to Babylon are fourteen generations, and from the captivity in Babylon until the birth of Christ are fourteen generations.

### THE BIRTH OF JESUS (LK 2:1–7)

<sup>18</sup>Now, the birth of Jesus Christ happened in this manner. When his mother was engaged to Joseph, before they came together, she was found to be with child of the Holy Spirit. <sup>19</sup>And her husband Joseph, being a righteous man and not wanting to make a public example of her, wanted to send her away privately. <sup>20</sup>While Joseph was pondering these things, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary as your wife, because that which is conceived in her is of the Holy Spirit.

<sup>21</sup>She will bear a son, and you will name him Jesus because he will save his people from their sins.” <sup>22</sup>All of this took place to fulfill the word of the Lord through the prophet, saying, <sup>23</sup>“*Behold, the virgin shall conceive and bring forth a son and they shall call his name Emmanuel,*” which is interpreted “God with us.” <sup>24</sup>Joseph arose from his sleep and did as the angel of the Lord commanded him, and took her as his wife, <sup>25</sup>and they were not intimate until she bore a son, and he named him Jesus.

### THE MAGI BRING GIFTS

**2** <sup>1</sup>In the days of Herod the king, after Jesus was born in Bethlehem in Judea, magi came from the east to Jerusalem, <sup>2</sup>saying, “Where is the newborn king of

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**1:18** Matthew wishes to clarify the time when Mary became pregnant as having taken place between the month of the engagement and the wedding ceremony. See Deuteronomy 20:7; 22:13–21 for law of Moses directives on engagements and separation while engaged. The Book of Mormon describes this in greater detail (1 Nephi 11:13–20). **1:19** The idea that Joseph was *just or righteous* is most likely not looking forward to obedience to the teachings of Jesus Christ but rather looking back to the law of Moses. His actions would be equivalent to divorce, and Matthew focuses on the issue of public embarrassment (a practice alluded to in Alma 14:3). **1:20** Joseph the dreamer recalls Joseph of Egypt (Genesis 37:5–11). The Book of Mormon twice speaks of Mary by name (Mosiah 3:8; Alma 7:10). Language from this verse is used in Mosiah 27:11. **1:21** Compare Genesis 17:19. The name Jesus is the English spelling of the Greek rendering of the Hebrew/Aramaic name *Yeshua* (*Joshua* in English). **1:22–23** Matthew frequently draws the reader’s attention to the idea that Jesus fulfills scripture. These references are known as the formula quotations, and they explicitly set out an Old Testament foundation for the ministry of Jesus (Matthew 1:22–23; 2:5–6; 2:15; 2:17–18; 2:23; 4:14–16; 8:17; 12:17–21; 13:35; 21:4–5; 27:9–10). Most of them directly represent the author’s insertion into the story. **1:23** Quotation from Isaiah 7:14 and allusion to Isaiah 8:8, 10. The word *virgin* in the context of Isaiah 7:14 refers to a young woman or a young girl before marriage. First Nephi 11:13 also uses the word *virgin* as a description of Mary, probably drawing upon Isaiah 7:14. Matthew here quotes the Greek translation, the Septuagint or LXX, of Isaiah 7:14 and not the Hebrew text. **1:25** Some late manuscripts read *she bore the firstborn son*. Matthew appears to draw the reader’s attention to the fact that Mary did not remain a perpetual virgin when he says *until she bore a son*. Matthew uses the traditional way of speaking about Joseph and Mary prior to the birth of Jesus and says literally that *Joseph did not know Mary until she bore a son*.

**2:1** Herod the King or Great ruled from 37 to 5/4 BCE. The Greek word *magos* can mean a wise man, an interpreter of dreams, or an astrologer. There may be some emphasis on these individuals being *magi* because it draws attention to their status as Gentiles. *Magi* are mentioned in the Old Testament as the priests of Babylon (Jeremiah 39:3, 13), and historically they were likely Zoroastrian priests or adherents. Matthew does not ascribe to them any particular spiritual meaning or prophetic fulfillment, and the other Gospels do not tell the story. **2:2, 9** Many translators render the phrase *rising star* as *a star in the east*. The reason for this is that Matthew explicitly speaks of the star *in the east*. The phrase, when used to describe the rising of the sun or stars, simply refers to the direction from which they arise: the east.

the Jews? We have seen his rising star, and we have come to worship him.”<sup>3</sup> When King Herod heard this he was troubled together with all Jerusalem,<sup>4</sup> and after gathering all the chief priests and scribes of the people, he inquired of them where the Messiah would be born.<sup>5</sup> And they said to him, “In Bethlehem of Judea,” for so it has been written by the prophet,<sup>6</sup> “*And you, Bethlehem, in the land of Judah, are not least among the rulers of Judah; from you shall come a ruler who will shepherd my people Israel.*”

<sup>7</sup> Then Herod privately called the magi and asked diligently concerning the time when the star appeared,<sup>8</sup> and he sent them to Bethlehem and said, “Depart from here and search diligently for the child, and when you find him, send a message to me so that I may go and worship him.”<sup>9</sup> After hearing the king, they departed, and the rising star which they saw led them until it stood above where the child was.<sup>10</sup> When they saw the star, they rejoiced with great joy,<sup>11</sup> and entering the house,

they saw the child with Mary his mother, and kneeling down, they worshipped him, and opening their gifts, they offered him gold, frankincense, and myrrh.<sup>12</sup> After being forewarned in a dream not to return to Herod, they traveled another way to their homeland.

#### THE ESCAPE TO EGYPT

<sup>13</sup> And after they departed from him, an angel of the Lord appeared in a dream to Joseph, saying, “Arise, and take the child and his mother and flee to Egypt, and stay there until I tell you. For Herod intends to seek out the child to destroy him.”<sup>14</sup> He arose and took the child and his mother and fled to Egypt in the night,<sup>15</sup> and he was there until Herod passed away so that the word of the Lord through the prophet would be fulfilled, saying, “*I called my son out of Egypt.*”

<sup>16</sup> When Herod saw that he was mocked by the magi, he was very angry, and he sent men to kill all the children in Bethlehem and in all the region surrounding it

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The phrase therefore may not be intentionally directional, and likely refers to the rising of the star. Given that the magi travel from the east (Matthew 2:1), it makes little sense for the star to also arise in the east, since they would be looking backward while traveling west to visit the newborn Messiah. Book of Mormon prophets spoke extensively of the star and its splendor (Helaman 14:5; 3 Nephi 1:21). **2:3** Some manuscripts read *all Judea* instead of *all Jerusalem*. **2:4** Greek *Christos* or *Christ* is the usual translation for the Hebrew title *Messiah*. Matthew begins early developing the concept that Jesus is the Messiah who fulfills scripture. *Scribes* are not copyists, but trained experts in the law of Moses. **2:6** Quotation from Micah 5:2. **2:11** *Frankincense* was used in the temple as part of the incense offerings. *Myrrh* was frequently used in the care of the body of a deceased person. The mention of these gifts in Matthew's birth story may have intentionally been included because they prefigure different elements of Jesus's death. Matthew speaks of a *house* and not a manger, perhaps reflecting differences in his sources or a later stage after the birth when Jesus was older. **2:13** The location of their flight into Egypt is unknown. Some later manuscripts report that the magi, after *they departed from him*, traveled to *their own land*. **2:13–23** Herod Archelaus (4 BCE–6 CE) ruled Samaria, Judea, and Idumea. Because of his cruelty and capriciousness as a ruler, he was banished to Gaul and was replaced by a Roman appointee. Bethlehem is a small village located about six miles south of Jerusalem. David reportedly lived in or near the city, and during New Testament times it was referred to as the *City of David* (compare 1 Samuel 20:6). **2:15** The scriptural allusion comes from Hosea 11:1. **2:16** The fact that Herod ordered his soldiers to kill all children under two years of age further draws attention to Herod's lack of precise information about the timing of the birth of Jesus. The magi may have come up to two years after Jesus's birth, but it is also possible that Herod's lack of information led to the order to kill older or younger children so that the baby Jesus would be caught and executed.

from two years old and under, according to the time which had been given him by the magi. <sup>17</sup>Then was fulfilled the word through Jeremiah the prophet, saying, <sup>18</sup>“*A cry in Rama was heard, mourning and much weeping, Rachel crying for her children, and she would not be comforted because they are not.*”

#### THE MOVE TO NAZARETH (LK 2:39–40)

<sup>19</sup>After Herod died, the angel of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup>saying, “Arise, and take the child and his mother, and return to the land of Israel, because those who seek the life of the child

are deceased.” <sup>21</sup>So he arose and took the child and his mother and came to the land of Israel, <sup>22</sup>but when he heard that Archelaus ruled Judea in the place of his father, he was afraid to go there, and having been warned in a dream, he departed into the regions of Galilee, <sup>23</sup>and he came and lived in a village called Nazareth so that the word through the prophets might be fulfilled that he would be called a Nazarene.

#### JOHN THE BAPTIST (MK 1:1–8; LK 3:1–18; JN 1:19–23)

**3** <sup>1</sup>In those days, John the Baptist came near the wilderness of Judea, declaring, <sup>2</sup>“Repent, for the kingdom of heaven

**2:18** Quotation from Jeremiah 31:15. Jeremiah wrote this oracle during the time of Babylonian exile. Rama is located north of Jerusalem in the hill country in the region allotted to the tribe of Benjamin. Matthew has quoted a truncated version of the verse from Jeremiah, leaving out the verb *lamenting*. The language of Alma 28:4 is similar to this verse and Lamentations 2:5. **2:19** The death of Herod occurred in conjunction with a lunar eclipse, which has often been used to calculate the precise date of his death. His death is often dated to early spring of 5 or 4 BCE. He was buried at the fortress named after him, Herodium. The Greek word *angel* refers to a messenger. Sometimes those messengers, as in this instance, are clearly heavenly messengers, whereas at other times they are earthly messengers. **2:20** See Exodus 4:19. **2:22** Herod Archelaus ruled 4 BCE–6 CE. **2:23** The source of the quotation is unknown. Matthew may have had in mind the idea that Jesus would take on a Nazirite vow (Numbers 6:1–21), and hence he would be a Nazarene. Or Matthew may have had in mind Isaiah 11:1, which refers to a branch, or *netzer*, that would grow out of the root of Jesse. Although more difficult on grammatical grounds, it may be that *Nazarene* refers to a person hailing from Nazareth and thus of lowly origins. Matthew explains why the family moved without mention of familial connections in the town. See 1 Nephi 11:13. Luke 1:26 indicates that Mary already lived in Nazareth when she became pregnant. The Joseph Smith Translation adds these sentences to the end of the verse: *And it came to pass, that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come. And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him. And after many years, the hour of his ministry drew nigh.*

**3:1** Josephus, *Antiquities* 18.116–17 mentions John the Baptist. Josephus, a first-century Jewish historian, wrote that some Jews held the idea that Herod’s army had been destroyed because of what Herod had done to John, whom he calls a *good man* who also taught *virtue and righteousness*. **3:1–5** Compare John 1:26–33; 1 Nephi 10:7–8. **3:2** The meaning *draws near* can also be rendered in English by *approaches*, which places less emphasis on the temporal coming of the kingdom. The New Testament defines *repentance* using the Greek word *metanoao*, a word that means to *change one’s mind*. The concept is similar to changing one’s heart, but the Greek idea is more intentional with a decided and purposeful course of action. Paul notes that godly sorrow leads to repentance (2 Corinthians 7:10), and Mark notes that both Jesus and John began their teaching ministry with a message of repentance (Mark 1:14–15). Matthew almost always speaks of the *kingdom of the heavens* with a singular verb. The concept of multiple heavens may be implied, but for Matthew the *kingdom* is singular. The Gospel of Mark prefers *kingdom of God*. The Book of Mormon also begins with a call to repent (1 Nephi 1:4).

draws near.”<sup>3</sup> This is the one spoken of by Isaiah the prophet when he said, “*A voice shouting in the wilderness, prepare the way of the Lord, make his pathways straight.*”

<sup>4</sup>This same John had his clothing made of camel’s hair with a leather belt around his waist, and his diet was locusts and wild honey. <sup>5</sup>Then Jerusalem and all Judea and all the region around Jordan went to him, <sup>6</sup>and they were baptized by him in the Jordan River, professing their sins.

<sup>7</sup>When he saw many Pharisees and Sadducees coming to his baptism, he said to them, “You offspring of snakes, who

warned you to flee from the coming wrath?<sup>8</sup> Bear fruit worthy of repentance,<sup>9</sup> and do not think to say to yourselves, ‘We have father Abraham,’ because I say that God is able to raise up children to Abraham from these stones. <sup>10</sup>Already the ax lies at the root of the trees, and every tree that does not bear good fruit will be cut down and thrown in the fire.

<sup>11</sup>“I baptize you in water for repentance, but the one who comes after me is greater than I. I am not able to carry his sandals, but he will baptize you in the Holy Spirit and fire,<sup>12</sup> whose winnowing fork is in his

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Compare Matthew 4:17; 10:17; Alma 7:9; 9:25; 10:20; Helaman 5:32; Doctrine and Covenants 33:10; 39:19, etc. **3:3, 11** Quotation from Isaiah 40:3. The evangelists are united in drawing attention to Isaiah 40:3 as a foundational prophecy concerning John the Baptist (Mark 1:3; Luke 1:76; John 1:23). The prophecy is also repeated in the Book of Mormon (1 Nephi 10:7–8; compare John 1:23). Compare Doctrine and Covenants 65:1. **3:4** John the Baptist’s dress and diet recall Elijah’s manner of living (2 Kings 1:8; Zechariah 13:4). Jews were permitted to eat locusts according to the law of Moses (Leviticus 11:22). **3:6** John’s audience does not express any surprise at seeing John the Baptist baptizing fellow Jews. First-century Jews would have been familiar with the practice of an individual washing in a *mikveh* (plural *mikva’ot*), which also required immersion. John’s baptism would have differed from that practice because it was performed for another person and was probably not repeated multiple times throughout a person’s lifetime. Also, John’s baptism was not associated with ritual purity in preparation for holy days and temple worship. Instead, John’s baptism clearly had in mind personal repentance that looked forward to a future baptism of the Holy Spirit (Matthew 3:11). The practice of washing is described in Numbers 19:7, 18. **3:7** Matthew notes the presence of Pharisees and Sadducees. These much-maligned groups were religious, political, and social in nature. The Pharisees broadly traced their origins to the Maccabean period, when John Hyrcanus established a priestly dynasty (152 BCE) to govern Judea. These separatists, the meaning of the Hebrew term *Pharisee*, encouraged obedience to the law of Moses as well as emphasizing purity, and they fought against Hellenizing trends in Jewish religious life. Likewise, the Sadducees were active in the second century BCE, although the precise influences leading to their organization are unknown. The Sadducees composed the wealthy, aristocratic Judean hierarchy, and they were influential in controlling the Jerusalem temple. Less is known about the Sadducees, and not all Jewish elites were associated with the Sadducees: some were Pharisees, and some maintained no affiliation. See Doctrine and Covenants 121:23. **3:8** Compare Acts 26:20; Alma 5:35–36; 9:30. The Joseph Smith Translation renders this verse as *Why is it that ye receive not the preaching of him whom God hath sent? If ye receive not this in your hearts, ye receive not me; and if ye receive not me, ye receive not him of whom I am sent to bear record; and for your sins ye have no cloak. Repent therefore, and bring forth fruits meet for repentance.* **3:10** *Thrown in the fire* is the first allusion in Matthew to eternal judgment. See Luke 3:9; Jacob 5:42; Alma 5:52. Quoted in Doctrine and Covenants 97:7. **3:11** Compare 3 Nephi 12:1. Matthew speaks elsewhere of the coming one (compare Matthew 11:3; 21:9; 23:39). The fulfillment of this prophecy and the one in Matthew 11:3 is found in Matthew 21:9. **3:12** The imagery is that of a facility for threshing wheat. The winnowing fork refers to an instrument used to separate the kernels of wheat from the chaff by lifting the wheat and tossing it into the air.



hand, and he will purge his threshing floor and will gather his wheat into the granary, but the chaff he will burn with unquenchable fire.”

THE BAPTISM OF JESUS (MK 1:9–11; LK 3:21–22; JN 1:29–34)

<sup>13</sup>Then Jesus came from Galilee to the Jordan River to John to be baptized by him. <sup>14</sup>But John opposed it, saying, “I need to be baptized by you, and yet you come to me?” <sup>15</sup>Jesus answered him and said, “Let it be so now, for thus it is fitting to fulfill all righteousness.” Then he baptized Jesus. <sup>16</sup>After being baptized, Jesus came up out of the water, and, behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and landing on him, <sup>17</sup>and, behold, a voice from heaven, saying, “This is my beloved Son, in whom

I am pleased.”

THE TEMPTATION OF JESUS  
(MK 1:12–13; LK 4:1–13)

**4**<sup>1</sup>Then Jesus was led into the wilderness by the Spirit, to be tempted by the devil. <sup>2</sup>And since he had fasted for forty days and forty nights he was afterward hungry. <sup>3</sup>And the tempter came and said to him, “If you are the Son of God, command these stones to be made into bread.” <sup>4</sup>But he responded to him, “It is written, ‘*Man will not live by bread alone, but by every word spoken by the mouth of God.*’”

<sup>5</sup>Then the devil took him to the holy city, and placed him upon the pinnacle of the temple, <sup>6</sup>and said to him, “If you are the Son of God, throw yourself down, for it is written that ‘*He will command his angels concerning you*’ and ‘*they will lift you*

Some translations prefer to translate this as a *fan*. King David purchased the threshing floor of Ornan the Jebusite as the site on which the temple would later be built (2 Chronicles 3:1). Compare Doctrine and Covenants 101:65–66. **3:13** The fact that Jesus walked some 100 kilometers, or 60 miles, from Galilee to the Jordan River near Judea, assuming he was in Nazareth (Matthew 2:23), to be baptized by John shows the importance he placed in being baptized specifically by John, who had the authority to do so. **3:14–15** Alluded to in 2 Nephi 31:5. **3:15** The Greek says simply *then he consented* in place of *then he baptized Jesus*, but the reference is clearly in reference to the act of baptism. Second Nephi 31:5–7 also offers an explanation for why Christ’s baptism was needed. **3:16** Matthew does not specifically note the presence of a dove but that the Spirit descended gently like a dove. Luke 3:22 notes that the Spirit descended *bodily* like a dove. Compare 2 Nephi 31:8. **3:17** The saying of the Father echoes Abraham’s declaration regarding Isaac (Genesis 22:2, 12, 16; Hebrews 1:2). Compare Psalm 2:7; Isaiah 42:1. At the end of this verse, the Joseph Smith Translation adds *hear ye him*.

**4:1** In New Testament times, the terms *devil* and *Satan* had become interchangeable. The Greek *diabolos* means *landerer* or *backbiter*. Matthew’s language here implies that the devil led Jesus into the wilderness *in order to be tempted*, and the writers who copied the Bible did not attempt to alter the reading in order to fit theological convictions of whether the devil could lead the Christ into temptation. The Catholic Encyclopedia (1913) notes that the Greek word *diabolos* is used in the New Testament to refer to the devil in 2 Peter 2:1, 1 John 3:8, and Revelation 12:9, 13:2, 16:10, 19:20, and 20:2. The Greek word *Satan* is used in the New Testament to refer to the devil in Matthew 23:35, Luke 10:18, and Revelation 12:9, 13:14, 19:11, and 20:2. The Greek word *Satan* is also used in the New Testament to refer to an accuser or adversary in 1 Timothy 5:16 and James 4:7.

# SYNOPSIS

## OF MATTHEW, MARK, AND LUKE WITH ADDITIONS FROM JOHN

Passages in parentheses indicate sections not designated with a heading but incorporated into another section.

The passages from the Gospel of John are included only when there is a parallel in Matthew, Mark, or Luke.

	Matthew	Mark	Luke	John
The Prologue Hymn				1:1–18
Introduction	(1:1)	(1:1)	1:1–4	
The Promise of John's Birth			1:5–25	
The Annunciation of Jesus's Birth			1:26–38	
Mary's Visit to Elizabeth			1:39–56	
The Birth of John the Baptist			1:57–80	
The Genealogy of Jesus	1:1–17		3:23–38	
The Birth of Jesus	1:18–25		2:1–7	
The Shepherds			2:8–20	
The Magi Bring Gifts	2:1–12			
Jesus's Presentation at the Temple			2:21–38	
The Escape to Egypt	2:13–18			
The Move to Nazareth	2:19–23		2:39–40	
Jesus in the Temple			2:41–52	
John the Baptist	3:1–12	1:1–8	3:1–18	1:19–28
The Baptism of Jesus	3:13–17	1:9–11	3:21–22	(1:29–34)

	Matthew	Mark	Luke	John
The Temptation of Jesus	4:1–11	1:12–13	4:1–13	
The Early Galilean Ministry	4:12–17	1:14–15	4:14–15	(4:1–3, 43–46)
Jesus Calls His First Disciples	4:18–22	1:16–20	5:1–11	1:35–51
Healing of a Man with an Unclean Spirit		1:21–28	4:31–37	
Healing of Peter’s Mother-in-Law	8:14–17	1:29–34	4:38–41	
Jesus Departs from Capernaum		1:35–39	4:42–44	
Healing of a Man with Leprosy	8:1–4	1:40–45	5:12–16	
The Centurion’s Son Is Healed	8:5–13		7:1–10	(4:46–54)
Foxes Have Holes	8:18–22		9:57–62	
The Mission of the Seventy			10:1–12	
Healing of a Paralyzed Man	9:1–8	2:1–12	5:17–26	(5:8–9)
The Call of Matthew/Levi	9:9–13	2:13–17	5:27–32	
A Question about Fasting	9:14–17	2:18–22	5:33–39	
Come unto Me	11:28–30			
The Son of Man Is Lord of the Sabbath	12:1–8	2:23–28	6:1–5	
Healing of a Man with a Withered Hand	12:9–14	3:1–6	6:6–11	
My Servant	12:15–21			
Early Miracles	4:23–25	3:7–12	6:17–19	
The Beatitudes	5:1–12		(6:20–23)	
Salt and Light of the World	5:13–16			
The Law and the Prophets	5:17–20			
Perspectives on the Law	5:21–48		(6:27–35)	
Offerings and Prayer	6:1–15		11:1–13	
On Fasting	6:16–18			
On Discipleship	6:19–34		12:22–34	
On Judging	7:1–12	(4:24–25)	(6:37–42)	
Warnings	7:13–29		(6:43–49)	
The Sermon on the Plain			6:20–49	
Healing of the Widow’s Son at Nain			7:11–17	

# OLD TESTAMENT QUOTATIONS IN THE NEW TESTAMENT

Gen. 1:27	Matt. 19:4; Mark 10:6	Gen. 28:14	Rev. 1:7
Gen. 2:2	Heb. 4:4	Gen. 47:31	Heb. 11:21
Gen. 2:7	1 Cor. 15:45	Gen. 48:4	Acts 7:5
Gen. 2:24	Matt. 19:5; Mark 10:7; 1 Cor. 6:16; Eph. 5:31	Ex. 1:8	Acts 7:18
Gen. 5:2	Matt. 19:4; Mark 10:6	Ex. 2:14	Acts 7:27, 35
Gen. 5:24	Heb. 11:5	Ex. 3:5	Acts 7:33
Gen. 12:1	Acts 7:3	Ex. 3:6	Matt. 22:32; Luke 20:37; Acts 3:13; 7:32
Gen. 12:3	Gal. 3:8; Rev. 1:7	Ex. 3:7–8	Acts 7:34
Gen. 13:15	Gal. 3:16	Ex. 9:12	Matt. 27:10
Gen. 14:17–20	Heb. 7:1, 4	Ex. 9:16	Rom. 9:17
Gen. 15:5	Rom. 4:18	Ex. 12:10	John 19:36
Gen. 15:6	Rom. 4:3; Gal. 3:6; James 2:23	Ex. 12:11	Luke 12:35
Gen. 15:13	Acts 7:6	Ex. 12:46	John 19:36
Gen. 17:5	Rom. 4:17	Ex. 13:2, 15	Luke 2:23
Gen. 17:8	Acts 7:5; Gal. 3:16	Ex. 16:18	2 Cor. 8:15
Gen. 18:10, 14	Rom. 9:9	Ex. 20:11	Acts 4:24; 14:15
Gen. 18:18	Gal. 3:8	Ex. 20:12	Matt. 15:4; 19:19; Mark 7:10; Eph. 6:2
Gen. 21:10	Gal. 4:30	Ex. 21:12–16	Mark 10:19; Luke 18:20
Gen. 21:12	Rom. 9:7; Heb. 11:18	Ex. 20:13	Matt. 5:21; James 2:11
Gen. 22:17	Heb. 6:14	Ex. 20:13–17	Rom. 13:9
Gen. 22:18; 26:4	Acts 3:25	Ex. 20:14	Matt. 5:27
Gen. 24:7	Gal. 3:16	Ex. 20:17	Rom. 7:7
Gen. 25:23	Rom. 9:12	Ex. 21:17	Matt. 15:4; Mark 7:10
Gen. 28:12	John 1:51	Ex. 21:24	Matt. 5:38

Ex. 22:27	Acts 23:5	Deut. 17:6	Heb. 10:28
Ex. 23:20	Matt. 11:10; Mark 1:2; Luke 7:27	Deut. 17:7	1 Cor. 5:13
Ex. 24:8	Heb. 9:20; 13:20	Deut. 18:15, 18–19	Acts 3:22–23; 7:37
Ex. 25:39–40	Heb. 8:5	Deut. 19:15	Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19
Ex. 32:1	Acts 7:40	Deut. 19:21	Matt. 5:38
Ex. 32:6	1 Cor. 10:7	Deut. 21:23	Gal. 3:13
Ex. 32:23	Acts 7:41	Deut. 25:4	1 Cor. 9:9; 1 Tim. 5:18
Ex. 33:19	Rom. 9:15	Deut. 25:5	Matt. 22:24
Lev. 10:9	Luke 1:15	Deut. 27:26	Gal. 3:10
Lev. 11:44–45; 19:2; 20:7	1 Pet. 1:16	Deut. 29:3	Rom. 11:8
Lev. 12:8	Luke 2:24	Deut. 29:17	Heb. 12:15
Lev. 18:5	Rom. 10:5; Gal. 3:12	Deut. 30:12–14	Rom. 10:6–8
Lev. 19:18	Matt. 5:43; 19:19; 22:39; Mark 12:31, 33; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8	Deut. 31:6, 8; Josh. 1:5	Heb. 13:5
Lev. 19:34	Matt. 22:39	Deut. 32:4	Rev. 15:3
Lev. 20:9	Matt. 15:4; Mark 7:10	Deut. 32:21	Rom. 10:19
Lev. 23:29	Acts 3:23	Deut. 32:35	Rom. 12:19; Heb. 10:30
Lev. 24:20	Matt. 5:38	Deut. 32:36	Heb. 10:30
Lev. 26:11–12	2 Cor. 6:16	Deut. 32:43	Rom. 15:10; Heb. 1:6
Num. 6:3	Luke 1:15	Josh. 22:5	Matt. 22:37; Mark 12:30, 33
Num. 16:5	2 Tim. 2:19	1 Sam. 12:22	Rom. 11:12
Num. 27:17	Matt. 9:36; Mark 6:34	2 Sam. 7:8	2 Cor. 6:18
Deut. 4:24	Heb. 12:29	2 Sam. 7:14	2 Cor. 6:18; Heb. 1:5; Rev. 21:7
Deut. 4:35	Mark 12:32	2 Sam. 22:3	Heb. 2:13
Deut. 5:16	Matt. 15:4; 19:19; Mark 7:10; Eph. 6:2	2 Sam. 22:50	Rom. 15:9
Deut. 5:16–20	Mark 10:19; Luke 18:20	1 Kgs. 19:10, 14, 18	Rom. 11:3–4
Deut. 5:17–18	James 2:11	2 Kgs. 1:10, 12	Luke 9:54; Rev. 20:9
Deut. 6:4	Mark 12:29	1 Chron. 11:2	Matt. 2:6
Deut. 6:5	Matt. 22:37; Mark 12:30, 33; Luke 10:27	1 Chron. 17:13	Heb. 1:5
Deut. 6:13, 10:20	Matt. 4:10; Luke 4:8	1 Chron. 28:20	Heb. 13:5
	Matt. 6:7; Luke 11:2	2 Chron. 18:16	Mark 6:34
		Neh. 9:6	Acts 4:24
		Job 31:2	1 Cor. 3:19
			Rom. 11:34

# NEW TESTAMENT QUOTATIONS IN RESTORATION SCRIPTURE

## NEW TESTAMENT QUOTATIONS IN THE BOOK OF MORMON

Matt. 1:11	1 Ne. 1:4	Matt. 5:6	Mosiah 5:7
Matt. 1:18	1 Ne. 11:13–20	Matt. 5:13	1 Ne. 19:7; Alma 34:29; 3 Ne. 16:15
Matt. 1:19	Alma 14:3	Matt. 5:16	Alma 5:41
Matt. 1:20	Mosiah 3:8; 27:11; Alma 7:10	Matt. 5:17	2 Ne. 25:28; 3 Ne. 15:10
Matt. 1:23	1 Ne. 11:13	Matt. 5:18	3 Ne. 1:25; Alma 34:13
Matt. 2:2, 9	Hel. 14:5, 3; 3 Ne. 1:21	Matt. 5:22	3 Ne. 12:22; Morm. 8:17
Matt. 2:18	Alma 28:4	Matt. 5:34–35	1 Ne. 17:39
Matt. 3:1–5	1 Ne. 10:7–8	Matt. 5:43	Mosiah 23:15
Matt. 3:2; 4:17	Alma 7:9; 9:25; 10:20; Hel. 5:32	Matt. 6:1	Mosiah 5:11
Matt. 3:8	Alma 5:35–36; 9:30	Matt. 6:2, 5, 16	3 Ne. 27:11
Matt. 3:10	Jacob 5:42; Alma 5:52	Matt. 6:6	3 Ne. 13:6
Matt. 3:11	3 Ne. 12:1	Matt. 6:9–13	Alma 10:23; Morm. 5:21
Matt. 3:14–15	2 Ne. 31:5–7	Matt. 6:13	3 Ne. 13:13
Matt. 3:16	2 Ne. 31:8	Matt. 6:16	Omni 1:26; Mosiah 27:23; Alma 8:26; 17:3; 3 Ne. 13:18; 4 Ne. 1:12; Moro. 6:5
Matt. 4:1	Mosiah 3:7; 15:5; Alma 7:11	Matt. 6:16–18	1 Ne. 13:7; 2 Ne. 28:13; Hel. 6:13; Ether 10:24
Matt. 4:4	Moro. 7:25	Matt. 6:20	3 Ne. 27:32; Hel. 8:25
Matt. 4:9	Alma 11:22	Matt. 6:25, 31	Alma 31:37
Matt. 4:21	1 Ne. 14:27; 3 Ne. 28:6; Ether 4:16	Matt. 7:2	Moro. 7:18
Matt. 4:23	2 Ne. 10:4; 3 Ne. 17:8; Morm. 9:18	Matt. 7:6	1 Ne. 19:7
Matt. 4:24	Alma 46:40	Matt. 7:7–8	3 Ne. 27:29
Matt. 5–7	3 Ne. 12–14	Matt. 7:12	3 Ne. 15:10
Matt. 5:3, 10	Hel. 12:23		

Matt. 7:13–14	Jacob 6:11; 3 Ne. 14:13; 27:33	Matt. 16:24	3 Ne. 27:14
Matt. 7:19	Alma 5:52	Matt. 17:2	3 Ne. 28:15
Matt. 7:21	3 Ne. 14:21; 27:13	Matt. 17:20	Mosiah 4:6; Alma 60:12
Matt. 7:23	Mosiah 26:27	Matt. 18:3	Mosiah 3:18; Alma 12:36; 3 Ne. 11:38
Matt. 7:24, 26	2 Ne. 28:28; 3 Ne. 15:1	Matt. 18:4	Mosiah 3:18–19; Moro. 8:10
Matt. 7:26–27	3 Ne. 18:13	Matt. 18:18	Hel. 10:7
Matt. 8:11	Alma 7:25; Hel. 3:30	Matt. 18:24	Morm. 6:10–15
Matt. 8:11–12	Alma 5:24	Matt. 19:16	Alma 22:15
Matt. 8:12	Alma 40:13	Matt. 19:22	Hel. 13:20
Matt. 9:12–13	Moro. 8:8	Matt. 19:28	1 Ne. 12:9
Matt. 9:22	Enos 1:8	Matt. 19:30	1 Ne. 14:32
Matt. 9:28	2 Ne. 27:21	Matt. 20:16	1 Ne. 13:42
Matt. 10:1	1 Ne. 12:7	Matt. 20:19	2 Ne. 6:9
Matt. 10:13	3 Ne. 27:10	Matt. 20:32	3 Ne. 27:2; 28:4; Ether 2:23, 25
Matt. 10:22	2 Ne. 31:15; Alma 32:13; 38:2	Matt. 21:11	1 Ne. 22:20; 3 Ne. 20:23
Matt. 11:1	3 Ne. 17:18; 18:36; 19:35	Matt. 21:21	Hel. 10:9
Matt. 11:5	Mosiah 3:5	Matt. 21:22	1 Ne. 15:11; Enos 1:15; 4:21
Matt. 11:21	Matt. 11:21	Matt. 22:13	Alma 40:13
Matt. 11:22	Alma 9:15	Matt. 22:30	3 Ne. 28:30
Matt. 11:29	Alma 37:33–34	Matt. 23:4	Mosiah 2:14
Matt. 12:1	Mosiah 13:18–19	Matt. 23:26	Alma 60:23
Matt. 12:30	2 Ne. 10:16	Matt. 23:30	Hel. 13:25
Matt. 12:33	Alma 5:36	Matt. 23:36	3 Ne. 20:46
Matt. 12:39	Hel. 4:12	Matt. 23:37	Hel. 13:33; 3 Ne. 10:4–6
Matt. 12:40	Alma 38:8	Matt. 23:38	Hel. 15:1
Matt. 13:3	Mosiah 8:1	Matt. 24:6	1 Ne. 12:2
Matt. 13:6	Alma 32:38	Matt. 24:6–7	Morm. 8:30
Matt. 13:11	Alma 12:10; Moro. 7:15	Matt. 24:12	2 Ne. 1:7
Matt. 13:42	Mosiah 16:2	Matt. 24:19	Hel. 15:2
Matt. 13:43	Alma 40:25	Matt. 24:24	W of M 1:15
Matt. 15:8	2 Ne. 27:25	Matt. 24:50	Morm. 8:26–32
Matt. 15:10	3 Ne. 15:1; 17:23; 18:17	Matt. 25:13	2 Ne. 25:13
Matt. 15:31	3 Ne. 15	Matt. 25:14	3 Ne. 12:35
Matt. 15:34	Alma 10:17		

# ABOUT THE TRANSLATOR

*Thomas A. Wayment* is a professor of classical studies at Brigham Young University, where he previously worked as a professor of ancient scripture and as publications director of the Religious Studies Center. He received his BA in Classics from the University of California at Riverside and his MA and PhD in New Testament studies from the Claremont Graduate School. Dr. Wayment's research interests include the historical life of Jesus, New Testament manuscript traditions, papyrology, the life of Paul, and the Joseph Smith Translation of the Bible. He has published an important study that was published in *Novum Testamentum* that examines evidence culled from a third-century papyrus fragment, P. Oxy. 2383 (P69), which raises some important questions about the text of Luke 22. This study has made a significant contribution to the wider academic conversation regarding the events germane to the suffering of the Savior in Gethsemane. The tripartite series *The Life and Teachings of Jesus Christ: From Bethlehem through the Triumphal Entry*, which Dr. Wayment edited with BYU colleague Richard Neitzel Holzapfel, includes essays examining historical and doctrinal aspects surrounding the Savior's mortal ministry. His collaboration with BYU faculty has also produced *Jesus Christ and the World of the New Testament*, in which he, along with Dr. Holzapfel and Dr. Eric Huntsman, addresses the historical context in which the events related in the New Testament took place. He has also published *From Persecutor to Apostle: A Biography of Paul*. His work with textual analysis and the Joseph Smith Translation of the Bible led him to edit *The Complete Joseph Smith Translation of the New Testament* and *The Complete Joseph Smith Translation of the Old Testament*.