

# A “Spiritual Translation” of the New Testament

By John R. Crane

## Introduction

This is an inspired commentary on the New Testament. In this document, I present the scriptures in two columns. In the left column is the text from the King James Bible, and in the right is the text from the Amplified Bible, together with my comments.

## Biblical Source Material

The first issue with the Bible is to make sure it is translated correctly. The Bible contains scribal errors, doctrinal errors, and translation errors. Joseph Smith attempted to correct some of the translation errors and insert additional doctrinal commentary, but he never completed his work. Most of his translation was done in the Book of Genesis and in the four Gospels. For the four gospels and for Revelation, I am using the JST translation. Since there are very few differences in the Epistles of Paul, James, Peter, John, and Jude, I am using the King James version. If you have a Bible printed by the LDS church, there are a few excerpts from the JST. However, the copyright for the Joseph Smith Translation of the Bible is held by the Reorganized Church of Jesus Christ of Latter-day Saints (Community of Christ). You can obtain a full copy of the JST from them. They also publish a volume which is a side-by-side list of the differences between the regular KJV and the JST. You can also see an online comparison of the differences. Notice that I am using the versification used in the JST. It differs slightly in the Gospels from the KJV. See the Bibliography for references to the books and online resources.

Another problem with the translation of the New Testament is that it relies heavily on the Old Testament Septuagint, which is not the earliest version of the Old Testament in Hebrew, and some of the doctrinal precepts have been Hellenized and lost their original Hebrew meaning. It is fascinating to listen to podcasts with Jewish rabbi's and hear their complaints about how Christians have written Christianity into the Old Testament, and how New Testament authors constantly misquote and misinterpret the more ancient Jewish writings. I find that, coming from an LDS background, the Jewish interpretations of the Old Testament are usually more accurate than the Christian interpretations. I have also found that, as a rule, the teachings of Joseph Smith, from the Bible, are truer to the original meanings of the scriptures than those of the Christian apologists.

When I did “spiritual translations” of the writings of Abraham, and of the Doctrine & Covenants, the right-hand column was filled with my comments and explanations. However, for the Bible, the Amplified Bible is available. It is a more correct translation of the Greek and Hebrew, and also provides an expanded translation of the text. This is self-explanatory with little need for additional text,

## Studying the Scriptures

We ought to make the scriptures our constant study throughout all our life. There are a lot of methods of studying the scriptures, and you should try several, if not all of them. You might want to skim through them your first time to get a general overview. Then, later read through them in-depth. Here, it's not a race to see how fast you can get through them, but to see how much understanding you can mine from them. Don't skip over a passage you don't understand. Stop and think about it, ask others, and most importantly, pray about it.

Read several different translations. Listen to the audio. Visualize the stories and try to picture yourself in them. You can also do what I have done: start two columns with the original text in one column, and your own comments in your own words in the right column. This latter method forces you to read and comment on every single verse, and also to engage the Spirit to assist your understanding. Since scripture was given by revelation, you must also have revelation in order to understand it. Every time you read it by the Spirit, the Lord will open up new vistas of understanding, even to the revealing of hidden mysteries. I would never pretend that my interpretations are the last word on the interpretation of any passage, but they may be helpful, and I am going to try and seek the Spirit on every verse and hopefully write something that you may not have considered before.

How many times should you read through the scriptures? This is what I have done:

- Old Testament. Read it completely through at least twice in your life. Study Genesis, Psalms, Proverbs, and the Prophets many times. Isaiah is incredible, but I never understood it until I first read the Gileadi translation. Now I can go back to the King James version and understand it.
- New Testament. I must have read it about 20 times. Read the four gospels more frequently. I must have read the Gospel of John, the 1<sup>st</sup> Epistle of John, and 2<sup>nd</sup> Peter hundreds of times because they are so profound. Read Revelations many times, if nothing more than to try and figure out what it means.
- Book of Mormon, Doctrine & Covenants, Pearl of Great Price. I read them at least as often as I read the New Testament, if not more often.

### What are the Gospels

*Gospel* originally meant the Christian message, but in the 2nd century it came to be used also for the books in which the message was set out; in this sense a gospel can be defined as a loose-knit, episodic narrative of the words and deeds of Jesus of Nazareth, culminating in his trial and death and concluding with various reports of his post-resurrection appearances.

The four canonical gospels of Matthew, Mark, Luke and John share the same basic outline: Jesus begins his public ministry in conjunction with that of John the Baptist, calls disciples, teaches and heals and confronts the Pharisees, dies on the cross, and is raised from the dead. Each has its own distinctive understanding of Jesus and his divine role: Mark never calls him "God", Luke expands on Mark while eliminating some passages entirely, but still follows his plot more faithfully than does Matthew, and John, the most overtly theological, is the first to make Christological judgements outside the context of the narrative of Jesus' life.

Gospel	Written	Exclusive	Common	Notable Content
Mark	AD 66-70	7%	93%	Mount of Transfiguration, bare bones
Matthew	AD 85-90	42%	58%	Wise Men, Sermon on the Mount, OT References
Luke	AD 85-90	59%	41%	Nativity, parables, sweat blood
John	AD 90-110	92%	8%	Profound theology, Not necessarily chronological, wedding at Cana, Nicodemus, Pierced with sword

Mark was the first to be written, using a variety of sources; the authors of Matthew and Luke, acting independently, used Mark for their narrative of Jesus's career, supplementing it with the collection of sayings called the Q document and additional material unique to each; and there is a near-consensus

that John had its origins as a "signs" source (or gospel) that circulated within a Johannine community. Modern scholars are cautious of relying on the gospels uncritically, but nevertheless they do provide a good idea of the public career of Jesus, and critical study can attempt to distinguish the original ideas of Jesus from those of the later authors.

Many non-canonical gospels were also written, all later than the four canonical gospels, and like them advocating the particular theological views of their various authors. Important examples include the Gospel of Thomas, the Gospel of Peter, the Gospel of Judas, the Gospel of Mary, infancy gospels such as the Gospel of James (the first to introduce the perpetual virginity of Mary), and gospel harmonies such as the Diatessaron. (See <https://en.wikipedia.org/wiki/Gospel>.)

**I recommend studying the Gospels in the order written, so as to get an idea of their development. The only difference is to read Mark first, then Matthew.**

Luke prioritized an explanation regarding his overarching concern in what he was about to convey to the readers of his texts; in what has become known as the "Luke-Acts Narrative." He intended to inform Theophilus regarding the record of those who had become *eyewitnesses of the word and who had become its/His obedient servants*. He began by recounting the occurrences of many dreams, visions, and angelic visitations, which of course in the context of the Hebraic faith movement were "words" from the Lord. He then chronicled the life of Jesus, the Rabbi's miracles, His teachings about the reign/kingdom of God, reported on the outpouring of the Spirit, and continued with explication of how the leaders endeavored thereafter to seek the word through prayer and engaged in the same spirituality as their Teacher. Those who were included among Luke's historical biographies in Acts experienced the same kinds of mysterious encounters with the word as did their spiritual predecessors in the OT.

John's approach was equally direct. He situated his discussion in the Hebraic paradigm as he introduced his audience to Jesus, the word that had become manifest among them in a new form: a living, breathing human being.

John was not merely providing a historical documentary about the life of Jesus, he intended to show his readers the way into the word where they could become empowered to do the works of God. Nicodemus came asking questions about how such signs and formless void of earth; light which He called "Day" and by character described as "good." God separated light from darkness, that was called "night," and was situated over the abyss. Although this was the first day of creation, God did not create the Sun until the fourth day. What was the source of the first light? Perhaps this light was actually the True Light Who shined in the darkness at creation; Who also was the source of life for humankind.

Matthew, Mark and Luke approached discussion of the word by means of the perspective of how God functioned in His reign discussing the "kingdom." God's kingdom extended from the heavens into the earth through the dreams, visions, miracles, and angelic visitations of the narratives. When willing servants encountered God by these means, they were empowered. By comparison, in John's reference to the "word," adherents in the Hebraic Tradition understood implicitly that the word was the means by which the reign of God came forth into the earth to

accomplish His will. Luke was a transitional writer referencing both concepts. Stephen R. Service, *The Lost and Forgotten Gospel of the Kingdom*

## Harmony of the Gospels

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Pre-existence of Christ  
 Genealogy of Jesus  
 Gabriel announces John's birth  
 Gabriel visits Mary  
 Mary visits Elizabeth  
 Birth of John the Baptist  
 Angel appears to Joseph in a dream  
 Birth of Jesus in Bethlehem  
 Shepherds visit Jesus at the manger  
 Circumcision of Jesus  
 Jesus presented in the Temple  
 Wise men present gifts in house  
 Joseph's family escapes to Egypt  
 Herod's wrath on Bethlehem's children  
 Herod dies in Spring of 4 B.C.  
 Joseph's family settles in Nazareth  
 Childhood of Jesus  
 Ministry of John the Baptist  
 John baptizes Jesus  
 Temptation of Jesus  
 John's testimony about Christ  
 John recounts Christ's baptism  
 The 1st disciples  
 The 1st miracle - Water to wine  
 The 1st temple cleansing  
 Nicodemus comes to Jesus at night  
 Disciples baptize many in Judea  
 Disciples ask John about Jesus  
 Herod imprisons John the Baptist  
 Jesus withdraws from Judea  
 Samaritan woman at Jacob's well  
 Disciples question Jesus  
 Samaritans come to Jesus  
 Jesus continues toward Galilee  
 1st rejection in Nazareth  
 Arrival in Cana of Galilee  
 The 2nd miracle - Official's son healed

## Harmony of the Gospels

Matthew	Mark	Luke	John
			1:1-18
1:1-17		3:23-38	
		1:1-25	
		1:26-38	
		1:39-56	
		1:57-80	
1:18-25			
1:25		2:1-7	
		2:8-20	
		2:21	
		2:22-38	
2:1-12			
2:13-15			
2:16-18			
2:19			
		2:39	
		2:40-52	
3:1-12	1:1-8	3:1-20	
3:13-17	1:9-11	3:21-23	
4:1-11	1:12-13	4:1-13	
			1:19-28
			1:29-34
			1:35-51
			2:1-12
			2:13-25
			3:1-21
			3:22-24
			3:25-36
4:12	1:14	(3:19-20)	
			4:1-3
			4:4-26
			4:27-38
			4:39-42
		4:14-15	4:43
		4:16-30	
			4:43-45
			4:46-54

Jesus settles in Capernaum	4:13-17	1:14-15	4:31-32	
Fishermen called to be disciples	4:18-22	1:16-20		
Demoniac in Capernaum Synagogue		1:21-28	4:33-37	
Peter's mother-in-law healed	8:14-17	1:29-31	4:38-39	
Many healed at sunset		1:32-34	4:40-41	
Disciples seek Jesus		1:35-38	4:42-43	
Jesus preaches in Synagogues	4:23-25	1:39	4:44	
Jesus preaches from Simon's boat			5:1-3	
Miraculous catch of fish			5:4-11	
Jesus heals a leper	8:2-4	10:40-45	5:12-16	
Jesus cures a paralytic	9:2-8	2:1-12	5:17-26	
Matthew (Levi) called to be a disciple	9:9	2:13-14	5:27-28	
Parables at Levi's reception	9:10-17	2:15-22	5:29-39	
Jesus in Jerusalem 2nd Passover				5:1
Man healed at pools of Bethesda				5:2-15
Sabbath healing challenged				5:16-47
Disciples pick grain on the Sabbath	12:1-8	2:23-28	6:1-5	
Man's hand healed on Sabbath	12:9-14	3:1-6	6:6-11	
Jesus withdraws to the sea	12:14-21	3:7		
Many follow Jesus to be healed	4:23-25	3:7-12		
Jesus prays on a mountain			6:12	
Jesus selects 12 disciples		3:13-19	6:13-16	
Jesus descends & heals multitude			6:17-19	
Jesus ascends to preach	5:1			
Sermon on the Mount	5:1-8:1		6:20-49	
Jesus heals a Centurion's servant	8:5-13		7:1-10	
Widow of Nain's son is raised			7:11-17	
2 of John's disciples question Jesus	11:2-6		7:18-23	
Jesus commends John the Baptist	11:7-19		7:24-35	
Jesus rebukes 3 cities	11:20-30			
Jesus eats with Simon the Pharisee			7:36-50	
Generous women			8:1-3	
Jesus heals demon-possessed man	12:22-23	3:20-22		
Pharisees rebuked	12:24-37	3:22-30		
The sign of Jonah	12:38-45			
Family seeks Jesus	12:46-50	3:31-35	8:19-21	
Parables by the Sea	13:1-35	4:1-34	8:4-18	
Parables explained in private	13:36-53			
Disciples ordered to cross sea	8:18	4:35	8:22	
Jesus calms a stormy sea	8:23-27	4:36-41	8:23-25	
Legion cast out of violent man	8:28-34	5:1-20	8:26-39	
Jesus sails to Capernaum	9:1	5:21	8:40	
Jairus asks Jesus to heal his daughter	9:18-19	5:22-23	8:41-42	
Ill woman is healed touching Jesus	9:20-22	5:24-34	8:42-48	

Daughter's death reported to Jairus		5:35-36	8:49-50	
Jesus raises Jairus' daughter to life	9:23-26	5:37-43	8:51-56	
Jesus heals two blind men	9:27-31			
Jesus heals a mute demoniac	9:32-34			
2nd rejection in Nazareth	13:54-58	6:1-6		
12 sent out to preach	9:35-11:1	6:7-13	9:1-6	
Death of John the Baptist	14:1-12			
Herod fears John has risen		6:14-29	9:7-9	
The 12 return and they withdraw	14:13	6:30-32	9:10	6:1
Jesus teaches and heals multitude	14:14	6:33-34	9:11	6:2
Jesus feeds 5,000	14:15-21	6:35-44	9:12-17	6:3-14
Jesus prays alone	14:22-23	6:45-47		6:15
Jesus walks on water	14:24-27	6:48-52		6:16-21
Peter walks on water, then sinks	14:28-33			
Healings in Gennesaret	14:34-36	6:53-56		
Bread of Life discourse				6:22-7:1
Jesus rebukes traditions of men	15:1-11	7:1-16		
Parable explained in private	15:12-20	7:17-23		
Gentile woman's faith	15:21-28	7:24-30		
Jesus heals a deaf man		7:31-37		
Many healed on a mountain	15:29-31			
Jesus feeds 4,000	15:32-39	8:1-10		
Pharisees seek a sign	16:1-4	8:11-13		
Leaven of the Pharisees	16:5-12	8:13-21		
Blind man cured in Bethsaida		8:22-26		
Peter's great confession	16:13-20	8:27-30		
Jesus rebukes Peter	16:21-28	8:31-9:1	9:18-27	
The Transfiguration	17:1-8	9:2-8	9:28-36	
Elijah discussed while descending	17:9-13	9:9-13		
Demon is cast out of boy	17:14-18	9:14-27	9:37-43	
Disciples ask about the miracle	17:19-21	9:28-29		
Jesus discusses his death	17:22-23	9:30-32	9:44-45	
Jesus pays tax with a miracle	17:24-27			
Disciples argue about greatness	18:1-6	9:33-37	9:46-48	
John's zeal without understanding		9:38-42	9:49-50	
Warnings about stumbling blocks	18:7-11	9:43-50		
Parable of the lost sheep	18:12-14			
Instructions on church discipline	18:15-20			
Peter's question about forgiveness	18:21-35			
Feast of Booths is at hand				7:2
Brothers advise Jesus to go to Judea				7:3-8
Jesus stays in Galilee				7:9
Jesus determines to go to Jerusalem		9:51		7:10
Messengers sent to Samaria		9:52-53		

James and John rebuked for attitudes			9:54-56	
Unfit followers	8:19-22		9:57-62	
People afraid to speak openly of Jesus				7:11-13
Jesus in the temple mid-feast				7:14-15
Jesus says some seek to kill him				7:16-19
Defense for healing on the Sabbath				7:20-24
Jesus cries out in the temple				7:25-30
Multitudes amazed at signs				7:31
Pharisees seek to seize Jesus				7:32-36
Last day of the feast of Booths				7:37
Rivers of living water				7:37-39
Division among the people				7:40-44
Pharisees question officers				7:45-47
Judgment of Nicodemus				7:48-53
Jesus goes to Mount of Olives				8:1
Morning teachings at temple				8:2
Adulterous woman brought to Jesus				8:3-11
Light of the World				8:12-20
Jesus was sent by the Father				8:21-30
Temple debate about Father Abraham				8:31-59
Jesus leaves the temple				8:59
Jesus cures a man born blind				9:1-7
Neighbors question cured man				9:8-12
Pharisees question man and his parents				9:13-34
Jesus finds the man				9:35-39
Pharisees ask if they are blind				9:40-10:6
Jesus the good shepherd				10:7-18
Division among the Jews				10:19-21
Seventy sent out			10:1-16	
Seventy return			10:17-20	
Jesus rejoices			10:21-22	
Jesus privately blesses the 12			10:23-24	
Lawyer tests Jesus			10:25-28	
Parable of the Good Samaritan			10:29-37	
Martha prepares while Mary listens			10:38-42	
Jesus teaches disciples how to pray			11:1-13	
Blasphemy and teachings on demons			11:14-26	
A woman blesses Mary			11:27-28	
Sign of Jonah			11:29-32	
The lamp of the body			11:33-36	
Jesus has lunch with a Pharisee			11:37	
Jesus disregards tradition of elders			11:38	
Woes to Pharisees			11:39-44	
Woes to Lawyers			11:45-52	

Jesus leaves, and they plot	11:53-54
Jesus teaches a great crowd	12:1-12
Jesus warns against greed	12:13-15
Parables about being ready	12:16-40
Peter's question	12:41
More parables	12:42-59
Fate of Galileans reported to Jesus	13:1-5
Parable of the fig tree	13:6-9
Woman healed on the Sabbath	13:10-13
Synagogue official opposes Jesus	13:14-17
Parables of the mustard seed and leaven	13:18-21
Feast of Dedication in temple	10:22-23
Jews confront Christ	10:24-39
Jesus goes to Aenon near Salim	10:40-42
Jesus travels toward Jerusalem	13:22
How many will be saved?	13:23-30
Pharisees warn Jesus about Herod	13:31-35
In a Pharisee's home on the Sabbath	14:1
Man with dropsy healed	14:2-6
Parable of the guests	14:7-11
Parable to the feast host	14:12-14
Parable of the dinner	14:15-24
Crowds travel with Jesus	14:25
The cost of discipleship	14:25-35
Jesus eats with sinners	15:1-2
Lost sheep, coin and son parables	15:3-32
Parable of the unrighteous steward	16:1-13
Teaching on divorce	16:14-18
Rich man and Lazarus	16:19-31
Jesus instructs disciples	17:1-10
Lazarus of Bethany reported sick	11:1-6
Jesus delays for 2 days	11:6
Jesus prepares 12 to go to Judea	11:7-16
Arrives near Bethany 2 days later	11:17-18
Martha meets Jesus	11:19-29
Mary comes to Jesus	11:30-37
Jesus comes to the tomb	11:38
Jesus raises Lazarus from the dead	11:39-44
Unbelievers report to Pharisees	11:45-46
Conspiracy to kill Jesus	11:47-53
Jesus goes to Ephraim	11:54
Jesus cures 10 lepers	17:11-14
Samaritan returns to thank Jesus	17:15-19

Pharisees ask about the Kingdom			17:20-21	
Jesus warns disciples of the future			17:22-37	
Parable of the unjust judge			18:1-8	
Parable of the Pharisee and publican			18:9-14	
Jesus goes to Judea	19:1	10:1		
Multitudes follow Jesus	19:2			
Pharisees ask about divorce	19:3-9	10:2-9		
Disciples ask about divorce	19:10-12	10:10-12		
Jesus blesses little children	19:13-15	10:13-16	18:15-17	
The rich young ruler	19:16-26	10:17-27	18:18-27	
Disciples' reward	19:27-30	10:28-31	18:28-30	
First shall be last discourse	20:1-16			
Death predicted on road to Jerusalem	20:17-19	10:32-34	18:31-34	
Request for James and John	20:20-24	10:35-41		
Disciples' relationship explained	20:25-28	10:42-45		
Blind men healed near Jericho	20:29-34	10:46-52	18:35-43	
Zaccheus is converted near Jericho			19:1-10	
Jesus nears Jerusalem			19:11	
Blind men healed			19:12-27	
Journey toward Jerusalem for Passover				11:54
Jesus discussed by Jews and Priests				11:55-57
Jesus in Bethany				12:1
Mary anoints Jesus in Simon's home				12:2-8
Mary's deed recounted	26:6-13	14:3-9		
Crowds come to see Jesus and Lazarus				12:9
Chief priests conspire to kill Lazarus				12:10-11
Jesus ascends toward Jerusalem	21:1	11:1	19:28	
Two disciples get a colt	21:1-7	11:1-7	19:29-35	
Triumphal entry into Jerusalem	21:8-11	11:7-10	19:35-38	12:12-18
Pharisees react			19:39-40	12:19
Jesus weeps for Jerusalem			19:41-44	
Jesus enters, then goes to Bethany		11:11		
Jesus curses a fig tree		11:12-14		
The 2nd temple cleansing	21:12-13	11:15-17	19:45-46	
Jesus heals many in the temple	21:14			
Jewish leaders seek to destroy Jesus	21:15-16	11:18	19:47-48	
Jesus leaves Jerusalem	21:17	11:19		
The withered fig tree (next morning)	21:18-22	11:20-26		
Authority challenged in the temple	21:23-27	11:27-33	20:1-8	
Parable of the two sons	21:28-32			
Parable of the vine growers	21:33-46	12:1-12	20:9-18	
Parable of the wedding feast	22:1-14			
Jews question Jesus on taxes	22:15-22	12:13-17	20:19-26	
Sadducees question the resurrection	22:23-33	12:18-27	20:27-40	

Scribes and Pharisees test Jesus	22:34-40	12:28-34	
Jesus questions them about baptism	22:41-46	12:35-37	20:41-44
Warnings about Scribes and Pharisees	23:1-39	12:38-40	20:45-47
The widow's coin		12:41-44	21:1-4
Disciples admire the temple	24:1-2	13:1-2	21:5-6
Four fishermen question Jesus	24:3	13:3-4	21:7
Jesus warns disciples of persecution	24:4-14	13:5-13	21:8-19
Jesus predicts the fall of Jerusalem	24:15-28	13:14-23	21:20-24
Jesus teaches about the 2nd Coming	24:29-31	13:24-27	21:25-28
Parable of the fig tree	24:32-33	13:28-29	21:29-31
Warnings to be alert	24:34-51	13:30-37	21:32-36
Parable of the 10 virgins	25:1-13		
Parable of the talents	25:14-30		
Warnings about the Judgment	25:31-46		
Jesus predicts the day of crucifixion	26:1-2		
People come early to hear Jesus			21:37-38
Greeks seek Jesus			12:20-22
Final public appeal to unbelievers			12:23-50
Jews plot to kill Jesus	26:3-5	14:1-2	22:1-2
Judas bargains to betray Jesus	26:14-16	14:10-11	22:3-6
Peter & John prepare for Passover	26:17-19	14:12-16	22:7-13
The fellowship in the upper room	26:20	14:17	22:14
Jesus washes the disciples' feet			13:1-20
The Lord's Supper	26:26-29	14:22-25	I Cor 11:23-29
Jesus predicts the betrayal	26:21-25	14:18-21	13:21-26
Judas leaves, and it is night			13:27-30
A new commandment			13:31-35
Dispute about the greatest disciple			22:24-30
Jesus predicts they will all deny him	26:31-32	14:27-28	
Jesus tells Simon he prayed for him			22:31-32
Jesus predicts Peter's denials	26:33-35	14:29-31	13:36-38
Jesus warns the disciples to be prepared			25:35-38
Jesus comforts the disciples			14:1-4
Jesus responds to Thomas			14:5-7
Jesus responds to Philip			14:8-21
Jesus responds to Judas not Iscariot			14:22-31
They sing a hymn and leave	26:30	14:26	14:31
The farewell discourse			15:1-16:33
Jesus prays for his disciples			17:1-26
The fellowship enters Gethsemane	26:36	14:32	18:1
Jesus prays in the Garden	26:36-46	14:32-42	22:40-46
Mob comes to arrest Jesus	26:47	14:43	18:2-3
Judas betrays Jesus with a kiss	26:48-50	14:44-45	22:47-48

Jesus answers the mob with authority				18:4-9
Peter severs the ear of Malchus	26:50-54	14:46-47	22:49-50	18:10-11
Jesus heals the high priest's servant			22:51	
Jesus is arrested. The disciples flee.	26:55-56	14:48-52	22:52-54	18:12
Jesus taken to high priest's house	26:57	14:53	22:54	18:13-14
Peter follows at a distance	26:58	14:54	22:54	18:15-16
Peter's 1st denial - door keeping girl	26:69-70	14:66-68	22:55-57	18:17-18
Annas questions Jesus				18:19-24
Peter's 2nd denial - by the fire	26:71-72	14:69-70	22:58	18:25
Peter's 3rd denial - relative of Malchus	26:73-75	14:70-72	22:59-62	18:26-27
Guards beat Jesus			22:63-65	
False witnesses testify	26:59-61	14:55-59		
Caiaphas condemns Jesus	26:62-66	14:60-64	22:66-71	
The Sanhedrin beats Jesus	26:67-68	14:65		
Jesus lead to the Praetorium				18:28
Remorse of Judas	27:1-10		Acts 1:16-20	
Pilate questions Jesus	27:1-14		23:1-7	18:29-38
Herod questions Jesus			23:8-10	
Herod's soldiers mock Jesus		15:1-5	23:11-12	
Pilate releases Barabbas	27:15-26	15:6-15	23:13-25	18:38-40
Pilate's soldiers crown and mock Jesus	27:27-30	15:16-20		19:1-3
Pilate tries to release Jesus				19:4-7
Pilate questions Jesus again				19:8-11
Pilate attempts to free Jesus again				19:12
Pilate sentences Jesus				19:13-15
Pilate delivers Jesus to be crucified				19:16
Jesus carries the cross				19:17
Simon of Cyrene bears the cross	27:31-32	15:20-21	23:26	
Jesus speaks to weeping women			23:27-32	
Jesus is brought to Golgotha	27:33	15:22	23:32-33	19:17
Soldiers offer Jesus sour wine mix	27:34	15:23		
Jesus is crucified at the 3rd hour		15:25		
2 Robbers are crucified with Jesus	27:38	15:27-28	23:33	19:18
Accusation written by Pilate	27:37	15:26	23:38	19:19-22
"Forgive them..."			23:34	
Soldiers divide the Lord's clothes	27:35-36	15:24	23:34	19:23-24
"Behold your mother."				19:25-27
Multitude mocks Jesus	27:39-43	15:29-32	23:35-37	
Robbers mock Jesus	27:44	15:32	29:39	
One robber rebukes the other			23:40-41	
"...you will be with me in Paradise"			23:43	
Darkness from 6th to 9th hour	27:45	15:33	23:44-45	
"Eloi Eloi, Lamma Sabachthani"	27:46	15:34		
"I thirst."				19:28

Sour wine is offered on a reed	27:47-49	15:35-36	19:29-30
"It is finished."			19:30
Jesus bows his head, and dies.	27:50	15:37	19:30
Temple veil torn from top to bottom	27:51	15:38	23:45
Earthquake	27:51		
Centurion glorifies God	27:54	15:39	23:47
Multitude leaves grieving			23:48
Women watch from a distance	27:55-56	15:40-41	23:49
Request that legs be broken			19:31-32
Soldier pierces Jesus' side			19:33-34
Fulfillment of Prophecy			19:35-37
Joseph requests body from Pilate	27:57-58	15:42-43	23:50-52
Centurion reports that Jesus is dead		15:44-45	
Joseph takes the body		15:45	19:38
Nicodemus and Joseph prepare the body			19:39-40
Body placed in new garden tomb	27:59-60	15:46	23:53
Two Mary's watch the burial	27:61	15:47	23:54-55
Roman soldiers guard the tomb	27:62-66		
Women prepare spices then rest			23:56
An angel rolls the stone away	28:2-4		
Women come at dawn with spices	28:1	16:1-4	24:1-3
Angels appear to women	28:5-7	16:5-7	24:4-8
Women run to tell disciples	28:8	16:8	24:9-11
Peter and John inspect the empty tomb			20:2
Peter and John go home			24:12
Mary Magdalene stands weeping by tomb			20:3-9
Mary sees two angels			20:10
Jesus appears to Mary Magdalene		16:9	20:11
Jesus appears to the other women	28:9-10		20:12-13
Women report to the disciples		16:10-11	20:14-17
Guards report to the priests	28:11-15		20:18
Jesus meets 2 on the road to Emmaus		16:12-13	
Jesus appears to Simon Peter	I Cor 15:5		24:13-32
2 report to disciples in Jerusalem			24:34
Jesus appears to disciples less Thomas			24:33-35
Disciples report to Thomas			24:36-43
Jesus appears to disciples and Thomas		16:14	20:19-24
Jesus appears to seven by the sea			20:25
Jesus questions Peter 3 times			20:26-29
Jesus appears to 500 brethren	I Cor 15:6		21:1-14
Jesus appears to James	I Cor 15:7		21:15-23
Jesus commissions the apostles	28:16-20	16:15-18	24:44-49
Jesus is received into Heaven		16:19-20	24:50-53

John's first testimony  
John's second testimony  
40-day appearances summarized

Acts 1:4-11

20:30-31  
21:24-25

## The Twelve Apostles

And when he had called unto him his twelve disciples, he gave them power [against] unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matt 10:1)

And he ordained twelve, that they should be with him, and that he might send them forth to preach, (Mark 3:14)

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called [unto him] his disciples: and of them he chose twelve, whom also he named apostles; (Luke 6:12-13)

The apostles are listed 4 times in the New Testament. They are listed mostly in the same order:

- Matt. 10:2-4
- Mark 3:16-19
- Luke 6:13-16
- Acts 1:13 (omits Judas Iscariot)

The Gospel of John does not contain the word “apostle”, nor does it list them all in one place, but John does give more information and insight about more of the apostles than any other gospel.

Here is a chart listing the names, nicknames, and alternate names of the apostles, listed in the usual order and the number of times each one is mentioned in each gospel. John never mentions himself or James, specifically, but I am counting them as 1 each because John mentions “the sons of Zebedee”. For Peter, I am counting all mentions of “Peter”, “Simon Peter”, or “Simon”.

Name	Matthew	Mark	Luke	John
Peter (Simon)	26	23	32	39
Andrew	2	4	1	5
James	3	10	5	1
John	3	10	7	1
Philip	1	1	1	12
Bartholomew (Nathanael)	1	1	1	6
Thomas	1	1	1	8
Matthew	2	1	1	0
James (son of Alphaeus)	1	1	1	0
Jude (Thaddeus)	1	1	1	0
Simon the Zealot	1	1	1	0
Judas Iscariot	2	2	2	5

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