of Joseph Sr. and Lucy Mack Smith. It tells of the religious conditions that led to Joseph Smith’s FIRST VISION and describes what he saw and heard when the Father and Son appeared, in a direct, first-person account that makes no effort to adorn the events it relates. Oliver Cowdery, Joseph’s close associate in these early years, wrote a much more ornate narrative of the early experiences. Joseph Smith simply described what happened to him, from the First Vision, through the visitation of Moroni, the visits to the hill Cumorah, the translation of the gold plates, and to the visit of John the Baptist to restore the Aaronic Priesthood (see Aaronic Priesthood: Restoration).

For many years the Church published Joseph Smith—History as a pamphlet with the title Joseph Smith’s Own Story. Missionaries carried it to all parts of the world to help explain Joseph Smith’s part in the restoration of the gospel in modern times.

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JOSEPH GRANT STEVENSON

JOSEPH SMITH—MATTHEW

Joseph Smith—Matthew is an extract from the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST), as revealed to the Prophet Joseph Smith in 1831, and comprises a revision of Jesus’ discourse on the Mount of Olives recorded in Matthew 23:39 through chapter 24. First published in Ohio in the mid-1830s as a broadside, Joseph Smith—Matthew was republished in 1851 as part of the original PEARL OF GREAT PRICE (Matthews, p. 52).

On March 7, 1831, Joseph Smith was directed to begin a translation of the New Testament “that ye may be prepared for the things to come” (D&C 45:60–61). In Matthew 24, Jesus foretold the impending destruction of Jerusalem. He also spoke of his own SECOND COMING and the destruction of the wicked.

The following are some of the significant additions and clarifications of Joseph Smith—Matthew to the King James text:

1. Jesus’ disciples clearly understood that he would come again in glory “in the clouds of heaven, and all the holy angels with him” (JS—M 1:1).
2. Verses 4–22 of the King James text refer to “things I have spoken unto you concerning the Jews” (JS—M 1:21).
3. Verses 6, 7, and 14 of KJV are repositioned from the early part of the chapter, which deals with the Jews of New Testament times, to the latter part of the chapter, which concerns the second coming.
4. The end of the world is not the end of the earth, but the “destruction of the wicked” (JS—M 1:4, 55).
5. The parable in KJV verse 28 is completed to read, “Wheresoever the carcase is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth” (JS—M 1:27).
6. The “abomination of desolation, spoken of by Daniel the prophet,” applies both to conditions at the destruction of Jerusalem and to Jesus’ second coming (JS—M 1:12, 32).

The plainness and clarity of Joseph Smith—Matthew eliminate much of the confusion that has surrounded Matthew 24. It states that the gospel must be preached in all the world and the elect gathered before the second coming (JS—M 1:31). Finally, the elect will know the signs of the times and will be prepared and preserved during the events of the last days.

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DAVID T. GILES

JOSEPH SMITH TRANSLATION OF THE BIBLE (JST)

Joseph SMITH, the first PROPHET of The Church of Jesus Christ of Latter-day Saints, made a “new translation” of the Bible, using the text of the King James Version (KJV). This work differs from the KJV in at least 3,410 verses and consists of additions, deletions, rearrangements, and other alterations that cause it to vary not only from the KJV