

ZARAHEMLA RECORD



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A Call to Repentance

by Mary Lee Treat

In July, 1984, Ray and I were given permission by the head of the national anthropology museum in Guatemala City to study several ceramic collections that were housed in the basement of the museum. The purpose of our study was to compare ceramics from sites in Guatemala with similar ceramics Ray had excavated in southern Mexico. The basement was full of all types of artifacts from the major Mayan sites of Guatemala, the heartland of The Book of Mormon. It was a thrill to see those treasures. As we arrived the third day to resume our work, I glanced around the room in anticipation of another enjoyable day. Suddenly an ominous heaviness settled in my spirit and these words ran sharply across my mind like a message that moves across the bottom of a television screen: *"This is all that remains of a people who willfully rejected me."* The impact of this message, as I stood in the midst of that beautiful sculpture, pottery, remnants of architecture, etc. is difficult to communicate.

I recently reread the Book of Ether in preparation for teaching a Survey of The Book of Mormon class. The presence of the Holy Spirit witnessed to me in a powerful way of the truthfulness of this record. I was especially struck by Moroni's restatement of the covenant regarding this land and his warning to the

Gentiles who would occupy it:

That whoso should possess this land of promise from that time henceforth and forever, should serve him, the true and only God, Or they should be swept off when the fullness of his wrath should come upon them.

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, That ye may repent and not continue in your iniquities until the fullness come, That ye may not bring down the fullness of the wrath of God upon you as the inhabitants of the land have hitherto done. Ether 1:30, 34

As I read these verses I received a fresh awareness that Moroni's work of abridging this record was for our benefit today. At the time he wrote these words the Nephite nation had just been decimated by the Lamanites; the Jaredites had been extinct for more than 600 years. Moroni abridged the account from the Jaredite 24 plates of gold so that we "Gentiles" could have the important message contained in them.

A few days after this rereading, I was awakened in the night with an urgency to pray for our nation. This was very unusual for me so I asked

the Lord what I should specifically pray for. The reply was swift: *"Repentance!"* And then I realized that before I could pray for the nation to repent, I, too, needed to repent.

The message of The Book of Mormon is needed as never before in the history of this nation. Contained within the book we have the testimony of two great nations that once existed upon this land. Both rejected God. Both are now extinct. The Lord said that he establishes the truth of his word in the mouth of two or three witnesses (Matthew 18:16). The Nephites and the Jaredites are two witnesses that those who occupy this land must obey God or be destroyed. Must we become the third witness? Some who are fatalistic predict this is the case. Once again, principles from The Book of Mormon give an answer.

Both the Nephites and Jaredites repented at crucial points in their history and enjoyed a "golden age" of righteousness. However, in their final days of existence, both refused to repent. The Lord extended to both nations the opportunity to repent, even after the peoples' hearts were hardened beyond repentance. These examples should encourage us that it is not too late for us or our nation to repent.

We who profess to believe The

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A preview of textual corrections in the new corrected edition of The Book of Mormon

Variations Between the Original

The purpose of this and future articles is to share some of the results of the textual comparison research which will be incorporated into our forthcoming new edition of The Book of Mormon. You may want to write these corrections in your edition until the corrected edition is available.

The Printer's manuscript of The Book of Mormon differs somewhat from the Original manuscript. The first manuscript (Original) was written by scribes as Joseph Smith dictated the translation from the plates. When this task was completed, a copy of the Original was made by the Lord's command. This second manuscript is called the Printer's because it was used by the printer to set the type for the 1830 edition (it was also used for the 1837 and 1908 editions).

Oliver Cowdery took the Printer's manuscript with him when he left the church in 1838. In 1841, Joseph placed the Original manuscript in the cornerstone of the Nauvoo House. It suffered severe water damage and only about one-third of its pages survive since its removal in 1882. The majority of the surviving pages are from First Nephi and Alma. Most are in the possession of the LDS church. Before his death, Oliver gave the Printer's manuscript to David Whitmer. It was purchased from Whitmer's heir in 1903 by the RLDS church.

During the copying process, the copyists made a few errors such as omitting a word or phrase, writing a different word, adding or dropping a final "s" and in a few cases adding a word which was not on the Original manuscript.

Although many of these errors were corrected before the 1830 edition was printed, some were never corrected. Only the 1840 edition shows any direct evidence of a few corrections made from the Original manuscript. In recent years, only a small number of variants between the two manuscripts had been discovered. This is because a word-for-word comparison had never been done until now. The variants which have now been found can be grouped into several categories and will be presented in the following sections. Their significance is they have never appeared in the 1830, 1837, 1840, 1874, 1892 or 1908 editions of The Book of Mormon. (Note: *First Nephi* Study Book of Mormon contains these restorations for the first time.)

Words on Original omitted on Printer's

Following are a few examples of words and phrases found on the Original manuscript but omitted from the Printer's manuscript by the copyist.

Most of the omissions are not crucial to understanding

the text. Only a few omissions actually change the meaning of the text. The following restoration (in italics) in 1 Nephi 3:111 which was presented in ZR #35,36 remains one of the best examples:

And behold, I saw *the* multitudes which had *not* fallen because of the great and terrible judgments of the Lord. . .

The survivors of the crucifixion upheaval are described in 3 Nephi 4:18 as those "who had not fallen." The restoration allows these two passages to agree.

Another example restores Mormon's consistent attention to time sequences. The restoration of the phrase "commencement of the" sharpens the continuity in the following:

And thus the people did have no disturbance in all the sixteenth year of the reign of the Judges over the people of Nephi.

And it came to pass in the *commencement of the* seventeenth year of the reign of the Judges there was continual peace.

But it came to pass in the latter end of the seventeenth year, there came a man into the land of Zarahemla. . .

Alma 16:5-7

Table 1 lists words found on the Original manuscript which were omitted from the Printer's manuscript. Those which appear in *First Nephi* SBM are not repeated here. You will find that many of the words or phrases which were omitted on the Printer's manuscript are repeated elsewhere in the same or nearby verse. Their presence on the Original manuscript lends additional testimony to the Hebrew nature (which is based on repetition and parallelism) of The Book of Mormon, as well as consistency of the text.

TABLE 1 - WORDS ON ORIGINAL MANUSCRIPT OMITTED FROM PRINTER'S

| Verse | Original Manuscript |
|----------|---|
| 2 N 1:1 | <i>And rehearsed unto them</i> how great things |
| A 1:103 | save it were <i>the</i> skin which was girded |
| A 1:122 | an army sent <i>forth</i> to drive them out |
| A 8:66 | <i>And</i> that they might get money |
| A 14:92 | behold <i>how</i> many mighty miracles |
| A 16:6 | <i>commencement of the</i> seventeenth year |
| A 16:65 | <i>Now</i> behold |
| A 16:85 | they <i>had</i> had the word of God |
| A 16:122 | class of <i>the</i> people |
| A 17:69 | <i>all</i> thy thoughts |

Original and Printer's Manuscripts

| | |
|----------|---|
| A 20:34 | their lands <i>and</i> their liberty |
| A 20:45 | his army met the <i>army of the</i> Lamanites |
| A 21:66 | marched out <i>with his tents</i> into the wilderness |
| A 21:69 | he had power <i>to do</i> according to his will |
| A 21:104 | they went <i>forth</i> and bowed themselves |
| A 22:20 | <i>and</i> inasmuch as they shall keep my |
| A 25:1 | <i>commencement of the</i> twenty and ninth year |
| A 26:123 | the <i>great</i> governor of our land |

(Italicized words are restored from O)

Original words copied incorrectly on Printer's

Another type of variant occurred while copying from the Original manuscript onto the Printer's manuscript. These are cases in which a word was written incorrectly or an entirely different word was written. The majority of this type of variant drop or add a final "s" or other endings or prefixes. Other errors are probably the result of misreading the original word.

While we have seen that most of the omissions presented in the last section did not change the meaning of the text, an incorrect word may weaken the original meaning, cast a different shade of meaning, or alter the original intent entirely.

Restoring the word "always" in Alma 16:66 reveals that the antichrist Korihor "always knew there was a God" rather than the weaker "also knew there was a God" as the Printer's and all editions read.

The meaning of Alma 17:49 is also clearer on the Original manuscript which reads that God "promised. . . he would *preserve* these things" (speaking of the records), whereas the Printer's reads that God would "reserve" them.

In Alma 14:48 the Original clarifies the intent of the Lamanites who "came. . . for the purpose of *dethroning* the king" instead of "destroying the king" as found on the Printer's manuscript.

Table 2 lists copy errors in addition to those notated in *First Nephi* SBM. This list includes some recently discovered variants which you may wish to mark in your copy of *First Nephi* SBM.

These were identified subsequent to the publication of *First Nephi* SBM by BYU Professor Royal Skousen who analyzed ultraviolet photographs of the Original manuscript. These photos made it possible to detect variants which had gone undetected on the microfilm. Spectrographic or argon laser analysis of the more difficult-to-read portions may reveal other variants not clear on the microfilm (e.g., handwriting on portions of the deteriorated partial pages and many fragments of the Book of Alma are extremely faded).

TABLE 2 - WORDS ON ORIGINAL MANUSCRIPT COPIED INCORRECTLY ON PRINTER'S

| Verse | Original Manuscript | Printer's |
|-----------|---|----------------|
| 1 N 3:167 | abominable <i>of</i> all other churches | above |
| 1 N 5:189 | the Lord <i>suffered</i> that he might | did suffer |
| 1 N 7:18 | being <i>nursed</i> by the Gentiles | nourished |
| 2 N 1:8 | Lord hath <i>consecrated</i> this land | covenanted |
| A 1:117 | the <i>word</i> of God | words |
| A 3:38 | to become <i>subject</i> to the devil | subjects |
| A 14:48 | for the purpose of <i>dethroning</i> | destroying |
| A 14:57 | who were <i>after</i> the order of Nehor | of |
| A 15:4 | according to the desires of their <i>enemy</i> | enemies |
| A 15:68 | those who are the fruit of their <i>labor</i> | labors |
| A 16:39 | the sake of glutting <i>by</i> the labors | in |
| A 16:66 | <i>always</i> knew there was a God | also |
| A 16:90 | his hands towards <i>the heavens</i> | heaven |
| A 16:98 | he <i>had not</i> led them away | did not lead |
| A 16:99 | Now <i>when</i> the people had all offered | after |
| A 16:108 | wickedness and <i>infidelity</i> | iniquity |
| A 16:122 | success among the <i>poorer</i> class | poor |
| A 16:208 | according to the great <i>plans</i> | plan |
| A 17:2 | except it <i>were</i> the God of Abraham | was |
| A 17:18 | there <i>can</i> be nothing so exquisite | could |
| A 17:23 | great joy in the <i>fruits</i> of my labors | fruit |
| A 17:49 | <i>preserve</i> these things (records) | reserve |
| A 17:77 | because of their <i>transgression</i> | transgressions |
| A 18:11 | that ye <i>might</i> learn wisdom | may |
| A 18:13 | would that ye <i>should</i> be diligent | would |
| A 19:82 | he <i>drove</i> out the man | drew |
| A 20:19 | chief <i>commander</i> over the armies | captain |
| A 20:40 | by their <i>wounds</i> and the loss of blood | swords |
| A 21:144 | latter end of the nineteenth <i>year</i> | yea |
| A 21:184 | because of his <i>miraculous</i> power | matchless |
| A 23:6 | maintain their <i>rites</i> and the privileges | rights |
| A 23:8 | and also <i>among</i> the people of liberty | many of |
| A 23:18 | that he should <i>heed</i> it | read |
| A 25:14 | we will seek our <i>lands</i> , the lands of | land |
| A 25:18 | when it <i>rightfully</i> belonged to them | rightly |
| A 25:45 | within the <i>walls</i> of the city | wall |
| A 25:55 | reclaim their <i>rites</i> and their privileges | rights |
| A 26:5 | it <i>sufficeth</i> me that I tell you | supposeth |
| A 26:85 | the enormity of our <i>number</i> | numbers |
| A 26:86 | whatsoever <i>thing</i> they could get | things |
| A 26:95 | Behold <i>these</i> two thousand and sixty | those |
| A 26:106 | to guard them down to <i>that</i> land | the |

Strike-outs and changes on Original

A small number of obvious scribal corrections were made at the time of dictating the Original manuscript. Others appear to have been made at a different time. Three strike-outs and one change written on the Original manuscript (in First Nephi) appear darker and/or in a different handwriting. Based on an analysis of word

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studies, it was concluded that these are probably editorial changes, possibly made at the time of preparing the Printer's manuscript. Table 3 shows those restored in *First Nephi* SBM. (Others may yet be discovered in Skousen's analysis of the difficult-to-read portions as mentioned above.)

TABLE 3 - ORIGINAL MANUSCRIPT EDITING

| Verse | Original Manuscript |
|-----------|---|
| 1 N 1:121 | had smitten off his <i>own</i> head with his own sword |
| 1 N 2:28 | according to my faith which is in <i>me</i> [changed to "thee"] |
| 1 N 3:104 | the earth <i>that it rent</i> , and the rocks that they rent |
| 1 N 3:183 | most plain and <i>most</i> precious parts of the gospel (Italics indicate words struck out or changed) |

Printer's manuscript adds words not on Original

In a few cases, words which do not appear on the Original have been added to the text on the Printer's manuscript. While most do not affect the meaning, at least one addition weakens the original intent. In the following verse from Nephi's vision (1 N 3:125), the angel is pointing out the fate of the children of men:

And the mists of darkness are the temptations of the devil
Which blindeth the eyes and hardeneth the hearts of the children of men,
And leadeth them away into broad roads that they [may] perish and are lost.

The addition of the word "may" which appears in

brackets weakens an otherwise straightforward statement.

Table 4 shows places discovered in Alma where the Printer's manuscript contains words which do not occur on the Original manuscript (see also *First Nephi* SBM).

TABLE 4 - WORDS ADDED ON THE PRINTER'S MANUSCRIPT (NOT ON ORIGINAL)

| Verse | Reference |
|---------|---|
| A 1:121 | in the same [place] where the first army |
| A 26:36 | near the city [of] Antiparah |
| A 26:85 | to keep them or [to] put them to death (Brackets indicate the added words) |

The next article in this series will discuss the variances between the Printer's manuscript and the 1830 edition.

Note: Copies of *First Nephi* Study Book of Mormon are available for \$4.00 plus \$1.10 shipping. A few copies of ZR #35,36 are also still available on request. ZRF

REPENT from pg. 1

Book of Mormon have an urgent message for those around us. Let us begin by repenting of our own lack of interest in this record provided for our benefit. Let us repent by believing the word of God. Let us repent by studying the word of God and applying the principles found therein. Let us repent by sharing the message of the book with anyone who will hear. If we do, it is not too late. There is yet time. ZRF

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