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The Growing Together of *The Bible* and *The Book of Mormon*

by Raymond C. Treat

In 2 Nephi 2 we find a list of five things that are going to happen as the writings of the fruit of the loins of Joseph of Egypt (The Book of Mormon) and the fruit of the loins of Judah (the Bible) grow together:

- And that which shall be written
by the fruit of thy loins
And also that which shall be
written by the fruit of the loins
of Judah shall grow together
- 1 Unto the confounding of false doctrines
 - 2 And laying down of contentions
 - 3 And establishing peace among the fruit of thy loins
 - 4 And bringing them to the knowledge of their fathers in the latter days
 - 5 And also to the knowledge of my covenants saith the Lord.
- 2 Nephi 2:20-23

We need to know that this process of growing together has already begun and is accelerating at a faster pace than most of us realize.

All Book of Mormon believers should be aware by now that the Lord is bringing forth more new enlightenment about The Book of Mormon than ever before. This new enlightenment has covered a whole

range of subjects including geography, archaeology, linguistics, manuscripts and editions, and spiritual topics.

Probably the most significant new information that has come forth deals with the Hebrew nature of The Book of Mormon, including poetry, hebraisms, Hebrew culture and the importance of the ancient Hebrew covenant.

Has anything similar been happening with the Bible? New information about the ancient Hebrew nature of the Bible is definitely reaching a wider audience than ever before.

For example, the Hebrew nature of the Old Testament has always been acknowledged because it was originally written in Hebrew. Nevertheless, Bible scholars are continuing to discover new information about the Hebrew nature of the Old Testament in several areas, including Hebrew poetry. One of the most dramatic Biblical developments is probably the new information on the ancient Hebrew nature of the New Testament (see *Zarahemla Record* #49 "The Significance of Understanding the Difficult Words of Jesus").

What does this all mean to Book of Mormon believers? We know that

God is the ultimate author of both the Bible and The Book of Mormon. Therefore, the more the world knows about the ancient Hebrew nature of both books, the closer the books will "grow together" and the easier it will be to recognize that both have the same author.

The challenge of the five-part list of 2 Nephi 2 to all those who claim to be Book of Mormon believers is clear—repent of your half-hearted approach to The Book of Mormon. Ask the Lord to show you your Book of Mormon work. If you ask the Lord in faith, believing that you will receive (3 Nephi 8:51; 13:6; Mormon 4:84; Moroni 7:26), you will get an answer.

Make full use of all that the Lord is revealing about the ancient Hebrew nature of the Bible and The Book of Mormon. He's revealing this information to bring these two books together.

Learn all about the ancient Hebrew covenant so you will know better how to keep your own covenant. Then you can look forward expectantly for the additional enlightenment needed to assist in the purpose of The Book of Mormon and of the Restoration Movement—the restoring of the covenants to the house of Israel.

ZRF

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

The 1837 Edition Introduced

Third in a series of the textual comparison research for the new corrected edition.

In 1837, a second edition of *The Book of Mormon* was published in Kirtland, Ohio. The church had relocated to Ohio from New York in 1831. Missionary work and settlement in Independence, Missouri was underway until a mob destroyed the printing press in the summer of 1833. By the end of that year a new press was in operation in Kirtland where publishing of the *Evening and Morning Star* resumed, replaced by the *Messenger and Advocate*; in August of 1835 the *Doctrine and Covenants* was printed. The intervening years also saw Zion's Camp in Missouri, the building of the Kirtland Temple (dedicated March 1836), and the Kirtland banking panic.

Although the publishing of the 1837 Kirtland edition of *The Book of Mormon* was virtually unheralded during that tumultuous period, repercussions from changes to the text have affected every edition produced since (both LDS and RLDS). On the plus side many—but not all—typographical errors, misreadings and omissions which had occurred in the 1830 edition were corrected. However, nearly 3,400 word changes were introduced into the 1837 text, accounting for two-thirds of the total number of variants we are finding to exist between the manuscripts and editions (1830, 1837, 1840, 1874, 1892 and 1908). Two-thirds of these 1837 editorial changes—word changes, omissions and additions—were written in very bold ink directly on the Printer's manuscript at that time and incorporated into the 1837 edition. Another one-third were made during typesetting and do not appear on the manuscript. For the first time we have a comprehensive list of all changes (unintentional as well as editorial) which were incorporated into the 1837 edition.

Interestingly, in 1884 a committee of the Reorganization examined the Printer's manuscript, then in the possession of David Whitmer. They compared it to the 1830 (Palmyra) and the 1874 (Plano) editions, and noted the following:

Those [changes] that occur in the Plano edition, which has followed the Nauvoo and Kirtland editions, the alterations are too numerous to publish in detail. . . . While the changes are many, they are such as do not affect the doctrine taught, or destroy the sense in any respect. . . . The changes, numbers of which were made in the Manuscript since the Palmyra Edition was published in 1830, and prior to the publishing of the Kirtland Edition in 1837, appear to have been made by whom we can not learn. . . . We believe that the changes that were made; and published in the Kirtland

Edition, were designed to modernize the form of speech; those who made the changes, believing that the sense was not to any extent affected thereby. But be that as it may, we your Committee earnestly recommend that the future editions of the book be made to conform to the Manuscript as it now appears in the Palmyra Edition which is corrected by us, to fully agree with the Manuscript (*The Saints' Herald*, August 23, 1884, pp. 545-546).

The committee recommended that the Kirtland editings be disregarded in any new edition. However, as we shall see when we discuss the 1908 edition, their "earnest" recommendation was not heeded.

We would qualify our agreement with the committee's assessments with one exception: that the changes "do not affect the doctrine taught, or destroy the sense in any respect." In the following sections we will see that some editorial alterations are more significant than others. A few changes actually corrupt the original passage, and restoring the original words recovers the true meaning. Restoring repetitive or redundant words and phrases which were removed in 1837 will also contribute to future Hebraic studies. Overall, the trend in the 1837 edition is towards a reduction in word count; i.e., the total number of words is reduced by nearly 800 words from the the 1830 edition.

1837 editing "Englishized" grammar and modernized archaic words

This section presents only a general summary of insignificant changes, those which do not change the meaning. Grammar changes, which account for forty-one percent of the total 1837 variants, include changing nearly 1,000 occurrences of "which" to "who," "whom" or "that." (In Hebrew, the word *asher* may be translated "which," "who," "whom" or "that.") There are about 260 cases of bringing a form of the verb "to be" into agreement with the subject. For instance, "was" became "were," "is" became "are," etc. Over 150 pronouns were changed, such as "they" to "those" or "he" to "they;" 63 were removed.

A few of these 1837 grammar changes are the incorrect form and will be restored to the original wording in the new edition.

About twenty percent of the total 1837 editorial changes convert many of the archaic words to their modern form. For instance, in many places "hath" was changed to "have" or "has," etc.; "sayeth/saith" became "said," "say" or "says." Many of the words ending in "th" were also modernized.

Significant Editorial Changes

1837 word changes

Current concordances of The Book of Mormon give 2 Nephi 11:36 as the first mention of Jesus Christ by name: "And according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ the Son of God." However, the account of the angel referred to in this verse is found in 1 Nephi 3:127 where the name of Jesus Christ actually occurs for the first time on the Original and Printer's manuscripts and in the 1830 edition. This verse was edited on the Printer's manuscript and in the 1837 edition to read "the Messiah" (although spelled incorrectly on the manuscript as "Mosiah") thus altering the frequency and distribution of the name of Jesus Christ.

The description of the devil as the "founder" of the great and abominable church as well as secret combinations, murder and works of darkness is altered in a series of significant changes. The word "founder" was marked out on the Printer's manuscript and changed to read "foundation" in 1 Nephi 3:141 and 236 and 2 Nephi 11:93 (two times). In a fifth place (1 Nephi 4:60), the word "preparator" which is synonymous for "founder" was also changed to "foundation." It is possible that these places were revised to conform with 1 Nephi 3:219 which erroneously read "foundation" in the 1830 edition, possibly a misreading of "founder" on the Printer's manuscript (this error was corrected in the 1908 edition; the other places were not). However, an unaltered statement in 1 Nephi 3:206 reiterates that "that great and abominable church . . . was *founded* by the devil and his children."

A sampling of word changes is shown in Table 1.

TABLE 1—SELECTED 1837 WORD CHANGES

MARKED ON PRINTER'S MS

Verse	From:	To:
A 2:18	Alma <i>seeing</i> the wickedness	saw
A 2:18	And <i>seeing</i> also that the example	saw
A 2:19	Yea <i>seeing</i> great inequality	saw
Eth 1:90	<i>the Lord</i> shewed unto the brother of	he

NOT MARKED ON PRINTER'S MS

2 N 1:49	which he could not <i>constrain</i>	restrain
A 13:3	they should wax <i>stronger</i> in wickedness	strong
A 21:57	seed of my <i>son</i> be preserved	sons
Hel 5:70	<i>are</i> considered as dead	or
Eth 5:2	For he could not be <i>constrained</i>	restrained
Eth 6:34	there was none to <i>constrain</i> them	restrain

(Italicized words are restored)

1837 word omissions

A variety of frequently-omitted words and phrases are included in this section. "That" was removed 240 times, "it came to pass that" 47 times, "the" 68 times, and "and" 57 times. In twelve places the word "for" was removed when it preceded an infinitive (two were not removed). Of course, these usage patterns are also found in the Bible. In addition, Hebrew writing is based on repetition and parallelism. Frequently, the omission of a word several times in a passage destroyed an original Hebrew pattern. For example, nine "and"s used in a similar form in Helaman were removed (see Table 2 under section "NOT MARKED ON PRINTER'S MS").

Restoring these common words is important for another reason. Words such as "the," "and," "that," "for" and "to" are "filler words" which are used in wordprint studies to identify individual authors. Not only will the frequency change when these filler words are restored, but the total number of words per author will also change when other words are restored. Thus new wordprint studies will need to be done after we have a corrected text. (Refer to *Zarahemla Record* #22, 23 for more information on wordprints.)

In addition to removing Hebrew patterns and "filler words," the original meaning in some passages is weakened by the removal of other words or phrases. For example, restoring the word "right" in 2 Nephi 3:11, clarifies that the "way" that "ye are brought up" and "ye should go" should be the "right way" (italicized words were removed in the 1837 edition and have never been restored; vv. 10-11):

But behold, my sons and my daughters,
I can not go down to my grave save I should leave a blessing
upon you;
For behold, I know that if ye are brought up in the *right way*
that ye should go, ye will not depart from it.

This principle declared by Lehi to his family before his death is later reiterated by Nephi who writes that the "right way is to believe in Christ" (2 Nephi 11:53-54). Thus when we read Proverbs 22:6, "Train up a child in the way he should go; and when he is old he will not depart from it," The Book of Mormon clarifies that the "right way that ye should go . . . is to believe in Christ."

Examples of omissions from the 1837 edition which have never been restored are shown in Table 2.

(Please note that *First Nephi* Study Book of Mormon examples are not included in any of the tables in this article.)

Cont'd on pg. 4

TABLE 2 - SELECTED 1837 WORD OMISSIONS

MARKED ON PRINTER'S MS

Verse	Reference
2 N 6:61	to be learned is good if <i>it so be that</i> they hearken
Enos 1:4	<i>and the words of my father</i> sunk deep
A 3:45	<i>or also ye</i> can not suppose that such <i>an one</i> can
A 14:44	rather than <i>to</i> shed the blood
A 14:45	rather than <i>to</i> take away
A 14:45	rather than <i>to</i> spend their days
A 14:46	rather than <i>to</i> commit sin
A 17:75	<i>Nevertheless</i> it did shew unto them
A 19:87	<i>Therefore</i> they should be cut off
Hel 1:17	<i>Now Tubaloth</i> supposing that Coriantumr, <i>he</i>
3 N 8:67	have been among you <i>before times</i>
Eth 6:2	And <i>how</i> that after the waters had receded

NOT MARKED ON PRINTER'S MS

Mos 7:45	And began <i>again</i> to prophesy among them
Mos 9:21	many shall suffer <i>the pains that I do suffer</i>
Hel 2:144	every means <i>whatsoever</i> was in their power
Hel 3:121	<i>And</i> it shall be done
Hel 3:122	<i>And</i> it shall be done
Hel 4:61	<i>And</i> it is moved
Hel 4:61	<i>And</i> it is done
Hel 4:63	<i>And</i> it is done
Hel 4:64	<i>And</i> behold it is done
Hel 4:66	<i>And</i> behold no man getteth it
Hel 4:67	<i>And</i> it shall be done
Hel 4:68	<i>And</i> he will cause that it shall be so
Mn 4:2	And I, even <i>I</i> , remain alone to write (Italicized words are restored)

1837 word additions

Most prominent of all 1837 word additions are four examples in 1 Nephi 3 which refer to God, the Eternal Father (two places) and the everlasting God. The phrases

“the Son of” (v. 58) and “Son of the” (v. 193) were written on the Printer’s manuscript before appearing in the 1837 edition for the first time. Two other places (vv. 62 and 86) find these words added in the text of the 1837 edition but not written on the manuscript. This editing seems unnecessary, particularly since the title page refers to Jesus Christ as “the Eternal God.”

Examples of other less significant additions are presented in Table 3.

TABLE 3 - SELECTED 1837 WORD ADDITIONS

MARKED ON PRINTER'S MS

Verse	Reference
2 N 3:22	after [my father] Lehi had spoken
Jac 3:102	I have digged [about] it
A 15:37	And thus [there was] a tremendous battle
Hel 4:69	And wo unto [him to] whom he shall say this

NOT MARKED ON PRINTER'S MS

2 N 11:117	with storm and [with] tempest
A 12:200	when my father [had] heard these words
Hel 2:166	and the meek and [the] humble followers of God
Mn 4:11	none save it be [the] Lamanites and robbers
Eth 1:72	were it [not] so ye could not have seen my finger (Brackets indicate the added words)

In the next article in this series, we will take a brief look at the 1840 edition (which made a few corrections based on the Original manuscript), as well as the first edition published by the Reorganization in 1874 and the 1892 large-print edition. ZRF

Note: Consult *First Nephi* SBM and ZR #37, 38 for more 1837 examples and photographs of editorial markings on the Printer’s manuscript.

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