

# ZARAHEMLA RECORD



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## *Are you really a* Book of Mormon Believer?

by Raymond C. Treat

**O**f course I'm a Book of Mormon believer is your quick response. But by whose definition—yours or God's? The Lord said through King Benjamin:

And again, if you believe all these things, see that ye do them.

Mosiah 2:17

What are some of the things God tells us to do if we believe?

Feast upon the words of Christ,  
For behold, the words of Christ  
will tell you all things what you  
should do.

2 Nephi 14:4

### **Feasting**

Have you been a Book of Mormon "feaster" or "nibbler?" You decide, but keep this in mind: The Lord is bringing forth more new enlightenment about the Book of Mormon than ever before. All the feasters I know have been receiving new insights, and not just now and then but on a regular basis. The sad thing is I do not know many feasters. You can tell who the feasters are because they always have something to share. How many new insights have

you received in the last six months? Are you a feaster or a nibbler? There are very few nibblers at a Thanksgiving dinner. How hungry are you? Those who hunger and thirst after righteousness shall be filled with the Holy Ghost (Matthew 5:8).

### **Pondering**

Another thing that the Lord commands us to do is to ponder upon his word (3 Nephi 8:3). Nephi pondered and as a result received one of the great visions of all time (1 Nephi 3:37-38). Pondering is truly a mark of the believer. Why? Because pondering implies great interest. We think about the things that interest us. Psalm 1:2 tells us that whoever meditates (ponders) "day and night" is making the top response to the word of God and that ". . . whatsoever he doeth shall prosper" (Psalm 1:3).

### **Types**

The real believer knows all about types. The Book of Mormon was written primarily for our day and as such has many types, which, upon discovery, help us to apply the Book of Mormon to our day. It is through pondering that types are discovered.

How many types are you aware of? Have you ever shared any?

### **Story line**

The believer knows the story line because the types are in the story line. Do you know the story line? Did you know that whatever stories are in the Book of Mormon are there for a purpose?

### **Know your work—share**

Did you know that you have a Book of Mormon work? Read Alma 14:103-104. If you really are a believer you will do the things in verse 103 and then you are guaranteed to receive mysteries. As you share these mysteries, you will bring thousands of souls to repentance. What a promise!

**Feast, ponder, know the story line, discover the types, know your Book of Mormon work and share.** These are some of the characteristics of a Book of Mormon believer. After all, wouldn't you like to have direction in "all things what you should do" and then be filled with the Holy Ghost to give you power to do them? Let's all decide to become real Book of Mormon believers!

ZRF

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

## The 1908 Edition Introduced

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

The 1908 edition of the Book of Mormon—published 78 years after the First Edition (1830)—bears characteristics of each of the preceding editions (1830, 1837, 1840, 1874, and 1892). The previous articles in this series reported changes which had been introduced and which are still retained in the 1908 edition, also called the *Authorized Edition*. In addition, in our word-for-word comparison research, we have identified variances in the 1908 edition which are also in need of correcting. This final article unravels “the rest of the story” of this edition’s unique make-up.

### 1908 corrections didn’t go far enough

At the 1906 RLDS General Conference, a resolution was adopted “to investigate and prepare a system of chapters and verses.” This was deemed necessary because three versions were in circulation at the time: the 1874 and 1892 RLDS editions which differed from each other in versification, and the 1879 LDS edition in which individual books had been divided into smaller chapters and re-versed. Fortunately the RLDS committee “left the chapters as in the original Palmyra edition” (which followed the markings on the Printer’s manuscript). However, the re-versed work resulted in an increased number of verses in the new edition which would be published in 1908: 8,701 compared to 6,528 in the 1892, for example.

After the versification was completed, the committee was authorized “to examine proofs and corrections” following the “Original Manuscript” (actually the Printer’s) and the Kirtland edition. Those variances which were identified were recorded in a copy of the 1892 large-print edition. This “after-thought” proved to be a major step in correcting a number of errors in previous editions such as omissions, or incorrect words perhaps from misreading the manuscript. This significant step was made possible by the newly acquired Printer’s manuscript, purchased from David Whitmer’s grandson in 1903.

A far-reaching decision made by the committee was to retain the editorial changes made on the Printer’s manuscript which had been incorporated into the 1837 edition. (In a few cases they did not adhere to that decision. Moreover, many of the 1837 editorial changes made during typesetting which do not appear on the manuscript were removed.) No attempt was made to differentiate the markings on the manuscript, and, as we have

seen (ZR #37,38 and #53), not everything written on the Printer’s manuscript was correct. The 1837 markings on the manuscript were obviously viewed as corrections rather than editings. The 1884 committee, which had earlier examined the Printer’s manuscript while it was still in the possession of David Whitmer, “earnestly” recommended that the 1837 editings be removed from any future editions; the 1908 report does not mention the recommendation made by the 1884 committee. In fact, the 1908 incorporated only about half of the more than 300 differences published in the 1884 report.

In addition to retaining many of the 1837 editings, the 1908 edition included a few 1837 editorial changes which had never before been in print. They had been marked on the Printer’s manuscript but never printed in the 1837 edition. Table 1 presents these examples.

TABLE 1—1908 CHANGES BASED ON 1837 UNPUBLISHED EDITING OF PRINTER’S MS

Verse	Printer’s ms & editions	Pc/1908
Jac 5:14	the Christ which <i>should</i> come	shall
Mos 9:84	<i>Now</i> it came to pass that the king	and
3 N 12:15	stood in the midst of them and <i>saith</i>	said
Eth 6:60	word of the Lord <i>which</i> came to Ether	≠

(Italicized words are restored; Pc = 1837 editing on P ms; ≠ = marked out on P and omitted from 1908)

Apart from the question of how to handle the 1837 editings on the manuscript, we would expect the 1908 to correct errors of omissions, additions or word changes made in previous editions which are not supported by the Printer’s manuscript. While many corrections were made, in many other places this was not the case. The evidence is in the tables which have been presented for each of the previous editions in this series of articles. The variances presented in those tables are only those which have never been corrected and are still retained in the 1908 edition. Had the 1908 been brought into complete agreement with the Printer’s manuscript there would have been no differences to put into the tables, and no series of articles as you are now reading (other than the variances between the Original and Printer’s manuscripts). We agree that this is a strong conclusion, but we must reiterate that while the 1908 edition made a number of significant corrections for the first time based on the Printer’s manuscript—it did not go far enough.

# Distinct Textual Variances

## 1908 word changes

The 1908 edition also introduced a few differences into the text. Tables 2, 3 and 4 list the 1908 word omissions, word additions, and word changes, respectively. Most changes do not significantly alter the meaning of the various passages.

In one example in Table 1, however, the omission of a repeated word destroys the structure of the passage. In the passage, Alma and Amulek are brought before the chief judge (Alma 10:55-67). In verse 55, the judge "smote them with his hand upon their cheeks." In verse 58, the word "again" was omitted in the 1908 edition. With it restored we now find the following repetition:

"And the judge smote them *again* upon their cheeks"-v. 58

"And he smote them **again**"-v. 60

"And the judge also smote them **again** on their cheeks"-v. 66

In verse 67 we are told that "many came forth also and smote them." The word "again" does not appear in this statement and is not appropriate since this is the first time that others smote them.

The 1908 committee made a conscious decision not to restore the text to agree with the Printer's manuscript in Mosiah 9:170. Their report in the Preface to the 1908 edition states, "The Manuscript reads, 'King Benjamin had a gift from God'; the Kirtland edition [1837] reads, 'King Mosiah.' The text was made to read 'King Mosiah.'" In conjunction with this decision, they inserted [Mosiah?] in brackets following "King Benjamin" in Ether 1:95 to make it consistent with the altered wording of Mosiah 9:170 (see Table 3). In both places the Printer's manuscript reads "Benjamin." We believe that the Printer's manuscript is correct and will restore the text in the corrected edition to read "Benjamin" in both places. The rationale behind this particular decision will be fully explored in a future article.

TABLE 2—1908 WORD OMISSIONS

Verse	Reference
*2 N 14:7	Behold this <i>is</i> the doctrine of Christ
Mos 2:15	man doth not comprehend all <i>the</i> things
A 10:58	the judge smote them <i>again</i> upon their cheeks
A 14:112	Yea we <i>have</i> traveled from house to house
A 20:93	they never would come to war <i>again</i> against them
3 N 3:30	a complaint came <i>up</i> unto the land of Zarahemla (Italicized words are restored; *1953 printing restored)

TABLE 3—1908 WORD ADDITIONS

Verse	Reference
2 N 9:46	[And] he shall overflow and go over
3 N 9:83	for that which had [not] been told them
Eth 1:95	for this cause did King Benjamin [Mosiah?] keep (Brackets indicate the added words)

TABLE 4—1908 WORD CHANGES

Verse	From:	To:
2 N 4:30	the <i>commandments</i> of the Lord	commandment
2 N 7:39	the Lord remembereth all <i>they</i>	those
*2 N 9:109	he hath laid <i>up</i> his carriages	upon
A 12:10	also this was the <i>minds</i> of the people	mind
A 25:59	Yea they would not <i>take</i> of wine	partake
*A 29:2	those who <i>had</i> driven Pahoran from	have
A 29:29	was in the borders <i>by</i> the seashore	of
A 29:31	the Lamanites <i>that</i> were prisoners	who
Hel 3:104	I Nephi <i>know</i> nothing concerning	knew
Eth 6:25	he did bring him <i>into</i> captivity	unto
Mi 7:24	by every word which <i>proceeded</i> forth	proceedeth (Italicized words are restored *1953 printing restored)

Also, please note that additional changes have been made in various printings throughout the life of the 1908. The above data is based on the 1908 edition and not later printings.

## Summary and conclusion

This last article culminates the presentation of the results of our word-for-word textual comparison research. We first saw that variants were introduced when the Original manuscript was being copied. That imperfect copy of the Original is, of course, the Printer's manuscript. Additional differences were introduced into each of the succeeding editions, further corrupting the text. Many of these were accidental; others were deliberate.

We stand by the recommendation of the 1884 committee that the text be corrected to fully agree with the manuscript (they meant the Printer's). To their recommendation we would include restoring the portions of the Original manuscript which have survived. We have seen the superior readings when restored to pre-1837 form, many of which reflect the Hebrew nature of the original writing.

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We would encourage each of you to record in your personal copy of the Book of Mormon the word corrections presented in these articles. This will give you instant recognition when you read and may contribute to fresh insights or better comprehension of the passage. We ask you, as a Book of Mormon believer, to share this information whenever the opportunity arises. If a scripture with a change is read in a class, point out the correct word or words which appear on the manu-

script(s) or explain if a word or phrase has been added. We are commanded to share those things which the Lord has brought forth for this day (3 Nephi 8:56-57). This is part of your Book of Mormon work.

The summary chart below may be added to your Book of Mormon for quick reference. ZRF

\*Quotes are taken from the committee report dated July 17, 1908, which is reproduced in the preface of each 1908 Book of Mormon.

## Manuscripts and Editions Summary

### Original manuscript

Dictated by Joseph Smith in 65-75 working days.  
Handwritten, no paragraphs, no punctuation.  
Used as proof text for a few 1840 corrections.  
Sustained heavy water damage when placed in the Nauvoo House cornerstone.  
About one-third exists in the possession of the LDS church.

### Printer's manuscript

This copy of the Original manuscript made by commandment.  
Handwritten, no paragraphs, no punctuation.  
Differs from Original through copying errors—omissions, changes or additions.  
Used to produce the 1830, 1837 and 1908 editions.  
Virtually intact; purchased by the RLDS church from Whitmer heirs in 1903.

### 1830 (Palmyra) Edition

Based on the Printer's manuscript.  
Punctuation, paragraphs, spelling, capitalization, and italicized headings done by printer.  
Some errors made by printer.  
No verse numbers.

### 1837 (Kirtland) Edition

Based on the Printer's manuscript.

Some editorial work—additions, changes and deletions—made directly on the manuscript; others made during typesetting.  
Some corrections of 1830 errors made.  
No verse numbers; same paragraphing as 1830.

### 1840 (Nauvoo) Edition

Based on the 1837 edition.  
Original manuscript used as a proof text for a few corrections.  
No verse numbers; same paragraphing as 1830 and 1837.

### 1874 Edition

Based on the 1840 edition.  
Verse numbers for the first time (following an 1852 LDS European edition).

### 1892 Edition

A large-print version of the 1874.  
Further reversified into smaller verses.

### 1908 Edition

Based on the 1837 and Printer's manuscript.  
Not compared word-for-word with Printer's manuscript.  
Some corrections made, and other editorial changes introduced.  
Text totally reversified again.

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