

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript First Nephi	Printer's Manuscript First Nephi	1830 Printed Edition First Nephi
	The Book of Nephi his reign & ministry.	THE FIRST BOOK OF NEPHI. HIS REIGN AND MINISTRY.
		CHAPTER I.
	An account of Lehi & his Wife Sariah & his four Sons being called bejinning at the eldest Laman Lemuel Sam & Nephi—	An account of Lehi and his wife Sariah, and his four Sons, being called, (beginning at the eldest,) Laman, Lemuel, Sam, and Nephi.
	the Lord warss Lehi to depart out of the land of Jerusalem because he prot ^o hesieth unto the people cocerning their iniquity— & they seek to destroy his life—	The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity; and they seek to destroy his life.
	he taketh three days journey un into the wilderness with his family—	He taketh three days' journey into the wilderness with his family.
	Nephi taketh his Brethren & returns to the land of Jerusalem after the record of the Jews—	Nephi taketh his brethren and returns to the land of Jerusalem after the record of the Jews.
	the account of their sufferings—	The account of their sufferings.
	they take the Daughters of Ishmael to wife—	They take the daughters of Ishmael to wife.
	they take their families & depart into the wilderness—	They take their families and depart into the wilderness.
	their sufferings & afflictions in the wilderness—	Their sufferings and afflictions in the wilderness.
	the cours of their travels—	The course of their travels.
	they come to the large waters—	They come to the large waters.
	Nephis Brethren rebelleth against him	Nephi's brethren rebelleth against him.
	he confoundeth them & buildeth a ship—	He confoundeth them, and buildeth a Ship.
	they call the place Bountiful—	They call the place Bountiful.

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	they cross the large waters into the promised land .&C. this is according to the account of Nephi or in other words I Nephi wrote this record—	They cross the large waters into the promised land, &c. This is according to the account of Nephi; or, in other words, I Nephi wrote this record.

i Nephi - Introduction

An account of Lehi and his wife Sariah, and his four sons, being called, (beginning at the eldest) Laman, Lemuel, Sam, and Nephi.
 The Lord warns Lehi to depart out of the land of Jerusalem, because he prophesieth unto the people concerning their iniquity and they seek to destroy his life.
 He taketh three days' journey **into** the wilderness with his family.
 Nephi taketh his brethren and returneth to the land of Jerusalem after the record of the Jews.
 The account of their sufferings. They take the daughters of Ishmael to wife. They take their families and depart into the wilderness. Their sufferings and afflictions in the wilderness. The course of their travels. They come to the large waters. Nephi's brethren rebel against him. He confoundeth them, and buildeth a ship. They call the name of the place Bountiful. They cross the large waters into the promised land, and so forth.
This is according to the account of Nephi; or in other words, I, Nephi, wrote this record.

ISSUE IN QUESTION:

Should it be *into*? or *unto*?

EXPLANATION:

The word *into* began in the PM with *un*. This was ~~struck through~~ in favor of the full word *into*.

SUMMARY:

The scribe might have heard the word *unto* and realized *into* was proper. Regardless, *unto* is less desirable.

ISSUE IN QUESTION:

Using *other words* for clarity or correction.
*In Other Words Clarification: now, **IOWC**.*

EXPLANATION:

During the dictation process, certain words or ideas were clarified by linking two concepts between the text reading: *in other words*. In most cases, the verbal adjustment is justified, as the original thought lacked needed information.

SUMMARY:

In pursuit of the *Original Intent* (now OI), this book will always favor the first concept (prior to *in other words*) over the second, but both concepts deserve to be analyzed together for ultimate clarity. In this setting, the clarification adds little to the original idea, except to verify the account was penned by Nephi and not another.

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<u>1 Nephi 1:1</u>	<u>1 Nephi 1:1</u> I Nephi haveing been ber born of goodly pparents therefore I was taught somewaat in all the learning of my father & haveing seen many afflictions in the cours of my days nevertheless haveing been highly favored of the Lord in all my days yea haveing had a great knowledg of the goodness & the mysteries of God therefore I make a record of my procedings in my days	<u>1 Nephi 1:1</u> I, NEPHI, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days;
<u>1 Nephi 1:2</u>	<u>1 Nephi 1:2</u> yea I make a record in the language of my father which consists of the learning of the Jews & the language of the Egyptians	<u>1 Nephi 1:2</u> yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians.
<u>1 Nephi 1:3</u>	<u>1 Nephi 1:3</u> & I know that the record which I make to be true & I make it with mine own hand & I make it according to my knowledge	<u>1 Nephi 1:3</u> And I know that the record which I make, to be true; and I make it with mine own hand; and I make it according to my knowledge.
<u>1 Nephi 1:4</u>	<u>1 Nephi 1:4</u> for it came to pass in the commencement of the ^{first year} of the reign of Zedekiah King of Judah my father Lehi haveing dwelt at Jerusalem in all his days & in that same year there came many prophits prophesying unto the people that they must repent of tha ^{the} great City Jerusalem must be destroid	<u>1 Nephi 1:4</u> For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father Lehi having dwelt at Jerusalem in all his days;) and in that same year there came many prophets, prophesying unto the people, that they must repent, or the great city Jerusalem must be destroyed.

1 Nephi 1:4

*For it came to pass in the commencement of the **first year of the** reign of Zedekiah, king of Judah, (my father, Lehi, having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, **or the** great city Jerusalem must be destroyed.*

ISSUE IN QUESTION:

Commencement, and/or first year.

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EXPLANATION:

The words *first year of the* are inserted. This addition is clumsy, since the sentence already utilized the word *commencement* to explain to the reader it was the *beginning*. The *Original Manuscript* (OM) is not extant to compare.

SUMMARY:

The words *first year of the* are a same-sitting, PM afterthought insertion, and therefore not likely a part of the OM or the original dictation.

ISSUE IN QUESTION:

Repent *of that* great city Jerusalem?

EXPLANATION:

Prior to the strikethrough and insertion, the sentence read, *they must repent of that*. This makes sense until the rest of the verse is added. This is the likely reason it was modified. The *f* of *of* was scratched off and overwritten with an *r* for *or*.

SUMMARY:

The words *that great city* are used ten times in the **Book of Mormon** (BOM). Since 1 Nephi was written after 80% of the BOM had already been dictated, it is one of the final uses - and is within character for its presence.

TBTBOMC. Items with this identification will showcase parallels from the three-volume set:

The Bible to Book of Mormon Comparative.

Compare Jeremiah 28:1. The first 19/20 words of this verse match well:

BOM: *For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah*

AKJV: *And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah*

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<u>1 Nephi 1:5</u>	<u>1 Nephi 1:5</u> wherefore it came to pass that my father Lehi as he went forth prayed unto the Lord yea even with all his heart in behalf of his People	<u>1 Nephi 1:5</u> Wherefore it came to pass, that my father Lehi, as he went forth, prayed unto the Lord, yea, even with all his heart, in behalf of his people.
<u>1 Nephi 1:6</u>	<u>1 Nephi 1:6</u> & it came to pass as he prayed unto the Lord there came a pillar of fire & dwelt upon a rock before him & he saw & heard much & because of the things which he saw & heard he did quake & tremble exceedingly	<u>1 Nephi 1:6</u> And it came to pass, as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard, he did quake and tremble exceedingly.

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<u>1 Nephi 1:7</u>	<u>1 Nephi 1:7</u> & it came to pass that he returned to his own house at Jerusalem & he cast himself upon his bed being overcome with the spirit & the things which he had seen	<u>1 Nephi 1:7</u> And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the spirit and the things which he had seen;
<u>1 Nephi 1:8</u>	<u>1 Nephi 1:8</u> & being thus overcome with the spirit he was in a vision that he saw the Heavens open & he thought he saw God sitting upon his throne surrounded with numberless concourses of angels in the attitude of singing & praising their God	<u>1 Nephi 1:8</u> and being thus overcome with the spirit, he was carried away in a vision, even that he saw the Heavens open; and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.
<u>1 Nephi 1:9</u>	<u>1 Nephi 1:9</u> & it came to pass that he saw one descending out of the midst of Heaven & he beheld that his luster was above that of the Sun at noonday	<u>1 Nephi 1:9</u> And it came to pass that he saw one descending out of the midst of Heaven, and he beheld that his lustre was above that of the sun at noon-day;
<u>1 Nephi 1:10</u>	<u>1 Nephi 1:10</u> & he also saw twelve others following him & their brightness did exceed that of the Stars in the firmament	<u>1 Nephi 1:10</u> and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament;
<u>1 Nephi 1:11</u>	<u>1 Nephi 1:11</u> & they came down & went forth upon the face of the earth & the first came & stood before my father & gave unto him a Book & bade him that he should ^{read it}	<u>1 Nephi 1:11</u> and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a Book, and bade him that he should read .

1 Nephi 1:11

*And they came down and went forth upon the face of the earth;
and the first came and stood before my father,
and gave unto him a book, and bade him that he should **read**.*

ISSUE IN QUESTION:

Read? or read it?

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EXPLANATION:

There is little doubt the word *it* appears in the PM, but it was scratched down; an apparent mistake by the scribe, Oliver Cowdery (OC).

SUMMARY:

Since ^{read}*it* is an insertion, and the sentence could not properly end with *should*, the *Original Intent* (now, OI) seems to be that both words were inserted intentionally. Though there are no direct biblical parallels to *he should read [it]*, there is another BOM example in Alma 51:15 which reads, *desiring that he should read it*. The ending *it* in 1 Nephi 1:11 is not vital, but should be considered since it has a companion in Alma. As we shall see later, the *it* in Alma 51:15 is preceded by *head* -in the OM-, rather than *read*. *Head* has since been interpreted as *read*.

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<u>1 Nephi 1:12</u>	<u>1 Nephi 1:12</u> & it came to pass that as he read he was filled with the spirit of the Lord	<u>1 Nephi 1:12</u> And it came to pass that as he read, he was filled with the spirit of the Lord,
<u>1 Nephi 1:13</u>	<u>1 Nephi 1:13</u> & he read saying wo wo unto Jerusalem for I have seen thine abominations yea & many things did my father read concerning Jerusalem that it shoul be destroid & the inhabitants thereof many should perish by the sword & many should be carried away captive into Babylon	<u>1 Nephi 1:13</u> and he read, saying, Wo, wo unto Jerusalem! for I have seen thine abominations; yea, and many things did my father read concerning Jerusalem—that it should be destroyed, and the inhabitants thereof, many should perish by the sword, and many should be carried away captive into Babylon.
<u>1 Nephi 1:14</u>	<u>1 Nephi 1:14</u> & it came to pass that when my father had read & saw many great & marvelous things he did exclaim many things unto the Lord such as great & marvelous are thy works O Lord God Alm'gōty thy throne is high in the Heavens & thy power & goodness & mercy is over all the inhabitants of the earth & because that is merciful thou wilt not Suffer those who come unto thee that they shall perish	<u>1 Nephi 1:14</u> And it came to pass that when my father had read and saw many great and marvellous things, he did exclaim many things unto the Lord; such as, Great and marvellous are thy works, O Lord God Almighty! Thy throne is high in the Heavens, and thy power, and goodness, and mercy is over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!

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1 Nephi 1:14

And it came to pass that when my father had read and seen many great and marvelous things, he did exclaim many things unto the Lord; such as:
Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, **and mercy** are over all the inhabitants of the earth; and, because **thou art merciful**, thou wilt not suffer those who come unto thee that they shall perish!

ISSUE IN QUESTION:

JS quotes the Psalmist.

EXPLANATION:

Though this sentence would be acceptable without the addition of *and mercy*, it finds a parallel in the popular verse of Psalm 23:6.

SUMMARY:

As you can imagine, caret^d ^{insertions} are often afterthoughts or words/letters added back in as they were missed during the speed of dictation, or, as is probably the case here, simply missed during the copying of the PM from the OM. Since it shows a strong parallel to the Book of Psalms, it is likely to have been introduced in this non-extant portion of the OM.

ISSUE IN QUESTION:

Is *because that is merciful* from the OM?

EXPLANATION:

A careful study of the PM indicates the word *thal* is simply the word *that* without the crossing of the *t*. The word *art* is formed by changing the *i* in *is* to an *a*, leaving *s* unmodified - but shifting its use to an *r*. The letter *t* appears to be independently drawn instead of being joined with *ar*.

SUMMARY:

Having the word *that* follow *because* is not without precedent in the scriptures. *Because that is merciful* is certainly not as regal sounding as *because thou art merciful*. There is good reason to think the former was the OI.

TBTBOMC (from **The Bible to Book of Mormon Comparative**).

Compare to Revelation 15:3.

BOM: *Great and marvelous are thy works, O Lord God Almighty*

AKJV: *Great and marvellous are thy works, Lord God Almighty*

- *Great and marvelous are thy works* is an exact six-word match and occurs only once in each book (BOM & AKJV).

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<u>1 Nephi 1:12</u>	<u>1 Nephi 1:12</u> & it came to pass that as he read he was filled with the spirit of the Lord	<u>1 Nephi 1:12</u> And it came to pass that as he read, he was filled with the spirit of the Lord,

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<u>1 Nephi 1:13</u>	<u>1 Nephi 1:13</u> & he read saying wo wo unto Jerusalem for I have seen thine abominations yea & many things did my father read concerning Jerusalem that it shoul be destroid & the inhabitants thereof many should perish by the sword & many should be carried away captive into Babylon	<u>1 Nephi 1:13</u> and he read, saying, Wo, wo unto Jerusalem! for I have seen thine abominations; yea, and many things did my father read concerning Jerusalem—that it should be destroyed, and the inhabitants thereof, many should perish by the sword, and many should be carried away captive into Babylon.
<u>1 Nephi 1:14</u>	<u>1 Nephi 1:14</u> & it came to pass that when my father had read & saw many great & marvelous things he did exclaim many things unto the Lord such as great & marvelous are thy works O Lord God Almghty thy throne is high in the Heavens & thy power & goodness & mercy is over all the in habitants of the earth & because thal is merciful thou wilt not Suffer those who come unto thee that they shall perish	<u>1 Nephi 1:14</u> And it came to pass that when my father had read and saw many great and marvellous things, he did exclaim many things unto the Lord; such as, Great and marvellous are thy works, O Lord God Almighty! Thy throne is high in the Heavens, and thy power, and goodness, and mercy is over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!
<u>1 Nephi 1:15</u>	<u>1 Nephi 1:15</u> & after this manner was the language of my father in the praising of his God for his soul did rejoyce & his whole heart was filled because of the things which he had seen yea which the Lor had shewn unto him	<u>1 Nephi 1:15</u> And after this manner was the language of my father in the praising of his God; for his soul did rejoyce, and his whole heart was filled, because of the things which he had seen; yea, which the Lord had shewn unto him.
<u>1 Nephi 1:16</u>	<u>1 Nephi 1:16</u> & now I Nephi do not make a full account of the things which my father hath written for he hath written many things which he hath saw in visions & in dreams & he also hath written may things which he prophesyed & spake unto his children which I shall not make a full account	<u>1 Nephi 1:16</u> And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account;

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1 Nephi 1:16

And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account.

ISSUE IN QUESTION:

Exclusion of *hath*? or *hast*?

EXPLANATION:

This is a simple strikethrough, but it has the benefit of actually fitting in, albeit in an archaic way. It might have been modified (*hast*?) prior to having several layers of strikethroughs applied.

SUMMARY:

It is impossible to determine if the words *hath* or *hast* resided in the OM, so OC's strikethrough is justified. It is perfectly reasonable to think he recognized he had already used the word *hath* in the sentence, and thought better of it.

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<p><u>1 Nephi 1:17</u></p>	<p><u>1 Nephi 1:17</u> but I shall make an account of my proceedings in my days behold I make an abridgment of the record of my father upon plates which I have made with mine own hands wherefore after that I have abridged the record of my father of my father then will I make an account of mine own life</p>	<p><u>1 Nephi 1:17</u> but I shall make an account of my proceedings in my days— Behold I make an abridgment of the record of my father, upon plates which I have made with mine own hands; wherefore, after that I have abridged the record of my father, then will I make an account of mine own life.</p>
<p><u>1 Nephi 1:18</u></p>	<p><u>1 Nephi 1:18</u> therefore I would that ye should know that after the Lord had shewn so many ^{marvelous} things unto my father Lehi yea concerning the destruction of Jerusalem behold he went forth among the people & began to prophesy & to declare unto them concerning the things which he had both seen & heard</p>	<p><u>1 Nephi 1:18</u> Therefore, I would that ye should know that after the Lord had shewn so many marvellous things unto my father Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard.</p>

1 Nephi 1:18

Therefore, I would that ye should know, that after the Lord had shown so many marvelous things unto my father, Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard.

ISSUE IN QUESTION:

The insertion of the adjective: *marvellous*.

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EXPLANATION:

In the first printed edition, this insertion favors the typesetter’s penchant for British spelling. It is currently Americanized – lacking the extra letter. The word was likely in the OM, and OC made the correction with the same ink deposit, prior to dipping the nib of his quill for freshness.

SUMMARY:

Marvel[l]ous is a wonderful adjective. Even if it was excluded in the non-extant OM, it is appropriate to use it describing supernatural events.

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<p><u>1 Nephi 1:19</u></p>	<p><u>1 Nephi 1:19</u> & it came to pass that the Jews did mock him because of the things which he testified of them for he truly testified of their wickedness & their abominations & he testified that the things which he saw & heard & also the things which he read in the Book manifested plainly of the coming of a Messiah & also the redemption of the world</p>	<p><u>1 Nephi 1:19</u> And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the Book, manifested plainly of the coming of a Messiah, and also the redemption of the world.</p>
<p><u>1 Nephi 1:20</u></p>	<p><u>1 Nephi 1:20</u> & when the Jews heard these things they were angry with him yea even as with the prophets of Old whom they had cast out & stoned and slain & they also sought his life that they might take it away from him is over all them whom he hath chosen because of their faith to make them mighty even unto the power of deliverance</p>	<p><u>1 Nephi 1:20</u> And when the Jews heard these things, they were angry with him; yea, even as with the prophets of old, whom they had cast out and stoned and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will shew unto you that the tender mercies of the Lord is over all them whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.</p>

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<p><u>1 Nephi 2:5</u> & he came dow by the borders near the shores of the Red Sea & he traveled in the wilderness in the borders which was nearer the Red Sea & he did travel in the wilderness with his family which consisted of my mother Sariah & my elder Brethren which were Laman Lemuel & Sam</p>	<p><u>1 Nephi 2:5</u> & he came down by the borders near the shore of the Red Sea & he traveled in the wilderness in the borders which was nearer the Red Sea & he did travel in the wilderness with his family which consisted of my Mother Sariah & my elder Brethren which were Laman Lemuel & Sam</p>	<p><u>1 Nephi 2:5</u> and he came down by the borders near the shore of the Red Sea; and he travelled in the wilderness, in the borders, which was nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder brothers, which were Laman, Lemuel and Sam.</p>

1 Nephi 2:5

*And he came down by the borders near the **shore** of the Red Sea; and he traveled in the wilderness in the borders which are nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder **brothers**, who were Laman, Lemuel, and Sam.*

ISSUE IN QUESTION:

Shore? or shores?

EXPLANATION:

The plural form of both *borders* and *shores* seems forced. *Borders* has been used from the beginning, but *shores* only appears in the OM. A later edit to the OM shows the *s* in both words with heavy ink strikethroughs.

SUMMARY:

The current text of the BOM ignores the OM's plural use of *shore(s)*, as does the PM and 1830 edition, yet, it embraces the word *borders* in every published version. If anything, the beginning of the verse should read: *And he came down by the border, near the shore* [or *shores*, if you please] *of the Red Sea*.

ISSUE IN QUESTION:

Brethren? or brothers?

EXPLANATION:

Though both the OM and PM show the words *Brethren* here, OC consequently modified the PM to read *Brothers* (actually *Brothres*), and the typesetter interpreted it as *brothers*.

SUMMARY:

The typesetter would have likely used *Brethren* if he were reading from the OM – as well he should, but since his source was the PM he used OC's modified word.

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<p><u>1 Nephi 2:6</u> & it came to pass that when he had traveled three days in the wilderness he pitched his tent in a vally beside a river of water</p>	<p><u>1 Nephi 2:6</u> & it came to pass that when he had traveled three days in the wilderness he pitched his tent in a vally be◊ide a river of water</p>	<p><u>1 Nephi 2:6</u> And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley beside a river of water.</p>

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<p><u>1 Nephi 2:7</u> & it came to pass that he built an altar of stones & he made an offereng unto the Lord & gave thanks unto the Lord our God</p>	<p><u>1 Nephi 2:7</u> & it came to pass & that he built an altar of stones & he made an offering unto the Lord & gave thanðs unto the Lord our God</p>	<p><u>1 Nephi 2:7</u> And it came to pass that he built an altar of stones, and he made an offering unto the Lord, and gave thanks unto the Lord our God.</p>
<p><u>1 Nephi 2:8</u> & it came to pass that he called the name of the River Laman & it emptied into the Read Sea & the vally was in the borders near the mouth thereof</p>	<p><u>1 Nephi 2:8</u> & it came to pass that he called the name of the River Laman & it emptied into the red Sea & the vally was in the borders near the mouth thereof</p>	<p><u>1 Nephi 2:8</u> And it came to pass that he called the name of the river Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof.</p>
<p><u>1 Nephi 2:9</u> & when my father saw that the waters of the River emptied into the fountain of the Red sea he spake unto Laman saying O that thou ming mightest be like unto this River continually ru running into ^{the fountain of} all righteousness</p>	<p><u>1 Nephi 2:9</u> & when my father saw that the waters of the river emptied into the fountain of the red Sea he spake unto Laman Saying O that thou mightest be like unto this river continually runing into the fountain of all righteousness</p>	<p><u>1 Nephi 2:9</u> And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness.</p>
<p><u>1 Nephi 2:10</u> & he also spake unto Lemuel saying O that thou mightest be like unto this vally firm & steadfast & immoveable in keeping the commandments of the Lord</p>	<p><u>1 Nephi 2:10</u> & he also spake unto Lemuel O that thou mightest be like unto this ^{vally} firm & steadfast & immoveable in keeping the commandments of the Lord</p>	<p><u>1 Nephi 2:10</u> And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm, and steadfast, and immovable in keeping the commandments of the Lord.</p>

1 Nephi 2:10

*And he also spake unto **Lemuel: O** that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord!*

ISSUE IN QUESTION:

Saying was part of the OM.

EXPLANATION:

The word **saying** appears to have been accidently missed in Oliver's copying from the OM to the PM.

SUMMARY:

The use of **saying** is not essential, since a few words before we learn that Lehi **spake**. There is a significant precedent of **saying**, following **spake unto**, in the BOM, yet saying is absent in the current edition. Because of the frequent use of **saying** in other BOM passages, it should be restored.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to 1 Corinthians 15:58.

BOM: *steadfast, and immovable in keeping the commandments of the Lord*

AKJV: *steadfast, unmoveable, always abounding in the work of the Lord*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 2:11</u> now this he spake because of the stiffneckedness of Laman & Lemuel for behold they did murmur in many things against their father because that he was a visionary man & that he had lead them out of the land of jerusalem to leave the land of their in heritance & their gold & their silver & their precious things & to perish in the wilderness & this they said that he had done because of the flogish immaginations of his heart</p>	<p><u>1 Nephi 2:11</u> now this he spake because of the stiffneckedness of Laman & Lemuel for behold they did murmur in many things against their father because that he was a visionary^{man} & that he had lead them out of the land of Jerusalem to leave the land of their inheritance & their gold & their silver & their precious things & to peris^h in the wilderness & thoo they said he had done because of the foolish immaginations of his heart</p>	<p><u>1 Nephi 2:11</u> Now this he spake because of the stiffneckedness of Laman and Lemuel; for behold, they did murmur in many things against their father, because that he was a visionary man, and that he had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, and to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart.</p>

1 Nephi 2:11

*Now this he spake because of the stiffneckedness of Laman and Lemuel; for behold they did murmur in many things against their father, because he was a visionary man, and had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, to perish in the wilderness. And this they **said he** had done because of the foolish imaginations of his heart.*

ISSUE IN QUESTION:

Part of the OM: *that*.

EXPLANATION:

Here is an example of a word slipping through the cracks during the copying of the OM to the PM. The original sentence is quirky because of the use of *this* in it.

SUMMARY:

OC neglected to copy the word *that* (from the OM to the PM) into an already bizarre sentence. Perhaps a rewrite would be in order: *And they said that he had done this because of the foolish imaginations of his heart*. In this way, the OM word *that* is included, as well as the word *this*; though it is moved to a later space in the sentence.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 2:12</u> & thus Laman & Lemuel being the eldest did murmur against their father & they did murmur because they knew not the dealings of that God who had created them</p>	<p><u>1 Nephi 2:12</u> & this Laman & Lemuel being the eldest did murmur against their father & they did murmur because they knew knew not the dealings of that God who had created them</p>	<p><u>1 Nephi 2:12</u> And thus Laman and Lemuel, being the eldest, did murmur against their father.— And they did murmur because they knew not the dealings of that God who had created them.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 2:13</u> neither did they believe that Jerusalem that great City could be destroyed according to the words of the prophets & they were like unto the Jews which were at Jerusalem which sought to take away the life of my father</p>	<p><u>1 Nephi 2:13</u> neither did they believe that Jerusalem that great City could be destroyed according to the words of the prophets & they were like unto the Jews which were at Jerusalem which sought to take away the life of my father</p>	<p><u>1 Nephi 2:13</u> Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews, which were at Jerusalem, which sought to take away the life of my father.</p>
<p><u>1 Nephi 2:14</u> & it came to pass that my father did speak unto them in the valley of Lemuel with power being filled with the spirit until their frames did shake before him & he did confound them that they durst not utter against him wherefore they did do as he commanded them</p>	<p><u>1 Nephi 2:14</u> & it came to pass that my father did speak unto them in the valley of Lemuel with power being filled with the spirit until their frames did shake before him & he did confound them that they durst not utter against him wherefore they did do as he commanded them</p>	<p><u>1 Nephi 2:14</u> And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore they did do as he commanded them.</p>
<p><u>1 Nephi 2:15</u> & my father dwelt in a tent</p>	<p><u>1 Nephi 2:15</u> & my father dwelt in a tent</p>	<p><u>1 Nephi 2:15</u> And my father dwelt in a tent.</p>
<p><u>1 Nephi 2:16</u> & it came to pass that I Nephi being exceeding young nevertheless being large in stature & also having great desires to know of the musteries of God wherefore I cried unto the Lord & behold he did visit me & did soften my heart that I did believe all the words which had been spoken by my father wherefore I did not rebel against him like unto my Brothers</p>	<p><u>1 Nephi 2:16</u> & it came to pass that I Nephi being exceeding young nevertheless being large in stature & also having great desires to know of the mysteries of God wherefore I did cry unto the Lord & behold he did visit me & did soften my heart that I did believe all the words which had been spoken by my father wherefore I did not rebel against him like unto my Brothers</p>	<p><u>1 Nephi 2:16</u> And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore I did not rebel against him like unto my brothers.</p>

1 Nephi 2:16

*And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of **the mysteries of God**, wherefore, I **did cry** unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers.*

ISSUE IN QUESTION:
With or without *of God*?

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

The OM shows the words *of God* as an insertion. If the OI were to exclude these words, the sentence would be fine. In fact, just a few words later he makes it clear he is speaking unto the Lord. *The mysteries of God* is famously biblical - from the opening verse of 1 Corinthians 4.

SUMMARY:

The mysteries of God is certainly no mystery to the BOM. The entire phrase could have been crafted better, but the use of these words has an odd precedent: Since the opening chapters of the BOM were written after the rest of it, *the mysteries of God* concept was firmly established in all of the books of Mosiah and beyond. Personally, the absence of *of God* would be fine – perhaps even cosmic sounding since *the Lord* is used a few words later.

ISSUE IN QUESTION:

Cried? or *did cry?*

EXPLANATION:

The past tense used in the OM is likely what the scribe heard JS say. Joseph was certainly inspired by the Book of Psalms.

SUMMARY:

There is only one biblical use of *did cry*: *They did cry there* from Jeremiah 46:17. On the other hand, there are three Psalms proclaiming *I cried unto the Lord* (Psalms 3:4, 120:1, 142:1). The latter seems reasonable.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 2:17</u> & I spake unto Sam makeing known unto him the things which the Lord had manifested unto me by his Holy spirit & it came to pass that he believed in my words</p>	<p><u>1 Nephi 2:17</u> & I spake unto Sam makeing known unto him the things which^h the Lord had manifested unto me by his holy spirit & it came to pass that he believed in my words</p>	<p><u>1 Nephi 2:17</u> And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words;</p>
<p><u>1 Nephi 2:18</u> but behold Laman & Lemuel would not hearken unto my words & being greeved becay e of the heardness of their hearts I cried unto the Lord for them</p>	<p><u>1 Nephi 2:18</u> but behold Laman & Lemuel would not hearken unto my words & being grieved because of the hardness of their hearts I cried unto the Lord for them</p>	<p><u>1 Nephi 2:18</u> but behold Laman and Lemuel would not hearken unto my words: And being grieved because of the hardness of their hearts, I cried unto the Lord for them.</p>
<p><u>1 Nephi 2:19</u> & it came to pass that the Lord spake unto me saying blessed art thou ^{Nephi} because of thy faith for thou hast sought me diligently with lowliness of heart</p>	<p><u>1 Nephi 2:19</u> & it came to pass that the Lord spake unto me saying blessed art thou Nephi because of thy faith for thou hast sought me diligently with lowliness of heart</p>	<p><u>1 Nephi 2:19</u> And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 2:19

*And it came to pass that the Lord spake unto me, saying:
Blessed art thou, **Nephi**, because of thy faith,
for thou hast sought me diligently, with lowliness of heart.*

ISSUE IN QUESTION:

A *Nephi* insertion.

EXPLANATION:

As with The Mysteries of God question in 1 Nephi 2:16, the name *Nephi* appears in the OM as an insertion. This format was likely inspired by Matthew 16:16, when Jesus addressed Simon Peter by name after saying *blessed art thou*.

SUMMARY:

Whether *Nephi* is/is not intended does not corrupt the sentence, since the reader is already aware this is Nephi's vision (v. 16). The word is inserted with weaker ink flow at the same sitting, which means it was not an extended afterthought. There are many other examples in the BOM where a name is preceded with *blessed art thou*. OC copied it to the PM, which means it was meant to stick.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 2:20</u> & in as much as ye shall keep my commandments ye shall prosper in & shall be lead to a land of promise yea even a land which I have prepared for you a land which is choice above all other lands</p>	<p><u>1 Nephi 2:20</u> & in as much as ye shall keep my commandments ye shall prosper & shall be lead to a land of promise yea even a la∅d which I have prepared for you yea a land which is choice ∅ above ∅f all other tands</p>	<p><u>1 Nephi 2:20</u> And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.</p>

1 Nephi 2:20

*And inasmuch as ye shall keep my commandments,
ye shall **prosper, and** shall be led to a land of promise;
yea, even a land which I have prepared for **you; yea, a** land which is choice above all other lands.*

ISSUE IN QUESTION:

The ~~struck through~~ word *in*.

EXPLANATION:

In was written and struck through immediately.

SUMMARY:

Since the word *in* was written deliberately, it must have been part of an incomplete thought, then immediately abandoned. Perhaps OC was thinking of the phrase: *ye shall prosper in the land*, used elsewhere in the BOM.

ISSUE IN QUESTION:

The word *yea* is missing in the OM.

EXPLANATION:

The second use of *yea* was copied to the PM in error.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

Though *yea* is currently published in the BOM as scripture, the missing word in the OM appears to be the correct option, as the use of it twice (ten words before) is redundant.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 2:21</u> & in as much as thy Brethren shall rebell agaisst the^e they shall be cut off from the presance of the Lord</p>	<p><u>1 Nephi 2:21</u> & in asmuch as thy Brethren shall rebell against thee they shall be cut off from the presance of the Lord</p>	<p><u>1 Nephi 2:21</u> And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord.</p>
<p><u>1 Nephi 2:22</u> & in as much as thou shalt keep my commandments thou shalt be made a ruler & a teacher over thy Brethren</p>	<p><u>1 Nephi 2:22</u> & in as much as thou shalt keep my commandments thou shalt be made a ruler & a teacher over thy Brethren</p>	<p><u>1 Nephi 2:22</u> And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren.</p>
<p><u>1 Nephi 2:23</u> for behold in that day that they shall rebell against me I will curse them even with a sore curse & they shall have no power over thy seed except they shall re I against me also</p>	<p><u>1 Nephi 2:23</u> for behold in that day that they shall rebell against me I will curse them even with a sore curse & they shall have no power over thy seed except they shall rebell against me also</p>	<p><u>1 Nephi 2:23</u> For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed, except they shall rebel against me also.</p>
<p><u>1 Nephi 2:24</u> & if it so be that they rebell against me they sha e a Scourge unto thy seed to stir them up in the ways of remembrance</p>	<p><u>1 Nephi 2:24</u> & if it so be that they rebell against me they shall be a scorge unto thy seed to stir them up in the ways of remembrance</p>	<p><u>1 Nephi 2:24</u> And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.</p>
<p>§</p>	<p>§</p>	<p>§</p>
<p><u>1 Nephi 3:1</u> & it came to pass that I Nephi returned from speaking with the Lord to the tent of my father</p>	<p><u>1 Nephi 3:1</u> & it came to pass that I Nephi returned from speaking with the Lord to the tent of my father</p>	<p><u>1 Nephi 3:1</u> And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father.</p>
<p><u>1 Nephi 3:2</u> & it came to pass that he spake unto me saying behold I have dreamed a dream in the which the Lord hath commanded m me that thou & thy Brethren shall return to Jerusalem</p>	<p><u>1 Nephi 3:2</u> & it came to pass that he spake unto me saying behold I have dreamed a dream in the which the Lord hath commanded me that thou & thy Brethren shall return to Jerusalem</p>	<p><u>1 Nephi 3:2</u> And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:3</u> for behold Laban hath the reckord of the Jews & also a genealogy of my forefathers & they are engraven upon plates of Brass</p>	<p><u>1 Nephi 3:3</u> for behold Laban hath the record of the Jews & also a genealogy of my forefathers & they are engraven upon plates of Brass</p>	<p><u>1 Nephi 3:3</u> For behold, Laban hath the record of the Jews, and also a genealogy of my forefathers, and they are engraven upon plates of brass.</p>
<p><u>1 Nephi 3:4</u> wherefore the Lord hath commanded me that thou & thy Brethers should go unto the house of Laban & seek the re^cords & bring them down hither into the wilderness</p>	<p><u>1 Nephi 3:4</u> wherefore the Lord hath commanded me that thou & thy Brothers should go unto the house of Laban & seek the records & bring them down hither into the wilderness</p>	<p><u>1 Nephi 3:4</u> Wherefore the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness.</p>

1 Nephi 3:4

*Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down **hither** into the wilderness.*

ISSUE IN QUESTION:

The insertion of **hither**.

EXPLANATION:

Though **hither** is used frequently in the scriptures, **down hither** is used only once in the BOM. There is a companion match in 1 Samuel 17:28; as David prepares his sling.

SUMMARY:

The use of **hither** is likely correct, since this word was quickly inserted in the OM, and it appears prominently in the PM. The insertion is no doubt a result of the gap that occurs often, between the pace of dictation and the speed of the quill.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:5</u> & now behold thy Brethers murmur saying it is a hard thing which I have required of them but behold I have not required ^{it} of them but it is a commandment of the Lord</p>	<p><u>1 Nephi 3:5</u> & now behold thy Brothers murmur saying it is a hard thing which I have required of them but behold I have not required it of them but it is a commandment of the Lord</p>	<p><u>1 Nephi 3:5</u> And now, behold, thy brothers murmur, saying: It is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord.</p>

1 Nephi 3:5

*And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required **it** of them, but it is a commandment of the Lord.*

ISSUE IN QUESTION:

The insertion of **it**.

EXPLANATION:

The word **it** probably shares the same issue as **hither** did in the verse before.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

Seven words earlier in the verse, John Whitmer (JW), penned: *I have required of them*, skipping *it*. The addition of *it* in the final words of 1 Nephi 3:5 feels proper, as its absence would sound stilted.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:6</u> therefore go my Son & thou shalt be favoured of the Lord because thou hast not murmured</p>	<p><u>1 Nephi 3:6</u> therefore go my Son & thou shalt be favoured of the Lord because thou hast not murmured</p>	<p><u>1 Nephi 3:6</u> Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.</p>
<p><u>1 Nephi 3:7</u> and it came to pass that I nephi said unto my father I will go and do the things which the Lord hath commander for I know that the Lord gaveth no commandments unto the children of m n Save he shall prepare a way for them that they may accorplish the thing which he commandeth them</p>	<p><u>1 Nephi 3:7</u> & it came to pass that I Nephi said unto my father I will go & do the things which the Lord hath command^{ed} for I know that the Lord giveth no commandments unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them</p>	<p><u>1 Nephi 3:7</u> And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.</p>
<p><u>1 Nephi 3:8</u> and it came to pass that when my father fad heard these words he was exceding glad for he knew that I had been blessed of the Lord</p>	<p><u>1 Nephi 3:8</u> & it came to pass that when my father had heard these words he was exceding glad for he knew that I had been blessed of the Lord</p>	<p><u>1 Nephi 3:8</u> And it came to pass that when my father had heard these words, he was exceeding glad, for he knew that I had been blessed of the Lord.</p>
<p><u>1 Nephi 3:9</u> and I Nephi & my Brethren toof our Journey in the wilderness wiith our tents to go up to the Land of Jerusalem</p>	<p><u>1 Nephi 3:9</u> & I Nephi & my Brethren took our journey in the wilderness with our tents to go up to the land of Jerusalem</p>	<p><u>1 Nephi 3:9</u> And I, Nephi, and my brethren, took our journey in the wilderness with our tents, to go up to the land of Jerusalem.</p>
<p><u>1 Nephi 3:10</u> and it came to pass that when we had come up to the land of Jerusalem I a my Bretheren did consult one with another</p>	<p><u>1 Nephi 3:10</u> & it came to pass that when we had come up to the land of Jerusalem I & my Brethren did consult one with another</p>	<p><u>1 Nephi 3:10</u> And it came to pass that when we had come up to the land of Jerusalem, I and my brethren did consult one with another;</p>
<p><u>1 Nephi 3:11</u> I ∅ cast lots which of us should go in unto the house^{of} Laban & it ∅came to pass that the lot upon Laman & Laman went in unto the house of Labaa & he talked with him as he sat in his house</p>	<p><u>1 Nephi 3:11</u> & we cast lots which of us should go in unto the house of Laban & it came to pass that the lo fell upon Laman & Laman went in unto the house of Laban & he talked with him as he sat in his house</p>	<p><u>1 Nephi 3:11</u> and we cast lots which of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:12</u> & he desired of Laban the Records which where engavveⁿ upon the plates of brass which contained the genealogy of my father</p>	<p><u>1 Nephi 3:12</u> & he desired of Laban the records which were engraven upon the plates of Brass which contained the genealogy of my father</p>	<p><u>1 Nephi 3:12</u> And he desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father.</p>
<p><u>1 Nephi 3:13</u> that behold it came to pass that Labaⁿ was angry and thrust him out from his presence & he would not that he should have the records wherefore he said unto him behold thou art a robber and I will slay thee</p>	<p><u>1 Nephi 3:13</u> & behold it came to pass that Laban was angry & thrust him out from his presance & he would not that he shold have the rccords wherefore he said unto hims behold thou art a robber & I will sday thee</p>	<p><u>1 Nephi 3:13</u> And behold, it came to pass that Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore he said unto him, behold thou art a robber, and I will slay thee.</p>
<p><u>1 Nephi 3:14</u> but laman fled out of his presence and told the things which laban had done unto us & we began to be exceeding sorrowful & my brethrrren where about to return unto my father in the wildermess</p>	<p><u>1 Nephi 3:14</u> but Laman fled out of his presance & told the things which Laban had done unto us & we began to be exceding sorrowful & my Brethren were about to return unto my father in the wilderness</p>	<p><u>1 Nephi 3:14</u> But Laman fled out of his presence, and told the things which Laban had done, unto us. And we began to be exceeding sorrowful, and my brethren were about to return unto my father in the wilderness.</p>
<p><u>1 Nephi 3:15</u> but behold I said unto them that as the Lord liveth a & as we live we will not go down unto our father in the wilderness until we have accomplihhed the thing which the Lord hath commanded us</p>	<p><u>1 Nephi 3:15</u> but behold I said unto them that as the Lord liveth & as we live we will not go down unto our father in the wilderness untill we have accomplished the thing which the Lord hath commanded us</p>	<p><u>1 Nephi 3:15</u> But behold I said unto them, that as the Lord liveth, and as we live, we will not go down unto our father in the wilderness, until we have accomplished the thing which the Lord hath commanded us.</p>
<p><u>1 Nephi 3:16</u> wherefore let us be baithfu in keeping the commandments of the Lord therefore let us go down to the Land of our fathers inheritence for behold ha left gold & a siveer & all manner of eiches & all this hee haah done because of the commandment</p>	<p><u>1 Nephi 3:16</u> wherefore let us be faithful in keeping the commandments of the Lord therefore let us go down to the land of our fathers inheritance for behold he left gold & silver & all manner of riches & all this he hath done because of the commandments of the Lord</p>	<p><u>1 Nephi 3:16</u> Wherefore let us be faithful in keeping the commandments of the Lord; therefore let us go down to the land of our father's inheritance, for behold he left gold and silver, and all manner of riches. And all this he hath done, because of the commandments of the Lord:</p>

1 Nephi 3:16

*Wherefore, let us be faithful in keeping the commandments of the Lord; therefore let us go down to the land of our father's inheritance, for behold he left gold **and silver**, and all manner of riches. And all this he hath done because of the **commandments of the Lord.***

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Striking the single letter **a**.

EXPLANATION:

It was common to hear the use of the jump-start prelude of **a** (now archaic; colloquial), as seen in many parts of the OM, the PM, and the 1830 edition BOM.

SUMMARY:

It is unclear if JS used the colloquial term **asilver** intentionally. Though such archaic prefixes are abundant in these documents, it seems less likely it would precede a word like **silver**.

ISSUE IN QUESTION:

Commandment of the Lord? or *commandments of the Lord?*

EXPLANATION:

A stunted offering of this verse was issued by JW in the OM. This was prior to OC adding the rest of it. OC also copied his additions to the PM.

SUMMARY:

The OM variety could be an error by JW, since OC corrected the OM and added the **s** and *of the Lord* into the PM as well. The sentence does not suffer without the emendations.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:17</u> for he knowing that Jerusalem must be destroyed because of the wicwicness of the people</p>	<p><u>1 Nephi 3:17</u> for he knowing that Jerusalem must be destroid because of the wickedness of the People</p>	<p><u>1 Nephi 3:17</u> for he knowing that Jerusalem must be destroyed, because of the wickedness of the people.</p>
<p><u>1 Nephi 3:18</u> for behold they have reected the words of thee proprotos wherefore if my father should swel in the land after that he hath been commanded to fr flee out of the land behold he would also perish wherefore it must needs be that he flee oft of the land</p>	<p><u>1 Nephi 3:18</u> for behold they have rejected the words of the prophets wherefore if my father should dwell in the land after that he had^{hath} been commanded to flee out of the land behold he would also perish wherefore it must needs be that he flee out of the land</p>	<p><u>1 Nephi 3:18</u> For behold, they have rejected the words of the prophets— Wherefore if my father should dwell in the land after that he hath been commanded to flee out of the land, behold he would also perish. Wherefore it must needs be that he flee out of the land.</p>

1 Nephi 3:18

For behold, they have rejected the words of the prophets.

*Wherefore, if my father should dwell in the land after he hath been commanded to **flee** out of the land, behold, he would also perish. Wherefore, it must needs be that he flee **out** of the land.*

ISSUE IN QUESTION:

Flee? or *free?*

EXPLANATION:

During dictation JW began to write **fr[ee]** (instead of **flee**), then crossed it out.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

There is no reason for *fr[ee]* to have been written. There are no other BOM (or biblical) examples of the words *been commanded to*, so it is not possible to compare it. The strikethrough of *fr* is correct – JW struck it at the end of the line of written text, and began the next line with *flee*.

ISSUE IN QUESTION:

Oft? or *out?*

EXPLANATION:

JW began writing the word *oft* (or *often*). He quickly modified it to read as *out* – just as it would be used in both the PM and 1830 editions of the BOM.

SUMMARY:

The evolving story of meeting with Laban meant that the small band of Lehiters needed to *flee often from the land*. This concept might have been in JW’s mind when he made the error of writing *out* as *oft*.

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:19</u> & behold it is wisdom of God ttet we should obtain these receords ttat we might preserve unto our children the language of our fathers</p>	<p><u>1 Nephi 3:19</u> & behold it is wisdom in God that we should obtain these records that we might preserve unto our children the language of our fathers</p>	<p><u>1 Nephi 3:19</u> And behold, it is wisdom in God that we should obtain these records, that we might preserve unto our children the language of our fathers;</p>
<p><u>1 Nephi 3:20</u> & also that we may preserve unto them the words which have been Spoken by the mouth of all the holly Prophe^st which have been delivered unto then by the spirite and power of god since the world began even do unto this present time</p>	<p><u>1 Nephi 3:20</u> & also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets which have been delivered unto them by the spirit & power of God since the world began even down unto this presants time</p>	<p><u>1 Nephi 3:20</u> and also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the spirit and power of God, since the world began, even down unto this present time.</p>
<p><u>1 Nephi 3:21</u> & it came to pass that after this manner of Language did I persuade my Brethhrin that they might be faithful in keeping the commandments of God</p>	<p><u>1 Nephi 3:21</u> & it came to pass that after this manner of language did I persuade my Brethren that they might be faithful in keeping the commandments of the Lord God</p>	<p><u>1 Nephi 3:21</u> And it came to pass that after this manner of language did I persuade my brethren, that they might be faithful in keeping the commandments of God.</p>
<p><u>1 Nephi 3:22</u> & it came to pass that we we went down to the land of our inhiritance & we did gether to gether our gold o our silver & our precious things</p>	<p><u>1 Nephi 3:22</u> & it came to pass that we went down to the land of our inheritance & we did gather to gether our gold & our Silver & our precious things</p>	<p><u>1 Nephi 3:22</u> And it came to pass that we went down to the land of our inheritance, and we did gather together our gold, and our silver, and our precious things.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:23</u> & after that we had gethered these things To gather we went up again unto the house of Laban</p>	<p><u>1 Nephi 3:23</u> & after that we had gathered these things together we went up again unto the house of Laban</p>	<p><u>1 Nephi 3:23</u> And after that we had gathered these things together, we went up again unto the house of Laban.</p>
<p><u>1 Nephi 3:24</u> & it came to pass that we went in unto Laban & desired his that he would give unto us the records which were engraven upon the plaits of Brass for which we would give unto him our gold & our Silver & all our precious things</p>	<p><u>1 Nephi 3:24</u> & it came to pass that we went in unto Laban & desired him that he would give unto us the records which were engraven upon the plates of Braðs for which we would give unto him our gold & our silver & all our precious things</p>	<p><u>1 Nephi 3:24</u> And it came to pass that we went in unto Laban, and desired him that he would give unto us the records which were engraven upon the plates of brass, for which we would give unto him our gold, and our silver, and all our precious things.</p>
<p><u>1 Nephi 3:25</u> & it came to pass that when Laban saw our property that it excees exceeding great he did lust after it in ao much that he trrust uss out & sent his Servents slo slay us that he might obtain our property</p>	<p><u>1 Nephi 3:25</u> & it came to pass that when Laban saw our property that it was exceding great he did lust after it insomuch that he thrust us out & sent his servants to slay us that he might obtain our property</p>	<p><u>1 Nephi 3:25</u> And it came to pass that when Laban saw our property, and that it was exceeding great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.</p>
<p><u>1 Nephi 3:26</u> & it came to pass that we dud flee fefore bhe Servents of Laban & we were aboueged to leave behind our property & it fel into the hands of Laban</p>	<p><u>1 Nephi 3:26</u> & it came to pass that we did flee before the servants of Laban & we were obliged to leave behind our property & it fell into the hands of Laban</p>	<p><u>1 Nephi 3:26</u> And it came to pass that we did flee before the servants of Laban, and we were obliged to leave behind our property, and it fell into the hands of Laban.</p>
<p><u>1 Nephi 3:27</u> & it came do pass that we fled into the wilderness & the servents of Laban did not overtake us & we hid ourselves in the cavity of arokk</p>	<p><u>1 Nephi 3:27</u> & it came to pass that we fled into the wilderness & the servants of Laban did not overtake us & we hid ourselves in the cavity of a rock</p>	<p><u>1 Nephi 3:27</u> And it came to pass that we fled into the wilderness, and the servants of Laban did not overtake us, and we hid ourselves in the cavity of a rock.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:28</u> & it came to pass that Laman was angry with me & also with my father & leo with was Lemuel for he hearkened unto the words of Laman wherefore Laman & lemuel did speak many herd words unto us their younger Brother & they did smites us even with a rod</p>	<p><u>1 Nephi 3:28</u> & it came to pass that Laman was angry with me & also with my father & also was Lemuel for he hearkened unto the words of Laman wherefore Laman & Le el did speak many hard things ^{words} unto us their younger Brethre & they did smite us even with a rod</p>	<p><u>1 Nephi 3:28</u> And it came to pass that Laman was angry with me, and also with my father; and also was Lemuel; for he hearkened unto the words of Laman. Wherefore Laman and Lemuel did speak many hard words unto us, their younger brothers, and they did smite us even with a rod.</p>

1 Nephi 3:28

*And it came to pass that Laman was angry with me, and also with my father; and also **was** Lemuel, for he hearkened unto the words of Laman. Wherefore Laman and Lemuel did speak many hard words unto us, their younger **brothers**, and they did smite us even with a rod.*

ISSUE IN QUESTION:

JW mistakenly thought Laman's anger was with Lemuel. He should have been focused on Nephi.

EXPLANATION:

The construction of this verse is weak. The typesetter used two semi-colons in the 1830 edition, to help establish the notion.

SUMMARY:

It is entirely possible the reason this verse feels stiff is because JW was pre-thinking the subject was Lemuel and not Nephi. If you read the OM this way: *Laman was angry with me & also with my father & [also] with Lemuel*, you can notice the confusion. Perhaps the verse should be modified to read: *Laman and Lemuel were angry with both my father and me. Wherefore Laman and Lemuel did speak many hard words ...*

ISSUE IN QUESTION:

Confusion about *brother*, *brothers*, and *brethren*.

EXPLANATION:

The word *us* is used twice to identify the plural *brothers*, even though the ending *s* is missing from the OM.

SUMMARY:

OM, page 5: OC realizes JW has mistakenly forgotten to add an *s* to the end of *Brother*. He then reaches for the word *Brethren* and modifies it to read *Brothres*. *Younger brethren* is used in 2 Nephi 5:6 and 1 Chronicles 24:31. Either *brother* or *brethren* is fine, but *younger brothers* is not biblical, and only appears in this single verse of the BOM.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:29</u> & it came to pass as they smote us with a rod behold an gngil of the Lord came and stood before them an he spake unto them saying why do ye smite your younger Brother with a rod know ye not that the Lord hath chosen him to be a ruler over you & this because of your iniquities behold thou shalt go upp to Jerusam again & the Lord will Deliver Laban into your hands</p> <p><u>1 Nephi 3:30</u> & after that ^{the angel} he had spake unto us he departed</p>	<p><u>1 Nephi 3:29</u> & it came to ^{pass} as they smote us with a rod behold an angel of the Lord came & stood before them & he spake unto them saying why do ye smite your yonnger Brethers with a rod know ye not that the Lord hath chosen him to be a ruler o over you & this because of your iniquities behold thou shalt go up to Jerusalem again & the Lord will deliver Laban into your hands</p> <p><u>1 Nephi 3:30</u> & after that the angel had spake unto us he departed</p>	<p><u>1 Nephi 3:29</u> And it came to pass as they smote us with a rod, behold an angel of the Lord came and stood before them, and he spake unto them saying: Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities? Behold thou shalt go up to Jerusalem again, and the Lord will deliver Laban into your hands.</p> <p><u>1 Nephi 3:30</u> And after that the angel had spoken unto us, he departed.</p>

1 Nephi 3:30

*And after **the angel had spoken** unto us, he departed.*

ISSUE IN QUESTION:

He and the angel.

EXPLANATION:

By removing the insertion and adding the strikethrough, this section of the verse would read: *And after that he had spake unto us.* This feels natural enough, even without the insertion. The typesetter should have removed *that* during his work; the current version is missing it.

SUMMARY:

None of the 19th century options work as well as the current edition. The word *that* is not required, or it needs a comma after it for an alternate meaning. Ultimately, even the words *the angel* do little to help the phrase.

ISSUE IN QUESTION:

Spake? or Spoken? The *Typesetter's Artistic Liberty*; now, **TAL**.

EXPLANATION:

Both the OM and the PM use the word *spake*. The AKJV, as well as the BOM, utilize the words *spake unto us*.

SUMMARY:

The typesetter took artistic liberty in changing *spake* to *spoken*. Either way could be deemed correct, though it probably was not authorized. Regardless, the church embraces the typesetter's opinion – today it reads as *spoken*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 3:31</u> & after that the angel had departed Laman & lemuel a gain began to murmer saying how is it possible that the Lord will deliver Laban into our hands behold he is a mighty man & he can command fifty yeah even he can slay fifty ^{then} why not us</p>	<p><u>1 Nephi 3:31</u> & after that the angel had departed Laman & Lemuel again began to murmur saying how is it possible that the Lord will deliver Laban uo into our hands behold he is a mighty man & he can command fifty yea even he can slay fifty then why not us</p>	<p><u>1 Nephi 3:31</u> And after that the angel had departed, Laman and Lemuel again began to murmur, saying, how is it possible that the Lord will deliver Laban into our hands? Behold he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?</p>

1 Nephi 3:31

*And after the angel had departed, Laman and Lemuel again began to murmur, saying: How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; **then** why not us?*

ISSUE IN QUESTION:

Then insertion.

EXPLANATION:

JW inserted the adverb *then* to help the sentence structure.

SUMMARY:

This innocuous change was made after it was initially skipped over. It is hard to imagine the verse without it.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§ <u>1 Nephi 4:1</u> & it came to pass that I spake unto my Brethren saying let us go up again unto Jerusalem & let us be faithful in keeping the commandments of the Lord for b^ehold he is mightier then all the Eerth then why not mighteir then Laban & his fifty yea or even then his tens of thousands</p>	<p>§ <u>1 Nephi 4:1</u> & it came to pass that I spake unto my Brethren saying let us go up again unto Jerusalem & let us be faithful in keeping the commandments of the Lord for behold he is mighteer then all the earth then why not mightyer then Laban & his fifty yea or even ^{then} his tens of thousands</p>	<p>§ <u>1 Nephi 4:1</u> And it came to pass that I spake unto my brethren, saying: Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands.</p>

1 Nephi 4:1

*And it came to pass that I spake unto my brethren, saying: Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier **than** all the earth, then why not mightier **than** Laban and his fifty, yea, or even **than** his tens of thousands?*

ISSUE IN QUESTION:

Then to *than*. The Typesetter's Artistic Liberty. **TAL**.

EXPLANATION:

The word *than* was chosen over *then*. This was corrected during typesetting.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

One of the common mistakes seen then and now, is writing the word *then* when it should be rightly spelled *than*. What is uncommon is the fact that it happened three times in a single sentence. Interestingly, the word *then* is used correctly in the part of the sentence which reads: *then why not*.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:2</u> therefore let us go up Let us be strong like unto mozes for he truly spake unto the waters of the Red Sea & they divided hither a thither & our fathers came trough out of out of captivity on dry ground & the armies of Pharro did follow & were drowned in the waters of the Red Sea</p>	<p><u>1 Nephi 4:2</u> therefore let us go up let us be strong like unto Moses for he truly spake unto the waters of the Red Sea & they divided hither & thither & our fathers came through out of captivity on dry ground & the armies of pharo^a did follow & were drowned in the waters of the Red Sea</p>	<p><u>1 Nephi 4:2</u> Therefore let us go up; let us be strong like unto Moses: For he truly spake unto the waters of the Red Sea, and they divided hither and thither, and our fathers came through out of captivity on dry ground, and the armies of Pharaoh did follow and were drowned in the waters of the Red Sea.</p>

1 Nephi 4:2

*Therefore let us go up; let us be strong like unto Moses; for he truly spake unto the waters of the Red Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground, and the armies of Pharaoh did follow and were **drowned** in the waters of the Red Sea.*

ISSUE IN QUESTION:

Drowned changed to *drowned*.

EXPLANATION:

Drowned by JW was written down either as an error, or a direct interpretation of what JS said. OC never wrote *drowned* in his scribal work.

SUMMARY:

Though it might have been acceptable to use the word *drowned* in 1829, it is nonetheless an odd choice. However, J.R.R. Tolkien uses the word in **The Lord of Rings** as late as the mid-20th century.

TBTBOMC. Compare to 2 Kings 2:8.

BOM: *the waters ... and they divided hither and thither ... came through on dry ground*

AKJV: *the waters ... they were divided hither and thither ... went over on dry ground*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:3</u> now behold yo know that this is true & ye also know that an angel hath spoken unto you wherefore can ye doubt let us go up the lord is able to deliver us fven as our fatheers & to distroy Laban even as the Egyptians</p>	<p><u>1 Nephi 4:3</u> now behold ye know that this is true & ye also know that an angel hath spoken unto you wherefore can ye doubt let us go up the Lord is able to deliver us even as our fathers & to destroy Laban even as the Egyptians</p>	<p><u>1 Nephi 4:3</u> Now behold ye know that this is true; and ye also know that an angel hath spoken unto you, wherefore can ye doubt. Let us go up; the Lord is able to deliver us, even as our fathers, and to destroy Laban, even as the Egyptians.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:4</u> now when I had spopen these words they was yet roth & did still continue to murmerr nevertheless they did follow me up until we came with out the walls of Jerusalem</p>	<p><u>1 Nephi 4:4</u> now when I had spoken these words they was yet \r wroth & did still continue to murmur nevertheless they did follow me up untill we came without the walls of Jerusalem</p>	<p><u>1 Nephi 4:4</u> Now when I had spoken these words, they were yet wroth, and did still continue to murmur; Nevertheless they did follow me up until we came without the walls of Jerusalem.</p>

1 Nephi 4:4

*Now when I had spoken these words, they **were** yet wroth, and did still continue to murmur; nevertheless they did follow me up until we came without the walls of Jerusalem.*

ISSUE IN QUESTION:

Was to were. TAL.

EXPLANATION:

Both the OM and the PM feature the incorrect use of **was** in the verse.

SUMMARY:

One of the chief jobs of every typesetter is to make minor changes and adjustments to spelling and grammar. John Gilbert (JG) and his typesetting squad did a remarkable job of this. They were very familiar with the AKJV, and likely had an open copy of it close at hand during this process. It is not difficult to identify **they was yet wroth** as being an error, and they caught it before the first edition was printed. Unfortunately, it is still not completely uncommon to hear a rural Utahan say something like, “they *was* trying to do it” over “they *were* trying to do it.”

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:5</u> & it was by night & I caused that they should hide themselves without the wall & after that they had hid themselves I Nephi crept uno the City & went porth towards the house of Laban</p>	<p><u>1 Nephi 4:5</u> & it was by night & I caused that they should hide themselves without the walls & after that they had hid themselves I Nephi crept $\text{u\text{a}}$ into the city & went forth towards the house of Laban</p>	<p><u>1 Nephi 4:5</u> And it was by night; and I caused that they should hide themselves without the walls. And after that they had hid themselves, I, Nephi, crept into the city and went forth towards the house of Laban.</p>

1 Nephi 4:5

*And it was by night; and I caused that they should hide themselves without the **walls**. And after they had hid themselves, I, Nephi, crept into the city and went forth towards the house of Laban.*

ISSUE IN QUESTION:

Wall? or walls?

EXPLANATION:

A solid argument could be had for the use of either **wall** or **walls**; they are both used in the manuscripts of this chapter. **Walls** is perhaps a bit more acceptable/modern, but **wall** is succinct.

SUMMARY:

The manuscripts have other examples of the singular form of **walls**. Since this was the original thought, it should be retained in the text, even though OC uses **walls** in the PM.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:6</u> & I was Led by the sprrit not knowing berorehand the things which I should do</p>	<p><u>1 Nephi 4:6</u> & I was hid lead by the spirit not knowing beforehand the things which I should do</p>	<p><u>1 Nephi 4:6</u> And I was led by the spirit, not knowing beforehand the things which I should do.</p>
<p><u>1 Nephi 4:7</u> nevertheless I went forth & as I came near unto the house of laban I beheld a man & he had fallen to the Earth before me for he was drunken with wine</p>	<p><u>1 Nephi 4:7</u> nevertheless I went forth & as I came near unto the house of Laban I beheld & man & he had fallen to the earth fbefore me for he was drunken with wine</p>	<p><u>1 Nephi 4:7</u> Nevertheless I went forth, and as I came near unto the house of Laban, I beheld a man, and he had fallen to the earth before me, for he was drunken with wine.</p>
<p><u>1 Nephi 4:8</u> & when I came to him & found that it was Laban</p>	<p><u>1 Nephi 4:8</u> & when I came to him I found that it was Laban</p>	<p><u>1 Nephi 4:8</u> And when I came to him, I found that it was Laban.</p>
<p><u>1 Nephi 4:9</u> & beheld his wword & I drew it forth from the sheath thereof & the hilt thereof was of pure Gold & the workmanship thereof was exceeding fine & I saw then the blade thereof was of the most precious steel</p>	<p><u>1 Nephi 4:9</u> & I beheld his sword & I drew it forth from the sheath thereof & the hilt thereof was of pure gold & the workmanship thereof was exceding fine & I saw that the blade thereof was of the most precious steel</p>	<p><u>1 Nephi 4:9</u> And I beheld his sword, and I drew it forth from the sheath thereof, and the hilt thereof was of pure gold, and the workmanship thereof was exceeding fine; and I saw that the blade thereof was of the most precious steel.</p>

1 Nephi 4:8-9

*And when I came to **him I found** that it was Laban.*

***And I beheld** his sword, and I drew it forth from the sheath thereof; and the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel.*

ISSUE IN QUESTION:

The absence of **I**.

EXPLANATION:

JW wrote the words in the OM, and OC corrected them in the PM.

SUMMARY:

To read this text without the *I*'s is difficult. The changes made to the PM were applied to the 1830 edition, and survive today.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:10</u> & it came to pass that I was constrained by the mirit that I should hill Laban but I said in my heart never at any time have I shed the boood of man ◇ I shrunk & would that I might not slay him</p>	<p><u>1 Nephi 4:10</u> & it came to pass that I was constrained by the spirit that I should kill Laban but I said in my heart never at any time have I shed the blood f man & I shrunk & would that I might not slay him</p>	<p><u>1 Nephi 4:10</u> And it came to pass that I was constrained by the spirit that I should kill Laban; but I said in my heart, never at any time have I shed the blood of man, and I shrunk and would that I might not slay him.</p>
<p><u>1 Nephi 4:11</u> the spirit saith unto me a gain behold the Lord hath delivered him into thy hands yea & I also knew heat he had sought to take away mine own life yea & he would not kearken unto the commandments of the Lord & he also had lefen away our property</p>	<p><u>1 Nephi 4:11</u> & the spirit saith unto me again behold the Lord hath deliver◇ him into thy hands yea & I also knew that he had sought to take away mine own life ◇ea & he would not hearken unto the commandments of the Lord & he also had taken away our property</p>	<p><u>1 Nephi 4:11</u> And the spirit saith unto me again, behold the Lord hath delivered him into thy hands; yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property.</p>

1 Nephi 4:11

And the Spirit said unto me again: Behold the Lord hath delivered him into thy hands. Yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property.

ISSUE IN QUESTION:

Missing ampersand (&).

EXPLANATION:

The logical & (ampersand) is missing from the OM, and no space is provided for it.

SUMMARY:

OC corrects JW's error by inserting the & after the fact; perhaps during his transfer to the PM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:12</u> & it came to pass that the spirit said unto me again to me slay him for the Lord hath delivered him into thy hands</p>	<p><u>1 Nephi 4:12</u> & it came to pass that the spirit said unto me again sl^ay him for the Lord hath delivered him into thy hands</p>	<p><u>1 Nephi 4:12</u> And it came to pass that the spirit said unto me again, slay him, for the Lord hath delivered him into thy hands.</p>

1 Nephi 4:12

And it came to pass that the Spirit said unto me again: Slay him, for the Lord hath delivered him into thy hands;

ISSUE IN QUESTION:

Redundant *to me*.

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EXPLANATION:

After using *unto me* a few words earlier, JW errantly adds *to me* prior to the word *slay*.

It appears there might have been confusion about how the words should be ordered: Both *the spirit said unto me again slay him*, and *the spirit said again to me, slay him* are acceptable.

SUMMARY:

OC realized the redundancy and eliminated *to me*, while leaving *unto me* as it is in the PM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:13</u> behold the Lord slayeth the ewicked to bring forth his righteous perposes it is better that one man should perish then that a nation should dwindle & perish in unbelieve</p>	<p><u>1 Nephi 4:13</u> behold the Lord slayeth the wicked to bring forth his righteous purposes it is better that one man should perish then that a Nation should dwi◊dle & perish in unbebief</p>	<p><u>1 Nephi 4:13</u> Behold the Lord slayeth the wicked to bring forth his righteous purposes: It is better that one man should perish, than that a nation should dwindle and perish in unbelief.</p>

1 Nephi 4:13

*Behold the Lord slayeth the wicked to bring forth his righteous purposes.
 It is better that one man should perish **than** that a nation should dwindle and perish in unbelief.*

ISSUE IN QUESTION:

Then to than. TAL.

EXPLANATION:

Here is another *then to that* example, as we have just read from 1 Nephi 4:1.

SUMMARY:

The typesetter noticed the spelling error in this now famous verse in Mormon history and corrected it prior to publication. It remains this way today.

TBTBOMC. Compare to John 11:50.

BOM: *that one man should perish than that a nation should*

AKJV: *that one man should die that the whole nation perish*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:14</u> & now when I nephi had heard these words I remembered the words of the ◊◊rd which he spake unto me in the wilderness saying that in as much as thy seed hhall keep my commandments they shall prosper in the land of promise</p>	<p><u>1 Nephi 4:14</u> & now when I Nephi had heard these words I remembered the words of the Lord which he spake unto me in the wilderness saying that in as much as thy seed shall keep my commandments they shall prosper in the land of promise</p>	<p><u>1 Nephi 4:14</u> And now, when I, Nephi, had heard these words, I remembered the words of the Lord which he spake unto me in the wilderness, saying, that inasmuch as thy seed shall keep my commandments, they shall prosper in the land of promise.—</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:15</u> yea & I also thought that they could not keep the Commandments of the Lord accordeng to the law of Moses save they should have the law</p>	<p><u>1 Nephi 4:15</u> yea & I also thought that they could not keep the commandments of the Lord according to the law of Moses save they should have the law</p>	<p><u>1 Nephi 4:15</u> Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have the law.</p>
<p><u>1 Nephi 4:16</u> & I also knew that the law was engraven upon the plates of Brass</p>	<p><u>1 Nephi 4:16</u> & I also knew that the law was engraven upon the plates of Brass</p>	<p><u>1 Nephi 4:16</u> And I also knew that the law was engraven upon the plates of brass.</p>
<p><u>1 Nephi 4:17</u> & again I knew that the Lord had delevered Laban unto my hands for this cause that I might obtain the Reckords according to his commandments</p>	<p><u>1 Nephi 4:17</u> & again I knew that the Lord had delivered Laban into my hands for this cause that I might obtain the records according to his com∆andsents</p>	<p><u>1 Nephi 4:17</u> And again—I knew that the Lord had delivered Laban into my hands, for this cause: that I might obtain the records according to his commmandments.</p>
<p><u>1 Nephi 4:18</u> therefore I did obey the voice of the spirit & took Laban by the hair of the head & I smote off his head with his own sword</p>	<p><u>1 Nephi 4:18</u> therefore I did obey the voice of the spirit & took Laban by the hair of the head & I smote off his head with his own sword</p>	<p><u>1 Nephi 4:18</u> Therefore I did obey the voice of the spirit, and took Laban by the hair of the head, and I smote off his head with his own sword.</p>
<p><u>1 Nephi 4:19</u> & after that I had smote off his own head with his own sword I took the garments of Laban & put them upon mine own boddy yea even every whit & I did gird on his armour about my loins</p>	<p><u>1 Nephi 4:19</u> & after that I had smote off his head with his own sword I took the garments of Laban & put them upon mine own boddy yea even every whit & I did gird on his armour about my loins</p>	<p><u>1 Nephi 4:19</u> And after that I had smitten off his head with his own sword, I took the garments of Laban and put them upon mine own body; yea, even every whit; and I did gird on his armour about my loins.</p>

1 Nephi 4:19

*And after I had **smitten** off **his head** with his own sword, I took the garments of Laban and put them upon mine own body; yea, even every whit; and I did gird on his armor about my loins.*

ISSUE IN QUESTION:

***Smote* to *smitten*. TAL.**

EXPLANATION:

The words ***had smote*** (over ***had smitten***) were common in the 19th century.

SUMMARY:

Though an argument could be had for maintaining the words ***had smote*** (which appear in both the OM and the PM), they were changed during typesetting to the more acceptable alternative: ***had smitten***. The change survives today.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Own is corrected immediately.

EXPLANATION:

The word *own* is cancelled within moments of inking.

SUMMARY:

Hearing JS dictate the words *with his own sword* were likely still ringing in the scribe's ears when he inadvertently wrote *his own head*. An immediate strikethrough materialized.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:20</u> & after that I had done this I went forth unto the treaurey of laaban & as I went forth towards the treasury of Laban behold I saw the servant of Laban which had the keys of the treaurey And i commanded him in the voice of laban that he should Go with me intu the treashury</p>	<p><u>1 Nephi 4:20</u> & after that I had done this I went in forth unto the treasury of Laban & as I went forth towards the treasury of Laban behold I saw the ser^ovant of Laban which had the keys of the treaury & I commanded him in the voice of Laban that he should go with me into the treasuay</p>	<p><u>1 Nephi 4:20</u> And after that I had done this, I went forth unto the treasury of Laban. And as I went forth towards the treasury of Laban, behold I saw the servant of Laban which had the keys of the treasury. And I commanded him in the voice of Laban, that he should go with me into the treasury;</p>
<p><u>1 Nephi 4:21</u> and he soposing me to Be his Master laben for he beheld the garments & Also the Sword Girted about my loins</p>	<p><u>1 Nephi 4:21</u> & he supposing me to be his master Laban for he beheld the garments & also the sword girted oout my loins</p>	<p><u>1 Nephi 4:21</u> and he supposed me to be his master, Laban, for he beheld the garments, and also the sword girted about my loins.</p>

1 Nephi 4:21

And he **supposed** me to be his master, Laban,
for he beheld the garments and also the sword girted about my loins.

ISSUE IN QUESTION:

Supposing to *supposed*. **TAL.**

EXPLANATION:

The awkward use of *supposing* is replaced with *supposed*.

SUMMARY:

Though the sentence could have been helped by simply placing a comma after *and he* (as in *And he, supposing me to be his master*) it was changed entirely; and perhaps during a later session of the PM, based on a heavier ink deposit.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:22</u> and he Spake unto me consenning the elders of the jews he knowing that his Master laban had b^een out By night among them</p>	<p><u>1 Nephi 4:22</u> & he spake unto me concerning the elders of the Jews he knowing that his master Laban had been out by night among them</p>	<p><u>1 Nephi 4:22</u> And he spake unto me concerning the elders of the Jews, he knowing that his master Laban had been out by night among them.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:23</u> and I spake unto him as if it had ben laban</p> <p><u>1 Nephi 4:24</u> and i also spake unto him that I Should carry the ingravings which ware uppon the Plates of brass to my elder bretheen which ware without the wall</p>	<p><u>1 Nephi 4:23</u> & I spake unto him as if it had been Laban</p> <p><u>1 Nephi 4:24</u> & I also spake unto him that I should carry the engraveings which were upon the plates of Brass to my elder Brethren which were without the walls</p>	<p><u>1 Nephi 4:23</u> And I spake unto him as if it had been Laban.</p> <p><u>1 Nephi 4:24</u> And I also spake unto him that I should carry the engravings which were upon the plates of brass, to my elder brethren, which were without the walls.</p>

1 Nephi 4:24

*And I also spake unto him that I should carry the engravings, which were upon the plates of brass, to my elder brethren, who were without the **walls**.*

ISSUE IN QUESTION:

Wall? or *walls?* (see also 1 Nephi 4:5).

EXPLANATION:

An argument could be made for the use of either *wall* or *walls* - they are both used in the manuscripts of this chapter. *Walls* is perhaps a bit more acceptable/modern, but *wall* is succinct.

SUMMARY:

The manuscripts have other examples of the singular form of *walls*. Since this was the original thought, it should be retained in the text, even though OC uses *walls* in the PM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:25</u> and i also bade him that he should follow Me</p> <p><u>1 Nephi 4:26</u> and he supposing that i spake of the brethren of the church and that i was truly that laban whon I had had Slew where fore he did follow me</p>	<p><u>1 Nephi 4:25</u> & I also bade him that he should follow me</p> <p><u>1 Nephi 4:26</u> & he supposing that I spake of the Brethren of the Church & that I was truly that Laban whom I had slew wherefore he did follow me</p>	<p><u>1 Nephi 4:25</u> And I also bade him that he should follow me.</p> <p><u>1 Nephi 4:26</u> And he, supposing that I spake of the brethren of the church, and that I was truly that Laban whom I had slain, wherefore he did follow me.</p>

1 Nephi 4:26

*And he, supposing that I spake of the brethren of the church, and that I was truly that Laban whom I had **slain**, wherefore he did follow me.*

ISSUE IN QUESTION:

Slew to *slain*. **TAL.**

EXPLANATION:

The awkward use of *slew* is replaced with *slain*.

SUMMARY:

The word *slew* was used in both the OM and the PM. The word should be retained for the integrity of the historical document(s), but it was rightly changed for reasons of grammar.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:27</u> and he spake unto me menny times consenning the elders Of the jews as i went forth ◇nt◇ my brethren which Ware wihhout the wall</p>	<p><u>1 Nephi 4:27</u> & he spake unto me many times concerning the elders of the Jews as I went forth unto my Brethren which were without the walls</p>	<p><u>1 Nephi 4:27</u> And he spake unto me many times concerning the elders of the Jews, as I went forth unto my brethren, which were without the walls.</p>

1 Nephi 4:27

*And he spake unto me many times concerning the elders of the Jews, as I went forth unto my brethren, who were without the **walls**.*

ISSUE IN QUESTION:

Wall? or walls? (see also 1 Nephi 4:5).

EXPLANATION:

A solid argument could be made for the use of either *wall* or *walls* - they are both used in the manuscripts of this chapter. *Walls* is perhaps a bit more acceptable/modern, but *wall* is succinct.

SUMMARY:

The manuscripts have other examples of the singular form of *walls*. Since this was the original thought, it should be retained in the text, even though OC uses *walls* in the PM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:28</u> and it came to pass that when laman Saw me he was Exeedingly frightend and also Lemuel and Sam and they fled from before my pressans for they Supposd is was laban and that he had slain Me and had Sot to take away their lives also</p>	<p><u>1 Nephi 4:28</u> & it came to pass that when Laman saw me he was exceedingly frightened & also Lemuel & Sam & they fled from before my presance for they supposed it was Laban & that he had slain me & had sought to take away their lives also</p>	<p><u>1 Nephi 4:28</u> And it came to pass that when Laman saw me, he was exceedingly frightened, and also Lemuel and Sam. And they fled from before my presence; for they supposed it was Laban, and that he had slain me, and had sought to take away their lives also.</p>
<p><u>1 Nephi 4:29</u> and it came to pass that I cald after them and they did hear Me wherefore they did ce^ace to flee from my pressance</p>	<p><u>1 Nephi 4:29</u> & it came to pass that I called after them & they did hear me wherefore they did sease to flee from my presance</p>	<p><u>1 Nephi 4:29</u> And it came to pass that I called after them, and they did hear me; wherefore they did cease to flee from my presence.</p>
<p><u>1 Nephi 4:30</u> And it came to pass that when the Servant of laban Beheld my brethran he be gan to trenbel and was About to flee from before me and return to the citty Of jerusalem</p>	<p><u>1 Nephi 4:30</u> & it came to pass that when the servant of Laban Beheld my Brethren he began to tremble & was about to flee from before me & return to the city of Jerusalem</p>	<p><u>1 Nephi 4:30</u> And it came to pass that when the servant of Laban beheld my brethren, he began to tremble, and was about to flee from before me and return to the city of Jerusalem.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:31</u> and now i nephi be ing A man large in Stature and also having receivd much strength of the lord therefore i did cicce upon the servant of laban and held him that he should not flee</p>	<p><u>1 Nephi 4:31</u> & now I Nephi being a man of largeⁱⁿ stature & also haveing received much strength of the Lord therefore I did seize upon the Servant of Laban & held him that he should not flee</p>	<p><u>1 Nephi 4:31</u> And now I, Nephi, being a man large in stature, and also having received much strength of the Lord, therefore I did seize upon the servant of Laban, and held him, that he should not flee.</p>
<p><u>1 Nephi 4:32</u> and it came to Pass that i spake with thin that if he would harken un to my words as the lord liveth and as i live even so that if he would harken un to our words we would spare His life</p>	<p><u>1 Nephi 4:32</u> & it came to pass that I spake with him that if he would hearken unto my words as the Lord liveth & as I live even so that if he would hearken unto our words we would spare his life</p>	<p><u>1 Nephi 4:32</u> And It came to pass that I spake with him, that if he would hearken unto my words, as the Lord liveth and as I live, even so that if he would hearken unto our words, we would spare his life.</p>
<p><u>1 Nephi 4:33</u> and i Spake unto him even with an oath that he nead not fear that he should be a free Man like unto us if he would go down in the wilderness with us</p>	<p><u>1 Nephi 4:33</u> & I spake unto him even with an oath that he need not fear that he should be a free man like unto us if he would go down in the wilderness with us</p>	<p><u>1 Nephi 4:33</u> And I spake unto him, even with an oath, that he need not fear; that he should be a free man like unto us, if he would go down in the wilderness with us.</p>
<p><u>1 Nephi 4:34</u> and i also spake unto him saying shurely the lord hath commanded us to do this thing and shall we not be dilligent in keeping the coomandment of the lord therefore if thou wilt go down In the wileerness to my father thou shalt have Place with us</p>	<p><u>1 Nephi 4:34</u> & I also spake unto him saying surely the Lord hath commanded us to do this thing & shall we not be diligent in heark keeping the commandments of the Lord therefore if thou wilt go down into the wilderness ◇o my father thou shalt have place with us</p>	<p><u>1 Nephi 4:34</u> And I also spake unto him, saying, surely the Lord hath commanded us to do this thing. And shall we not be diligent in keeping the commandments of the Lord? Therefore, if thou wilt go down into the wilderness to my father, thou shalt have place with us.</p>

1 Nephi 4:34

*And I also spake unto him, saying: Surely the Lord hath commanded us to do this thing; and shall we not be diligent in keeping the **commandments of the Lord?** Therefore, if thou wilt go down into the wilderness to my father thou shalt have place with us.*

ISSUE IN QUESTION:

Commandment of the Lord? or *commandments of the Lord?* (see also 1 Nephi 3:16).

EXPLANATION:

Unlike 1 Nephi 3:16, this use of *coomandment* was issued by an Unknown Scribe (S₃) and not by either JW or OC.

SUMMARY:

The OM variety could be an error by S₃, since OC corrected the OM; adding the **s** into the PM. The sentence does not suffer without the emendations.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 4:35 an^d it came to pass that Zoram did take c^ourrage at the words which i spake now Zorum was the name of the Servand and he promis d that he would go down into the w^ld^rness unto our father Yea and he also made an oath unto us that he would tarry with us from that time forth</p>	<p>1 Nephi 4:35 & it came to pass that Zoram did take courage at the words which I spake now Zoram was the m^oe of the Servant & he promised that he would go down into the wilderness unto ^{our} my father & he also made an oath unto us that he would tarry with us from that time forth</p>	<p>1 Nephi 4:35 And it came to pass that Zoram did take courage at the words which I spake. Now Zoram was the name of the servant; and he promised that he would go down into the wilderness unto our father. And he also made an oath unto us, that he would tarry with us from that time forth.</p>

1 Nephi 4:35

*And it came to pass that **Zoram** did take courage at the words which I spake.*

Now Zoram was the name of the servant; and he promised that he would go down into the wilderness unto our father.

Yea, and he also made an oath unto us that he would tarry with us from that time forth.

ISSUE IN QUESTION:

The servant of Laban - named **before** he was introduced.

EXPLANATION:

The keeper of the brass plates was a man known only as *the servant of Laban* (1 Nephi 4:20). *Nephi-as-Laban* convinced the keeper to give him the plates, and to follow him out of the city. This character is referred to as *the servant of Laban* two more times (vs. 30 & 31). His name is then revealed in verse 35: *And it came to pass that Zoram did take courage at the words which I spake. Now Zoram was the name of the servant.* Then, in verse 38, he is oddly relegated back to his title: *And it came to pass that we took the plates of brass and the servant of Laban, and departed into the wilderness.*

SUMMARY:

After the customary use of *And it came to pass*, the reader is introduced to a new character, Zoram. Yet, this is no one new at all - we have only known him as *the servant of Laban*. Realizing this error, JS steps back and connects the two with the words: *now Zorum was the name of the Servand*, but not until **after** he had already named him in the previous sentence. Scholars see these examples as proof the text was dictated. For the sake of congruity, the sentences should read: *And it came to pass that Laban's servant did take courage at the words which I spake. Now, Zoram was the name of the servant.*

ISSUE IN QUESTION:

Yea is missing from the OM (restored in the current edition).

EXPLANATION:

The OM includes the word **Yea** at the beginning of the last sentence of this verse, but it was not copied to the PM. The typesetters would not have seen this additional word.

SUMMARY:

This error by OC has since been corrected, and is restored in the current on-line edition of the BOM.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:36</u> now we ware desirus that he should tarry with us for this cause that the jews might Not n^ow conseming our flight into the wildersess lest they should Persue us and destroy us</p> <p><u>1 Nephi 4:37</u> and it Came to pass that when Zorun had made an oath Umo us our fears did seace conserning thin</p>	<p><u>1 Nephi 4:36</u> now we were desireous that he should tarry with us for this cause that the Jews might not know concerning our flight unto the wilderness lest they should persue us & destroy us</p> <p><u>1 Nephi 4:37</u> & it came to pass that when Zoram had made an oath unto us our fears did cease concerning him</p>	<p><u>1 Nephi 4:36</u> Now we were desirous that he should tarry with us for this cause: that the Jews might not know concerning our flight into the wilderness, lest they should pursue us and destroy us.</p> <p><u>1 Nephi 4:37</u> And it came to pass that when Zoram had made an oath unto us, our fears did cease concerning him.</p>

1 Nephi 4:37

*And it came to pass that when Zoram had made an oath unto us, our fears did cease concerning **him**.*

ISSUE IN QUESTION:

Thin? OM might have been beginning the word *them*.

EXPLANATION:

The word **him** appears to have been originally written as *thin*. It was then modified to read **him**, by erasing the *t* and adding an extra leg onto the *n*. The words *concerning them* and *concerning him* are found in both the BOM and the AKJV. *Concerning them* is favored in the BOM, whereas *concerning him* is preferred in the Bible.

SUMMARY:

This appears to be a scribal error. The text has a long history of writing *concerning them* in the previous sections in the BOM. Remember, because of the loss of the 116 pages, everything written beyond The Words of Mormon were written before the first several books at the front of the BOM. It is unlikely *thin/them* was anything more than a fleeting mistake.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 4:38</u> And ct came to pass that we took the plates of brass & the Servant of laban & departed in^o the wilderness & j^ournⁱed Uun the tent of our father</p>	<p><u>1 Nephi 4:38</u> & it came to pass that we took the plates of Brass & the servant of Laban & departed into the wilderness & journied unto the tent of our father</p>	<p><u>1 Nephi 4:38</u> And it came to pass that we took the plates of brass and the servant of Laban, and departed into the wilderness, and journied unto the tent of our father.</p>

1 Nephi 4:38

*And it came to pass that we took the plates of brass and **the servant of Laban**, and departed into the wilderness, and journeyed unto the tent of our father.*

ISSUE IN QUESTION:

The narrator reverts back to calling Zoram *the servant of Laban*.

EXPLANATION:

Having established the name of Zoram in 1 Nephi 4:35, it is odd that he is again referred to as *the servant of Laban*. This happens in the OM, the PM, and the 1830 edition. It also survives today.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

Having made a plan to leave Jerusalem, the band of five (Nephi, Laman, Lemuel, Sam, and Zoram) are now compadres. JS should have immediately named *the servant of Laban* as Zoram upon his introduction in verse 20. One could also believe the prophet Mormon would have edited it. The delayed introduction of *the servant of Laban* as Zoram happens in verse 35. Zoram then agrees to leave Jerusalem after suffering Nephi's grip and hearing his boss was murdered. There is no need for the narration to revert back to calling Zoram *the servant of Laban*, yet, it happens again in this passage.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§</p> <p><u>1 Nephi 5:1</u> & it came to pass that after we had Came down into the wilderness unto our fa⇄er behold He was filled ^wjoy and also my mother sariah was exceding glad for she truly had mourn^ed because of us</p> <p><u>1 Nephi 5:2</u> For she had supposed that we had prrished in the wllderness and she also had complained agains my father telling him that he was a visionary man say^{ing} behold thou hast led us forth from the land of our inherritance & my sons are no more and we perrish in the Wilderness</p> <p><u>1 Nephi 5:3</u> and after this manner of language had my Mother complained against my father</p> <p><u>1 Nephi 5:4</u> and is had came to pass that my father spake unto her saying i know that i am a visionary man for if i had not seen the things of god in a vission i should not have known the goodness of god but had tarried an jerusalem and had Perrished with my bre'hren</p>	<p>§</p> <p><u>1 Nephi 5:1</u> & it came to pass that after we had came down into the wilderness unto our father behold he was filled with joy & also my B⇄other Sariah was exceding glad for she truly had mourned because of us</p> <p><u>1 Nephi 5:2</u> for she had supposed that we had perished in the wilderness & she also had complai⇄ed against my father telling him that he was a visionary man saying behold thou hast lead us forth from the land of our inheritance & my sons are no more & we perish in the wilderness</p> <p><u>1 Nephi 5:3</u> & after this manner of language had my Mother complained against my father</p> <p><u>1 Nephi 5:4</u> & it had came to pass that my father spake unto her saying I know that I am a visionary man for if I had not seen the things of God in a vision I should not have known the goodness of God but had tarried at Jerusalem & had perished with my Brethren</p>	<p>§</p> <p><u>1 Nephi 5:1</u> And it came to pass that after we had came down into the wilderness unto our father, behold he was filled with joy, and also my mother, Sariah, was exceeding glad, for she truly had mourned because of us;</p> <p><u>1 Nephi 5:2</u> for she had supposed that we had perished in the wilderness; and she also had complained against my father, telling him that he was a visionary man; saying, behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness.</p> <p><u>1 Nephi 5:3</u> And after this manner of language had my mother complained against my father.</p> <p><u>1 Nephi 5:4</u> And it had came to pass that my father spake unto her saying: I know that I am a visionary man; for if I had not seen the things of God in a vision, I should not have known the goodness of God, but had tarried at Jerusalem and had perished with my brethren.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 5:5</u> but behold i have obtaind A land ꝑꝑ prommis in the which things i do rejoice yea and I know that the lord will deliver my sons out of the hands of laban and bring them down again unto us in the wilderness</p>	<p><u>1 Nephi 5:5</u> but Behold I have obtained a land of promise inthewhich things I do rejoice yea & I know that the Lord will deliver my Sons out of the hands of Laban & bring ðe them down again unto us in the wilderness</p>	<p><u>1 Nephi 5:5</u> But behold, I have obtained a land of promise, in the which thing I do rejoice; yea, and I know that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness.</p>

1 Nephi 5:5

*But behold, I have obtained a land of promise, in the which **things** I do rejoice; yea, and I know that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness.*

ISSUE IN QUESTION:

*Things to **thing**, and back to **things**. TAL.*

EXPLANATION:

Both the OM and the PM add an *s* to the end of **thing**. This was changed for the printing of the 1830 edition, but reverted back in the 1837 edition.

SUMMARY:

Grammatically, **thing** feels more natural than **things**. Though the typesetter chose to eliminate the *s* (or mistakenly left it out - which seems unlikely), his modification was only embraced for the 1830 first edition. All subsequent publications show the word as **things**.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 5:6</u> and after this manner ^{of} language did Mm father Lehi comfort my mother sariah conserning us wthile we journied in the wilderness up to the land of jerusalem to obtain the record of the jews</p>	<p><u>1 Nephi 5:6</u> & after this manner of language did my father Lehi comfort my Brother Mother Sariah concening us while we journied in the wilderness up to the land of Jerusalem to obtain the record of the Jews</p>	<p><u>1 Nephi 5:6</u> And after this manner of language did my father Lehi comfort my mother Sariah, concerning us, while we journied in the wilderness up to the land of Jerusalem, to obtain the record of the Jews.</p>

1 Nephi 5:6

*And after this manner **of language** did my father, Lehi, comfort my mother, Sariah, concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews.*

ISSUE IN QUESTION:

*Should **of language** follow **after this manner**?*

EXPLANATION:

The words of **language** were dropped into the sentence by S3, then copied to the PM, and ultimately set in type for the 1830 edition.

SUMMARY:

The OM, the PM, and the 1830 edition all incorporate the two words **of language** into the sentence. It was also used a few verses earlier in 1 Nephi 5:3. So what is wrong? The two words do nothing to benefit the sentence structure. If left out it would read: *And after this manner did my father Lehi comfort my mother*. This feels just as natural.

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The insertion of *of language* is unique to the BOM – seen four times, whereas *after this manner* (minus *of language*), is seen more than a dozen times in the AKJV, and more than twice that number in the BOM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 5:7</u> and When we had returned to the tent of my father behold their joy was full and my mother was comforted</p>	<p><u>1 Nephi 5:7</u> & when we had returned to the tent of my father behold their joy was full & my Mother was comforted</p>	<p><u>1 Nephi 5:7</u> And when we had returned to the tent of my father, behold their joy was full, and my mother was comforted;</p>
<p><u>1 Nephi 5:8</u> and she spake saying now I know of a surity that the bord thath commanded my husband to flee into the wilderness yea and also know of a surity that the lord hath protected my sons and delivered them out of the hands of laban and give them power whereby they could cccomplish the thing which the lord hath commander them and after this manner of language did she speak</p>	<p><u>1 Nephi 5:8</u> & she spake saying now I know of a surety that the Lord hath commanded my husband to flee unto the wilderness yea & I also know of a surety that the Lord hath protected my sons & delivered them out of the hands of Laban & gave them power whereby they could accomplish the thing which the Lord hath commanded them & after this manner of la uage did she speak</p>	<p><u>1 Nephi 5:8</u> and she spake, saying: Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons and delivered them out of the hands of Laban, and gave them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of language did she speak.</p>

1 Nephi 5:8

*And she spake, saying: Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, **and I also** know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, **and given them** power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of language did she speak.*

ISSUE IN QUESTION:

The missing **I** in the OM.

EXPLANATION:

S3 forgot the word **I** - which likely fell from the lips of JS.

SUMMARY:

This error was identified and corrected by OC as he penned the PM. Otherwise, the fluidity of the sentence would be stilted.

ISSUE IN QUESTION:

Give, gave, or given?

EXPLANATION:

In 1920, both **give** (OM) and **gave** (PM, through 1919) were abandoned for the use of **given**, which stands to this day.

SUMMARY:

The use of **give** in the OM was changed in the PM to **gave**. This lasted ninety years, until it was changed to **given**. This change is acceptable, but only because it is the same as the OM - with an extra letter. There are many better adjectives.

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TBTBOMC. Compare to Acts 12:11.

BOM: *saying: Now I know of a surety that the Lord hath ... and delivered them out of the hands of*
 AKJV: *said, Now I know of a surety, that the Lord hath ... and hath delivered me out of the hand of*

- *Now I know of a surety that the Lord hath* is an exact ten-word match and occurs only once in each book (BOM & AKJV).

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<p><u>1 Nephi 5:9</u> and it came to pass that they reid rejoice excedingly and did offer sacrafice And burnt ofrings unto the lord and they gave thaaks unto the god of israel</p>	<p><u>1 Nephi 5:9</u> & it came to pass that they did rejoice excedingly & did offer sacrifice & burnt offerings unto the Lord & they gave thanks unto the God of Israel</p>	<p><u>1 Nephi 5:9</u> And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel.</p>
<p><u>1 Nephi 5:10</u> and after that they had given thanks unto the god of israel my fether lehi took the re^cords Which ware engraven upon the plates of brass and he did search then from the beginning</p>	<p><u>1 Nephi 5:10</u> & after^{that} they had given thanks unto the God of Israel my father Lehi took the records which were engraven upon the plates of Brass & he did search them from the beginning</p>	<p><u>1 Nephi 5:10</u> And after that they had given thanks unto the God of Israel, my father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning.</p>
<p><u>1 Nephi 5:11</u> and he beheld that they did contain the five books of moses which give an account of the creation of the world and allo of adam Amd Eve which was our first parants</p>	<p><u>1 Nephi 5:11</u> & he beheld that they did contain the five Books of Moses which gave an acctont of the creation of the world & also of Adam & Eve which was our first par^ots</p>	<p><u>1 Nephi 5:11</u> And he beheld that they did contain the five Books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, which was our first parents;</p>

1 Nephi 5:11

*And he beheld that they did contain the five books of Moses, which **gave** an account of the creation of the world, and also of Adam and Eve, who were our first parents;*

ISSUE IN QUESTION:

Give (present) or *gave* (past)?

EXPLANATION:

S3 penned the present tense word *give* and immediately modified it to *gave*.

SUMMARY:

The first five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) comprise the **Pentateuch**, which is a hallmark of Jewish tradition. If the brass plates **did** exist, and were available in 1828, it would mean they were the oldest artifact holding this data known to mankind - since the BOM dates this verse close to 600 BCE. It seems there was no reason to change *give* to *gave* unless the narrator shifted from Nephi to Mormon. Even if it is Mormon speaking historically, the brass plates were in his possession the entire time. This would make his use of *give* just as valid as Nephi's. *Gave* can conjure the notion they do not exist anymore.

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<p><u>1 Nephi 5:12</u> and als^o a recor of the jews from the beginning even down to the commencement of the Rein of Zedeciah king of juda</p>	<p><u>1 Nephi 5:12</u> & also a record of the Jews from the beginning even down to the commencement of the reign of Zedekiah King of Judah</p>	<p><u>1 Nephi 5:12</u> and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, King of Judah;</p>
<p><u>1 Nephi 5:13</u> and also the prophasies Of the holy Prophets from the beginning even down to the Commncement of the rein of Zedekiah and also many prophesies which have been spoken by the mouth of jeraniah</p>	<p><u>1 Nephi 5:13</u> & also the prophesies of the holy prophets from the beginning even down to the commencement of the reign of Zedekiah & also many prophesies which have been spoken by the mouth of Jeremiah</p>	<p><u>1 Nephi 5:13</u> and also the prophecies of the Holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.</p>
<p><u>1 Nephi 5:14</u> And it came to pass that my father lehi also found upon the plates of brass a jenealeja of his fathers where for he new tha he was a desendant of joseph jea even that joseph which Was the son of jacob which was sold into egipt and which Was preserved by the hand of the lord that he might Preserve his father jacob and all his household from perrishing With fammin</p>	<p><u>1 Nephi 5:14</u> & it came to pass that my father Lehi also fou^ond upon the plates of Brass a genealoyy of his fathers wherefore he knew that he was a decendant of Joseph yea even that Joseph which was the Son of Jacob which was sold into Egypt & which was preserved by the hand of the Lord that he might preserve his father Jacob & all his household from perishing with famine</p>	<p><u>1 Nephi 5:14</u> And it came to pass that my father Lehi also found upon the plates of brass, a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph which was the son of Jacob, which was sold into Egypt, and which was preserved by the hand of the Lord, that he might preserve his father Jacob and all his household from perishing with famine.</p>
<p><u>1 Nephi 5:15</u> and ther ware also led out of captivity and out Of the land of egypt by that same god who had preservd them</p>	<p><u>1 Nephi 5:15</u> & they were also lead out of captivity & out of the land of ^ogypt by that same God who had preserved them</p>	<p><u>1 Nephi 5:15</u> And they were also led out of captivity and out of the land of Egypt, by that same God who had preserved them.</p>
<p><u>1 Nephi 5:16</u> and thus my father lehi did discover the genealogy of his fathers and Laban also das a desendant of joseph wherefore he and his fathers had kept the records</p>	<p><u>1 Nephi 5:16</u> & thus my father Lehi did discover the genealogy of his fathers & Laban also was a decendant of Joseph wherefore he & his fathers had kept the records</p>	<p><u>1 Nephi 5:16</u> And thus my father Lehi did discover the genealogy of his fathers. And Laban also was a descendant of Joseph, wherefore he and his fathers had kept the records.</p>

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<p><u>1 Nephi 5:17</u> and know When my father saw All these thing he was filled with the sprrrit and began to prophesy conserning his seed</p>	<p><u>1 Nephi 5:17</u> & now when my father saw all these things he was filled with the spirit & began to prophesy coϕcerning his seed</p>	<p><u>1 Nephi 5:17</u> And now when my father saw all these things, he was filled with the spirit, and began to prophesy concerning his seed;</p>
<p><u>1 Nephi 5:18</u> that these plate of brrss Should go forth unto all nations kindreds tongues and people Which ware of his seed</p>	<p><u>1 Nephi 5:18</u> that these plates of Brass should go forth unto all Nations kindreds tongues & people which were of his seed</p>	<p><u>1 Nephi 5:18</u> that these plates of brass should go forth unto all nations, kindreds, tongues, and people which were of his seed.</p>
<p><u>1 Nephi 5:19</u> wherefore he said that these plate of brass should never perrish neither should they be dimd Aⁿy more by time and he prophesied many things conserning his seed</p>	<p><u>1 Nephi 5:19</u> wherefore he said that these plates of Brass should never perish neither should they be dimed any more by time & he prophesied many things concerning his seed</p>	<p><u>1 Nephi 5:19</u> Wherefore he said that these plates of brass should never perish; neither should they be dimmed any more by time. And he prophesied many things concerning his seed.</p>

1 Nephi 5:18-19*

*That **these plates of brass** should go forth unto all nations, kindreds, tongues, and people who were of his seed.*

ISSUE IN QUESTION:

Plate? or plates?

EXPLANATION:

The OM features the singular option of *plates*.

SUMMARY:

The use of *plates* is found in preceding chapters of the BOM. The *Pentateuch* mentions the existence of a plate of pure gold: *And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD*. A naturalist's view would be that this could be the biblical inspiration for JS's idea to incorporate gold plates into his history. Regardless, S₃ must have simply forgotten to add the *s* on the end of *plate*, since the word *these* pre-identifies the objects as multiples. Interestingly, there does not appear to be enough room in the OM spacing to add an *s* without it being a careted insert. But, the word *these* certainly looks as if it could have initially been *the*, since the rest of the word seems unreasonably compact - with heavier ink flow on the tightly nested *s*. This would have made it read: *That the plate of brass should go forth*. This is not credible, merely thought-provoking.

*So is the fact that S₃ again writes *plate of brass* in the following verse, as well as in 1 Nephi 6:6.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 5:20</u> and eit came to pass that thus far i and my father had kept the commandments where with the lord had commanded us</p>	<p><u>1 Nephi 5:20</u> & it came to pass that thus far I & my father had kept the commandments wherewith the Lord had commanded us</p>	<p><u>1 Nephi 5:20</u> And it came to pass that thus far I and my father had kept the commandments wherewith the Lord had commanded us.</p>

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<p><u>1 Nephi 5:21</u> and we had obtain^d the record which the lord had commanded us and searcht them and found that they were desirable yee even of great worth unto us insomuch that we could presere the commandments of the lord unto our children</p> <p><u>1 Nephi 5:22</u> wherefore is was wisdom in the lord ^hat we should carry them with us as we journied in the wilderness torard the land of prommis</p>	<p><u>1 Nephi 5:21</u> & we had obtained the record which the Lord had commanded is us & searched them & found that they were desireable yea even of great worth unto us insomuch that we could preserve the commandments of the Lord unto our Children</p> <p><u>1 Nephi 5:22</u> wherefore it was wisdom in the Lord that we should carry them with us as we journied in the wilderness towards the land of promise. —</p>	<p><u>1 Nephi 5:21</u> And we had obtained the record which the Lord had commanded us, and searched them and found that they were desirable; yea, even of great worth unto us, insomuch that we could preserve the commandments of the Lord unto our children.</p> <p><u>1 Nephi 5:22</u> Wherefore it was wisdom in the Lord that we should carry them with us, as we journied in the wilderness towards the land of promise.</p>

1 Nephi 5:22

*Wherefore, it was wisdom in the Lord that we should carry them with us, as we journeyed in the wilderness **towards** the land of promise.*

ISSUE IN QUESTION:

Toward (North American) or *towards* (European)?

EXPLANATION:

Some passages use *toward*, others *towards*. The difference is based more on geography than improper usage.

SUMMARY:

The BOM interchanges the words at different times, but the AKJV only features the word *toward*. Both volumes claim to have been written by numerous authors. This weighs favorably in the BOM's defense. Incidentally, S₃ wrote *toward* in the OM, and OC wrote *towards* in the PM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§</p> <p><u>1 Nephi 6:1</u></p> <p>Chapter 2nd. ~ ~ ~ ~ ~</p> <p>And now i nephi do not give the genealogy of my fathers in this part of my record neither at any time ^shall i give it After upon these plates which i am writing for it is given in the record which has bee kept by my father Wherefore i do not write it in this work</p>	<p>§</p> <p><u>1 Nephi 6:1</u></p> <p>Chapter 2^d.</p> <p>And now I Nephi do not give the genealogy of my father^s in this part of my record neither at any time shall I give it after upon these plates which I am writing for it is given in the record which has been kept by my father wherefore I do not write it in this work</p>	<p>§</p> <p><u>1 Nephi 6:1</u></p> <p>CHAPTER II.</p> <p>AND now I, Nephi, do not give the genealogy of my fathers in this part of my record; neither at any time shall I give it after upon these plates which I am writing; for it is given in the record which has been kept by my father; wherefore I do not write it in this work.</p>

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<p><u>1 Nephi 6:2</u> for it sofisheth me to say that we are a desendant of joseph</p>	<p><u>1 Nephi 6:2</u> for it sufficeth me to say that we are a decendant^{of Joseph}</p>	<p><u>1 Nephi 6:2</u> For it sufficeth me to say, that we are a descendant of Joseph.</p>
<p><u>1 Nephi 6:3</u> and it Mathereth not to me that i am particular to give a full account of all the things of my father for they can not be ritten uppon there plates for i desire the room that i may of the things of god</p>	<p><u>1 Nephi 6:3</u> & it mattereth not to me that I am particular to give to give a full account of all the things of my father for they cannot be written upon these plates for I desire the room that I may write of the things of God</p>	<p><u>1 Nephi 6:3</u> And it mattereth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room, that I may write of the things of God.</p>
<p><u>1 Nephi 6:4</u> øfor the fulness of mine intent is that i may perswaade men to come unto the god of abraham and the god of isaac And the god of jacob and be saved</p>	<p><u>1 Nephi 6:4</u> for the fullness of mine intent is that I may persuade men to come unto the God of Abraham & the God of Isaac & the God of Jaco & be saved</p>	<p><u>1 Nephi 6:4</u> For the fullness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved.</p>
<p><u>1 Nephi 6:5</u> wherefore the things which are pleasing unto the world i do not Write but the things which are pleasing unto god And unto them which are not of the world</p>	<p><u>1 Nephi 6:5</u> wherefore the things which are pleasing unto the world I do not write b t the things which are pleasing unto God & unto them which are not of the world</p>	<p><u>1 Nephi 6:5</u> Wherefore the things which are pleasing unto the world, I do not write, but the things which are pleasing unto God and unto them which are not of the world.</p>
<p><u>1 Nephi 6:6</u> wherefor i shall give commandment unto my seed that they shall not occupy these plate with things wthich Are not of worth unto the children of men</p>	<p><u>1 Nephi 6:6</u> wherefore I shall give commandment unto my seed that they shall not occupy these plates with things which are not of worth unto the children of men</p>	<p><u>1 Nephi 6:6</u> Wherefore I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men.</p>

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<p>§</p> <p><u>1 Nephi 7:1</u> and now i wood that ye might know that after my father lehi had made an end of propeesying concernsing his seed it came to pass that the lord spake unto him Again that it was not meet for him lehi that he should take his fammaly into the wllderness alone but that his sons should take daughters to wife that Might rais up seed unto the lord in the lord in the land of prommise</p>	<p>§</p> <p><u>1 Nephi 7:1</u> & now I would that ye might know that after my father Lehi had madean end of prophesying concerning his seed it came to pass that the Lord spakeun unto him again saying that it was not mete for him Lehi that he should take his family unto the wilderness alone but that his Sons should take daughters to wife that they might raise up seed unto the Lord in the land of frromise</p>	<p>§</p> <p><u>1 Nephi 7:1</u> And now I would that ye might know, that after my father Lehi had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again, saying, that it was not mete for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise.</p>

1 Nephi 7:1

*And now I would that ye might know, that after my father, Lehi, had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him **again, saying that** it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, **that they might** raise up seed unto the Lord in the land of promise.*

ISSUE IN QUESTION:

Saying – not part of the OM.

EXPLANATION:

S3 excludes the word *saying* from the dictation.

SUMMARY:

By this time of the production, OC had recorded this introductory word several times, so it is no surprise that he would add it back in 1 Nephi 7:1. It is unclear if JS ever said it, or, if he did, S3 did not hear it or wrote too fast and missed it. Historically, it is absent in the most original writing, and should be acknowledged as such.

ISSUE IN QUESTION:

They – not part of the OM.

EXPLANATION:

S3 excludes the word *they* from the dictation.

SUMMARY

The OM rendition would give the reader the impression that Lehi's daughters-in-law would be solely responsible for raising the children. Or, *raise up seed* could be interpreted in a strictly sexual way, as in *plant seed*, which seems more fitting given the historical use of the word *seed*. Whatever the meaning we ascribe to it, the sentence would be better represented as: *but that his sons should take daughters to wife, and raise up seed unto the Lord in the land of promise.*

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<p><u>1 Nephi 7:2</u> and it came to pass that the lord commanded him that i lehi and my brethren should Again return into the land of jerusalem and bring down ishmael and his fammaly into the wilderness</p>	<p><u>1 Nephi 7:2</u> & it came to pass that the Lord commanded him that I Nephi & my B^ethren should again return unto the land of Jerusalem & bring down Ishmael & his family into the wilderness</p>	<p><u>1 Nephi 7:2</u> And it came to pass that the Lord commanded him that I, Nephi, and my brethren, should again return unto the land of Jerusalem, and bring down Ishmael and his family into the wilderness.</p>

1 Nephi 7:2

*And it came to pass that the Lord commanded him that I, **Nephi**, and my brethren, should again return **unto** the land of Jerusalem, and bring down Ishmael and his family into the wilderness.*

ISSUE IN QUESTION:

The OM claims it was **Lehi**, not **Nephi**, who should gather Ishmael's family.

EXPLANATION:

S3 mistakenly penned **Lehi**'s name when it should have been **Nephi**. The next verse confirms this with these words from the OM: *and it came to pass that i nephi did again with my Brethren go forth into the wilderness to go up tho jerusAlem.*

SUMMARY:

We know from 1 Nephi 7:1 that Lehi had just ended a dissertation and began another. It is easy to understand how S3, or JS for that matter, might have thought it was Lehi, and made this error.

ISSUE IN QUESTION:

Into? or unto?

EXPLANATION:

The scribes utilized **into** and **unto** interchangeably during their writings. The words have such similar meanings (in this context) that it is difficult to know if the errors happened in dictation or in scribal work.

SUMMARY:

The proper use of **into/unto** in this setting is **into**; the OM was correct. In the confusion, while copying data to the PM, OC began writing **unto** – quickly modifying the **un** to **in**, and placing a dot over the **i**. The compositor was likely given strict instructions to place type exactly as the PM is written, and when deciding which was proper, incorrectly chose **unto**. The error remains in the current edition to this day.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:3</u> and it came to pass that i nephi did again with my Brethren go forth into the wilderness to go up tho jerusAlem</p>	<p><u>1 Nephi 7:3</u> & it came to pass that I Nephi did again with my Brethren go forth into the wilderness to go up to Jerusalem</p>	<p><u>1 Nephi 7:3</u> And it came to pass that I, Nephi, did again, with my brethren, go forth into the wilderness to go up to Jerusalem.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:4</u> and it came to pass that we went up unto the house of ishmael and we did gain favour in the sight of ishmael in so much that we did speak unto him the Words of the lord</p>	<p><u>1 Nephi 7:4</u> & it came to pass that we went up unto the house of Ishmael & we did gain faror in the sight of Ishmael insomuch that we did speak unto him the words of the Lord</p>	<p><u>1 Nephi 7:4</u> And it came to pass that we went up unto the house of Ishmael, and we did gain favor in the sight of Ishmael, insomuch that we did, speak unto him the words of the Lord.</p>
<p><u>1 Nephi 7:5</u> and it came to pass that the lord did soften the hart of ishmael and also his hole^{hole} insomuch that they took their journey with us down into the Wilderness to the tent of our father</p>	<p><u>1 Nephi 7:5</u> & it came to pass that the Lo'd did soften the heart of Ishmael & also his household insomuch that they took their journey with us down into the wilderness to the tent of our father</p>	<p><u>1 Nephi 7:5</u> And it came to pass that the Lord did soften the heart of Ishmael, and also his household, insomuch that they took their journey with us down into the wilderness to the tent of our father.</p>

1 Nephi 7:5

*And it came to pass that the Lord did soften the heart of Ishmael, and also his **household**, insomuch that they took their journey with us down into the wilderness to the tent of our father.*

ISSUE IN QUESTION:

Ishmael's *whole household*?

EXPLANATION:

It is difficult to imagine this section of 1 Nephi 7:5 as: *the lord did soften the hart of ishmael and also his hole*. It makes little sense that way. The scribe then inserted another *hole* right next to it. The PM corrected this error to read *household*; the same reading it has today.

SUMMARY:

It is entirely possible S3 meant to insert the word *house* rather than *hole*, so the current use of *household* would be justified. Yet, in Alma 22:23 of the OM, we have an earlier example (remember, Alma was written before 1 Nephi) of OC writing *whole ho[usehold]*. A change to *whole household* seems reasonable, but can also be seen as conjecture.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:6</u> and it came to pass that as we journeed in the wilderness behold lamen & lemuel and two of the daugters of ishmael and the two sons of ishmael and their famales did rebel ggainst us yea against i nephi and sam and their father ishmael and his wife and his Wife and his three other daugters</p>	<p><u>1 Nephi 7:6</u> & it came to pass that as we journeed in the wilderness behold Laman & Lemuel & two of the daughters of Ishmael & the two Sons of Ishmael & their families did rebell against us yea against I Nephi & Sam & their father Ishmael & hissons wife & his three Sons other daughters</p>	<p><u>1 Nephi 7:6</u> And it came to pass that as we journeed in the wilderness, behold, Laman and Lemuel, and two of the daughters of Ishmael, and the two sons of Ishmael, and their families, did rebel against us; yea, against I, Nephi, and Sam, and their father, Ishmael, and his wife, and his three other daughters.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 7:7 and it aame to pass that in the whiih rebellion they ware desirus to ^{return} unto the land of jerusalem</p>	<p>1 Nephi 7:7 & it came to pass in the which rebellion they were desireous to return unto the land of Jerusalem</p>	<p>1 Nephi 7:7 And it came to pass in the which rebellion, they were desirous to return unto the land of Jerusalem.</p>

1 Nephi 7:7

*And it came to **pass in** the which rebellion,
they were desirous to return unto the land of Jerusalem.*

ISSUE IN QUESTION:

That – not part of PM or 1830 edition.

EXPLANATION:

Though **that** was part of the OM, OC removed it in the PM, and it stands this way today.

SUMMARY:

The sentence structure is not enhanced by the use of **that**, or the exclusion of it. It is problematic either way. Since S3 claims to have heard Joseph say it, his interpretation should be given more weight than OC's, who was not in the room at the time. For the sake of history, **that** should have been retained.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 7:8 and not i mphii being grievd for the hardness of their harts therefore i spake unto them saying yea^{even} unto lamen and unto lemual behold thou art mine elder breehren and how is it that ye are so hard in your hearts and so blind in your minds that ye have nee^d that i your younger brother should speak unto you yea & set an exampl for you</p>	<p>1 Nephi 7:8 & now I Nephi being grieved for the hardness of their hearts therefore I spake unto them saying yea even unto Laman & ^{unto} Lemuel behold thou art mine elder Brethren & how is it that ye are so hard in your hearts & so blind in your minds that ye have need that I your younger Brother should speak unto you yea & ^e set an example for you</p>	<p>1 Nephi 7:8 And now I, Nephi, being grieved for the hardness of their hearts, therefore I spake unto them, saying; yea, even unto Laman and unto Lemuel, behold, thou art mine elder brethren; and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?</p>

1 Nephi 7:8

*And now I, Nephi, being grieved for the hardness of their hearts,
therefore I spake unto them, saying, **yea, even unto** Laman and unto Lemuel:
Behold **ye are** mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds,
that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?*

ISSUE IN QUESTION:

The **even** insertion.

EXPLANATION:

The word **even** might not have been dictated by JS, or it could be a last-second rescue by S3; recalling it soon after.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

An argument for the exclusion of *even* from the text could be made in claiming the original meaning would be: *saying, yea (unto Laman and unto Lemuel), behold thou*. The fact that *even* was inserted moments after the dictation and followed without issue in the PM, encourages the possibility that *even* was proper.

ISSUE IN QUESTION:

Thou art? or *ye are?*

Joseph Smith makes major edits to the PM in 1836-7. Now, **JS 1836-7**.

EXPLANATION:

The three versions of *thou art* (shown directly above) match identically, but the current version does not. Though our focus is generally limited to concurrent changes in the early documents, this one was made in 1836-7 by JS, and is part of the canon today.

SUMMARY:

The student might become bewildered with the fact that the first three versions of BOM text utilized the words *thou art*, and that the words (which are considered sacred to Latter-day Saints) were changed only six years after their original publication. Though every modification JS made for the 1837 edition will not be addressed in this analysis, the bewilderment is justified, since JS made hundreds of changes to the BOM's PM text prior to the second printing.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 7:9</u> how is it that ye have not herkened unto the word of the lord	<u>1 Nephi 7:9</u> how is it that ye have not hearkened unto the word of the Lord	<u>1 Nephi 7:9</u> How is it that ye have not hearkened unto the word of the Lord?
<u>1 Nephi 7:10</u> how is it that ye have forgotten that ye have seen an Angel of the lord	<u>1 Nephi 7:10</u> how is it that ye have forgotten that ye have seen an angel of the Lord	<u>1 Nephi 7:10</u> How is it that ye have forgotten that ye have seen an angel of the Lord?
<u>1 Nephi 7:11</u> yea and how is it how great things that ye tave forgotten how great things the lord hath done for us in delivering us out of the hands of laban and Also that we should obtain the record	<u>1 Nephi 7:11</u> yea & how is it that ye have forgot how great things the Lord hath done for us in delivering us out of the hands of Laban & also that we should obtain the record	<u>1 Nephi 7:11</u> Yea, and how is it that ye have forgotten how great things the Lord hath done for us, in delivering us out of the hands of Laban, and also that we should obtain the record?
<u>1 Nephi 7:12</u> yea and how is it that ye have forgotten that the lord is able to do all things according to his will for the children of men if it so be that they exersise faith in him wherefor let him us be faithful in him	<u>1 Nephi 7:12</u> yea & how is it that ye have forgotte d that the Lord is able to do all things according to his will for the children of men if it so be that they exercise faith in him wherefore let us be faithful in him	<u>1 Nephi 7:12</u> Yea, and how is it that ye have forgotten that the Lord is able to do all things, according to his will, for the children of men, if it so be that they exercise faith in him; wherefore, let us be faithful in him.

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 7:12

Yea, and how is it that ye have forgotten that the Lord is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him? Wherefore, let us be faithful to him.

ISSUE IN QUESTION:

An extra **him** where **us** was meant?

Joseph Smith makes major edits to the PM in 1836-7: **JS 1836-7**.

EXPLANATION:

Prior to the strikethrough, this passage could have meant: *Wherefore, let him* [‘him’ being the ‘ye’ person mentioned seven words into the verse] *be faithful in him*. Another option would be: *Wherefore, let him* [meaning the Lord] *be faithful in us* -changing the last word- if possibly flipped in the mind of S3 at the moment.

SUMMARY:

Neither of the options above were likely, and OC confirmed **us** in the PM.

JS 1836-7: As with the example from 1 Nephi 7:8, both manuscripts and the 1830 edition read: *faithful in him*. For the 1837 edition, JS modified this already published scripture to read *faithful to him*. The change was an improvement, but should the previous three volumes be seen as canonical errors? The exact same edit was then made to the words in verse 13.

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:13</u> & if it so be that we are faithful in him We shal obtain the land of promise and se shal know at some futer peried that the word of the lord shal be fulfild conserning the destruction of jerusalem for all thing which the lord hath spoken conserning the destruction of ◇◇rusalem must be fulfild</p>	<p><u>1 Nephi 7:13</u> & if it so be that we are faithful in him we shall obtain the land of promise & ye shall know at some future period that the word of the Lord shall be fulfilled concerning the destruction of Jerusalem for all things which the Lord hath spoken concerning the destruction of Jerusalem must be fulfilled</p>	<p><u>1 Nephi 7:13</u> And if it so be that we are faithful in him, we shall obtain the land of promise; and ye shall know at some future period, that the word of the Lord shall be fulfilled, concerning the destruction of Jerusalem; for all things which the Lord hath spoken concerning the destruction of Jerusalem, must be fulfilled.</p>
<p><u>1 Nephi 7:14</u> for behold the spirit of the lord ceathes soon to strive with whom for behold they have rejected the prophets and jeremiah have they cast into prisen and they have saught to take away the life of my father in so much that they have driven him out of the land</p>	<p><u>1 Nephi 7:14</u> for behold the ^{spirit <of> the} Lord ceaseth soon to strive with them for behold they have rejected the prophets & Jeremiah have they cast into prison & they have sought to take away the life of my father insomuch that they have driven him out of the land</p>	<p><u>1 Nephi 7:14</u> For, behold, the spirit of the Lord ceaseth soon to strive with them; for behold, they have rejected the prophets, and Jeremiah have they cast into prison. And they have sought to take away the life of my father, insomuch that they have driven him out of the land.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:15</u> now behold i say unto you that if he will return unto jerusalem ye shall Also perish with them and now if ye have choict go up to he land and remember the words which i speak unto you that if ye go ye will also perrish for thus the spirit of the lord constraineth me that i should speak</p>	<p><u>1 Nephi 7:15</u> now behold I say unto you that if ye will return unto Jerusalem ye shall also perish with them & now if ye have choice go up to the land & remember the words which I speak unto you that if ye go ye will also perish for thus the spirit of the Lord constraineth me that I should speak</p>	<p><u>1 Nephi 7:15</u> Now, behold, I say unto you, that if ye will return unto Jerusalem, ye shall also perish with them. And now, if ye have choice, go up to the land, and remember the words which I speak unto you, that if ye go, ye will also perish; for thus the spirit of the Lord constraineth me that I should speak.</p>

1 Nephi 7:15

*Now behold, I say unto you that if ye will return unto Jerusalem ye shall also perish with them. And now, **if ye have choice**, go up to the land, and remember the words which I speak unto you, that if ye go ye will also perish; for thus the Spirit of the Lord constraineth me that I should speak.*

ISSUE IN QUESTION:

*If you **have choice** means if you choose.*

EXPLANATION:

Though the OM, the PM, the 1830 edition, and the current edition match, there can be little question the words **if ye have choice** are odd. Is it possible it was contemporary with 19th century grammar? There is little evidence of this. Perhaps it was JS's attempt to deliver a stigmatic Native-American sentence. The best way to think of this anomaly is as **if ye choose**, or **if you choose**.

SUMMARY:

If you look at the incredible amount of people, cities, or animals with *unique names* in the BOM, you can probably also imagine **if ye have choice** as a *unique phrase*. Interpreting it with a critical eye means to admit it is a grammatical error. The verse should read, in part: **And now, if you choose, go up to the land.**

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:16</u> and it came to pass that ^{when} i nephi had spoken these words unto my brethren they ware angry with Me and it came to pass that they did day their hands uppon me for behold they ware exceding wroth and they did bind me with cords for they so^{ught} to take away my life that they might leave me in the wilderness to be devoured by wild beasts</p>	<p><u>1 Nephi 7:16</u> & it came to pass that when I Nephi had spoken these words unto my Brethren they were angry with me & it came to pass that they did lay their hands upon me for behold they were exceding wroth & they did bind me with cords for they sought to take away my life that they might leave me in the wilderness to be devoured by wild beasts</p>	<p><u>1 Nephi 7:16</u> And it came to pass that when I, Nephi, had spoken these words unto my brethren, they were angry with me. And it came to pass that they did lay their hands upon me; for, behold, they were exceeding wroth; and they did bind me with cords, for they sought to take away my life, that they might leave me in the wilderness, to be devoured by wild beasts.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 7:16

And it came to pass that **when** I, Nephi, had spoken these words unto my brethren, they were angry with me. And it came to pass that they did lay their hands upon me, for behold, they were exceedingly wroth, and they did bind me with cords, for they **sought** to take away my life, that they might leave me in the wilderness to be devoured by wild beasts.

ISSUE IN QUESTION:

Insertion: *when*.

EXPLANATION:

Upon its first writing, the beginning of this verse in the OM read, *and it came to pass that i nephi* – without the word *when*. This seems comfortable at this stage of the sentence, but quickly changes a few words later, when S3 decided to insert the word *when* to make the sentence whole.

SUMMARY:

It is unlikely JS dictated this verse without the use of *when* in it.

ISSUE IN QUESTION:

Insertion - *sot* to *sought*.

EXPLANATION:

OM: *for they sot to take away my life*. It is common to find the word *sought* spelled in different ways. Because of its phonetic match, *sot* is perhaps one of the easiest.

SUMMARY:

In the heat of writing dictation in long-hand quickly, S3 spelled the word *sought* incorrectly.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:17</u> but it came to pass that i praid unto the lord sayimg O lord according to my faith which is in me wilt thou deliver me from the hands of my br thren yea even give me strength that i may burst these band with which i am bound</p>	<p><u>1 Nephi 7:17</u> but it came to pass that I prayed unto the Lord saying O Lord according to my faith which is in thee wilt thou deliver me from the hands of my Brethren yea even give me strength that I may burst these bands with which I am bound</p>	<p><u>1 Nephi 7:17</u> But it came to pass that I prayed unto the Lord, saying: O Lord, according to my faith which is in thee, wilt thou deliver me from the hands of my brethren; yea, even give me strength that I may burst these bands with which I am bound.</p>

1 Nephi 7:17

But it came to pass that I prayed unto the Lord, saying:
 O Lord, according to my faith which is in **thee**, wilt thou deliver me from the hands of my brethren;
 yea, even give me strength that I may burst these bands with which I am bound.

ISSUE IN QUESTION:

Me? or *thee?*

EXPLANATION:

Before admitting the change to *thee* is correct, let us first explore the meaning with *me*. The redundancy (five words earlier) of the word *my* is problematic, but not insurmountable. Perhaps S3 heard the *me* correctly, but *my* was actually *the*. It would then read: *O lord according to the faith which is in me*. Whatever the OI was, OC made a rare, but not isolated, edit to the OM; it was not corrected by S3. He probably made the change while copying to the PM. He also might have conferred with JS at the time to be certain S3 misheard this word.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

It is entirely possible that JS's words were meant the way they appeared in the OM: *My faith* (meaning, his faith in the divine) *which is in me* (his internalized faith).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:18</u> and it came to pass that When i had said these words behold the bands were loost from off my^{hands and} feet And i stood before my brethren and i spake unto them agai</p>	<p><u>1 Nephi 7:18</u> & it came to pass that when I had said these words behold the bands were loosed from off my hands & feet & I †tood before my Brethren & I spake unto them again</p>	<p><u>1 Nephi 7:18</u> And it came to pass that when I had said these words, behold, the bands were loosed from off my hands and feet, and I stood before my brethren, and I spake unto them again.</p>

1 Nephi 7:18

*And it came to pass that when I had said these words, behold, the bands were loosed from off **my hands and feet**, and I stood before my brethren, and I spake unto them again.*

ISSUE IN QUESTION:

Were bands **only** on Nephi's feet?

EXPLANATION:

If we view the OM section above without the insertion, it reads: *the bands were loosed from off my feet*, with no mention of his hands. Was the original dictation missing this? After all, there is no reference to his hands being bound earlier in the scene.

SUMMARY:

The words *hands and* were inserted quickly, during the same sitting. It is unlikely JS skipped these two words, even though the sentence was written without them and works fine this way. It would be difficult to exclude his *hands* from being bound since the verse before sees him wishing for strength to *burst these bands* (v. 17), which would be far more difficult to do with your feet.

The scene is not without AKJV historical influence. In the Old Testament we read: *and his bands loosed from off his hands* (Judges 15:14). The words *loosed from off* are an exact match found nowhere else in scripture. From the New Testament: *bound his own hands and feet, and* (Acts 21:11). The four-word string of *hands and feet, and* is similarly found only in these two verses.

TBTBOMC. Compare to Judges 15:14.

BOM: *behold, the bands were loosed from off my hands*

AKJV: *and his bands loosed from off his hands.*

- *loosed from off* is an exact three-word match and occurs only once in each book (BOM & AKJV).

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:19</u> And it came to pass</p> <p>that they ^{ware} angry with we me again and and saught to lay hands uppon me but behold one of the daughters of ishmeel yea & also her mother and one of the son of ishmael did plead with my breahren insomuch that they did soften their hearts and they did cease striving to take Away my life</p> <p><u>1 Nephi 7:20</u> and it came to pass that they ware sorraful because of their wickedness insomuch that they did bow down before me & did plead with me that i would forgive them of the thing that they had done against</p>	<p><u>1 Nephi 7:19</u> & it came to pass & I stood before m)</p> <p>that they were angry with me again & sought to lay hands upon me but behold one of the daughters of Ishmael yea & also her Mother & one of the Sons of Ishmael did plead with my Brethren insomuch that they did soften their hearts & they did cease striveing to take away my life</p> <p><u>1 Nephi 7:20</u> & it came to pass that they were sorrowful because of their wickedness insomuch that they did bow down before me & did plead with me that I would forgive them of the thing that they had done against me</p>	<p><u>1 Nephi 7:19</u> And it came to pass</p> <p>that they were angry with me again, and sought to lay hands upon me; but, behold, one of the daughters of Ishmael, yea, and also her mother, and one of the sons of Ishmael did plead with my brethren, insomuch that they did soften their hearts; and they did cease striving to take away my life.</p> <p><u>1 Nephi 7:20</u> And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me, and did plead with me, that I would forgive them of the thing that they had done against me.</p>

1 Nephi 7:20

*And it came to pass that they were sorrowful, because of their wickedness, insomuch that they did bow down before me, and did plead with me that I would forgive them of the thing that they had done **against me.***

ISSUE IN QUESTION: **Against without me?**

EXPLANATION:

This verse ends abruptly in the OM, and no other verse in the BOM ends without a noun after the word **against**.

SUMMARY:

There is a possibility that S3 meant to strikethrough the word **against**, but did not. This would change the sentence to read functionally as: **the thing that they had done**. The word **me** at the end of the sentence would mean it was the third appearance of the word in the verse (**bow down before me**, **plead with me**, and **against me**), and perhaps S3 felt the third entry would compound redundancy.

As with the rare OM change in 1 Nephi 7:17, OC amends the verse with a light caret **me**. This should satisfy the question of whether the verse should have been missing the words **against me** entirely.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:21</u> and it came to pass that i did frankly forgive them tl that they had done and i did exhort them that they would pray unto the lord their god for forgiveness and it came to pass that they did so and after that they had done praying unto the lor the we did again travel on our journey toward the tent of our father</p>	<p><u>1 Nephi 7:21</u> & it came to pass that I did frankly forgive them all that they had done & I did exhort them that they would pray unto the Lord their God for forgiveness & it came to pass that they did so & after that they had done praying unto the Lord we did again travel on our journey toward the tent of our father</p>	<p><u>1 Nephi 7:21</u> And it came to pass that I did frankly forgive them all that they had done, and I did exhort them that they would pray unto the Lord their God, for forgiveness. And it came to pass that they did so. And after that they had done praying unto the Lord, we did again travel on our journey toward the tent of our father.</p>

1 Nephi 7:21

*And it came to pass that I did frankly forgive them all that they had done, and I did exhort them that they would pray unto the Lord their God for forgiveness. And it came to pass that they did so. And after they had done praying unto the Lord we did again travel on our journey **towards** the tent of our father.*

ISSUE IN QUESTION:

Toward (North American) or *towards* (European)?

EXPLANATION:

As with 1 Nephi 5:22, some passages use *toward*, others *towards*. The difference is based more on geography than improper usage. In this case, all three varieties of the BOM (produced prior to 1837) utilized *toward* over *towards*. This was permanently changed to *towards* in the 1841 edition.

SUMMARY:

Since the use of *toward* or *towards* is neither objectively right nor wrong, we will no longer address this specifically going forward, unless its use causes a significant issue for a given verse.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 7:22</u> and it came to pass that we did Come down unto the tent of uur father and after that i And my brethren and all 'he house of ishmael had com dow unto the tent of my father they did give thanks unto the lord their god and they did give thankse and offer burnt ofrings unto him</p>	<p><u>1 Nephi 7:22</u> & it came to pass that we did come down unto the tent of our father & after that I & my Brethren & all the house of Ishmael had come down unto the tent of my father they did give thanks unto the Lord their God & they did offer sacrifice & burnt offerings unto him</p>	<p><u>1 Nephi 7:22</u> And it came to pass that we did come down unto the tent of our father. And after that I and my brethren, and all the house of Ishmael, had come down unto the tent of my father, they did give thanks unto the Lord their God; and they did offer sacrifice and burnt offerings unto him.</p>

1 Nephi 7:22

*And it came to pass that we did come down unto the tent of our father. And after I and my brethren and all the house of Ishmael had come down unto the tent of my father, they did give thanks unto the Lord their God; and they did **offer sacrifice and** burnt offerings unto him.*

ISSUE IN QUESTION:

Thanks, sacrifice, and offer[ing] burnt offerings.

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

It appears that OM's S3 made a bit of a mess by repeating *give thanks* from the line before. He attempts to erase these words and pen *offer sacrifice* over the top of them. This correction led to the passage reading: *and they did offer sacrifice and offer burnt offerings unto him*. This is an improvement, but still deficient.

SUMMARY:

The use of the word *offer* before *burnt* in the OM was problematic. OC recognized this error and corrected it in the PM to read the way it is published today.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
§ <u>1 Nephi 8:1</u> and it came to pass that we ha getherd to geather all manner of seeds of ery king both of grain of every kind and also of the seeds of fruits of every king	§ <u>1 Nephi 8:1</u> & it came to pass that we had gathered together all manner of seeds of every kind both of grain of every kind & also of the seeds of fruits of every kind	§ <u>1 Nephi 8:1</u> And it came to pass that we had gathered together all manner of seeds of every kind ; both of grain of every kind , and also of the seeds of fruits of every kind .

1 Nephi 8:1

*And it came to pass that we had gathered together all manner of seeds of every **kind**, both of grain of every **kind**, and also of the seeds of fruit of every **kind**.*

ISSUE IN QUESTION:

Kind? or king?

EXPLANATION:

If JS dictated the word *king* twice in this verse, it would give the context in the OM a completely different meaning. Perhaps it was just the way S3 spelled *kind*? If so, it begs the question, why did he spell it twice as *king*, but in-between this repeat he used the word *kind*? Adding to the mystery: the spellings of *king* are written very clearly.

SUMMARY:

The likelihood of *king* being a valid entry is slim. OC corrected it in the PM, and must have been convinced JS was not speaking about the stockpiles of seeds and grains of the great rulers.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 8:2</u> and it came to pass that while my father tarried in the wilderness he spake unto us saying be hold i have dreamd a dream or in otther words i have seen a vission	<u>1 Nephi 8:2</u> & it came to pass that while my father tarried in the wilderness he spake unto us saying behold I have dreamed a dream or in other words I have seen a vision	<u>1 Nephi 8:2</u> And it came to pass that while my father tarried in the wilderness, he spake unto us, saying: Behold, I have dreamed a dream; or, in other words, I have seen a vision.

1 Nephi 8:2

And it came to pass that while my father tarried in the wilderness he spake unto us, saying: Behold, I have dreamed a dream; or, in other words, I have seen a vision.

ISSUE IN QUESTION:

Using *other words* for clarity or correction. *In Other Words Clarification: **IOWC**.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

During the dictation process, certain words or ideas were clarified by linking two concepts between the text of *in other words*. In most cases, the verbal adjustment is justified, as the original thought lacked needed information.

SUMMARY:

JS wished to define a *vision* as a *dream*, or perhaps the other way around. Regardless, this verse seems to want to harmonize the words as synonyms. The distinction can be seen as significant since people do not always attribute meanings to their *dreams* because they are *not in* a conscious state, whereas a *vision* is thought of as an apparition *in* a conscious, and possibly heightened state.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:3</u> and behold because of the thing which h have seen i have reason to rejoicie in the lor^d because of nephi and also of sam for i have reaso to suppose that they and allo meny of them seed will be saved</p> <p><u>1 Nephi 8:4</u> but behold Laman & lemual i fear exedi gly because of you for behold me thotgttⁱ saw a dark And drery wilderness</p>	<p><u>1 Nephi 8:3</u> & behold because of the thing which I have seen I have reason to rejoicie in the Lord because of Nephi & also of Sam for I have reason to suppose that they & also many of their seed will be saved</p> <p><u>1 Nephi 8:4</u> but behold Laman & Lemuel I fear exceedingly because of you for behold le^{me}thought I saw a dark & dreary wilderness</p>	<p><u>1 Nephi 8:3</u> And behold, because of the thing which I have seen, I have reason to rejoice in the Lord, because of Nephi, and also of Sam; for I have reason to suppose that they, and also many of their seed, will be saved.—</p> <p><u>1 Nephi 8:4</u> But, behold, Laman and Lemuel, I fear exceedingly, because of you; for, behold, me thought I saw a dark and dreary wilderness.</p>

1 Nephi 8:4

*But behold, Laman and Lemuel, I fear exceedingly because of you; for behold, **methought** I saw in my dream, a dark and dreary wilderness.*

ISSUE IN QUESTION:

Use of the archaic, seldom used word *methought*.

EXPLANATION:

Though *methought* is the past tense of *methinks*, both are still rare - even when comparing it to other writings predating the BOM.

SUMMARY:

The word *methought* is not just archaic, it is also absent from the AKJV, even though it feels like it could be part of the canon. The existence of the word is repeated one other time in the BOM, in Alma 36:22. Both instances of *methought* are preceded with an introductory verb (*Yea*, and *behold*), and followed by the words *I saw*. Surprisingly, Alma is referencing Lehi's vision in this verse, almost as if the word *methought* was always attached to the story.

Because of its archaic origin, the verse would sound better by either a) eliminating *methought*, or b) changing it to read, *I thought*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:5</u> and it came to pass that i saw a Man and he was drest in a white roae and he came and stood before me</p>	<p><u>1 Nephi 8:5</u> & it came to pass that I saw a man & he was ^{dressed}rest in a white robe & he came & stood before me</p>	<p><u>1 Nephi 8:5</u> And it came to pass that I saw a man, and he was dressed in a white robe; and he came and stood before me.</p>
<p><u>1 Nephi 8:6</u> and it came to pass that he spake unto me and bade me follow him</p>	<p><u>1 Nephi 8:6</u> & it came to pass that he spake unto me & said bade me follow him</p>	<p><u>1 Nephi 8:6</u> And it came to pass that he spake unto me, and bade me follow him.</p>
<p><u>1 Nephi 8:7</u> and it came to pals that As i fowlowed him and after i had followed him i beheld myself that i was in a dark and dreary waste</p>	<p><u>1 Nephi 8:7</u> & it came to pass that as I followed him & after I had followed him I beheld myself that I was in a dark & dreary waste</p>	<p><u>1 Nephi 8:7</u> And it came to pass that as I followed him, and after I had followed him, I beheld myself that I was in a dark and dreary waste.</p>
<p><u>1 Nephi 8:8</u> and after that i had trueded for the space f^{or} menny hours in darkness i began to pray unto the lord that he would have mercy on me according to the multitude of his tender mercies</p>	<p><u>1 Nephi 8:8</u> & after that I had traveled for the space of many hours in darkness I began to pray unto the Lord that he would have mercy on me according to the multuude of his dender mercies</p>	<p><u>1 Nephi 8:8</u> And after that I had travelled for the space of many hours in darkness, I began to pray unto the Lord, that he would have mercy on me, according to the multitude of his tender mercies.</p>

1 Nephi 8:8

*And after I had traveled **for** the space **of** many hours in darkness, I began to pray unto the Lord that he would have mercy on me, according to the multitude of his tender mercies.*

ISSUE IN QUESTION:

For changed to **of**.

EXPLANATION:

Because of the 19th century setting, the strong dialect, and the youthfulness of the transcription team, it is easy to imagine JS speaking the words: *I had travelled **for the space, for many hours***; perhaps even the biblically recognized *for to*, as in, *I had travelled **for to the space*** (for examples, see 2 Kings 4:13 and Ezekiel 40:4).

SUMMARY:

It is unclear if this *for/of* error was generated by the dictation, or if it was misheard by the scribe. The latter seems more likely than the former. If it was the former, then the scribe wisely corrected it, as it is common to want to change a word which has been duplicated in a sentence.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
1 Nephi 8:9 and it came to pass that I after i had praid unto the lord ¹ beheld A large and specious field	1 Nephi 8:9 & it came to pass that after I had prayed unto the Lord behold a large & spacious field	1 Nephi 8:9 And it came to pass that after I had prayed unto the Lord, I beheld a large and spacious field.

1 Nephi 8:9

*And it came to **pass after I** had prayed unto the Lord I beheld a large and spacious field.*

ISSUE IN QUESTION:

The back-and-forth of *that*.

EXPLANATION:

The word *that*, following *and it came to pass*, is present in the OM, the PM, and the 1830 edition. It was removed in 1837, restored in 1840, and then permanently removed in 1874.

SUMMARY:

The use of *that* in a sentence is always a battle. It is often either useless or simply considered unimportant. The word *that* went back-and-forth between editions for nearly half a century before it was finally removed. Scholars are ambivalent as to its place in the BOM, though the church has now adopted its absence for nearly the last century and a half.

ISSUE IN QUESTION:

*And it came to **pass that I** had prayed unto the Lord.*

EXPLANATION:

A companion issue involving the same sentence, is the possible mishearing and/or misplacement of the word *I*. The OM scribe wrote: *and it came to pass that I*. He then crossed out the *I* and added *after I*.

SUMMARY:

Though the debate about *that* continues, there would have been no need to delete *that* if the word *after* were removed instead. Since *I* was the original penned message, perhaps keeping both *that* and *I* are in order, as well as deleting *after* and *I*, so the sentence would read: *And it came to pass that I had prayed unto the Lord*. This would trigger another reconstruction toward the end of the verse (involving maintaining *after*), which means the differences mentioned here were likely not the OI.

ISSUE IN QUESTION:

An *I* was not copied to the PM; caught during typesetting. **TAL**.

EXPLANATION:

OC made errors on adjoining words. He missed the light OM insertion (made later by S3) of the letter *I* between *Lord* and *beheld*. Additionally, the PM's *behold* should have been spelled *beheld*.

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SUMMARY:

While setting the type with the PM, the team impressively reproduced what was written in the OM, avoiding the punctuation nightmare required to correct OC's poor execution.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:10</u> & it came to pass that i beheld a tree whose fruit was desirable to make one happy</p>	<p><u>1 Nephi 8:10</u> & it came to pass that I beheld a tree whose fruit was desiriable to make one happy</p>	<p><u>1 Nephi 8:10</u> And it came to pass that I beheld a tree, whose fruit was desirable, to make one happy.</p>
<p><u>1 Nephi 8:11</u> and it came to pass that i did go forth and partook of the fruit thereof and beheld that it was Most sweet above all that i ever had before tasted yea and i beheld that the fruit thereof was white to exceed all the whiteness that i had ever seen</p>	<p><u>1 Nephi 8:11</u> & it came to pass that I did go forth & partook of the fruit thereof & I beheld that it was most sweet above all that I ever had before tasted yea & I beheld that the fruit thereof was white to excede all the whiteness that I had ever seen</p>	<p><u>1 Nephi 8:11</u> And it came to pass that I did go forth, and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever had before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.</p>

1 Nephi 8:11

*And it came to pass that I did go forth and **partake** of the fruit thereof; **and I beheld** that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.*

ISSUE IN QUESTION:

Partook? or **partake?** **TAL.**

EXPLANATION:

Historically speaking, both the OM and the PM use **partook**, and with virtually no punctuation in the manuscripts, it provides a good fit. The finality of **partook** in the setting removes a bit of stiffness.

SUMMARY:

The 1830 edition added a comma between **forth** and **and**. It was consequently removed, giving the sentence more fluidity. The choice of **partake** gains committee traction since OC was present during the typesetting of this passage. Another bonus: **partook** is used in the next verse. Thus, **partaking** led to **partooking**.

ISSUE IN QUESTION:

Another **I** issue for S₃?

EXPLANATION:

The gravity of having OC present during the typesetting cannot be overstated. This is reason enough the **I** exists today.

SUMMARY:

In defense of S₃, the word **I** is used five times in this single verse. Removing this one instance (as well as the semi-colon) provides a nineteen-word break, until it happens again during the poorly constructed **above all that I ever had before tasted**, string - found in the OM, the PM, and the 1830 edition.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:12</u> and as i partook of the fruit thereof it fild my soul with exeding great ∅∅i wherefore i began to be desirus that my fa^{family} my should partake of it also for i knew that it das desirus Above all other fruit</p>	<p><u>1 Nephi 8:12</u> & as I partook of the fruit thereof it filled my soul with exceding great joy wherefore I began to be desireous that my family should partake of it also for I knew that it was desireous above all other fruit</p>	<p><u>1 Nephi 8:12</u> And as I partook of the fruit thereof, it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirous above all other fruit.</p>
<p><u>1 Nephi 8:13</u> and as i csst my eyes around about that perhaps i might dis^cover my fammaly also And i beheld a river of water and it ran along and it was near the tree of which i was partaking the fruit</p>	<p><u>1 Nephi 8:13</u> & as I cast my eyes round about that perhap∅ I might discover my family also & I beheld a river of water & it ran along & it was near the tree of which I was partakeing the fruit</p>	<p><u>1 Nephi 8:13</u> And as I cast my eyes round about, that perhaps I might discover my family also, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit.</p>

1 Nephi 8:13

*And as I cast my eyes **round about**, that perhaps I might discover my family **also**, I beheld a river of water; and it ran along, and it was near the tree of which I was partaking the fruit.*

ISSUE IN QUESTION:

Around about? round about? or 'round about?'

EXPLANATION:

Round about is used almost exclusively over **around about**. Though missing from the AKJV entirely, one instance can be found in Mormon 6:4: *we did pitch our tents around about the hill Cumorah*. Oddly, the **a** in **around** was missing in the PM and in the 1830 printed first edition. We are unable to verify the OM since no portion is extant for the nine small chapters of Mormon in the BOM.

SUMMARY:

Because its presence is massive in all of the scriptures of the church, **round about** is the correct textual choice, but the OM features a strong **a** in **around**, which makes it the historian's choice. A wonderful concession could be achieved by changing it to **'round about**, which adds an element of whimsy to the verse. It also gives a direct hint at the sound of **around**.

ISSUE IN QUESTION:

The PM's ampersand (&) is struck through and dismissed by OC and the typesetters.

EXPLANATION:

When beginning a new line of text on the OM paper, S3 would sometimes capitalize the first letter – even when it was not the start of a new sentence. In this instance, though the use of **And** is now missing, it feels as if it should be the start of a new sentence. Even then, OC wrote an ampersand in the PM and thought better of it; at some point, crossing it out with tenacity.

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SUMMARY:

Because it was still a part of the PM, the typesetter would have evaluated its use in the text, even though it had been struck through, since some form of punctuation would be required one way or the other. The 1830 edition could have comfortably read: [~~And as~~] I cast my eyes ‘round about, that perhaps I might discover my family also. And I beheld a river of water. Or, if skipping the ampersand entirely: ~~And as~~ I cast my eyes ‘round about, that perhaps I might discover my family. Also, I beheld a river of water [~~; and it ran along~~], and it was near the tree of which I was partaking the fruit. The typesetters made some daring changes when constructing the first edition. Unfortunately, this one was **not** included.

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:14</u> and i loocked to behold from whence it came and i saw the head thereof a little way of and at the head thereof i beheld your Mother sariah and Sam and nephi and they stood as if they knew not wthither they should go</p>	<p><u>1 Nephi 8:14</u> & I looked to behold from whence it came & I saw the head thereof a little way off & at the head thereof I beheld your Mother Sariah & Sam & Nephi & they stood as if they knew not whither they should go</p>	<p><u>1 Nephi 8:14</u> And I looked to behold from whence it came; and I saw the head thereof, a little way off; and at the head thereof, I beheld your mother Sariah, and Sam, and Nephi; and they stood as if they knew not whither they should go.</p>
<p><u>1 Nephi 8:15</u> and it came to pass that i beckoned unto them and i also did say unto them wth a loud voice that they should come unto me and partake of the fruite wthich was desirable above all other fruit</p>	<p><u>1 Nephi 8:15</u> & it came to pass that I beakened unto them & I also did say unto them with a loud voice that they should come unto me & partake of the fruit which was desireable above all other fruit</p>	<p><u>1 Nephi 8:15</u> And it came to pass that I beckoned unto them; and I also did say unto them, with a loud voice, that they should come unto me, and partake of the fruit, which was desirable above all other fruit.</p>
<p><u>1 Nephi 8:16</u> and it came to pass that they aid come unto me and partake of the fruit Also</p>	<p><u>1 Nephi 8:16</u> & it came to pass that they did come unto me & partake of the fruit^{also}</p>	<p><u>1 Nephi 8:16</u> And it came to pass that they did come unto me, and partake of the fruit also.</p>
<p><u>1 Nephi 8:17</u> and it came to pass that i was desirus that laman And lemual should come and partake of the fruit also Wherefor° i cast mine eyes toward the head of the river that perhaps I might see tthem</p>	<p><u>1 Nephi 8:17</u> & it came to pass that I was desireous that Laman & Lemuel should come & partake of the fruit also wherefore I cast mine eyes towards the head of the river that perhaps I might see them</p>	<p><u>1 Nephi 8:17</u> And it came to pass that I was desirous that Laman and Lemuel should come and partake of the fruit also; wherefore, I cast mine eyes towards the head of the river, that perhaps I might see them.</p>
<p><u>1 Nephi 8:18</u> and it came to pass that i s^{aw} them but they would not come unto Me and partake of the fruit</p>	<p><u>1 Nephi 8:18</u> & it came to pass that I saw them but they would not come unto me</p>	<p><u>1 Nephi 8:18</u> And it came to pass that I saw them, but they would not come unto me.</p>

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1 Nephi 8:18

And it came to pass that I saw them, but they would not come unto me and partake of the fruit.

ISSUE IN QUESTION:

A different ending. Five words added.

EXPLANATION:

Occasionally, large chunks of OM words went missing when they were not transferred to the PM. The 1830 typesetters would have had no idea the words *and partake of the fruit* should have ended the sentence.

SUMMARY:

JS referenced the OM and discovered this error when editing the BOM for the 1840 printing. However, these five words disappeared until 1920, when they were restored. Though retained by the RLDS, these words were not a part of canonized LDS scripture for some 80 years.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:19</u> and i beheld a rod of iron and it extended along the bank of the river And led to the tree by which i stood</p>	<p><u>1 Nephi 8:19</u> & I beheld a rod of iron & it extended along the bank of the river & lead to the tree by which I stood</p>	<p><u>1 Nephi 8:19</u> And I beheld a rod of iron; and it extended along the bank of the river, and led to the tree by which I stood.</p>
<p><u>1 Nephi 8:20</u> and i also beheld a Strait and mrrrough path which came along by the rod of iron even to the tree by which i stood and it also led uy the head of the fountain unto a large and specious field as if it had ben a world</p>	<p><u>1 Nephi 8:20</u> & I also beheld a strait & narrow path which came along by the rod of iron even to the tree by which I stood & it also lead by the head of the fountain unto a large & spacious field as if it had been a world</p>	<p><u>1 Nephi 8:20</u> And I also beheld a straight and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world;</p>

1 Nephi 8:20

*And I also beheld a **strait** and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world.*

ISSUE IN QUESTION:

Straight? or *strait?* **TAL.**

EXPLANATION:

The word **strait** means narrow, whereas **straight** means not crooked. It is doubtful this distinction was recognized in the late 1820s, since the two words were used interchangeably. The typesetter of the 1830 edition had it right the first time, this should read **straight** and not **strait**, as it was changed to in 1981. The 1981 version of 2 Nephi 31:18 is another example of an unwise choice that should be changed back: *this strait and narrow path*, should read, *this straight and narrow path*.

SUMMARY:

Since the word **strait** means narrow, every BOM reference reading **strait and narrow** is incorrect since this actually means narrow and narrow. As with the verse above, several of these 1981 erroneous changes exist in the current version today. Though incorrect (historically speaking), the original handwritten manuscripts spelled it **strait**, which could be the motivation for the church keeping it this way.

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NOTE: As with the difference between *toward* and *towards*, the *strait* vs. *straight* issue will not be addressed again in this project.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:21</u> And i saw numberless concourses of people many of home are presing forward that they might oftain the path which led unto the tree by which i stood</p> <p><u>1 Nephi 8:22</u> and it came to pass that they did come forth and commenset in the path which led to the tree</p>	<p><u>1 Nephi 8:21</u> & I saw numberless concourses of People many of whom were pressing forward that they might obtain the path which lead unto the tree by which I stood</p> <p><u>1 Nephi 8:22</u> & it came to pass that they did come forth & commence in the path which lead to the tree</p>	<p><u>1 Nephi 8:21</u> and I saw numberless concourses of people; many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood.</p> <p><u>1 Nephi 8:22</u> And it came to pass that they did come forth, and commence in the path which led to the tree.</p>

1 Nephi 8:22

*And it came to pass that they did come forth, and **commence** in the path which led to the tree.*

ISSUE IN QUESTION:

Commenced? or *commence?*

EXPLANATION:

While copying from the OM to the PM, OC dropped the **d** (S₃ had changed the **t** to a **d**) at the end of **commenced**. This error was adopted in the 1830 edition, and every printed edition since.

SUMMARY:

The marginally correct word **commence** should be restored to **commenced**.

The next verse in the OM uses the words **commen[n]ced in the path**. **Commenced** is present in every printed version of this BOM passage, and never spelled as **commence**.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:23</u> and it came to pass that there arose a mist of darkness yea an even an exceeding great mist of darkness imomuch that they wthich had commeced in the path did loose their way that they d wanderd of and ware lost</p>	<p><u>1 Nephi 8:23</u> & it came to pass that there arose a mist of darkness yea even an exceeding great mist of darkness insomuch that they which had commenced in the path did lo^{lose}se their way that they wandered off & were lost</p>	<p><u>1 Nephi 8:23</u> And it came to pass that there arose a mist of darkness, yea, even an exceeding great mist of darkness, insomuch that they which had commenced in the path, did lose their way, that they wandered off, and were lost.</p>

1 Nephi 8:23

*And it came to pass that there arose a mist of darkness; **yea, even an** exceedingly great mist of darkness, insomuch that they who had commenced in the path **did** lose their way, that **they wandered** off and were lost.*

ISSUE IN QUESTION:

Speculation on the OI of ~~strike~~throughs. Now, **SPEC.**

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EXPLANATION:

One of the more important targets of this critical analysis is the speculation regarding changes made to the text. Since a decent ink eraser was not on the market in 1828, it was difficult to remove a word from the page, as the ink would need to be scraped off with a knife. It is understandable why OM scribes would choose to strikethrough words rather than stop to scrape them. The words were rolling from the mouth of JS quickly. The word ~~an~~ is a case in point. It is likely that JS spoke the words of this passage exactly how they exist today. But we must also consider what was happening in the mind of S3. Did he actually hear the word *even*? The fact that he removed ~~an~~, then wrote *even an* after it, gives us a clue behind the mechanics. And yes, it is easy to imagine S3 momentarily forgot JS had uttered the word *even*, then, while writing *an*, remembered the word *even* and crossed out ~~an~~.

SUMMARY:

Let us assume for the moment that JS never actually said the word *even*. Would the verse be a disaster without it? *There arose a mist of darkness; yea, an exceedingly great mist of darkness* seems fine without *even*. Here is an additional clue about the mechanics: A ~~strikethrough~~ can reveal a bias or pre-conceived notion about the progress of a sentence, especially when you are writing in longhand, as fast as you can. We may never know if the word *even* was ever spoken, but we know that the passage works either with-or-without it. This is why it is valuable to assess the minutiae.

ISSUE IN QUESTION:

Speculation on the OI of ~~strikethroughs~~. **SPEC.**

EXPLANATION:

Within this same verse there is another OM strikethrough. This is simply the letter ~~d~~. Did S3 pre-think of writing the word *wandered* with ~~d~~'s stuck in his mind? Perhaps the answer is not that simple. S3 might have freewheeled an edit of JS's dictation.

SUMMARY:

It is very possible S3 heard the word *did* (which he had penned just six words before), and crossed out the ~~d~~ before going further; avoiding redundancy. Otherwise, the sentence would read: *they who had commenced in the path did lose their way, that they did wander off and were lost.*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:24</u> and it came to ps^{as}ss that i beheld others pressing forward And they came forth and caught hold of the end of the rod of iron and they did press forward throughh the mists of darkness clinging to the rod of iron even until they did come forth and parpook of the fruit of the tree</p>	<p><u>1 Nephi 8:24</u> & it came to pass that I beheld others pressing forward & they came forth & caught hold of the end of the rod of iron & they did press forward through the mist^s of darkness clinging to the rod of iron even untill they did come forth & partake of the fruit of the tree</p>	<p><u>1 Nephi 8:24</u> And it came to pass that I beheld others pressing forward; and they came forth, and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree.</p>

1 Nephi 8:24

*And it came to pass that I beheld others pressing forward,
and they came forth and caught hold of the end of the rod of iron;
and they did press forward through the **mist** of darkness, clinging to the rod of iron,
even until they did come forth and **partake** of the fruit of the tree.*

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ISSUE IN QUESTION:

Mist? or *mists?* **TAL.**

EXPLANATION:

Mists of darkness is written clearly in the OM. OC added *s* to *mist* in the PM. The 1830 type reads *mist*. *Mists* is used widely in the BOM, and is more poetic than *mist*. In the 21st century, the word *mist* is used frequently – but *mists?* Not as much. And let’s be honest, the spoken word *mists* is one of the trickier tongue movements.

SUMMARY:

It seems that JS, S3, and OC all agreed on *mists* in this context. You might call verse 24 a gathering of the mist from verse 23. There is no valid reason the *s* has been missing in the text since 1830. This **TAL** was not helpful.

ISSUE IN QUESTION:

Partook is the OI.

EXPLANATION:

At some point OC modified *partake* to *parta^{ook}ke*. Since the 1830 typesetter used *partake*, it is safe to assume OC’s change came after the first edition was published.

SUMMARY:

JS spoke *partook*, S3 heard *partook*. Anything beyond this is *not* the OI. The church has never corrected this.

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<u>1 Nephi 8:25</u> and after that they had partook of the fruit Of the tree they did cast their eyes about as if they ware a shamed	<u>1 Nephi 8:25</u> & after that they had partook of the fruit of the tree they did cast their eyes about as if they were ashamed	<u>1 Nephi 8:25</u> And after that they had partaken of the fruit of the tree, they did cast their eyes about as if they were ashamed.

1 Nephi 8:25

*And after they had **partaken** of the fruit of the tree they did cast their eyes about as if they were ashamed.*

ISSUE IN QUESTION:

Partook? *partaken?* or *partooken?* **TAL. JS 1836-7.**

EXPLANATION:

The 1830 typesetting team decided *partaken* was more appropriate than the word *partook*, even though JS claimed to have delivered it by the gift and power of God.

JS 1836-7: JS consequently changed it to *partooken*.

SUMMARY:

Making the right decision, the typesetter settled on *partaken*, and the choice remains. The historical critical text chooses the OM.

Another grammatical improvement happened later, when the useless word *that* was removed from the verse.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:26</u> and i also cast my eyes around a bout and beheld on the other side of the river of water of water of water a great and spesious bilding and it stood as it ware in the are high above the earth</p>	<p><u>1 Nephi 8:26</u> & I also cast my eyes round about & behold on the other side of the river of water a great & spacious building & it stood as it were in the air high above the earth</p>	<p><u>1 Nephi 8:26</u> And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth;</p>

1 Nephi 8:26

*And I also cast my eyes **round about, and beheld**, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth.*

ISSUE IN QUESTION:

Behold, 'round and around we go. **TAL.**

EXPLANATION:

Here is a direct quote from **Analysis of Textual Variants of the Book of Mormon** (RSTV) 1:184, by Royal Skousen (RS):

The earliest textual source has "around about", which seems to reflect Joseph Smith's way of expressing this phrase. The critical text will maintain "around about" here.

SUMMARY:

I agree with RS, as I do with the lion's share of his work, but the current edition should use '**round** instead.

TAL: I love examples where the OM had it right, the PM had it wrong, and the typesetter (with likely **no** reference to the OM) chooses the original. See **beheld/behold** above.

I continue to be amazed at the mammoth task accomplished by the typesetting team to make this text readable.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:27</u> and it was filled with people both old and yound both male and female and their manner of dress was exceding fine and they ware in the attitude of mocking and poiming their fingers towards those which had came up and ware partaking of the fruit</p>	<p><u>1 Nephi 8:27</u> & it was filled with People both old & young both male & feemale & their manner of dres^s was exceding fine & they were in the attitude^{of} mocking & pointing their fingers towards those which had came at & were partakeing of the fruit</p>	<p><u>1 Nephi 8:27</u> and it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and pointing their fingers towards those which had come at, and were partaking of the fruit.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:28</u> and after that they had tasted of the fruit they were ashamed because of those that were A scoffing at them and they fell away into forbidden paths and were lost</p>	<p><u>1 Nephi 8:28</u> & after that they had tasted of the fruit they were ashamed because of those that were a scoffing at them & they fell away into forbidden paths & were lost</p>	<p><u>1 Nephi 8:28</u> And after that they had tasted of the fruit, they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths, and were lost.</p>

1 Nephi 8:28

*And after they had tasted of the fruit they were ashamed, because of those that **were scoffing** at them; and they fell away into forbidden paths and were lost.*

ISSUE IN QUESTION:

Prepositional **a**. Now, **A PREP. TAL.**

EXPLANATION:

A PREP: The archaic prepositional **a** was frequently used before certain words during the production of the BOM. By the 19th century its use was seen as informal. All instances have been removed from the BOM, even though it was occasionally used in the AKJV. In this case, the words **a scoffing** were written in both the OM and the PM.

SUMMARY:

TAL: An investigation into the use of **A PREP** shows that even though some examples were printed in 1830, others (as with this one) were deleted prior to printing. Still, they have been completely purged from the current, on-line edition. The typesetter made the wise choice to set the type as *those that were scoffing at them*.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:29</u> & now i nephi do not speak all the words of my father</p>	<p><u>1 Nephi 8:29</u> & ^{now} I Nephi do not speak all the words of my father</p>	<p><u>1 Nephi 8:29</u> And now I, Nephi, do not speak all the words of my father.</p>
<p><u>1 Nephi 8:30</u> but to be short in writing behold he saw other multitudes pressing forwards and they came amd caught hold of the end of the rod of iron and they did press their way forward continually holding fast to the rod of iron until they came forth and fell down and partook of the fruit of the tree</p>	<p><u>1 Nephi 8:30</u> but be be short in writing behold he saw other multitude^s pressing forward & they came & cought hold of the end of the rod of iron & they did press their way forward continually holding fast to the rod of iron untill they came forth & fell down & partook of the fruit of the tree</p>	<p><u>1 Nephi 8:30</u> But, to be short in writing: Behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down, and partook of the fruit of the tree.</p>

1 Nephi 8:30

*But, to be short in writing, behold, he saw other multitudes pressing **forward**; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree.*

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ISSUE IN QUESTION:

Forward/Forwards, as with Toward/Towards.

EXPLANATION:

S₃ spelled this word as *forwards*. It appears that Scribe #2 of the PM must have later crossed through the *s*. This difference remains today. S₃ continued his use of *s* in the verse which followed, with the word *towards*. The *s* in verse 31 is in the OM, the PM, and the 1830 edition.

SUMMARY:

Scribe #2's emendation of the *s* is historically unwelcome, but a better grammatical choice.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:31</u> and he also saw other multiitudes prssing their way towards that great and specious bilding</p>	<p><u>1 Nephi 8:31</u> & he also saw other multitudes feeling their way towards that great & spacious building</p>	<p><u>1 Nephi 8:31</u> And he also saw other multitudes, feeling their way towards that great and spacious building.</p>

1 Nephi 8:31

*And he also saw other multitudes **feeling** their way towards that great and spacious building.*

ISSUE IN QUESTION:

Pressing? or feeling?

EXPLANATION:

If there were no other reason for this OI project, its usefulness would be fulfilled in this single instance. S₃ wrote the word *prssing* (pressing), and OC, thinking the *p* was an *f*, incorrectly wrote *feeling* in the PM, which remains in the text today. This helps identify the inherent problem associated with making an accurate copy of a document when it is written by two different people.

SUMMARY:

As described in this verse, there are no scriptural instances of someone *feeling* their way. Conversely, there are several examples in the BOM of people *pressing forward(s)*. Not only should the word *pressing* be restored to the text, but it should also be identified as an error. S₃ heard the word *pressing* from the mouth of JS, and no other person has the right to change any aspect of the penned words while someone is acting as a conduit for God.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:32</u> and it came to p^ass that menny were drown in the d deph of the fountain & many ware lost from My-view his view wandring in strang roads</p>	<p><u>1 Nephi 8:32</u> & it came to pass that many were drowned in the debths of the fountain & many were lost from his view wandering in strange roads</p>	<p><u>1 Nephi 8:32</u> And it came to pass that many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads.</p>

1 Nephi 8:32

*And it came to pass that many were drowned in the **depths** of the fountain; and many were lost from **his view**, wandering in strange roads.*

ISSUE IN QUESTION:

Depth? or depths?

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EXPLANATION:

Arguments could be made for the use of either *depths* or *depth*. A *depth* is normally a measurable unit, whereas *depths* is an indication of varying measurements or expansiveness.

SUMMARY:

Though S3 is missing the *t* in *depth*, OC incorrectly spelled *debths* with a *b*. If we assume a fountain has a singular *depth*, then S3's non-plural use is appropriate. At the very least, it is appropriate to maintain it for historicity.

ISSUE IN QUESTION:

My view? or *his view?*

EXPLANATION:

The use of *my view* suggests that Lehi was speaking autobiographically. Since we know The Tree of Life discourse was related by Lehi's son (much like JS reciting his father's vision of The Tree of Life), we can dismiss the scribal error of S3.

SUMMARY:

Perhaps S3 was remembering earlier passages where Lehi was speaking directly, and momentarily slipped back into that mode, then corrected himself. Historically, it is appropriate to include both *My view* and *his view* when evaluating the text, as it gives us indications of what the scribe might have been thinking. Until you saw the OM text, did you have any idea that S3 might have been daydreaming slightly, hearing the narrative as it originally fell from Lehi's lips? This sort of insight might not seem to have much merit, but occasionally it does.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:33</u> and great was the multitude that did enter into that strange building and after that they did enter into that buⁱiding they did point the finger of scorn at me and those that ware partaking of the fruit also but we heded them not</p>	<p><u>1 Nephi 8:33</u> & great was the multitude that did enter into that strange building & after that they did enter into that building they did point the finger of scorn at me & those that were partakeing of the fruit also but we beh^{heded}eld heded them not</p>	<p><u>1 Nephi 8:33</u> And great was the multitude that did enter into that strange building. And after that they did enter into that building, they did point the finger of scorn at me, and those that were partaking of the fruit also; but we heded them not.</p>

1 Nephi 8:33

*And great was the multitude that did enter into that strange building.
And after they did enter into that building they did point the finger of scorn at me
and those that were partaking of the fruit also; but we **heded** them not.*

ISSUE IN QUESTION:

Heded? or *Beheld?*

EXPLANATION:

The way S3 wrote the *h* at the beginning of *heded* must have looked like a *b* to OC, so he thought he was reading *beheld*. He was quick to correct this (not once - but twice), crossing out the inserted ^{heded} before finally embracing *heded*.

SUMMARY:

Even if S3 spelled *heded* correctly, there is still a chance OC would have seen it as *beheld*. Regarding OI, JS did not recite the word *beheld* here. In this case, Oliver's corrections have captured JS's utterance.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:34</u> thus is the words of my father for as many as heded them had to fall in their fallen away</p>	<p><u>1 Nephi 8:34</u> these are the words of my pother for^{as} many as hededed them had fallen away</p>	<p><u>1 Nephi 8:34</u> These are the words of my father: For as many as hededed them, had fallen away.</p>

1 Nephi 8:34

These are the words of my father: For as many as hededed them, **had fallen** away.

ISSUE IN QUESTION:

Thus is? or *These are?*

EXPLANATION:

On more than one occasion the term **thus is** is used during the dictation of the BOM. In fact, 4 Nephi 1:49 retains the term. **Thus is** does not occur elsewhere in scriptures.

SUMMARY:

Though **thus is** can only be found in 4th Nephi, it was dictated elsewhere several times in the OM, and then changed. This should give the student a good sign that these are the words JS spoke. Though grammatically egregious, **thus is** should be maintained for historicity.

ISSUE IN QUESTION:

Four consecutive words ~~struck through~~.

EXPLANATION:

The ending words of this verse appear to have a different origin. *For as many as hededed them had to fall in their*; ending abruptly, with little indication of what the ending should be. Could S₃ have thought he heard: *to fall in their way, to fall in their sin, to fall in their iniquity, to fall on their knees*, or something similar?

SUMMARY:

It would be impossible for someone to dictate a 500-page manuscript without having a misstep here and there. There is no indication JS said these words, but we tend toward thinking that *all* of the errors should be attributed to the scribes, even though we know JS made hundreds of them during his dictation. Evidence of this can be found in the 1836/7 revision JS made to the PM. Given the mystical feel of Lehi's vision, *For as many as hededed them had to fall in their [way]*, seems like a possibility.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:35</u> and laman and lemual partook not of the fruit Saith my father</p>	<p><u>1 Nephi 8:35</u> & Laman & Lemuel partook not of the fruit saith my father</p>	<p><u>1 Nephi 8:35</u> And Laman and Lemuel partook not of the fruit, saith my father.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:36</u> and it came to pass that after my father had spoken all the words of his dream or vission which ware many he said unto us becaus of these things which he saw in a vission he exceedingly feard for laman & lemual ye he feard lest they should be cast of from the pressance of the lord</p>	<p><u>1 Nephi 8:36</u> & it came to pass that after my father had spoken all the words of his dream or vision which were naany he said unto us because of these things which he saw in a vision he exceedingly feared ^{for Laman} & Lem⁰¹ yea he <feared> lest they should be cast off from the presance of the Lord</p>	<p><u>1 Nephi 8:36</u> And it came to pass that after my father had spoken all the words of his dream or vision, which were many, he said unto us, because of these things which he saw in a vision, he exceedingly feared for Laman and Lemuel; yea, he feared lest they should be cast off from the presence of the Lord;</p>

1 Nephi 8:36

*And it came to pass after my father had spoken all the words of his **dream or vision**, which were many, he said unto us, because of these things which he saw in a vision, he exceedingly feared for Laman and Lemuel; yea, he feared lest they should be cast off from the presence of the Lord.*

ISSUE IN QUESTION:

Dreams? or visions? IOWC.

EXPLANATION:

There are more indicators used than just **in other words** as a preface to clarifying a concept. In this case, it is simply the word **or** that does the trick. In 1 Nephi 8:2, JS explains that a dream or a vision mean about the same thing. He enforces this same concept here, letting the reader know that *The Tree of Life Vision* could have just as easily been named *Lehi's Dream of the Tree of Life*.

SUMMARY:

The only correction which should have been made from the beginning, is to call Lehi's encounter either a **vision** or a **dream** – but not both. Many of us dream daily, and would never think of associating our dreams with something having eternal consequences. Dreams have been studied for hundreds of years, and as profound as they might be, there is no evidence that they spring from the divine. A **vision** (if we are meaning such things as other worldly visitors making direct contact with us) is rare. The person experiencing a **vision** is usually in some sort of catatonic state, even if they believe they are conscious. It is almost as if the recipient has moved past a spiritual barrier of sorts in order to touch the divine. Some have suggested these episodes can be induced with alcohol, drugs, hyperventilation, extreme heat/cold, or even through asphyxiation due to lack of oxygen. I have first-hand experience with some of these measures and can firmly state that if I were experiencing any of these things (without the knowledge that my body-chemicals were breached) I might be tempted to say it was heavenly. The point of this exercise is to say that the conflation of **dreams** with **visions** should be studied carefully. Most of us consider a dream to be **natural**, but a vision would qualify as **supernatural**. In the modern Church of Jesus Christ of Latter-day Saints, dreams are discounted, and visions (including revelations) either never happen, or are not documented and presented to the body of the church. No president of the church has had the quantity of revelations or **visions** to match those of Joseph Smith, Jr.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 8:37</u> and he did exhort them then with all the feeling of a tender parent that they would herken to his words in that perhaps the lord would be mersyfull to them and not † cast them of yea my father did praach unto them</p>	<p><u>1 Nephi 8:37</u> & he did exhort them then with all the feeling of a tender parent that they would hearken to his words in that perhaps the Lord would be merciful to them & not cast them off yea my father did preach unto them</p>	<p><u>1 Nephi 8:37</u> and he did exhort them then with all the feeling of a tender parent, that they would hearken to his words, in that, perhaps the Lord would be merciful to them, and not cast them off; yea, my father did preach unto them.</p>
<p><u>1 Nephi 8:38</u> and after that he had preacht unto them and also prophesed unto them of many thing^s he bade them to keep the commandmenth of the lord and he did seace speaking unto them</p>	<p><u>1 Nephi 8:38</u> & after that he had preached unto them & also prophesied unto them of many things he bade them to keep the commandments of the Lord & he did cease speaking unto them</p>	<p><u>1 Nephi 8:38</u> And after that he had preached unto them, and also prophesied unto them of many things, he bade them to keep the commandments of the Lord; and he did cease speaking unto them.</p>
<p>§</p>	<p>§</p>	<p>§</p>
<p><u>1 Nephi 9:1</u> and all these things did my father see and hear an^d speak as he dw^elt in a tent in the vally of lemuel and also A great menny more things which can not be written upon these plates</p>	<p><u>1 Nephi 9:1</u> & all these things did my father see & hear & speak as he dwelt in a tent in the vally of Lemuel & also a great many more things which cannot be written upon these plates</p>	<p><u>1 Nephi 9:1</u> And all these things did my father see, and hear, and speak, as he dwelt in a tent, in the valley of Lemuel; and also a great many more things, which cannot be written upon these plates.</p>
<p><u>1 Nephi 9:2</u> and now as i have spoken conserning these plates behold they are not the plates upon which i make a fill account of the history of my people for the plates upon which i make a pell account of my people i have given the name of nephi † wherefor they are cald the plates of nephi after Mine own name and these plates also are cald the plates of neph</p>	<p><u>1 Nephi 9:2</u> & now as I have spoken concerning these plates behold they are not the plates upon which I make a full account of the history of my people for the plates upon which I make a full account of my People I have given the name of Nephi wherefore they are called the plates of Nephi after mine own name & these plates also are called the plates of Nephi</p>	<p><u>1 Nephi 9:2</u> And now, as I have spoken concerning these plates, behold, they are not the plates upon which I make a full account of the history of my people; for the plates upon which I make a full account of my people, I have given the name of Nephi; wherefore, they are called the plates of Nephi, after mine own name; and these plates also, are called the plates of Nephi.</p>
<p><u>1 Nephi 9:3</u> never the less i have receivd a commandment of the lord that i should make these plates for the special purpos that there should be an account engraven of the mini^stry of my people</p>	<p><u>1 Nephi 9:3</u> nevertheless I have received a commandment of the Lord that I should make these plates for the special purpose that there should be an account engraven of the ministry of my People</p>	<p><u>1 Nephi 9:3</u> Nevertheless, I have received a commandment of the Lord, that I should make these plates, for the special purpose that there should be an account engraven of the ministry of my people.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 9:4 and upon the other paates should be engraven an account of the reingt of the kings and the wars and conten^{tons} of My people wherefor these plates are for the more part of the ministry and the other plates are for the more part of the Reigns of the kings & the war^s and contentions of my people</p>	<p>1 Nephi 9:4 & upon the other Plates should be engraven an account of the reign of the Kings & the wars & contentions of my People wherefore these Plates are for the more part of the ministry & the other Plates are for the more part of the reign of the Kings & the wars & contentions of my People</p>	<p>1 Nephi 9:4 Upon the other plates should be engraven an account of the reign of the Kings, and the wars, and contentions of my people; wherefore, these plates are, for the more part, of the ministry; and the other plates are, for the more part, of the reign of the Kings, and the wars, and contentions of my people.</p>

1 Nephi 9:4

*Upon the other plates should be engraven an account of the **reign** of the kings, and the wars and contentions of my people; wherefore these plates are for the more part of the ministry; and the other plates are for the more part of the **reign** of the kings and the wars and contentions of my people.*

ISSUE IN QUESTION:
A missing *and/&*. **TAL.**

EXPLANATION:

In 1 Nephi 9:3, after describing the purpose of the plates (an account of the ministry), we learn of *other plates* containing a different focus: Wars, and the reign of Kings. The compositor understood that beginning a new sentence with *and/&* was not always prudent, and decided to delete the *and/&*, even though they are present in both the OM and PM.

SUMMARY:

Having a sentence begin with either *And* or *&* is common in the BOM and these should not have been removed, even though the typesetter made a warranted grammatical maneuver. This unauthorized adaptation has survived to this day.

ISSUE IN QUESTION:
OC prefers *reign* over *reigns*.

EXPLANATION:

The singular form of *reign* has been used extensively in the BOM. This is perhaps why OC did not approve of S3's use of *reigns of the Kings*. Adding the *s* to *reign* offers a broader perspective into the *reigns of the Kings*. Specifically, it gives us reason to think these *reigns* could have been either continuous or broken. *Reign* does not provide this same option.

SUMMARY:

Since it is used twice in this verse, JS likely dictated the word(s) *reigns* during the production of the OM. A debate about this is worthy of consideration, but the *s*'s should not have been arbitrarily removed by OC, even if he was convinced he knew the mind of JS better than S3. Scribe #3 was in the room at the time, OC was not. *Reigns* has never appeared in any printed form of this verse in the BOM.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 9:5</u> wherefore the lord hath commanded me to make these plates for a wise purpou in him wthich purlos i nnow Not</p> <p><u>1 Nephi 9:6</u> but the lord noweth all things from the beginning wherefor he prepareth a way to coccomplish all his works Among the children of men for behold he hath all power unto the fulfilling of all his words and this it is aman</p>	<p><u>1 Nephi 9:5</u> wherefore the Lord hath commanded me to make these plates for a wise purpose in him which purpose I know not</p> <p><u>1 Nephi 9:6</u> but the Lord knoweth all things from the beginning wherefore he prepareth a way to accomplish all his works among the chililren of men for behold he hath all power unto the fulfilling of all his words & thus it is Amen.</p>	<p><u>1 Nephi 9:5</u> Wherefore, the Lord hath commanded me to make these plates, for a wise purpose in him; which purpose, I know not.</p> <p><u>1 Nephi 9:6</u> But the Lord knoweth all things, from the beginning; wherefore, he prepareth a way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen.</p>

1 Nephi 9:6

*But the Lord knoweth all things from the beginning; wherefore, he prepareth a way to **accomplish** all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words. And thus it is. Amen.*

ISSUE IN QUESTION:

He prepareth a way to complete all his works. SPEC.

EXPLANATION:

S₃ wrote: *he prepareth a way to co*. He then corrected himself to create the word **accomplish** instead. His short-term memory might have lapsed for a moment, as it appears he might have been thinking, *he prepareth a way to complete all his works*.

SUMMARY:

S₃'s quick change makes it seem unlikely JS dictated anything besides **accomplish** here.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§</p> <p><u>1 Nephi 10:1</u></p> <p>Chapter 3rd. ~ ~ ~ ~ ~ ~ ~ ~</p> <p>and now i ne phi proseed to give an account uppon these plates of my prosedings and my rein and ministry wherefore to proseed with mim e account i must speak momewhat of the things of my father and also of my bretheren</p>	<p>§</p> <p><u>1 Nephi 10:1</u></p> <p>Chapt ———</p> <p>And now I Nephi procede to give an account upon these plates of my procedings & my reign & ministry wherefore to procede with mine account I must speak somewhat of the things of my father & also of my Prethren</p>	<p>§</p> <p><u>1 Nephi 10:1</u></p> <p>CHAPTER III.</p> <p>AND now I, Nephi, proceed to give an account upon these plates of my proceedings, and my reign and ministry; wherefore, to proceed with mine account, I must speak somewhat of the things of my father, and also of my brethren.</p>

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1 Nephi 10:1

And now I, Nephi, proceed to give an account upon these plates of my proceedings, and my reign and ministry; wherefore, to proceed with mine account, I must speak **somewhat** of the things of my father, and also of my brethren.

ISSUE IN QUESTION:

I must speak more of the things of my father(?) **SPEC.**

EXPLANATION:

S3 wrote: *i must speak mo*. He then corrected this to create the word **somewhat**. His short-term memory might have lapsed for a moment, as it appears he could have been thinking *i must speak more of the things of my father*.

SUMMARY:

S3's quick change makes it seem unlikely JS dictated anything besides **somewhat** here. Helaman 8:11 reads: *he was constrained to speak more unto them*. 1 Chronicles 17:18 reads: *speak more to thee*. Though doubtful, if **speak more** was the OI, it is not without scriptural parallels.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:2</u> for behold it came to pass that after my father had made an End of Speaking the words of his dream and also of exhorting them to all dilagenee he spake unto them conserning the jews</p>	<p><u>1 Nephi 10:2</u> for behold it came to pass that after my father had made an end of speaking the words of his dream & also of exhorting them to all diligence he spake unto them concerning the Jews</p>	<p><u>1 Nephi 10:2</u> For behold, it came to pass that after my father had made an end of speaking the words of his dream, and also of exhorting them to all diligence, he spake unto them concerning the Jews:</p>
<p><u>1 Nephi 10:3</u> how that after they ware destroyed ye even that areat city jerusalem and that many ware carried aw^y captive int babalon that accounting to the one due time of the lord they should reture again yea even be braught back out of captivity and after hat they are braught oack out of captivity to possess again their land of inherridance</p>	<p><u>1 Nephi 10:3</u> how that after they were destroyed yea even that great City Jerusalem & that many were carried away captive into Babylon that according to the own due time of the Lord they should return again yea eðeæn be brought back out of Captivity & after they are broyght back out of Captivity to posses again the land of their inheritance</p>	<p><u>1 Nephi 10:3</u> How that after they were destroyed, yea, even that great city Jerusalem; and that many were carried away captive into Babylon; that according to the own due time of the Lord, they should return again; yea, even be brought back out of captivity; and after they are brought back out of captivity, to possess again the land of their inheritance.</p>

1 Nephi 10:3

That after they should be destroyed, even that great city Jerusalem, and many be carried away captive into Babylon, according to the own due time of the Lord, they should return again, yea, even be brought back out of captivity; and **after they** should be brought back out of captivity they should possess again **the land of their inheritance**.

ISSUE IN QUESTION:

And after that they are brought back.

EXPLANATION:

S3 heard JS recite, *and after [t]hat they are*, toward the end of verse three. OC either chose to intentionally avoid transferring it to the PM, or he mistakenly deleted it.

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SUMMARY:

For historical purposes, the word *that* should be entered between *after* and *they*. Grammatically, OC was right to remove it. The use of *after that they* is archaic.

ISSUE IN QUESTION:

Their [the] land of [their] inheritance?

EXPLANATION:

S3 heard JS recite, to *possess again their land of inheritance*. The use of *their land of* is unique to this verse. Other examples use *the land of* instead.

SUMMARY:

As with some of the previous verses, OC disregards what S3 heard JS speak during dictation. The change is welcomed from a literary perspective. The use of *their land of inheritance* is reasonable and coherent, even though it lacks the grace of *the land of their inheritance*, and historically speaking, should not have been modified by OC.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:4</u> yea^o even six thndred years from the time that my father left jerusalen a prophet would the lord god rais up among the jews yea even a masiah or in other words a saviour of the world</p>	<p><u>1 Nephi 10:4</u> yea even six hundred years from the time that my father left Jerusalem a Prophet would the Lord God raise up among the Jews yea even a Messiah or in other words a saviour of the world</p>	<p><u>1 Nephi 10:4</u> Yea, even six hundred years from the time that my father left Jerusalem, a Prophet would the Lord God raise up among the Jews; yea, even a Messiah; or, in other words, a Saviour of the world.</p>
<p><u>1 Nephi 10:5</u> and he also spake conserning the frophets how great ^a number had testafied of these things conserning this masiah of which he had spoken or this redemer of the world</p>	<p><u>1 Nephi 10:5</u> & he also spake concerning the Prophets how great a number had testified of these things concerning this Messiah of which he had spoken or this Redeemer of the world</p>	<p><u>1 Nephi 10:5</u> And he also spake concerning the prophets: How great a number had testified of these things, concerning this Messiah, of which he had spoken, or this Redeemer of the world.</p>

1 Nephi 10:4-5

Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of the world. And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world.

ISSUE IN QUESTION:

Messiah, Savior, and/or Redeemer. IOWC.

EXPLANATION:

JS decides the simple use of the word *Messiah* is insufficient in describing Jesus Christ. Not only does he clarify that the *Messiah* should also imply a *Savior*, but in verse five he adds another **IOWC** with the words: *or this Redeemer*. From this point forward, JS uses these words synonymously.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

Catering to the Jewish belief that a *Messiah* would eventually come, JS (as Nephi) recalls that Lehi understood that a *Savior*, a *Redeemer*, and a *Messiah* was prophesied in Jerusalem prior to the Lehite exodus.

The word *Messiah* appears only twice in the OT, both times in the Book of Daniel. Most scholars think Daniel was a fictitious character, and that he was actually King Antiochus IV Epiphanes, who lived around the 2nd century BCE. If true, the term *Messiah* would not have been etched onto the *Brass Plates of Laban* before 600 BCE. Even if tradition puts Daniel's life to have been around 600 BCE, it is unlikely that his words would have been etched into metal contemporaneously.

Hosea, Jeremiah, and Isaiah all use the word *Savior* in their texts. JS likely understood that Hosea and Jeremiah predated Lehi, but erringly highlights Isaiah throughout the BOM - quoting the *later* chapters of the book, which had not been spoken or recorded by 600 BCE.

Redeemer is present in Job and Jeremiah. Both texts are known to predate Lehi's exodus. Most of the Isaiah references to a *redeemer* are found in the later chapters, which would not have been included in the Brass Plates.

When used together, the words *Redeemer*, *Savior*, and *Messiah* have no OT origin. JS's use of them can be seen as a modern way to draw the reader toward their adoption of Jesus Christ, which was unknown to Old Testament writers.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:6</u> wherefor^e all men kind was in a lost and in a fallen state and ever would be save they should rely on this redemer</p>	<p><u>1 Nephi 10:6</u> wherefore all mankind was in a lost & in a fallen state & ever would be save they should rely on this Redeemer</p>	<p><u>1 Nephi 10:6</u> Wherefore, all mankind was in a lost and in a fallen state; and ever would be, save they should rely on this Redeemer.</p>
<p><u>1 Nephi 10:7</u> and he spake also consenning a propeet which should come befor^e the masiah whi to prepare the way of the lord</p>	<p><u>1 Nephi 10:7</u> & he spake also concerning a Prophet which should come before the Messiah to prepare the way of the Lord</p>	<p><u>1 Nephi 10:7</u> And he spake also, concerning a prophet, which should come before the Messiah, to prepare the way of the Lord;</p>
<p><u>1 Nephi 10:8</u> yea even he should go forth and cry in the wilderness prepare ye the way of the lord and make his paths strait for ther standeth one among you whome ye no not and he is mightyer then i wthose shoes latchet i am not worthy to unloos and much spake my father consirning this thing</p>	<p><u>1 Nephi 10:8</u> yea even he should go forth & cry in the wilderness prepare ye the way of the Lord & make his paths strait for there standeth one among you whom ye know not & he is mighe^or then I whose shoes latchet I am not worthy to unloose & much spake my father concerning this thing</p>	<p><u>1 Nephi 10:8</u> yea, even he should go forth and cry in the wilderness, Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:9</u> and my father saith that he sould baptise in bethebara beyon^d jordan and he also spake tha^t he should baptise with water yea even that he shou^d baptise the masiah with water</p> <p><u>1 Nephi 10:10</u> and after that he had baptised the masiⁱh with water he should behold and bar record that hee had baptised the lam of god which should take away the sin of the world</p>	<p><u>1 Nephi 10:9</u> & my father saith that he should Baptise in Bethabara beyond Jordan & he also spake that he should Baptise with water yea even that he should Baptise the Messiah with water</p> <p><u>1 Nephi 10:10</u> & after that he had Baptised the Messiah with water he should behold & bear record that he had Baptised the Lamb of God which should take away the sin of the world</p>	<p><u>1 Nephi 10:9</u> And my father saith that he should baptise in Bethabara, beyond Jordan; and he also spake, that he should baptise with water; yea, even that he should baptise the Messiah with water.</p> <p><u>1 Nephi 10:10</u> And after that he had baptised the Messiah with water, he should behold and bear record, that he had baptised the Lamb of God, which should take away the sins of the world.</p>

1 Nephi 10:10

*And after he had baptized the Messiah with water, he should behold and **bear** record that he had baptized the Lamb of God, who should take away **the sins of the world.***

ISSUE IN QUESTION:

Bar[e] versus **bear**.

EXPLANATION:

S3 chose **bare**, the past tense of the verb **bear**. OC preferred **bear**, and this is how it reads today.

SUMMARY:

The use of **bare** by S3 is proper and should have been retained.

ISSUE IN QUESTION:

OM/PM/John = **sin**. **TAL**.

EXPLANATION:

Is this a question of the use of **sin** or **sins**? It would seem so since the use of **the sins of the world** is found throughout the BOM, but **the sin of the world** is used only once. It is peculiar to think the compositor would have added the s during typesetting, since there is no biblical example of this.

SUMMARY:

In speaking of the baptism of Jesus, JS quotes the contents of two NT verses in 1 Nephi 10:10. From Colossians 4:13 we read: **For I bear him record, that he hath a great zeal for you.** This matches, **he should behold and bear record that he had baptized the Lamb of God.** Though not identical, the parallel is obvious. The more glaring match comes from John 1:29: **the Lamb of God, which taketh away the sin of the world.** Compare this to 1st Nephi's, **the Lamb of God, which should take away the sin of the world** – a nearly perfect match. Additionally, notice that the singular **sin** was written in both the OM and the PM, matching the NT.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TAL to add an **s** after **sin** seems contrary to the constant Bible check the typesetters did during the production of the book. Though this appears to be the first time **the sins of the world** appears in the BOM, it was not the last; its use is felt throughout the pages. It seems likely the printing team previewed the PM prior to typesetting, to familiarize themselves with the story and the frequent pluralization of **sin**.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:11</u> and it came to pass that after my father had spoken these words he spake unto my brethren concerning the gospel which should be preached among the jew^s and also concerning the Dwindling of the jews in unbelief and after that they had stain the masiah which should come and after that he had been slain he should rise from the ded And should make himself manafest by the holy gost unto the gentiles</p>	<p><u>1 Nephi 10:11</u> & it came to pass that after my father had spoken these words these words he spake unto my Brethren concerning the Gospel which should be preached among the Jews & also concerning the dwindling of the Jews in unbelief & after that they had Slain the Messiah which should come & after that he had been slain he should rise from the de^{dead} & should make himself manifest by the Holy Ghost unto the Gentiles</p>	<p><u>1 Nephi 10:11</u> And it came to pass that after my father had spoken these words, he spake unto my brethren concerning the Gospel, which should be preached among the Jews; and also, concerning the dwindling of the Jews in unbelief. And after that they had slain the Messiah which should come, and after that he had been slain, he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.</p>

1 Nephi 10:11

*And it came to pass after my father had spoken these words
he spake unto my brethren concerning the gospel which should be preached among the Jews,
and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah, **who should come**,
and after he had been slain he should rise from the dead, and should make himself manifest, by the Holy Ghost, unto the Gentiles.*

ISSUE IN QUESTION:

Quasi-**IOWC**.

EXPLANATION:

The example here is less **IOW**, and more **C**. Throughout the narrative, JS feels the need to clarify passages with subtle insertions to help the story work better in the modern world. Here, he reminds the reader that the sacrifice of Jesus was not being spoken of in the past (post BCE), but rather in the future.

SUMMARY:

Who/which should come is a *tell* that JS is coaching us. These words are otherwise useless, except for the impact JS was attempting to make in shaping the verse to be prophetic, albeit in a gauche manner. Though not as stark as an **IOWC**, this can also be seen as a clear sign of oral dictation, rather than simply reading from a text.

TBTBOMC. Compare to 2 Chronicles 23:21.

BOM: *after that they had slain*

AKJV: *after that they had slain*

- *after that they had slain* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Acts 26:23.

BOM: *should rise from the dead, and should ... unto the Gentiles*

AKJV: *should rise from the dead, and should ... to the Gentiles.*

- *should rise from the dead, and should* is an exact seven-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:12</u> yea even my father spake much concerning the gentiles and also concerning the house of israel that they should be compared like unto an ollive tree whose branches should be brrken of and should be scatter uppon All the fase of the earth</p>	<p><u>1 Nephi 10:12</u> yea even my father spake much concerning the Gentiles & also concerning the House of Israel that they should be compared like unto an Olive tree whose branches should be broken off & should be scattered upon all the face of the earth</p>	<p><u>1 Nephi 10:12</u> Yea, even my father spake much concerning the Gentiles, and also concerning the House of Israel: That they should be compared like unto an olive tree, whose branches should be broken off, and should be scattered upon all the face of the earth.</p>
<p><u>1 Nephi 10:13</u> wherefore the sed it must needs be that we should be led with one accord into the land of promise unto the fulfilling of the word of the lord that we should be scattered uppon all the fase of the earth</p>	<p><u>1 Nephi 10:13</u> wherefore he said it must needs be that we should be lead with one accord into the^{land} of promised-land unto the fulfilling of the word of the Lord that we should be scattered upon all the face of the earth</p>	<p><u>1 Nephi 10:13</u> Wherefore, he said, it must needs be that we should be led with one accord, into the land of promise, unto the fulfilling of the word of the Lord: That we should be scattered upon all the face of the earth.</p>

1 Nephi 10:13

*Wherefore, he said it must needs be that we should be led with one accord into **the land of promise**, unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth.*

ISSUE IN QUESTION:

The Land of Promise? or The Promised Land?

EXPLANATION:

One might speculate the use of *The Land of Promise* or *The Promised Land* to be biblical, but they are not. On the other hand, both versions are used frequently in the BOM.

SUMMARY:

It is obvious from the PM that OC had both of these terms in his mind when he wrote the latter, then revised it to match the former. A simple mistake. *Original Intent* will rarely address mistakes in the PM when the OM was not only deemed correct, but also used during typesetting. This example highlights the interchangeable nature of certain phrases.

The Land of Promise and *The Promised Land* can be found in numerous national publications prior to JS's use of them in the OM/PM.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Acts 19:29.

BOM: *with one accord into the*

AKJV: *with one accord into the*

- *with one accord into the* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:14</u> and after that the house of israel should be scattered they should be gethered to gether ag ggain or in fine that after the gentiles had resievd the fulness of the gospel the natueral branches of the Olive tree or the remnants of the house of isreel should be grafted in or come to the Reowlledge of the true masiah their lord and their redemer</p>	<p><u>1 Nephi 10:14</u> & after that the House of Israel should be scattered they should be gathered together again or in fine that after the Gentiles had received the fullness of the Gospel the natural branches of the Olive tree or the remnants of the house of Israel should be grafted in or come to the Knowledge of the true Messiah their Lord & their Redeemer</p>	<p><u>1 Nephi 10:14</u> And after that the House of Israel should be scattered, they should be gathered together again; or, in fine, that after the Gentiles had received the fulness of the Gospel, the natural branches of the olive tree, or the remnants of the House of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer.</p>

1 Nephi 10:14

*And after the house of Israel should be scattered they should be gathered together again; **or**, in fine, after the Gentiles had received the fulness of the Gospel, the natural branches of the olive tree, **or** the remnants of the house of Israel, should be grafted in, **or** come to the knowledge of the true Messiah, their Lord and their Redeemer.*

ISSUE IN QUESTION:

Or is used as *in other words*. **IOWC.**

EXPLANATION:

JS uses the word **or** in three places to offer clarity – in the same way he uses *in other words*.

SUMMARY:

Realizing his initial thought required more detail, JS weaves through concepts and offers clarity. The goal of this verse appears to be a description of how the house of Israel will forfeit their birthright to the Gentiles due to their rejection of Jesus Christ, but that the remaining Jews can be adopted into the fold upon conversion.

The first section of the verse, divided by **or**, is convoluted. The concept is this: after the Jews are scattered, they will regroup ... **or** ... after the Gentiles accept the Messiah, whom the house of Israel rejected, the balance of the fold will have another chance to accept Jesus Christ and join with the Gentiles.

The other two **ors** are actually sub-groups of the concept listed above, namely: 1) The natural branches of the olive tree are (**or in other words**, are) the remnants of the House of Israel, and 2) The *grafting* of the Jewish remnant means they are prophesied to ultimately accept Christianity.

The complexity of this passage could use better structure. It would be easier to comprehend as: *The natural branches of the olive tree (House of Israel) will be scattered, then gathered together after the Gentiles have received the fulness of the Gospel. These Jewish branches can be grafted in, once they come to the knowledge of the true Messiah, their Lord, and their Redeemer.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:15</u> and after this manner of language did my father prophesy and speak unto my brethren and also menny more things which i do not writhe in this book for i have written as menny of them as ware expedient for me in mine other book</p> <p><u>1 Nephi 10:16</u> and all these thins of which i have spoken was done as my father dwelt in a tent in the vally of lemual</p> <p><u>1 Nephi 10:17</u> and it came to pass that after i nephi having heard ^all the words of my father concerning the things which he saw in a vision and also the ^shings which he spake by the power of the holy gost which power he receivd by faith on the son of god and the son of god wa^s ^the mashah which should come and it came to p^ass that i nephi was desirus also that i might see and hear and now of these things by the power of the holy gost which is the gift of god unto all those w^ho dilligently seek him as well in times of old as in the time that he should manife^st himself unto the children of men</p>	<p><u>1 Nephi 10:15</u> & after this manner of language did my father Prophesy & speak unto my Brethren & also many more things which I do not write in this Book for I have written as many of them as ar^{were}e expediant for me in mine other Book</p> <p><u>1 Nephi 10:16</u> & all these things of which I have spoken was done as my father dwelt in a tent in the vally of Lemuel</p> <p><u>1 Nephi 10:17</u> & it came to pass that after I Nephi haveing heard all the word^s of my father concerning the things which he saw in a vision & also the things which he spake by the Power of the Holy Ghost which power he received by faith on the the Son of God & the Son of God was the Messiah which should come & it came to pass that I Nephi was desireous also that I might see & hear & koow of these things by the power of the holy Ghost which is the gift of God unto all those who diligently seek him as well in times^s of old as in the time that he should manifest himself unto the Children of men</p>	<p><u>1 Nephi 10:15</u> And after this manner of language did my father prophesy and speak unto my brethren; and also, many more things, which I do not write in this book; for I have written as many of them, as were expedient for me, in mine other book.</p> <p><u>1 Nephi 10:16</u> And all these things of which I have spoken, was done, as my father dwelt in a tent, in the valley of Lemuel.</p> <p><u>1 Nephi 10:17</u> And it came to pass that after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision; and also the things which he spake by the power of the Holy Ghost; which power, he received by faith on the Son of God. And the Son of God was the Messiah, which should come. And it came to pass that I, Nephi, was desirous also, that I might see, and hear, and know of these things, by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men;</p>

1 Nephi 10:17

*And it came to pass after I, Nephi, having heard all the words of my father, concerning the things which he saw in a vision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God—**and** the Son of God was the Messiah who should come—I, Nephi, was desirous also that I might see, and hear, and know of these things, by the power of the Holy Ghost, which is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.*

ISSUE IN QUESTION:

JS identifies the **Son of God** as the **Messiah**. **IOWC**.

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

IOWC can take many forms. In this case, *in other words* is represented by the word *and*. JS mentions *the Son of God*, then immediately clarifies it with, *and the Son of God was the Messiah*.

SUMMARY:

Not only does this slight stutter in the dialogue make the case for dictation, but it also gives us a not-so-subtle hint which should give us pause. JS's use of *the Son of God was the Messiah* is problematic. In his attempt to clarify, JS uses the past tense verb *was*. In 1829, the life of the Messiah/Son of God had already been recorded in the Bible. Therefore, the use of *was* in 1829 makes sense. Since Nephi was reporting this circa 600 BCE, JS should have chosen a non-past tense word during his dictation – even though the end of his clarification states the *future* in using the words *which should come*. For continuity, the sentence should read: ... *the Son of God – and the Son of God is the Messiah who should come*.

ISSUE IN QUESTION:

Removal of forty-one instances of *it came to pass*. **JS 1836-7.**

EXPLANATION:

It came to pass appears more than a thousand times in the BOM. This is no surprise to anyone who has read the book from cover-to-cover. About nine years after the 1828-9 writing of the OM, and some criticism, JS personally removed forty-one instances of these overused words in preparation for the next printed edition. In the current edition, the **second** reference to **[And] it came to pass** in 1 Nephi 10:17 has been removed and replaced with a dash mark.

SUMMARY:

JS 1836-7. The 1830 first printed edition contains these additional forty-one instances. This 164-word redaction is only a small dose of the hundreds of other changes made by JS for the 1837 printing.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:18</u> for he is the same yesterday and to day and for Ever and the way is prepared for all men from the foundation of the world if it so be 'hat they repend and come unto him</p>	<p><u>1 Nephi 10:18</u> for he is the same yesterday today & forever & the way is prepared from the foundation of the world if it So be that they repent & come unto him</p>	<p><u>1 Nephi 10:18</u> for he is the same yesterday, to-day, and forever; and the way is prepared from the foundation of the world, if it so be that they repent and come unto him;</p>

1 Nephi 10:18

*For he is the same **yesterday, today, and forever;**
and the way is **prepared for all men from** the foundation of the world,
if it so be that they repent and come unto him.*

ISSUE IN QUESTION:

Too many *ands*?

EXPLANATION:

S3 apparently heard JS speak these words from Hebrews 13:8: *the same yesterday, and to day, and for ever*, during the dictation process.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

Throughout the BOM the phrase *yesterday, today, and forever* is utilized almost exclusively – dropping the word *and* between *yesterday* and *today*. OC dropped *and* when copying to the PM, and it has been adopted as scripture ever since, even though JS was familiar with the passage from Hebrews.

ISSUE IN QUESTION:

For all men – missing for ten years – and beyond.

EXPLANATION:

OC didn't transfer the words *for all men* from the OM to the PM. This error remained until JS restored the words for the 1840 printing; though not changing it in either the OM or the PM. It was skipped again in 1841, but ultimately restored in the 1852 second printing.

SUMMARY:

It is quite easy to see how the exclusion of *for all men* is problematic for 1 Nephi 10:18. Without these three vital words, the following sentence is insufficient: *if it so be that they repent* requires at least the word *men* to make the pronoun *they* compatible. Except for the 1840 printing, the words *for all men* were missing from the BOM until years after arriving in Utah.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 10:19</u> for he that dilligently seeketh shal find an^d the misteries of god shal be unfolded to them by the power of the holy gost is well in this time ans in times of old & as well in times of old an in times to come whereforee the corese of the lord is one eterml round</p>	<p><u>1 Nephi 10:19</u> for he that diligently seeketh shall find & the mysteries of God shall be unfolded unto h^{them} in by the power of the holy Ghost as well in this time as in times of old & as well in times of old as in times to come wherefore the Course of the Lord is one eternal round</p>	<p><u>1 Nephi 10:19</u> for he that diligently seeketh, shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times, as in times of old; and as well in times of old, as in times to come; wherefore, the course of the Lord is one eternal round.</p>

1 Nephi 10:19

*For he that diligently seeketh shall find; and the mysteries of God shall be unfolded **unto** them, by the power of the Holy Ghost, as well in **these times** as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round.*

ISSUE IN QUESTION:

To? or *Unto?*

EXPLANATION:

While copying to the PM, OC preferred the use of *unto* over *to*, when following the word *unfolded*.

SUMMARY:

When seeking the OI, the word(s) of the OM should supersede all other varieties. In this example, either *to* or *unto* would be appropriate, but in attempting to discover which word actually fell from the lips of JS, we should always trust the scribe who was in the room at the time. Here, S₃ heard the word *to*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

This time versus *these times*? **TAL.**

EXPLANATION:

In the BOM, *this time* is always used. Prior to 1830, *these times* never was. Unfortunately, the typesetter, **TAL**, changed what was clear in both the OM and the PM. This error remains in the current edition of the text.

SUMMARY:

Perhaps while setting type, the printing team recalled the solitary use of *these times* in Daniel 11:6, which reads: ... *he that strengthened her in these times* - completely disregarding the sixty-one examples of *this time* used elsewhere in the BOM, and their repeated use in the AKJV.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 10:20</u> therefore remember o menn for all thy doings thou shalt be brot unto judgment	<u>1 Nephi 10:20</u> therefore remember O man for all thy doings thou shalt be b'ought into Judgment	<u>1 Nephi 10:20</u> Therefore, remember, O man, for all thy doings, thou shalt be brought into judgment.

1 Nephi 10:20

*Therefore remember, O man, for all thy doings thou shalt be brought **into** judgment.*

ISSUE IN QUESTION:

Into? or *Unto?*

EXPLANATION:

While copying this verse to the PM, OC preferred the use of *into* over *unto*.

SUMMARY:

Unto means toward, or in the direction of. *Into* means inside of, or within. Clearly, S₃ heard JS say *unto*, or he had the wisdom to use it instead of *into*. The current edition of the BOM uses these words interchangeably.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 10:21</u> where for if ye have sot to do wickedly in the days of your probation then ye are found unclean be fore the judgment seat of god and no unclean thing can dwell with god wherefor ^e ye must be cast of for ever	<u>1 Nephi 10:21</u> wherefore if ye have sought to do wickedly in the days of your probation then ye are found unclean before the Judgment seat of God & no unclean thing can dwell with God wherefore ye must be cast off forever	<u>1 Nephi 10:21</u> Wherefore, if ye have sought to do wickedly in the days of your probation, then ye are found unclean before the judgment seat of God; and no unclean thing can dwell with God; wherefore, ye must be cast off forever.
<u>1 Nephi 10:22</u> and the holy gost giveth authoraty that i should speak these things and deny them mo	<u>1 Nephi 10:22</u> & the holy ghost giveth authority that I should speak these things & deny them not	<u>1 Nephi 10:22</u> And the Holy Ghost giveth authority that I should speak these things, and deny them not.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§ <u>1 Nephi 11:1</u> for it came to pass that after i had desired to Know the things that my father had sees and believing that the lord tas able to mahe them koown unto me wherefor as i sat pondering in mine heart i was caught away in the spirit of the lord yea into an exceding high mountan a mountain wh^{ich} i meer before had before seen and upon which i never had before sat my foot</p>	<p>§ <u>1 Nephi 11:1</u> for it came to pass that after I had desired to know the things that my father had seen & believeing that the Lord was able to mak^e them known unto me wherefore as I sat pondering in mine heart I was Caught away in the spirit of the Lord yea into an exceding high mountain which I never had before seen & upon which I never had before sat my foot</p>	<p>§ <u>1 Nephi 11:1</u> For it came to pass that after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me; wherefore, as I sat pondering in mine heart, I was caught away in the spirit of the Lord, yea, into an exceeding high mountain, which I never had before seen, and upon which I never had before sat my foot.</p>

1 Nephi 11:1

*For it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of the Lord, yea, into an exceedingly high **mountain, which** I never **had before** seen, and upon which I never had before set my foot.*

ISSUE IN QUESTION:

OC removes *a mountain*.

EXPLANATION:

It is unclear whether OC intentionally skipped *a mountain* when copying from the OM to the PM, or if he simply missed it.

SUMMARY:

Though OC might have seen the duplicate word of *mountain* to be an error, it most certainly was not, and would have characteristically been uttered by JS. Perhaps this section of the verse should read: *I was caught away in the Spirit of the Lord, yea, into an exceedingly high mountain, a mountain which I never had before seen*. As you can see in the current edition, it has never been restored by the church.

ISSUE IN QUESTION:

Before or after?

EXPLANATION:

S3 had a little challenge with this verse. Let's assume the first **ISSUE IN QUESTION** was correct, and that his strikethrough of *before* was tied to the extra *mountain* (currently missing), the verse would read: *I was caught away in the Spirit of the Lord, yea, into an exceedingly high mountain, a mountain which I never before had seen*. Should it have been this way? Is the current version correct? How about, *which I had never before seen*? Or, *which I had never seen before*?

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SUMMARY:

This passage is difficult. We must assume that in the spirit of writing what was spoken at a presumably rapid pace, that S3's strikethrough of *before* was appropriate. This does not mean that the other elements of these words were unaffected. Given this insight, it seems odd that the current: *which I never had before seen*, is retained as scripture by the church.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
1 Nephi 11:2 and the spirit saith unto me behold what desire^sth thou	1 Nephi 11:2 & the spirit saith unto me behold what desirest thou	1 Nephi 11:2 And the spirit saith unto me, Behold, what desirest thou?

1 Nephi 11:2

*And the Spirit said unto me: Behold, what **desirest** thou?*

ISSUE IN QUESTION:

Desireth? or *desirest?*

EXPLANATION:

S3 wrote *desireth*. He then struck the *h* and inserted an *s* to change it to *desirest*. JS also used the words *what desirest thou* in Alma 18:15. We cannot compare this to the original, as the OM portion of Alma 18 is not extant. In the AKJV, the word *desirest* is more obscure than *desireth*, having only a singular reference in Psalm 51:6; it is never used in the NT.

SUMMARY:

Though the AKJV limits the use of *desirest* to one verse, the BOM uses it three times (see also Alma 22:16). The recitation of *desireth thou* is odd. It either sounds like *desirethou*, or JS would have had to announce a distinctive pause between words – but this means a quick tongue-to-top-teeth *-th* twice in succession. Try it yourself, it is not easy. *Desirest thou* is more common.

Desireth thou is not found anywhere in the BOM or AKJV. It is unlikely JS would have spoken them because these words are challenging when spoken together. Perhaps Joseph's choice should have been: *Behold, what is thy desire?*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
1 Nephi 11:3 and i saith i desire to be hold to tree ^{things} which my father saw	1 Nephi 11:3 & I saith I desire to beholl the things which my father saw	1 Nephi 11:3 And I saith, I desire to behold the things which my father saw.

1 Nephi 11:3

*And I said: I desire to **behold the things** which my father saw.*

ISSUE IN QUESTION:

The *Cart Before the Horse* (now, **CBTH**).

EXPLANATION:

It is important to view the OM to realize the full impact of the changes to this verse. S3 was most certainly recalling the tree of life from a few pages earlier, and possibly anticipating (or already knew) the discussion of it in the following verses. S3 appears to have been writing: *I desire to behold the tree which my father saw*. Then, realizing he had jumped-the-gun, corrected it to read, *I desire to behold the things which my father saw*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

It is not easy to concede which version is correct, but since it has a possibility of being the OI: *I desire to behold the tree which my father saw*, feels right; even though the current rendering is acceptable too.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 11:4</u> an ^d the spirit stith unto me believeth thou that thy father saw the tree of which he hath spoken	<u>1 Nephi 11:4</u> & the spirit saith unto me believest thou that thy father saw the tree of which he hath spoken	<u>1 Nephi 11:4</u> And the spirit saith unto me, Believest thou that thy father saw the tree of which he hath spoken?

1 Nephi 11:4

And the Spirit said unto me: **Believest** thou that thy father saw the tree of which he hath spoken?

ISSUE IN QUESTION:

Believeth? or *believest?*

EXPLANATION:

As per the entry of 1 Nephi 11:2, it seems that S₃ is faced with the same *-eth* or *-est* decision he had then. *Believeth* and *believest* are used with the same amount of preference in the BOM. *Believest* is never used in the OT, but appears more frequently in the NT than *believeth*.

SUMMARY:

As with 1 Nephi 11:2, the recitation of *believeth thou* is odd. It either sounds like *believethou*, or JS would have had to announce a distinctive pause between words – but this means a quick tongue-to-top-teeth *-th* twice in succession. Try it yourself, it is not easy.

As with *desireth*, *believeth* was the OI – but both words are awkward choices. Perhaps the text should read: *And the Spirit said unto me: Dost thou believe that thy father saw the tree of which he hath spoken?* Strangely, the now archaic verb *dost* (pronounced *dust*) is used extensively in the AKJV (more OT than NT), but never in the BOM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 11:5</u> and i said yea thou knowest that i believe all the words of my father	<u>1 Nephi 11:5</u> & I said yea thou knowest that I believe all the words of my father	<u>1 Nephi 11:5</u> And I said yea; thou knowest that I believe all the words of my father.
<u>1 Nephi 11:6</u> and when i had spake these words the spirit cried with a loud voice saying hosana th he lor ^d the most high god for he is god over all the earth yea even above all and blessed art thou nephi becaus thou believest in the son of the most high ^[OC insert: God] wherefore thou shalt be hold th ^o things which thou hast derired	<u>1 Nephi 11:6</u> & when I had spoken these words the spirit cried with a loud voice saying Hosanna to the Lord the most high God for he is God over all the earth yea even above all & blessed art thou Nephi because thou believest in the Son of the most high God wherefore thou shalt behold the things which thou hast desired	<u>1 Nephi 11:6</u> And when I had spoken these words, the spirit cried with a loud voice, saying: Hosanna to the Lord, the most high God; for he is God over all the earth, yea, even above all; and blessed art thou, Nephi, because thou believest in the Son of the Most High God; wherefore , thou shalt behold the things which thou hast desired.

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1 Nephi 11:6

And when I had spoken these words, the Spirit cried with a loud voice, saying: Hosanna to the Lord, the most high God; for he is God over all the earth, yea, even above all. And blessed art thou, Nephi, because thou believest in the Son of the most **high God**; **wherefore**, thou shalt behold the things which thou hast desired.

ISSUE IN QUESTION:

Most high? or **most high God?**

EXPLANATION:

The use of **most high** (minus **God**) happens 31 times in the AKJV, whereas **most high God** is used only 11 times. OC made one of his rare insertions, by placing **God** between **high** and **wherefore** in the OM – matching his copy of the PM.

SUMMARY:

RSTV 1:220: “Oliver Cowdery’s emendation was unnecessary.”

Even a casual glance at the AKJV verses containing **most high/most high God** indicates that OC’s addition was unnecessary. It is also repetitive of **the most high God** used earlier in the verse.

TBTBOMC. Compare to Mark 5:7.

BOM: *cried with a loud voice, saying ... Son of the most high God*

AKJV: *cried with a loud voice, and said ... Son of the most high God*

- **Son of the most high God** is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p>1 Nephi 11:7 and behold this thang shal be given unto thee for a sign tha^l After thou hast behead the tree which bare the fruit of which the father tasted thou shalt also behold a men denending out of heven and him shall ye witness and after that ^{ye} S^hel have witness^d him ye shal bare record that it is the son of god</p>	<p>1 Nephi 11:7 & behold & behold this thing shall be given unto thee for a sign that after thou hast beheld the tree which bore the fruit which thy father tasted thou shalt also behold a man desending out of heaven & him shall ye witness & after that ye have witnessed him ye shall bear record that it is the Son of God</p>	<p>1 Nephi 11:7 And behold, this thing shall be given unto thee for a sign: that after thou hast beheld the tree which bore the fruit which thy father tasted, thou shalt also behold a man descending out of Heaven, and him shall ye witness; and after that ye have witnessed him, ye shall bear record that it is the Son of God.</p>

1 Nephi 11:7

And behold this thing shall be given unto thee for a sign,
that after thou hast beheld **the tree which bore the fruit which thy father** tasted,
thou shalt also behold a man descending out of heaven, and him shall ye witness;
and after **ye have** witnessed him ye shall **bear** record that it is the Son of God.

ISSUE IN QUESTION:

Bare? or **bore?**

EXPLANATION:

S3’s **a**’s at times look like **o**’s. This might explain why OC chose **bore** over **bare** when it was copied to the PM.

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SUMMARY:

Bare or *bore* are both acceptable options. *Bare* is most likely; and original. *Bore* is more modern.

ISSUE IN QUESTION:

The fruit *of* which *the* father tasted.

EXPLANATION:

S3 utilized *of* between *fruit* and *which*. He also chose *the father*, but quickly changed it to *thy father*.

SUMMARY:

Fruit of which is just as acceptable as *fruit which*. For the sake of integrity, use the former. *The father* is normally associated with the divine. S3 must have heard JS speak the word *thy*.

ISSUE IN QUESTION:

Ye *shall* have witnessed.

EXPLANATION:

In his transfers from the OM to the PM, OC often skips the word *shall* – only to insert it later. Perhaps he was wearied by the other four uses of *shall/shalt* within the verse.

SUMMARY:

Subconscious or not - intentional or not, OC excluded *shall* in this verse. Though its use feels **more** cumbersome than without it, there can be little doubt the word was spoken by JS.

ISSUE IN QUESTION:

... ye shall *bare* record ...

EXPLANATION:

S3 chose *bare* - the past tense of the verb *bear*. OC preferred *bear*, and this is how it reads today.

SUMMARY:

The use of *bare* by S3 is proper and should have been maintained, as it matches its companion verse in John 1:34.

TBTBOMC. Compare to John 1:34.

BOM: *bear record that it is the Son of God.*

AKJV: *bare record that this is the Son of God.*

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:8</u> and it came to pass that the spir^t saih^u unto me look and i lookt and behead atree and it we like unto the tree which my father thad seen and the beauty there of was far beyond yea exceeding of All beauty and the whitemess there of did exceed the whiteness of the driven snow</p> <p><u>1 Nephi 11:9</u> and it came to pass that after that i had seeⁿ the tree i said unto the spirit i behold thou hast shew unto me the tree wthich is most precious above all</p>	<p><u>1 Nephi 11:8</u> & it came to pass that the spirit saith unto me look & I looked & beheld a tree & it was like unto the tree which my father had seen & the beauty thereof was far beyond yea exceeding of all beauty & the whiteness thereof aid excede the whiteness of the driven snow</p> <p><u>1 Nephi 11:9</u> & it came to pass that after ^{that} I had seen the tree I said unto the spirit I behold thou hast shewn unto me the hee which is precious above all</p>	<p><u>1 Nephi 11:8</u> And it came to pass that the spirit saith unto me, look! and I looked and beheld a tree; and it was like unto the tree which my father had seen; and the beauty thereof was far beyond, yea, exceeding of all beauty; and the whiteness thereof, did exceed the whiteness of the driven snow.</p> <p><u>1 Nephi 11:9</u> And it came to pass that after that I had seen the tree, I said unto the spirit, I behold thou hast shewn unto me the tree which is precious above all.</p>

1 Nephi 11:9

And it came to pass after I had seen the tree, I said unto the Spirit:
I behold thou hast **shown** unto me the tree which **is precious** above all.

ISSUE IN QUESTION:

Shew, Shewn, Shewed? or *Show, Shown, Showed?*

EXPLANATION:

S₃ appears to have left off the *n* in *shewn*, to create *shew*. He has done this a couple of other times in the text.

SUMMARY:

It is important to understand that even though OC changed *shew* (OM) to *shewn* (PM), both *shew* and *shewed* are biblical, but *shewn* is not. Equally important is that the use of these three words has been eliminated from the currently published version. They have been replaced with *show*, *shown*, and *showed* – all of these words appear in the AKJV.

ISSUE IN QUESTION:

The word *most* is original. It is also unpublished.

EXPLANATION:

S₃ wrote *w[t]hich is most precious*. OC changed it to *which is precious*. It remains this way today (as of the 1981 edition).

SUMMARY:

Though it is not used in the OT, the NT adopts the words *most precious* several times. Since the text uses *most precious* in Jacob and Alma, its absence is likely due to a copying error.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:10</u> and he saith unto me what desiseth thou</p>	<p><u>1 Nephi 11:10</u> & he saith unto me what desirest thou</p>	<p><u>1 Nephi 11:10</u> And he saith unto me, What desirest thou?</p>

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1 Nephi 11:10

And he said unto me: What **desirest** thou?

ISSUE IN QUESTION:

Desireth? or *desirest?* (see also 1 Nephi 11:2)

EXPLANATION:

S3 wrote *desiseth*. He then modified the *s* to an *r*, changing it to *desirest*. JS also used the words *what desirest thou* in Alma 18:15. We cannot compare this to the original, as the OM portion of Alma 18 is not extant. In the AKJV, the word *desirest* is more obscure than *desireth*, having only a singular reference in Psalm 51:6; it is never used in the NT.

SUMMARY:

Though the AKJV limits the use of *desirest* to one verse, the BOM uses it three times (see also Alma 22:16). The recitation of *desireth thou* is odd. It either sounds like *desirethou*, or JS would have had to announce a distinctive pause between words – but this means a quick tongue-to-top-teeth *-th* twice in succession. Try it yourself, it is not easy. *Desirest thou* is more common.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:11</u> and i said unto him to know the interpreaation there of afor i spake unto him as a man speaketh for i beheld thatt he was in the form of a man yet nevertheless i kewew that it was the spirit of the lord and he spake unto me as a man speaketh with an other</p>	<p><u>1 Nephi 11:11</u> & I said unto him to know the interpretation thereof for I spake unto him as a man speaketh for I beheld that he was in the form of a man yet nevertheless I knew that it was the spirit of the Lord & he spake unto me as a man speaketh un^{with} to another</p>	<p><u>1 Nephi 11:11</u> And I said unto him, to know the interpretation thereof; for I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet, nevertheless, I knew that it was the spirit of the Lord; and he spake unto me as a man speaketh with another.</p>
<p><u>1 Nephi 11:12</u> and it came to pess that he said unto me look And i lookt as if to a look upon him and i saw him not for he had gon from before my presence</p>	<p><u>1 Nephi 11:12</u> & it came to pass that he said unto me looh & I looked as if to look upon him & I saw him not for he had gone from before my presance</p>	<p><u>1 Nephi 11:12</u> And it came to pass that he said unto me, look: And I looked as if to look upon him, and I saw him not; for he had gone from before my presence.</p>

1 Nephi 11:12

And it came to pass that he said unto me:
Look! And I looked as if **to look** upon him, and I saw him not;
for he had gone from before my presence.

ISSUE IN QUESTION:

And i lookt as if to alook upon him. A PREP?

EXPLANATION:

S3 wrote: *And i lookt as if to a look upon him*. The *a* before *look*, which might have been an **A PREP**, was removed. If the *a* were used as **A PREP** it would certainly give the phrase a more lyrical feel: *And I looked as if to alook upon him*. This may have been the OI.

SUMMARY:

Because the *a* was removed quickly, it is likely S3 just slipped in his writing. **A PREP** is possible, but unlikely in this case.

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TBTBOMC. Compare to Genesis 44:28.

BOM: *and I saw him not*

AKJV: *and I saw him not*

- *and I saw him not* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:13</u> and it came to pass that I lookt and beheld the great city jerusalem and also other citties and i beheld the city of nathareth and in the city of nathareth i beheld a virgin and she was exceeding fair and white</p>	<p><u>1 Nephi 11:13</u> & it came to pass that I looked & beheld the great City Jerusalem & also other Cities & I beheld the City of Nazareth & in the City of Nazareth I beheld a virgin & she was exceeding fair & white</p>	<p><u>1 Nephi 11:13</u> And it came to pass that I looked and beheld the great city Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceeding fair and white.</p>

1 Nephi 11:13

*And it came to pass that I looked and beheld the great **city of Jerusalem**, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white.*

ISSUE IN QUESTION:

The great city Jerusalem? or the great city of Jerusalem? JS 1836-7(?)

EXPLANATION:

The great city Jerusalem is how these words are read in the OM, the PM, and the 1830 edition. The word *of* was added in 1837, and remains today – though its addition was probably an error, as it was never marked in the PM for the 1837 edition by JS.

SUMMARY:

Though the use of *of* after the word *city* and after the name of the city, is modern (as in The City of Angels), it was used less in the BOM. Perhaps, because of Jerusalem's prominence in the gospel, the use of *of* is a kind of emphasis mark for the word *great*. The same effect was achieved by its **omission** in the OM, the PM, and the 1830 edition. Later in the verse, *of* was used twice in *the city of Nazareth, and in the city of Nazareth*. It is also possible that there is little use for *of* when *great* appears just before *city*. Regardless, it seems that *of* was not uttered by JS here.

TBTBOMC. Compare to Acts 7:20.

BOM: *and she was exceedingly fair and*

AKJV: *and was exceeding fair, and*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:14</u> & it came to pass that i saw the hevens open and an angel came down and stood before me & he saith unto me nephi what beholdest thou</p>	<p><u>1 Nephi 11:14</u> & it came to pass that I saw the heavens open & an Angel came down & stood before me & he saith unto me Nephi what beholdest thou</p>	<p><u>1 Nephi 11:14</u> And it came to pass that I saw the Heavens open; and an angel came down and stood before me; and he saith unto me, Nephi, what beholdest thou?</p>

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<p><u>1 Nephi 11:15</u> and i saith unto him a virgin Most beautiful and fair above all other virgins</p>	<p><u>1 Nephi 11:15</u> & I saith unto him a virgin most beautiful & fair above all other virgins</p>	<p><u>1 Nephi 11:15</u> And I saith unto him, a virgin, most beautiful and fair above all other virgins.</p>
<p><u>1 Nephi 11:16</u> And he saith unto me knowest thou the condensation of god</p>	<p><u>1 Nephi 11:16</u> & he saith unto me knowest thou the condecention of God</p>	<p><u>1 Nephi 11:16</u> And he saith unto me, Knowest thou the condescension of God?</p>
<p><u>1 Nephi 11:17</u> and i saidd unto him i know that he loveth his children never the less i do not know the menning of all things</p>	<p><u>1 Nephi 11:17</u> & I said unto him I know that he loveth his Children nevertheless I do not know the meaning of all things</p>	<p><u>1 Nephi 11:17</u> And I said unto him, I know that he loveth his children; nevertheless, I do not know the meaning of all things.</p>
<p><u>1 Nephi 11:18</u> and he saidd unto me behold the virgin which thou seest is the Mother of god after the monner of the flesh</p>	<p><u>1 Nephi 11:18</u> & he said unto me behold the virgin which thou seest is the Mother of God after the manner of the flesh</p>	<p><u>1 Nephi 11:18</u> And he said unto me, Behold, the virgin which thou seest, is the mother of God, after the manner of the flesh.</p>

1 Nephi 11:18

*And he said unto me: Behold, the virgin whom thou seest is
the **mother of the Son of God**, after the manner of the flesh.*

ISSUE IN QUESTION:

The mother of God? or The mother of the Son of God? JS 1836-7

EXPLANATION:

Among the most significant changes made in 1836-7, was the clarification of *the mother of God* to *the mother of the Son of God*. Prior to JS's change, the BOM (and indeed the OM, the PM, and the 1830 edition) text could be seen as Mary being the mother of God the Father. JS thought he should tidy this up by adding *the Son of* to the verse. The reader assumes that when the dialogue had been hinting at the *virgin* (see verses 13 & 15), JS was speaking of Mary.

SUMMARY:

The Son of change surfaces four times: namely in 1 Nephi 11:18, 21, 32, and 13:40. The faithful are grateful for prophets who give clarity to gray areas. They are not concerned about edits through the ages, since it helps improve the text. They certainly have no problem with JS making edits to rustic words he originally uttered. The skeptic sees the addition of *the Son of* as an indication that the hundreds of edits made in 1836-7 were required because Joseph did not get the concept(s) correct, and as such, was not involved in a divine project to begin with. In this case, taking sides is not important, and neither were the edits. The OI of this verse is clear enough without modification, and should have been left alone.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:19</u> and it came to pass that i behel that she was carried away in the spirit and after that she had been carried away in the spirit a time for the space of a time the angel spake unto me saying look</p>	<p><u>1 Nephi 11:19</u> & it came to pass that I beheld that she was carried away in the spirit & after that she had been Carried away in the spir spirit for the space of a time the Angel spake unto me saying look</p>	<p><u>1 Nephi 11:19</u> And it came to pass that I beheld that she was carried away in the spirit; and after that she had been carried away in the spirit for the space of a time, the angel spake unto me, saying, look!</p>
<p><u>1 Nephi 11:20</u> & i lookt and beheld the virgin again bearrng a child in her arns</p>	<p><u>1 Nephi 11:20</u> & I looked & beheld the virgin again bearing a Child in her arms</p>	<p><u>1 Nephi 11:20</u> And I looked and beheld the virgin again, bearing a chid in her arms.</p>
<p><u>1 Nephi 11:21</u> & the angel said unto me behold the lam of god yea even the eternal father knowest thou the meaning of the tree which thy father saw</p>	<p><u>1 Nephi 11:21</u> & the Angel said unto me behold the Lamb of God yea even the eternal God Father knowest thou the meaning of the tree which thy father saw</p>	<p><u>1 Nephi 11:21</u> And the angel said unto me, behold the Lamb of God, yea, even the Eternal Father! Knowest thou the meaning of the tree which thy father saw?</p>

1 Nephi 11:21

*And the angel said unto me: Behold **the Lamb of God, yea, even the Son of the Eternal Father!** Knowest thou the meaning of the tree which thy father saw?*

ISSUE IN QUESTION:

The Lamb of God, yea, even the Eternal Father,
or

the Lamb of God, yea, even the Son of the Eternal Father. JS 1836-7. TAL.

EXPLANATION:

Here is the second of four instances of *the Son of* changes made by JS in 1836-7. This one is a bit more difficult for the skeptic to dismiss. There are a couple of reasons: 1) The addition of *the Son of* happens after the announcement that God *the Eternal Father* is actually *the Lamb of God* – a concept which the Christian world sees as problematic, and 2) the typesetter decided to emphasize this concept with the addition of an exclamation mark, **TAL**. This adds gravity to the notion that JS, S3, OC, and perhaps JG all felt there was nothing wrong with the words, *the angel said unto me, behold the Lamb of God, yea, even the Eternal Father!*

SUMMARY:

The lack of *the Son of* in 1 Nephi 11:21 is a difficult mountain for Christians and skeptics alike to scale. It seems to directly infer that God the Father is Jesus Christ. Aside from the four verses which JS added *the Son of* to, the concept that Jesus Christ is **not** God the Eternal Father is established in many other ways throughout the BOM, and it is unlikely JS intended it otherwise. Regardless, the phrase: *the Lamb of God, yea, even the Eternal Father!* does not sit well with the faithful, their religious counterparts, or their critics. JS almost certainly did not recite the words *the Son of* during his original dictation in 1828-9.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:22</u> and i answer^d him yaying yea it is the love of god which sheadeth itself abroad in the hear^{ts} of the children ^{of men} wherefore is is the most desirabel above all things</p>	<p><u>1 Nephi 11:22</u> & I answered him saying yea it is the love of God which shedeth itself abroad in the hearts of the children of men wherefore it is the most desireable above all things</p>	<p><u>1 Nephi 11:22</u> And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.</p>

1 Nephi 11:22

*And I answered him, saying: Yea, it is the love of God,
which sheddeth itself abroad in the hearts of **the children of men**;
wherefore, it is the most desirable above all things.*

ISSUE IN QUESTION:

The Children? or the Children of Men?

EXPLANATION:

As with all insertions, an examination should be held to determine if the entry was vital. There are two of them in this verse. The first adds the *ts* to *hearts*; no speculation on other options is required. The second insertion adds *of men* to *the children*. The verse would be fine with-or-without this addition. Without it, it would read: *It is the love of God, which sheddeth itself abroad in the hearts of the children; wherefore, it is the most desirable above all things.*

SUMMARY:

Because we are familiar with the use of both *the children of men* and *the children of God* (which seem synonymous), it would be a stretch to assume children have any other origin – except for *the children of women* (which is not used in either the BOM or the AKJV). Attaching a gender or a deity after *the children of* is not critical, but it is common within the scriptures.

S3 made the *of men* emendation immediately. It could be assumed that JS spoke these two words.

TBTBOMC. Compare to Romans 5:5.

BOM: *the love of God, which sheddeth itself abroad in the hearts*

AKJV: *the love of God is shed abroad in our hearts*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:23</u> and he spake unto me saying yaa and the most joyous to the soul</p>	<p><u>1 Nephi 11:23</u> & he spake unto me saying yea & the most joyous to the soul</p>	<p><u>1 Nephi 11:23</u> And he spake unto me, saying, Yea, and the most joyous to the soul.</p>
<p><u>1 Nephi 11:24</u> and after that he had sed these words he said unto me look And i lookt andd i beheld the son of god going forth among the children of men and i saw menny fall down at his feet and worship him</p>	<p><u>1 Nephi 11:24</u> & after that he had said these words he said unto me look & I looked & I beheld the Son of God going forth among the Children of men & I saw many fall down at his feet & worship him</p>	<p><u>1 Nephi 11:24</u> And after that he had said these words, he said unto me, look! And I looked, and I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him.</p>

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1 Nephi 11:24

And after he had said these words, he said unto me: Look!
And I looked, and I beheld the Son of God **going** forth among the children of men;
and I saw many fall down at his feet and worship him.

ISSUE IN QUESTION:

Going? or *agoing?* **A PREP**, and **TAL**.

EXPLANATION:

Both the OM and the PM utilize the archaic prepositional **a** before **going**. As clumsy as it sounds in the 21st century, it was quite common two-hundred years earlier. In fact, this prepositional **a** can be found in the AKJV.

SUMMARY:

Since **agoing** is written in both the OM and PM of this verse, it was likely spoken by JS during dictation; especially since examples can be found elsewhere in the text. JG's team understood that it should be corrected before printing, and was adjusted by dropping the **a** in the print shop. This was grammatically favorable, but meant that by taking this artistic liberty, it changed what JS claims to have spoken by the *gift and power of God* - probably without consultation.

Every instance of **A PREP** have been eliminated from the BOM, though some were included in the earliest printed versions.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:25</u> and it came to pss that i beheld that the rod of iron which my father sad seen † was the wore of god which led to he fountain of living waters or to the tree of life which waters are a representation of the love of god and i also beheld that the tree of life was a representation of the love of god</p>	<p><u>1 Nephi 11:25</u> & it came to pass that I beheld that the rod of Iron which my father had seen was the word of God which lead to the fountain of liveing waters or to the tree of life which waters are a representation of the love of God & I also beheld that the tree of life was a representation of the love of God</p>	<p><u>1 Nephi 11:25</u> And it came to pass that I beheld that the rod of iron which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God.</p>
<p><u>1 Nephi 11:26</u> and the angel oaid unto me agaiin look and behold the condensation of god</p>	<p><u>1 Nephi 11:26</u> & the Angel said unto me agan look & behold the condensation of God</p>	<p><u>1 Nephi 11:26</u> And the angel said unto me again, Look and behold the condensation of God!</p>

1 Nephi 11:26

And the angel **said** unto me again: Look and behold the condensation of God!

ISSUE IN QUESTION:

And the angel of the Lord said unto me? **SPEC**.

EXPLANATION:

During the writing of the word **said** by S3 in the OM, the original first letter penned was an **o**, which was modified to an **s** as he continued. **SPEC**: Perhaps he heard, *And the angel of the Lord said unto me?* But because of time constraints dropped *of the Lord* for the word **said** instead.

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SUMMARY:

During the dictation process, the scribe's ability to manage time and penmanship are critical. One can only imagine the passion JS projected while dictating the BOM. It would have been marked by elements of flourish and ebbs of sacred reverence. As the volume accelerated, so did the pace of the story. There is little evidence JS manipulated the text after it was recorded. Perhaps he didn't even review the work. If it was read back to him later, do you think he would stop the reader over something as small as another *of the Lord*? Would he even recall it? It is doubtful. Then again, so is this entire **SPEC**. But it makes us think about the OI, and possible variations in the text.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:27</u> & i lookt and beheld the redemer of the world of which my father had spoken and i also beheld the prophet which should prepare the way before him and the lam of god went forth and Was baptsd of him and after that he was baptised of i beheld the hevens open and the holy gost came down out of heven and abode uppon him in the form of a dove</p>	<p><u>1 Nephi 11:27</u> & I looked & beheld the redeemer of the world of which my father had spoken & I also beheld the Prophet which should prepare the way before him & the Lamb of God went forth & was Baptised of him & after that he was Baptised I beheld the Heavens open & the holy Ghost come down out of heaven & abode upon him in the form of a dove</p>	<p><u>1 Nephi 11:27</u> And I looked and beheld the Redeemer of the world, of which my father had spoken; and I also beheld the prophet, which should prepare the way before him. And the Lamb of God went forth, and was baptised of him; and after that he was baptised, I beheld the Heavens open, and the Holy Ghost come down out of Heaven and abode upon him in the form of a dove.</p>

1 Nephi 11:27

*And I looked and beheld the Redeemer of the world, of whom my father had spoken;
 and I also beheld the prophet who should prepare the way before him.
 And the Lamb of God went forth and was baptized of him;
 and after he was baptized, I beheld the heavens open,
 and the Holy Ghost **come** down out of heaven and abide upon him in the form of a dove.*

ISSUE IN QUESTION:

Came? or Come?

EXPLANATION:

The OM uses **came** in *the holy gost came down out of heven*. This past tense reference is fitting when coupled with other words of the verse which give the impression of past events - namely *looked, beheld* (x3), *spoken, went, was* (x2), *baptized* (x2), *after, came*, and *abode*.

SUMMARY:

Elements of prophecy in the BOM become convoluted at times, and this is a good example. This passage was reviewed, edited, and/or redacted by Mormon - a prophet who lived about four-hundred years after the events of the vision. He then abridged the words and etched them onto metal plates. This vision occurred, and was then reflected on and written by Nephi, who prophesied of events six-hundred years before the birth of Christ/John the Baptist. It was then related in 1829 by JS, who had to carefully speak of Nephi's **future events** prophecy, while already having the benefit of knowing the outcome, which happened eighteen centuries before.

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Take this singular event and multiply it by the number of times prophecy surfaces in the BOM, and you're left with a dialogue that needs care to avoid anachronisms. If the BOM is a historical document, then no such worries or future edits are required, and it stands on its own merits. If it is a work of fiction, then JS had a lot to sift through as he recited the tale.

One of the words mentioned in the **EXPLANATION** is *abode*. Though it is written three times between the OM, the PM, and the 1830 edition, it has since been edited to *abide*. This change helps the use of *come* (by OC) over *came*.

TBTBOMC. Compare to Acts 19:6.

BOM: *and the Holy Ghost come down out of heaven and abide upon him in the form of a dove*

AKJV: *And the Holy Ghost descended in ... shape like a dove upon him ... came from heaven*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:28</u> & i beheld that he went forth minister unto the people in power and great glory and the multitude^s ware gethered to gether to hear him and i beheld that they cast him out from among them</p>	<p><u>1 Nephi 11:28</u> & I beheld that he went forth ministering unto the People in power & great glory & the multitudes were gathered together to hear him & I behe'd that they cast him out from among them</p>	<p><u>1 Nephi 11:28</u> And I beheld that he went forth ministering unto the people, in power and great glory; and the multitudes were gathered together to hear him; and I beheld that they cast him out from among them.</p>
<p><u>1 Nephi 11:29</u> and i also beheld twelve others following him and it came to pass that they ware carried away in the spir^t fromm be for my face that i saw them mot</p>	<p><u>1 Nephi 11:29</u> & I also beheld twelve others following him & it came to pass that they were carried away in the spirit from before my face that I saw them not</p>	<p><u>1 Nephi 11:29</u> And I also beheld twelve others following him. And it came to pass that they were carried away in the spirit, from before my face, that I saw them not.</p>
<p><u>1 Nephi 11:30</u> & it aame to pass that the angel spake unto me sayin look and i lookt and i behld the hevens open a gain and i saw angels descending upon the childrēn of men andd they did minester unto them</p>	<p><u>1 Nephi 11:30</u> & it came to pass that the angel spake unto me again saying look & I looked & I beheld the heavens open again & I saw angels descending upon the Children of men & they did minister unto them</p>	<p><u>1 Nephi 11:30</u> And it came to pass that the angel spake unto me again, saying, look! And I looked, and I beheld the Heavens open again, and I saw angels descending upon the children of men; and they did minister unto them.</p>

1 Nephi 11:30

*And it came to pass that the angel spake unto **me again, saying:***

*Look! And I looked, and I beheld the heavens open again,
and I saw angels descending upon the children of men;
and they did minister unto them.*

ISSUE IN QUESTION:

OC arbitrarily adds *again*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

Though the word **again** was not dictated by JS, OC felt the need to add it here, as well as in verses 26, 31, 32, 35, and 36. Oddly, these instances of **again** are the only times they appear in the four chapters of 1 Nephi 11-14, even though there are many places **again** should have been added, if continuity were to be managed properly.

SUMMARY:

OC interrupted the integrity of JS's dictation by adding **again** to several sentences in 1 Nephi 11, but didn't complete his task by adding the word in other places it should have been used. Though his hope was to help the OI by assisting the dialogue, he entered a realm of editing that was not his to tamper with.

TBTBOMC. Compare to John 1:51.

BOM: *beheld the heavens open ... and I saw angels descending upon the*

AKJV: *see heaven open, and the angels ... descending upon the*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:31</u> and he said^c unto me again saying look and i lookt and i beheld the lam of god goimg forth among the children of men & i beheld multitudes of people which ware sick and which ware afflicted of all manner of diseases and with devels and unclean spirits and the angel spake and shewed all these things unto me and they ware healed by the power of the lam of god & the devils and the unclean spirith ware cast out</p>	<p><u>1 Nephi 11:31</u> & he spake unto me again saying look & I looked & I beheld the Lamb of God going forth among the children of men & I beheld multitudes of People which were sick & which were afflicted of all manner of deseases & with Devils & unclean spirits & the Angel spake & shewed all these things unto me & they were healed by the Power of the Lamb of God & the Devils & the unclean spirits were cast out</p>	<p><u>1 Nephi 11:31</u> And he spake unto me again, saying, look! And I looked, and I beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people which were sick, and which were afflicted of all manner of diseases, and with devils, and unclean spirits; and the angel spake, and shewed all these things unto me. And they were healed by the power of the Lamb of God; and the devils and the unclean spirits were cast out.</p>

1 Nephi 11:31

*And he **spake** unto me again, saying: Look! And I looked, and I beheld the Lamb of God going forth among the children of men.*

And I beheld multitudes of people who were sick, and who were afflicted with all manner of diseases, and with devils and unclean spirits; and the angel spake and showed all these things unto me.

And they were healed by the power of the Lamb of God; and the devils and the unclean spirits were cast out.

ISSUE IN QUESTION:

Said? or Spake?

EXPLANATION:

In this passage, S3 wrote the word **said**. He immediately changed it to **spake**.

SUMMARY:

There are many times words like **said** and **spake** are used interchangeably; **spoke** is a word which is interjected as well. JS dictated **spake** in verse 24. He then used **said**, twice in verse 25, and again in verse 26. He spoke **spake** in verse 30, and again in verse 31, after the **said** miscue.

It seems unlikely JS uttered **said** in this verse, since S3 was eager to change it completely.

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TBTBOMC. Compare to Matthew 4:24.

BOM: *multitudes of people who were sick, and who were afflicted with all manner of diseases, and with devils and ... And they were healed*

AKJV: *all sick people that were taken with divers diseases ... and those which were possessed with devils, and ... and he healed them*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:32</u> & it came to piss that the angel spake unto ^{me} again aaying look and i lokkt & beheld the lam of god that he was taken By the People yea the ever lastin^g god was judg^d of the wor^{ld} and I saw & bare recor^d</p>	<p><u>1 Nephi 11:32</u> & it came to pass that the Angel spake unto me again saying look & I looked & beheld the Lamb of God that he was taken by the People yea the everlasting God was Judged of the world & I saw & bear record</p>	<p><u>1 Nephi 11:32</u> And it came to pass that the angel spake unto me again, saying, look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Everlasting God, was judged of the world; and I saw and bear record.</p>

1 Nephi 11:32

*And it came to pass that the angel spake unto me again, saying: Look!
 And I looked and beheld the Lamb of God, that he was taken by the people;
yea, the Son of the everlasting God was judged of the world; and I saw and **bear** record.*

ISSUE IN QUESTION:

Yea, [the son of] the Everlasting God. JS 1836-7.

EXPLANATION: (as with 1 Nephi 11:18)

Among the most significant changes made in 1836-7 was the clarification of: **yea, the Everlasting God** to **yea, the Son of the Everlasting God**. Prior to JS's change, the BOM (and indeed the OM, the PM, and the 1830 edition) text could be seen as **the Lamb of God** being **the Everlasting God**. JS thought he should tidy this up by adding **the Son of** to the verse.

SUMMARY: (as with 1 Nephi 11:18)

The Son of change surfaces four times: namely in 1 Nephi 11:18, 21, 32, and 13:40. The faithful are grateful for prophets who give clarity to gray areas. They are not concerned about edits through the ages, since it helps improve the text. They certainly have no problem with JS making edits to rustic words he originally uttered. The skeptic sees the addition of **the Son of** as an indication that the hundreds of edits made in 1836-7 were required because Joseph did not get the concept(s) correct, and as such, was not involved in a divine project to begin with. In this case, taking sides is not important, and neither were the edits. The OI of this verse is clear enough without modification, and should have been left alone.

ISSUE IN QUESTION:

*I saw and **bare** record.*

EXPLANATION:

S3 chose **bare** - the past tense of the verb **bear**. OC preferred **bear**, and this is how it reads today.

SUMMARY:

The use of **bare** by S3 is significant, as it gives us an exact six-word matching string to the Gospel of John - this match is found nowhere else in either the BOM or AKJV. Perhaps S3 had a copy of the Bible open while writing this passage, and recalled (or already knew) the proper use, since the verse's companion words are related in past tense.

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TBTBOMC. Compare to John 1:34.

BOM: *and I saw and [bare] record*

AKJV: *And I saw, and bare record*

- *And I saw, and bare record* is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:33</u> & i nephi saw that he was lifted up upon the cross and slain for the sins of the world</p>	<p><u>1 Nephi 11:33</u> & I Nephi saw that he was lifted up upon the Cross & slain for the Sins of the world</p>	<p><u>1 Nephi 11:33</u> And I, Nephi, saw that he was lifted up upon the cross, and slain for the sins of the world.</p>
<p><u>1 Nephi 11:34</u> And after that he was slain i saw the multitudes of the earth that they ware geatherd to geather to fight against the afostles of the labb for thus ware the twelue cald by the angel of the lord</p>	<p><u>1 Nephi 11:34</u> & after that he was slain I saw the multitudes of the earth that they were gathered together to fiϕht against the Apostles of the Lamb for thus were the twelve called by the angel of the Lord</p>	<p><u>1 Nephi 11:34</u> And after that he was slain, I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb; for thus were the twelve called by the angel of the Lord.</p>
<p><u>1 Nephi 11:35</u> and the multitude of the earth was geatherd to geather & i beheld that they ware in a large and shesious bilding like unto the bilding wthech my father saw & the angel of the lord spake unto me saying behold the world and the wisdom there of yea behold the house of israel tiath gether geatherd ge geather to fight against the twelve apostels of the lamb</p>	<p><u>1 Nephi 11:35</u> & the multitude of the earth was gathered together & I beheld that they were in a large & a spacious building like unto the building which my father saw & the Angel of the Lord spake unto me again saying behold the world & the wisdom thereof yea behold the House of Israel hath gathered together to fight against the twelve Apostles of the Lamb</p>	<p><u>1 Nephi 11:35</u> And the multitude of the earth was gathered together; and I beheld that they were in a large and spacious building, like unto the building which my father saw. And the angel of the Lord spake unto me again, saying, Behold the world and the wisdom thereof; yea, behold, the House of Israel hath gathered together, to fight against the twelve apostles of the Lamb.</p>

1 Nephi 11:35

*And the multitude of the earth was gathered together; and I beheld that they were in a large **and spacious** building, like unto the building which my father saw. And the angel of the Lord spake unto **me again, saying**: Behold the world and the wisdom thereof; yea, behold the house of Israel hath gathered together to fight against the twelve apostles of the Lamb.*

ISSUE IN QUESTION:

OC adds an **a**, the compositor removes it. **TAL**

EXPLANATION:

While copying from the OM to the PM, OC added an extra **a** to the verse, causing this section to read: *and I beheld that they were in a large and a spacious building*. During typesetting, the compositor saw the error and removed it from the 1830 edition.

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SUMMARY:

It appears that OC added an extra *a* because he had just written one three words before.

TAL: Though it is doubtful OC meant to insert the *a*, it was intentionally, and rightly, removed before printing.

ISSUE IN QUESTION:

Again, again.

EXPLANATION: (from 1 Nephi 11:30)

Though the word *again* was not dictated by JS, OC felt compelled to add it here, as well as in verses 26, 30, 31, 32, and 36. Oddly, these instances of *again* are the only times they appear in the four chapters of 1 Nephi 11-14, even though there are many places *again* should have been added - if continuity were to be managed properly.

SUMMARY: (from 1 Nephi 11:30)

OC interrupted the integrity of JS's dictation by adding *again* to several sentences in 1 Nephi 11, but did not complete his task by adding the word in other places it should have been used. Though his hope was to help the OI by assisting the dialogue, he entered a realm of editing that was not his to tamper with.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 11:36</u> and it came to pass that i saw and bare record that the great and specious bilding was the pride of the world and the fall there of there of was exceding great and the angel of the lord spake unto me saying thus shal be the destruction of all nations kindreds tounth & people that shal fight against the twelve apostels of the ^{lamb}</p>	<p><u>1 Nephi 11:36</u> & it came to pass that I saw & bear record that the great & spacious building was the pride of the world & it fell & the fall thereof was exceding great & the Angel of the Lord spake unto me again saying thus shall be the destruction of all Nations Kindreds Tougues & People that shall fight against the twelve Apostles of the Lamb</p>	<p><u>1 Nephi 11:36</u> And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world; and it fell; and the fall thereof was exceeding great. And the angel of the Lord spake unto me again, saying: Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.</p>

1 Nephi 11:36

*And it came to pass that I saw and **bear** record, that the great and spacious building was the pride of the **world; and it fell, and** the fall thereof was exceedingly great. And the angel of the Lord spake unto **me** **again, saying:** Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.*

ISSUE IN QUESTION:

I saw and bare record.

EXPLANATION: (from 1 Nephi 11:32)

S3 chose *bare* - the past tense of the verb *bear*. OC preferred *bear*, and this is how it reads today.

SUMMARY:

The use of *bare* by S3 is proper and should have been left alone. The use of *saw* with *bare* is an example of two past tense words set next to each other; *bear* alters that dynamic.

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ISSUE IN QUESTION:

And it fell was missing from the OM, but inserted later.

EXPLANATION:

Though JS may have never recited it, OC felt compelled to add *& it fell* to the sentence – keeping it closer to Matthew 7:27.

SUMMARY:

Since the BOM depends on the AKJV for most of its content, it is understandable that OC would feel the need to add *& it fell*. His eagerness pushed him so far as to modify the OM with it. This begs the question, did JS direct the change in hindsight?

ISSUE IN QUESTION:

Again, again (final instance in 1 Nephi 11).

EXPLANATION: (from 1 Nephi 11:30)

Though the word *again* was not dictated by JS, OC felt the need to add it here, as well as in verses 26, 30, 31, 32, and 35. Oddly, these instances of *again* are the only times they appear in the four chapters of 1 Nephi 11-14, even though there are many places *again* should have been added - if continuity were to be managed properly.

SUMMARY: (from 1 Nephi 11:30)

OC interrupted the integrity of JS's dictation by adding *again* to several sentences in 1 Nephi 11, but did not complete his task by adding the word in other places it should have been used. Though his hope was to help the OI by assisting the dialogue, he entered a realm of editing that was not his to tamper with.

TBTBOMC. Compare to Matthew 7:27.

BOM: *and it fell, and the fall thereof was exceedingly great.*

AKJV: *and it fell: and great was the fall of it.*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§ <u>1 Nephi 12:1</u> and it came to pass that the angel said unto me look and behold thy seed and Also the seed of thy brethren & i lookt and beheld the land the land of promise and i beheld multitudes of people yea yven as it ware as number as menny as the sand of the sea</p>	<p>§ <u>1 Nephi 12:1</u> & it came to pass that the Angel said unto me look & behold thy seed & also the seed of thy brethren & I looked & beheld the land the land of promise & I beheld multitudes of People yea even as it were in number as many as the sand of the Sea</p>	<p>§ <u>1 Nephi 12:1</u> And it came to pass that the angel said unto me, Look, and behold thy seed, and also the seed of thy brethren! And I looked and beheld the land of promise; and I beheld multitudes of people, yea, even as it were in number, as many as the sand of the sea.</p>

1 Nephi 12:1

And it came to pass that the angel said unto me: Look, and behold thy seed, and also the seed of thy brethren. And I looked and beheld the land of promise; and I beheld multitudes of people, yea, even as it were in number as many as the sand of the sea.

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ISSUE IN QUESTION:

And I looked and beheld the land: the Land of Promise. And ...?

EXPLANATION:

It seems that OC must have felt the dittographical use of *the land* was an error by S3. But was it? As with hundreds of other cases in this 1830 production, the compositor not only had to create punctuation, but had to be certain the punctuation fit the intent. In this case, the typesetters were using the PM, and probably didn't have access to the OM to interpret S3's writing of JS's spoken words. Even though the words *the band* were included by OC, they would have been ignored as *the land* because of the strikethroughs.

SUMMARY:

It takes little more than creative punctuation work to make this sentence function as it was penned. Perhaps the first *the land* was the introduction of establishing *the Land of Promise*. A colon and the capitalization of *Land* and *Promise* make this possible: *And I looked and beheld the land: the Land of Promise. And ...*

TBTBOMC. Compare to 1 Kings 4:20.

BOM: *were in number as many as the sand of the sea*

AKJV: *were many, as the sand which is by the sea in multitude*

<p><u>1 Nephi 12:2</u> ◇◇ it came to pass that i beheld multitudes geatherd to geather to battle one against the other & i beheld wars and rumeurs of wars and great slaughters with the sword among my people</p>	<p><u>1 Nephi 12:2</u> & it came to pass that I beheld multitudes gathered togetherd to Battle^{one} against the other & I beheld wars & rumeurs of wars & great slaughters with the sword among my People</p>	<p><u>1 Nephi 12:2</u> And it came to pass that I beheld multitudes gathered together, to battle one against the other; and I beheld wars, and rumors of wars, and great slaughters with the sword among my people.</p>
<p><u>1 Nephi 12:3</u> & it came to pass that i beheld meny generattons pass Away after the manner of wars & contentions in the land and i be held menny citties yea even that i did not number them</p>	<p><u>1 Nephi 12:3</u> & it came to pass that I beheld many generetions pass away after the manner of wars & contentions in the land & I beheld many Cities yea even that I did not number them</p>	<p><u>1 Nephi 12:3</u> And it came to pass that I beheld many generations pass away, after the manner of wars and contentions in the land; and I beheld many cities, yea, even that I did not number them.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 12:4 & it came to pass that i saw a wist of darkness on the fase of the land of promise and i saw l'ightnings & i heard thunderings & earthquakes and All manner of tumultius noises & i saw the earth that it rent the roks & i saw mountains tumbling into pieses & i saw the plains of the earth that they ware broken up & i saw menny cittees that they ware sunk and i saw menny that they ware burnt with fire and i saw menny that they did tumble to the earth because of the quaking there of</p>	<p>1 Nephi 12:4 & it came to pass that I saw a mist of darkness on the face of the land of promise & I saw lightnings & I heard thunderings & earthquakes & all manner of tumultuous noiðes & I saw the earth & the rocks that they rent & I saw mountains tumbling into pecies & I saw the plains of the earth that they were broken up & I saw many Cities that they were sunk & I saw many that they were burned with fire & I saw many that they did tumble to the earth because of the quakeing thereof</p>	<p>1 Nephi 12:4 And it came to pass that I saw a mist of darkness on the face of the land of promise; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks, that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities, that they were sunk; and I saw many, that they were burned with fire; and I saw many, that they did tumble to the earth, because of the quaking thereof.</p>

1 Nephi 12:4

*And it came to pass that I saw a mist of darkness on the face of the land of promise; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth **and the rocks, that they rent;** and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities that they were sunk; and I saw many that they were **burned** with fire; and I saw many that did tumble to the earth, because of the quaking thereof.*

ISSUE IN QUESTION:

... that it rent the rocks ...

EXPLANATION:

In order to help *that it rent the roks* read properly, OC decided to deconstruct the words to read: **& the rocks that they rent**. This does not improve it much, but it certainly challenges what JS said and what S3 heard.

SUMMARY:

Sometimes we need to exchange fluidity for OI. [T]*that it rent the rocks ...* is clumsy, but it was most certainly closer to the words JS spoke than what OC assembled.

ISSUE IN QUESTION:

Burnt? or *Burned?*

EXPLANATION:

While writing at breakneck speed, there is little time to consider whether JS used the more British word **burnt** or if he spoke **burned**. Either can be seen as correct.

SUMMARY:

Because **burnt** is used frequently in the BOM, as in **burnt offering(s)**, it is understandable the scribe would perhaps write **burned** that way. Since it is difficult to determine, we will default to the original – as usual.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to 2 Peter 2:17.

BOM: *a mist of darkness*

AKJV: *the mist of darkness*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 12:5</u> & it came to pass that after i saw there things i saw the vaper of the earrh that its past from of the fase of the earth behold i saw the muliitudes which had not fallen because of the great and terble judgments of the lord</p>	<p><u>1 Nephi 12:5</u> & it came to pass that after I saw these things I saw the vapor of darkness that it passed from off the face of the earth & behold I saw multitudes which had fallen because of the great & terrible Judgments of the Lord</p>	<p><u>1 Nephi 12:5</u> And it came to pass that after I saw these things, I saw the vapor of darkness, that it passed from off the face of the earth; and behold, I saw multitudes which had fallen, because of the great and terrible judgments of the Lord.</p>

1 Nephi 12:5

And it came to pass after I saw these things, I saw the vapor of darkness, that it passed from off the face of the earth; and behold, I saw multitudes who had not fallen because of the great and terrible judgments of the Lord.

ISSUE IN QUESTION:

... I saw the multitudes ...

EXPLANATION:

While transferring the words to the PM, OC must have missed S3's *the*, between *saw* and *multitudes*.

SUMMARY:

This error should have been corrected, though it exists in Latter-day Saint scripture to this day.

ISSUE IN QUESTION:

... who had not fallen ...

EXPLANATION:

Because of the use of *them* in the next verse (v. 6), we know that the *multitudes* were still alive. It was inappropriate for the word *not* to have been eliminated by OC.

SUMMARY:

The word *not* was absent from all printed versions of the BOM, until it was justly restored in 1981.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 12:6</u> & i saw the hevens open & the lam of god desending out of heven & te came down & the shewd it unto them himself unto them b</p>	<p><u>1 Nephi 12:6</u> & I saw the Heavens open & the Lamb of God decending out of Heaven & he came down & shewed himself unto them</p>	<p><u>1 Nephi 12:6</u> And I saw the Heavens open, and the Lamb of God descending out of Heaven; and he came down and shewed himself unto them.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 12:6

And I saw the heavens open, and the Lamb of God descending out of heaven;
and he came down **and showed himself** unto them.

ISSUE IN QUESTION:

... **and he came down and then he showed [it] himself unto them. SPEC.**

EXPLANATION:

There are a few ways to look at this passage. First, let us highlight the confusion: **& the shewd it unto them himself**. Following the ampersand mark, S3 began writing with a **t**. This letter could have been the beginning of **then**, but he immediately wrote an **h** over the top of it, and continued writing **he** as a replacement.

SUMMARY:

S3 must have had other things (besides Jesus) in mind when he wrote the words: **& [t]he shewd it unto them**, as opposed to, **and showed himself unto them**; a direct indication of a heavenly manifestation of the Messiah. The latter is the currently accepted rendition, but careful consideration should be given to alternate interpretations, since the former is so drastically different.

TBTBOMC. Compare to Revelation 21:10.

BOM: *descending out of heaven*

AKJV: *descending out of heaven*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 12:7</u> & i also saw And bare record that the holy gost fell uppon twelv ^e othrrs & they were ordaind of god & chosen	<u>1 Nephi 12:7</u> & I also saw & bear record that the Holy Ghost fell upon twelve others & they were ordained of God & chosen	<u>1 Nephi 12:7</u> And I also saw and bear record, that the Holy Ghost fell upon twelve others; and they were ordained of God, and chosen.

1 Nephi 12:7

And I also saw and **bear** record that the Holy Ghost fell upon twelve others;
and they were ordained of God, and chosen.

ISSUE IN QUESTION:

I also saw and bare record.

EXPLANATION: (from 1 Nephi 11:32)

S3 chose **bare** – the past tense of the verb **bear**. OC preferred **bear**, and this is how it reads today.

SUMMARY:

The use of **bare** by S3 is proper and should have been left alone. The use of **saw** with **bare** is an example of two past tense words set next to each other; **bear** alters that dynamic.

TBTBOMC. Compare to Acts 11:15.

BOM: *the Holy Ghost fell upon*

AKJV: *the Holy Ghost fell on*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 12:8</u> & the Angel spake unto me saying behold the twelve Desiples of the lamb which are chosen to mini^ter unto thy seed</p>	<p><u>1 Nephi 12:8</u> & the Angel spake unto me saying behold the twelve Desiples of the Lamb which are chosen to minister unto thy seed</p>	<p><u>1 Nephi 12:8</u> And the angel spake unto me, saying: Behold the twelve disciples of the Lamb, which are chosen to minister unto thy seed.</p>
<p><u>1 Nephi 12:9</u> & he saith unto me thou rememberethe the twelve Apostles of the Lamb behold they are they which shall Judge the twelve tribes of Iisrael wherefore the twelve Ministers of they seed shall be Judged of them for ye are of the house of israel</p>	<p><u>1 Nephi 12:9</u> & he saith unto me thou remembereth the twelve Apostles of the Lamb behold they are they which shall Judge the twelve tribes of Israel wherefore the twelve ministers of thy seed shall be Judged of them for ye are of the house of Israel</p>	<p><u>1 Nephi 12:9</u> And he saith unto me, Thou remembereth the twelve apostles of the Lamb? Behold, they are they which shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed, shall be judged of them; for ye are of the house of Israel;</p>
<p><u>1 Nephi 12:10</u> & these twelve ministers which thou behaldests shall Judge thy seed & behold they are righteous forever for ofcause of their fadth in the lamb of God their garments are mede white in his blood</p>	<p><u>1 Nephi 12:10</u> & these twelve ministers which thou beholdest shall Judge thy seed & behold they are righteous forever for because of their faith in the Lamb of God their garments are made white in his blood</p>	<p><u>1 Nephi 12:10</u> and these twelve ministers which thou beholdest, shall judge thy seed. And behold, they are righteous forever; for because of their faith in the Lamb of God, their garments are made white in his blood.</p>
<p><u>1 Nephi 12:11</u> & the angel sayh unto me looo & I looked & bebeld three generations did pass away in Righteousness their garments where white even like unto the lumb of God & the Angel anid unto me these are maid white in the blood of the lamb because of their faith in him</p>	<p><u>1 Nephi 12:11</u> & the Angel saith unto me look & I looked & beheld the ^{three} if ^{generations} gar ^{ments} did pass away in righteousness & their garments were white like even like unto the Lamb of God & the Angel said unto me these are made white in the blood of the Lamb because of their faith in him</p>	<p><u>1 Nephi 12:11</u> And the angel saith unto me, look! And I looked and beheld three generations did pass away in righteousness; and their garments were white, even like unto the Lamb of God. And the angel said unto me, These are made white in the blood of the Lamb, because of their faith in him.</p>

1 Nephi 12:11

*And the angel said unto me: Look! And I looked, and beheld three generations pass away in **righteousness;** **and their** garments were white even like unto the Lamb of God. And the angel said unto me: These are made white in the blood of the Lamb, because of their faith in him.*

ISSUE IN QUESTION:

OC copies a faded ampersand to the PM.

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

After the word *righteousness*, and before the word *their*, a faded, later insertion of *&* by John Whitmer (JW; also known as Scribe #2 – who, as of 1 Nephi 12:9, has taken over for S3) must have happened prior to the production of the PM, since OC uses it there. The compositor for the 1830 edition changed it to *and*.

SUMMARY:

JW had a tendency to skip the use of ampersands during his scribal work, but he almost always inserted them during the same sitting. They were likely caught by JS when JW read the text back to him. See the following verse for another example.

TBTBOMC. Compare to Revelation 7:14.

BOM: *said unto me: These are made white in the blood of the Lamb*

AKJV: *said to me, These are ... made them white in the blood of the Lamb*

- ***white in the blood of the Lamb*** is an exact seven-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 12:12</u> & I Nephi also saw many of the fourth generation which did pass away in Righhuusness	<u>1 Nephi 12:12</u> & I Nephi also saw many of the fourth Generation which did pass away in righteousness	<u>1 Nephi 12:12</u> And I, Nephi, also saw many of the fourth generation, which did pass away in righteousness.

1 Nephi 12:12

And I, Nephi, also saw many of the fourth generation who passed away in righteousness.

ISSUE IN QUESTION:

JW inserts another ampersand.

EXPLANATION:

Prior to *1 Nephi*, JW inserted an ampersand mark at the far-left edge of the OM page.

SUMMARY:

The use of *&/and* before *1 Nephi* is appropriate. It wouldn't feel correct otherwise.

TBTBOMC. Compare to 2 Kings 10:30.

BOM: *of the fourth generation*

AKJV: *of the fourth generation*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 12:13</u> & it came to pass that I saw the multitudes of the earth Gethered to gether	<u>1 Nephi 12:13</u> & it came to pass that I saw the multitudes of the earth gathered together	<u>1 Nephi 12:13</u> And it came to pass that I saw the multitudes of the earth gathered together.
<u>1 Nephi 12:14</u> & these Angels said unto me behold thy seed & Aloo the seed of thy Brethren	<u>1 Nephi 12:14</u> & the Angel said unto me behold thy seed & also the seed of thy Brethren	<u>1 Nephi 12:14</u> And the angel said unto me, Behold thy seed, and also the seed of thy brethren!

1 Nephi 12:14

And the angel said unto me: Behold thy seed, and also the seed of thy brethren.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:
Multitudes: *these Angels?*

EXPLANATION:

At the beginning of verse 14, JW pens: *& these Angels said unto me*. In verse 13, JS recites about seeing *the multitudes of the earth Gethered to gether*. This might have persuaded JW to think the multitudes were angels. Another possibility is that *these angels* came directly from JS, and upon review, asked JW to edit it.

SUMMARY:

It is one thing to make an error with one word, it is another thing altogether to have two consecutive words with strikethroughs - eliminating the plural aspect of both.

These angels should be maintained. If this were part of a vision JS was having during dictation, it seems the scene was met with (what we learned earlier, in 1 Nephi 1:8) **concourses of angels**. Though the ultimate consequence can be debated, there can be little doubt JW thought he heard *these angels*.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 12:15</u> & it came to pass that I looked and Beheld the people of my seee getheerd to gether in mulhtudes gginst the seed of my Bretheen & they were gethered to gether to Battle</p>	<p><u>1 Nephi 12:15</u> & it came to pass that I looked & beheld the People of my seed gathered together in multitudes against the seed of my Brethren & they were gathered together to battle</p>	<p><u>1 Nephi 12:15</u> And it came to pass that I looked, and beheld the people of my seed gathered together in multitudes against the seed of my brethren; and they were gathered together to battle.</p>
<p><u>1 Nephi 12:16</u> & the angel spake unto me saying behold the fountain of filh'ey water which thy father saw yea even the River of which he spake & the depths there of are tthe deptts of hell</p>	<p><u>1 Nephi 12:16</u> & the Angel spake unto me saying behold the fountain of filthy water which thy father saw yea even the river^{of} which he spake & the debths thereof are the debths of hell</p>	<p><u>1 Nephi 12:16</u> And the angel spake unto me, saying: Behold the fountain of filthy water which thy father saw; yea, even the river of which he spake; and the depths thereof, are the depths of hell;</p>
<p><u>1 Nephi 12:17</u> &the mists of darkness are the temptations of the Devel which Blindeth the eyes & hardenest the hearts of the Children of men & laadeth then away into broad Roads that they perrish & are lost</p>	<p><u>1 Nephi 12:17</u> & the mists of darkness are the temptations of the Devil which blindeth the eyes & harreneth the hearts of the children of men & leadeth them away into broad rad roads that they may perish & are lost</p>	<p><u>1 Nephi 12:17</u> 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;</p>

1 Nephi 12:17

*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 perish** and are lost.*

ISSUE IN QUESTION:
Hardenest? or *hardeneth?*

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

The word *hardenest* was recorded in the OM. It was then modified to the biblical word *hardeneth*. This is one of only two instances where *hardeneth* was used in the BOM; the other use is in Alma 12:34. Though *hardenest* is more obscure, *hardeneth* is also rare – appearing only four times in the AKJV.

SUMMARY:

The ink flow and quick correction of this word by JW seems to have been because of his own error, rather than an artistic liberty taken in the moment.

Hardenest appears nowhere in either the AKJV or the BOM. *Hardeneth* appears to be the OI. JW did not begin writing *blindeth*/*l[e]adeth* as *blindest*/*leadest* – and they share the same verse.

ISSUE IN QUESTION:

That they may perish.

EXPLANATION:

The incorrect use of *may* existed in this verse for twenty-two years before being removed. Interestingly, *may* was withdrawn without the benefit of referencing the OM, as it was still buried in the cornerstone of the Nauvoo House.

SUMMARY:

The PM addition of *may* to the text is an error by OC. Its inclusion forced the last sentence to read: *that they may perish & are lost*. Being *lost* rarely follows *perish*-ing, so the wording is unstable, at best. OC could have been thinking about the concept of repentance while adding *may* to the paper. He would have made a better choice by omitting the words *& are lost*. Then, if he wanted to add the word *may* the sentence would simply end: *as that they may perish*.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 12:18</u> & the large & spacious Building which their father saw is vain immaginations & the pride of the cahildren of men & a great & a terable gulph divideth them yea even the sword if^{the} Justice of the Eternal God & Jesus Christ which is the lamb of God of whom the holy Ghost Beareth record from the begineng of the world until this time & from this time hence forth & for ever</p>	<p><u>1 Nephi 12:18</u> & the large & spacious building which thy father saw is vain imaginations & the pride of the Children of men & a great & a terrible gulf divideth them yea even the word of the Justice of the Eternal God & Jesus Christ which is the Lamb of God of whom the Holy Ghost beareth record from the beginning of the world untill this time & from this time hence forth & forever</p>	<p><u>1 Nephi 12:18</u> and the large and spacious building which thy father saw, is vain imaginations, and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the word of the justice of the Eternal God, and Jesus Christ, which is the Lamb of God, of whom the Holy Ghost beareth record, from the beginning of the world until this time, and from this time henceforth and forever.</p>

1 Nephi 12:18

*And the large and spacious building, which **thy** father saw, is vain imaginations and the pride of the children of men. And a great and a terrible gulf divideth them; yea, even the **word** of the justice of the Eternal God, and **the Messiah** who is the Lamb of God, of whom the Holy Ghost beareth record, from the beginning of the world until this time, and from this time henceforth and forever.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Their is changed to *thy*.

EXPLANATION:

In 1 Nephi 12:17, we read about the fate of the unrighteous. This was originally part of an 1811 dream Joseph Smith, Sr. had regarding the Tree of Life, and was integrated into the BOM by his son. The vision was a warning to his children regarding the pitfalls of sin. It was also a plea for them to stay close to God. JS and his siblings knew this story well, so when he incorporated it into the BOM, JS assumed the role of the pious leader (JS/Nephi) even though the tale was originally related by his father (Joseph Smith, Sr./Lehi), and the other siblings were the proxy characters representing Laman and Lemuel.

Given this backdrop, it is perfectly understandable JS could have made an error in the storyline by dictating *their father*, before modifying it to read *thy father*.

SUMMARY:

It appears that JS drifted deeply into the story he was relating, and made a small gaffe by using the word *their* (recalling Joseph Smith, Sr., as Lehi, speaking to his sons), when it should have been *thy*.

ISSUE IN QUESTION:

Dividing with the *sword*, or dividing with the *word*?

EXPLANATION:

While copying to the PM, OC dropped the letter *s* from *sword* to create *word*. This was either an error or just bad judgment. Either way, the *s* is gone, and has never been properly restored to the canon. Notice that in JW's rendition: *the sword if^{the} Justice*, has the word ^{the} as an insert, meaning it wasn't there originally, which adds to the argument toward the use of *sword*. Additionally, the original word *if* was corrected by JW to read *of* in the OM.

SUMMARY:

The OI for this section of the passage is: *And a great and a terrible gulf divideth them; yea, even the sword of justice of the Eternal God ...*

A difficult dance is required to believe OC was inspired to write this as *word* in the PM - disregarding the obvious *s* in the OM. Indeed, the term *word of justice* (minus *the*) never appears in the BOM, but, *the sword of justice* (or slight variations) is featured seven times within its pages.

Dividing with the *word of justice* is an onerous concept, and was never intended. It has not been corrected, and this error should be high on the church's list for their next revision.

ISSUE IN QUESTION:

Jesus Christ? or *the Messiah?* JS 1836-7.

EXPLANATION:

Aside from the title page, this is the first mention of *Jesus Christ* in the BOM. To some, the introduction is too early. There is no mention of Jesus in the OT, and the official church timeline has 1 Nephi 12:18 being recorded from 600-592 BCE.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

Though not prone to presenting changes to the BOM outside of the OM/PM/1830, this case is unique enough to be described in depth. During his preparation for the 1837 printed edition, JS crossed out the words *Jesus Christ which* in the PM, and inserted *Mosiah* (JS's spelling for *Messiah*) *who* in its place. This was to counter the later writings of Jacob, in 2 Nephi 10:3, which clearly states: *Christ ... the angel spake unto me that this should be his name*. This makes it seem like Jacob is introducing the name of (Jesus) Christ *for the first time*. It is unlikely that Nephi had not mentioned Jesus to Jacob before this time. This also made sense to JS, so he modified it for future printings of the book.

Regardless of the implications, JW heard JS speak the words *Jesus Christ*, and like the word *sword* (a few words earlier) should be restored.

TBTBOMC. Compare to Luke 16:26.

BOM: *a great and a terrible gulf divideth them*

AKJV: *between us and you there is a great gulf fixed*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 12:19</u> & while the Angil spake these words I Beheld & saw that the seed of my Brethren did contend g geinst my ceed according to the word of the Angel & because of the pride of my seed & the temptations of the Devel I Beheld that the ceed of my Brethren did over power the people of my ceed</p>	<p><u>1 Nephi 12:19</u> & while the Angel spoke these wo∞ds I beheld & saw that the seed of my Brethren did contend against my seed according to the word of the Angel & because of the pride of my seed & the temptations of the Devil I beheld that the seed of my Brethren did overpower the People of my seed</p>	<p><u>1 Nephi 12:19</u> And while the angel spoke these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and because of the pride of my seed, and the temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed.</p>

1 Nephi 12:19

And while the angel **spake** these words, I beheld and saw that the seed of my brethren did contend against my seed, according to the word of the angel; and because of the pride of my seed, and the temptations of the devil, I beheld that the seed of my brethren did overpower the people of my seed.

ISSUE IN QUESTION:

And/& is initially skipped.

EXPLANATION:

Originally, the passage from 1 Nephi 12:18-19 read: ... *from this time henceforth and forever*. *While the angel spake these words* ... Notice the word *And* is missing from the beginning of verse 19.

SUMMARY:

Since it is an insertion, we must assume that JS didn't say it, JW didn't write it based on the speed of dictation, or he simply didn't hear it. Though the BOM wasn't structured by verse in the manuscripts, it is interesting to note that each of the twenty-three verses in 1 Nephi 12 begins with *And*. The beginning sentence of this verse will work fine either way.

ISSUE IN QUESTION:

Spake? or *Spoke?* **JS 1836-7.**

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

The OM read *spake*. OC changed it in the PM to *spoke*. Consequently, the compositor used OC's recommendation of *spoke*.

JS 1836-7: Joseph repairs Oliver's error - circa 1836, prior to the 1837 printing of the BOM.

SUMMARY:

The word *spoke* is never used in the BOM. JW wrote it correctly.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 12:20</u> & it came to pass that I beheed & saw the People of the seet of my Brethren that they had overcome my & they went forth in multitudes upon the face of the Land</p>	<p><u>1 Nephi 12:20</u> & it came to pass that I beheld & saw the People of the seed of my Brethren that they had overcome my seed & they went forth in multitudes upon the face of the land</p>	<p><u>1 Nephi 12:20</u> And it came to pass that I beheld and saw the people of the seed of my brethren, that they had overcome my seed; and they went forth in multitudes upon the face of the land.</p>
<p><u>1 Nephi 12:21</u> & I saw them gethered to gether in multitudes & I saw wars & rumours of wars among then & in wars & rumours of wars I saw many generations pass away</p>	<p><u>1 Nephi 12:21</u> & I saw them gathered together in multuludes & I saw wars & rumours of wars among them & in wars & rumors of wars I saw many Generations pass away</p>	<p><u>1 Nephi 12:21</u> And I saw them gathered together in multitudes; and I saw wars, and rumors of wars among them; and in wars, and rumors of wars, I saw many generations pass away.</p>
<p><u>1 Nephi 12:22</u> & the angel said unto me Behold these shall dwindle in unbelief</p>	<p><u>1 Nephi 12:22</u> & the Angel said unto me behold these shall dwindle in unbelief</p>	<p><u>1 Nephi 12:22</u> And the angel said unto me, behold, these shall dwindle in unbelief.</p>
<p><u>1 Nephi 12:23</u> & it came to pass that I Beheld that they after they had dwindled in unbelief they Became of dark a Loathesone & a filthy People full of Ideeness & all manner of abominations</p>	<p><u>1 Nephi 12:23</u> & it came to pass that I beheld that after they had dwindled in unbelief they became a dark & loathsome & a filthy People full of idleness & all manner of abominations</p>	<p><u>1 Nephi 12:23</u> And it came to pass that I beheld that after they had dwindled in unbelief, they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.</p>

1 Nephi 12:23

And it came to pass that I beheld, after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations.

ISSUE IN QUESTION:

Restore *that* to the text. **JS 1836-7.**

EXPLANATION:

The OM, the PM, and the 1830 edition all feature the word *that* before *beheld*. It was scrubbed by JS for the 1837 edition, and has not found its way back into the book.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Additionally, the sentence reads: *I Beheld that they after they had*, with a strikethrough of ~~they~~. This would have made the sequence, *I Beheld that after they had*, which is what JW likely heard, but forgot to include the word *after*, deleted ~~they~~, and continued with *after they*.

SUMMARY:

The word *that* was used twice in the sentence: ... *that I beheld that* ... This sounds odd whenever it happens. **JS 1836-7:** In an attempt to clean up the text prior to the 1837 edition, JS crossed out the word ~~that~~. With the exception of the duplicate *that* (which is clumsy, but not incorrect) there is no solid reason why this word should have been expunged. For the sake of original integrity, it should be restored.

ISSUE IN QUESTION:

Of, a, and, or &?

EXPLANATION:

While writing *they became*, toward the middle of the verse, the OM featured the word *of* after *became*. There are no scriptural examples of these three words being used together, and they do not make sense. This is why JW changed the *of* to *a*. The bigger question is whether JW meant to write the word *and after dark*, or if it was simply meant to be an *a* as opposed to an *and*. The question was soon answered as the *a* was coupled next to an ampersand, with no hint that the *a* was meant to be removed. This would have made it read: *they became a dark & a* (or *a &*) *Loathesone & a filthy People* ...

SUMMARY:

Mormon 5:15 states: *& shall become a dark a filthy & a loathsome People*. The text for this verse in Mormon was *likely* typeset based on the OM rather than the (usual) PM. Which means that the OM and PM agreed on the *a* after *dark*. It is unknown what either JW or JS originally meant for 1 Nephi 12:23 here, so it is best to drop the *a* here, since Mosiah 10:12 features the PM line: *they were a wild & ferocious & a bloodthirsty People*, without an *a* before *ferocious*, even though Mormon 5:15 has the *a* after *dark*.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
§ <u>1 Nephi 13:1</u> & it came to pass that the angel spake unto me saying look & I looked and beheld many nations & kingdoms	§ <u>1 Nephi 13:1</u> & it came to pass that the angel spake unto me saying look & I looked & beheld ma ^{many} Nations & Kingdoms	§ <u>1 Nephi 13:1</u> And it came to pass that the angel spake unto me saying, look! And I looked and beheld many nations and kingdoms.
<u>1 Nephi 13:2</u> & the angel saith unto me what Beholdest thou & I saii I behold many Nations & kingdoms	<u>1 Nephi 13:2</u> & the Angel saith unto me what beholdest thou & I said I behold many Nations & Kingdoms	<u>1 Nephi 13:2</u> And the angel saith unto me, what beholdest thou? And I said I behold many nations and kingdoms.
<u>1 Nephi 13:3</u> he saith unto me these are the Nations & kingdons of ^{the} gentiles	<u>1 Nephi 13:3</u> & he saith unto me these are the Nations & Kingdoms of the Gentiles	<u>1 Nephi 13:3</u> And he saith unto me, these are the nations and kingdoms of the Gentiles.

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 13:3

And he said unto me: These are the nations and kingdoms of the Gentiles.

ISSUE IN QUESTION:

And/& is initially skipped. See also 1 Nephi 12:19.

EXPLANATION:

Originally, this passage read: ... *he saith unto me* ... Notice the word **And** is missing from the beginning of verse 3.

SUMMARY:

Since it is an insertion, we must assume that JS didn't say it, JW didn't write it based on the speed of dictation, or he simply did not hear it. If JW was familiar with Revelation 19:9, he could have recalled it began with **And**, and inserted the ampersand at the same sitting. The beginning sentence of this verse will work fine either way.

TBTBOMC. Compare to Revelation 19:9.

BOM: [**&**] *he saith unto me these are the*

AKJV: *And he saith unto me, These are the*

- ***And he saith unto me, These are the*** is an exact eight-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:4</u> & it came to pass that I saw among the Nations of the gentiles the formation of a great Church</p>	<p><u>1 Nephi 13:4</u> & it came to pass that I saw among the Nations of the Gentiles the foundation of a great church</p>	<p><u>1 Nephi 13:4</u> And it came to pass that I saw among the nations of the Gentiles, the foundation of a great church.</p>
<p><u>1 Nephi 13:5</u> & the angel said unto me behold the formation of a Church which is most abominable above all other Churches which slayeth the saints of God yea & tortereth them & Bindeth them down & yoketh them with a yoke of iron & bringeth them down into Captivity</p>	<p><u>1 Nephi 13:5</u> & the Angel said unto me behold the foundⁿtion of a church which is most abominable above all other churches which slayeth the Saints of God yea & tortereth them & bindeth them down & yoketh them with a yoke of iron & bringeth them down into captivity</p>	<p><u>1 Nephi 13:5</u> And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the Saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.</p>

1 Nephi 13:4-5

And it came to pass that I saw among the nations of the Gentiles the **formation** of a great church.

And the angel said unto me: Behold the **formation** of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

ISSUE IN QUESTION:

Formation? or **foundation?**

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

OC made a stark error by changing the word *formation* (OM) to *foundation* (PM). This happened in two consecutive verses (1 Nephi 13:4-5). This modification migrated into the 1830 first printed edition.

SUMMARY:

When OC recorded *formation* as *foundation* in the PM, it remained this way until 1981, when the church reverted it back to *formation*.

TBTBOMC. Compare to Ecclesiasticus 28:20 (Apocrypha).

BOM: *yoketh them with a yoke of iron, and*

AKJV: *the yoke thereof is a yoke of iron, and*

- **a yoke of iron, and** is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:6</u> & it came to pass that I beheld this great and abominable Church & I saw the devel that he was the founter of it</p>	<p><u>1 Nephi 13:6</u> & it came to pass that I beheld this great & abominable & I saw the Devil that he was the founder of it</p>	<p><u>1 Nephi 13:6</u> And it came to pass that I beheld this great and abominable church; and I saw the devil, that he was the founder of it.</p>
<p><u>1 Nephi 13:7</u> & I also saw gold & salver & silks & scarlats & fine twined linen & all manner of precious Clothing & I saw many Harlotts</p>	<p><u>1 Nephi 13:7</u> & I also saw gold & silver & silks & scarlots & fine twined linnen & all manner of precious cloathing & I saw many Aarlots</p>	<p><u>1 Nephi 13:7</u> And I also saw gold, and silver, and silks, and scarlets, and fine twined linen, and all manner of precious clothing; and I saw many harlots.</p>
<p><u>1 Nephi 13:8</u> & the Angel spake unto me syyang beh behold the gold & the alver & the silks & the scarlets & the fine twined linen & the precious Clothing & the Harlotts are the desiers of this great & abominable Church</p>	<p><u>1 Nephi 13:8</u> & the Angel spake unto me saying behold the gold & the silver & the silks & the scarlots & the fine twined linnen & the precious cloathing & the Harlots are the desires of this great & abominable Church</p>	<p><u>1 Nephi 13:8</u> And the angel spake unto me, saying: Behold the gold, and the silver, and the silks, and the scarlets, and the fine twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church:</p>
<p><u>1 Nephi 13:9</u> & also for the praise of the w world do they destroy the saints of God & bring them down into Captivity</p>	<p><u>1 Nephi 13:9</u> & also for the pride of the world do they destroy the saints of God & bring them down into captivity</p>	<p><u>1 Nephi 13:9</u> and also for the praise of the world, do they destroy the Saints of God, and bring them down into captivity.</p>

1 Nephi 13:9

*And also for the **praise** of the world do they destroy the saints of God, and bring them down into captivity.*

ISSUE IN QUESTION:
OC's moment of *pride*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

As we have just seen in 1 Nephi 13:4-5, an error made by OC in the PM could mean years of acceptance by the church. Here is an example where the word *praise* (OM) was changed to *pride* (PM) by OC. He corrected it to match the OM at some point before typesetting. Thus, dodging another printed moment where he changed the words spoken by JS. Joseph was likely inspired to speak: *for the praise of the world*, from his reading of 1 Peter 2:14.

SUMMARY:

The only time the word *pride* is used in this verse, was during the brief moment before OC corrected it. The term **pride of the world** was used two chapters before in 1 Nephi 11:36, which might have been the reason OC edited it in this way.

TBTBOMC. Compare to 1 Peter 2:14.

BOM: *And also for the praise of the world*

AKJV: *and for the praise of them that do well*

- *for the praise of* is an exact four-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 13:10</u> & it came to pass that I looked & beheld many waters & they divided the gentiles from the seed of my Brethers	<u>1 Nephi 13:10</u> & it came to pass that I looked & beheld many waters & they divided the Gentiles from the seed of my Brethen	<u>1 Nephi 13:10</u> And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren .

1 Nephi 13:10

And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

ISSUE IN QUESTION:

Brethers (brothers) changed to *Brethren*.

EXPLANATION:

It is not uncommon to find the manuscripts using the plural form of *brothers* as *brethers*.

SUMMARY:

Since *brethers* is not an actual word, and JW corrected it to *brethren* immediately, it never made its way into the PM (without correction), or beyond.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 13:11</u> & it came to pass that the Angel saith unto me Behold the rath of God is pon the seed of my Brethren	<u>1 Nephi 13:11</u> & it came to pass that the Angel saith unto me behold the wrath of God is upon the seed of thy Brethren	<u>1 Nephi 13:11</u> And it came to pass that the angel said unto me, Behold, the wrath of God is upon the seed of thy brethren!

1 Nephi 13:11

And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

ISSUE IN QUESTION:

My Brethren? or *thy Brethren?*

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

In this instance, JW initially wrote: *my Brethren*. Since the angel is speaking about humankind, and not about himself, *Behold the wrath of God is upon the seed of my brethren* does not fit well.

SUMMARY:

It is unknown whether JS spoke the word *my* during dictation. Given the context, and the timing of the modification, this seems unlikely. JW made this slight slip in writing; correcting it during the same sitting.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:12</u> & I looked & Beheld a man among thee gentiles wiich where seperated from the seed of my Brethren by the many waters & I Beheld the spirit of God that it came down & wrought upon the man & he went forth upon the many waters sven unto the seed of my Bretheren which where in the promised land</p>	<p><u>1 Nephi 13:12</u> & I looked & beheld a man among the Gentiles which was seperated from the seed of my brethren by the many waters & I beheld the spirit of God that it came down & & wrought upon the man & he went forth upon the wa many waters even unto the seed of my Brethren which were in the promised land</p>	<p><u>1 Nephi 13:12</u> And I looked and beheld a man among the Gentiles, which was separated from the seed of my brethren by the many waters; and I beheld the spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, which were in the promised land.</p>

1 Nephi 13:12

*And I looked and beheld a man among the Gentiles,
 who was separated from the seed of my brethren by the many waters;
 and I beheld the Spirit of God, that it came down and wrought upon the man;
 and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.*

ISSUE IN QUESTION:

Which were? or who was? JS 1836-7.

EXPLANATION:

Because the verse begins with: *And I looked and beheld a man*, it doesn't make sense to follow it with, *among the Gentiles, which were separated from the seed*. *Which* should have been followed by *was*.

SUMMARY:

It seems clear that JW heard JS speak *which were* during dictation. Though grammatically challenged, it should be retained as being the OI.

OC noticed the grammar, and corrected *were* to *was*. This was carried over into the first printed edition. Yet, another change would take place before the 1837 printing: **JS 1836-7**. In JS's determination to change most instances of *which* to *who* (in the PM), this verse was no exception. He made a second change toward the end of the verse: *my brethren, which^{who} were in the promised land*. The *which-to-who* changes have been retained through the years, even though they were not originally uttered by JS.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:13</u> & it came to pass that I Beheld the spirit of god that it wrought upon ofher gentiles & they went forth out of captivity upon the many waaters</p>	<p><u>1 Nephi 13:13</u> & it came to pass that I beheld the spirit of God that it wrought upon other Gentiles & they went forth out of captivity upon the many waters</p>	<p><u>1 Nephi 13:13</u> And it came to pass that I beheld the spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.</p>
<p><u>1 Nephi 13:14</u> & it came to pass that I Beheld many mulutudes of the gentiles inton the land of promise & I Beheld the wrath of god that it was upon the seed of my Brethren & they were Scateered before the gentiles & they were smithen</p>	<p><u>1 Nephi 13:14</u> & it came to pass that I beheld many multitudes of the Gentiles upon the land of promise & I beheld & I beheld the wrath of God that it was upon the seed of my Brethren & they were scattered before the Gentiles & they were smitten</p>	<p><u>1 Nephi 13:14</u> And it came to pass that I beheld many multitudes of the Gentiles, upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and they were smitten.</p>

1 Nephi 13:14

*And it came to pass that I beheld many multitudes of the Gentiles **upon** the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten.*

ISSUE IN QUESTION:

Into? or upon?

EXPLANATION:

JW wrote: *I Beheld many mulutudes of the gentiles **inton** the land of promise.* Once he realized *into* was improper, he corrected it to read *unto*.

SUMMARY:

Though *into* was the original pattern, *unto* is the correct choice. It is unlikely JS dictated *into*. JW might have been slightly confused because words of similar value are found in verses 13-14, namely, *upon* (x3), *into*, and *unto*. In this case, JW was correct in modifying his error; changing *into* to *upon*.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:15</u> & I Beheld the spirit of the Lord that it was unon the gentiles that they did prosper & obtain the Land for their inheritance & I beheld that the where white & exceeding fair & beautiful Lik my people before that they were slain</p>	<p><u>1 Nephi 13:15</u> & I beheld the spirit of the Lord that it was upon the Gentiles that they did prosper & obtain the land for their inheritance & I beheld that they were white & exceding fair & beautiful like unto my People before that they were slain</p>	<p><u>1 Nephi 13:15</u> And I beheld the spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land of their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people, before that they were slain.</p>

1 Nephi 13:15

*And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land **for** their inheritance; and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

For? or *of?* **TAL.**

EXPLANATION:

Because of its more frequent use, the typesetter decided the word *of* was a better fit than *for*. A strong argument can be made both ways, but *for* was the OI, and the Gentiles were not considered a people who had a land of their inheritance. At the very least, the Gentiles never felt they had a land granted to them by divine right.

SUMMARY:

TAL: The typesetter's choice was not only incorrect, but it was summarily changed back to *for* when the 1837 printed edition went to press.

TBTBOMC. Compare to Esther 2:7.

BOM: *fair and beautiful*

AKJV: *fair and beautiful*

- *fair and beautiful* is an exact three-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:16</u> & it came to pass that I nephi Beheld that the gentiles which had gone forth out of Captivity did Humble themselves before the Lord & the power of the Lord was with then</p>	<p><u>1 Nephi 13:16</u> & it came to pass that I Nephi beheld that the Gentiles which had gone forth^{out} of captivity did humble themselves before the Lord & the power of the Lord was with them</p>	<p><u>1 Nephi 13:16</u> And it came to pass that I, Nephi, beheld that the Gentiles which had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them;</p>
<p><u>1 Nephi 13:17</u> & I Beheld that their mother gentiles was gethered ◇◇ gether upon the waters & upon the Land also to Battle against them</p>	<p><u>1 Nephi 13:17</u> & I beheld that their Mother Gentiles was with them gathered together upon the waters & upon the land also to battle against them</p>	<p><u>1 Nephi 13:17</u> and I beheld that their mother Gentiles was gathered together upon the waters, and upon the land also, to battle against them;</p>
<p><u>1 Nephi 13:18</u> & I Beheld that the power of God was with them & also that the rath of God was upon all those that were gethered to gether against them to Battle</p>	<p><u>1 Nephi 13:18</u> & I beheld that the power of God was with them & also that the wrath of God was upon all them that were gathered together against them to battle</p>	<p><u>1 Nephi 13:18</u> and I beheld that the power of God was with them; and also, that the wrath of God was upon them, that were gathered together against them to battle.</p>

1 Nephi 13:18

*And I beheld that the power of God was with them,
and also that the wrath of God was **upon all those** that were gathered together against them to battle.*

ISSUE IN QUESTION:

Upon all those (OM)? *upon all them* (PM)? or *upon them* (1830)? **TAL.**

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

While transferring from the OM to the PM, OC took the liberty to modify *upon all those* to *upon all them*. The typesetter saw this incongruity (**TAL**) and dropped the word *all*, giving the sentence fluidity.

SUMMARY:

JS dictated the words *upon all those* in this verse. While revising the PM for the 1837 printing, JS restored *them* to *those*. The 1830 compositor had the correct grammatical idea, but such a change was not pre-authorized, and for the next printing Joseph restored it to the OM words he spoke.

TBTBOMC. Compare to 1 Esdras 8:52 (Apocrypha).

BOM: *that the power of God was with them*

AKJV: *that the power of the Lord our God should be with them*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
1 Nephi 13:19 & I Nephi Beheld that the gentiles which gad gone out of Captivity were delivered of by the power of God out of the Hands of all other Nations	1 Nephi 13:19 & I Nephi beheld that the Gentiles which had gone out of captivity were delivered by the power of God out of the hands of all other Nations	1 Nephi 13:19 And I, Nephi, beheld that the Gentiles which had gone out of captivity, were delivered by the power of God, out of the hands of all other nations.

1 Nephi 13:19

*And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered **by** the power of God out of the hands of all other nations.*

ISSUE IN QUESTION:

Delivered of the power of God (OM), or *delivered **by** the power of God* (PM/1830).

EXPLANATION:

The OM originally read: *delivered of the*. JW then corrected it with the insert *by*.

SUMMARY:

During the dictation of this passage, JW heard *of* at least four times: once in *gone out of captivity*, and three times in *the power of God out of the hands of all other nations*. This is the likely reason he mistakenly chose *of* for *delivered of the power of God*.

The two-word use of *delivered of* appears in both the OT and the NT, as well as the BOM (see Alma 9:22). Because of this precedent, the use of *delivered of* in the OM could have been correct, but *delivered by* is a more comfortable fit, and appears in the BOM more often than *delivered of*.

TBTBOMC. Compare to Judges 8:34.

BOM: *were delivered by the power of God out of the hands of all other nations*

AKJV: *the LORD their God, who had delivered them out of the hands of all their enemies*

- *out of the hands of all* is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:20</u> & it came to pass that I Nephi Beheld that they did prosper in tte Land & I Beheld it Book it it was carried forth among them</p>	<p><u>1 Nephi 13:20</u> & it came to pass that I Nephi beheld that they did prosper in the Land & I beheld a Booo & it was carred forth among them</p>	<p><u>1 Nephi 13:20</u> And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld a Book; and it was carried forth among them.</p>

1 Nephi 13:20

*And it came to pass that I, Nephi, beheld that they did prosper in the land; and I beheld **a book, and** it was carried forth among them.*

ISSUE IN QUESTION:

JW makes two scribal errors.

EXPLANATION:

The OM read: *& I Beheld **it Book it** it was [c]arried forth.* JW corrected this, overwriting *a* for the first *it* and *&* for the other *it*.

SUMMARY:

It is difficult to explain the reasoning for these errors, as the introduction of *a Book* is a stark turnabout. The second half of this verse should have (later) been given its own verse, rather than introduce *a Book* within the same verse. The OI makes little sense here. Even the three-word use of *I beheld it*, is not present in either the AKJV or the BOM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:21</u> & the Angel aaith unto me knowest thou the meaning of the Booh</p>	<p><u>1 Nephi 13:21</u> & the Angel saith unto me knowest thou the meaning of the Book</p>	<p><u>1 Nephi 13:21</u> And the angel saith unto me, Knowest thou the meaning of the Book?</p>
<p><u>1 Nephi 13:22</u> & I saith I know mt</p>	<p><u>1 Nephi 13:22</u> & I saith unto him I know not</p>	<p><u>1 Nephi 13:22</u> And I saith unto him, I know not.</p>

1 Nephi 13:22

*And I **said unto him:** I know not.*

ISSUE IN QUESTION:

OC adds to the word.

EXPLANATION:

The OM reads: *& I saith I know [no]t.* OC takes artistic liberty in adding the words *unto him* to the text. JS likely had the conversation between God and Adam's son, Cain, in his mind while speaking the words from Genesis 4:9: *And he said, I know not.* This modification exists in the BOM today.

SUMMARY:

There can be little question that the addition of *unto him* to the verse is helpful, if for no other reason than clarity. In the quest for OI, this could be seen as blasphemous to those who disagree with modifying the scriptures, especially when it comes to **adding** to them. OC's addition should be resoundingly ignored, and the next printing of the BOM should reflect a change.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 13:23 & he saith Behold it proceeteth out of the mouth of a Jew & I Nephi Beheld it & he saith unto me the Book which thou Beholdest is a record of the Jews which contain the covanants of the Lord which he hath maid unto the House of israel & it also containeth many of the Prophetes of the Holy Propsets & it is a record like unto the engreveings which are upon the plaits of Brass Save hhere are not so many Nevertheless they contain the covanants of Lord which he hath maid unto the House of Israel where fore they are of great worth unto the gentiles</p>	<p>1 Nephi 13:23 & he sayeth unto^{behold} me it procedideth of t^{he} mouth of a Jew & I Nephi beheld it & he saith unto me the Book which thou beholdest is a record of the Jews which contains the Covenants of the Lord which he hath made unto the House of Israel & it also containeth many of the Prophetes of the Holy Prophets & it is a record like unto the engraveings which are upon the plates of Brass save there are not so many nevertheless they contain the Covenants of the Lord which he hath made unto the House of Israel wherefore they are of great worth unto the Gentiles</p>	<p>1 Nephi 13:23 And he saith, Behold, it proceedeth out of the mouth of a Jew, and I, Nephi, beheld it; and he saith unto me, The Book which thou beholdest, is a record of the Jews, which contains the covenants of the Lord which he hath made unto the House of Israel; and it also containeth many of the prophecies of the Holy Prophets; and it is a record like unto the engravings which are upon the plates of brass, save there are not so many: nevertheless, they contain the covenants of the Lord, which he hath made unto the House of Israel; wherefore, they are of great worth unto the Gentiles.</p>

1 Nephi 13:23

And he said: **Behold** it proceedeth out of the mouth of a Jew. And I, Nephi, beheld it; and he said unto me:
 The book that thou beholdest is a record of the Jews, which **contains** the covenants of the Lord,
 which he hath made unto the house of Israel; and it also containeth many of the prophecies of the holy prophets;
 and it is a record like unto the engravings which are upon the plates of brass,
 save there are not so many; nevertheless, they contain the covenants of the Lord,
 which he hath made unto the house of Israel; wherefore, they are of great worth unto the Gentiles.

ISSUE IN QUESTION:

OC adds **unto me**, then strikes it.

EXPLANATION:

Continuing with his penchant for the use of **unto** in the PM, OC begins 1 Nephi 13:23 by adding **unto me** to the verse, which (as in 1 Nephi 13:22 above) was not present in the OM.

SUMMARY:

Reflecting 1 Nephi 13:22's summary: In our quest for OI, this could be seen as blasphemous to those who disagree with modifying the scriptures, especially when it comes to **adding** to them. OC's quick redaction is appropriate.

ISSUE IN QUESTION:

Contain? or **contains?**

EXPLANATION:

Hedging a bet that JW forgot to add an **s** (which he was prone to do) to **contain**, OC decides to add it. As with the two previous verses, it is easy to see OC's thought process, since ultimately, an **s** is required, and is included in the current edition of the BOM.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

Reflecting 1 Nephi 13:22's summary: In our quest for OI, this could be seen as blasphemous to those who disagree with modifying the scriptures, especially when it comes to **adding** to them. OC's addition should be resoundingly ignored.

TBTBOMC. Compare to Revelation 17:15.

BOM: *and he saith unto me: The ... that thou beholdest*

AKJV: *And he saith unto me, The ... which thou sawest*

- **And he saith unto me, The** is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:24</u> & the gengel of the Lord said unto me thou hast Beheld that the Book proceeded forth from the mouth of a Jew & when it proceeded forth from the mouth of a Jew it contained the fulness of the Gospel of the Land of whom twelve Apostles Bare record & they Bare record according to the truth which is in the Lamb of God</p>	<p><u>1 Nephi 13:24</u> & the Angel of the Lord said unto me thou hast beheld that the Book proceeded forth from the mouth of a Jew & when it proceeded forth from the mouth of a Jew it contained the planeness of the Gospel of the Lord of whom the twelve Apostles bear record & they bear record according to the truth which is in the Lamb of God</p>	<p><u>1 Nephi 13:24</u> And the angel of the Lord said unto me, Thou hast beheld that the Book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the Gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God;</p>

1 Nephi 13:24

*And the angel of the Lord said unto me: Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the **fulness** of the gospel of the **Lord**, of whom the twelve apostles **bear** record; and they **bear** record according to the truth which is in the Lamb of God.*

ISSUE IN QUESTION:

OC swaps *fulness* for *plainness*.

EXPLANATION:

There is no explanation as to why OC chose to exchange JS's spoken word *fulness* for *plainness*. The only biblical use of *plainness* of is found in 2 Corinthians 3:12, which reads: *Seeing then that we have such hope, we use great plainness of speech.*

SUMMARY:

From 1830 through 1981, the church accepted OC's modification over JS's original word. Anyone memorizing this verse during the early 20th century, learned the OI in 1981.

ISSUE IN QUESTION:

The Gospel of the Land, the Gospel of the Lord, or the Gospel of the Lamb?

EXPLANATION:

JW mistakenly wrote *Land* for *Lamb*. OC saw *Land* as *Lord* and printed it *Lord* in the PM. Neither error has been corrected in any printed text.

SUMMARY:

The Gospel of the Lamb is used four additional times in 1 Nephi 13 (verses 26, 29, 32, 34) and is the most likely candidate between *Land*, *Lord*, or *Lamb*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Bare versus *bear*.

EXPLANATION:

Here, JW chooses *bare* (x2); the past tense of the verb *bear*. OC preferred *bear*, and this is how it reads today.

SUMMARY:

The use of *bare* by S3 is proper and should have been left alone.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:25</u> wherefore these things go forth from the Jews in purity unto the gentiles according to the truth which is in god</p>	<p><u>1 Nephi 13:25</u> wherefore these things go forth from the Jews in purity unto the Gentiles according to the truth which is in God</p>	<p><u>1 Nephi 13:25</u> wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God;</p>
<p><u>1 Nephi 13:26</u> & after that they go forth by the hand of the twelve Apostles of the Lamb from the Jews unto the gentiles Behold after this thou seest the formation of that great & abominable church which is the most abominable of All other Churches for behold they have taken away from the gospe of the Lamb many parts which are plain and most precious & also many Covanants of the Lord have they taken away</p>	<p><u>1 Nephi 13:26</u> & after that they go forth by the hand of the twelve Apostles of the Lamb from the Jews unto the Gentiles behold after this thou seest the foundation of a great & abominable Church which is the most abominable above all other Churches for behold they have taken away from the Gospel of the Lamb many parts which are plain & most precious & also many Covenants of the Lord have they taken away</p>	<p><u>1 Nephi 13:26</u> and after that they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles; behold, after this, thou seest the foundation of a great and abominable church, which is the most abominable above all other churches; for behold, they have taken away from the Gospel of the Lamb, many parts which are plain and most precious; and also, many Covenants of the Lord have they taken away;</p>

1 Nephi 13:26

*And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the **formation** of **that** great and abominable church, which **is most** abominable **above** all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.*

ISSUE IN QUESTION:

As with 1 Nephi 13:4, OC swaps *formation* for *foundation* in the PM.

EXPLANATION:

Oliver made a stark error by changing the OM word *formation* to *foundation* in the PM. This modification surfaced in the 1830 first printed edition.

SUMMARY:

When OC recorded *formation* as *foundation* in the PM, it stayed that way until 1981, when the church reverted back to *formation*.

ISSUE IN QUESTION:

The formation of that is changed to the foundation of a.

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

While making the change from *formation* to *foundation* in the PM, OC thought *a* was a better companion to *foundation* than *that*.

SUMMARY:

From 1830 through 1981, the church accepted OC's modification over JS's original word. Anyone memorizing this verse during the early 20th century, learned the OI in 1981.

ISSUE IN QUESTION:

Which is the most abominable of all other churches, which is the most abominable above all other churches? or which is (the) most abominable above all other churches? JS 1836-7. TAL.

EXPLANATION:

The section of this passage reading: *which is the most abominable of all other churches*, leans toward singling out a particular denomination. We know the early church felt this was targeted directly toward Catholicism. The use of *of* does not indict other churches in the same way *above* does; hinting that they are **all** abominable, but that Catholicism is the **most** abominable of all varieties in Christendom.

JS 1836-7/TAL: For some unknown reason, the 1837 compositor took the liberty of eliminating the word *the* before *most*, making it read: *which is most abominable above all other churches*. This change was never made by JS in his **JS 1836-7** revision of the PM, and it is currently printed this way.

SUMMARY:

Both changes described in the explanation above should be restored to their OI. Namely, *of* should be used in place of *above*, and the word *the* (dropped in 1837), should be re-inserted. The words should read: *which is the most abominable of all other churches*, as originally penned by JW.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:27</u> & all this have they done that they might perrert the rihht ways of the Lord that they might blind the eyis & harder the hearts of the Children of men</p>	<p><u>1 Nephi 13:27</u> & all this have they done that they might pervert the right ways of the Lord that they might blind the eyes & harden the hearts of the children of men</p>	<p><u>1 Nephi 13:27</u> and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men;</p>
<p><u>1 Nephi 13:28</u> wherefore thou seest that after the Book hath gone forth through the hants of the great & abominable Ch h that there are many plain & most preciou^s thing n away from the Book which is the ok of the lamb of God</p>	<p><u>1 Nephi 13:28</u> wherefore thou seest that after the Book hath gone forth through the hands of the great & abominable Church that there are many plain & precious things taken away from the Bø Book which is the Book of the Lamb of God</p>	<p><u>1 Nephi 13:28</u> wherefore, thou seest that after the Book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the Book, which is the Book of the Lamb of God;</p>

1 Nephi 13:28

Wherefore, thou **seest** that after the book hath gone forth through the hands of the great and abominable church, that there are many plain **and precious** things taken away from the book, which is the book of the Lamb of God.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Seethest versus *seest*.

EXPLANATION:

Since *seethest* is not an actual word, and difficult to pronounce, it is unlikely JS said it. However, *seethest* is what JW wrote.

SUMMARY:

For the sake of originality, we should use the word *seethest*. There is no practical evidence to suggest JS meant anything else. For the sake of grammar, a valid word (albeit an archaic one) should replace an invalid word every time. Perhaps the text should read *seethest* with a footnote referencing the PM as *seest*.

ISSUE IN QUESTION:

OC deletes *most* (as in 1 Nephi 11:9).

EXPLANATION:

JW wrote: *plain & most precious*^s; OC changed it to *plain & precious*. It remains this way in the current edition.

SUMMARY:

Though it is not used in the OT, the NT uses the words *most precious* several times. Since the text uses *most precious* in Jacob and Alma, its absence is likely due to a copying error.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 13:29 & after that these plain & precious things were taken away it goeth forth unto all the Nation of the gentiles & after it giveth forth unto all the Nations of the gentiles yea even across the many water which thou hast seen with the gentiles which gave gone forth ft of captivaty & thou seest because of the many plain & pre ous thing^s which have been taken out of the Book which were plain unto the understanding of the children of men according to the plainness whih is in the Lamb of God & because of thes things wthch aree taken away out of the gosple of the Lamb & exceeding great many do stumble yea in somuch that Satan hath great power over them</p>	<p>1 Nephi 13:29 & after that these plane & precious things were taken away it goeth forth unto all the Nations of the Gentiles & after it goeth forth unto all the Nations of the Gentiles yea even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity & thou seest because of the many plain & precious things which have been taken out of the Book which were plain unto the <small>understanding of the</small> children of men according to the planeness which is in ^{the} Lamb of God & because of these things which are taken away out of the Gospel of the Lamb & an exceeding great many ♀ do stumble yea insomuch that Satan hath great power over them</p>	<p>1 Nephi 13:29 and after that these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; and thou seest because of the many plain and precious things which have been taken out of the Book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; and because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them;</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 13:29

And after these plain and precious things were taken away it goeth forth unto all the **nations** of the Gentiles; and after it **goeth** forth unto all the nations of the Gentiles, yea, even across the many **waters** which thou hast seen with the Gentiles which have gone forth out of captivity, thou seest—because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God—because of these things which are taken away out of the gospel of the Lamb, **an exceedingly** great many do stumble, yea, insomuch that Satan hath great power over them.

ISSUE IN QUESTION:

Nation? or *nations?*

EXPLANATION:

When JS spoke: *unto all the Nation of the Gentiles*, he might have had Acts 10:22 in mind, which similarly reads, *among all the nation of the Jews*. Since *the nation of the Jews* was mostly Israel, and *the Nation of the Gentiles* encompasses just about everything else, you would be correct in assuming OC would reference it as *Nations*; adding the *s* in his PM copy.

SUMMARY:

Because it was popularized in the Book of Acts, the expression: *all the nation of the Jews*, was the likely inspiration for the phrase, *all the Nation of the Gentiles*. The pluralization of *Nations* seems unnecessary. If it is perceived as a progression, the two pieces of this verse work nicely together: *goeth forth ... unto the Nation, then giveth forth ... unto the Nations*.

ISSUE IN QUESTION:

Giveth? or *goeth?*

EXPLANATION:

The first part of the sentence reads: *it goeth forth unto all the Nation of the gentiles*. We then read, *it giveth forth unto all the Nation of the gentiles*. The latter use of *giveth* signals a lapse of time over the former; *goeth*. This seems to be in keeping with the theme of first *going* to, then *giving* the gospel to the Gentiles.

SUMMARY:

Both *giveth* and *goeth* are marginally acceptable, but the repetition caused by *goeth* is a hindrance to the perspective JS made in speaking *giveth*. During this writing, JW modified *giveth* to read *goeth*. This strains the notion of *giveth* being the OI, but it bolsters the commonality of JS repeating certain words/phrases back-to-back.

ISSUE IN QUESTION:

Water? or *waters?*

EXPLANATION:

JW forgot to add an *s* to the singular word *water*.

SUMMARY:

Across the many water which thou hast seen, does not make sense, especially since *many* (as in multiple) precedes *water*. JW's error sparked OC to correct it in the PM. Small indiscretions between the documents are common, as are spelling, grammar, and punctuation flaws.

ISSUE IN QUESTION:

&? or *an?*

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EXPLANATION:

JW wrote & when he should have written *an*.

SUMMARY:

The & chosen after *Lamb* by JW disrupts the fluidity of the sentence. The scribe likely misheard *an* as *and*, and elected the quick use of an ampersand in the dictation. While copying the OM to the PM, OC began (in agreement with JW) and chose & as well. Utilizing a strikethrough of &, OC then wrote *an*.

Current edition: There are many instances of *exceeding* being later replaced with *exceedingly*. This is one of them.

TBTBOMC. Compare to Acts 10:22.

BOM: unto *all the Nation of the Gentiles*

AKJV: among *all the nation of the Jews*

- *all the Nation of the* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:30</u> nevertheless thou beholdest theat the gentiles which have gone forth out of Catitivity & have been listed up above by the power of God above all other Nation^s upon the face of the land which is choice above all other lands which is the land which the lord God thath covenanted with thy father that this teed shoud have for the land of their inheritance wherefore thou seest that the Lord God will not suffer that the gentiles will utterly destroy the mixture of thy teed which is anoong thy Brethren</p>	<p><u>1 Nephi 13:30</u> nevertheless thou beholdest that the Gentiles which have gone forth out of captivity & have been lifted up by the power of God above all other Nations upon the face of the Land which is choice above all other lands which is the land which the Lord God hath covenanted with thy father that his seed should have for the Land of their inheritance wherefore thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed which is among thy Brethren</p>	<p><u>1 Nephi 13:30</u> nevertheless thou beholdest that the Gentiles which have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land which the Lord God hath covenanted with thy father, that his seed should have, for the land of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which is among thy brethren;</p>

1 Nephi 13:30

*Nevertheless, thou beholdest that the Gentiles who have gone forth out of captivity, and have been **lifted up** by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren.*

ISSUE IN QUESTION:

Listed up above? or *lifted up?*

EXPLANATION:

JW wrote: *listed up above*, then modified *listed* to *lifted* and eliminated *above* with a strikethrough. Both edits are done with heavy ink flow, which might mean the changes were made simultaneously.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

We should assume *above* was the OI before it was deleted. This is not an admission that *above* was correct, rather that it is easier to make the case for *lifted* by agreeing with *above* at this moment. In looking for words preceding *up above* in the AKJV, we find lift, lifted, get, and even liftest – but never *listed*. Indeed, the argument in favor of *listed up above* only makes sense if the conversation surrounds God’s criteria for our salvation, which it does not. Both Deuteronomy 17:20 and Psalm 27:6 use the words *lifted up above* sequentially, which might have influenced JW’s pen.

Given the context, *listed up above* does not sound like it would have fallen from Joseph’s lips.

TBTBOMC. Compare to Ezra 6:21.

BOM: *which have gone forth out of captivity, and ... of the land ... the Lord God* (x2)

AKJV: *which were come again out of captivity, and ... of the land ... the Lord God*

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:31</u> Neither will he suffer that the gentiles w^{shall} destroy the seed of thy Brethren</p>	<p><u>1 Nephi 13:31</u> neither will he suffer that the Gentiles shall destroy the seed of thy Brethren</p>	<p><u>1 Nephi 13:31</u> neither will he suffer that the Gentiles shall destroy the seed of thy brethren;</p>
<p><u>1 Nephi 13:32</u> neither will the Lord God suffer that the gentiles shall forever retain in that state of awful woundedness which thou beholdest that they are in because of the gre^{plain}at & most precious parts of the gopples of the lamb which hath been kept back by that abominable Church whose formation thou hast seen</p>	<p><u>1 Nephi 13:32</u> neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of state of woundedness which thou beholdest that they are in because of the plain & most precious parts of the Gospel of the Lamb which hath been kept back by that abominable Church whose formation thou hast seen</p>	<p><u>1 Nephi 13:32</u> neither will the Lord God suffer that the Gentiles shall forever remain in that state of awful woundedness which thou beholdest that they are in, because of the plain and most precious parts of the Gospel of the Lamb which hath been kept back by that abominable church, whose formation thou hast seen;</p>

1 Nephi 13:31-32

Neither will he suffer that the Gentiles shall destroy the seed of thy brethren.

Neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness, which thou beholdest they are in, because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen.

ISSUE IN QUESTION:

JW changes *will* to *shall*.

EXPLANATION:

JW wrote *will*, but then modified it to *shall*. This is due, in no small part, to the use of *will* just after the word *neither*.

SUMMARY:

During the dictation, JW realized the redundancy of the second use of *will* (in verse 31) did not function well. He then changed it to *shall*. JS, being no stranger to repetition in recitation, begins the next sentence (in verse 32) with *neither will*, followed soon thereafter by *suffer that the Gentiles shall*; exactly as we have seen in the previous passage.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Changing *will* to *shall* seems to have been done immediately. This helps the overall structure by using both *will* and *shall* twice (verses 31 & 32) instead of using *will* three times and *shall* once. Since JS repeated *Neither shall* at the beginning of verse 32, it seems reasonable that the first *will* was actually spoken to JW as *shall*. *Neither shall* is used in both verses of the current edition.

ISSUE IN QUESTION:

JW recalls 2nd Peter.

EXPLANATION:

During his scribal work, JW wrote: *great & most precious*, before changing it to, *plain & most precious*.

SUMMARY:

2 Peter 1:4 begins with: *Whereby are given unto us exceeding great and precious promises*. The pre-edit combination of *great* and *precious* from 2nd Peter was likely on the mind of the scribe during this time. He apparently forced it from his thoughts in order to pen JS's words correctly.

NOTE: *Plain and most precious* is never used in the AKJV, but *most precious* can be found in Revelation 18:12. Upcoming, in 1 Nephi 13:34: *most plain &/and precious* and *plain &/and precious* are present in the OM/PM/1830 editions.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:33</u> whe fore saith the lamb of God I will be merciful unto the gentiles unto the visiting of the remnaant of the House of israel in great Judgement</p>	<p><u>1 Nephi 13:33</u> wherefore saith the Lamb of God I will be merciful unto the Gentiles unto the visiting of the remnant of the House of Israel in great Judgment</p>	<p><u>1 Nephi 13:33</u> wherefore, saith the Lamb of God, I will be merciful unto the Gentiles, unto the visiting of the remnant of the House of Israel in great judgment.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:34</u> & it came to pass that the Angel of the Lord spake unto me saying behold saith the lanbb of God after that I have visited the remnant of the House of Iisrael & thss remnant of which I speak is the seed of thy father where fore after that I have visited them in Judgement & smiten ^{him} them by the hand of the gentiles & after that the gentiles do stumble exceedingly because of the most plain & preost precious parts of the gosple of the lamb which hath been kept back by that abominable Church which is the mother of Harlotts saith the Lamb where fore I will be merciful unto the gentiles in that day saith the Lamb insomuch that I ll bring forth unto them in mi power much of my gosple which s ll be plain & preciouss saith the Lamb</p>	<p><u>1 Nephi 13:34</u> & it came to pass that the Angel of the Lord spake unto me saying behold saith the Lamb of God after that I have visited the remnant of the House of Israel & this remnant of which I speak is the seed of thy father wherefore after that I have visited them in Judgment & smitten them by the hand of the Gentiles & after that the Gentiles do stumble excedingly because of the most plain & precious parts of the Gospel of the Lamb which hath been kept back by that abominable Church which is the Mother of Hartots saith the Lamb wherefore I will be merciful unto the Gentiles in that day saith the Lamb insomuch that I will bring forth unto them in mine own power much of my Gospel which shall be plain & precious saith the Lamb</p>	<p><u>1 Nephi 13:34</u> And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after that I have visited the remnant of the House of Israel, and this remnant of which I speak, is the seed of thy father; wherefore, after that I have visited them in judgment, and smitten them by the hand of the Gentiles; and after that the Gentiles do stumble exceedingly, because of the most plain and precious parts of the Gospel of the Lamb which hath been kept back, by that abominable church, which is the mother of harlots, saith the Lamb; wherefore, I will be merciful unto the Gentiles in that day, saith the Lamb, insomuch that I will bring forth unto them in mine own power, much of my Gospel, which shall be plain and precious, saith the Lamb;</p>

1 Nephi 13:34

*And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel—and this remnant of whom I speak is the seed of thy father— wherefore, after I have visited them in judgment, and **smitten them** by the hand of the Gentiles, and after the Gentiles do stumble exceedingly, because of the **most plain and precious** parts of the gospel of the Lamb which have been kept back by that abominable church, which is the mother of harlots, saith the Lamb— I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them, in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb.*

ISSUE IN QUESTION:

Smitten him? or smitten them?

EXPLANATION:

The existing copy of this OM page is in extremely poor condition. The JSP offers “◇◇◇” as an alternative to the inserted and struck word ^{him}.

SUMMARY:

Since JS spoke the word **them** just four words before **smiten**, it seems unlikely he would have said **him** in this instance. What makes this peculiar is that ^{him} is inserted prior to the word **them**. Though it is common to find a strikethrough in the same line before the **corrected** word, it is unusual to find a word struck which has been ^{inserted} before the **proper** word. Whatever side you land on: **the remnant of the House of I[i]srael**, is not a single person.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Most plain & most precious? (see also 1 Nephi 13:28, 31-32 above)

EXPLANATION:

JW penned: *the gentiles do stumble exceedingly because of the most plain & ~~preost~~ precious parts of the gospel of the lamb*. The strikethrough represents his attempt to write [~~m]ost again, then ~~pree~~[ious], before moving on to begin *precious* again.~~

SUMMARY:

JW knew that with *most plain & most precious*, the second *most* would not work, unless he removed the first one. That was not a viable option at this point, so the second attempt was struck.

2 Peter 1:4 reads: *Whereby are given unto us exceeding great and precious promises ...* In 1 Nephi 13:32 we recognized 2nd Peter based largely on JW's momentary use of *great* (~~gre~~^{plain}~~at~~). In 1 Nephi 13:34, JS uses the word *exceedingly* before *plain and precious* – giving us another link to the NT verse.

TBTBOMC. Compare to 1 Maccabees 2:48 (Apocrypha).

BOM: *the hand of the Gentiles, and*

AKJV: *the hand of the Gentiles, and*

- *the hand of the Gentiles, and* is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:35</u> for behold saith the Lamb I will manifest myself unto thy seed that they shall write many things which I shall minister them which shall be plain & precious & after that they ceed shall be destroyed & dwindle in unbelief I allo the seed of thy Breahren Behold these things shall be hid</p>	<p><u>1 Nephi 13:35</u> for behold saith the Lamb I will manifest myself unto thy seed that they shall write many things which I shall minister unto them which shall be plain & precious & after that thy seed shall be destroid & dwindle in unbelief & also the seed of thy Brethren behold these things shall be hid up to come forth unto the Gentiles by the gift & power of the Lamb</p>	<p><u>1 Nephi 13:35</u> for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after that thy seed shall be destroyed and dwindle in unbelief, and also, the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb;</p>

1 Nephi 13:35

*For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall **minister unto them**, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb.*

ISSUE IN QUESTION:

Minister them? or *minister unto them?*

EXPLANATION:

JW wrote *which I shall minister them* in this passage. At a later time, he inserted *unto*, so the section would read *minister ^{unto} them* instead.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

JS's use of *minister them* shows the influence of early Protestant catch-phrases in his life. Though *minister them* is not biblical and it was never used in printed form in the BOM, its presence here marks a particular *tell*. *Minister them* was a common pre-1830 pairing in both religious works and law journals. JW's insert seems to have been accomplished at a later sitting – suggesting it was not spoken by JS, but was an afterthought.

It is unclear why JW inserted *unto*. The OI and the literary past dictate that it was unnecessary.

TBTBOMC. Compare to John 14:21.

BOM: *will manifest myself unto thy*

AKJV: *will manifest myself to him*

- *will manifest myself* is an exact three-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 13:36</u> No portion of the OM is extant from 1 Nephi 13:36 to 1 Nephi 14:10.</p>	<p><u>1 Nephi 13:36</u> & in them shall be written my Gospel saith the Lamb & my Rock & my Salvation</p>	<p><u>1 Nephi 13:36</u> and in them shall be written my Gospel, saith the Lamb, and my rock and my salvation;</p>
<p><u>1 Nephi 13:37</u></p>	<p><u>1 Nephi 13:37</u> & blessed are they which shall seek to bring forth my Zion at that day for they shall have the gift & the power of the Holy Ghost & if they endure unto the end they shall be fited up at the last day & shall be saved in the everlasting Kingdom of the Lamb yea whoso shall publish peace that shall publish tidings of great joy how beautiful upon the mountains shall they be</p>	<p><u>1 Nephi 13:37</u> and blessed are they which shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the Everlasting Kingdom of the Lamb; yea, whoso shall publish peace, that shall publish tidings of great joy, how beautiful upon the mountains shall they be.</p>
<p><u>1 Nephi 13:38</u></p>	<p><u>1 Nephi 13:38</u> & it came to pass that I beheld the remnant of the seed of my Brethren & also the Book of the Lamb of God which had proceed^{ed} forth from the mouth of the Jew & I beheld that it came forth from the Genteles unto the remnant of the seed of my Brethren</p>	<p><u>1 Nephi 13:38</u> And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew; and I beheld that it came forth from the Gentiles, unto the remnant of the seed of my brethren;</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
1 Nephi 13:39	1 Nephi 13:39 & after it had come forth unto them I beheld other Books which Came forth by the poweer of the Lamb un from the Gentiles unto them unto the Convinceing of the gentiles & the remnant of the seed of my Brethren & also to the Jews which were scattered upon all the face of the earth that the records of the prophets & of the twelve Apostles of the Lamb are true	1 Nephi 13:39 and after it had come forth unto them, I beheld other Books, which came forth by the power of the Lamb, from the Gentiles, unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also to the Jews, which were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb, are true.

1 Nephi 13:39

*And after it had come forth unto them I beheld other books, which came forth by the power of the **Lamb, from** the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.*

ISSUE IN QUESTION:

Un[to]? or from?

NOTE: During this small stretch, the OM was damaged beyond use, so we must rely on the PM as the most original source available.

SUMMARY:

When a corrected error surfaces in the PM, it is difficult to say if it is simply a copying error, or if OC was attempting to correct a mistake from the OM. Here, OC writes: *by the power of the Lamb un[to]* (the addition of *to* is speculative), but before adding more, he crosses out the *un* in favor of the word *from*. This seems to be an innocent mistake, but we have also noticed changes like this made to the PM which were actually errors in the OM. In this case, perhaps the OM scribe wrote *unto*, OC began writing it, and realized *unto* was the wrong word (in OC's opinion), redacted it, and wrote *from* instead. Without the OM it is impossible to know.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
1 Nephi 13:40	1 Nephi 13:40 & the Angel spake unto me saying these last records which thou hast seen among the Gentiles shall estalish the truth of the first which is of the twelve Apostles of ^{the} Lamb & shall make knownth the plain & precious things which have been taken away from them & shall make known unto all Kindreds Tongues & People that the Lamb of God is the eternal Father & the saviour of the world & that all men must Come unto him or they cannot be saved	1 Nephi 13:40 And the angel spake unto me, saying: These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which is of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Eternal Father and the Saviour of the world; and that all men must come unto Him, or they cannot be saved;

1 Nephi 13:40

*And the angel spake unto me, saying: These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make **known** the plain and precious things which have been taken away from them; and shall make known **to** all kindreds, tongues, and people, that **the Lamb of God is the Son of the Eternal Father**, and the Savior of the world; and that all men must come unto him, or they cannot be saved.*

ISSUE IN QUESTION:

Correcting *knownth* to *known*.

EXPLANATION:

OC wrote *knownth* in the PM, then must have realized it wasn't a valid word – eliminating the *th*.

SUMMARY:

The OM scribe might have written *knownth* (or *knoweth*), and OC disagreed with it; changing it to *known*. Though there is little space, the *th* might be the beginning of *the* on the next line.

ISSUE IN QUESTION:

Correcting *unto* to *to*.

EXPLANATION:

OC copied *unto* to the PM. He then redacted it to read *unto*.

SUMMARY:

The OM scribe might have written *unto*, and OC disagreed with it.

ISSUE IN QUESTION:

The Lamb of God is the eternal Father is changed to *the Lamb of God is the Son of the Eternal Father*. **JS 1836-7**.
(see also 1 Nephi 11:18, 21, 32).

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

This is the final time in three chapters that Joseph adds the clarification that Jesus Christ is the *Son* and not the *Father*.

SUMMARY:

JS 1836-7: The faithful are grateful for prophets who give clarity to gray areas. They are not concerned about edits through the ages since it helps improve the text. They have no problem with JS making edits to hundreds of words he originally uttered. The skeptic sees the addition of *the Son of* as an indication that all of the edits made in 1836-7 were required because Joseph did not get the concept(s) correct, and as such, was not involved in a divine project to begin with. The OI of this verse is clear enough without modification, and should have been left alone.

TBTBOMC. Compare to Mark 2:20.

BOM: *which have been taken away from them; and shall*

AKJV: *shall be taken away from them, and then shall*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 13:41</u>	<u>1 Nephi 13:41</u> & they must come according to the words which shall be established by the mouth of the lamb & the words of the Lamb shall be made known in the records of thy seed as well as in the records of the twelve Apostles of the Lamb wherefore they both shall be established in one for there is one God & one Shepherd over all the earth	<u>1 Nephi 13:41</u> and they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they shall be established in one, for there is one God and one Shepherd over all the earth;

1 Nephi 13:41

*And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore **they both shall** be established in one; for there is one God and one Shepherd over all the earth.*

ISSUE IN QUESTION:

Removing the negligible word *both*: 1830 edition only. **TAL.**

EXPLANATION:

Within this verse, the compositor of the 1830 edition of the BOM took the liberty to remove the insignificant word *both*. When reading this passage, as well as a few sentences before, it is easy to see why *both* was removed. The amount of information leading up to *both* seems to add up to more than two. Then there is the strange use of: *for there is one God and one Shepherd over all the earth*, which does nothing to help link this together. Rather, it poetically dances into the famous biblical offering of 1 Timothy 2:5.

SUMMARY:

A sound argument can be made for the intentional elimination of *both* in the 1830 edition, but it seems clear that JS spoke it. It was properly restored in the next published addition; seven years hence.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to 1 Timothy 2:5.

BOM: *for there is one God and one*

AKJV: *For there is one God, and one*

- *For there is one God, and one* is an exact seven-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 13:42</u>	<u>1 Nephi 13:42</u> & the time cometh that he shall manife ^s t himself unto all Nations both unto the Jews & also unto the Gentiles & after that he hath manifested himself unto the Jews & also unto the Gentiles then he shall manifest himself unto the Gentiles & also unto the Jews & the last shall be first & the first shall be last	<u>1 Nephi 13:42</u> and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles; and after that he hath manifested himself unto the Jews, and also unto the Gentiles, then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last.

1 Nephi 13:42

*And the time cometh that he shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he **has** manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.*

ISSUE IN QUESTION:

Difficult sentence structure; and **JS 1836-7**.

EXPLANATION:

JS reuses the word **both** in the first sentence of this closing verse of chapter 13. Eliminating the instance in verse 41 would have helped the use of **both** feel less redundant. In fact, the use of **both** in verse 42 could have been removed, as well as some instances of **also** and **unto**. To tighten and clarify the meaning of the verse, it could have read: *And the time cometh that he shall manifest himself unto all nations - first the Jew, then the Gentile. After his rejection by the house of Israel, he shall declare himself unto the Gentiles and later to the Jews - and the last shall be first, and the first shall be last.*

SUMMARY:

Since this verse from the OM is not extant, preference must be given to the PM. The 1830 typesetters remained faithful to the text of the PM.

JS 1836-7: Though the typesetters maintained the reading, JS changed **hath** to **has** for the publication of the 1837 edition.

TBTBOMC. Compare to Matthew 20:16.

BOM: *and the last shall be first, and the first shall be last*

AKJV: *So the last shall be first, and the first last*

the last shall be first, and the first is an exact eight-word match and occurs only once in each book (BOM & AKJV).

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
§ <u>1 Nephi 14:1</u>	§ <u>1 Nephi 14:1</u> & it shall come to pass that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word & also in Power in very deed unto the takeing away of their stumbleing Blocks if it so be that they harden not their hearts against the Lamb	§ <u>1 Nephi 14:1</u> And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks, if it so be that they harden not their hearts against the Lamb;
<u>1 Nephi 14:2</u>	<u>1 Nephi 14:2</u> & if it so be that they harden ^{not} their hearts against the Lamb of God they shall be numbered among the seed of thy father yea they shall be numbered among the House of Israel & they shall be a blest People upon the promised land forever they shall ^{be} no more brought down into captivity & the House of Israel shall no more be confounded	<u>1 Nephi 14:2</u> and if it so be that they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the House of Israel; and they shall be a blest people upon the promised land forever; they shall be no more brought down into captivity; and the House of Israel shall no more be confounded;

1 Nephi 14:1-2

And it shall come to pass, that if the Gentiles shall hear'ken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks—

***And harden not their hearts against the Lamb** of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they **shall be no more** brought down into captivity; and the house of Israel shall no more be confounded.*

ISSUE IN QUESTION:

Cogent insertions, and a 60-character dittography? **JS 1836-7.**

EXPLANATION:

This section of the OM was destroyed while in the cornerstone of the Nauvoo House. Still, there is strong evidence to suggest this lengthy repetition at the end of verse one and the start of verse two was a dittography; an accidental 13-word repeat of itself. The length of one of JW's OM lines averages 60 characters (including spaces). This matches the approximate length of the beginning of verse 2 in the PM: **& if it so be that they harden ^{not} their hearts against the Lamb**, which is 64 characters. Since ^{not} is an insert, we can eliminate four-character spaces – this makes the line 60 characters long. It seems highly probable that these words formed a complete line; the width of the page.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

JS 1836-7: Either JS understood this was an error by OC, or he simply did not like the repetition. In his editing work of the PM for the 1837 edition BOM, JS made a major revision to the text; essentially eliminating the 60-64 characters, mentioned above, beginning in verse 2.

ISSUE IN QUESTION:

Shall be no more or shall no more [be]?

EXPLANATION:

OC's original PM entry read: *shall no more brought down into captivity*. He then inserted ^{be} between *shall* and *no*.

SUMMARY:

The ending sentence of verse 2 has two almost identical sequences: *shall^{be} no more*, and *shall no more be*. OC's insertion of *be* between *shall* and *no* breaks up a possible duplication. If he had placed it after *more*, the twin would sound redundant.

The sentence would be better served by changing it to read: *they shall not be brought down into captivity; and the house of Israel shall no longer be confounded*. If the OI is considered sacred text, there was no reason to modify verses 1-2 at all.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 14:3</u>	<u>1 Nephi 14:3</u> & that great pit which hath been diged for them by that great & abominable Church which was founded by the Devil & his Children that he might lead away the Souls of men down to Hell yea that great pit which hath been diged for the destruction of men shall be filled by those who diged it unto their utter destruction saith the Lamb of God not the destruction of the Soul save it be the casting of it into that Hell which hath no end	<u>1 Nephi 14:3</u> and that great pit which hath been digged for them, by that great and abominable church, which was founded by the Devil and his children, that he might lead away the souls of men down to Hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that Hell which hath no end;
<u>1 Nephi 14:4</u>	<u>1 Nephi 14:4</u> for behold this is according to the captivity of the Devil & also according to the Justice of God upon all those who will work wickedness & abomination before him	<u>1 Nephi 14:4</u> for behold, this is according to the captivity of the Devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 14:5</u>	<u>1 Nephi 14:5</u> & it came to pass that the Angel spake unto me Nephi saying thou hast beheld that if the Gentiles repent it shall be well with them & thou also knowest concerning the covenants of the Lord unto the House of Israel & thou also hast heard that whoso repenteth not must perish	<u>1 Nephi 14:5</u> And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent, it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the House of Israel; and thou also hast heard, that whoso repenteth not, must perish;
<u>1 Nephi 14:6</u>	<u>1 Nephi 14:6</u> therefore wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God	<u>1 Nephi 14:6</u> therefore, wo be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God:
<u>1 Nephi 14:7</u>	<u>1 Nephi 14:7</u> for the time cometh saith the Lamb of God that I will work a great & a marvelous work among the children of men a work which shall be everlasting either on the one hand or on the other either to the convincing of them unto peace & life eternal or unto the deliverance of them to the heardness of their hearts & the blindness of their minds unto their being brought down into captivity & also unto destruction both temporally & spiritually according to the captivity of the Devil of which I have spoken	<u>1 Nephi 14:7</u> for the time cometh, saith the Lamb of God, that I will work a great and a marvellous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity, and also unto destruction, both temporally and spiritually, according to the captivity of the Devil, of which I have spoken.
<u>1 Nephi 14:8</u>	<u>1 Nephi 14:8</u> & it came to pass that when the Angel had spoken these words he saith unto me remember thou the covenants of the Father unto the House of Israel I saith unto him yea	<u>1 Nephi 14:8</u> And it came to pass that when the angel had spoken these words, he saith unto me, Remember thou the covenants of the Father unto the House of Israel? I saith unto him, yea.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 14:9</u>	<u>1 Nephi 14:9</u> & it came to pass that he sayeth unto me look & behold that great & abominable Church which is the Mother of abominations whose founder is the Devil	<u>1 Nephi 14:9</u> And it came to pass that he saith unto me, Look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the Devil.

1 Nephi 14:9

*And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose **founder** is the devil.*

ISSUE IN QUESTION:

The CEO? or the entire organization? **TAL**.

EXPLANATION:

Though the OM portion is not extant, there is a precedent in 1 Nephi 13:6 – both the OM and the PM agree on *founder*.

SUMMARY:

TAL: This excessive liberty remained unchanged (in non-RLDS books) until 1981. Most of us had to unlearn what we had memorized. It was restored in 1981, without fanfare.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 14:10</u>	<u>1 Nephi 14:10</u> & he saith unto me behold there is save it be two churches the one is the church of the Lamb of God & the other is the Church of the Devil wherefore whoso belongeth not to the church of the Lamb of God belongeth to that great Church which is the Mother of abominations & she is the whoar of all the earth	<u>1 Nephi 14:10</u> And he saith unto me, Behold, there is, save it be, two churches: the one is the church of the Lamb of God, and the other is the church of the Devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.
<u>1 Nephi 14:11</u> ll the eart & she sat upon many waters & she ion over all the Earth among all Nations kindreds t g people	<u>1 Nephi 14:11</u> & it came to pass that I looked & beheld the whore of all the earth & she sat upon many waters & she had dominion over all the earth among all Nations Kindreds Tongues & People	<u>1 Nephi 14:11</u> And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 14:12</u> & it came to pass that I beheld the Church of the Lamb god & its ^{numbers} were few because of the wickedness & abominations the whore which sat upon many waters nevertheless I beheld at the Church of the Lamb which were the saints of God were o upon all the face of the earth & their dominoon upon the face of earth were small because of the wickedness of the great whore which I saw</p>	<p><u>1 Nephi 14:12</u> & it came to pass that I beheld the church of the Lamb of God & its numbers were few because of the wickedness & abominations of the whore which sat upon many waters nevertheless I beheld that the church of the Lamb which were the Saints of God were also upon all the face of the earth & their dominion upon the face of the earth were small because of the wickedness of the great whore which I saw</p>	<p><u>1 Nephi 14:12</u> And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore which sat upon many waters; nevertheless, I beheld that the church of the Lamb, which were the Saints of God, were also upon all the face of the earth; and their dominion upon the face of the earth was small, because of the wickedness of the great whore which I saw.</p>

1 Nephi 14:12

*And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also **upon all the face of the earth;** and their **dominions** upon the face of the earth **were** small, because of the wickedness of the great whore whom I saw.*

ISSUE IN QUESTION:

Upon all the face of the earth? or upon the face of the earth?

EXPLANATION:

Upon ^{all} the face of the earth features the insert of *all*.

SUMMARY:

The sentence structure did not require the ^{all} insertion. Additionally, *all* is a very encompassing word, and seems too particular. But, because JW added it, the assumption is that JS spoke it.

ISSUE IN QUESTION:

Their dominion upon the face of the earth were small? or their dominion upon the face of the earth was small? or their dominions upon the face of the earth were small? TAL. JS 1836-7.

EXPLANATION:

The 1830 edition BOM compositor elected to modify the grammar of *were* to *was*. The current edition features the switchback of *was* to *were*, and adding an *s* to *dominion*. This change was made by JS (JS 1836-7).

SUMMARY:

The change to *was* was made in the print shop, and was a properly calculated edit. The same cannot be said for the current rendition. Pluralizing *dominion* changes the meaning of the word from being a **power** to being a **geographical idea**.

Both the OM and the PM agree upon the *dominion/were* combination. This is the OI.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 14:13 & it came to pass that I beheld that the great Mother of abominations did gether to gethr in mul itudes upon the face of all the Earth among all the lations of the gentiles to fight agiinst the Lamb of God</p>	<p>1 Nephi 14:13 & it came to pass that I behed beheld that the great mother of abominations did gather together in multitudes upon the face of all the earth among all the Nations of the Gentiles to fight against the Lamb of God</p>	<p>1 Nephi 14:13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of the earth, among all the nations of the Gentiles, to fight against the Lamb of God.</p>

1 Nephi 14:13

*And it came to pass that I beheld that the great mother of abominations **did gather together multitudes** upon **the face of all the earth**, among all the **nations** of the Gentiles, to fight against the Lamb of God.*

ISSUE IN QUESTION:

*Did gather together in multitudes? or did gather together multitudes? **TAL**.*

EXPLANATION:

Either the 1830 compositor missed the *in* in *did gather together in multitudes*, or they chose to redact it intentionally. We do not have enough evidence to confirm either.

SUMMARY:

The word *in* is present in both the OM and the PM. It should be restored to its OI.

ISSUE IN QUESTION:

*The face of all the earth? or the face of the earth? **TAL**.*

EXPLANATION:

As with the previous issue, the typesetter takes a second liberty; which appears to be wise. The redaction favors a 27:2 BOM ratio for exclusion of *all*.

SUMMARY:

The word *all* is present in both the OM and the PM, and it has been restored.

ISSUE IN QUESTION:

Among all the lands of the gentiles? or among all the Nations of the Gentiles?

EXPLANATION:

JW appears to have begun writing: *among all the la[nds]*. He changed course, and settled on *nations* instead.

SUMMARY:

There is no evidence JW heard JS speak *lands* instead of *Nations*, though the fact that either word would satisfy is particularly telling. *Nations* is probably the OI, and it matches Jeremiah 44:8.

TBTBOMC. Compare to Jeremiah 44:8.

BOM: *among all the nations of the*

AKJV: *among all the nations of the*

- *among all the nations of the* is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 14:14</u> & t came to pass that I Nephi beheld the power of the Lam of god that it decended upon the saints of the Chirch of the Lamb & upon the Covanant people of the Lord whi h were scattered upon all the face of the Earth & they were armed with righteousness & with the power of god in at</p> <p><u>1 Nephi 14:15</u> & it came to pass that I beheld that the wrath of was poured out upon that great & abominable ch ch much that there ware wars & rurours of wars ong k d d f the Earth</p>	<p><u>1 Nephi 14:14</u> & it came to pass that I Nephi beheld the power of the Lamb of the God that it decended upon the saints of the church of the Lamb & upon the covenant people of the Lord which were scattered upon all fe face of the earth & they were armed with righteousness & with the power of God in great glory</p> <p><u>1 Nephi 14:15</u> & it came to pass that I beheld that the wrath of God was poured out upon the great & abominable church insomuch that there were wars & rumors of wars among all the Nations & Kindreds of the earth</p>	<p><u>1 Nephi 14:14</u> And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, which were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.</p> <p><u>1 Nephi 14:15</u> And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth;</p>

1 Nephi 14:15

*And it came to pass that I beheld that the wrath of God was poured out upon **that** great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.*

ISSUE IN QUESTION:

OC changes JW's *that* to *the*.

EXPLANATION:

While copying the text from the OM to the PM, OC modified *that* to *the*.

SUMMARY:

This *the* is a nominal change which remained in the canon until 1981, when *that* was restored – as it should be.

TBTBOMC. Compare to Revelation 16:1.

BOM: *the wrath of God was poured out upon ... of the earth*

AKJV: *and pour out the vials of the wrath of God upon the earth*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 14:16</u> & as there b</p>	<p><u>1 Nephi 14:16</u> & as there began to be wars & rumors of wars among all the Nations which belonged to the mother off abominations the Angel spake unto me saying behold thoe wrath of God ud upon the Mother of Harlots & behold thou seest all these things</p>	<p><u>1 Nephi 14:16</u> and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and, behold, thou seest all these things!</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 14:17</u>	<u>1 Nephi 14:17</u> & when the day cometh that the wrath of God is poured out upon the Mother of Harlots which is the great & abominable church of all the earth whose founder is the Devil then at that day the work of the Father shall commence in preparing the way for the fulfilling of his corenants which he hath made to his People which are of the House of Israel	<u>1 Nephi 14:17</u> And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the Devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, which are of the House of Israel.
<u>1 Nephi 14:18</u>	<u>1 Nephi 14:18</u> & it came to pass that the Angel spake unto me saying look	<u>1 Nephi 14:18</u> And it came to pass that the angel spake unto me, saying, Look!
<u>1 Nephi 14:19</u>	<u>1 Nephi 14:19</u> & I looked & beheld a man & he was dressed dressed in a white robe	<u>1 Nephi 14:19</u> And I looked and beheld a man, and he was dressed in a white robe;
<u>1 Nephi 14:20</u>	<u>1 Nephi 14:20</u> & the Angel said unto me behold one of the twelve Apostles of the Lamb	<u>1 Nephi 14:20</u> and the angel said unto me, Behold one of the twelve Apostles of the Lamb!
<u>1 Nephi 14:21</u>	<u>1 Nephi 14:21</u> behold he shall see & write the remainder of these things yea & also many things which have been	<u>1 Nephi 14:21</u> Behold, he shall see and write the remainder of these things; yea, and also many things which have been;
<u>1 Nephi 14:22</u>	<u>1 Nephi 14:22</u> & he shall also write concerning the end of the world	<u>1 Nephi 14:22</u> and he shall also write concerning the end of the world;

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 14:23</u></p> <p>J of the mouth of the Jew thes or at the time the Book proceeded out of the mouth of the Jew the things which were written were plain & pure & most precious & easy to the understanding of all men</p>	<p><u>1 Nephi 14:23</u></p> <p>wherefore the things which he shall write are just & true & behold they are written in the Book which thou beheld proceeding out of the mouth of the Jew & at the time they proceeded out of the mouth of the Jew or at the time the Book proceeded out of the mouth of the Jew the things which were written were plain & pure & most precious & easy to the understanding of all men</p>	<p><u>1 Nephi 14:23</u></p> <p>wherefore, the things which he shall write, are just and true; and behold, they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written, were plain and pure, and most precious, and easy to the understanding of all men.</p>

1 Nephi 14:23

Wherefore, the things which he shall write are just and true; and behold they are written in the book which thou beheld proceeding out of the mouth of the Jew; and **at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew**, the things which were written were plain and pure, and most precious and easy to the understanding of all men.

ISSUE IN QUESTION:

JW wrote ~~thes~~[e].

EXPLANATION:

It appears that JW became a bit confused with the quick delivery of: *the mouth of the Jew ~~thes~~*, followed by, *the mouth of the Jew the*.

SUMMARY:

Maintain the current rendition of this section of verse.

ISSUE IN QUESTION:

Lengthy **IOWC**, linked only with *or*.

EXPLANATION:

[1]: *at the time they proceeded out of the mouth of the Jew?* or [2]: *at the time the Book proceeded out of the mouth of the Jew?*

SUMMARY:

JS unnecessarily attempted to clarify this portion of the scripture. It is awkward, and JS seems to be trying to either convince himself, or gain control of a loose concept; perhaps both. As with other **IOWC** passages, the attempts at clarification often reveal stark clues that the OM was dictated rather than prepared ahead of time.

TBTBOMC. Compare to Revelation 15:3.

BOM: *just and true*

AKJV: *just and true*

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 14:24</u> & behold these things which this apostle the Lamb shall write are many things which thou hast seen & behold the remainder shalt thou see</p>	<p><u>1 Nephi 14:24</u> & behold the things which this Apostle of the Lamb shall write are many things which thou hast seen & behold behold the remainder shalt thou see</p>	<p><u>1 Nephi 14:24</u> And, behold, the things which this Apostle of the Lamb shall write, are many things which thou hast seen; and, behold, the remainder shalt thou see;</p>
<p><u>1 Nephi 14:25</u> but the thing which thou shalt see hereafter thou shalt not write for the Lord God hath ordained the Apostle of the lamb of God that he should write them</p>	<p><u>1 Nephi 14:25</u> but the things which thou shalt see hereafter thou shalt not write for the Lord God hath ordained the Apostle of the Lamb of God that he should write them</p>	<p><u>1 Nephi 14:25</u> but the things which thou shalt see hereafter, thou shalt not write; for the Lord God hath ordained the Apostle of the Lamb of God, that he should write them.</p>
<p><u>1 Nephi 14:26</u> & also others which have been to them hath he shown all things & they have written them & they are sealed up to come forth in their purity according to the truth which is in the Lamb in the own due time of the Lord unto the house of Israel</p>	<p><u>1 Nephi 14:26</u> & also others which have been to them hath he shown all things & they have written them & they are sealed up to come forth in their purity according to the truth which is in the Lamb in the own due time of the Lord unto the House of Israel</p>	<p><u>1 Nephi 14:26</u> And also, others which have been to them, hath he shown all things, and they have written them; and they are sealed up, to come forth in their purity, according to the truth which is in the Lamb, in the own due time of the Lord, unto the House of Israel.</p>
<p><u>1 Nephi 14:27</u> & I neph heard & bare record that the name & apostle of the Lamb was John according to the word of the Angel</p>	<p><u>1 Nephi 14:27</u> & I Nephi heard & bear record that the name of the Apostle of the Lamb was John according to the word of the Angel</p>	<p><u>1 Nephi 14:27</u> And I, Nephi, heard and bear record, that the name of the Apostle of the Lamb was John, according to the word of the angel.</p>

1 Nephi 14:27

*And I, Nephi, heard and bear record, that the name **of the** apostle of the Lamb was John, according to the word of the angel.*

ISSUE IN QUESTION:

An incomplete notion. Choosing the PM over the OM.

EXPLANATION:

JW penned: *the name & apostle of the Lamb w[as] John.*

SUMMARY:

Perhaps Joseph's audible cadence could have been punctuated this way, *the name (& apostle of the Lamb) was John*. It seems OC made his PM change intentionally. Grammatically, *the name of the apostle*, is stronger than the OM, but writing *of the* twice, with only *apostle* between them, is not a necessarily desirable choice. The OI prefers the OM rendering, provided (*& apostle of the Lamb*) is delivered parenthetically.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 14:28 & behold Neph am forbidden that I should write the remainder of the thing which I saw wherefore the things which I have writen sufficeth me & I have not writen but a small part o the things which I saw</p>	<p>1 Nephi 14:28 & behold I Nephi am foreidden that I should write the remainder of the things which I saw & heard wherefore the things which I have writen sufficeth me & I have not writen but a small part of the things which I saw</p>	<p>1 Nephi 14:28 And, behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore, the things which I have writen, sufficeth me; and I have not writen but a small part of the things which I saw.</p>

I Nephi 14:28

*And **behold, I, Nephi**, am forbidden that I should write the remainder of the things which I **saw and heard**; wherefore the things which I have writen sufficeth me; and I have writen but a small part of the things which I saw.*

ISSUE IN QUESTION:

I, Nephi.

EXPLANATION:

The *I* missing from *I, Nephi* in the verse 28 introduction is an error.

SUMMARY:

Though JW forgot to add an *I* to the OM at the initial sitting, he inserted it at a later time.

ISSUE IN QUESTION:

Forbidden writing; secrecy is weaponized.

EXPLANATION:

It is unlikely JS spoke the words *& heard* after *saw*, which were added later by OC.

SUMMARY:

The concept of secrecy runs through many aspects of the BOM. At times, the text lauds the antics of deception; sending mixed messages. Secrecy for the sake of secrecy has always had a place in Mormonism. As a rule, Jesus' secrecy was sparse, and limited to temporary silence. His parables were considered secrets for the faithful to interpret, but were plainly stated. Nephi said: *I am forbidden that I should write the remainder of the things which I saw and heard*. Conversely, writing is never forbidden in the AKJV.

Mark 4:22 reads:

*For there is nothing hid, which shall not be manifested; **neither was any thing kept secret**, but that it should come abroad.*

OC could have been pondering Matthew 13:13 when he added *and heard* to the BOM passage:

*Therefore speak I to them in parables: because they **seeing see not**; and **hearing they hear not**, neither do they understand.*

Jesus does not suggest secrecy is preferred, rather that certain things need to be presented allegorically; revealing understandable messages to those who are prepared for them. Secrecy is not promoted in the AKJV as either a virtue or a tool. In fact, in Matthew 13:35, Jesus hopes for the exact opposite:

Original Intent: Early Changes to the Book of Mormon Manuscripts

... *I will utter things which have been kept secret from the foundation of the world.*

Elsewhere in Matthew we face conceptual contradictions: **See thou tell no man** (8:4), **See that no man know it** (9:30), and **Tell the vision to no man** (17:9). The reason it is kept from the world has more to do with *timing* than with imprisoning it. It is out of character for Jesus to use secrecy as a weapon for mendacity. In John 18:20, he offers this clarification:

... *I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*

The OM clearly lacks **& heard**, after **saw**, and OC's **addition** seems to be a direct fulfilment of the warning in Revelation 22:18:

... *If any man shall add unto these things, God shall add unto him the plagues that are written in this book ...*

A strong argument could be made that the adoption of the entire BOM as scripture is that of a man ... **add[ing]** unto these [biblical] things.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 14:29</u> & I Bear record that I saw the thing which my father saw & the Angel of the Lord did make</p>	<p><u>1 Nephi 14:29</u> & ¹ bear record that I saw the things which my father Saw & the Angel of the Lord did make them known unto me</p>	<p><u>1 Nephi 14:29</u> And I bear record, that I saw the things which my father saw, and the angel of the Lord did make them known unto me.—</p>
<p><u>1 Nephi 14:30</u></p>	<p><u>1 Nephi 14:30</u> & now I make an end of speaking concerning the things which I saw whil^t I was carried away in the Spirit & if all the things which I saw are not true written the thiugs which I have written are true & thus it is Amen</p>	<p><u>1 Nephi 14:30</u> And now I make an end of speaking concerning the things which I saw, while I was carried away in the spirit; and if all the things which I saw are not written, the things which I have written, are true. And thus it is. Amen.</p>

1 Nephi 14:30

*And now I make an end of speaking concerning the things which I saw while I was carried away in the Spirit; and if all the things which I saw **are not written**, the things which I have written are true. And thus it is. Amen.*

ISSUE IN QUESTION:

Should this have read:

And if all the things which I saw are not true, the things which I have written are true?

EXPLANATION:

There are many times when the missing OM would be tremendously valuable in understanding the OI. It is entirely possible that the absent text would have changed the cosmetics of the modern Church of Jesus Christ of Latter-day Saints.

OC began writing **true**, redacted it, then recorded **written** in its place.

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SUMMARY:

Was the word *true* (and not *written*) the way it was set in the OM, with OC modifying it for the PM? This seems unlikely, since the use of *true* would change the context dramatically. Nonetheless, the brutal honesty of this single word would lead the skeptic to think it perfectly encapsulates JS: *And if all the things which I saw are not true, the things which I have written are true.*

TBTBOMC. Compare to Revelation 21:10.

BOM: *I was carried away in the Spirit*

AKJV: *he carried me away in the spirit*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
§ <u>1 Nephi 15:1</u>	§ <u>1 Nephi 15:1</u> Chapter I And it came to pass that after I Nephi had been carreid away in the spirit & seen all these things I returned to the tent of my father	§ <u>1 Nephi 15:1</u> CHAPTER IV. AND it came to pass that after I, Nephi, had been carried away in the spirit, and seen all these things, I returned to the tent of my father.
<u>1 Nephi 15:2</u>	<u>1 Nephi 15:2</u> & it came to pass that I beheld my Brethren & they were disputeing one with another concerning the things which my father had spoken unto them	<u>1 Nephi 15:2</u> And it came to pass that I beheld my brethren, and they were disputing one with another, concerning the things which my father had spoken unto them;
<u>1 Nephi 15:3</u>	<u>1 Nephi 15:3</u> for he truly spake many great things unto them which was head to be understood save a man should enquire of the Lord & they being hard in their hearts therefore they did not look unto the Lord as they had ought	<u>1 Nephi 15:3</u> for he truly spake many great things unto them, which was hard to be understood, save a man should inquire of the Lord; and they being hard in their hearts, therefore they did not look unto the Lord as they had ought.
<u>1 Nephi 15:4</u>	<u>1 Nephi 15:4</u> & now I Nephi was grieved because of the hardness of their hearts & also because of the things which I had seen & knew tthey must unavoidably come to pass because of the great wickedness of the children of men	<u>1 Nephi 15:4</u> And now I, Nephi, was grieved because of the hardness of their hearts, and also, because of the things which I had seen, and knew they must unavoidably come to pass, because of the great wickedness of the children of men.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:5</u></p> <p>for I considered that mine afflictions wase great above of the distruption of my people for I had beheld their f</p>	<p><u>1 Nephi 15:5</u></p> <p>& it came to pass that I was overcome because of my afflictions for I considered that mine afflictions were great above all because of the destructions of my People for I had beheld their ^{fall} ^{fall}</p>	<p><u>1 Nephi 15:5</u></p> <p>And it came to pass that I was overcome because of my afflictions, for I considered that mine afflictions were great above all, because of the destructions of my people; for I had beheld their fall.</p>

1 Nephi 15:5

*And it came to pass that I was overcome because of my afflictions, for I considered that mine afflictions **were** great above all, because of the **destruction** of my people, for I had beheld their fall.*

ISSUE IN QUESTION:

Changing *was* to *were* in the OM.

EXPLANATION:

JW originally wrote: *mine afflictions wase great*. He corrected *was[e]* to *were* in heavy ink at a later sitting.

SUMMARY:

If JW had written *affliction* (singular), then *was*, the verse would probably read that way today. The *afflictions/was* combination is used in other ways in the PM, but in all cases the PM *was* has been replaced with *were*.

ISSUE IN QUESTION:

Destruction? or *destructions?*

EXPLANATION:

OC unwisely pluralized *destruction*. In this context, *destruction* refers to the annihilation of Nephi's people, whereas *destructions* indicates multiple affairs.

SUMMARY:

The ratio of *destruction* versus *destructions* in the BOM is 154:9.

OC's error existed in every printed form of the BOM. The RLDS (now, The Community of Christ) corrected it in 1953, but it wasn't changed in the canon of the Church of Jesus Christ of Latter-day Saints until 1981.

TBTBOMC. Compare to Ecclesiasticus 43:28 (Apocrypha).

BOM: *were great above all*

AKJV: *is great above all*

- *great above all* is an exact three-word match and occurs only once in each book (BOM & AKJV).

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:6</u> t came to pass that after I had received strength I spake unto my Bretheren disireng to know of them be^{the}cause of their disputations</p>	<p><u>1 Nephi 15:6</u> & it came to pass that after I had received strength I spake unto my Brethren desiring to know of them the cause of their disputeations</p>	<p><u>1 Nephi 15:6</u> And it came to pass that after I had received strength, I spake unto my brethren, desiring to know of them the cause of their disputations.</p>

1 Nephi 15:6

*And it came to pass that after I had received strength I spake unto my brethren, desiring to know of them **the cause** of their disputations.*

ISSUE IN QUESTION:

*Desiring to know of them because of their disputations? or
desiring to know of them the cause of their disputations?*

EXPLANATION:

The OM originally included *because*. The change to *the cause* was an afterthought.

SUMMARY:

It is clear that the scribe originally wrote *because* without hesitation. He later redacted *be* and inserted ^{the} to corral the idea properly. JW should have also eliminated the words *of them*, making the sentence read: *I spake unto my brethren, desiring to know the cause of their disputations.*

It is quite probable that JW heard JS speak *the* as *be*, but it is impossible to determine exactly what was said or heard.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:7</u> & they said behold we cannot understand the words which our father hath spoken conserning the natural bra ches of the olive tree & also conserning the gentiles</p>	<p><u>1 Nephi 15:7</u> & they said behold we cannot understand the words of which our father hath spoken concerning the natural branches of the Olive tree & also concerning the Gentiles</p>	<p><u>1 Nephi 15:7</u> And they said, Behold, we cannot understand the words which our father hath spoken concerning the natural branches of the olive tree, and also, concerning the Gentiles.</p>
<p><u>1 Nephi 15:8</u> & I said unto them have ye inquired of the Lord</p>	<p><u>1 Nephi 15:8</u> & I said unto them have ye enquired of the Lord</p>	<p><u>1 Nephi 15:8</u> And I said unto them, Have ye inquired of the Lord?</p>
<p><u>1 Nephi 15:9</u> & they said unto m uee have not for the Lord maketh no such tht'ng known unto us</p>	<p><u>1 Nephi 15:9</u> & they said unto me we have not for the Lord maketh no such thing known unto us</p>	<p><u>1 Nephi 15:9</u> And they said unto me, we have not; for the Lord maketh no such thing known unto us.</p>
<p><u>1 Nephi 15:10</u> behold I said unto them how is it that yo do not keept the commandments of the Lord how is it that ye will perish because of the hardness of your hearts</p>	<p><u>1 Nephi 15:10</u> behold I said unto them how is it that ye do not keep the Commandments of the Lord how is it that ye will perish because of the hardness of your hearts</p>	<p><u>1 Nephi 15:10</u> Behold, I said unto them, How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:11</u> do ye not remembr the thing which the Lord hath said if ye will not harden your hearts & ask me in faith believeing that ye shall beli^{receive} eye th^{with} eir direigence in keeping my commandments shurely these things shall be made known unto you</p>	<p><u>1 Nephi 15:11</u> do ye not remember the things which the Lord hath said if ye will not harden your hearts & ask me in faith believeing that ye shall reee rece o ve with diligence in keeping my commandments surely these things shall be made known unto you</p>	<p><u>1 Nephi 15:11</u> Do ye not remember the things which the Lord hath said: If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely, these things shall be made known unto you?</p>

1 Nephi 15:11

*Do ye not remember the **things** which the Lord hath said?—
If ye will not harden your hearts, and ask me in faith,
believing that ye shall **receive**, **with** diligence in keeping my commandments,
surely these things shall be made known unto you.*

ISSUE IN QUESTION:

The plurality of *thing*.

EXPLANATION:

Both JW and OC agreed that *thing* should *not* be pluralized. OC did place an *s* at the end of *things*, but erased it.

SUMMARY:

The ratio of *the things which* versus *the thing which* in the BOM is 127:23. This probably inspired the typesetter to add the *s* he noticed had been partially erased. Nonetheless, *thing* was the OI in the OM and should be restored in the next printing of the authorized BOM.

ISSUE IN QUESTION:

Should this have read:

And ask me in faith believing that ye shall believe their diligence in keeping my commandments?

EXPLANATION:

To use the text as it stood before redaction would mean we would have to discount that Nephi was quoting-the-Lord-quoting Matthew 21:22: *whatsoever ye shall ask in prayer, believing, ye shall receive*. This discount seems doubtful, because of the team's penchant for quoting the AKJV.

SUMMARY:

This concept was used later in the Book of Enos 1:15: *Whatsoever thing ye shall ask in faith, believing that ye shall receive ... ye shall receive it*. Both Enos and 1 Nephi 15:11 seem to have been influenced by Matthew, though Enos might have been inspired by JS's dictation of 1st Nephi.

It appears that JW was a bit careless when writing *believe their*, since it is strikingly familiar to *believing that*, which JS spoke a few words earlier. This could be dittographic.

TBTBOMC. Compare to Matthew 21:22.

BOM: *ask me in faith, believing that ye shall receive*

AKJV: *ask in prayer, believing, ye shall receive*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:12</u> behold I say unto you that the House of Irael was compared unto an olive tree by the spirit of the Lord which was in our father & behold are we not broken off from the house of Israel t a branch of the house of Israel</p>	<p><u>1 Nephi 15:12</u> behold I say unto you that the House of Israel was compared unto an Olive tree by the spirit of the Lord which was in our fathers & behold &re we not broken off from the House of Israel & are we not a branch of the House of Israel</p>	<p><u>1 Nephi 15:12</u> Behold, I say unto you, that the House of Israel was compared unto an olive tree, by the spirit of the Lord which was in our fathers; and, behold, are we not broken off from the House of Israel; and are we not a branch of the House of Israel?</p>

1 Nephi 15:12

*Behold, I say unto you, that the house of Israel was compared unto an olive tree, by the Spirit of the Lord which was in our **father**; and behold are we not broken off from the house of Israel, and are we not a branch of the house of Israel?*

ISSUE IN QUESTION:

Father vs. Fathers.

EXPLANATION:

Here, OC unwisely pluralized **father**. Because Nephi was explaining Lehi's predictions for the House of Israel, JW's use of **father** is perfect.

SUMMARY:

After being unattended for more than 150 years, the **s** was dropped from **fathers** in this passage. The singular **father** has been favored since 1981.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:13</u> & now the thing our father meaneth concerning the grafting in of the natura branches through the fulness of the gentiles is that in the latter days when our seed shall have dwindled in unbel yea for the space of many years & many generations after that the masiah hath manifested himseff in body unto the Children of men then shall the fulness of the gospel of the masiah come unto the gentiles and ◇◇◇m the gentiles unto the remnant of our seed</p>	<p><u>1 Nephi 15:13</u> & now the thing which our father meaneth concerning the grafting in of the natural branches through the fullness of the Gentile^s is that in the latter day^s when our seed shall have dwindled in unbelief yea for the space of many years & many Generations after that the Messiah hath manifested himself in body unto the Children of men then shall the fullness of the Gospel th the Messiah come unto the Gentiles & from the Gentiles unto the remnant of our seed</p>	<p><u>1 Nephi 15:13</u> And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations, after that the Messiah hath manifested himself in body unto the children of men, then shall the fulness of the Gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed;</p>

1 Nephi 15:13

*And now, the thing which our father meaneth concerning **the grafting** in of the natural branches through the fulness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Should this have read:

The thing which our father meaneth concerning the natural branches through the fulness of the Gentiles?

EXPLANATION:

JW's awkward sentence structure needed help. Though *graft* and *grafted* are biblical words, *grafting* is not, but it is used in this inserted example. Many husbandry and gardening books published prior to the BOM featured the words *the grafting in*. On page 104 of his 1706 book, Francis Gentil's *The Solitary or Carthusian Gard'ner*, Gentil uses the exact words "concerning the grafting" in his text. Indeed, as a farmer himself, JS would have completely understood the principle of grafting.

SUMMARY:

Perhaps during a read-back JS knew he needed to either add or delete something to make the sentence work. If he were to modify it this way: *the thing which our father meaneth concerning in of the natural branches*, the concept of *grafting in* would still be understood because of JS's reference to *the fulness of the Gentiles* – which he then expounds, recalling Paul's epistle to the Romans.

The afterthought use of a non-biblical word should be ignored. By removing *in of* from the OM, *the grafting* could be viewed as a gratuitous addition. Though Lehi mentions *grafted in* in 1 Nephi 10:14, he doesn't record *the fulness of the Gentiles*. Paul's famous words are not quoted by Lehi and do not resurface until Jesus uses them during his visit to America in 3 Nephi 16:4.

There can be little doubt that the use of *grafting* was an inspired addition – linking nicely with Romans, but it is **so** unique that it is doubtful JS spoke it. If he did, it is puzzling that JW did not hear it.

TBTBOMC. Compare to Romans 11:25.

BOM: *the fulness of the Gentiles, is*

AKJV: *the fulness of the Gentiles be*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:14</u> & at that day shall the remnant of our seed know that they are of the house of israel & that they are the Covenant people of the lord & then shall they know & come to the knowledge of their forefathers & also to the knowledge of the gospel of their redeemer which was minntered unto their fathers by him wherefore they ll come to the knowledge of their redeemer & the points of his doctrine that they may know unto him & be saved</p>	<p><u>1 Nephi 15:14</u> & at that day shall the remnant of our seed know that they are of the House of Israel & that they are the covenant People of the ^{Lord} & then shall they know & come to the knowledge of their forefathers & also to the knowledge of the Gospel of their redeemer which was ministered unto their fathers by him wherefore they shall come to the knowledge of their redeemer & the verry points of his doctrine that they may know how to come unto him & be saved</p>	<p><u>1 Nephi 15:14</u> and at that day, shall the remnant of our seed know that they are of the House of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the Gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:15</u> & then at that d ive praise unt their Rock & their Salvation yea at that day will y not receive strength & sourishment from the true vine yea will they not come unto the true fold of god</p>	<p><u>1 Nephi 15:15</u> & then at that day will they not rejoice & give praise unto their everlasting God their Rock & their Salvation yea at that day will they not receive strength & nourishment from the true vine yea will they not come unto the true fold of God</p>	<p><u>1 Nephi 15:15</u> And then at that day, will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?</p>

1 Nephi 15:15

*And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not **receive the strength** and nourishment from the true vine? Yea, will they not come unto the true fold of God?*

ISSUE IN QUESTION:

The typesetter adds to scripture. **TAL.**

EXPLANATION:

In creating the type for the 1830 edition, the compositor chose to add the word *the* between *receive* and *strength*. Since he was using the PM as a reference, it is quite possible the employee thought he saw the word *the* from the letters *tre* in *strength*. If he was working fast, it is not out of the realm of possibilities that this was a mistake and not intentional. It has not been established if this addition was authorized. It is absent in both the OM and the PM.

SUMMARY:

The inclusion of *the* by the print shop was unwise. It became part of the canon, and as of this writing has not been corrected. JS never dictated the word. It should have been removed for the second printing.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:16</u> behold I say unto you yea they shall be numbered a gain among the House of Israel they shall be grafted in being a natural Branch of the olive tree in to the true olive tree</p>	<p><u>1 Nephi 15:16</u> behold I say unto you yea they shall be remembered again among the House of Israel they shall be gathered grafted in being a natural branch of the Olive tree into the true Olive tree</p>	<p><u>1 Nephi 15:16</u> Behold, I say unto you, Yea; they shall be remembered again among the House of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree;</p>

1 Nephi 15:16

*Behold, I say unto you, Yea; they shall be **remembered** again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree.*

ISSUE IN QUESTION:

Numbered? or **remembered?**

EXPLANATION:

The existing portion of the OM for this passage is in very poor condition. We know that JW split the word *numbered* between two lines: *num* at the end of line four, and *-bered* at the beginning of line five (OM page 28, verso).

Original Intent: Early Changes to the Book of Mormon Manuscripts

It is entirely possible that while copying from the OM to the PM, OC skipped down to line five before considering line four. In doing this, he could have assumed the word was *remembered*, since both *numbered* and *remembered* share the same *-bered*.

SUMMARY:

It is stunning that something as stark as this blunder has never been corrected by the church. Oddly enough, this does not appear to be the only time OC preferred *remembered* when *numbered* was proper (See Alma 1:24). As with the previous verse: It became part of the canon, and as of this writing has not been corrected. JS did not dictate the word *remembered* here. It should have been reverted to *numbered* for the second printing.

TBTBOMC. Compare to Romans 11:23.

BOM: *shall be grafted in*

AKJV: *shall be grafted in*

- *shall be grafted in* is an exact four-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:17</u> & this is what our father meaneth & he maaneth that it will not come to pass untill after that they are scattered by the gentiles & he meaneth that it shall come by way of the gentiles that the Lord m^{ay} shew his power unto the gentiles for the verry cause that he shall be rejected of the Jews or of the house of israel</p>	<p><u>1 Nephi 15:17</u> & this is what our father meaneth & he meaneth that it will not come to pass untill after that they are scattered by the Gentiles & he meaneth that it shall come by way of the Gentiles that the Lord may shew his power unto the Gentiles for the verry rea^{cause}son that he shall be rejected of the Jews or of the House of Israel</p>	<p><u>1 Nephi 15:17</u> and this is what our father meaneth; and he meaneth that it will not come to pass, until after that they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles, that the Lord may shew his power unto the Gentiles, for the very cause that he shall be rejected of the Jews, or of the House of Israel;</p>
<p><u>1 Nephi 15:18</u> wherefore our father hath not spoken of our seed alone but also of all the House of Irrael pointing to the covenant which should be fulfilled in the latter days which covenant the Lord made to our father Abraham Saying in thy seed shall all the kintreds of the Earth be blessid</p>	<p><u>1 Nephi 15:18</u> wherefore our father hath not spoken of our seed alone but also of all the House of Israel pointing to the covenant which should be fulfilled in the latter days which covenant the Lord made to our father Abraham saying in thy seed shall all the Kindress of the earth be blessed</p>	<p><u>1 Nephi 15:18</u> wherefore, our father hath not spoken of our seed alone, but also of all the House of Israel, pointing to the covenant which should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.</p>
<p><u>1 Nephi 15:19</u> & it came to pass that I Nephi spake much unto them concernring these things yea I spake unto them conc ning the restoreation of the Jews in the latter days</p>	<p><u>1 Nephi 15:19</u> & it ca∅e to pass that I Nephi spake much unto them concerning these things yea I spake unto them concerning the restor∅ng^{ation} of the Jews in the latter days</p>	<p><u>1 Nephi 15:19</u> And it came to pass that I, Nephi, spake much unto them concerning these things; yea, I spake unto them concerning the restoration of the Jews, in the latter days;</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:20</u> re unto them the words of asauh which spake concerning the restoration of the Jews or of the House of Israel & after that they were restored they should no mo be confounded neither should they be scattered again & it came to pass that I did speak somany words unto my Brettren that they were passified & did humble them selves before the Lord</p>	<p><u>1 Nephi 15:20</u> & I did rehears unto them the words of Isaiiah which spake concerning the restoration of the Jews or of the House of Israel & after that they were restored they should nomore be confounded neither should they be scattered again & it came to pass that I did speak many words unto my Brethren that they were passified & did humble themselves before the Lord</p>	<p><u>1 Nephi 15:20</u> and I did rehearse unto them the words of Isaiiah, which spake concerning the restoration of the Jews, or of the House of Israel; and after that they were restored, they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren, that they were pacified, and did humble themselves before the Lord.</p>

1 Nephi 15:20

*And I did rehearse unto them the words of Isaiiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did **speak many** words unto my brethren, that they were pacified and did humble themselves before the Lord.*

ISSUE IN QUESTION:

Speak so many? or speak many?

EXPLANATION:

JS uttered the words: *I did speak so many words unto my brethren, that they were pacified.* As incorrect as this might sound, the word **so** is critical in helping the word **that** (before **they were pacified**) function properly. In removing **so**, OC modified scripture which has never been restored.

SUMMARY:

The passage is navigable with-or-without the word **so**. Both the BOM and the AKJV are filled with examples of **so many**. It would not have been without precedent to include it here, and because it was heard by JW, it should be acknowledged as being the OI.

TBTBOMC. Compare to Judith 6:17 (Apocrypha).

BOM: *did rehearse **unto them the words of** ... the house of Israel ... [so] many words*

AKJV: *and declared **unto them the words of** ... all the words ... the house of Israel*

- **unto them the words of** is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:21</u> & it came to pass that they did speak unto me agai Saying what meaneth the thing which our father saw in a dream what meaneth the rree which he saw</p>	<p><u>1 Nephi 15:21</u> & it came to pass that they did speak unto me again saying what meaneth the thing which of our father saw in a dream what meaneth the tree which he saw</p>	<p><u>1 Nephi 15:21</u> And it came to pass that they did speak unto me again, saying: What meaneth the thing which our father saw in a dream? What meaneth the tree which he saw?</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:22</u> & I said unto them it was a representaion of the tree of life</p>	<p><u>1 Nephi 15:22</u> & I said unto them it was a representation of the tree of life</p>	<p><u>1 Nephi 15:22</u> And I said unto them, it was a representation of the tree of life.</p>
<p><u>1 Nephi 15:23</u> & they said unto me what meaneth the rod of Iron which our father saw that led to the tree</p>	<p><u>1 Nephi 15:23</u> & they said unto me what meaneth the rod of iron which our father saw that lead to the tree</p>	<p><u>1 Nephi 15:23</u> And they said unto me, What meaneth the rod of iron which our father saw, that led to the tree?</p>
<p><u>1 Nephi 15:24</u> & I said unto them that it was the word of god & that whoso would kearken unto the word of god & would hold fast unto it they would never peris neither could the temptations & the firey darts of the adversary over power them unto blindness to lead th away to distruction</p>	<p><u>1 Nephi 15:24</u> & I said unto them that it was the word of God & whoso would hearken unto the word of God & would hold fast unto it they would never perish neither could the temptations & the firey darts of the adversary overpower them unto blindness to lead them away to destruction</p>	<p><u>1 Nephi 15:24</u> And I said unto them, that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the firy darts of the adversary, overpower them unto blindness, to lead them away to destruction.</p>

1 Nephi 15:24

*And I said unto them that it was the word of God; **and whoso** would hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction.*

ISSUE IN QUESTION:

JS spoke: **and that whoso** to JW. OC removed **that** when copying to the PM.

EXPLANATION:

Seasoning a change as being either a mistake or an accident is usually assuming too much, and claiming it repeatedly is numbing. OC's removal of **that** could be seen as accidental, but the word is very clear and prominent in the OM. Its absence seems intentional.

SUMMARY:

The normal sequence, as we have been told, is 1) JS receives the translation through the seer stone, 2) the scribe records it, and 3) it is immediately read back to JS to confirm its accuracy. We have no way of knowing this happened throughout the production of the BOM, but for the sake of argument, let us just say that it did. Given these parameters, it seems profane for anyone to change the OM for *any* reason whatsoever.

The modification of JS's words proves that OC felt he had the authority to make the changes he deemed needed to be made. Unfortunately, we don't have data to confirm this, or that the typesetting crew was given this latitude either. Given the mishap with Martin Harris (now MH) and the 116 lost pages, the location of the manuscripts were monitored strenuously during the early days of the printing of the BOM. With such heightened security, it is doubtful JS gave anyone permission to change anything other than misspellings or punctuation.

If **that** was intentional, it should be restored. If **that** was an error, it should also be restored.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Ephesians 6:16.

BOM: *the fiery darts of the adversary*

AKJV: *the fiery darts of the wicked*

- *the fiery darts of the* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:25</u> wherefore I Nephi did exhort to give heed unto the word of the Lord yea I did with all the energies of my soul & wit which I possessed that they would give heed to the word of god & remember to keep his commandments always in all things</p>	<p><u>1 Nephi 15:25</u> wherefore I Nephi did exhort them to give heed unto the word of the Lord yea I did exhort them with all the energies of my soul & with all the faculty which I possessed that they would give heed to the word of God & remember to keep his commandments always in all things</p>	<p><u>1 Nephi 15:25</u> Wherefore, I, Nephi, did exhort them to give heed unto the word of the Lord; yea, I did exhort them with all the energies of my soul, and with all the faculty which I possessed, that they would give heed to the word of God, and remember to keep his commandments always, in all things.—</p>
<p><u>1 Nephi 15:26</u> & they said unto me what meaneth the river of water which our father saw</p>	<p><u>1 Nephi 15:26</u> & they said unto me what meaneth the river of water which our father saw</p>	<p><u>1 Nephi 15:26</u> And they said unto me, What meaneth the river of water which our father saw?</p>
<p><u>1 Nephi 15:27</u> & I said unto them that the water which my father saw was filthiness & so much was his mind swallowed up in other things that he beheld not the filthiness of the water</p>	<p><u>1 Nephi 15:27</u> & I said unto them that the water which my father saw was filthiness & so much was his mind swallowed up in other things that he beheld not the filthiness of the water</p>	<p><u>1 Nephi 15:27</u> And I said unto them, that the water which my father saw, was filthiness; and so much was his mind swallowed up in other things, that he beheld not the filthiness of the water;</p>
<p><u>1 Nephi 15:28</u> & I said unto them that it was an awful gulph which separateth the wicked from the tree of life & also from the saints of god</p>	<p><u>1 Nephi 15:28</u> & I said unto them that it was an awful gulf which separateth the wicked from the tree of life & also from the Saints of God</p>	<p><u>1 Nephi 15:28</u> and I said unto them, that it was an awful gulf, which separateth the wicked from the tree of life, and also from the Saints of God;</p>

1 Nephi 15:28

*And I said unto them that it was an awful gulf,
which separated the wicked from the tree of **life, and also** from the saints of God.*

ISSUE IN QUESTION:

Was this JW's or OC's ampersand?

EXPLANATION:

In RSTV 1:326-7, RS observes that it was common for JW to forget to add an ampersand when *and* had been dictated. RS claims that OC inserted it.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Could JS have been thinking of Genesis 2:9 when he spoke this? It is interesting to note that the word *and* is (rightly) missing from this OT verse reading: *the tree of life also in the midst of the garden.*

SUMMARY:

From the JSP: Incidental revisions made by other scribes are noted in a different color. On page 101 of **Revelations and Translations: Volume 5 – Original Manuscript of the Book of Mormon**, the insertion is shown in black ink – which always means it was added by the original scribe of the passage. OC’s color (when not the primary scribe) is light brown. The transcribed insertion on line 9 (OM, page 29) is identified as being that of JW, and not OC as RS published two decades before.

The insert does not appear to be contemporaneous, so it might have been written by either man – though RS seems convinced it was OC. Since RS was the author of RSTV **and** the main volume editor of **Revelations and Translations: Volume 5 – Original Manuscript of the Book of Mormon**, it is odd that his opinion did not carry over to this later book.

Though of minor importance, the word *and* was probably dictated by JS. Even if it wasn’t, it should have been.

TBTBOMC. Compare to Genesis 2:9.

BOM: *the tree of life* ^[&] *also*

AKJV: *the tree of life also*

- *the tree of life also* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:29</u> & I said unt then that it was a representation of that awful Hell which the Angel said unto me was prepared for the wicke^d</p>	<p><u>1 Nephi 15:29</u> & I said unto them that it was a representation of that awful Hell which the Angel said unto me was prepared for the wicked</p>	<p><u>1 Nephi 15:29</u> and I said unto them, that it was a representation of that awful Hell, which the angel said unto me was prepared for the wicked.</p>
<p><u>1 Nephi 15:30</u> & I said unto them that our father also saw that the Justices of god alsd also divide the wicked from the righteous & the brightness thereof was aike unto the brightness of a flaming fire which ascendeth up unto god for ever & ever & hath no end</p>	<p><u>1 Nephi 15:30</u> & I said unto them that our father also saw that the Justice of God did also divide the wicked from the righteous & the brightness thereof was like unto the brightness of a flameing fire which ascendeth up unto God forever & ever & hath no end</p>	<p><u>1 Nephi 15:30</u> And I said unto them, that our father also saw, that the justice of God did also divide the wicked from the righteous; and the brightness thereof was like unto the brightness of a flaming fire, which ascendeth up unto God forever and ever, and hath no end.</p>

1 Nephi 15:30

*And I said unto them that our father also saw that the **justice** of God did also divide the wicked from the righteous; and the brightness thereof was like unto the brightness of a flaming fire, which ascendeth up unto God forever and ever, and hath no end.*

ISSUE IN QUESTION:

Justices? or Justice?

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

Either JS spoke *justices* in the verse, or JW didn't hear the pluralization. The vice versa to this seems illogical.

SUMMARY:

Though OC's PM *justice* is grammatically favorable, it is unfair to blame him for making improvements – except that JS projected it as scripture. This is what changes the game in editing. The witness of JS and JW together trumps OC's changes – even if well intentioned.

ISSUE IN QUESTION:

The brightness of fire? or *the brightness of a flaming fire?*

EXPLANATION:

This passage features the insertion of *a flaming* into the sentence. Because *flaming* is an adjective, the wording works fine with-or-without the interjection. The term *flaming fire* appears twice in the BOM. The other instance is found in JS's earlier dictation of Helaman. It can also be found in four verses of the OT.

SUMMARY:

It is doubtful that JS originally spoke the words *a flaming* during dictation. It was more than likely added by JW during his read-back to him; particularly because its an adjective and, *a flaming fire, which*, is an exact OT match, found in Lamentations 2:3.

TBTBOMC. Compare to Revelation 14:11.

BOM: *ascendeth up unto God forever and ever, and hath no end*

AKJV: *ascendeth up for ever and ever: and they have no rest*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:31</u> & they said unto me doth this thing mean the torment of the body in the days of probation or doth it mean the final state of the soul after the death of the temperal body or doth it speak of the things which are temperal</p>	<p><u>1 Nephi 15:31</u> & they said unto me dōth this thing mean the torment of the body in the days of probation or doth it mean the final state of the Soul after the death of the temporal baby or doth it speak of the things which are temporal</p>	<p><u>1 Nephi 15:31</u> And they said unto me, Doth this thing mean the torment of the body in the days of probation, or doth it mean the final state of the soul after the death of the temporal body? or doth it speak of the things which are temporal?</p>
<p><u>1 Nephi 15:32</u> & it came to pass that I said un them that it was a representation of things both tempo & spiritual for the day should come that they must be Judged of their works yea even the works which were done by the temperal body in their days of probation</p>	<p><u>1 Nephi 15:32</u> & it came to pass that I said unto them that it was a representation of things both temporal & spiritu᠔l for the day should come that they must be Judged of their works yea even the works which were done by the temporal body in their days of probation</p>	<p><u>1 Nephi 15:32</u> And it came to pass that I said unto them, That it was a representation of things both temporal and spiritual; for the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of probation;</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:33</u> wherefore if they should die in their wickedness they mus be cast off also as to the things which are spiritual which are partaining ^{un}to righteousness wherefore they must be brought to stand before gor to be Judged of their work & if their ^{works} have been fifthyness they must needs be filthy & if they be filhhy it must needs be that they cannot dwell in the kingdom of god if so the kingdon of god must be filthy also</p>	<p><u>1 Nephi 15:33</u> wherefore if they should die in their wickedness they must be cast off also as to the things which are spiritual which are pertaining to righteousness wherefore they must be brought to stand before God to be Judged of their work & if their works have been filthiness they must needs be filthy & if they be filthy it must needs be that they cannot dwell in the Kingdom of God if so the Kingdom of God must be filthy also</p>	<p><u>1 Nephi 15:33</u> wherefore, if they should die in their wickedness, they must be cast off; also as to the things which are spiritual, which are pertaining to righteousness; wherefore, they must be brought to stand before God, to be judged of their works; and if their works have been filthiness, they must needs be filthy; and if they be filthy, it must needs be that they cannot dwell in the kingdom of God; if so, The kingdom of God must be filthy also.</p>

1 Nephi 15:33

*Wherefore, if they should die in their wickedness they must be cast off also, as to the things which are spiritual, which are pertaining **to** righteousness; wherefore, they must be brought to stand before God, to be judged of their **works**; and if their **works** have been filthiness they must needs be filthy; and if they be filthy it must needs be that they cannot dwell in the kingdom of God; if so, the kingdom of God must be filthy also.*

ISSUE IN QUESTION:

Pertaining unto righteousness? or pertaining to righteousness?

EXPLANATION:

This immediate insertion by JW was likely prompted by the need to correct something he heard and forgot to write down. Similar sentence structures in the BOM use either **to** or **unto**.

SUMMARY:

It seems reasonable to think that JS spoke **unto** to the scribe, who wrote **to**, then immediately backtracked to add ^{un}. This scenario seems more acceptable than OC choosing to use **to** instead, when replicating the text in the PM. **Unto** appears to be nearly as original as **to**, and should be restored in the next printing of the BOM.

ISSUE IN QUESTION:

Work? or works? TAL.

EXPLANATION:

JW heard JS speak **judged of their work** – without an ending **s**. **Work** can be used as singular or plural. OC agreed with JW and wrote **work** into the PM. For the 1830 edition, an **s** was added at the print shop.

SUMMARY:

Though we are accustomed to the term **judged of their works** in the BOM, it has no exact biblical origin. **Their works** is featured in all volumes of scripture, and an argument could be made that biblical similarities to **judged of their works** are present. Because **work** can be interpreted as plural, there is nothing egregious about using it without an **s**.

Ezekiel 1:16 is an AKJV example of **their work**; used twice in the same verse:

Original Intent: Early Changes to the Book of Mormon Manuscripts

*The appearance of the wheels and **their work** was like unto the colour of a beryl: and they four had one likeness: and their appearance and **their work** was as it were a wheel in the middle of a wheel.*

No one assumes that the **work** of colorizing the wheel in Ezekiel is a single process; there are multiple steps.

Putting their best foot forward, the typesetting team added **s** to **work**, since it is probably the best use of it. Our examination is the quest for OI, so JW's and OC's use of **work** should be considered scripture.

There is a second use of the word **works** in this passage. **Works** was an essential OM insert. The OM, the PM, and the 1830 editions of the BOM feature it, as does every authorized printing since.

TBTBOMC. Compare to Revelation 20:12.

BOM: *the things which ... stand before God ... judged of their works*

AKJV: *stand before God ... judged out of those things which were ... their works*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 15:34</u> but behold I say unto you that the kingdom ^{of god} is not filhle that there annot any unclean th ng anter into the kingdom of god wherefore there m must needs be a place of filthyness prepared for that whcch is filthy</p>	<p><u>1 Nephi 15:34</u> but behold I say unto you the Kingdom of God is not filthy & there cannot any unclean thing enter into the Kingdom of God wherefore there must needs be a place of filthiness prepared for that which is filthy</p>	<p><u>1 Nephi 15:34</u> But, behold, I say unto you, The kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore, there must needs be a place of filthiness prepared for that which is filthy.</p>

1 Nephi 15:34

*But behold, I say unto **you, the kingdom of God** is not filthy, **and** there cannot any unclean thing enter into the kingdom of God; wherefore **there** must needs be a place of filthiness prepared for that which is filthy.*

ISSUE IN QUESTION:

I say unto you, that the kingdom? or, I say unto you, the kingdom?

EXPLANATION:

OC took the liberty of modifying the PM. He removed the word **that** in the first line.

SUMMARY:

The inclusion of **that** is almost always fraught with questions. Given the numerous examples filling the pages of the BOM, its inclusion or deletion is mostly a minor issue. But changing what was originally identified as divine is usually considered blasphemous.

*ISSUE IN QUESTION:

The kingdom; wherefore? or, The kingdom of God; wherefore?

EXPLANATION:

In the OM, JW wrote: *I say unto you that the kingdom is not filhle [filthy] – without of God.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

If JS spoke the words *of God* (after *kingdom*), then JW either didn't hear him, or he forgot the term during the speed of writing. The passage reads fine either way. In the course of the read-back, JS likely told JW to insert *of God* to the verse.

ISSUE IN QUESTION:

That? or *and?*

EXPLANATION:

OC took the liberty of modifying both the OM and the PM. OM: The word *that* (between *filth* [filthy] and *there*) has been struck through, and an ampersand was inserted. Both were accomplished by OC. PM: It seems likely that OC added *&* to the PM at the same time he modified the OM.

SUMMARY:

As mentioned before, the inclusion of *that* is almost always fraught with questions. Given the numerous examples filling the pages of the BOM, its inclusion or deletion is mostly a minor issue. But changing what was originally identified as divine is usually considered blasphemous.

ISSUE IN QUESTION:

There, inserted before *must needs be*.

EXPLANATION:

In the earlier **ISSUE IN QUESTION** of this same verse, the insertion *of God* was evaluated. The same criterion should be used to evaluate the insert of *there* in this writing.

SUMMARY:

If JS spoke the word *there* (before *must needs be*), then JW either didn't hear him, or he forgot it during the speed of writing. The passage needs *there* to perform well.

In the course of the read-back, JS likely urged JW to add *there* to the verse.

TBTBOMC. Compare to Ephesians 5:5.

BOM: *there cannot any unclean thing enter into the kingdom of God*

AKJV: *nor unclean person ... hath any inheritance in the kingdom ... of God*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 15:35 & there is a place prepared yea even that awful Hell of which I have spoken & the devel is the prepiator of wherefore the final fiate of the souls of man is to dwell i the kingdom of god or to be cast out because of thetth justifi f which I ha spoken</p>	<p>1 Nephi 15:35 & there is a place prepared yea even that awful Hell of which I have ^{spoken} & the Devil is the preparator of it wherefore the final state of the Souls of men is to dwell in the Kingdom of God or to be cast out because of that Justice of which I have spoken</p>	<p>1 Nephi 15:35 And there is a place prepared, yea, even that awful Hell of which I have spoken, and the Devil is the preparator of it; wherefore, the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken;</p>

1 Nephi 15:35

*And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the **preparator** of it; wherefore the final **state** of the souls of **men** is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Is the devil *the proprietor*? or *the preparator*?

EXPLANATION:

During dictation, JS said: *the devil is the proprietor*. JW spelled it *preparator* in the OM. OC interpreted it as *preparator* in the PM, and that is how it was typeset.

SUMMARY:

JS was aware of the word *proprietor*. On 11 June 1829, the copyright notice page of the PM identified Joseph Smith as the “Author and *Proprietor*” of the BOM ... twice. These titles were inked into the 1830 edition exclusively.

ISSUE IN QUESTION:

Wherefore the final fate of the souls of man? or *wherefore the final state of the souls of man?*

EXPLANATION:

State is the word the church has adopted as canon here, but it is entirely possible that JW began writing the word *fate* before changing it to *state*.

SUMMARY:

Here are a few possibilities: A) JS spoke *fate*, and JW began writing it. Then JS told him to change it to *state*, B) JS spoke *fate*, and JW wrote it. After review, JS wanted it changed to *state*. C) JS spoke *state*, but JW had *f* in his mind because of *final*. Thus: *final fate*, D) *Fate* is not biblical, so it was never a candidate, or E) JS was reflecting on the passage he had previously authored in Alma 34:35 reading: *the final state of the wicked*. The latter scenario seems likely.

ISSUE IN QUESTION:

A commonality – *man* versus *men*.

EXPLANATION:

The OM version reads: *the souls of man*. OC changed it to *the souls of men* – which is how it stands in every printed version of the BOM.

SUMMARY:

Since we never hear of a man having multiple souls, the dictation was likely either *the soul of man* or *the souls of men*. Of course, it is not out of the realm of possibilities that JS said, *the souls of man*. The plural *s* at the end of *souls* (instead of *soul*) is certainly more distinct sounding than the audible difference between *man* and *men*. This should give a slight edge toward JS speaking *the souls of men*, since mishearing *souls* (as *soul*) is less likely than mishearing *man* (as *men*). This answer agrees with OC’s PM use of *the Souls of men*, in 1 Nephi 14:3.

TBTBOMC. Compare to Ephesians 5:5.

BOM: *a place prepared*

AKJV: *a place prepared*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 15:36 wherefore the wicked are seperated from righteous & also from that tree of wife whose fruit most precious & most desireable of all other fruits yea & it is the greatest of all the gifts of god & thus I spake unto my brethren Amen</p>	<p>1 Nephi 15:36 wherefore the wicked are rejected from the righteous & also from that tree of life whose fruit is most precious & most desireable above all other fruits yea & it is the greatest of all the gifts of God & thus I spake unto my Brethren Amen</p>	<p>1 Nephi 15:36 wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most precious and most desirable above all other fruits; yea, and it is the greatest of all the gifts of God. And thus I spake unto my brethren.— Amen.</p>

1 Nephi 15:36

Wherefore, the wicked are **rejected** from the righteous, and also from that tree of life, whose fruit is most precious and most desirable **above** all other fruits; yea, and it is the greatest of all the gifts of God. And thus I spake unto my brethren. Amen.

ISSUE IN QUESTION:

Are the wicked **rejected** from the righteous? or are they **seperated**?

EXPLANATION:

JS spoke **seperated** and JW spelled it **seperated**. In the PM, OC wrote **rejected** in its place. This error resides in the current canon.

SUMMARY:

There can be a variety of guesses as to why OC wrote **rejected** over **seperated**. None seem compelling. The current rendering of **rejected** is easily dismissed over **seperated**. The former sounds ridiculous when you discover the OI plainly features **seperated**.

ISSUE IN QUESTION:

The OM **of** is replaced by **above** in the PM.

EXPLANATION:

OC changes **of** from the OM to **above** in the PM.

SUMMARY:

The church has accepted OC's change over the words spoken by JS. **Above** is certainly a better choice, but: **most desirable beyond all other fruits**, or **most desirable over all other fruits** could have worked too. This is not the issue. The issue is that the **most desirable of all other fruits** are the words spoken by JS, so they should be retained unchanged.

TBTBOMC. Compare to 2 Esdras 10:23 (Apocrypha).

BOM: *and it is the greatest of all the*

AKJV: *And, which is the greatest of all, the*

- **is the greatest of all, the** is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:1</u></p> <p>Chapter 5th.</p> <p>now it now it came to pass that after I Nephi had made an end of speaking to my Bretheren behold they said unto me thou hast declared unto us hard things more than that which we are able to bare</p>	<p><u>1 Nephi 16:1</u></p> <p>Chapter</p> <p>And now it came to pass that after I Nephi had made an end of speaking to my Brethren behold they said unto me thou hast declared unto us hard things more then that which were are able to bear</p>	<p><u>1 Nephi 16:1</u></p> <p>CHAPTER V.</p> <p>AND now it came to pass that after I, Nephi, had made an end of speaking to my brethren, behold, they said unto me, Thou hast declared unto us hard things, more than that which we are able to bear.</p>

1 Nephi 16:1

*And now it came to pass that **after** I, Nephi, had made an end of speaking to my brethren, behold they said unto me: Thou hast declared unto us hard things, more than we are able to bear.*

ISSUE IN QUESTION:

JW struggles with the beginning of 1 Nephi 16:1. His OM scribal work ends.

EXPLANATION:

JW knew the verse began with *and* (&), so he struck *now* and *it* in preference of an ampersand.

SUMMARY:

It is impossible to be certain, since such a small portion of the OM exists, but it appears that OC was the main scribe for the remainder of the BOM. In his final verse as scribe of the OM, JW began writing, *now it came to pass*. He must have heard JS speak *and*, so he redacted *now it*, covered *it* with an ampersand, and rewrote *now it*. Given the enormous precedent, it is safe to assume JS spoke: *And now it came to pass*, to begin the verse.

ISSUE IN QUESTION:

JW inserts *after*. It was originally skipped.

EXPLANATION:

Immediately recalling JS's use of the word *after*, JW inserted it to bind the sentence properly.

SUMMARY:

There is a slight chance the sentence (without *after*) could have read: *And now it came to pass that I, Nephi, had made an end of speaking to my brethren. Behold they said unto me*. This structure is only slightly plausible. The words *had made* indicate that *after* was intended. Elsewhere in the book, *an end* is almost always preceded with words such as *when* or *after*.

The use of *after* appears to have been the OI.

TBTBOMC. Compare to Acts 15:10.

BOM: *we are able to bear*

AKJV: *we were able to bear*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:2</u> & it came to pass that I said unto them that I knew that I had spoken hard things against the wicked according to the hruth & the righteous have I justified & testified that they should be liftee up at the last day wherefore the guilty taketh the truth to be hard for it cutteth them to the verry centre</p>	<p><u>1 Nephi 16:2</u> & it came to pass that I said unto them that I knew that I had spoken hard things against the wicked according to the truth & the righteous have I justified & testified that they should be lifted up at the last day wherefore the guilty taketh the truth to be hard for it cutteth them to the verry centre</p>	<p><u>1 Nephi 16:2</u> And it came to pass that I said unto them, That I knew that I had spoken hard things against the wicked, according to the truth; and the righteous have I justified, and testified that they should be lifted up at the last day; wherefore, the guilty taketh the truth to be hard, for it cutteth them to the very centre.</p>
<p><u>1 Nephi 16:3</u> & now my Brethren if ye were righteous & were willing to hearken to the truth & geve heed unto it that ye might walk uprightly before God then ye would not murmar because of the huth & say thou speakest hard things against us</p>	<p><u>1 Nephi 16:3</u> & now my Brethren if ye were righteous & were willing to hearken to the truth & give heed unto to it that ye might walk uprightly before God then ye would not murmur because of the truth & say thou speakest hard things against us</p>	<p><u>1 Nephi 16:3</u> And now, my brethren, if ye were righteous, and were willing to hearken to the truth, and give heed unto it, that ye might walk uprightly before God, then ye would not murmur because of the truth, and say thou speakest hard things against us.</p>
<p><u>1 Nephi 16:4</u> & it came to pass that^I Nephi did exhort my Brethren with all diligence to keep the commandments of the Lord</p>	<p><u>1 Nephi 16:4</u> & it came to pass that I Nephi did exhort my Brethren with all diligence to keep the commandments of the Lord</p>	<p><u>1 Nephi 16:4</u> And it came to pass that I, Nephi, did exhort my brethren, with all diligence, to keep the commandments of the Lord.</p>

I Nephi 16:4

And it came to pass that I, Nephi, did exhort my brethren, with all diligence, to keep the commandments of the Lord.

ISSUE IN QUESTION:

I before Nephi.

EXPLANATION:

OC adjusts, by inserting an ^I before *Nephi*.

SUMMARY:

The famous combination of **I, Nephi** is not in question here. Based on this precedent, Oliver's insert is proper, and the use of *my* (three words later) requires it. Without it, JS would have needed to speak the word *him* instead of *my*. As in: *And it came to pass that Nephi did exhort his brethren with all diligence, to keep the commandments of the Lord*. This would have necessitated a switch to the third-person, and is unlikely.

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:5</u> & it came to pass that they did humble themselves before the Lord insomuuh that I had joy great hopes of them that they would walk in the paths of righteousness</p>	<p><u>1 Nephi 16:5</u> & it came to pass that they did huðble themselves before the Lord insomuch that I had joy & great hopes of them that they would walk in the paths of righteousness</p>	<p><u>1 Nephi 16:5</u> And it came to pass that they did humble themselves before the Lord; insomuch, that I had joy and great hopes of them, that they would walk in the paths of righteousness.</p>
<p><u>1 Nephi 16:6</u> know Il these things were said & done as my father dwelt in a tent in the vally which he called Lemuel</p>	<p><u>1 Nephi 16:6</u> now all these things were said & done as my father dwelt in a tent in the vally which he called Lemuel</p>	<p><u>1 Nephi 16:6</u> Now, all these things were said and done, as my father dwelt in a tent in the valley which he called Lemuel.</p>
<p><u>1 Nephi 16:7</u> & it came to pass that I Nephi took one of the daughters of Ishm^ael to wife & also my Brethren took of the daughters of Ishmael to wife & also Zoram took the elder daughter of Ishmael to wife</p>	<p><u>1 Nephi 16:7</u> ðt it came to pass that I Nephi took one of the Daughters of Ishmael to wife & also my Brethren took of the daughters of Ishmael to wife & also Zoram took the elder daughter of Ishmael to wife</p>	<p><u>1 Nephi 16:7</u> And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also, Zoram took the eldest daughter of Ishmael to wife.</p>

1 Nephi 16:7

*And it came to pass that I, Nephi, took one of the daughters of Ishmael to wife; and also, my brethren took of the daughters of Ishmael to wife; and also Zoram took the **eldest** daughter of Ishmael to wife.*

ISSUE IN QUESTION:

Writing in both manuscripts, Oliver Cowdery takes control. **TAL.**

EXPLANATION:

OC prefers **elder**; the printer opts for **eldest**. The team at the E.B. Grandin Printing Company was responsible for creating a functional book out of manuscripts with very little punctuation, painful misspellings, and horrible grammar. This made them the chief editors of the text. The print shop made many decisions about the BOM which have vetoed the original text since its inception. The typesetters contributed more to the construction and flow of the BOM than anyone else, save it was JS.

SUMMARY:

Preferring the proper **eldest** over the archaic **elder**, the typesetter improved the text. This is how it reads in every printed edition of the BOM.

There is no indication that JS blessed the compositors with divine wisdom in correcting the text of the manuscripts. Nonetheless, they marched forward unencumbered to produce an understandable tome. It is doubtful the BOM would have succeeded without their expertise.

As useful as the printers were, they changed the original language – which they were told came from a divine source. In this exercise, we prefer to use the most original sources we know of: the OM and the PM. JS spoke **elder** to OC, OC wrote it in the OM, and then copied it identically to the PM. Both JS and OC felt this was sacrosanct. Though no divine authority was given to the print shop, their work was accepted by JS as if it were.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Nehemiah 7:63.

BOM: *took one of the daughters of ... to wife and*

AKJV: *took one of the daughters of ... to wife, and*

- *took one of the daughters of* is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:8</u> & thus my father had fulfilled all the commandments of the Lord which had been given unto him & also I Nephi had been blessed of the Lord exceedingly</p>	<p><u>1 Nephi 16:8</u> & thus my father had fulfilled all the commandments of the Lord which had been given unto him & also I Nephi had been blessed of the Lord exceedingly</p>	<p><u>1 Nephi 16:8</u> And thus my father had fulfilled all the commandments of the Lord, which had been given unto him. And also, I, Nephi, had been blessed of the Lord, exceedingly.</p>
<p><u>1 Nephi 16:9</u> & it came to pass that the voice of the Lord spake unto my father by night & commanded him that on the morrow he should take his journey into the wilderness</p>	<p><u>1 Nephi 16:9</u> & it came to pass that the voice of the Lord spake unto my father by night & commanded him that on the morrow he should take his journey into the wilderness</p>	<p><u>1 Nephi 16:9</u> And it came to pass that the voice of the Lord spake unto my father, by night, and commanded him, that on the morrow, he should take his journey into the wilderness.</p>
<p><u>1 Nephi 16:10</u> & it came to pass that as my father arose in the morning & went forth to the tent door & to his great astonishment he beheld upon the ground a round ball of curious workmanship & it was of brine bras & within the ball was two spindles & the one pointed the way whither they^{we} soould go into the wilderness</p>	<p><u>1 Nephi 16:10</u> & it came to pass that as my father arose in the morning & went forth to the tent door & to his great astonishment he beheld upon the ground a round ball of curious workmanship & it was of fine Brass & within the Ball was two spindles & the one pointed the way whither we should go into the wilderness</p>	<p><u>1 Nephi 16:10</u> And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment, he beheld upon the ground a round ball, of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness.</p>

1 Nephi 16:10

*And it came to pass that as my father arose in the morning, and went forth to the tent **door,** to his great astonishment he beheld upon the ground a round ball of curious workmanship; and it was of fine brass. And within the ball **were** two spindles; and the one pointed the way **whither we should go** into the wilderness.*

ISSUE IN QUESTION:

An *and* one too many. **TAL.**

EXPLANATION:

The 1830 compositor disagreed with the ampersand after *door*, and removed it.

SUMMARY:

Doing exactly what they were hired for, the typesetters made the decision to remove the use of *and* after *door*. This improved the text immensely.

Original Intent: Early Changes to the Book of Mormon Manuscripts

From 1 Nephi 16:7 above: As useful as the printers were, they changed the original language – which they were told came from a divine source. In this exercise, we prefer to use the most original sources at our disposal: the OM and the PM. JS spoke *and* to OC, OC wrote it in the OM, and then copied it identically to the PM. Both JS and OC felt this was sacrosanct. Though no divine authority was given to the print shop, their work was accepted by JS as if it were.

ISSUE IN QUESTION:

Were over *was*. **TAL.**

EXPLANATION:

The 1830 compositor disagreed with the use of *was*. He replaced it with *were*.

SUMMARY:

The correction made at the printing press improved the sentence, and it deservedly remains to this day. However, JS spoke the word *was*.

ISSUE IN QUESTION:

Whither we should go, chosen over *whither should we go*. **TAL.**

EXPLANATION:

There is a chance OC was transposing. Did he hear: *the one pointed the way whither should we go into the wilderness?* Then, realizing it didn't sound right, modified it to read, *the one pointed the way whither we should go into the wilderness?*

OC struck through *they*, then wrote *soould* ~~o~~[*w?*]*e go*. OC also inserted *we* between *they* and *soould*.

SUMMARY:

OC sorted this cacophony of words in the PM. His mind must have momentarily spiraled when he wrote *they*, and needed to mentally backtrack and reformulate what he heard. These would have been demanding sessions, and the speed of the quill was never ahead of what OC had to think, just before it reached his fingers.

TBTBOMC. Compare to 2 Chronicles 20:20.

BOM: *arose in the morning, and went forth ... into the wilderness*

AKJV: *rose early in the morning, and went forth into the wilderness*

- *in the morning, and went forth* is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:11</u> & it came to pass that we did gather together whatsoever things we should carry into the wilderness & all the remainder of our provisions which the Lord had given unto us & we did take seed of every kind that e might carry into the wilderness</p>	<p><u>1 Nephi 16:11</u> & it came to pass that we did gather together whatsoever things we should carry into the wilderness & all the remainder of our provisions which the Lord had given unto us & we did take seed of every kind that we might carry into the wilderness</p>	<p><u>1 Nephi 16:11</u> And it came to pass that we did gather together whatsoever things we should carry into the wilderness, and all the remainder of our provisions which the Lord had given unto us; and we did take seed of every kind, that we might carry into the wilderness.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:12</u> & it came to pass that we did take our tents & departed into the wilderness across the River Lemuel Laman</p>	<p><u>1 Nephi 16:12</u> & it came to pass that we did take our tents & departed in to the wilderness across the river Laman</p>	<p><u>1 Nephi 16:12</u> And it came to pass that we did take our tents, and depart into the wilderness, across the river Laman.</p>

1 Nephi 16:12

*And it came to pass that we did take our tents and **depart** into the wilderness, across the river **Laman.***

ISSUE IN QUESTION:

JS/OC = *departed*. Compositors = *depart*. **TAL.**

EXPLANATION:

The decision of the print shop to change *departed* to *depart* remains today.

SUMMARY:

Either word would have functioned here, so we have chosen the original: *departed*. It should be noted that the passage would work better if the words *did take* were replaced with *took* or *gathered*, in order to read: *And it came to pass that we gathered our tents and departed into the wilderness.*

ISSUE IN QUESTION:

The *River Lemuel*? or the *River Laman*?

EXPLANATION:

OC writes: *the River Lemuel*, deletes *Lemuel*, then writes *Laman* in its place.

SUMMARY:

OC was the main OM scribe for 1 Nephi 2:8, where we read about Lehi naming the river after his oldest son, *Laman*. He then named the valley after *Lemuel*.

This appears to be an innocent mistake. OC mentally switched the sons' names with their geologic attachments, which should be, **the river Laman** and **the valley of Lemuel**.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:13</u> & me to pass that we traveled for the space of four days nearly a so th east direction & we did pitch our tents again & we did call the name f the place Shazer</p>	<p><u>1 Nephi 16:13</u> & it came to pass that we traveled for the space of four days nearly a South Southeast direction & we did pitch our tents again & we did call the name of the place Shazer</p>	<p><u>1 Nephi 16:13</u> And it came to pass that we travelled for the space of four days, nearly a south, southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:14</u> & it came to pass that we did take our bows & our arrows & go forth into the wilderness to slay food for our families & after th had slain food for our families we did return again to our families in the rness to the place of Shazer & we did go forth again in the wilderness following the same direction keeping en the most fertile parts of the wilderness which w in the borders near the Red Sea</p>	<p><u>1 Nephi 16:14</u> & it came to pass that we did take our bows & our arrows & go forth into the wilderness to slay food for our families & after that we had slain food for our families we did return again to our families in the wilderness to the place of Shazer & we did go forth again in the wilderness following the same direction keeping in the most fertile parts of the wilderness which was in the borders near the Red Sea</p>	<p><u>1 Nephi 16:14</u> And it came to pass that we did take our bows and our arrows, and go forth into the wilderness, to slay food for our families; and after that we had slain food for our families, we did return again to our families in the wilderness, to the place of Shazer. And we did go forth again, in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness, which was in the borders near the Red Sea.</p>
<p><u>1 Nephi 16:15</u> & it came to pass that we did travel for the space many days slaying food by the way with our bows & our arrows & our stones & our sling</p>	<p><u>1 Nephi 16:15</u> & it came to pass that we did travel for the space of maoy days slaying food by the way with our bows & our arrows & our stones & our slings</p>	<p><u>1 Nephi 16:15</u> And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows, and our stones, and our slings;</p>
<p><u>1 Nephi 16:16</u> & we did follow the directions of the Ball which lead us in the more fertile pa of the wilderness</p>	<p><u>1 Nephi 16:16</u> & we did follow the directions of the ball which lead us in the more fertile parts of the wilderness</p>	<p><u>1 Nephi 16:16</u> and we did follow the directions of the ball, which led us in the more fertile parts of the wilderness.</p>
<p><u>1 Nephi 16:17</u> & after that we had traveled for the space of many days we did p tch our tents for the space of a time that we might again rest ourselves & obtain food for our families</p>	<p><u>1 Nephi 16:17</u> & after that we had traveled for the space of many days we did pitch our tents for the space of a time that we might again rest ourselves & obtain food for our families</p>	<p><u>1 Nephi 16:17</u> And after that we had travelled for the space of many days, we did pitch our tents for the space of a time, that we might again rest ourselves and obtain food for our families.</p>
<p><u>1 Nephi 16:18</u> & it came to pass that as I Nephi went forth to slay food behold I did brake my bow which was made of fene steel & after that I did brake my bow beho my Brethren were angry with me because of the loss of my bow for we did obtain no food</p>	<p><u>1 Nephi 16:18</u> & it came to pass that as I Nephi went forth to slay food behold I did break my bow which was made of fine steel & after that I did break my bow behold my Brethren were angry with me because of the loss of my bow for we did obtain no food</p>	<p><u>1 Nephi 16:18</u> And it came to pass that as I, Nephi, went forth to slay food, behold, I did break my bow, which was made of fine steel; and after that I did break my bow, behold, my brethren were angry with me, because of the loss of my bow, for we did obtain no food.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:19</u> & it came to pass that we did return without food to our families & being much fateagued because of their journeying they did suffer much for the want of food</p>	<p><u>1 Nephi 16:19</u> & it came to pass that we did return without food to our families & being much fateagued because of their journeying they did suffer much for the want of food</p>	<p><u>1 Nephi 16:19</u> And it came to pass that we did return without food to our families. And being much fatigued, because of their journeying, they did suffer much for the want of food.</p>

1 Nephi 16:19

*And it came to pass that **we** did return without food to **our** families, and being much fatigued, because of **their** journeying, **they** did suffer much for the want of food.*

ISSUE IN QUESTION:

Nephi moves from the first-person to the third-person.

EXPLANATION:

Nephi abruptly moves from the first-person: *we did return without food to our families*, to the third-person, *because of their journeying, they did suffer*.

SUMMARY:

Because Nephi leaps from first to the third-person, we are left with the impression he was exempt from suffering, but in verse 21, Nephi (back to the first-person) mentions he was among those who suffered: *I, Nephi, having been afflicted ... it began to be exceedingly difficult, yea, insomuch that we could obtain no food*. It is interesting to note that the 1830 compositor placed a period after *families*, whereas the current rendition utilizes a comma. If a distinction between the first and the third-person was intended, then a period is more persuasive than a comma.

This type of narrative change is common for someone dictating large swaths of dialogue, while attempting to juggle the scenarios in their mind.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:20</u> & it came to pass that Laman & Lemuel & the Sons of Ishmael did begen to murmu exceedingly because of their sufferings & afflictions in the wilderness & also my father began to murmur against the Lord his God yea & they were all exceding sorrowful even that they did murmur against the Lord</p>	<p><u>1 Nephi 16:20</u> & it came to pass that Laman & Lemuel & the Sons of Ishmael did begin to murmur exceedingly because of their sufferings & afflictions in the wilderness & also my father began to murmur against the Lord his God yea & they were all excding sorrowful even that they did murmur agaonst the Lord</p>	<p><u>1 Nephi 16:20</u> And it came to pass that Laman and Lemuel, and the sons of Ishmael, did begin to murmur exceedingly, because of their sufferings and afflictions in the wilderness; and also, my father began to murmur against the Lord his God; yea, and they were all exceeding sorrowful, even that they did murmur against the Lord.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:21</u> now it came to pass that I Nephi ha ing been afflicted with my Brethren because of the loss of my bow & their bows having^{lo} their springs it began to be exceding difficult yea insomuch that we could obtai no food</p>	<p><u>1 Nephi 16:21</u> now it came to pass that I Nephi haveing been afflict^{ed} with my Brethren because of the loss of my bow & their bows haveing lost their springs it began to be exceding difficult yea insomuch that we could obtain no food</p>	<p><u>1 Nephi 16:21</u> Now it came to pass that I, Nephi, having been afflicted with my brethren, because of the loss of my bow; and their bows having lost their springs, it began to be exceeding difficult, yea, insomuch, that we could obtain no food.</p>

1 Nephi 16:21

*Now it came to pass that I, Nephi, having been afflicted with my brethren because of the loss of my bow, and their bows having **lost their springs**, it began to be exceedingly difficult, yea, insomuch that we could obtain no food.*

ISSUE IN QUESTION:

Lost, as in *having^{lost} their springs*, is an insert; **springs** should not be plural.

EXPLANATION:

OC forgets to add **lost** to the text, then adds it as an insert.

SUMMARY:

The passage does not work well without **lost** in it. It appears that OC was supposed to add **lost** at the beginning of OM page 31, line 20, but forgot and continued line 20 with **their springs**. Realizing his error, he added it as an insert after **having**, at the end of line 19.

Their bows did not likely incorporate any sort of **spring** mechanism, rather, **lost their springs** would have been better served by reading **lost their tension**. **Springs** itself is an odd choice. As with **tension**, there is no need for an **s** at the end of **spring**. The singular **spring** was implemented for only one printing of the BOM: The 1953 RLDS version, which is also the current edition for The Community of Christ.

TBTBOMC. Compare to Psalm 37:15.

BOM: *and their bows having lost their springs*

AKJV: *and their bows shall be broken*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:22</u> & it came to pass that I Nephi did speak much unto my Bre'hren because that they had hardoned thyr hearts again even unto complaining against the Lord their God</p>	<p><u>1 Nephi 16:22</u> & it came to pass that I Nephi did speak much unto my Brethren because that they had heard hardoned their hearts against even unto complaing against the Lord their God</p>	<p><u>1 Nephi 16:22</u> And it came to pass that I, Nephi, did speak much unto my brethren, because that they had hardened their hearts again, even unto complaining against the Lord their God.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:23</u> & it came to pass that I Nephi did make out of wood a bow & out of a strait stick an arrow wherefore I did arm myself with a bow a an arrow with a sling & with stones & I said unto my father whither shall I go to obtain food</p>	<p><u>1 Nephi 16:23</u> & it came to pass that I Nephi did make out of wood a bow & out of a strait stick an arrow wherefore I did arm miself with a bow & an arrow with a sling & with stones & I said unto my father whither shall I go to obtain food</p>	<p><u>1 Nephi 16:23</u> And it came to pass that I, Nephi, did make out of wood a bow, and out of a straight stick, an arrow; wherefore, I did arm myself with a bow and an arrow, with a sling, and with stones. And I said unto my father, Whither shall I go, to obtain food?</p>
<p><u>1 Nephi 16:24</u> & it came to pass that he did enquire of the Lord for they had humbled themselves because of my words for I did say many things unto them en the energy of my soul</p>	<p><u>1 Nephi 16:24</u> & it came to pa^s that he did enquire of the Lord for they had humbled themselves because of my word for I did say many things into them in the energy of my Soul</p>	<p><u>1 Nephi 16:24</u> And it came to pass that he did inquire of the Lord, for they had humbled themselves because of my word; for I did say many things unto them in the energy of my soul.</p>

1 Nephi 16:24

*And it came to pass that he did inquire of the Lord, for they had humbled themselves because of my **words**; for I did say many things unto them in the energy of my soul.*

ISSUE IN QUESTION:

Words - lost for 150 years.

EXPLANATION:

JS spoke **words** to OC, and he recorded it in the OM this way. While making his copy (PM), OC dropped the **s**, making it singular.

SUMMARY:

This OC change transferred to the printing office. The error was printed in every copy of the BOM for 150 years, until it regained the **s** in 1981.

TBTBOMC. Compare to Matthew 13:3.

BOM: *did say **many things unto them in***

AKJV: *spake **many things unto them in***

- **many things unto them in** is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:25</u> & it came to pass that the voi of the Lord came unto my father & he was truly chastened because of his murmurings aga st the Lord ensomuuh that he was brought down into the debthts of sorrow</p>	<p><u>1 Nephi 16:25</u> & it came to pass that the voice of the Lord came unto my father & he was truly chastened because of his murmuring against the Lord insomuch that he was brought down into the debthts of sorrow</p>	<p><u>1 Nephi 16:25</u> And it came to pass that the voice of the Lord came unto my father; and he was truly chastened because of his murmuring against the Lord, insomuch, that he was brought down into the depths of sorrow.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 16:25

*And it came to pass that the voice of the Lord came unto my father; and he was truly chastened because of his **murmuring** against the Lord, insomuch that he was brought down into the depths of sorrow.*

ISSUE IN QUESTION:

Murmurings - lost from the beginning – never restored.

EXPLANATION:

JS spoke **murmurings** to OC, and he recorded it in the OM this way. While making his copy (PM), OC dropped the **s**, making it singular.

SUMMARY:

This OC change transferred to the printing office. The error has been printed in every copy of the BOM, and never corrected.

TBTBOMC. Compare to Psalm 107:26.

BOM: *he was truly chastened because of his murmuring[s] ... he was brought down into the depths*

AKJV: *they go down again to the depths ... their soul is melted because of trouble*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:26</u> & it came to pass that the voice of the Lord said unto him look upon the Ball & behold the things which are written</p>	<p><u>1 Nephi 16:26</u> & it came to pass that the voice of the Lord said unto him loo◇ upon the Ball & behold the things which are written</p>	<p><u>1 Nephi 16:26</u> And it came to pass that the voice of the Lord said unto him, Look upon the ball, and behold the things which are written!</p>
<p><u>1 Nephi 16:27</u> & it came to pass that when my father beheld the things which were written upon the Ball he did fear & tremble exceedingly & also my Brethren & the Sons of Iahmael & our wives</p>	<p><u>1 Nephi 16:27</u> & it came to pass that whe◇ my father sa^{beheld}w the things which were written upon the Ball he did fear & tremble exceedingly & also my Brethren & the Sons of Ishmael & our wives</p>	<p><u>1 Nephi 16:27</u> And it came to pass that when my father beheld the things which were written upon the ball, he did fear and tremble exceedingly; and also my brethren, and the sons of Ishmael, and our wives.</p>
<p><u>1 Nephi 16:28</u> & it came to pass that I Nephi beheld that the pointers which were en the Ball that they did work according to the faith & diligence & head which we did giv nto them</p>	<p><u>1 Nephi 16:28</u> & it came to pass that I Nephi beheld that the pointers which were in the Ball that they did work according to the faith & diligence & heed which we did give unto them</p>	<p><u>1 Nephi 16:28</u> And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith, and diligence, and heed, which we did give unto them.</p>

1 Nephi 16:28

*And it came to pass that I, Nephi, **beheld the** pointers which were in the ball, that they did work according to the faith and diligence and heed which we did give unto them.*

ISSUE IN QUESTION:

That is removed prior to printing. **TAL.**

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EXPLANATION:

Neither JS nor OC wondered about the use of *beheld that the pointers*, since it continued to the PM. The compositors thought better of it, and removed *that*.

SUMMARY:

There are two avenues the typesetters could have taken to correct this verse. The first is to do exactly what they did – remove *that*. Alternately, they could have retained *that*, but removed *that they* from the balance of the sentence, to read: *I, Nephi, beheld that the pointers which were in the ball, did work according to the faith and diligence and heed which we did give unto them*. The latter is a better choice, but it would have required eliminating two words from the text as opposed to only one. Of course, the removal of ANY word destroys the OI.

In 1836/7, while making corrections to the PM, JS crossed out this first *that*, to compel the PM to match the first printing.

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:29</u> & there was also writther upon them a new writeing which was plane to be read hich did give us understanding concerning the ways of the Lord & it was written hanged from time to time according to the faith & diligence which we gave un it & thus we see that by shall means the Lord can bring about great things</p>	<p><u>1 Nephi 16:29</u> & there was also written upon them a new writing which was plain to be read which did give us understanding concerning the ways of the Lord & it was written & changed from time to time according to the faith & diligenc^e which we gave unto it & thus we see that the Lord by small means ^{the Lord} Can bring about great things</p>	<p><u>1 Nephi 16:29</u> And there was also written upon them, a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord; and it was written and changed from time to time, according to the faith and diligence which we gave unto it: And thus we see, that by small means, the Lord can bring about great things.</p>
<p><u>1 Nephi 16:30</u> & it came to pass that I Nephi did go uforth up into the top of the mountain ^{ording} to the di ct was given upon the Ball</p>	<p><u>1 Nephi 16:30</u> & it came to pass that I Nephi did go forth up into the top of the mountain according to the directions which was given upon the Ball</p>	<p><u>1 Nephi 16:30</u> And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions which were given upon the ball.</p>

1 Nephi 16:30

*And it came to pass that I, Nephi, **did go forth up** into the top of the mountain, according to the directions which were given upon the ball.*

ISSUE IN QUESTION:

A slip, and a quick correction.

EXPLANATION:

When JS dictated the words: *I, Nephi, did go forth up into the top of the mountain*, OC must have mentally blocked *forth* from his mind, as it appears he began writing *u[p]* before remembering *forth* should have been there.

SUMMARY:

Though the implications of this error are minor, there is another issue: A person does not go forth up *into* the top of a mountain – they either 1) go *to* it, or they 2) go *unto* it. This error has never been corrected. Was OC thinking something similar when he momentarily forgot *forth*?

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It could have read: *I, Nephi, did go up unto the top of the mountain*, and *forth* would have worked in place of *up*, since we then learn his destination was *the top*. This would make *up* semi-redundant.

TBTBOMC. Compare to Numbers 14:40.

BOM: *did go forth up into the top of the mountain*

AKJV: *gat them up into the top of the mountain*

- *up into the top of the mountain* is an exact seven-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:31</u> came to pass tha bea wild beasts insomuch that I did obtain food for our families</p>	<p><u>1 Nephi 16:31</u> & it came to pass that I did slay wild beasts insomuch that I did obtain food for our families</p>	<p><u>1 Nephi 16:31</u> And it came to pass that I did slay wild beasts, insomuch, that I did obtain food for our families.—</p>

1 Nephi 16:31

*And it came to pass that I did **slay wild beasts**, insomuch that I did obtain food for our families.*

ISSUE IN QUESTION:

Wild beasts from **bea[sts]**.

EXPLANATION:

OC temporarily thought the passage should have read: *And it came to pass that I did slay beasts, insomuch*, without the adjective *wild*. He then recalled Joseph dictating *wild*, prompting a strikethrough of **bea**, followed by *wild beasts*.

SUMMARY:

The job of an adjective is to produce something akin to an exclamation mark within the sentence. 1 Nephi 16:31 would work fine with-or-without the word *wild*, since most readers understand that animal **beasts** are usually *wild*. However, the term *wild beasts* has an enormous presence in the AKJV, which makes it unsurprising that it appears (even more frequently) in the BOM.

OC was quick to correct his error. It was transferred to both the PM and the 1830 edition this way, and has remained in every edition of the BOM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:32</u> & it came to pass t I did return to our tents bearing the beasts which I had slain & now when they be eld that I had obtained food how great was their joy & it came to pass that they did humble the elves before the Lord & did give thanks unto him</p>	<p><u>1 Nephi 16:32</u> & it came to pass that I did return to our tents bearing the beasts which I had slain & now when they beheld that I had obtained food how great was their joy & it came to pass that they did humble themselves before the Lord & did give thanks unto him</p>	<p><u>1 Nephi 16:32</u> And it came to pass that I did return to our tents, bearing the beasts which I had slain; and now, when they beheld that I had obtained food, how great was their joy. And it came to pass that they did humble themselves before the Lord, and did give thanks unto him.</p>

1 Nephi 16:32

*And it came to pass that I did return to our tents, bearing the beasts which I had slain;
and now when they beheld that I **had obtained** food, how great was their joy!
And it came to pass that they did humble themselves before the Lord, and did give thanks unto him.*

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ISSUE IN QUESTION:

That I had obtained food versus that I obtained food.

EXPLANATION:

The original transcription reads: *when they be[h]eld that I obtained food.* ^{had} was inserted between I and *obtained*.

SUMMARY:

Because OC is the scribe for both the OM and the PM at this point, ^{had} was confirmed when he added it to the PM. During JS's dictation, OC had a tiny lag, and then recalled what was said. It is interesting how this sentence is acceptable either with-or-without ^{had}. I rather enjoy it without.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:33</u> & it came to pass that we did again take our jour ey traveling nearly the same course as in the beginning & after that we had traveled for the pace of many days we did pitch our tents again that we might tarry for the space of a tim</p>	<p><u>1 Nephi 16:33</u> & it came to pass that we did again take our ∅ourny traveling nearly the same course as in the beginning & after that we had traveled for the space of many days we did pitch our tents again that we might tarry for the space of a time</p>	<p><u>1 Nephi 16:33</u> And it came to pass that we did again take our journey, travelling nearly the same course as in the beginning; and after that we had travelled for the space of many days, we did pitch our tents again, that we might tarry for the space of a time.</p>
<p><u>1 Nephi 16:34</u> t came to pass that Ishmael died & was buried in the place which was called Nahom</p>	<p><u>1 Nephi 16:34</u> & it came to pass that Ishmael died & was buried in the place which was called Nahom</p>	<p><u>1 Nephi 16:34</u> And it came to pass that Ishmael died, and was buried in the place which was called Nahom.</p>
<p><u>1 Nephi 16:35</u> it came to pass that the daughters of Ishmael did mourn exceedingly because of the loss f their father & because of their fflictions in the wilderness & they did murmur against my father because that he had brought them out of the land of Jerusalem saying our father is de^ad yea & we have have wandered much in the wilderness & we have suffered much afflictions hungar thrusst & fateague & after all these sufferings we must perish in the wilderness with hungar</p>	<p><u>1 Nephi 16:35</u> & it came to pass that the Daughters of Ishmael did mourn exceedingly because of the loss of their father & because of their afflictions in the wilderness & they did murmur against my father because that he had brought them out of the land of Jerusalem saying our father is dead yea & we have wandered much in the wilderness & we have suffered much afflict'ions hunger thirst & fateague & after all these sufferings we must perish in the wilderness with h∅ngar</p>	<p><u>1 Nephi 16:35</u> And it came to pass that the daughters of Ishmael did mourn exceedingly, because of the loss of their father, and because of their afflictions in the wilderness; and they did murmur against my father, because that he had brought them out of the land of Jerusalem, saying: Our father is dead; yea, and we have wandered much in the wilderness, and we have suffered much affliction, hunger, thirst, and fatigue; and after all these sufferings, we must perish in the wilderness with hunger.</p>

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1 Nephi 16:35

And it came to pass that the daughters of Ishmael did mourn exceedingly, because of the loss of their father, and because of their **afflictions** in the wilderness; and they did murmur against my father, because he had brought them out of the land of Jerusalem, saying: Our father is dead; yea, and **we have** wandered much in the wilderness, and we have suffered much **affliction**, hunger, thirst, and fatigue; and after all these sufferings we must perish in the wilderness with hunger.

ISSUE IN QUESTION:

Two counts of *affliction/afflictions*. **TAL.**

EXPLANATION:

There are two examples of *affliction/afflictions* in this passage. In the first, OC initially writes *affliction*, and instantly inserted the *s* to make *affliction^s*. The opposite happens toward the end of the verse: OC's *afflictions*, in both the OM and the PM, is edited at the print shop – redacting the *s*.

SUMMARY:

OC's OM insertions are often counted as being confirmed in the PM as a second witness – even when it is the same scribe. The first *affliction* should incorporate the *s* as the OI, even though it would function either way. The second *affliction* is a bit more difficult. For OI, the writings in the OM and the PM take priority. But for practical use, the 1830 typesetter made a wise choice in dropping the plural. It was either that or change *much* to *many*, and leave the word *afflictions* alone.

ISSUE IN QUESTION:

Two *have[s]*.

EXPLANATION:

With his OM quill, OC writes *have have*. One of them is eliminated in the PM.

SUMMARY:

The first instance of *have* was struck through by an unidentified hand. It would make sense if the first *have* was at the end of a line, and the other at the beginning of the next. This is not the case here – *have have* are written on the same line. It is improbable to think how the sentence would flow with both *haves* used.

Because OC did not repeat *have have* in the PM, we can be confident it was a simple mistake.

TBTBOMC. Compare to Acts 7:4.

BOM: *out of the land of ... father is dead*

AKJV: *out of the land of ... father was dead*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:36</u> & thus they did murmur against my father & also against me & they were desirous to return again to Jerusalem</p>	<p><u>1 Nephi 16:36</u> & thus they did murmur against my father & also against me & they were desirous to return again to Jerusalem</p>	<p><u>1 Nephi 16:36</u> And thus they did murmur against my father, and also against me; and they were desirous to return again to Jerusalem.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:37</u> & Laman saith unto Lemuel & also unto the Sons of Ishmael behold let us slay our father & also our Brother Nephi who hath taken it upon him to be our ruler & our teacher who are his elder Brethren</p>	<p><u>1 Nephi 16:37</u> & Laman saith unto Lemuel & also unto the Sons of Ishmael behold let us slay our father & also our Brother Nephi who hath taken it upon him to be our ruler & our teacher who are his elder Brethren</p>	<p><u>1 Nephi 16:37</u> And Laman saith unto Lemuel, and also unto the sons of Ishmael, Behold, let us slay our father, and also our brother Nephi, who hath taken it upon him to be our ruler and our teacher, who are his elder brethren.</p>
<p><u>1 Nephi 16:38</u> now he saith that the Lord hath talked with him & also that Angels hath ministered unto him but behold we know that he lieth unto us & he telleth us these things & he worketh many things his cunning arts that he may deceive our eyes thinking perhaps that he may lead us way into some strange wilderness & after that he hath lead us away he hath thought to nake himself a Ruing & a ruler over us that he may do with us according to his will & pleasure & after this manner did my Brother Laman stir up them thearts to angar</p>	<p><u>1 Nephi 16:38</u> now he saith that the Lord hath talked with him & also that Angels hath ministered unto him but behold we know that he lieth unto us & he telleth us these things & he worketh many things by his cunning arts that he may deceive our eyes thinking perhaps that he may lead us away into some strange wilderness & after that he hath lead us away he hath thought to make himself a King & a ruler over us that he may do with us according to his will & pleasure & after this manner did my Brother Laman stir up their hearts to anger</p>	<p><u>1 Nephi 16:38</u> Now, he saith that the Lord hath talked with him, and also, that angels hath ministered unto him! But behold, we know that he lieth unto us; and he telleth us these things, and he worketh many things by his cunning arts, that he may deceive our eyes, thinking, perhaps, that he may lead us away into some strange wilderness; and after that he hath led us away, he hath thought to make himself a King and a ruler over us, that he may do with us according to his will and pleasure. And after this manner, did my brother Laman stir up their hearts to anger.</p>

1 Nephi 16:38

*Now, he says that the Lord has talked with him, and also that angels have ministered unto him. But behold, we know that he lies unto us; and he tells us these things, and he worketh many things by his cunning arts, that he may deceive our eyes, thinking, perhaps, that he may lead us away into some strange wilderness; and after he has led us away, he has thought to **make himself a king and a ruler** over us, that he may do with us according to his will and pleasure. And after this manner did my brother Laman **stir up their hearts to anger**.*

ISSUE IN QUESTION:

A ruler - before the king?

EXPLANATION:

While writing JS's dictation, OC began writing *Ru[ler]* before changing it to *[K]ing*. This would mean the sentence could have been rendered as: *he has thought to make himself a ruler and a King over us*.

SUMMARY:

JS likely spoke *King and a ruler* - not the other way around. This is why OC stopped only two-letters into writing *Ru[ler]*.

ISSUE IN QUESTION:

Stir up them to anger? or *stir up their hearts to anger?*

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

OC began writing: *stir up them to anger*, when he realized JS also spoke *hearts*. He corrected *them* to *their*, and struck through the ~~t~~ (for *to*) before writing *hearts* next to it.

SUMMARY:

Stir up them t[o] angar appears to be the OI. *Stir up them* is grammatically awkward, and could have read *stir them up* instead. But, JS must have recited the word *hearts*, which changes the entire structure – making *stir up their hearts to anger* OC’s final idea. This was confirmed in the PM.

TBTBOMC. Compare to 2 Chronicles 11:22.

BOM: *he has thought to make himself a king and a ruler over us*

AKJV: *to be ruler among his brethren: for he thought to make him king*

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 16:39</u> & it came to pass that the Lord was with us yea even the voice of the Lord came unto & did speak many words unto them & did chasten them exceedingly & after that they were chastened by the voice of the Lord they did turn away their angar & did repent of their Sins ensomuch that the Lord did bless us agaen with food that we did not perish</p>	<p><u>1 Nephi 16:39</u> & it came to pass that the Lord was with us yea even the voice of the Lord came & did speak many words unto them & did chasten them exceedingly & after that they were chastened by the voice of the Lord they did turn away their anger & did repent of their Sins insomuch that the Lord did bless us again with food that we did not perish</p>	<p><u>1 Nephi 16:39</u> And it came to pass that the Lord was with us; yea, even the voice of the Lord came and did speak many words unto them, and did chasten them exceedingly; and after that they were chastened by the voice of the Lord, they did turn away their anger, and did repent of their sins, insomuch, that the Lord did bless us again with food, that we did not perish.</p>

1 Nephi 16:39

*And it came to pass that the Lord was with us, yea, even the voice of the Lord **came and** did speak many words unto them, and did chasten them exceedingly; and after they were chastened by the voice of the Lord they did turn away their anger, and did repent of their sins, insomuch that the Lord did bless us again with food, that we did not perish.*

ISSUE IN QUESTION:

Premature **unto**.

EXPLANATION:

After *the voice of the Lord*, OC begins writing *came unto [them]* prematurely. What he heard JS dictate, was used a few words later in *many words unto them*.

SUMMARY:

It is common for a scribe to think ahead of his writing. Based on what we know about the pace of the work, their temporary storage banks would fill up rapidly. *Came unto [them]* would have worked. Though this would lead to redundancy, it wouldn’t be anything unusual for the text of the BOM.

There is a good chance JS dictated *unto*, while recalling the Acts of the Apostles. He may have asked OC to delete it in favor of: *& did speak many words unto them*.

TBTBOMC. Compare to Acts 7:31.

BOM: *the voice of the Lord came [unto] ... the voice of the Lord*

AKJV: *the voice of the Lord came unto*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§</p> <p><u>1 Nephi 17:1</u> & it came to pass that we did again take our journey in the wilderness & we did travel nearly eastward from that time forth & we did travel & wade through much affliction in the wilderness & our women bare children in the Wilderness</p>	<p>§</p> <p><u>1 Nephi 17:1</u> & it came to pass that we did again take our journey in the wilderness & we did travel nearly eastward from that time forth & we did travel & wade through much afflictions in the wilderness & our women bare children in the wilderness</p>	<p>§</p> <p><u>1 Nephi 17:1</u> And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward, from that time forth. And we did travel and wade through much affliction in the wilderness; and our women did bear children in the wilderness.</p>

1 Nephi 17:1

And it came to pass that we did again take our journey in the wilderness; and we did travel nearly eastward from that time forth.

*And we did travel and wade through much affliction in the wilderness; and our **women did bear** children in the wilderness.*

ISSUE IN QUESTION:

Our women bare children? or our women did bear children? TAL.

EXPLANATION:

The compositor added *did*, between *women* and *bare*. He also modified *bare* to read *bear*.

SUMMARY:

Prior to *women bare* in the OM, the word *did* was used nine times in two consecutive verses (1 Nephi 16:39-17:1). This could be why the typesetter added *did* again. It could also be the reason why JS did not use it in dictation; realizing its overuse.

There is no practical reason to retain the print shop's **TAL**; the sentence should use *bare* and delete *did*. This liberty has never been corrected since its introduction in 1830.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:2</u> & so great was the blessings of the Lord upon us that while we did live upon raw meat in the wilderness our women did give plenty of suck for their Children & were strong yea even like unto the men & they began to bare their journeyings wouth without amurmureng</p>	<p><u>1 Nephi 17:2</u> & so great was the blessings of the Lord upon us that while we did live upon raw meat in the wilderness our women did give plenty of suck for their children & were strong yea even like unto the men & they began to bear their journeyings without murmurings</p>	<p><u>1 Nephi 17:2</u> And so great were the blessings of the Lord upon us, that while we did live upon raw meat in the wilderness, our women did give plenty of suck for their children, and were strong, yea, even like unto the men; and they began to bear their journeyings without murmurings.</p>

1 Nephi 17:2

*And so great **were** the blessings of the Lord upon us, that while we did live upon raw meat in the wilderness, our women did give plenty of suck for their children, and were strong, yea, even like unto the men; and they began to bear their journeyings without **murmurings**.*

ISSUE IN QUESTION:

Was to were? TAL.

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

The compositor had a choice between removing the *s* from **blessings** , or changing *was* to *were*. He chose the latter, since the five-word chain matches Ecclesiasticus 47:6 (Apocrypha) exactly. **The blessing of the Lord** is present in the OT, but absent from the NT. It is used once in Alma (10:7).

SUMMARY:

Was is a grammatical issue. If it was not, then **blessings** should have been singular. The printing department made a wise modification, but the use of **was** in both the OM and the PM indicates the OI.

ISSUE IN QUESTION:

Their journeyings without murmuring?

EXPLANATION:

Though OC wrote **murmuring** in the OM, he decided to add an **s** to in the PM.

SUMMARY:

The use of **journeyings** with **murmuring** is rhythmic, but it is not correct. OC had it right in the OM – **murmuring** should be left singular. Unfortunately, the church has followed OC’s PM edit of **s** to this day.

TBTBOMC. Compare to Ecclesiasticus 47:6 (Apocrypha).

BOM: **the blessings of the Lord**

AKJV: **the blessings of the Lord**

- **the blessings of the Lord** is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:3</u> †& thus we see that the comm ndmenss of God must be fulfilled & if it so be that the children of men keep the commandmenss of God he doth nourish them & strengthen them & provide ways & means whereby they can accomplish the thing which he hath commanded them wherefore he did pro way^s & means for us while we did sojourn in the wilderness</p>	<p><u>1 Nephi 17:3</u> & thus we see that the commandments of God must be fulfilled & if it so be that the Children of men keep the commandments of God he doth nourish ^{them} th & ^{em} em strengthen them & provide means whereby they can accomplish the thing which he hath Commanded them wherefore he did provide means for us while we did sojourn in the wilderness</p>	<p><u>1 Nephi 17:3</u> And thus we see that the commandments of God must be fulfilled. And if it so be that the children of men keep the commandments of God, he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he hath commanded them; wherefore, he did provide means for us while we did sojourn in the wilderness.</p>

1 Nephi 17:3

*And thus we see that the commandments of God must be fulfilled.
 And if it so be that the children of men keep the commandments of God he doth nourish them, and strengthen them, and **provide means** whereby they can accomplish the thing which he has commanded them; wherefore, he did **provide means** for us while we did sojourn in the wilderness.*

ISSUE IN QUESTION:

Ways and means?

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

While copying from the OM to the PM, OC drops two occurrences of *ways and* in this verse.

SUMMARY:

Though the term *ways and means* is not biblical, it was very prominent in the 19th century, particularly in government circles. Perhaps OC recognized the tie to the congressional committee, and changed it to make it less contemporary. No reason is known.

In the BOM canon, *ways and means* is only used in Mosiah 4:29. *Ways and means* was very likely dictated by JS, and should be restored.

TBTBOMC. Compare to Leviticus 6:4.

BOM: *the thing which he hath*

AKJV: *the thing which he hath*

- *the thing which he hath* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:4</u> & we did sojourn for the sp of many years yea even eight years in the wilderness</p>	<p><u>1 Nephi 17:4</u> & we did sojourn for the space of many years yea even eight years in the wilderness</p>	<p><u>1 Nephi 17:4</u> And we did sojourn for the space of many years, yea, even eight years in the wilderness.</p>
<p><u>1 Nephi 17:5</u> & we did come to the land w we called Bountiful because of its much fruit & also wild honey & all these things w repared of the Lord that we might not perish & we beheld the sea which we callee Irreantum which being interpreted is many Waters</p>	<p><u>1 Nephi 17:5</u> & we did come to the land which we called Bountiful because of its much fruit & also wild honey & all these things were prepared of the Lord that we might not perish & we beheld the Sea which we called Irreantum which being interprøted is many waters</p>	<p><u>1 Nephi 17:5</u> And we did come to the land which we called Bountiful, because of its much fruit, and also, wild honey; and all these things were prepared of the Lord, that we might not perish.— And we beheld the Sea, which we called Irreantum, which being interpreted, is, many waters.</p>
<p><u>1 Nephi 17:6</u> & it came to pass that we d pitch our tents by the Sea shore & notwithstanding we had suffered m y ictions & much difficulty yea even so much that we cannot write them all w was excedingly rejoiced when we came to the sea shore & we caeled the place ntiful because of its much fruit</p>	<p><u>1 Nephi 17:6</u> & it came to pass that we did pitch our tents by the Sea Shore & notwithstanding we had suffered many afflictions & much difficulty yea even somuch that we cannot write them all we was excedingly rejoiced when we came to the Sea shore & we called the place Bountiful because of its much fruit</p>	<p><u>1 Nephi 17:6</u> And it came to pass that we did pitch our tents by the seashore; and notwithstanding we had suffered many afflictions, and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the seashore; and we called the place Bountiful, because of its much fruit.</p>

1 Nephi 17:6

*And it came to pass that we did pitch our tents by the seashore; and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we **were** exceedingly rejoiced when we came to the seashore; and we called the place Bountiful, because of its much fruit.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Was to were? **TAL.**

EXPLANATION:

The compositor corrected OC's grammatically inept *was* to *were*.

SUMMARY:

Was is a grammatical issue. The printing department made a wise modification, but the use of *was* in both the OM and the PM indicates the OI.

TBTBOMC. Compare to 1 Maccabees 9:33 (Apocrypha).

BOM: *we did pitch our tents by the seashore*

AKJV: *and pitched their tents by the water*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:7</u> & it came to pass that after I Nephi had be in the land Bountiful for the space of many days the voice of the Lord came un me saying arise & get the into the mountain & it came to pass that I arose & we up into the mountain & cried unto the Lord</p>	<p><u>1 Nephi 17:7</u> & it came to pass that after I Nephi had been in the land Bountiful for the space of many days the voice of the Lord came unto me saying arese & get thee into the mountain & it came to pass that I arose & went up into the mountain & cried unto the Lord</p>	<p><u>1 Nephi 17:7</u> And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many days, the voice of the Lord came unto me, saying: Arise, and get thee into the mountain. And it came to pass that I arose and went up into the mountain, and cried unto the Lord.</p>

1 Nephi 17:7

*And it came to pass that after I, Nephi, had been in **the land of Bountiful** for the space of many days, the voice of the Lord came unto me, saying: Arise, and get thee into the mountain.*

And it came to pass that I arose and went up into the mountain, and cried unto the Lord.

ISSUE IN QUESTION:

The land Bountiful? or the land of Bountiful? **TAL.**

EXPLANATION:

The 1830 typesetter unnecessarily added *of* to *the land Bountiful*.

SUMMARY:

In this instance, *of* is unwarranted. There are many examples of *the land Bountiful* (19x) in the BOM, but fewer as *the land of Bountiful* (4x). Though the OM and the PM are clear, this unauthorized error continues to this day.

TBTBOMC. Compare to Exodus 19:20.

BOM: *the Lord ... saying: Arise, and get thee into the mountain ... I arose and went up*

AKJV: *and the Lord called Moses up to the top of the mount; and Moses went up*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:8</u> & it came to pass that the Lord spake unto me saying thou shalt construct a ship after the manner which I sh^{ll} shew thee that I may carry thy People across these waters</p>	<p><u>1 Nephi 17:8</u> & it came to pass that the Lord spake unto me saying thou shalt construct a ship after the manner which I shall shew thee that I may carry thy People across ttese waters</p>	<p><u>1 Nephi 17:8</u> And it came to pass that the Lord spake unto me, saying: Thou shalt construct a ship, after the manner which I shall shew thee, that I may carry thy people across these waters.</p>
<p><u>1 Nephi 17:9</u> & I sayeth Lord whither shall I go that I may find oar to moulton that I may make tools to construct the Ship after the matner which thou has shewn unto me</p>	<p><u>1 Nephi 17:9</u> & I sayeth Lord whither shall I go that I may find oar to moulton that I may make tools to construct the Ship after the manner which thou has shewn unto me</p>	<p><u>1 Nephi 17:9</u> And I saith, Lord, whither shall I go, that I may find ore to molten, that I may make tools to construct the ship, after the manner which thou hast shewn unto me?</p>
<p><u>1 Nephi 17:10</u> & it came to pass that the Lord told me whither I should go th find ore that I might make tooles</p>	<p><u>1 Nephi 17:10</u> & it came to pass that the Lord told me whither I should go to find oar that I might make tools</p>	<p><u>1 Nephi 17:10</u> And it came to pass that the Lord told me whither I should go to find ore, that I might make tools.</p>
<p><u>1 Nephi 17:11</u> & it came to pass that I Nephi did mak Bellowses wherewith to blow the fire of the skins of beasts & after that I had made bellowses that I might have wherewith to beow^{blow} the fire I did smote two stones together that I might make fire</p>	<p><u>1 Nephi 17:11</u> & it came to pass that I Niphi did make Bellowses wherewith to blow the fire of the skins of Beasts & after that I had made Bellowses that I might have where with to blow the fire I did smite to stones together that I might make fire</p>	<p><u>1 Nephi 17:11</u> And it came to pass that I, Nephi, did make bellowses wherewith to blow the fire, of the skins of beasts; and after that I had made bellowses, that I might have wherewith to blow the fire, I did smite two stones together, that I might make fire,</p>

1 Nephi 17:11

*And it came to pass that I, Nephi, did make a bellows wherewith to blow the fire, of the skins of beasts; and after I had made a bellows, that I might have wherewith to **blow** the fire, I did **smite** two stones together that I might make fire.*

ISSUES IN QUESTION:

The insertion of ^{blow}.

The OM entry of *I did smote two stones together*, is modified in the OM/PM to *smite*.

EXPLANATION:

OC appears to write *bellows* a third time. He must choose between *smote* and *smite*.

SUMMARY:

^{Blow} is written after the strikethrough of ~~beow~~. It seems OC rejected this possible overuse of bellows: *I, Nephi, did make a bellows wherewith to blow the fire, of the skins of beasts; and after I had made a bellows, that I might have wherewith to bellows the fire.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Regarding *smote/smite*: OC could have changed this a few different ways: 1) change *smote* to *smite*, 2) drop the word *did*, and leave *smote* as it was, or 3) if the typesetters wished to strengthen the content of the book, they could have revised the entire passage to read: *And it came to pass that I, Nephi, made bellows of the skins of beasts that I might have wherewith to stoke the flames. I then smote two stones together to make the fire.* At the very least, OC's modification of *smote* to *smite* improved the grammar. It is reasonable to think that JS dictated the word *smote* – since this is what OC originally wrote. This should be seen as the OI.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:12</u> for the Lord had not hitherto suffered that we should make much fire as we journeyed in the wilderness for hee sayeth I will make that they thy food shall become sweet that ye cook it not</p>	<p><u>1 Nephi 17:12</u> for the Lord had not hitherto suffered that we should make much fire as we journeyed in the wilderness for he sayeth I will make that thy food shall become sweet that ye cook it not</p>	<p><u>1 Nephi 17:12</u> for the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he saith, I will make that thy food shall become sweet, that ye cook it not;</p>
<p><u>1 Nephi 17:13</u> & I will also be your light in the wilderness & I will prepare the way before you if it so tha tha ye shall keep my commandments wherefore in as much as ye shall keep my commandments ye shall be lead towards the promised land & ye shall know that it is by me that ye are ledd</p>	<p><u>1 Nephi 17:13</u> & I will also be your light in the wilderness & I will prepare the way before you if it so be that ye shall keep my commandments wherefore in as much as ye shall keep my commandments ye shall be lead towards the promesed land & ye shall know that it is by me that ye are lead</p>	<p><u>1 Nephi 17:13</u> and I will also be your light in the wilderness; and I will prepare the way before you, if it so be that ye shall keep my commandments; wherefore, inasmuch as ye shall keep my commandments, ye shall be led towards the promised land; and ye shall know that it is by me that ye are led.</p>
<p><u>1 Nephi 17:14</u> untoa & the Lord said also that after ye have ariven to the promised land ye shall know that I the Lord am God & that I the Lord did deliver yeu from destruction yea that I did bring you out of the land of Jerusalem</p>	<p><u>1 Nephi 17:14</u> yea & the Lord said also that after ye have ariven to the promised land ye shall know that I the Lord am god & that I the Lord did deliver you from destruction yea that I did bring you out of the Land of Jerusalem</p>	<p><u>1 Nephi 17:14</u> Yea, and the Lord said also, that after ye have arrived to the promised land, ye shall know that I, the Lord, am God; and that I, the Lord, did deliver you from destruction; yea, that I did bring you out of the land of Jerusalem;</p>

1 Nephi 17:14

Yea, and the Lord said also that: After ye have arrived in the promised land, ye shall know that I, the Lord, am God; and that I, the Lord, did deliver you from destruction; yea, that I did bring you out of the land of Jerusalem.

ISSUE IN QUESTION:

OC's carryover thought from 1 Nephi 17:13.

EXPLANATION:

It appears that OC intended the conclusion of verse 13 to read: *ye are led unto a [promised land?]*. Verse 14: OC's temporary memory placed the words *after ye have ar[r]iven to the promised land* earlier than expected, so he ultimately struck through *unto* in favor of *yea*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

The analysis favors OC writing *untoa* (unto a); prematurely giving us a glimpse at what he was supposed to write. Since he had already written *towards the promised land* in verse 13, and then *to the promised land* (v. 14), it would only seem right to exclude: *unto the promised land* between them. It is difficult to be certain of the OI.

ISSUE IN QUESTION:

Arrived, in favor of *ar[r]iven*. **TAL.**

EXPLANATION:

Though both the OM and the PM agree on *ar[r]iven*; it was changed to *arrived* at the printing facility.

SUMMARY:

Though the 1830 compositor properly replaced *ar[r]iven* with *arrived*, it was not the word Joseph spoke. OC's original writing, paired with his copying of the PM, confirms *arriven* as JS's OI.

TBTBOMC. Compare to Ezekiel 11:9.

BOM: *I did bring you out of the land of*

AKJV: *I will bring you out of the midst thereof*

- *bring you out of the* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:15</u> wherefore I Nephi did strive to keep the commandments of the Lord & d did exhort my Brethren to faithfulness & diligence</p>	<p><u>1 Nephi 17:15</u> wherefore I Nephi did strive to keep the commandments of the Lord & I did exhort my Brethren to faithfulness & diligence</p>	<p><u>1 Nephi 17:15</u> wherefore, I, Nephi, did strive to keep the commandments of the Lord, and I did exhort my brethren to faithfulness and diligence.</p>
<p><u>1 Nephi 17:16</u> & it came to pass that I did make tooles of the ore wchich I did moulton out of the rock</p>	<p><u>1 Nephi 17:16</u> & it came to pass that I did make tools of the oar which I did moulton out of the rock</p>	<p><u>1 Nephi 17:16</u> And it came to pass that I did make tools of the ore which I did molten out of the rock.</p>
<p><u>1 Nephi 17:17</u> & when my Brethren saw that I was about to build a ship they began to murmur against me sayeng our Brother is a fool for he thineketh that he can build a ship yea & he also thinketh that he can cross these great waters</p>	<p><u>1 Nephi 17:17</u> & when my Brethren saw that I was about to build a sp ship they began to murmur against me saying our Brother is a fool for he thinketh that he can build a ship yea & he also thinketh that he can cross these great waters</p>	<p><u>1 Nephi 17:17</u> And when my brethren saw that I was about to build a ship, they began to murmur against me, saying: Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:18</u> & thus my Brethren did complain against me & were desirous that they might not labour for they did not beleeve that I could build a shep neither would they bel ve that I were instructed of the Lerd</p>	<p><u>1 Nephi 17:18</u> & thus my Brethren did complain against me & were desirous that they might not labour for they did not believe that I could build a ship neither would they believe that I were instructed of the Lord</p>	<p><u>1 Nephi 17:18</u> And thus my brethren did complain against me, and were desirous that they might not labor, for they did not believe that I could build a ship; neither would they believe that I was instructed of the Lord.</p>

1 Nephi 17:18

*And thus my brethren did complain against me, and were desirous that they might not labor, for they did not believe that I could build a ship; neither would they believe that I **was** instructed of the Lord.*

ISSUE IN QUESTION:

Was in favor of **were**. **TAL.**

EXPLANATION:

Though both the OM and the PM agree on **were**, it was changed to **was** at the printing facility.

SUMMARY:

Though the 1830 compositor properly replaced **were** with **was**, it was not the word Joseph spoke. OC's original writing, paired with his copying of the PM, confirms **were** as JS's OI.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:19</u> & now it came to pass that I Nephi was exceding sorrowful becaus of the hardness of their hearts & now when they saw that I began to be sorrowful they were glad in their hearts insomuch that they d d rejoice over me saying we knew ^{thet} ye could not construct a ship for we knew that ye were lacking in judgment wherefore thou canst can not accomplish so great a w work</p>	<p><u>1 Nephi 17:19</u> & now it came to pass that I Nephi was exceding sorrowful because of the hardness of their hearts & now when they saw that I began to be sorrowful they were glad in their hearts insomuch that they did rejoice over me saying we knew that ye could not construct a ship for we knew that ye were lacking in Judgment wherefore thou canst not accomplish so great a work</p>	<p><u>1 Nephi 17:19</u> And now it came to pass that I, Nephi, was exceeding sorrowful, because of the hardness of their hearts; and now when they saw that I began to be sorrowful, they were glad in their hearts, insomuch, that they did rejoice over me, saying: We knew that ye could not construct a ship, for we knew that ye were lacking in judgment; wherefore, thou canst not accomplish so great a work;</p>

1 Nephi 17:19

*And now it came to pass that I, Nephi, was exceedingly sorrowful because of the hardness of their hearts; and now when they saw that I began to be sorrowful they were glad in their hearts, insomuch that they did rejoice over me, saying: We knew that ye could not construct a ship, for we knew **that** ye were lacking in judgment; wherefore, thou canst not accomplish so great a work.*

ISSUE IN QUESTION:

The^t (that) as an insert.

EXPLANATION:

A minor insert of ^{thet} (that) is made in the OM.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

The sentence is acceptable with-or-without the insertion of *that*. Perhaps it was not part of the original dictation, and once JS reviewed the passage, he asked for it to be inserted. Interestingly, JS spoke *we knew that ye*, later in the same sentence. It is difficult to say if this insert was the OI.

TBTBOMC. Compare to Matthew 19:8.

BOM: *sorrowful because of the hardness of their hearts*

AKJV: *because of the hardness of your hearts suffered*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:20</u> & thou art like unto our father lead away by the foolsh imaginations of his heart yea he hath lead us out the land of Jerusalem & we have wandered in the wilderness for these many years & our women have toiled being big with child & they have bore children n the wilderness & suffered all things save it were death & it would have been better that they had died before they came out of Jerusalem then to have suffered these afflictions</p>	<p><u>1 Nephi 17:20</u> & thou art like unto our father lead away by the foolssh id imaginations of his heart yea he hath lead us out of the land of Jeruselem & we have wandered in the wilderness for these many years & our women have toiled being big with child & they have born children in the wilderness & suffered all things save it were death & it would have been better that they had died before they came out of Jerusalem then to have suffered these afflictions</p>	<p><u>1 Nephi 17:20</u> and thou art like unto our father, led away by the foolish imaginations of his heart; yea, he hath led us out of the land of Jerusalem; and we have wandered in the wilderness for these many years; and our women have toiled, being big with child; and they have borne children in the wilderness, and suffered all things, save it were death; and it would have been better that they had died, before they came out of Jerusalem, than to have suffered these afflictions.</p>

1 Nephi 17:20

*And thou art like unto our father, led away by the foolish imaginations of his heart; yea, he hath led us out of the land of Jerusalem, and we have wandered in the wilderness for these many years; and our women have toiled, being big with child; and they have **borne** children in the wilderness and suffered all things, save it were death; and it would have been better that they had died before they came out of Jerusalem **than** to have suffered these afflictions.*

ISSUE IN QUESTION:

Bore, boren, bourn, or borne?

EXPLANATION:

OC clearly writes **bore** in the OM. He then edits it using the same ink deposit in his nib.

SUMMARY:

It seems as if JS originally spoke **borne** and not **bore**, because OC quickly modified his OM entry from **bore** to **boren**, then later copied it as **bourn** in the PM. For the 1830 first printed edition, the typesetter corrected the spelling to **borne**.

ISSUE IN QUESTION:

Then to than. TAL.

EXPLANATION:

During typesetting, the word **than** was chosen over **then**.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

One of the more common (still seen) mistakes, is writing the word *than* as *then*. As obvious as the edit may be, *than* was likely spoken by JS as *then*, and was inked to paper twice before the correction was made in the printing shop.

TBTBOMC. Compare to Baruch 2:8 (Apocrypha).

BOM: *by the foolish imaginations of his heart*

AKJV: *from the imaginations of his wicked heart*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:21</u> behold these many years we have suffered in the wilderness which time we might have enjoind our possessions & the land of our inheritance yea & we might have been happy</p>	<p><u>1 Nephi 17:21</u> behold these many years we have suffered in the wilderness which time we might have enjoind our possessions & the land of our inheritance yea & we might have been happy</p>	<p><u>1 Nephi 17:21</u> Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions, and the land of our inheritance; yea, and we might have been happy;</p>
<p><u>1 Nephi 17:22</u> & we know that the People which were in the land of Jerusalem were a righteous Reople for they keep the statutes & the judges Judgme s of the Lord & all his commandments according to the law of Moses wherefore we know that they are a righteous People & our father hath judged them & hath lead us away because we would hearken unto his word yea & our Brother is like unto him & after this manner of language did my Brethren marmur & complain against us</p>	<p><u>1 Nephi 17:22</u> & we know that the People which were in the land of Jerusalem were a righteous People for they keep the statutes & the Judgments of the Lord & all his commandments according to the law of Moses wherefore we know that they are a righteous People & our father hath Judged &hem & hath lead us away because we would hearken to unto his words yea & our Brother is like unto him & after this manner of Language did my Brethren murmur & complain against us</p>	<p><u>1 Nephi 17:22</u> and we know that the people which were in the land of Jerusalem were a righteous people; for they kept the statutes and the judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them, and hath led us away because we would hearken unto his words; yea, and our brother is like unto him. And after this manner of language did my brethren murmur and complain against us.</p>

1 Nephi 17:22

*And we know that the people who were in the land of Jerusalem were a righteous people; for they **kept** the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them, and hath led us away because we would hearken unto his **words**; yea, and our brother is like unto him. And after this manner of language did my brethren murmur and complain against us.*

ISSUE IN QUESTION:

*They **keep** (present)? or **they kept** (past)? **TAL.***

EXPLANATION:

OC originally wrote **keep**, as dictated by JS. **Keep** was later copied to the PM. In 1830, the print shop changed it to **kept**.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

As this verse begins, it is easy to understand that JS is speaking of Jerusalem in the past. He said, *the people who were in the land of Jerusalem were a righteous people*. Both *were*s are clear indications of the past, but the passage seems to race forward to the present with *they are a righteous people*, just a few words later. Between these examples rests JS's dictation of *they keep*, which represents the present in both *are* and *keep*. The typesetter chose *kept* to replace *keep*, because of the twice-used word *were* in the first part of the sentence. Today's version of the passage remains an awkward blend of past and present. This could be easily corrected by changing *they are a righteous people*, to read *they were a righteous people*; ensuring all references are in the past tense.

Because *keep* was dictated by JS, it appears in the OM. It was then copied to the PM. This appears to be the OI. Though JS projected mixed tenses, it doesn't seem intentional. Perhaps the OI was a passage highlighting everything in *present* tense, since Lehi's band is only a few years (and miles) removed from Jerusalem at this point of the story. A better rendition might be: *And we know that the people who dwell in the land of Jerusalem are a righteous people; for they keep the statutes, judgments, and commandments of the Lord - according to the law of Moses; wherefore, we know they are a righteous people*.

ISSUE IN QUESTION:

Hearken unto his word? or hearken unto his words? TAL.

EXPLANATION:

The dictation of *word* was singular. While copying this to the PM, OC wrote *words* and then struck through the *s*. The typesetter agreed with the plural form and added the *s* to the text.

SUMMARY:

In 1 Nephi 17:22, the print shop decided to use the biblical rule – allowing Lehi's speech to be considered *his words*, regardless of the OI being *word* (OM) or *words* (PM).

TBTBOMC. Compare to Deuteronomy 26:17.

BOM: *kept the statutes and judgments of the Lord, and all his commandments*

... would hearken unto his words

AKJV: *keep his statutes, and his commandments, and his judgments*

... to hearken unto his voice

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:23</u> & it came to pass that I Nephi spake unto them saying do ye believe that our fathers which were the Children of Israel would have been lead away out of the hands of the Egytians if they had not hearkened unto the words of the Lord</p>	<p><u>1 Nephi 17:23</u> & it came to pass that I Nephi spak unto them saying do ye believe that our fathers which were the Children of Israel would have been lead away out of the hands of the Egytians if they had not hearkened unto the words of the Lord</p>	<p><u>1 Nephi 17:23</u> And it came to pass that I, Nephi, spake unto them, saying: Do ye believe that our fathers, which were the children of Israel, would have been led away out of the hands of the Egytians, if they had not hearkened unto the words of the Lord?</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:24</u> yea do ye suppose that they would have been lead out of bondage if the Lord had not commanded Moses that he should lead them out of Bondage</p>	<p><u>1 Nephi 17:24</u> yea do ye suppose that they would have been lead out of Bondage if the Lord had not commanded Moses that he should lead them out of Bondage</p>	<p><u>1 Nephi 17:24</u> Yea, do ye suppose that they would have been led out of bondage, if the Lord had not commanded Moses that he should lead them out of bondage?</p>
<p><u>1 Nephi 17:25</u> now ye know that the children of Israel were in Bondage & ye know that they were laden with tasks which were grievous to be borne wherefore ye know that it must Kneads be a good thing for them that they should be brought out of Bondage</p>	<p><u>1 Nephi 17:25</u> now ye know that the Children of Isael were in Bondage & ye know that they were laden with tasks which were grievous to be bourn wherefore ye know that it must meds be a good thing for them that they should be brought out of Bondage</p>	<p><u>1 Nephi 17:25</u> Now ye know that the children of Israel were in bondage; and ye know that they were laden with tasks, which were grievous to be borne; wherefore, ye know that it must needs be a good thing for them, that they should be brought out of bondage.</p>
<p><u>1 Nephi 17:26</u> now ye know that Moses was commanded of the Lord to do that great work & ye know that by his word the waters of the red sea was divided hither & thither & they passed through on dry ground</p>	<p><u>1 Nephi 17:26</u> now ye know that Moses was commanded of the Lord to do that great work & ye know that by his word the waters of the red Sea was divided hither & thither & they passed through on dry ground</p>	<p><u>1 Nephi 17:26</u> Now ye know that Moses was commanded of the Lord to do that great work; and ye know that by his word, the waters of the Red Sea were divided hither and thither, and they passed through on dry ground.</p>

1 Nephi 17:26

*Now ye know that Moses was commanded of the Lord to do that great work; and ye know that by his word the waters of the Red Sea **were** divided hither and thither, and they passed through on dry ground.*

ISSUE IN QUESTION:

Was to were. TAL.

EXPLANATION:

Both the OM and the PM feature the incorrect use of **was** in the verse.

SUMMARY:

One of the chief jobs of every typesetter is to make minor changes and adjustments to spelling and grammar. JG and his typesetting squad did a remarkable job of this. They were very familiar with the AKJV, and likely had an open copy of it close at hand during this process. It is not difficult to identify *the waters of the red Sea **was** divided*, as being an error, and the team caught it before the first edition was printed. Though poor grammar, the OI is **was**.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:27</u> but ye know that the Egytians were drowned in the red sea which were the armies of Pharough</p>	<p><u>1 Nephi 17:27</u> but ye know that the Egytians were drowned in the red Sea which were the armies of Pharor</p>	<p><u>1 Nephi 17:27</u> But ye know that the Egyptians were drowned in the Red Sea, which were the armies of Pharaoh;</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:28</u> & ye also know that they were fed with manna in the wilderness</p> <p><u>1 Nephi 17:29</u> yea & ye also know that Moses by his word according to the power of God which was in him there smote the rock & there came forth water that the children of Israel might quench their thirst</p>	<p><u>1 Nephi 17:28</u> & ye also know that they were fed with manna in the wilderness</p> <p><u>1 Nephi 17:29</u> yea & ye also know that Moses by his word according to the power of God which was in him smote the Rock & there came forth water that the Children of Israel might quench their thirst</p>	<p><u>1 Nephi 17:28</u> and ye also know that they were fed with manna, in the wilderness;</p> <p><u>1 Nephi 17:29</u> yea, and ye also know that Moses, by his word, according to the power of God which was in him, smote the rock, and there came forth water, that the children of Israel might quench their thirst;</p>

1 Nephi 17:29

*Yea, and ye also know that Moses, by his word according to the power of God which was in **him, smote** the rock, and there came forth water, that the children of Israel might quench their thirst.*

ISSUE IN QUESTION:

There, as the OI? SPEC. CBTH.

EXPLANATION:

During dictation, OC wrote the word *there*, ~~crossed it out~~, and continued with *smote*.

SUMMARY:

The single word *there* has a few options regarding its purpose, 1) It could have been used to close the sentence: *according to the power of God which was in him there*. 2) It could be the beginning of *there smote the rock*, or 3) OC was writing ahead of himself (CBTH), since *there* shows up in *and there came forth water*. This third option seems most likely, but #1 would have worked, had OC allowed it.

TBTBOMC. Compare to Psalm 104:11.

BOM: *quench their thirst*

AKJV: *quench their thirst*

- *quench their thirst* is an exact three-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:30</u> & notwithstanding they being lead the Lead their God their redeemer going before them leading them by day & giving light unto them by night & doing all things for them which was expedient for man to receive they heardoned their hearts & blinded their minds & reviled against Moses & g against the true & liveing</p>	<p><u>1 Nephi 17:30</u> & notwithstanding they being lead they Lord their God their redeemer going before them leading them by day & giving light unto them by night & doing all things for them which was expediant for man to receive they heardoned their hearts & blind^{ed} their minds & reviled against Moses & against the true & liveing God</p>	<p><u>1 Nephi 17:30</u> and notwithstanding they being led, the Lord their God, their Redeemer, going before them, leading them by day, and giving light unto them by night, and doing all things for them which was expedient for man to receive, they hardened their hearts, and blinded their minds, and reviled against Moses and against the true and living God.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 17:30

And notwithstanding they being led, the Lord their God, their Redeemer, going before them, leading them by day and giving light unto them by night, and doing all things for them which were expedient for man to receive, they hardened their hearts and blinded their minds, and reviled against Moses and against the true and living God.

ISSUE IN QUESTION:

Reviled against Moses & g[od]? SPEC. CBTH.

EXPLANATION:

A separate **g** is written and summarily ~~dismissed~~.

SUMMARY:

The presence of this single **g** could have meant the beginning of the word **g[od]**, and the end of the sentence. An argument against this could be made since the letter is in lower-case. It is also possible that OC was again writing ahead of himself (**CBTH**), since the sentence ends: *against the true and living God*. Perhaps OC was planning to write *against*, but forgot the *a* before the *g*, struck **g**, and then began writing *against* properly?

TBTBOMC. Compare to Luke 1:79.

BOM: *and giving light unto them by night, and*

AKJV: *To give light to them that sit in darkness and*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:31</u> & it came to pass that accordeng to his word he did destroy them & according to his word he did lead them & according to his word he did do all things for them & there was not any thing done eave save it were by his word</p>	<p><u>1 Nephi 17:31</u> & it came to pass that according to his word he did destroy them & according to his word he did lead them & according to his word he did t^{do} all things for them & there was not anything done save it were by his word</p>	<p><u>1 Nephi 17:31</u> And it came to pass that according to his word, he did destroy them; and according to his word, he did lead them; and according to his word, he did do all things for them; and there was not any thing done, save it were by his word.</p>
<p><u>1 Nephi 17:32</u> & after they had crossed the river Jorden he did make them mighty unto the driveing out th children of the land yea unto the scattereng them to destruction</p>	<p><u>1 Nephi 17:32</u> & after they had crossed the river Jordon he did make them mighty unto the driveing out the children of the land yea unto the scattering them to destruction</p>	<p><u>1 Nephi 17:32</u> And after they had crossed the river Jordan, he did make them mighty, unto the driving out the children of the land, yea, unto the scattering them to destruction.</p>
<p><u>1 Nephi 17:33</u> & now do ye su se that the children of this land which were in the land of promise which were dri ut by our fathers do ye suppose that they were righteous behold I say unto you nay</p>	<p><u>1 Nephi 17:33</u> & now do ye suppose that the children of this land which were in the land of promise which were dr^{driven} ven out by our fathers do ye suppose that they were righteous behold I say unto you nay</p>	<p><u>1 Nephi 17:33</u> And now do ye suppose that the children of this land, which were in the land of promise, which were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, nay.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:34</u> do ppose that our fathers would have been more choice then they if they had been righteous I say unto you nay</p>	<p><u>1 Nephi 17:34</u> do ye suppose that our fathers would have been more choice then they if they had been righteous I say unto you nay</p>	<p><u>1 Nephi 17:34</u> Do ye suppose that our fathers would have been more choice than they, if they had been righteous? I say unto you, nay,</p>

1 Nephi 17:34

*Do ye suppose that our fathers would have been more choice **than** they if they had been righteous? I say unto you, Nay.*

ISSUE IN QUESTION:

Then to than. TAL.

EXPLANATION:

The word **than** was chosen over **then**.

SUMMARY:

One of the more common mistakes, is writing the word **then** when it should be spelled **than**. Because of its frequency, both JS and OC likely thought the words **then/than** were more interchangeable than they should be, and depending on JS's accent could have been interpreted either way. OC heard JS speak **then**, and in many cases chose it over the correct use: **than**.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:35</u> behold the Lord esteemeth all flesh in one he t s righteous is favoured of God bet behold this people had rejected every word f & they were ripe in iniquity & the fallness of the wrath of God was upon them & the Lo did curse the land against them & bless it unto tur fathers yea he did curse it ag inst them unto their destruction & he did bless it unto our fathers unto their obt ing power over it</p>	<p><u>1 Nephi 17:35</u> behold the Lord esteemeth all flesh in one he that is righteous is favoured of God but behold this People had rejected every word of God & they were ripe in iniquity & the fullness of the wrath of God was upon them & the Lord did curse the land against them & bless it unto our fathers yea he did curse it against them unto their destruction & he did bless^{it} unto our fathers unto their obtaining power over it</p>	<p><u>1 Nephi 17:35</u> behold, the Lord esteemeth all flesh in one: He that is righteous, is favored of God. But, behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction; and he did bless it unto our fathers, unto their obtaining power over it.</p>
<p><u>1 Nephi 17:36</u> behold the Lord hath created the earth that it should be inhabited & he hath created his Children that they should possess it</p>	<p><u>1 Nephi 17:36</u> behold the Lord hath created the earth that it should be inhabited & he hath created his children that they should possess it</p>	<p><u>1 Nephi 17:36</u> Behold, the Lord hath created the earth, that it should be inhabited; and he hath created his children, that they should possess it.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:37</u> & he raiseth up a righteous Nation & destroyeth the Nations of the wicked</p>	<p><u>1 Nephi 17:37</u> & he raiseth up a righteous Nation & destroyeth the Nations of the wicked</p>	<p><u>1 Nephi 17:37</u> And he raiseth up a righteous nation, and destroyeth the nations of the wicked.</p>
<p><u>1 Nephi 17:38</u> & he leadeth away the righteous unto precious lands & the wicked he destroyeth & curseth the land unto them for their sakes</p>	<p><u>1 Nephi 17:38</u> & he leadeth away the righteous into precious lands & the wicked he destroyeth & curseth the land unto them for their sakes</p>	<p><u>1 Nephi 17:38</u> And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.</p>

1 Nephi 17:38

*And he leadeth away the righteous **into** precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.*

ISSUE IN QUESTION:

Unto to into.

EXPLANATION:

OC began writing **unto**, and immediately changed it to read **into**.

SUMMARY:

The **unto/into** modification can be seen throughout the manuscripts. The scribe's initial effort here appears to be accidental.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:39</u> he ruleth high in the heavens for it is his throan & his earth is his footstool</p>	<p><u>1 Nephi 17:39</u> he ruleth high in the Heavens for it is his throne & this earth is his footstool</p>	<p><u>1 Nephi 17:39</u> He ruleth high in the Heavens, for it is his throne, and this earth is his footstool.</p>
<p><u>1 Nephi 17:40</u> he loveth them which will have him to be their God behold he loved our fathrers & he covenanted with them yea^a even Abraham Isaac & Jacob & he remembered the covenants which h had made wherefore he did bring them out of the land of Egytt</p>	<p><u>1 Nephi 17:40</u> & he loveth them which will have him to be their God behold he loved our fath fathers & he covenanted with them yea even Abraham Isaac & Jacob & he remembered the covenants which he had made wherefore he did bring them out of the land of egypti</p>	<p><u>1 Nephi 17:40</u> And he loveth them which will have him to be their God. Behold, he loved our fathers; and he covenanted with them, yea, even Abraham, Isaac, and Jacob; and he remembered the covenants which he had made; wherefore, he did bring them out of the land of Egypt,</p>

1 Nephi 17:40

***And** he loveth those who will have him to be their God. Behold, he loved our fathers, and he covenanted with them, yea, even Abraham, Isaac, and Jacob; and he remembered the covenants which he had made; wherefore, he did bring them out of the land of Egypt.*

ISSUE IN QUESTION:

And/& to begin the verse?

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

OC began this verse without the usual ampersand, then inserted it later.

SUMMARY:

The normal **And/&** was missing at the onset of 1 Nephi 17:40, as it is at the top of verse 39. At some later time, OC inserted an ampersand before **he**, and it led him to eventually add it to the PM. Since this was a later insertion, it is doubtful JS spoke it during the dictation process.

TBTBOMC. Compare to 1 Maccabees 15:27 (Apocrypha).

BOM: *the covenants which he had made*

AKJV: *the covenants which he had made*

- ***the covenants which he had made*** is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:41</u> & he did straiten them in the wilderness with his rod for they hardoned their hearts even as ye have & the Lord straitened them because of their iniquity he sent flying firey serpants among them & after they were bitten he prepared a way that they might be healed & the labour which they had to perform were to look & because of the simplicitness of the way or the easiness of it there were many which perished</p>	<p><u>1 Nephi 17:41</u> & he did straiten them in the wilderness with his rod for they hardoned their hearts even as ye have & the lord straitened them because of their iniquity he sent fiery flying Serpents among them & after they were bitten he prepared a way that they might be healed & the labour which they had to perform were to look & because of the simpleness of the way or the easiness of it there were many which perished</p>	<p><u>1 Nephi 17:41</u> and he did straighten them in the wilderness with his rod, for they hardened their hearts, even as ye have; and the Lord straightened them, because of their iniquity. He sent fiery-flying serpents among them; and after they were bitten, he prepared a way, that they might be healed; and the labor which they had to perform, was to look! and because of the simpleness of the way, or the easiness of it, there were many which perished.</p>

1 Nephi 17:41

*And he did straiten them in the wilderness with his rod; for they hardened their hearts, even as ye have; and the Lord straitened them because of their iniquity. He sent **fiery flying serpents** among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform **was** to look; and because of **the simpleness of** the way, or **the easiness of** it, there were many who perished.*

ISSUE IN QUESTION:

Isaiah's **fiery flying** serpents.

EXPLANATION:

JS dictated **flying firey serpants** to OC while recording in the OM. To match Isaiah, OC later transposed this to read, **fiery flying Serpents**, in the PM.

SUMMARY:

The term **fiery flying serpent** originally appeared in Isaiah 14:29: ... **out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.** We know that a cockatrice is a fictional animal, and the clues in this passage point to another imaginary beast: a dragon.

ISSUE IN QUESTION:

Were to was. TAL.

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

Both the OM and the PM feature the incorrect use of *were* in this verse.

SUMMARY:

One of the chief jobs of every typesetter is to make minor changes and adjustments to spelling and grammar. JG and his typesetting squad did a remarkable job of this. They were very familiar with the AKJV, and likely had an open copy close at hand during this process. It is not difficult to identify *the labour which they had to perform were to look*, as being an error, and they caught it before the first edition was printed.

ISSUE IN QUESTION:

Because of the simpleness of the way? or the easiness of it? IOWC.

EXPLANATION:

JS dictates: *the simpleness of the way*. He immediately realizes *simpleness* is not as accurate as *easiness*, so he adds a pseudo-**IOWC** by using the “or” segue to accomplish this.

SUMMARY:

JS’s attempt to edit on-the-fly is ill advised here. It does not add clarity. It only masks an error and causes redundancy. This flaw has not been corrected.

TBTBOMC. Compare to Numbers 17:41.

BOM: *and the Lord ... sent fiery ... serpents among them; and after they were bitten*

AKJV: *And the LORD sent fiery serpents among the people, and they bit the people*

- *sent fiery* and *serpents among* are exact two-word matches which occur only once in each book (BOM & AKJV).

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:42</u> & they did heardon their hearts from time to time & they did revile against Moses & also against God never eless ye know that they were lead forth by his matchless power into the land of promise</p>	<p><u>1 Nephi 17:42</u> & they did heardon their hearts from time to time & they did revile against Moses & also against God nevertheless ye know that they were lead forth by his matchless power into the land of promise</p>	<p><u>1 Nephi 17:42</u> And they did harden their hearts from time to time, and they did revile against Moses, and also against God; nevertheless, ye know that they were led forth by his matchless power, into the land of promise.—</p>
<p><u>1 Nephi 17:43</u> & now after all these things the time has come that they have became wicked yea nearly unto ripeness & I know not but they are at this day about to be destroid for I know that the day must surely come that they must be destroid save a few only which shall be lead away into captivity</p>	<p><u>1 Nephi 17:43</u> & now after all these things the time has come that they have become wicked yea nearly unto ripeness & I know not but they are at this day about to be destroid for I know that the day must surely come that they must be destroid save a few only which shall be lead away into captivity</p>	<p><u>1 Nephi 17:43</u> And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness; and I know not but they are at this day about to be destroyed, for I know that the day must surely come, that they must be destroyed, save a few only, which shall be led away into captivity;</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 17:43

And now, after all these things, the time has come that they have **become** wicked, yea, nearly unto ripeness; and I know not but they are at this day about to be destroyed; for I know that the day must surely come that they must be destroyed, save a few only, who shall be led away into captivity.

ISSUE IN QUESTION:

OC edits JS's *became* (OM) to read *become* (PM).

EXPLANATION:

OC corrects his *became* error.

SUMMARY:

Since OC had the opportunity to correct *became* in the OM while writing the PM, he chose to modify *became* to *become* – which stands to this day.

This exercise hopes to emphasize the OI over subsequent changes. Though *became* is incorrect, it was used and accepted in other places of the manuscripts, so it is not without precedent. The OI is *became*.

TBTBOMC. Compare to Matthew 6:32.

BOM: *now, after all these things*

AKJV: *For after all these things*

- *after all these things* is an exact four-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:44</u> wherefore the Lord commanded my father that he should depart into the wilderness & the Jews also sought to take away his life yea & ye also have sought to take away his life wherefore ye murderers in your hearts & ye are like unto they</p>	<p><u>1 Nephi 17:44</u> wherefore the Lord commanded my father that he should depart into the wilderness & the Jews also sought to take away his life yea & ye also have sought to take away his life wherefore ye are murderers in your hearts & ye are like unto they</p>	<p><u>1 Nephi 17:44</u> wherefore, the Lord commanded my father that he should depart into the wilderness; and the Jews also sought to take away his life; yea, and ye also have sought to take away his life; wherefore, ye are murderers in your hearts, and ye are like unto they:</p>
<p><u>1 Nephi 17:45</u> ye are swift to do eniquity but slow to remember the Lord your God ye have seen an angel & he spake unto you yea h ye have heard his voice from time to time & he hath spoken unto you in a still small voice but ye ware past feeling that ye could not feel his words wherefore he hath spoken unto you like unto the voice of thunder which did cause he earth to shake as if it were to divide asunder</p>	<p><u>1 Nephi 17:45</u> ye are swift to do iniquity but slow to remember the Lord your God ye have seen an Angel & he spake unto you yea ye have heard his voice from time to time & he hath spoken unto you in a still small voice but ye were past feeling that ye could not feel his words wherefere he hath spoken unto you like unto the voice of thunder which did cause the earth to shake as if it were to divide asunder</p>	<p><u>1 Nephi 17:45</u> Ye are swift to do iniquity, but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still, small voice, but ye were past feeling, that ye could not feel his words; wherefore, he hath spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 17:45

Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder.

ISSUE IN QUESTION:

OC begins to write, *yea, h[ave ye]*?

EXPLANATION:

OC delivers an **h** on the OM page, then strikes it.

SUMMARY:

Signaling his attempt to write: *yea, h[ave ye] heard his voice from time to time*, OC pens an **h** before *ye have*. He corrects this immediately with a strikethrough of the **h**. He then mentally transposes *ye* and *have* to their proper order.

TBTBOMC. Compare to 1 Kings 19:12.

BOM: *a still small voice*

AKJV: *a still small voice*

- ***a still small voice*** is an exact four-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:46</u> & ye also know that by the power of his almighty word he can cause the earth that it shall pass anay yea & ye know that by his word h can cause that rough places be made smoth & smooth places shall be broken up O the why is it that ye can be so hard in your hearts</p>	<p><u>1 Nephi 17:46</u> & ye also know that by the power of his Almygty word he can cause the ^{ear^{tt}} that it shall pass away yea & ye know that by his word he can cause that rough places be made smooth & smooth places shall be broken up O then why is it that ye can be so hard in your hearts</p>	<p><u>1 Nephi 17:46</u> And ye also know, that by the power of his Almighty word, he can cause the earth that it shall pass away; yea, and ye know that by his word, he can cause that rough places be made smooth, and smooth places shall be broken up. O, then, why is it, that ye can be so hard in your hearts?</p>
<p><u>1 Nephi 17:47</u> behold my soul is rent wi went th anguish because of you & my heart is pained i fear lest ye shall be cast off ever behold I am full of with t of the spirit of God insomuch as if my frame ad no strenght</p>	<p><u>1 Nephi 17:47</u> behold my Soul is rent with anguish because of you & my heart is pained I fear lest ye shall be cast off forever behold I am full of the spirit of God insomuch as if my frame had no strength</p>	<p><u>1 Nephi 17:47</u> Behold, my soul is rent with anguish because of you, and my heart is pained: I fear lest ye shall be cast off forever. Behold, I am full of the spirit of God, insomuch as if my frame had no strength.</p>

1 Nephi 17:47

Behold, my soul is rent with anguish because of you, and my heart is pained; I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, insomuch that my frame has no strength.

ISSUE IN QUESTION:

I am full of the? or *I am full with the?*

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

OC's error of: *I am full of ~~with~~ of the spirit of God*, is corrected in the PM.

SUMMARY:

JS's dictation of this verse produced a temporary mind glitch in OC. The passage begins with: *behold my soul is ~~rent~~ ~~wi~~ ~~wrent~~ [wi]th* - which is similar to, *I am full of ~~with~~ t*, toward the end. It seems that OC's earlier frustration must have carried on to the end of the verse. This is probably why *with* appears and is struck through. There is also a remote chance *with* was meant to be *which*, as in, *of which the spirit of God*. The former seems plausible, and it is confirmed when OC reproduces the verse in the PM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 17:48 & now it came to pass that when I had spoken these words th were angry with me & were desireous to throw me into the debths of the sea they cane forth to lay their hands upon me I spake unto them saying in name of the Almighty God I command you that ye touch me not for I am filled with the power of God even unto the consumeing of my flesh & whoso shal lay their hands upon me shall wither even as a reed dried weed & he shall be as ought before the power of God for God shall smite him</p>	<p>1 Nephi 17:48 & now it came to pass that when I had spoken these words they were angry with me & were desireous to throw me into the debths of the Sea & as they came forth to lay their hands upon me I spake unto them saying in the name of the Almighty God I command you that ye touch me not for I am filled with the power of God even unto the consumeing of my flesh & whoso shall lay their hands upon me shall wither even as a dried weed & he shall be as nought before the power of God for God shall smite him</p>	<p>1 Nephi 17:48 And now it came to pass that when I had spoken these words, they were angry with me, and were desirous to throw me into the depths of the Sea; and as they came forth to lay their hands upon me, I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay their hands upon me, shall wither even as a dried reed; and he shall be as nought before the power of God, for God shall smite him.</p>

1 Nephi 17:48

*And now it came to pass that when I had spoken these words they were angry with me, and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall wither even as a dried **reed**; and he shall be as naught before the power of God, for God shall smite him.*

ISSUE IN QUESTION:

The printing shop remembers **reed** from Isaiah. **TAL.**

EXPLANATION:

The typesetter changed OC's non-biblical word *weed* to *reed* prior to printing.

SUMMARY:

There are at least a dozen instances of **reed** being used in the AKJV. Undoubtedly, the 1830 compositor realized 1) that *weed* was not biblical, and 2) that the words *wither*, *dried*, and *reed* share company with Isaiah 19:6:

*And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the **reeds** and flags shall **wither**.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Though the church has accepted this unauthorized edit throughout the years, and the evidence for the Isaiah based change is compelling, it cannot excuse the fact that OC was so convinced JS spoke *weed* that he not only produced it in the OM, but then copied it to the PM. JS likely approved *weed*. *Weed* is the OI.

TBTBOMC. Compare to John 20:17.

BOM: *touch me not, for I am*

AKJV: *Touch me not; for I am*

- *Touch me not; for I am* is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:49</u> & it came to pass that I Nephi sayeth unto em that they should murmur no more against their father neither should they withhold their labour from me for God had commanded me that I should build a ship</p>	<p><u>1 Nephi 17:49</u> & it came to pass that I Nephi sayeth unto them that they should murmur no more against their father neither should they withhold their labour from me for God had commanded me that I should build a ship</p>	<p><u>1 Nephi 17:49</u> And it came to pass that I, Nephi, saith unto them, That they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship.</p>
<p><u>1 Nephi 17:50</u> & I sayeth unto them if God had commanded me do do all things I could do it if ye he should command me that I should say unto this water be thou earth & it shall be earth & if I should say it it would be done</p>	<p><u>1 Nephi 17:50</u> & I sayeth unto them if God had commanded me to do all things I could do it if he should command me that I should say unto this water be thou earth it should be earth & if I should say it it would be done</p>	<p><u>1 Nephi 17:50</u> And I saith unto them, If God had commanded me to do all things, I could do it. If he should command me that I should say unto this water, Be thou earth, it should be earth; and if I should say it, it would be done.</p>

1 Nephi 17:50

And I said unto them: If God had commanded me to do all things I could do them.

If he should command me that I should say unto this water, be thou **earth, it should** be earth; and if I should say it, it would be done.

ISSUE IN QUESTION:

Ye is in error.

EXPLANATION:

The word **ye** was penned and deleted immediately.

SUMMARY:

There are numerous examples of where lengthy dialogue is confusing. It is also quite easy to make a mistake when those words are similar to **ye**, **he**, **me**, and **thee**. It is entirely possible this mistake is Joseph's, since he has shown a proclivity to forget his place during the dictation. In this case, JS momentarily switched from being told directly from God (**ye**), to that of being the observer (**he**). Undoubtedly, this mistake was not the OI – whether it was generated by JS or OC.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Earth and it shall? or earth it should?

EXPLANATION:

OC adapts the OM text of *earth & it shall*, to *earth it should* (PM).

SUMMARY:

JS's dictation was modified by OC before printing. Cowdery apparently understood that there was no reason to use *shall* here, since the concept of the words that followed makes *should* become *shall* (*it would be done*).

Though this OM Hebraism is clunky at best, it was dictated by JS and should be considered the OI. The change by OC grammatically improved the passage, even though he tampered with what JS believed was divine.

TBTBOMC. Compare to Luke 17:6.

BOM: *should say unto this ... [&] it should be ... done.*

AKJV: *might say unto this ... and it should obey you.*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 17:51</u> & now if the Lord hath such great power & hath wrought so many miricle ^s among the children of men how is it that he cannot instruct me that I should build a ship	<u>1 Nephi 17:51</u> & now if the Lord hath such great power & hath wrought so many miricles among the children of men how is it that he cannot instruct me that I should build a ship	<u>1 Nephi 17:51</u> And now, if the Lord hath such great power, and hath wrought so many miracles among the children of men, how is it that he cannot instruct me, that I should build a ship?

1 Nephi 17:51

*And now, if the Lord has such great power, and has wrought so many **miracles** among the children of men, how is it that he cannot instruct me, that I should build a ship?*

ISSUE IN QUESTION:

Inserts/changes: Some are hardly worth mentioning.

EXPLANATION:

OC inserts an ^s after *miricle* [miracle] in the OM.

SUMMARY:

Here is an example where OC simply forgot to pluralize the word *miracle*. *Miricle*^s is certainly the OI, since it is difficult to imagine JS dictating it singularly.

Because of its insignificance, and the fact that OC replicated it in the PM, this type of edit is hardly worth mentioning. It will normally be ignored if its presence has no other impact to the context of the dictation. It will be given the same amount of gravity as many of the misspellings do.

TBTBOMC. Compare to John 12:37.

BOM: *has wrought so many miracles among the children of men*

AKJV: *had done so many miracles before them*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:52</u> & it came to pass that I Nephi said many things unto my Brethren insomuch that they were c^d founded & could not contend against me neither dearest they lay their hands upon me nor touch me with their fingers even for the space of many days now they dearest not do this lest they should wither before me so powerful was the spirit of God & thus it had wrought upon them</p>	<p><u>1 Nephi 17:52</u> & it came to pass that I Nephi said many things unto my Brethren insomuch that they were confounded & could not contend against me neither dearest they lay their hands upon me nor touch me with their fingers even for the space of many days now they dearest not do this lest they should wither before me so powerful was the spirit of God & thus it had wrought upon them</p>	<p><u>1 Nephi 17:52</u> And it came to pass that I, Nephi, said many things unto my brethren, insomuch that they were confounded, and could not contend against me; neither durst they lay their hands upon me, nor touch me with their fingers, even for the space of many days. Now they durst not do this, lest they should wither before me, so powerful was the spirit of God; and thus it had wrought upon them.</p>
<p><u>1 Nephi 17:53</u> & it came to pass that the Lord said unto me stretch forth thine hand again unto thy Brethren & they shall not wither before the^e but I will shock them saith he Lord the & this will I do that they may know that I am the Lord their God</p>	<p><u>1 Nephi 17:53</u> & it came to pass that the Lord said unto me stretch forth thine hand again unto thy Brethren & they shall not wither before thee but I will shock them saith the Lord & this will I do that they may know that I am the Lord their God</p>	<p><u>1 Nephi 17:53</u> And it came to pass that the Lord said unto me, Stretch forth thine hand again unto thy brethren, and they shall not wither before thee, but I will shock them, saith the Lord; and this will I do, that they may know that I am the Lord their God.</p>

1 Nephi 17:53

*And it came to pass that the Lord said unto me: Stretch forth thine hand again unto thy brethren, and they shall not wither before thee, but I will shock them, saith the **Lord**, and this will I do, that they may know that I am the Lord their God.*

ISSUE IN QUESTION:

OC begins writing, [*t*]he Lord ~~the~~[ir God] too early. **SPEC. CBTH.**

EXPLANATION:

Saith [h]e Lord is followed by *the*, which has been struck through.

SUMMARY:

While writing this text, OC appears to get the **CBTH** once again. *Saith [h]e Lord* is followed by *the*. This appears to be the beginning of *the [Lord their God]*, which arrives at the conclusion of the verse.

TBTBOMC. Compare to Ezekiel 20:26.

BOM: *came to pass ... that they may know that I am the Lord*

AKJV: *caused to pass ... that they might know that I am the LORD*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 17:54</u> & it came to pass that I stretched forth my hand unto my Brethren & they did not wither before me but the Lord did shake them even according to the word which he had spoken</p>	<p><u>1 Nephi 17:54</u> & it came to pass that I stretched forth my hand unto my Brethren & they did not wither before me but the Lord did shake them even according to the word which he has spoken</p>	<p><u>1 Nephi 17:54</u> And it came to pass that I stretched forth my hand unto my brethren, and they did not wither before me; but the Lord did shake them, even according to the word which he had spoken.</p>
<p><u>1 Nephi 17:55</u> & now they said we know of a surety that the Lord is with thee for we know that it is the power of the Lord that hath shaken me & they fell down before me & were about to worship me but I would not suffer them saying I am thy Brother yea even thy younger Brothe wherefore worship the Lord thy God & honour thy father & thy Mother that thy days may be long the the land which the Lord thy God shall give thee</p>	<p><u>1 Nephi 17:55</u> & now they said we know of a surety that the Lord is with thee for we know that it is the power of the Lord that hath shaken us & they fell down before me & were about to worship me but I would not suffer them say saying I am thy Brother yea even thy younger Brother wherefore worship the Lord thy God & honour thy father & thy Mother that thy days may be long in the land which the Lord thy God shall give thee</p>	<p><u>1 Nephi 17:55</u> And now, they said, We know of a surety, that the Lord is with thee, for we know that it is the power of the Lord that hath shaken us. And they fell down before me, and were about to worship me, but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship the Lord thy God, and honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee.</p>

1 Nephi 17:55

*And now, they said: We know of a surety that the Lord is with thee, for we know that it is the power of the Lord that has shaken **us**. And they fell down before me, and were about to worship me, but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship the Lord thy God, and honor thy father and thy mother, that thy days may be long **in** the land which the Lord thy God shall give thee.*

ISSUE IN QUESTION:

Reflections on 1 Nephi 17:50-51: **Us** for **me**, and an insignificant **the the** error.

EXPLANATION:

OC realizes his entry features **me** when it should be inclusive (**us** - PM). Additionally, OC corrects his **the the** error in the PM by replacing the first instance with the OI; choosing **in** over Exodus' **upon** - from the ten commandments.

SUMMARY:

In closing 1 Nephi chapter 17, we feature a couple of incidental mistakes which would normally be insignificant. Yet wouldn't changing JS's words in the OM be presumptuous given the fact that JS (and not OC) maintained a claim to BOM divinity? Perhaps JS was at Oliver's side during the writing of the PM, and coached him to correct these errors? So little is known about the entire process that speculation is rather foolhardy.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Exodus 20:12.

BOM: *honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee.*

AKJV: *Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§</p> <p><u>1 Nephi 18:1</u> & it came to pass that they did worship the Lord & did go forth with me & we did work timbers of curious workmanship & the Lord did shew me from time to time after what manner I should work the timbers of the ship</p> <p><u>1 Nephi 18:2</u> now I Nephi did not work the timbers after the manner which was learned by men neather did I build the ship after the manner of man but I did build it after the manner which the Lord had shewn unto me wherefore it was not after the manner of men</p>	<p>§</p> <p><u>1 Nephi 18:1</u> & it came to pass that they did worship the Lord & did go forth with me & we did work timbers of curious workmanship & the Lord did shew me from time to time after what manner I should work the timbers of the ship</p> <p><u>1 Nephi 18:2</u> now I Nephi did not work the timbers after the manner which was learned by men neither did build the Ship after the manner of man but I did build it after the manner which the Lord had shewn unto me wherefore it was not after the manner of men</p>	<p>§</p> <p><u>1 Nephi 18:1</u> And it came to pass that they did worship the Lord, and did go forth with me; and we did work timbers of curious workmanship. And the Lord did shew me from time to time, after what manner I should work the timbers of the ship.</p> <p><u>1 Nephi 18:2</u> Now I, Nephi, did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of men; but I did build it after the manner which the Lord had shewn unto me; wherefore, it was not after the manner of men.</p>

1 Nephi 18:2

*Now I, Nephi, did not work the timbers after the manner which was learned by men, neither **did I build** the ship after the manner of **men**; but I did build it after the manner which the Lord had shown unto me; wherefore, it was not after the manner of men.*

ISSUE IN QUESTION:

OC forgets the **I** in the PM. The print shop makes the right call. **TAL.**

EXPLANATION:

In his swift copy from the OM to the PM, OC inadvertently forgets to add an **I** – which he had previously written.

SUMMARY:

The 1830 compositor understood that this sentence required an **I** to make it function properly. Kudos to them for catching this error, acting accordingly, and maintaining the OI.

ISSUE IN QUESTION:

The manner of men is chosen over the OI. **TAL.**

EXPLANATION:

The OI's *man* is replaced with an alternative: *men*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

After the manner of men is used twice in this verse. The first instance is the **ISSUE IN QUESTION**. OC wrote *man* in the OM and the PM; this is the OI. The Grandin printing group recognized that despite the inner-verse redundancy, *men* should replace *man*. This change improved the grammar, and remains to this day.

TBTBOMC. Compare to Galatians 3:15.

BOM: *after the manner of men; but*

AKJV: *after the manner of men; Though*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 18:3</u> & I Nephi did go into the mount oft & I did pray oft unto the Lord wherefore the Lord shewed unto me great things</p>	<p><u>1 Nephi 18:3</u> & I Nephi did go into the mount oft & I did pray oft unto the Lord wherefore the Lord shewed unto me great things</p>	<p><u>1 Nephi 18:3</u> And I, Nephi, did go into the mount oft, and I did pray oft unto the Lord; wherefore, the Lord shewed unto me great things.</p>
<p><u>1 Nephi 18:4</u> & it came to pass that after I had finished the ship according to the word of the Lord my Brethren beheld that it was good & that the worksenship thereof was exceding fine wherefore they did humble themselves again before the Lord</p>	<p><u>1 Nephi 18:4</u> & it came to pass t◊◊◊ after I had finished the ship according to the word of the Lord my Brethren beheld that it was good & that the workmanship thereof was exceding fine wherefore they did humble themselves again before the Lord</p>	<p><u>1 Nephi 18:4</u> And it came to pass that after I had finished the ship according to the word of the Lord, my brethren beheld that it was good, and that the workmanship thereof was exceeding fine; wherefore, they did humble themselves again before the Lord.</p>
<p><u>1 Nephi 18:5</u> & it came to pass that the voice of the Lord came unto my father that we should arise & go down into the ship</p>	<p><u>1 Nephi 18:5</u> & it came to pass that the voice of the Lord came unto my father that we should arise & go down into the ship</p>	<p><u>1 Nephi 18:5</u> And it came to pass that the voice of the Lord came unto my father, that we should arise and go down into the ship.—</p>
<p><u>1 Nephi 18:6</u> & it came to pass that on the morrow after that we had pr pared all things much fruits & meat from the wilderness & honey en abundance & rovisions according to that which the Loe Lord had comnanded us we did go own into the ship with all our loading & our seeds & whatsoever things we had brought with us every^{one} according to his age wherefore we did all go down into the ship with our wives & our Children</p>	<p><u>1 Nephi 18:6</u> & it came to pass that on the morrow hfter that we had prepared all things much fruits & meat from the wilderness & honey in abundance & provisions according to that which the Lord had commanded us we did go down unto the Ship with all our loading & our seeds & whatsoever thing we had brought with us every one according to his age wherefore we did all go down into the Ship with our wives & our Children</p>	<p><u>1 Nephi 18:6</u> And it came to pass that on the morrow, after that we had prepared all things, much fruits and meat from the wilderness, and honey in abundance, and provisions, according to that which the Lord had commanded us, we did go down into the ship with all our loading and our seeds, and whatsoever thing we had brought with us, every one according to his age; wherefore, we did all go down into the ship, with our wives and our children.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 18:6

*And it came to pass that on the morrow, after we had prepared all things, much fruits and meat from the wilderness, and honey in abundance, and provisions according to that which the Lord had commanded us, we did go down into the ship, with all our loading and our seeds, and whatsoever **thing** we had brought with us, **every one** according to his age; wherefore, we did all go down into the ship, with our wives and our children.*

ISSUE IN QUESTION:

Whatsoever things we had brought, is reduced to *whatsoever thing we had brought.*

EXPLANATION:

OC forgets to add an **s** at the end of *thing* in the PM.

SUMMARY:

Though the words *thing* or *things* are used equally when following *whatsoever* in the BOM, RS makes the following observation in RSTV 1:382:

[W]henever the text refers to the gathering together of supplies for a trip, we ... only get the plural "whatsoever things."

Two-hundred years later, the church has yet to correct this error.

ISSUE IN QUESTION:

OM insertion changes *every* to *every^{one}*.

EXPLANATION:

OC inserts ^{one} after *every* in the OM.

SUMMARY:

The word ^{one} was inserted after the words *every according to his age* had been written. Since there does not appear to be a reason for this miscue, OC inserted it after *every*. This was probably done during the read-back to JS.

TBTBOMC. Compare to Numbers 17:8.

BOM: *And it came to pass that on the morrow*

AKJV: *And it came to pass, that on the morrow*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
1 Nephi 18:7 & now my father had begat two sons in the wilderness the elder was called Jacob & the younger Joseph	1 Nephi 18:7 & now my father had begat two Sons in the wilderness the eldest was called Jacob & the younger Joseph	1 Nephi 18:7 And now, my father had begat two sons, in the wilderness: The eldest was called Jacob, and the younger, Joseph.

1 Nephi 18:7

*And now, my father had begat two sons in the wilderness; the **elder** was called Jacob and the younger Joseph.*

ISSUE IN QUESTION:

Elder? or *eldest?*

EXPLANATION:

The OM maintains the OI: *elder*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

While transferring the text from the OM to the PM, OC unwisely changes *elder* to *eldest*; damaging the grammatical integrity of the sentence. This incongruity was also typeset to the 1830 edition. It was permanently corrected eighty-one years later.

TBTBOMC. Compare to Genesis 29:16.

BOM: *the elder was ... the younger*

AKJV: *the elder was ... the younger*

- *the elder was* is an exact three-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 18:8</u> & it came to pass that after we had all gone down into the ship & had taken with us our Provisions & things which had been commanded us we did put forth unto the Sea & were driven forth before the wind towards the promised land</p>	<p><u>1 Nephi 18:8</u> & it came to pass that after we had all gone down ¶^{into} the Ship & had taken with us our provisions & things which had been commanded us we did put forth unto the Sea & were driven forth before the wind towards the promised land</p>	<p><u>1 Nephi 18:8</u> And it came to pass that after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea, and were driven forth before the wind, towards the promised land;</p>
<p><u>1 Nephi 18:9</u> & after that we had been driven forth before the wind for the space of many days behold my brethren & the Sons of I'hmael & also their wives began to make them selves merry insomuch that they began to dance & to sing & to speak with much rudeness yea even to that they did forgit by what power they had been brought thither yea they were lefted up unto excedeng rudeness</p>	<p><u>1 Nephi 18:9</u> & after that we had been driven forth before the wind for the space of many days behold my Brethren & the Sons of Ishmael & also their wives began to make themselves merry insomuch that they began to dance & to sing & to speak with much rudeness yea even to that they did forget by what power they had been brought thither yea they were lifted up unto exceeding rudeness</p>	<p><u>1 Nephi 18:9</u> and after that we had been driven forth before the wind, for the space of many days, behold, my brethren, and the sons of Ishmael, and also their wives, began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness, yea, even to that they did forget by what power they had been brought thither; yea, they were lifted up unto exceeding rudeness.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 18:10</u> & I Nephi began to fear exceedingly lest the Lord should be angry with us & smite us because of our iniquity that we should be swallowed up in the debth of the Sea wherefore I Nephi began to speak to them with much soberness but behold they were angry with me saying we will not that our younger Breoth Brother shall be a ruler over us</p>	<p><u>1 Nephi 18:10</u> & I Nephi began to fear exceedingly lest the Lord should be angry with us & smite us because of our iniquity that we should be swallowed up in the debth of the Sea wherefore I Nephi began to speak to them with much soberness but behold they were angry with me saying we will not that our younger Brother shall be a ruler over us</p>	<p><u>1 Nephi 18:10</u> And I, Nephi, began to fear exceedingly, lest the Lord should be angry with us, and smite us, because of our iniquity, that we should be swallowed up in the depths of the Sea; wherefore, I, Nephi, began to speak to them with much soberness; but, behold, they were angry with me, saying: We will not that our younger brother shall be a ruler over us.</p>

1 Nephi 18:10

*And I, Nephi, began to fear exceedingly lest the Lord should be angry with us, and smite us because of our iniquity, that we should be swallowed up in the depths of the sea; wherefore, I, Nephi, began to speak to them with much soberness; but behold they were angry with me, saying: We will not that our younger **brother** shall be a ruler over us.*

ISSUE IN QUESTION:

OC begins **Bre[thren]**, then quickly changes it to **Brother**.

EXPLANATION:

Laman and Lemuel reject being ruled over by any of their younger siblings.

SUMMARY:

At the conclusion of the OM page 37 - line 14, OC begins writing **Bre[thren]**. As line 15 opens OC abandons the word **Breoth** in favor of **Brother**, since the dialogue is geared toward Nephi specifically.

Aside from Nephi, there are no other BOM examples of Lehi's younger children attempting to govern their elders.

TBTBOMC. Compare to Luke 19:14.

BOM: *saying: We will not that our younger brother shall be a ruler over us*

AKJV: *saying, We will not have this man to reign over us*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 18:11</u> & it came to pass that Laman & Lemuel did take me & bend me with cords & they did treat me with much harshness nevertheless the Lord suffered it that he might shew forth his power unto the fulfilling of his word which he hath spoken concerneng the wicked</p>	<p><u>1 Nephi 18:11</u> & it came to pass that Laman & Lemuel did take me & bind me with Cords & they did tread me with much hashness nevertheless the Lord did suffer it that he might shew forth his power unto the fulfilling of his word which he hah spoken— concerning the wicked</p>	<p><u>1 Nephi 18:11</u> And it came to pass that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness; nevertheless, the Lord did suffer it, that he might shew forth his power, unto the fulfilling of his word which he hath spoken, concerning the wicked.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 18:11

And it came to pass that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness; nevertheless, the Lord did suffer it that he might show forth his power, unto the fulfilling of his word which he had spoken concerning the wicked.

ISSUE IN QUESTION:

OM = *the Lord suffered it.* PM = *the Lord did suffer it.*

EXPLANATION:

OC modified *suffered* to *did suffer*. This is today's rendition.

SUMMARY:

A similar edit occurred in 1 Nephi 2:16 - changing *cried* to *did cry*. During his swift PM writing, OC was probably influenced by *did take me* and *did treat me* (used earlier in the verse), and continued the trend with *did suffer it* (see RSTV 1:385).

TBTBOMC. Compare to 1 Samuel 25:30.

BOM: *And it came to pass that ... which he had spoken concerning the*

AKJV: *And it shall come to pass ... that he hath spoken concerning thee*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 18:12</u> & it came pass that after they ad bound me insomuch that I could not movee the compass which had been prepared of the Lord did cease to work</p>	<p><u>1 Nephi 18:12</u> & it came to pass that after they had bound me insomuch that I could not move the Compass which had been prepared of the Lord did cease to work</p>	<p><u>1 Nephi 18:12</u> And it came to pass that after they had bound me, insomuch that I could not move, the compass, which had been prepared of the Lord, did cease to work;</p>
<p><u>1 Nephi 18:13</u> wherefore they knew not whither they should stear the ship insomuch that there arose a great storm yea a great & terrible tempest & we were driven back upon the waters for the space of three days & they began to be frightened excedengly least they should be drowned in the Sea nevertheless they did loose me not</p>	<p><u>1 Nephi 18:13</u> wherefore they knew not whither they should stear the Ship insomuch that there arose a great storm yea a great & terrible tempest & we were driven back upon the waters for the Space of three days & they began to be frightened excedingly least they should be drowned in the Sea nevertheless they did loose me not</p>	<p><u>1 Nephi 18:13</u> wherefore, they knew not whither they should steer the ship, insomuch, that there arose a great storm, yea, a great and terrible tempest; and we were driven back upon the waters for the space of three days; and they began to be frightened exceedingly, lest they should be drowned in the Sea; nevertheless, they did loose me not.—</p>
<p><u>1 Nephi 18:14</u> & on the forth day which we had been driven back the tempest began to be exceding sore</p>	<p><u>1 Nephi 18:14</u> & on the fourth day which we had been driven back the tempest began to be exceding sore</p>	<p><u>1 Nephi 18:14</u> And on the fourth day which we had been driven back, the tempest began to be exceeding sore.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 18:15 & it came to pass that we were about to be swallowed up in the debths of the sea & after that we had been driven back upon the waters for the space of four days ny Brethren began to see that the judgmenne^s of God was upon them & that they must perish save that they should repent of their iniquitees wherefore they came unto me & loosed the bands which was upon my rists & behold they had much swollen exceedingly & also mine ancles were much swollen & great was the soreness thereof</p>	<p>1 Nephi 18:15 & it Came to pass that we were about to be swallowed up in the debths of the Sea & after that we had been driven back upon the waters for the space of four days my Brethren began to see that the Judgments of God was upon them & that they oot perish save that they should repent of their iniquities wherefore they came unto me & loosed the bands which was upon my rists & behold they had much swollen exceedingly & also mine ancles were much swollen & great was the Soreness thereof</p>	<p>1 Nephi 18:15 And it came to pass that we were about to be swallowed up in the depths of the Sea. And after that we had been driven back upon the waters for the space of four days, my brethren began to see that the judgment of God was upon them, and that they must perish, save that they should repent of their iniquities; wherefore, they came unto me and loosed the bands which was upon my wrists, and behold, they had much swollen, exceedingly; and also, mine ancles were much swollen, and great was the soreness thereof.</p>

1 Nephi 18:15

*And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the waters for the space of four days, my brethren began to see that the **judgments of God were** upon them, and that they must perish save that they should repent of their iniquities; wherefore, they came unto me, and loosed the bands which were upon my wrists, and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.*

ISSUE IN QUESTION:

OM & PM: **judgments of God was**.
 1830: **judgment of God was**.
JS 1836-7: judgments of God were. TAL.

EXPLANATION:

The OI reads: **judgments of God was**, in both the OM and the PM. The 1830 typesetter chose to make **judgments** singular.

SUMMARY:

As we have noticed previously, though the OI should be maintained, the typesetter's change is usually better. In this case, it also favors the use in the AKJV.

JS 1836-7: While preparing for the second printed edition in 1836/7, JS decided to maintain the plural use of **judgments** but changed **was** to **were**. Grammatically, this is a downgrade to what was printed in 1830, yet the 1836/7 edit remains to this day.

TBTBOMC. Compare to Acts 27:40.

BOM: *of the sea ... and loosed the bands*

AKJV: *unto the sea, and loosed the rudder bands*

- **and loosed the** is an exact three-word match and occurs only once in each book (BOM & AKJV).

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 18:16</u> nevertheless I did look unto my God & I did praise him all the day long & I did not murmur against the Lord because of mine afflictions</p>	<p><u>1 Nephi 18:16</u> nevertheless I did look unto my God & I did praise him all the day long & I did not murmur against the Lord because of mine afflictions</p>	<p><u>1 Nephi 18:16</u> Nevertheless, I did look unto my God, and I did praise him all the day long; and I did not murmur against the Lord, because of mine afflictions.</p>
<p><u>1 Nephi 18:17</u> now my father Lehi had said many thengs unto them & also unto the Sons of Ishmael but behold they did breath out much threatnings against any one that should speak for me & my parents being stri ken in years & haveing suffered much grief because of their Children they were brought down yea even upon their sick beads</p>	<p><u>1 Nephi 18:17</u> now my father Lehi had said many things unto them & also unto the Sons of Ishmael but behold they did breath out much threatnings against any one that should speak for me & my parents being stricken in years & haveing suffered much grief because of their Children they were brought down yea even upon their sick beds</p>	<p><u>1 Nephi 18:17</u> Now, my father, Lehi, had said many things unto them, and also unto the sons of Ishmael; but, behold, they did breathe out much threatnings against any one that should speak for me; and my parents being stricken in years, and having suffered much grief because of their children, they were brought down, yea, even upon their sick beds.</p>
<p><u>1 Nephi 18:18</u> because of their grief & much sorrow & hhe iniquity of my Brethren they were brought near even to be carried out of this time to meet th ir God yea their gray hairs were about to be bre brought down to l low in the dust yea even they were near to be cast with sorrow into a watery grave</p>	<p><u>1 Nephi 18:18</u> because of their grief & much sorrow & the iniquity of my Brethren they were brought near even to be carried out of this time to meet their God yea their gray hairs were about be brought down to lye low in the dust yea even they were near to be cast into a waterry grave</p>	<p><u>1 Nephi 18:18</u> Because of their grief, and much sorrow, and the iniquity of my brethren, they were brought near even to be carried out of this time, to meet their God; yea, their gray hairs were about to be brought down to lie low in the dust; yea, even they were near to be cast into a watery grave.</p>

1 Nephi 18:18

*Because of their grief and much sorrow, and the iniquity of my brethren, they were brought near even to be carried out of this time to meet their God; yea, their grey hairs were about to be brought down to lie low in the dust; yea, even they were near to be **cast with sorrow into** a watery grave.*

ISSUE IN QUESTION:

OM's *with sorrow* is dismissed for ten years.

EXPLANATION:

The OM reads: *with sorrow*. 1840 is the first time these two words appear in print.

SUMMARY:

While copying to the PM, OC must have believed the words *with sorrow* were redundant, since *much sorrow* appear a few lines earlier. The line structure of the PM does not offer any clue as to why OC excluded *with sorrow*. The space provided on the right edge of the PM page 37, line 24, ends with *into a water-*, which was certainly enough room to have written *with sorrow* (before beginning line 25 with *into a watery ...*), but he did not.

Original Intent: Early Changes to the Book of Mormon Manuscripts

There can be little doubt that JS was thinking of Genesis 44:29 when he dictated *with sorrow*:

*And if ye take this also from me, and mischief befall him, ye shall **bring down** my **gray hairs with sorrow to the grave**.*

It is important to note that JS also used the words *grey hairs were about to be brought down*, in this passage. *Gray/grey hairs* is an identical match, and *bring down* favors *brought down*.

TBTBOMC. Compare to Genesis 44:29.

BOM: *grey hairs ... brought down ... with sorrow into a ... grave*

AKJV: *bring down ... gray hairs with sorrow to the grave*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 18:19</u> & Jacob & Joseph also being young haveing need of much nourishment were grieved because of the afflictions of their Mother & also my wife with her tears & prayers & also my children did not soften their hearts of my Brethren that they would loose me</p>	<p><u>1 Nephi 18:19</u> & Jacob & Joseph also being young haveing need of much nourishment were grieved because of the afflictions of their Mother & also my wife with her tears & prayers & also my children did not soften their hearts of my Brethren that they would loose me</p>	<p><u>1 Nephi 18:19</u> And Jacob and Joseph also, being young, having need of much nourishment, were grieved because of the afflictions of their mother; and also my wife, with her tears and prayers, and also my children, did not soften the hearts of my brethren, that they would loose me;</p>
<p><u>1 Nephi 18:20</u> & there was nothing save it were the power of God which threatened them with distructton could soften their hearts wherefore when they saw that they were about to be swallowed up in the debths of the Sea they repented of the theng whch they had done insomuch that they loosed me</p>	<p><u>1 Nephi 18:20</u> & there was nothing save it were the power of God which ththreatened them with destruction could soften their hearts wherefore when they saw that they were about to be swallowed up in the debths of the Sea they repented of the thing which they had done insomuch that they loosed me</p>	<p><u>1 Nephi 18:20</u> and there was nothing, save it were the power of God, which threatened them with destruction, could soften their hearts; wherefore, when they saw that they were about to be swallowed up in the depths of the sea, they repented of the thing which they had done, insomuch that they loosed me.</p>
<p><u>1 Nephi 18:21</u> & it came to pass that after they had loosed me behold I took the compass & it did work whither I desered it & it came to pass that I prayed unto the Lord & after that I had prayed the winds did cease & the storm did cease & there was a great calm</p>	<p><u>1 Nephi 18:21</u> & it came to pass that after they had loosed me behold I took the compass & it did work whither I desired it & it came to pass that I prayed unto the Lord & after that I had prayed the winds did cease & the storm did cease & there was a great calm</p>	<p><u>1 Nephi 18:21</u> And it came to pass that after they had loosed me, behold, I took the compass, and it did work whither I desired it. And it came to pass that I prayed unto the Lord; and after that I had prayed, the winds did cease, and the storm did cease, and there was a great calm.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 18:22</u> & it came to pass that I Nepi did guide the ship that we sailed again towards the promised land</p>	<p><u>1 Nephi 18:22</u> & it came to pass that I Nephi did guide the Ship that we sailed again towards the promised land</p>	<p><u>1 Nephi 18:22</u> And it came to pass that I, Nephi, did guide the ship, that we sailed again towards the promised land.</p>
<p><u>1 Nephi 18:23</u> & it came to pass that after we had sailed for the space of many days we did arive to the promised land & we went forth upon the land & did pitch our tents & we did call it the promised land</p>	<p><u>1 Nephi 18:23</u> & it came to pass that after we had sailed for the space of many days we did arive to the promised land & we went forth upon the land & did pitch our tents & we did call it the promised land</p>	<p><u>1 Nephi 18:23</u> And it came to pass that after we had sailed for the space of many days, we did arrive to the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land.</p>
<p><u>1 Nephi 18:24</u> & it came to pass that we did begin to tell tell the earth & we began to plants seeds yea we did put all our seeds into the earth which we had brought from the land of Jerusalem & it came to pass that they did grow excedingly wherefore we were blessed in abundance</p>	<p><u>1 Nephi 18:24</u> & it came to pass that we did begin to till the gro^{earth}und & we began to plant seeds yea we did put all our seeds into the earth which we had had brought from the land of Jerusalem & it came to pass that they did grow excedingly wherefore we were blessed in abundance</p>	<p><u>1 Nephi 18:24</u> And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance.</p>

1 Nephi 18:24

*And it came to pass that we did begin to till the **earth**, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance.*

ISSUE IN QUESTION:

OC slips into Genesis for a moment.

EXPLANATION:

The OM clearly displays **earth** in the text. OC writes **ground** in the PM. He then redactes **ground** and inserts ^{earth}.

SUMMARY:

It is not customary for this exercise to discuss errors in transfers to the PM, provided the end result is the same as the OM, but since the evidence of biblical clues are rampant in the BOM, we will occasionally point out the obvious parallels when they arise.

Reading **TBTBOMC** below will reveal the reason why **ground** is an error that needed exposure. **To till the ground**, is used in both Jarom and Mosiah, but only once (as a four-word string) in the Bible.

TBTBOMC. Compare to Genesis 3:23.

BOM: *to till the gro^{earth}und* (PM only)

AKJV: *to till the ground*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 18:25 & it came to pass that we did find upon the land of promise as we journeyed in the Wilderness that there was beasts in the forests of every kind both the cow & the Ox & the ass & the Horse & the goat & the wild goat & all manner of wild anemels which were for the use of man & we did find all manner of ore both of Gold & of silver & of copper</p>	<p>1 Nephi 18:25 & it came to pass that we did find upon the land of promise as we journeyed in the wilderness that there were beasts in the forests of every kind both the cow & the Ox & the Ass & the Horse & the goad & the wild goat & all manner of wild animels which were fore the use of men & we did find all manner of ore both of gold & of Silver & of Copper</p>	<p>1 Nephi 18:25 And it came to pass that we did find upon the Land of Promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.</p>

1 Nephi 18:25

*And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there **were** beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of **men**. And we did find all manner of ore, both of gold, and of silver, and of copper.*

ISSUE IN QUESTION:

Was to were.

EXPLANATION:

The OM features the incorrect use of **was** in the verse.

SUMMARY:

OC does not always exchange **was** for **were** (from the OM to the PM), but in this instance he made the change correctly.

ISSUE IN QUESTION:

Man to men.

EXPLANATION:

The OM features **man**, but OC changed it in the PM to **men**.

SUMMARY:

The use of **man** should be considered the OI. Seen in context, its use parallels Ether 9:18-19.

TBTBOMC. Compare to Hebrews 11:9.

BOM: *upon the land of promise, as*

AKJV: *in the land of promise, as*

- **the land of promise, as** is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§</p> <p><u>1 Nephi 19:1</u> & it came to pass that the Lord commanded me wherefore I did make plates of ore that I might might engraven upon them the record of my People & upon the plates which I made I did engraven the Re^eord of fahher & also our journeyings tn the wilderness & the Prophetes of my father & also many of mine own prophetes have I engraven upon them</p>	<p>§</p> <p><u>1 Nephi 19:1</u> & it came to pass that the Lord commanded me wherefore I did make plates of ore that I might engraven upon them the record of my People & upon the plates which I made I did engraven the record of my father & also our journeyings in the wilderness & the Prophetes of my father & also many of mine own Prophetes have I engraven upon them</p>	<p>§</p> <p><u>1 Nephi 19:1</u> And it came to pass that the Lord commanded me, wherefore I did make plates of ore, that I might engraven upon them the record of my people. And upon the plates which I made, I did engraven the record of my father, and also our journeyings in the wilderness, and the prophetes of my father; and also, many of mine own prophetes have I engraven upon them.</p>

1 Nephi 19:1

And it came to pass that the Lord commanded me, wherefore I did make plates of ore that I might engraven upon them the record of my people. And upon the plates which I made I did engraven the record of my father, and also our journeyings in the wilderness, and the prophetes of my father; and also many of mine own prophetes have I engraven upon them.

ISSUE IN QUESTION:

The record of father? or the record of my [our?] father.

EXPLANATION:

The word **my** in *the record of [my] father*, is missing in the OM. OC inserts it later.

SUMMARY:

The missing word **my** is an obvious error by OC, as he later inserts it in the OM and included this edit in the PM. Later in the verse, JS uses the same term as *the prophetes of my father*.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:2</u> & I knew not at that time which I made them that I should be commanded of the Lord to make these plates wherefore the record of my father & the genealogy of his fore fathers & the more part of all our procedeings in the wilderness are engraven upon those first plates of which I have spoken wherefore the things which transpired before that I made these plates are of a truth more particually made mention upon the first plates</p>	<p><u>1 Nephi 19:2</u> & I knew not at that time when I made them that I should be commanded of the Lord to make these plates wherefore the record of my father & the genealogy of his forefathers & the more part of all our procedings in the wilderness are engraven upon those plates of which I have spoken wherefore the things which transpired before that I made these Plates are of a truth more particular made made mention upon the first plates</p>	<p><u>1 Nephi 19:2</u> And I knew not at that time when I made them, that I should be commanded of the Lord to make these plates; wherefore, the record of my father, and the genealogy of his fathers, and the more part of all our proceedings in the wilderness, are engraven upon those plates of which I have spoken; wherefore, the things which transpired before that I made these plates, are, of a truth, more particularly made mention upon the first plates.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 19:2

And I knew not at the time **when** I made them that I should be commanded of the Lord to make these plates; wherefore, the record of my father, and the genealogy of his **fathers**, and the more part of all our proceedings in the wilderness are engraven upon **those first plates** of which I have spoken; wherefore, the things which transpired before I made these plates are, of a truth, more particularly made mention upon the first plates.

ISSUE IN QUESTION:

Which versus *when*.

EXPLANATION:

OC records *which* from the lips of JS. He then modifies it to *when* in the PM.

SUMMARY:

Technically, either *which* or *when* will work. OC chose *when* for the PM; a superior grammatical option, but there is no reason to doubt that *which* is the OI.

ISSUE IN QUESTION:

Forefathers: eliminated by the printer. **TAL.**

EXPLANATION: The printer decided that the prefix *fore* (before *fore*-fathers) was unnecessary, since the word *genealogy* immediately identifies them contextually as *fore*-fathers.

SUMMARY:

To add breadth to the vocabulary, *ancestors* would have been a better choice than *forefathers*. Both are used sparingly in the AKJV, but *forefathers* appears in the BOM more often. Since JS offered *fore fathers* for the OM, and OC copied it to the PM, it should be restored as the OI.

ISSUE IN QUESTION:

Those first plates versus *those plates*.

EXPLANATION:

OC dropped the word *first* from *those first plates* in the PM.

SUMMARY:

JS dictated *those first plates* in the middle of verse 2, then closed it with *the first plates* when the sentence ended. This might have seemed redundant to OC, since three consecutive lines in the OM here utilize the word *plates*. The original use of *first* was virtually unknown to the members of the church, until it was restored in 1981.

TBTBOMC. Compare to Acts 19:32.

BOM: *and the more part*

AKJV: *and the more part*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 19:3 & after that I made these plates by way of commandment I Nephi received a commandment that the ministry & the prop esies the more plane & precious parts of them should be written upon se plates & that the things wrer ^{which} were written should be cept for the in unction of my people which should possess the land & also for other w purposes which purposes are know unto the Lord</p>	<p>1 Nephi 19:3 & after that I made these plates by way of Commandment I Nephi received a commandment that the ministry & the prophesies the more plain & precious parts of them should be written upon th^{these} em plates & that the things which were written should be kept for the instruction of my People which should possess the land & also for other wise purposes which purposes are known unto the Lord</p>	<p>1 Nephi 19:3 And after that I had made these plates by way of commandment, I, Nephi, received a commandment, that the ministry, and the prophecies, the more plain and precious parts of them, should be written upon these plates; and that the things which were written, should be kept for the instruction of my people, which should possess the land, and also for other wise purposes, which purposes, are known unto the Lord;</p>

1 Nephi 19:3

*And after **I had made** these plates by way of commandment, I, Nephi, received a commandment that the ministry and the prophecies, the more plain and precious parts of them, should be written upon these plates; and that the things **which were written** should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto the Lord.*

ISSUE IN QUESTION:

I made versus I had made. TAL.

EXPLANATION:

While setting the type for the first printed edition, the print shop decided to introduce the word *had* between *I* and *made*.

SUMMARY:

Though the compositor felt the word *had* should be inserted, it did not improve the passage. If *had* was to be added, then *that* should have been removed, making it read: *And after I had made these plates*. This is the currently accepted format.

In making the case for the OI, *had* should **not** have been inserted, since it was not a part of JS's original dictation.

ISSUE IN QUESTION:

The things ~~wrer~~^{which} were written should be cept

EXPLANATION:

After a four-letter error, OC inserts *which* before *were*.

SUMMARY:

If we remove both the ~~strickethrough~~ and the ^{insertion}, the passage would read: *that the things were written should be kept*.

OC began writing *wrer*. He redacted this odd meld of *wr*[itten] and [w]er[e], and then inked *were written*. It seems he might have momentarily considered: *the things written were*, before correcting it. He determined during the review of his writing, that the verse should include *which*, and inserted it.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 19:4 wherefore I Nephi giv id make a Record upon the other plates which geves an account or which gives a greater account of the wars & contentions & destructions of my people & now this have I done & commanded my people that they should ^{do} after that I was gone & that these plates should be handed down from ome generation to another or from one prophet another untill further commandments of the Lord</p>	<p>1 Nephi 19:4 wherefore I Nephi did make a record upon the other plates which gives an account or which gives a greater account of the wars & contentions & distructions of my People & this have I done & commanded my People that they shoul do after that I was gone & that these plates should be handed down from one generation to an other or from one Prophet to another untill further commandments of the Lord</p>	<p>1 Nephi 19:4 wherefore, I, Nephi, did make a record upon the other plates, which gives an account, or which gives a greater account, of the wars, and contentions, and destructions of my people. And this have I done, and commanded my people that they should do, after that I was gone, and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord.</p>

1 Nephi 19:4

Wherefore, I, **Nephi, did** make a record upon **the other plates, which gives an account, or which gives a greater account** of the wars and contentions and destructions of my people. **And this** have I done, and commanded my people what they **should do after** I was gone; and that **these plates should be handed down from one generation to another, or from one prophet to another,** until further commandments of the Lord.

ISSUE IN QUESTION:

I Nephi's giv[es an account]? CBTH.

EXPLANATION:

At the end of OM page 39, line one, OC pens *giv[es]*, then redacts it before beginning line two.

SUMMARY:

This appears to be another **CBTH**. OC likely heard JS dictate the words *gives* before *an account* and *a greater account* as he was ending line one. Apparently, he was thinking of *I Nephi, give an account*, when he realized his error.

ISSUE IN QUESTION:

The other plates, which gives an account,
 or
the other plates, which gives a greater account. IOWC.

EXPLANATION:

JS prefers incorporating the word *greater* in the verse.

SUMMARY:

There are two instances of **IOWC** in this passage. In the first, JS realizes he should have introduced the adjective *greater* into the context. This renders the first section of the sentence useless, and provided this *was* JS's intent, OC should have struck through ~~*which gives an account,*~~ **or**, to make the passage sound appropriate. This did *not* happen, and the OI was maintained – appearing as a dictated on-the-fly error and correction, without proper editing. This egregious flaw has never been corrected by the church.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:
*And now this? or *and this?**

EXPLANATION:

While transferring the text from the OM to the PM, OC eliminated the word *now*.

SUMMARY:

Since the term *and now this* is used elsewhere in the BOM (and twice in the AKJV) there is no reasonable explanation for OC's redaction. *Now* should be restored, since it is clear JS spoke it during dictation. The church has never adopted this suggestion.

ISSUE IN QUESTION:
Should after? or should do after?

EXPLANATION:

OC forgot to add the word *do* in this passage. He then inserted it.

SUMMARY:

It is easy to admit that OC simply forgot to write *do*. But, it is also possible that JS was attempting to bring an AKJV *flavor* to it - by its absence. Hebrews 11:8 reads:

*By faith Abraham, when he was called to go out into a place **which he should after** receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

This is the only example of *should after* in the AKJV. Not only do these two words match, but the NT passage: *which he should after*, shares a stark similarity to *that they should after*, in this BOM verse.

ISSUE IN QUESTION:
These plates should be handed down from one generation to another?

or

*[These plates should be handed down] from one prophet to another? **IOWC.***

EXPLANATION:

In the second instance of **IOWC** within this verse, JS changes the meaning of *from one generation to another*, to *from one prophet to another*. Though the former seems likely, the latter was not followed, since we know the records were passed down from some men who were not prophets. Omni confessed: *I of myself am a wicked man, and I have not kept the statutes and the commandments of the Lord as I ought to have done* (Omni 1:2).

SUMMARY:

Some **IOWCs** are meant to add clarity, while others seem to cause confusion; as this one does. In this passage, the word *or* is extremely valuable, since it seems to eliminate the need for the words: *from one generation to another, or* (much like the first instance above), which would make the reduction read: *these plates should be handed down from one prophet to another, until further commandments of the Lord*. This didn't happen, nor is there any indication it has been seriously considered for change. It begs the question, since *generation* and *prophet* are not synonymous, should the word *or* be eliminated instead? This would make the passage read: *these plates should be handed down from one generation to another, from one prophet to another, until further commandments of the Lord*. Given Omni, this would still be incorrect, but it would eliminate the conflict of the **IOWC**. It would also make it cleaner, unless it changes JS's intent. It seems that ~~*from one generation to another, or*~~ was an error and could have been eliminated. Changing the *or* to *and* is another strong option.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Micah 6:3.

BOM: *have I done ... my people what*

AKJV: *my people, what have I done*

- my people what is an exact three-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:5</u> & an account of my making these plates shall be given hereafter & then behold I proced^e accordeng to that which I have spoken & this I do that the more sacred things may be cept for the knowledge of my people</p>	<p><u>1 Nephi 19:5</u> & an account of my making these plates shall be given hereafter & then behold I proced^e according to that which I have spoken & this I do that the more sacred things may be kept for the knowledge of my People</p>	<p><u>1 Nephi 19:5</u> And an account of my making these plates shall be given hereafter; and then, behold, I proceed according to that which I have spoken; and this I do, that the more sacred things may be kept for the knowledge of my people.</p>
<p><u>1 Nephi 19:6</u> nevertheless I do not write any theng upon plates save it be that I thing it be sacred & now if I do err even did they err of old not that I would excuse myself because of other men but because of the weakness which is in me according to the flesh I would excuse myself</p>	<p><u>1 Nephi 19:6</u> nevertheless I do not write any thing upon plates save it be that I think be it be sacred & now if I do err even did they err of Old not that I would excuse myself because of other men but because of the weakness which is in me according to the flesh I would excuse myself</p>	<p><u>1 Nephi 19:6</u> Nevertheless, I do not write any thing upon plates, save it be that I think it be sacred. And now, if I do err, even did they err of old. Not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself.</p>
<p><u>1 Nephi 19:7</u> for the things which some men esteen be be of great worth both to the boddy & soul others set at nought & trample under their feet yea even the verry God of Israel do men trample under their feet I say trample under their feet but I would speak in other words they do set him at nought & hearken not to the voice of his councils</p>	<p><u>1 Nephi 19:7</u> for the things which some men esteem to be of great worth both to the body & soul others set at nought & trample under their feet yea even the verry God of Isra'e do men trample under their feet I sa^{say}ay trample under their feet be but I would speak in other words they do set him at nought & hearken not to the voice of his Councils</p>	<p><u>1 Nephi 19:7</u> For the things which some men esteem to be of great worth, both to the body and soul, others set at nought, and trample under their feet. Yea, even the very God of Israel, do men trample under their feet; I say, trample under their feet; but I would speak in other words: They do set him at nought, and hearken not to the voice of his counsels;</p>

1 Nephi 19:7

*For the things which some men esteem **to** be of great worth, both to the body and soul, others set at naught and trample under their feet. Yea, even the very God of Israel do men trample under their feet;*

**I say, trample under their feet but I would speak in other words—
they set him at naught, and hearken not to the voice of his counsels.**

ISSUE IN QUESTION:

Be be? or **to be?**

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EXPLANATION:

While listening to the dictation, OC writes: *some men esteen* (esteem) *be [to] be of great worth*.

SUMMARY:

The repeated *be* appears to be accidental. An argument could be had that the first *be* was confusion based on the words *both* and *body*; introduced a few words later in the verse.

ISSUE IN QUESTION:

*I say, trample under their feet;
but I would speak in other words:*

They do set him at nought, and hearken not to the voice of his counsels. IOWC.

EXPLANATION:

JS decides to clarify *trample under their feet* with *set him at nought*.

SUMMARY:

The terms *set [him] at nought*, and *trample under their feet* are mentioned early in the verse. Then, *trample under their feet* is repeated. JS dictates *trample under their feet* a third time in preparing to offer his **IOWC**. Oddly, he mentions *set him at nought* a second time, before adding *and hearken not to the voice of his counsels*. It seems that Joseph must have felt his readers would not understand the symbolic nature of *set at nought* or *trample under their feet*, so he added his clarification with: *and hearken not to the voice of his counsels*, after gluing the three concepts together with *in other words*.

TBTBOMC. Compare to Luke 23:11.

BOM: *set him at naught, and*

AKJV: *set him at nought, and*

- *set him at nought, and* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:8</u> & behold he cometh according to the words of the anger in six hundred years from the time my father feft Jerusalem</p>	<p><u>1 Nephi 19:8</u> & behold he cometh according to the words of the Angel in Six hundred years from the time my father left Jerusalem</p>	<p><u>1 Nephi 19:8</u> & behold he cometh according to the words of the Angel in Six hundred years from the time my father left Jerusalem</p>
<p><u>1 Nephi 19:9</u> & the world because of their eniquity shall judge him to be a thing of nought wherefore they scourge him & he suffereth it & they smite him & he suffereth it &ea they spit upon him & he suffereth it because of his loveing kindness & his long suffering towards the children of men</p>	<p><u>1 Nephi 19:9</u> & the world because of their iniquity shall Judge him to be a thing of nought wherefore they scourge him & he suffereth it & they smite him & he suffereth it yea they spit upon him & he suffereth it because of his loveing kindness & his long suffering towards the children of men</p>	<p><u>1 Nephi 19:9</u> And the world, because of their iniquity, shall judge him to be a thing of nought; wherefore, they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long suffering towards the children of men.</p>

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1 Nephi 19:9

*And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. **Yea**, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men.*

ISSUE IN QUESTION:

And they spit? And yea they spit? or Yea they spit?

EXPLANATION:

JS spoke the four words *and he suffereth it* three times in this passage. Following the second instance, OC began writing an ampersand. He immediately overwrote the & with a y and finished spelling *yea*.

SUMMARY:

No verse in scripture begins with: *And yea*. Perhaps this is why OC quickly changed the & to *Yea they spit*. No verse in the AKJV begins with: *Yea they spit*, but Alma 14:7 in the BOM reads: *... And they spit upon him, and ...* which is a six-word match, provided you concede the use of the ampersand instead of *yea*. Mark's passage below, is an even more compelling match.

TBTBOMC. Compare to Mark 10:34.

BOM: *scourge him, and ... spit upon him, and*

AKJV: *scourge him, and ... spit upon him, and*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:10</u> & the God of our fathers which were lead out of Egypt out of Bondage & also were preserved in the wilderness by him yea the God of Abraham & of Isaac & the God of Isa Jacob eieldeth himself according to the words of the Angel as a man into the hands of wicked men to be lifted up according to the words of Zenock & to be crucified according to the words of Neum & to be buried in a supulchar & according to the words of Zenos which he spake concerning the three days of darkness which should be a sign given of s death unto them whos shoul inhabed inhabit the isees of the of the Sea more espeiaally given unto them which are of the house of Israel</p>	<p><u>1 Nephi 19:10</u> & the God of our fathers which were lead out of Egypt out of bondage & also were preserved in the wilderness by him yea the God of Abraham & of Isaac & the God of Jacob yieldeth himself according to the words of the Angel as a man into the hands of wicked men to be bitt^{lifted} ed up according to the words of Zenock & to be crucified according to the words of \diamond Neum & to be buried in a Sepulchar & according to the words of Zenos which he spake concerning the three days of darkness which should be a sign given of his death unto them who should inhabit the Isles of the Sea more especially given unto them which are of the house of Israel</p>	<p><u>1 Nephi 19:10</u> And the God of our fathers, which were led out of Egypt, out of bondage, and also were preserved in the wilderness by him; yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself according to the words of the angel, as a man, into the hands of wicked men, to be lifted up according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, and according to the words of Zenos, which he spake, concerning the three days of darkness, which should be a sign given of his death, unto them who should inhabit the isles of the sea; more especially given unto them which are of the House of Israel.</p>

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1 Nephi 19:10

*And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the **God of Jacob**, yieldeth himself, according to the words of the angel, as a man, into the hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his death unto those who should inhabit the isles of the sea, more especially given unto those who are of the house of Israel.*

ISSUE IN QUESTION:

The God of Israel, or the God of Jacob? SPEC.

EXPLANATION:

During the transcription of *the God of Abraham & of Isaac & the God of Jacob*, OC ends this section with *Isa*. He ~~strikes~~ these letters and writes *Jacob* next to the error.

SUMMARY:

There is little argument about the word *Jacob* being used in this passage. The hailing of Father Abraham, his son, and his grandson is normally presented in this order: Abraham-Isaac-Jacob. The presence of *Isa* in the OM is likely an error by OC – momentarily forgetting he had already written *Isaac*. But, what if he was actually writing *Israel*? Yes, the spelling is an issue, but there are also thousands of spelling errors within the manuscripts. Play along with me. What if JS actually used Jacob’s alternate name, *Israel*, during dictation? What if the punctuation used since publication is incorrect? What if the intent, or meaning was:

*... the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham and of Isaac. And the God of **Israel** yieldeth himself, according to the words of the angel ...*

Fanciful? Yes. It is interesting how changing a single word (the same person at that!), and adjusting punctuation, can make such a dramatic difference. Remember, punctuation was virtually ignored in both the OM and the PM. Since *Jacob* is the OI, it is also possible that *Jacob* could be used in place of *Israel* in the faux example above.

TBTBOMC. Compare to Galatians 6:10.

BOM: *especially given unto [them which] are of the house of Israel*

AKJV: *especially unto them who are of the household of faith*

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:11</u> for thus spake the prophet the Lord God surely shall visit all the house of Israel at that day some with his voice because of their righteousness unto their great joy & salvation & others with the thunderengs & the lightnings f his power by tempest by fire & by smoke & vapor of darkness & by the open f the earth & by mountains which shall be carried up</p>	<p><u>1 Nephi 19:11</u> for thus spake the Prophet the Lord God surely shall visit all the house of Israel it that day some with his voice because of ^{their} righteousness unto their great joy & Salvation & others with the thunderings & the lightnings of his power by tempest by fire & by smoke & vapour of darkness & by the opening of the earth & by mountains which shall be carried up</p>	<p><u>1 Nephi 19:11</u> For thus spake the Prophet: The Lord God surely shall visit all the House of Israel at that day: some with his voice, because of their righteousness, unto their great joy and salvation; and others, with the thunderings and the lightnings of his power, by tempest, by fire, and by smoke, and vapour of darkness, and by the opening of the earth, and by mountains which shall be carried up;</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:12</u> & all these things ust surely come saith the Prophet Zeuos & the Rocks of the earth must ren & because of the groanings of the Earth many of the kings of the isles of th^{ca} shall be wrought upon by the sperit of God to exclaim the God of Nature fers</p>	<p><u>1 Nephi 19:12</u> & all these things must surely come saith the Prophet Zenos & the Rocks of the earth must rend & because of the groanings of the earth many of the Kings of the Isles of the Sea shall be wrought upon by the spirit of God to exclaim the God of Nature suffers</p>	<p><u>1 Nephi 19:12</u> and all these things must surely come, saith the Prophet Zenos. And the rocks of the earth must rend; and because of the groanings of the earth, many of the Kings of the isles of the sea shall be wrought upon by the spirit of God, to exclaim, The God of nature suffers.</p>
<p><u>1 Nephi 19:13</u> & as for they which are at Jerusalem saith the Prophit they shall be scourged by all People saith the prophet because of they crucified the God of Israel & turned their hearts aside rejecting signs & wonderrs & power & glory of the God of Israel</p>	<p><u>1 Nephi 19:13</u> & as for they which are at Jerusalem saith the Prophet shall be scourged by all People saith the Prophet because they Crucify the God of Israel & turned their hearts aside rejecting signs & wonders & power & grery of the God of Israel</p>	<p><u>1 Nephi 19:13</u> And as for they which are at Jerusalem, saith the prophet, shall be scourged by all people, saith the prophet, because they crucify the God of Israel, and turned their hearts aside, rejecting signs, and wonders, and power and glory of the God of Israel;</p>

1 Nephi 19:13

*And as for those who are at Jerusalem, saith the **prophet, they shall** be scourged by all people, **because they crucify** the God of Israel, and turn their hearts aside, rejecting signs and wonders, and the power and glory of the God of Israel.*

ISSUE IN QUESTION:

OC forgot to transfer **they** to the PM.

EXPLANATION:

The word **they** was not transferred to the PM.

SUMMARY:

From the start, there has been a lot of attention paid to this verse. As the passage begins, the 1830 compositor had a difficult task punctuating it. This was certainly compounded by the lack of the word **they** in the PM. It was originally printed as: *And as for **they** which are at Jerusalem, saith the prophet, shall be scourged by all people ...* In the current edition, the most noticeable changes are: 1) The fourth word has been changed from **they** to **those**, and 2) The missing **they** has been restored after *saith the prophet*. Both items have improved the grammar tremendously. Regarding the OI – The latter is accepted; the former is rejected.

ISSUE IN QUESTION:

Because **of**?

EXPLANATION:

OC penned **because of**, before striking **of**.

SUMMARY:

OC was having trouble with **of** in this passage. Another example of an **of** strikethrough is: *the God of Israel*, at the end of the verse.

Original Intent: Early Changes to the Book of Mormon Manuscripts

With so many scriptural examples of *because of*, it would be impossible to attribute a specific intent to the *of* error.

ISSUE IN QUESTION:
Crucified? or *Crucify?*

EXPLANATION:

The OM reads *crucified*, not *crucify*. OC adopts the present tense *Crucify* in the PM.

SUMMARY:

RS brushes off controversy regarding *crucify* in the PM, stating that OC “accidentally” changed it. There is another, less innocuous possibility: OC understood that the past tense use of *crucified* in the OM needed to be changed to the present tense. He accomplished this by writing *crucify* in the PM. To add to this possible motive, the past tense word *turned* was later edited to read *turn*. This was done in verse 14 as well.

There are three NT examples where the words *they crucified him* [Jesus] are used: John 19:18, Luke 23:33, and Mark 15:25. Conversely, in Mark 15:27, there is only a singular biblical example of *they crucify*. This present tense example has Jesus mentioned before *they crucify: And with him* (Jesus) *they crucify two thieves ...* It is interesting to note how similar this verse is to John 19:18: *Where they crucified him, and two other with him, on either side one, and Jesus in the midst.* St. Mark using the present, and St. John choosing the past. The NT presents the word *crucified* in several places, but the BOM uses it sparingly.

There is no reason to believe JS spoke *crucify*. Whatever inspired OC to modify it in the PM, doesn’t change the OI in the OM. Sadly, the original word *crucified* has not been printed in any version of the BOM.

TBTBOMC. Compare to Wisdom 8:8 (Apocrypha).

BOM: *signs and wonders, and the*

AKJV: *signs and wonders, and the*

- *signs and wonders, and the* is an exact five-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
1 Nephi 19:14 & because they have turned their hearts aside saith the prophet & have despised the Holy one of Israel they shall wander in the flesh & perish & become a hiss & a by word & be hated among all Nations	1 Nephi 19:14 & because they turned their hearts aside saith the Prophet & have despised the Holy one of Israel they shall wander in the flesh & perish & become a hiss & a by word & be hated among all Nations	1 Nephi 19:14 and because they turned their hearts aside, saith the prophet, and have despised the Holy one of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations;

1 Nephi 19:14

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and a byword, and be hated among all nations.

ISSUE IN QUESTION:

OC adds *have* in the OM; deletes it from the PM. **JS 1836-7.**

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

*They **have turned***, adds power to the concept of *turned*. *Have* emphasizes the past tense use of *turned*.

SUMMARY:

JS 1836-7: *Turned* has been changed to *turn* in verses 13-14 of the current edition. JS did this in preparation for the 1837 edition. It has remained this way since that time. Since JS was editing the PM, he probably wasn't even aware of the word *have* in the OM. Still, it appears his redaction might have included *have* if OC would have included it in the PM.

TBTBOMC. Compare to 1 Kings 9:7-8.

BOM: *hiss and a byword*

AKJV: *and a byword ... hiss; and*

NOTE: The term *hiss and a byword* was published in Frederick Butler's 1819 work, *Sketches of Universal History* (Hartford, CT: Cooke & Hale, 1819), 39. This was a likely resource for JS and the BOM. *Hiss and a byword* became popular in many 19th century publications.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:15</u> nevertheless when that day cometh saith the prophet that they no more turn aside their hearts against the holy one of Israel then will he remember the covenants which he made to their fathers</p>	<p><u>1 Nephi 19:15</u> nevertheless when that day cometh saith the Prophet that they no more turn aside their hearts against the Holy one of Israel then will he remember the covenants which he made to their fathers</p>	<p><u>1 Nephi 19:15</u> nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy one of Israel, then will he remember the covenants which he made to their fathers;</p>
<p><u>1 Nephi 19:16</u> yea there well he remember the esles of the Sea yea & all the people which are of the house of Israel will I gather in saith the Lord according to the words of the prophets \diamond Zenos from the four quarters of the earth</p>	<p><u>1 Nephi 19:16</u> yea then will he remember the Isles of the Sea yea & all the People which are of the house of Israel will I gather in saith the Lord according to the words of the Prophets Zenos from the four quarters of the e^{earth}ath</p>	<p><u>1 Nephi 19:16</u> yea, then will he remember the isles of the sea; yea, and all the people which are of the House of Israel, will I gather in, saith the Lord, according to the words of the Prophet Zenos, from the four quarters of the earth;</p>

1 Nephi 19:16

*Yea, **then will** he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the **prophet Zenos**, from the four quarters of the earth.*

ISSUE IN QUESTION:

OC writes *then will*, in favor of *there well*.

EXPLANATION:

OM: After writing *yea **there well** he remember*, OC edited both *there* and *well* to read *then* and *will*, respectively.

SUMMARY:

It is difficult to discern the OI in OC's use of *there well* in the sentence. Perhaps he was thinking: *Yea, and there he well remembered the isles of the sea*. Regardless, OC modified the OM in the same sitting to reflect *then will*.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

The *prophet Zenos*? or the *prophets Enos*?

EXPLANATION:

OC writes: *according to the words of the prophet*. He adds an *s* to *prophet* and writes ~~o~~*Zenos*, only to strikethrough the *s* and the entire word ~~o~~*Zenos*.

SUMMARY:

Within this verse there is another difficult interpretation. You might think the prophet *Zenos* was introduced earlier in verse 10. He is mentioned there, to be sure, but this was not his introduction. Remember, all books prior to Mosiah were written **after** the Book of Moroni. Given this chronological writing rearrangement, *Zenos* actually first appeared in Helaman 8:19, where we learn he was murdered for his faith.

Because it is difficult to determine if the *s* sound was meant at the end of *prophet[s]* or at the beginning of *[Z]enos*, we defer to the PM for clarification. Though OC struggled in the OM during this verse, the PM is fairly clear about the final result. Even at this, OC still wrote *prophets* in the PM. He then erased the *s*.

TBTBOMC. Compare to Isaiah 11:12.

BOM: *gather in ... from the four quarters of the earth*

AKJV: *gather together ... from the four corners of the earth*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:17</u> yea & all the earth shall see the salvation of the Lord saith the prophet ev^ery Nation Nindred tongue & peopl^e shall be blessed</p>	<p><u>1 Nephi 19:17</u> yea & all the earth shall see the salvation of the Lord saith the Prophet every Nation Kindred Tongue & People shall be blessed</p>	<p><u>1 Nephi 19:17</u> yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue, and people, shall be blessed.</p>
<p><u>1 Nephi 19:18</u> & I Nephi have written these things unto my people that perhaps I might perswade them that they wollld remember the Lord their redeemer</p>	<p><u>1 Nephi 19:18</u> & I Nephi have written these things unto my People that perhaps I might perswade them that they would remember the Lord their Redeemer</p>	<p><u>1 Nephi 19:18</u> And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord their Redeemer;</p>
<p><u>1 Nephi 19:19</u> wherefore I speak unto all the house of Israel if it so be that they should obtain these things</p>	<p><u>1 Nephi 19:19</u> wherefore I speak unto all the house of Israel if it so be that they should obtain these things</p>	<p><u>1 Nephi 19:19</u> wherefore, I speak unto all the House of Israel, if it so be that they should obtain these things.</p>
<p><u>1 Nephi 19:20</u> for behold I have workings in the spirit which doth weary me even that all my joints are weak feor they which are at Jerusalem for had not the Lord been merciful to shew unto me concerning them eren as he had prophets of oll</p>	<p><u>1 Nephi 19:20</u> for behold I have workedgs in the spirit which doth weary me even that all my joints are weak for they which are at Jerusalem for had not the Lord been merciful to shew unto me concerning them even as he had Prophets of old</p>	<p><u>1 Nephi 19:20</u> For behold, I have workings in the spirit, which doth weary me, even that all my joints are weak, for they which are at Jerusalem; for had not the Lord been merciful, to shew unto me concerning them, even as he had prophets of old;</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 19:20

*For behold, I have **workings** in the spirit, which doth weary me even that all my joints are weak, for those who are at Jerusalem; for had not the Lord been merciful, to show unto me concerning them, even as he had prophets of old, I should have perished also.*

ISSUE IN QUESTION:

Worked? or *workings?*

EXPLANATION:

OC wrote *workeds* in the PM. He modified it back to the OM entry: *workings*.

SUMMARY:

At the conclusion of line 11, on page 40 of the PM, OC transferred the OM word *workings* as *worked*. Realizing his error, he erased the *d* and changed the *e* to an *i* (see the dot above it). He then wrote the letters *ngs*, with the *n* overwriting the *d*.

Since OC changed the PM to match the OM, there is little reason to question the use of *worked* or *workings* in the text. Either word is acceptable, but compared to *workings*, *worked* gets only a passing grade. When JS uses the non-biblical word *workings* in the BOM, it is always followed by *in/of the spirit* (x5). *Worked* is also absent in the AKJV, though it is found once in Alma 37:41.

TBTBOMC. Compare to Esther 16:21 (Apocrypha).

BOM: *should have perished*

AKJV: *should have perished*

- *should have perished* is an exact three-word match and occurs only once in each book (BOM & AKJV).

NOTE: The words *I should have perished also*, are not part of the 1830 edition, the OM, or the PM. They were added to the PM by JS, in preparation for the 1837 printing. Perhaps this addition could have been avoided if the 1830 typesetter punctuated verses 20-21 differently:

For behold, I have workings in the spirit which doth weary me, even that all my joints are weak for they which are at Jerusalem. For had not the Lord been merciful to shew unto me concerning them, even as he had prophets of old? For he surely did shew unto the prophets of old all things concerning them.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:21</u> for he surely did shew unto Prophets of old concerning all things concerning them & also he did shew unto many concerning us wherefore we it must needs be that we know Concerning them for they are written upon the plates of Brass</p>	<p><u>1 Nephi 19:21</u> for he surely did shew unto Prophets of old all things concerning them & also he did shew unto many concerning us wherefore it must needs be that we know concerning them for they are written upon the plates of Brass——</p>	<p><u>1 Nephi 19:21</u> for he surely did shew unto the prophets of old, all things concerning them; and also, he did shew unto many, concerning us; wherefore, it must needs be, that we know concerning them, for they are written upon the plates of brass.</p>

1 Nephi 19:21

*And he surely did show **unto the prophets** of old **all things concerning** them; and also he did show unto many concerning us; **wherefore, it** must needs be that we know concerning them for they are written upon the plates of brass.*

ISSUE IN QUESTION:

Unto [the] Prophets of old. TAL.

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

TAL: The 1830 typesetter chose to insert *the*, between *unto* and *Prophets*.

SUMMARY:

In a seemingly appropriate gesture, the printing shop added *the* to the text, though it is not present in either the OM or the PM. It remains to this day. In keeping with the OI, it should be eliminated – the verse works fine without it.

ISSUE IN QUESTION:

Gomerning all things concening. Also, *wherefore we it.* **CBTH.**

EXPLANATION:

In verse 21, OC originally penned *comerning* (concerning), which he deleted. He did the same thing for *we*, between *wherefore* and *it*.

SUMMARY:

The scribe had three instances of the word *concerning* running through his mind before the verse (and OI chapter) ended. This explains his **CBTH** use of it early in: *Prophets of old Gomerning all things*.

When OC wrote: *he did shew unto many concerning us wherefore we it must needs be that we know Concerning them*, he momentarily set aside the negligible words, *it must needs be that*, in his mind. Then, after writing *we*, following *wherefore*, he struck the *we* and recalled, *it must needs be that*, followed by the intended placement of *we*. Had his memory failed him, the ending of the verse might have read: *wherefore, we know concerning them, for they are written upon the plates of brass*. This would have been acceptable also.

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p>Chapter</p> <p><u>1 Nephi 19:22</u></p> <p>Now it came to pass that I Nephi did teach my Brethren these things & nt came to pass that I did read many things to them which were engraven upon the plates of Brass that they might know concerneng the doings of the Lord in other lands among people of old</p>	<p>Chapter</p> <p><u>1 Nephi 19:22</u></p> <p>Now it came to pass that I Nephi did teach th^{my}ese things u^{Brethren}nto my^{these} things & it came to pass that I did read many things to them which were engraven upon the plates of Brass that they might know comcerning the doings of the Lord in other lands among People of old</p>	<p>CHAPTER VI.</p> <p><u>1 Nephi 19:22</u></p> <p>Now it came to pass that I, Nephi, did teach my brethren these things. And it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:23</u> & I did read many things unto them which were in the Books of Moses but that I mayht more fully persuade them to believe in the Lord their Redeemer wherefore I did read unto them that which was written by the prophet Isaiak for I dil liken all scriptures unto us that it might be for our profit & learning</p>	<p><u>1 Nephi 19:23</u> & I did read many things unto them which were in the Book of Moses but that I might more fully perswade them to believe in the Lord their redeemer wherefore I did read unto them that which was written by the Prophet Isaiah for I \diamond did liken all Scriptures unto us that it might be for our profit & learning</p>	<p><u>1 Nephi 19:23</u> And I did read many things unto them, which were written in the Book of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer, wherefore I did read unto them that which was written by the Prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.</p>

1 Nephi 19:23

And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.

ISSUE IN QUESTION:

Which were [written] in. TAL.

EXPLANATION:

During the typesetting of the 1830 first edition, a print shop employee added the word *written* to improve the sentence structure.

SUMMARY:

An extremely faint insert of *written* can be found in the OM. This appears to have been added at a later date, which likely happened *after* the 1830 publication, since the PM shows no indication of *written*. The addition is unnecessary, since it is easy to assume the words were **written**. The grammar would be acceptable if the passage read: *And I did read many things unto them which were in the books of Moses*. The word *written* has been adopted by the church, and appears in every officially published version of the BOM.

ISSUE IN QUESTION:

In the book[s] of Moses.

EXPLANATION:

OC neglected to add an **s** to the end of *book*, in the PM.

SUMMARY:

While making the PM copy of the BOM, OC forgets to include an **s** at the end of *book*, which clearly exists in the OM. In Mormondom, we are familiar with the singular use of the Book of Moses since this work can be found in the Pearl of Great Price. However, at the writing of the PM, JS's Book of Moses had not been written, so it was not part of the lexicon at the time. *The Books of Moses* was a part of the lexicon, as it refers to the first five books of the OT, otherwise known as the **Torah**. In 1 Nephi 5:11, we learn that Laban's Brass Plates contained the five books of Moses. *Books* was restored in 1981.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Hebrews 12:10.

BOM: *that it might be for our profit*

AKJV: *for our profit, that we might be*

- for our profit is an exact three-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 19:24</u> wherefore I spake unto them saying hear ye the words of the prophet ye which are a remnant of the house of Israel a branch which have been broken off hear ye the words of the prophet which was written unto all the house of Israel & liken it unto yo rselves that ye may have hope as well as your Brethren from whom ye h been broken off for after this manner hath the prophet written</p>	<p><u>1 Nephi 19:24</u> wherefore I spake unto them saying hear ye the words of the Prophet ye which are a remnant of the House of Israel a branch which have been broken off hear ye the words of the Prophet which waswriⁱwritten unto all the house of Israel & liken it unto yourselves that ye may have hope as well as your Brethren from whom ye have been broken off for after this manner hath the Prophet written</p>	<p><u>1 Nephi 19:24</u> Wherefore, I spake unto them, saying: Hear ye the words of the prophet, ye which are a remnant of the House of Israel, a branch of which have been broken off; hear ye the words of the prophet, which was written unto all the House of Israel, and liken it unto yourselves, that ye may have hope as well as your brethren, from whom ye have been broken off. For after this manner hath the prophet written:</p>

1 Nephi 19:24

*Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a **branch who** have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.*

ISSUE IN QUESTION:

Branch which, branch of which, or branch who? TAL.

EXPLANATION:

TAL: The 1830 typesetter chose to insert *of*, between *branch* and *which*.

SUMMARY:

RS believes *of* was a typesetter error. This is based on its use in the words just before it: *a remnant of the house of Israel*. Because JS changed the *which* to *who* in 1837, *of* was discontinued. It is only found in the 1830 edition. Still, *a branch who have been broken off* is clumsy.

TBTBOMC. Compare to Jeremiah 11:6.

BOM: *saying: Hear ye the words of the*

AKJV: *saying, Hear ye the words of this*

- saying, Hear ye the words of is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§</p> <p><u>1 Nephi 20:1</u> hear & hear this O house of I Jacob which called by the name of Israel & ^{are} come forth out of the waters of Judah which swear by the name of the Lord & make mention of the God of Israel yet they swear not in truth nor in righteousness</p>	<p>§</p> <p><u>1 Nephi 20:1</u> hearken & hear this O house of Isr^{Jacob}ael which are called by the name of Israel & are come forth out of the waters of Judah which swear by the name of the Lord & make mention of the God of Israel yet they swear not in truth nor in righteousness</p>	<p>§</p> <p><u>1 Nephi 20:1</u> Hearken and hear this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel; yet they swear not in truth, nor in righteousness.—</p>

1 Nephi 20:1

Hearken and hear this, O house of **Jacob**, who are called by the name of Israel, **and are come** forth out of the waters of Judah, or out of the waters of baptism, who swear by the name of the Lord, and make mention of the God of Israel, yet they swear not in truth nor in righteousness.

ISSUE IN QUESTION:

Confusion over the use of *Jacob* and *Israel*.

EXPLANATION:

OC incorrectly begins writing *I[srael]* in the OM, then deletes the **I**. He writes the entire word *Israel* in the PM before redacting it, and then inserts ^{*Jacob*} in its place.

SUMMARY:

As the scrolls of Isaiah begin in the BOM, the first passage announces confusion. OC writes: *Hear[ken] & hear this O house of I[srael] which [are] called by the name of Israel*. Realizing that Isaiah utilized the less-familiar *house of Jacob* in the AKJV, and that the more familiar *house of Israel* would follow, he quickly adapted *Jacob* to *Israel*. It is certainly worth noting that Oliver repeated the same conceptual error when transferring *Israel/Jacob* to the PM.

ISSUE IN QUESTION:

The forgotten *are*.

EXPLANATION:

In writing the words of Isaiah 48:1, OC forgets the word *are* and inserts it into the OM.

SUMMARY:

The first line of the OM, page 42, begins: *Israel & ^{are} come forth out of the waters of Judah*. The line would work fine with-or-without the use of *are*, but the insert was essential for congruity with Isaiah.

The previous nineteen chapters have shown that verbatim clones of AKJV verse were often broken up or changed in some way. JS particularly targeted AKJV words in *italics* for modification. Some of these targeted *italics* will be addressed in this work, but for a complete perspective of them, please consult *Italics in Isaiah* and *The Isaiah Variations*, found (free) at BOMsource.com. If you are interested in all the AKJV changes (*italics* and otherwise) made by JS during his Bible revision, you can find the data at the same site under, **The Bible: King James Version and Joseph Smith's Revision**.

Original Intent: Early Changes to the Book of Mormon Manuscripts

A stark representation of editing AKJV *italics* begins in this first verse. The end of Isaiah 48:1 reads:

... and make mention of the God of Israel, *but* not in truth, nor in righteousness.

The word *but* is italicized in this passage. JS had a keen penchant for changing many of these words, since he believed they were questionable additions to the text. So much so, that he targeted a specific change for *but*. The OM reads:

... and make mention of the God of Israel, *yet they swear* not in truth, nor in righteousness.

JS intentionally dismissed *but*, and replaced it with *yet they swear*.

Another bizarre attribute of the passage is this: Though JS swapped *but* for *yet they swear* in the OM, the same change was **not** included in his Bible revision. In fact, none of the Isaiah 48 changes made in the BOM were included in his revision of the Bible. In JS's copy of the Bible, two Isaiah 48 passages (circled *italics*) were targeted for consideration: *when* in verse 13, and *things* in verse 14. *When* was changed to *&* in verse 13, but verse 14's *things* was retained. The *When* and *&* notion was excluded from the Bible revision. JS made yet *another* change, this time for the 1840 edition. He added nine words: *or out of the waters of baptism*. This clarification for *the waters of Judah* has been retained in the current edition of the BOM, but it was *also* excluded in his Bible revision. If *out of the waters of Judah, or out of the waters of baptism* were written in the OM, it would qualify as an **IOWC**.

Of the twenty-nine *italicized* words in the BOM from Isaiah 48, JS edited seventeen of them, which is 59%. Not one of them made it into his Bible revision.

NOTE: The Isaiah chapters in the BOM incorporate larger than normal swaths of exact word matches. During these lengthy passages, the pairings will be displayed in ***bold-italic-underline*** in both the BOM (OM) and AKJV versions of **TBTBOMC**.

TBTBOMC. Compare to Isaiah 48:1.

BOM (OM):

hear[ken] & hear ***this O house of ¶ Jacob which [are] called by the name of Israel & ^{are} come forth out of the waters of Judah which swear by the na[me of] the Lord & make mention of the God of Israel yet they swear not in truth nor in righteousness***

AKJV:

Hear ye ***this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.***

Original Manuscript	Printer's Manuscript	1830 Printed Edition
1 Nephi 20:2 nevertheless they call themselves of the holy cety but they do not stay themselves upon the God of Israel which is the Lord of hoasts yea the Lord of hoasts is his name	1 Nephi 20:2 nevertheless they call themselves of the holy city but they do not stay themselves upon the God of Israel which is the Lord of hosts yea the Lord of hoasts is his name	1 Nephi 20:2 Nevertheless, they call themselves of the Holy city, but they do not stay themselves upon the God of Israel, which is the Lord of hosts; yea, the Lord of hosts is his name.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 20:3</u> behold I have declaired the former things from the beginning & they went forth out of my mouth & I trewed them I did shew them suddenly</p>	<p><u>1 Nephi 20:3</u> behold I have declared the former things from the beginning & theyr went forth out of my mouth & I shewed them I did shew them suddenly</p>	<p><u>1 Nephi 20:3</u> Behold, I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did shew them suddenly.</p>
<p><u>1 Nephi 20:4</u> & I did it because I knew that thou art obstinate & thy neck was an eron sinew & thy brow Brass</p>	<p><u>1 Nephi 20:4</u> & I did it because I knew that thou art obstinate & thy neck was an iron sinew & they^{thy} brow brass</p>	<p><u>1 Nephi 20:4</u> And I did it because I knew that thou art obstinate, and thy neck was an iron sinew, and thy brow brass;</p>
<p><u>1 Nephi 20:5</u> & I have even from the beginning declared to thee before it came to pass I shewed them thee & I shewed them for fear lest thou shouldstest say mine idol hath done them & my graven image & my moulton inage hath commanded them</p>	<p><u>1 Nephi 20:5</u> & I have even from the beginning declared to thee before it came to pass I shewed them thee & I shewed them for fear lest thou shouldst say mine Idol hath done them & my graven image & my moulton image hath commanded them</p>	<p><u>1 Nephi 20:5</u> and I have, even from the beginning, declared to thee; before it came to pass I shewed them thee; and I shewed them for fear lest thou shouldst say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.</p>

1 Nephi 20:5

*And I have even from the beginning declared to thee; before it came to pass I showed them thee; and I showed them for fear lest thou **shouldst** say—Mine idol hath done them, and my graven image, and my molten image hath commanded them.*

ISSUE IN QUESTION:

Shouldst - chosen over the biblical **shouldst**.

EXPLANATION:

OC incorrectly spells Isaiah's **shouldst** as **shouldst**.

SUMMARY:

The word **shouldst** is never used in the BOM, even though OC must have referred to his Bible to correct his misuse of **shouldst** in the OM. **Shouldst** is very common in the OT; less so in the NT. **Shouldst** is used a few times in the BOM, but never in the AKJV.

Given a choice for *Original Intent*, this exercise acknowledges that The Book of Isaiah is preferred over the OM, the PM, and every printed edition of the BOM, when dealing with parallel chapters (1 Nephi 20-21; 2 Nephi 7-8, 12-24 & 27; Mosiah 12 & 14; 3 Nephi 20 & 22) containing heavy quotations from Isaiah. Any argument that *The Brass Plates of Laban* pre-date the AKJV is dismissed for lack of evidence.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Isaiah 48:5.

BOM (OM):

*& I have even from the beginning declared to thee before it came to pass I shewed them thee
& I shewed them for fear least thou shouldstest say mine idol hath done them & my graven image
& my moulton inage hath commanded them*

AKJV:

*I have even from the beginning declared it to thee; before it came to pass I shewed it thee:
lest thou shouldest say, Mine idol hath done them, and my graven image,
and my molten image, hath commanded them.*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 20:6</u> thou hast heard & seen all this & will ye not declare them & that I have shewed thee new things from this time even hiden things & thou didst not know them</p>	<p><u>1 Nephi 20:6</u> thou hast seen & heard all this & will ye not declare them & that I have shewed thee new things from this time even hiden things & thou didst not know them</p>	<p><u>1 Nephi 20:6</u> Thou hast seen and heard all this; and will ye not declare them? And that I have shewed thee new things from this time, even hidden things, and thou didst not know them.</p>

1 Nephi 20:6

*Thou hast **seen and heard** all this; and will ye not declare them? And that I have showed thee new things from this time, even hidden things, and thou didst not know them.*

ISSUE IN QUESTION:

OC favors Isaiah, then switches *hear[e]d and seen* to *seen and heard*.

EXPLANATION:

OC flops *hear[e]d and seen* (OM) with *seen and heard* (PM).

SUMMARY:

There is no known reason why OC changed the dictation of *hear[e]d and seen* (which is close to Isaiah 48:6) to *seen and heard*. He did the same thing to the words *ye not* (to *not ye*) in this passage. Compounding the dilemma, the church has honored the PM version of this verse (in all editions of the BOM) over JS's words - including the currently published release.

TBTBOMC. Compare to Isaiah 48:6.

BOM (OM):

*thou hast heard & seen **all this & will** ye not declare them & that
I have shewed thee new things from this time even hiden things & thou didst not know them*

AKJV:

*Thou hast heard, see **all this; and will** not ye declare it?
I have shewed thee new things from this time, even hidden things, and thou didst not know them.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 20:7</u> they are created now & not from the begenning even before the day when thou heardest them not they were declared unto thee least thou shouldst say behold I knew them</p>	<p><u>1 Nephi 20:7</u> they are created now & not from the beginning even before the day when thou heardest them not they were declared unto thee least thou shoulst say behold I knew them</p>	<p><u>1 Nephi 20:7</u> They are created now, and not from the beginning; even before the day when thou heardest them not, they were declared unto thee, lest thou shouldst say, Behold, I knew them.</p>
<p><u>1 Nephi 20:8</u> yea & thou heardest not yea thou knewest not yea from that time thine ear was not opened for I knew that thou wouldst deal verry treacherously & wast called a transgressor from the womb</p>	<p><u>1 Nephi 20:8</u> yea & thou heardest not yea thou knewest not yea from that time thine ear was not opened for I knew that thou wouldst deal verry treacherously & wast called a transgressor from thy womb</p>	<p><u>1 Nephi 20:8</u> Yea, and thou heardest not; yea, thou knewest not; yea, from that time, thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.</p>

1 Nephi 20:8

*Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou **wouldst** deal very treacherously, and wast called a transgressor from the womb.*

ISSUE IN QUESTION:

The typesetter chose the Bible over the PM. **TAL.**

EXPLANATION:

Both the OM and the PM bear **wouldst**. The compositor set the type biblically: **wouldst**.

SUMMARY:

The OI is Isaiah. **Wouldst** (as with **shouldst** in 1 Nephi 20:5) is not biblical. This one-syllable use of the word (over the two-syllable word **wouldest**) appears only a few times in the BOM.

TBTBOMC. Compare to Isaiah 48:8.

BOM (OM):

yea & thou heardest not yea thou knewest not yea from that time thine ear was not opened for I knew that thou wouldst deal verry treacherously & wast called a transgressor from the womb

AKJV:

Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 20:9</u> nevertheress for my name sake will I defer mine anger & for my praise will I refrain from thee that I cut thee not off</p>	<p><u>1 Nephi 20:9</u> nevertheless for ^{my name} thy name sake will I defer mine anger & for my praise will I refrain from thee that I cut thee not off</p>	<p><u>1 Nephi 20:9</u> Nevertheless, for my name sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off.</p>
<p><u>1 Nephi 20:10</u> for behold I have refined thee I hare chosen thee in the furnace of afflictions</p>	<p><u>1 Nephi 20:10</u> for behold I have refined thee I have chosen thee in the furnace of affliction</p>	<p><u>1 Nephi 20:10</u> For, behold, I have refined thee; I have chosen thee in the furnace of affliction.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 20:10

For, behold, I have refined thee, I have chosen thee in the furnace of affliction.

ISSUE IN QUESTION:

The furnace of *affliction[s]*.

EXPLANATION:

OC adds an *s* to the end of *affliction* in the OM.

SUMMARY:

It is difficult to say if the *s* added to the end of *affliction* was an afterthought. The spacing before *for*, and size of the *s* indicates it was added after the fact. Again, we have Isaiah as the OI – the final authority for these BOM chapters.

JS removed Isaiah's *but not with silver*, during his dictation.

TBTBOMC. Compare to Isaiah 48:10.

BOM (OM):

for behold I have refined thee I hare chosen thee in the furnace of afflictions

AKJV:

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 20:11</u> for mine own sake yea for mine own sake will I do this for how should I suffer my name to be polluted & I will not give my glory unto another	<u>1 Nephi 20:11</u> for mine own sake yea for mine own sake will I do this for I will not suffer my name to be polluted & I will not give my glory unto another	<u>1 Nephi 20:11</u> For mine own sake, yea, for mine own sake, will I do this; for I will not suffer my name to be polluted, and I will not give my glory unto another.

1 Nephi 20:11

*For mine own sake, yea, for mine own sake will I do this, for **I will not** suffer my name to be polluted, and I will not give my glory unto another.*

ISSUE IN QUESTION:

How should I (OM) versus *I will not* (PM).

EXPLANATION:

OC writes *how should I*. The OM is later modified to read *I will not*; the same reading as the PM.

SUMMARY:

The current count of either *I will* or *will I* in this verse is three. The OM's *how should I* was dictated by JS. Though this (as well as *I will not*) does not match the verse in Isaiah, it was closer than the PM. These three words, part of JS's original dictation, have never appeared in an authorized printed version of the BOM.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Isaiah 48:11.

BOM (OM):

*for mine own sake yea **for mine own sake will I do** this for how should I suffer my name to **be polluted** & I will not give my glory unto another*

AKJV:

*For mine own sake, even **for mine own sake, will I do** it: for how should my name **be polluted?** and I will not give my glory unto another.*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 20:12</u> hearken unto me O Jacob & Israel my called for I am he & I am the first & I am also the last</p>	<p><u>1 Nephi 20:12</u> hearken unto me O Jacob & Israel my called for I am he & I am the first & I am also the last</p>	<p><u>1 Nephi 20:12</u> Hearken unto me, O Jacob and Israel, my called; for I am he; and I am the first, and I am also the last.</p>
<p><u>1 Nephi 20:13</u> mine hand hath also laid the foundation of the earth & my right hand hath spanned the heavens & I called unto them & they stand up together</p>	<p><u>1 Nephi 20:13</u> mine hand hath also laid the foundations of the earth & my right hand hath spanned the heavens & I called unto them & they stand up together</p>	<p><u>1 Nephi 20:13</u> Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens: and I called unto them, and they stand up together.</p>
<p><u>1 Nephi 20:14</u> all ye assemble yourselves & hear which among them hath declared these things unto them the Lord hath loved him yea & he will fulfil his word which he hath declared by them & he will do his pleasure on Babylon & his arm shall come upon the Chaldeans</p>	<p><u>1 Nephi 20:14</u> all ye assemble yourselves & hear which among them hath declared these things unto them the Lord hath loved him yea & he will fulfil hiss word which he hath declared by them & he will do his pleasure on Babylon & his arm shall come upon the^chaldeans</p>	<p><u>1 Nephi 20:14</u> All ye, assemble yourselves, and hear; which among them hath declared these things unto them? The Lord hath loved him: yea, and he will fulfil his word which he hath declared by them; and he will do his pleasure on Babylon, and his arm shall come upon the Chaldeans.</p>
<p><u>1 Nephi 20:15</u> also saith the Lord I the Lord yea I have spoken yea I have called him to declare I have brought him & he shall make his way prosperous</p>	<p><u>1 Nephi 20:15</u> also saith the Lord I the Lord yea I have spoken yea I have called him to declare I have brought him & he shall make his way prosperous</p>	<p><u>1 Nephi 20:15</u> Also, saith the Lord: I the Lord, yea, I have spoken, yea, I have called him, to declare I have brought him; and he shall make his way prosperous.</p>
<p><u>1 Nephi 20:16</u> come ye near unto me I have not spoken in secret from the beginning from the time that it was declared have I spoken & the Lord God & his spirit hath sent me</p>	<p><u>1 Nephi 20:16</u> come ye near unto me I have not spoken in secret from the beginning from the time that it was declared have I spoken & the Lord God & his spirit hath sent me</p>	<p><u>1 Nephi 20:16</u> Come ye near unto me: I have not spoken in secret from the beginning; from the time that it was declared, have I spoken; and the Lord God, and his spirit, hath sent me.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 20:17</u> & thus saith the Lord thy redeemer the holy one of Israel I have sent him the Lord thy God which teacheth thee to profit which leadeth thee by the way thou shouldst go hath done it</p>	<p><u>1 Nephi 20:17</u> & thus saith the Lord thy redeemer the holy one of Israel I have sent him the Lord thy God which tea teacheth thee to profit which leadeth thee by the way thou shouldst go hath done it</p>	<p><u>1 Nephi 20:17</u> And thus saith the Lord, thy Redeemer, the Holy One of Israel: I have sent him, the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldst go, hath done it.</p>
<p><u>1 Nephi 20:18</u> O that thou hadst hearkened t my commandments then had thy peace been as a river & thy righteous ess as waves of the Sea</p>	<p><u>1 Nephi 20:18</u> O that thou thadst hearkened to my commandments then had thy peace been as a river & thy righteousness as the waves of the Sea</p>	<p><u>1 Nephi 20:18</u> O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:</p>
<p><u>1 Nephi 20:19</u> thy seed also had been as the sand the offspring f thy bowels like the gravel thereof his mame should not have been t off nor destroid from before me</p>	<p><u>1 Nephi 20:19</u> thy seed also had been as the sand the offspring of thy bowels like the gravel thereof his name should not have been cut off nor destroid from before me</p>	<p><u>1 Nephi 20:19</u> thy seed also had been as the sand; the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.</p>
<p><u>1 Nephi 20:20</u> go ye forth of Baby the Chaldeans without a voice of singing declare ye tell this utter to the end of the earth say ye the Lord hath redeemed his servant Jacob</p>	<p><u>1 Nephi 20:20</u> go ye forth of Babylon flee ye from the Chaldeans with a voice of singing declare ye tell this utter to the end of the earth say ye the Lord hath redeemed his servant Jacob</p>	<p><u>1 Nephi 20:20</u> Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter to the end of the earth; say ye, The Lord hath redeemed his servant Jacob.—</p>

1 Nephi 20:20

*Go ye forth of Babylon, flee ye from the Chaldeans, **with a voice** of singing declare ye, tell this, utter to the end of the earth; say ye: The Lord hath redeemed his servant Jacob.*

ISSUE IN QUESTION:

With~~out~~ a voice (OM) versus *with a voice* (PM & AKJV).

EXPLANATION:

The scribe writes: *the Chaldeans without*, then deletes ~~out~~ from *without*.

SUMMARY:

Could OC have been thinking: *Go ye forth of Babylon, flee ye from the Chaldeans without; a voice of singing declare ye ...* or something along this manner? This would explain his use of *without*. Whatever the momentary stutter, he corrected it and kept it *mostly* aligned with Isaiah.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Isaiah 48:20.

BOM (OM):

go ye forth of Baby[lon flee ye from] the Chaldeans without a voice of singing declare ye tell this utter to the end of the earth say ye the Lord hath redeemed his servant Jacob

AKJV:

Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 20:21</u> & they 'hirsted not he lead them through the deserss he caused the waters to flow out of the rock for them he claved the rock also & the waters gushed out</p>	<p><u>1 Nephi 20:21</u> & they thirsted not he lead them through the deserts he caused the waters to flow out of the rock for them he cleaved the rock also & the waters gushed out</p>	<p><u>1 Nephi 20:21</u> And they thirsted not; he led them through the deserts: he caused the waters to flow out of the rock for them: he cleaved the rock also, and the waters gushed out.</p>

1 Nephi 20:21

*And they thirsted not; he led them through the deserts; he caused the waters to flow out of the rock for them; he **clave** the rock also and the waters gushed out.*

ISSUE IN QUESTION:

Claved (OM), cleaved (PM), or clave (AKJV)?

EXPLANATION:

OC originally wrote the non-biblical/non-word **claved** in the OM. While copying to the PM, he wrote **cleaved** in its place. Isaiah features the word **clave**.

SUMMARY:

Both **clave** and **cleaved** can be found in the AKJV. **Claved** is not found anywhere in scripture. OC might have heard JS pronounce **clave the rock** as **clave-da-rock**, allowing **clave** and **the** to possibly meld with a **d** sound. **Clave** is Isaiah's choice, and since 1837 the church has adopted it too.

TBTBOMC. Compare to Isaiah 48:21.

BOM (OM):

& they 'hirsted not he lead them through the deserss he caused the waters to flow out of the rock for them he claved the rock also & the waters gushed out

AKJV:

And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 20:22</u> & notwithstanding he hath done all this & greater also there is no peace saith the Lord unto the wicked</p>	<p><u>1 Nephi 20:22</u> & notwithstanding he hath done all this & greater also there is no peace saith the Lord unto the wicked</p>	<p><u>1 Nephi 20:22</u> And notwithstanding he hath done all this, and greater also, There is no peace, saith the Lord, unto the wicked.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>§ <u>1 Nephi 21:1</u> & again hearken O ye house of Israel all ye that are broken off & are driven out because of the wickedness of the pastors of my people yea all ye that are broken off that are scattered abroad which are of my people O hous of Israel listen O isles unto me & hearken ye people from far the Lord hath called me from the womb fore from the bowels of my Mother hath he made mention of my name</p>	<p>§ <u>1 Nephi 21:1</u> & again hearken O ye house of Israel all ye that are broken off & are driven out because of the Pas^{wickedness}tors of the pastors of my People yea all ye that are broken off that are scattered abroad which are of my People O house of Israel listen O Isles unto me & hearken ye People from far the Lord hath called me from the womb from the bowels of my Mother hath he made mention of my name</p>	<p>§ <u>1 Nephi 21:1</u> And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, which are of my people, O house of Israel. Listen, O isles, unto me; and hearken, ye people, from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.</p>

1 Nephi 21:1

*And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the **womb; from** the bowels of my mother hath he made mention of my name.*

ISSUE IN QUESTION:

The Lord hath called me forth from the womb? SPEC. CBTH.

EXPLANATION:

OC writes *foro* (*forth?*) after *womb*, and then deletes it.

SUMMARY:

Could OC have been thinking words similar to: *The Lord hath called me forth from the womb*, and mentally misplaced *forth* for a moment, before redacting *foro*, and delivering Isaiah 49:1 in the second half of the verse?

TBTBOMC. Compare to Isaiah 49:1.

BOM (OM):

& again hearken O ye house of Israel all ye that are broken off & are driven out because of the wickedness of the pastors of my people yea all ye that are broken off that are scattered abroad which are of my people O hous[e] of Israel listen O isles unto me & hearken ye people from far the Lord hath called me from the womb ~~fore~~ from the bowels of my Mother hath he made mention of my name

AKJV:

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 21:2</u> & he hath made my mouth like a sharp sword in the shaddow of his hand hath he hid me & mad me a polished shaft in his quiver hath he hed me</p>	<p><u>1 Nephi 21:2</u> & he hath made my mouth like a sharp sword in the shadow of his hand hath he hid me & made me a polished soaft in his quiver hath he hid me</p>	<p><u>1 Nephi 21:2</u> And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;</p>
<p><u>1 Nephi 21:3</u> & said unto me thou art my servant O Israel in whom I will be glorified</p>	<p><u>1 Nephi 21:3</u> & said unto me thou art my servant O Israel in whom I o will be glorified</p>	<p><u>1 Nephi 21:3</u> and said unto me, Thou art my servant, O Israel, in whom I will be glorified.</p>
<p><u>1 Nephi 21:4</u> then I said I have laboured in vaneⁱⁿ I have spent my strength for nought & in vain surely my judgment is with the Lord & my work with my God</p>	<p><u>1 Nephi 21:4</u> then I said I have laboured in vain I have spent my strength for nought & in vain surely my Judgment is with the Lord & my work with my God</p>	<p><u>1 Nephi 21:4</u> Then I said, I have labored in vain, I have spent my strength for nought, and in vain; surely, my judgment is with the Lord, and my work with my God.</p>
<p><u>1 Nephi 21:5</u> & now now saith the Lord that formed me from the womb that I should be his servant to bring Jacob again to him thou Israel be not gathered yet shall I be glorious in the eys of the Lord & my God shall be my strength</p>	<p><u>1 Nephi 21:5</u> & & now saith the Lord that formed me from the w^{womb}omb that I should be his servant to bring Jacob again to him thou Israel be not gathered yet shall I be glorious in the eyes of the Lord & my God shall be my strength</p>	<p><u>1 Nephi 21:5</u> And now, saith the Lord, that formed me from the womb that I should be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.</p>
<p><u>1 Nephi 21:6</u> & he said it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob & to restore the preserved of Israel I will also gave thee a for a light to the Gentiles that thou mayest be my salvation unto he ends of the earth</p>	<p><u>1 Nephi 21:6</u> & he said it is a light thing that thou shoulds be my servant to raise up the tribes of Jacob & to restore the preserved of Israel I will also give thee for a light to the Gentiles that thou myest by^{be} my salvation unto the ends of the earth</p>	<p><u>1 Nephi 21:6</u> And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.—</p>

1 Nephi 21:6

*And he said: It is a light thing that thou **shouldst** be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.*

ISSUE IN QUESTION:

Shouldst (OM), *shoulds* (PM), or *shouldest* (1830/AKJV)?

EXPLANATION:

Three varieties of *should* are found in each manuscript, and the 1830 edition.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

From 1 Nephi 20:5: The word *shouldest* is never used in the BOM. *Shouldest* is very common in the OT; less so in the NT. *Shouldst* is used a few times in the BOM, but never in the AKJV.

TBTBOMC. Compare to Isaiah 49:6.

BOM (OM):

& he said it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob & to restore the preserved of Israel I will also gave thee a for a light to the Gentiles that thou mayest be my salvation unto he end[s] of the earth

AKJV:

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 21:7</u> thus saith the Lord the redeemer of Israel his holy one to him whom man despiseth to him whom the Nation abhorreth for servant of rulers Kings shall see & arise princes also shall worship because of the Lord that is faithful</p>	<p><u>1 Nephi 21:7</u> thus saith the Lord the redeemer of Iserael his holy one to him whom man despiseth to him whom the Nations abhorreth to servant of rulers Kings shall see & arise princes also shall worship because of the Lord that is faithful</p>	<p><u>1 Nephi 21:7</u> Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nations abhorreth, to servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful.</p>

1 Nephi 21:7

*Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the **nations** abhorreth, to servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful.*

ISSUE IN QUESTION:

The Nation abhorreth? or the nations abhorreth?

EXPLANATION:

JS's original dictation matches Isaiah. *Nation* should not be pluralized.

SUMMARY:

While transferring to the PM, OC added an *s* to *Nation*. This error was not recited by JS, and it does not match Isaiah. This is the first time the singular *Nation* is written in the OM. The church has never corrected Oliver's overreach.

ISSUE IN QUESTION:

For (OM), to (PM/1830), or a (AKJV)?

EXPLANATION:

The OM, the PM, and the 1830 edition feature alternate readings of Isaiah 49:7.

SUMMARY:

There are times when there is no logical conclusion as to why an error appears. Instead of writing *to a* before *servant*, OC chose *for*. Later, when copying to the PM, he changed *for* to *to*, but skips adding the *a* entirely. Neither rendition is correct, yet *to* (without Isaiah's *a*) remains today. The OI for this verse (to a servant of rulers) is Isaiah's passage.

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Isaiah 49:7.

BOM (OM):

*thus saith the Lord the redeemer of Israel his holy one to him whom man despiseth to him whom the Nation abhorreth for **servant of rulers Kings shall see & arise** princes also shall worship because of the Lord that is faithful*

AKJV:

*Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a **servant of rulers, Kings shall see and arise,** **princes also shall worship, because of the LORD that is faithful,** and the Holy One of Israel, and he shall choose thee.*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 21:8</u> thus sayth Loe Lord in an exceptable time have I heard thee O isles of the Sea i& in a day of salvation have I helped thee & I will preserve thee & give the^e my servant for a covenant of the people to establish the earth to cause to enherit the desolate heritages</p>	<p><u>1 Nephi 21:8</u> thus saith the Lord in an exceptable time have I heard thee O Isles of the Sea & in a day of salvation have I helped thee & I will preserve thee & give thee my servant for a covenant for^{of} a the People to establish the earth to cause to inherit the desolate heritages</p>	<p><u>1 Nephi 21:8</u> Thus saith the Lord, In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee: and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages:</p>
<p><u>1 Nephi 21:9</u> that thou mayest say to the prisoners go forth to them that sit in darkness shew yourselves they shall feed in the ways & therr pastures shall be in all high places</p>	<p><u>1 Nephi 21:9</u> that thou mayest say to the prisoners go forth to them that sit in darkness shew yourselfs they shall feed in the ways & their pastures shall be in all high places</p>	<p><u>1 Nephi 21:9</u> that thou mayest say to the prisoners, Go forth; to them that sit in darkness, Shew yourselves.— They shall feed in the ways, and their pastures shall be in all high places.</p>
<p><u>1 Nephi 21:10</u> they shall not hungar nor thirst neither shall the heat nor the Sun smite them for he that hath mercy on them shall lead them even by the springs of water shall he guide them</p>	<p><u>1 Nephi 21:10</u> they shall not hunger nor thirst neither shall the heat nor the Sun smite them for he that hath mercy on them shall lead them even by the springs of waters shall he guide them</p>	<p><u>1 Nephi 21:10</u> They shall not hunger nor thirst, neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.</p>

1 Nephi 21:10

*They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of **water** shall he guide them.*

ISSUE IN QUESTION:
Water? or **waters?** **TAL.**

EXPLANATION:

JS's original dictation matches Isaiah. **Water** should not be pluralized.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

As with 1 Nephi 21:6's pluralization of *nation*: in this verse *water* should be left singular, matching the AKJV. The compositors at the printing shop caught OC's error. They were likely referring to Isaiah continuously during these chapters.

TBTBOMC. Compare to Isaiah 49:10.

BOM (OM):

*they shall not hungar nor thirst neither shall the heat nor the Sun smite them
for he that hath mercy on them shall lead them even by the springs of water shall he guide them*

AKJV:

*They shall not hunger nor thirst; neither shall the heat nor sun smite them:
for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 21:11</u> & I will make all my mountains away & my highways shall be exalted</p>	<p><u>1 Nephi 21:11</u> & I will make all my mountains away & my high wa^sy shall be exalted</p>	<p><u>1 Nephi 21:11</u> And I will make all my mountains away, and my highways shall be exalted.</p>
<p><u>1 Nephi 21:12</u> & then O house of Israel behold these shall come from fir & to lo these from the north & from the west & these from the land of Sinim</p>	<p><u>1 Nephi 21:12</u> & then O house of Israel behold these shall come from far & lo these from the North & from the west & these from the land of Sinim</p>	<p><u>1 Nephi 21:12</u> And then, O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.</p>
<p><u>1 Nephi 21:13</u> Sing O Heavens & be joyful O Earth for the feet of them which are in the east shall be established & break forth into singing O mountains for they shall be smitten no the Lord hath comforted his people & will have mercy upon his flicted</p>	<p><u>1 Nephi 21:13</u> sing O Heavens & be joyful O earth for the feet of them which are in the east shall be established & break forth into singing O mountains for they shall be smitten no more for the Lord hath comforted his People & will have mercy upon his afflicted</p>	<p><u>1 Nephi 21:13</u> Sing, O Heavens; and be joyful, O earth; for the feet of them which are in the east shall be established; and break forth into singing, O mountains: for they shall be smitten no more: for the Lord hath comforted his people, and will have mercy upon his afflicted.</p>
<p><u>1 Nephi 21:14</u> b old Zion hath said the Lord hath forsaken me & my Lord hath forgotten me but he will shew that he hath not</p>	<p><u>1 Nephi 21:14</u> but behold Zion hath said the Lord hath forsaken me & my Lord hath forgotton me but he will shew that he hath not</p>	<p><u>1 Nephi 21:14</u> But, behold, Zion hath said, The Lord hath forsaken me, and my Lord hath forgotten me; but he will shew that he hath not.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 21:15</u> for can a Woman forget her sucking h ld that she should not have compassion on the Son of her womb yea they m forget yet will I not forget thee O house of Israel</p>	<p><u>1 Nephi 21:15</u> for can a woman forget he' sucking child that she should not have compassoon on the Son of her womb yea they may forget yet will I not forget thee O house of Israel</p>	<p><u>1 Nephi 21:15</u> For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel.</p>
<p><u>1 Nephi 21:16</u> behold I have graven thee upon the palms of my hands the walls are continually before me</p>	<p><u>1 Nephi 21:16</u> behold I have graven thee upon the palms of my hands thy walls are continually before me</p>	<p><u>1 Nephi 21:16</u> Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.</p>

1 Nephi 21:16

*Behold, I have graven thee upon the palms of my hands; **thy** walls are continually before me.*

ISSUE IN QUESTION:

The walls are continually before me? or thy walls are continually before me?

EXPLANATION:

JS's original dictation established *the* over *thy*, but only momentarily.

SUMMARY:

OC plainly writes *the*, but then modifies the *e* into a *y*. It appears to be in the same nib deposit. Did JS say *the*? or did OC just *think* he said it? This is likely a quick mistake and correction by OC, without any real intent of *the*.

TBTBOMC. Compare to Isaiah 49:16.

BOM (OM):

behold I have graven thee upon the palms of my hands th[y] walls are continually before me

AKJV:

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 21:17</u> thy children shall make haste against thy destroyers & they that made the waste shall go forth of thee</p>	<p><u>1 Nephi 21:17</u> thy children shall make haste against thy destroyers & they that made thee waste shall go forth of thee</p>	<p><u>1 Nephi 21:17</u> Thy children shall make haste against thy destroyers; and they that made thee waste, shall go forth of thee.</p>
<p><u>1 Nephi 21:18</u> lift up thine eyes round about & behold all these gather themselves together & they shall come to thee & as I live saihh the Lord thou shalt surely cloath thee with them all as with an ornament & bend them on even as a bride</p>	<p><u>1 Nephi 21:18</u> lift up thine eyes round about & behold all these gather themselves together & they shall come to thee & as I live saith the Lord thou shalt surely cloth thee with them all as with an ornament & bind them on even as a bride</p>	<p><u>1 Nephi 21:18</u> Lift up thine eyes round about, and behold: all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 21:18

*Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and **bind** them on even as a bride.*

ISSUE IN QUESTION:

& bend them on? or & bind them on?

EXPLANATION:

As with 1 Nephi 21:16: JS's original dictation favors **bend** over **bind**, but only momentarily.

SUMMARY:

As with 1 Nephi 21:16: OC plainly writes **bend**, but then modifies the **e** into an **i**. It appears to be in the same nib deposit. Did JS say **bend**? or did OC just **think** he said it? This is likely a quick mistake and correction by OC, without any real intent of **bend**.

TBTBOMC. Compare to Isaiah 49:18.

BOM (OM):

lift up thine eyes round about & behold all these gather themselves together & they shall come to thee & as I live saihh the Lord thou shalt surely cloath thee with them all as with an ornament & b[i]nd them on even as a bride

AKJV:

Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 21:19 for the waste & thy desolate places & the land of thy destruction shall even now be to narrow by reason of the inhabitants & they that swallow^{ed} thee up shall be far away</p>	<p>1 Nephi 21:19 for thy waste & thy desolate places & the land of thy destruction shall even now be to narrow by reason of the inhabitants & they that swallowed thee up shall be far away</p>	<p>1 Nephi 21:19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up, shall be far away.</p>

1 Nephi 21:19

*For **thy** waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that **swallowed** thee up shall be far away.*

ISSUE IN QUESTION:

For the waste & thy desolate places? or for thy waste & thy desolate places?

EXPLANATION:

As with 1 Nephi 21:16: JS's original dictation favors **the** over **thy**, but only momentarily.

SUMMARY:

As with 1 Nephi 21:16: OC plainly writes **the**, but then modifies the **e** into a **y**. It appears to be in the same nib deposit. Did JS say **the**? or did OC just **think** he said it? This is likely a quick mistake and correction by OC, without any real intent of **the**.

ISSUE IN QUESTION:

They that swallow thee up? or they that swallowed thee up?

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

The ^{ed} at the end of *swallow* is an insertion.

SUMMARY:

When combining the words *swallowed thee*, it is not out of the question to think that the added ^{ed} was missed because of pronunciation – or rather, **swallowed** up in pronunciation. The error was repaired with the same nib deposit of ink.

TBTBOMC. Compare to Isaiah 49:19.

BOM (OM):

*for th[y] waste & thy desolate places & the land of thy destruction
shall even now be to narrow by reason of the inhabitants
& they that swallow^{ed} thee up shall be far away*

AKJV:

*For thy waste and thy desolate places, and the land of thy destruction,
shall even now be too narrow by reason of the inhabitants,
and they that swallowed thee up shall be far away.*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 21:20</u> the children which thou shalt have after thou hast lost the other shall again in thine ears the place is to shait for me give place to me that I may dwell</p>	<p><u>1 Nephi 21:20</u> the Children which thou shalt have after thou hast lost the other shall again in thine ears say the place is to strait for me give place to me that I may dwell</p>	<p><u>1 Nephi 21:20</u> The children which thou shalt have, after thou hast lost the other, shall again in thine ears say, The place is too straight for me: give place to me that I may dwell.</p>

1 Nephi 21:20

*The children whom thou shalt have, after thou hast lost the first, shall again in thine **ears say: The** place is too strait for me; give place to me that I may dwell.*

ISSUE IN QUESTION:

Say is missing, and is inserted at a later date.

EXPLANATION:

The word **say** in Isaiah's *thine ears say, The place*, was originally absent in the OM.

SUMMARY:

Based on the ink deposit, it is clear that OC inserted ^{say} at an alternate sitting. RS postulates it could have been while he was copying to the PM. The sentence would be clumsy without it, so it is likely JS spoke **say**, but in the speed of writing OC missed it. ^{say} is an insert in the OM, produced at a different/later time.

Because this verse comes directly from Isaiah, we can also surmise that OC inserted **say** in the wrong location, and copied it that way to the PM. See the construction of the passage below:

Original Intent: Early Changes to the Book of Mormon Manuscripts

TBTBOMC. Compare to Isaiah 49:20.

BOM (OM):

the children which thou shalt have after thou hast lost the other shall again in thine ears the place is to shait for me give place to me that I may dwell

AKJV:

The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 21:21</u> then shalt thou say in hhine heartw wo hath begotten me these seeing I have lost my children & an desolate a captive & removeing to & fro & who hath brought up these behold I was left alsne these where h^{have} ad they been</p>	<p><u>1 Nephi 21:21</u> then shalt thou say in thine heart who hath begotten me these seeing I have lost my children & am desolate a captive & removeing to & fro & who hath brought up these behold I was left alone these where have they been</p>	<p><u>1 Nephi 21:21</u> Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where have they been?</p>

1 Nephi 21:21

*Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where **have** they been?*

ISSUE IN QUESTION:

Had? or have?

EXPLANATION:

Had is the original writing, which was ~~struck through~~. *Have* was then inserted above it.

SUMMARY:

This minor error was corrected immediately; same ink dip. It was noticed and corrected on-the-fly, as opposed to during a later review. It is unclear if the mistake came from the mouth of JS, or the quill of OC. It is particularly interesting that JS/OC decided that the Bible's *italic* of *had* was an error, even though it wasn't corrected while doing Joseph's Bible revision.

TBTBOMC. Compare to Isaiah 49:21.

BOM (OM):

then shalt thou say in h~~h~~ine heart~~w~~ wo hath begotten me these seeing I have lost my children & an desolate a captive & removeing to & fro & who hath brought up these behold I was left alsne these where ~~h~~^{have} ~~ad~~ they been

AKJV:

*Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they been?*

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 21:22</u> thus saith the Lord God behold I will lift up mine hand to the Gentiles & set up my standard to the people & they shall bring thy Sons in their arms & thy daughters shall be carreed upon their shoulders</p>	<p><u>1 Nephi 21:22</u> thus saith the Lord God behold I will lift up mine hand to the Gentiles & set up my standard to the People & they shall bring thy Sons in their arms & thy daughters ^{shall be} carried upon their shoulders</p>	<p><u>1 Nephi 21:22</u> Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.</p>
<p><u>1 Nephi 21:23</u> & kings shall be thy nurseng fathers & their Queens thy nurseng Mothers they shall bow down to thee with their face towards the earth & lick up the dust of thy feet & thee shalt know that I am the Lord for they shall not be ashamed that wait for me</p>	<p><u>1 Nephi 21:23</u> & kings shall be thy nursing fathers & their Queens thy nursing mothers they shall bown down to thee with their face towards the earth & lick up the dust of thy fea^{ct} & thou shalt know that I am the Lord for they shall not be be ashamed that wait for me</p>	<p><u>1 Nephi 21:23</u> And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.</p>

I Nephi 21:23

*And kings shall be thy nursing fathers, and their queens thy nursing mothers;
they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet;
and **thou** shalt know that I am the Lord; for they shall not be ashamed that wait for me.*

ISSUE IN QUESTION:

Thee changed to *thou*.

EXPLANATION:

JS recited: & *thee* shalt know that I am the Lord to OC, Oliver later modified *ee* to *ou*, with a stronger ink deposit.

SUMMARY:

The OM of this verse features *thy* (x₃), *they/their* (x₄), *thee* (x₂), and *the* (x₃); but *thou* is missing. With these twelve varieties nestled within a single verse, it would certainly be easy for OC to get lost. Though there is a great degree of latitude given for grammar, & *thee* shalt know that I am the Lord, is outside of that parameter; it is doubtful JS said it. Perhaps OC read it back to him before moving on, and caught this mistake with a fresher dip in the ink well.

TBTBOMC. Compare to Isaiah 49:23.

BOM (OM):

& kings shall be thy nurseng fathers & their Queens thy nurseng Mothers they shall bow down to thee with their face towards the earth & lick up the dust of thy feet & thee shalt know that I am the Lord for they shall not be ashamed that wait for me

AKJV:

And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 21:24</u> <i>for</i> shall the prey be taken from the mighty or the lawful captive delivered	<u>1 Nephi 21:24</u> for shall the prey be taken from the mighty or the lawful captive delivered	<u>1 Nephi 21:24</u> For shall the prey be taken from the mighty, or the lawful captives delivered?

1 Nephi 21:24

For shall the prey be taken from the mighty, or the lawful captives delivered?

ISSUE IN QUESTION:

OM: The word *for* is inserted at the beginning of the verse.

EXPLANATION:

for is inserted; but **For** does not begin Isaiah 49:24.

SUMMARY:

JS began this passage with: *shall the prey*. For some unexplained reason, OC inserts *for* – changing the original AKJV. He later copied this addition to the PM. In 2 Nephi 6:16, the exact unauthorized extension recurs. Adding to the mystery: Though modified in both 1 Nephi 21:24 and 2 Nephi 6:16, JS's Bible revision did *not* add this word to Isaiah 49:24.

ISSUE IN QUESTION:

A typesetter change: Moving away from Isaiah? **TAL**.

EXPLANATION:

The 1830 edition compositor mistakenly added an **s** to *captive*.

SUMMARY:

During typesetting, an odd event happened. *Captive* (as in Isaiah 49:24) becomes pluralized. The same pluralization repeats in the next verse! Because of this, what was a seemingly insignificant typesetting error has changed into intention.

TBTBOMC. Compare to Isaiah 49:24.

BOM (OM):

for shall the prey be taken from the mighty or the lawful captive delivered

AKJV:

Shall the prey be taken from the mighty, or the lawful captive delivered?

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 21:25</u> but thus saith the Lord even the captive of the mighty shall be taken away & the prey of the terrible shall be delivered beea for I will contend with him that contendeth with thee & I will save thy children	<u>1 Nephi 21:25</u> but thus saith the Lord even the captive of the mighty shall be taken away & the prey of the terrible shall be delivered for I will contend with him that contendeth with thee & I will save thy children	<u>1 Nephi 21:25</u> But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered : for I will contend with him that contendeth with thee, and I will save thy children.

1 Nephi 21:25

But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

Repeat of 1 Nephi 21:24: A typesetter change: Moving away from Isaiah? **TAL**.

EXPLANATION:

The 1830 edition compositor mistakenly added an **s** to *captive* - again (see the previous verse).

SUMMARY:

From 1 Nephi 21:24 above: During typesetting, an odd event happened. *Captive* (as in Isaiah 49:24) becomes pluralized.

The same pluralization happened in the previous verse. The OI for both of these is the singular form: *captive*.

During Joseph Smith Bible revision, he retained *captives*. He also added these additional 13-words to the center of the verse: *the mighty God shall deliver his covenant people for thus saith the Lord*.

ISSUE IN QUESTION:

Shall be delivered ~~beca~~[use]?

EXPLANATION:

OC began writing *beca[use]*, thought better of it, then struck the first ~~four~~ letters.

SUMMARY:

The two words *delivered because*, do not appear in the AKJV or in the BOM. OC's miscue is mysterious.

TBTBOMC. Compare to Isaiah 49:25.

BOM (OM):

but thus saith the Lord even the captive of the mighty shall be taken away & the prey of the terrible shall be delivered ~~beca~~ for I will contend with him that contendeth with thee & I will save thy children

AKJV:

But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

Original Manuscript

Printer's Manuscript

1830 Printed Edition

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<u>1 Nephi 21:26</u> & I will feed them that oppress thee with their own flesh they shall be drunken with their own blood as with sweet wines & all flesh shall know that I the Lord am thy Saviour & thy redeemer he mighty one of Jacob	<u>1 Nephi 21:26</u> & I will feed them that oppress thee with their own flesh they shall be drunken with their own blood as with sweet wine & all flesh shall know that I the Lord am thy saviour & thy redeemer the mighty one of Jac ^{bo}	<u>1 Nephi 21:26</u> And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood, as with sweet wine : and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob.

1 Nephi 21:26

*And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet **wine**; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:
JS dictates *sweet wines*.

EXPLANATION:
OC records JS speaking *sweet wines*, in opposition to Isaiah's *sweet wine*.

SUMMARY:
During a later session (perhaps after writing 2 Nephi 6:18; a repeat of this verse), OC crosses-out the *s* at the end of *wines*, in favor of matching Isaiah. There is no indication JS spoke *wine* instead of *wines*.

TBTBOMC. Compare to Isaiah 49:26.
BOM (OM). Duplicated in 2 Nephi 6:18:
& I will feed them that oppress thee with their own flesh they shall be drunken with therr own blood as with sweet wines & all flesh hall know that I the Lord am thy Saviour & thy redeemer he mighty one of Jacob

AKJV:
And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
§ <u>1 Nephi 22:1</u> Chapter And now it came to pass that after I Nephi after that I had read these things which were engraven upon my upon the plates of Brass my Brethren came unto me & said unto me what mean these things which ye have read behold are they to be understood according to things which are speritual which shall come to pass according to the spirit & not the flesh	§ <u>1 Nephi 22:1</u> Chapter And now it came to pass that after I Nephi after that I had read these things which were engraven upon the plates of Brass my Brethren came unto me & said unto me what mean these things which ye have read behold are they to be understood according to things which are spiritual which shall come to pass according to the spirit & not the fle flesh	§ <u>1 Nephi 22:1</u> CHAPTER VII. AND now it came to pass that after I, Nephi, after that I had read these things which were engraven upon the plates of brass, my brethren came unto me and said unto me, What meaneth these things which ye have read? Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh?

1 Nephi 22:1

*And now it came to pass that after I, Nephi, had read these things which were engraven **upon the** plates of brass, my brethren came unto me and said unto me: What **meaneth** these things which ye have read?
Behold, are they to be understood according to things which are spiritual, which shall come to pass according to the spirit and not the flesh?*

ISSUE IN QUESTION:
JS possibly recalls 2 Corinthians. **SPEC. CBTH.**

Original Intent: Early Changes to the Book of Mormon Manuscripts

EXPLANATION:

JS could have dictated *upon my* to OC. He then had OC strike ~~*upon my*~~, and write *upon the*, to the right of it.

SUMMARY:

2 Corinthians 1:23 begins: *Moreover I call God for a record upon my soul*. We know JS had a proclivity toward morphing biblical concepts into his text. He has temporarily wrapped up his teachings from Isaiah (1 Nephi 20-21), and has begun explaining the meaning(s) to his brothers. It seems fitting that between reading from the **record** of the brass plates, and **recording** their journey on plates of their own, that JS would have **record** on his mind. *Engraven on my* could read the same as **recorded on my**. The natural follow-up would be the words from 2nd Corinthians: *recorded upon my soul*.

If this is a speculative stretch, then the more likely scenario would be that OC got the **CBTH**. He prematurely used the word *my*, after hearing JS dictate: *my brethren*. He used *my* after *upon*, and then struck ~~*upon my*~~, once he realized *my* was still forthcoming.

ISSUE IN QUESTION:

The printing team adds an *-eth*. **TAL**.

EXPLANATION:

The typesetters for the 1830 first printed edition added *-eth* to *mean*, creating *meaneth*.

SUMMARY:

The compositors faced a grammatical intersection. Do they maintain the word *mean* by reorganizing the sentence to read: *What do these things, which ye have read, mean?* Or, do they maintain the structure by modifying *mean* to *meaneth*? They chose the latter.

There is one OT and NT reference which might have influenced their choice. 1 Samuel 15:14: *said, What meaneth then this ...* is remarkably close to: *said unto me, What meaneth these things ...* The NT reference comes from Acts 2:12: *saying one to another, What meaneth this?*

The easiest answer is probably the correct one. The boys at the print shop understood that *meaneth* was biblical (used 7x in the AKJV), and that the addition of *-eth* was an easy fix.

TBTBOMC. Compare to Wisdom 19:21 (Apocrypha).

BOM: *not the flesh*

AKJV: *not the flesh*

➤ *not the flesh* is an exact three-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:2</u> & I Nephi sayeth unto them be old they were manifest unto the prophets by the voice of the spirit or by the spirit are all things made known unto the prophets which shall co e upon the children of men according to the flesh</p>	<p><u>1 Nephi 22:2</u> & I Nephi sayeth unto them behold they were made manifests unto the prophet by the voice of the spirit for by the spirit are all things made known unto the Prophets which shall come upon the children of men according to the flesh</p>	<p><u>1 Nephi 22:2</u> And I, Nephi, sayeth unto them, Behold, they were made manifest unto the prophet, by the voice of the spirit: for by the spirit are all things made known unto the prophet, which shall come upon the children of men, according to the flesh.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 22:2

And I, Nephi, said unto them: Behold they were manifest unto the **prophet** by the voice of the Spirit; for by the Spirit are all things made known unto the **prophets**, which shall come upon the children of men according to the flesh.

ISSUE IN QUESTION:

Prophet and Prophets. TAL.

EXPLANATION:

OM = **prophets** (x2). 1830 edition = **prophet** (x2)

SUMMARY:

In the OM, OC wrote **prophets** after **manifest unto the**. At some later date, OC crossed out the **s**. It was not repeated in the PM, so it didn't find its way in print, and it has remained this way. The second instance of **prophets** happened after, **made known unto the**. In this case, **prophets** is written in both the OM and the PM. The 1830 typesetter dropped the **s** for the first printed edition. This is the only time the singular form was used in print, as the **s** was added in 1837. It remains to this day.

It is difficult to admit that JS didn't originally speak **prophets**, given the fact that it was edited at an unknown, later time.

TBTBOMC. Compare to Ephesians 3:5.

BOM: *by the Spirit ... made known unto the prophets*

AKJV: *made known unto the ... prophets by the Spirit*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:3</u> wherefore the things which I have read are things pertaining to things both temporal & spirit 1 for it appears that he house of Israel sooner of later will be scattered n all the face of the earth & also among all Nations</p>	<p><u>1 Nephi 22:3</u> wherefore the things of which I have read are things pertaining to things both temporal & spiritual for it appears that the house of Israel sooner of later will be scattered upon all the face of the earth & also among all Nations</p>	<p><u>1 Nephi 22:3</u> Wherefore, the things of which I have read, are things pertaining to things both temporal and spiritual: for it appears that the House of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations,</p>
<p><u>1 Nephi 22:4</u> & behold there are many which are already lost from the knowledge of they which are at Jerusalem yea the more part of all the tribes have been lead away & they are scatt to & fro upon the isles of the Sea & whither they are none of us knoweth save tha we know that they have been lead away</p>	<p><u>1 Nephi 22:4</u> & before there are many which are^{already} lost from the knowledge of they which are at Jerusalem yea the more part of all the tribes have been lead away & they are scattered to & fro upon the isles of the Sea & whether they are none of us knoweth save that we know that they have been lead away</p>	<p><u>1 Nephi 22:4</u> and before there are many which are already lost from the knowledge of they which are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea: and whither they are, none of us knoweth, save that we know that they have been led away.—</p>

1 Nephi 22:4

And **behold**, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and **whither** they are none of us knoweth, save that we know that they have been led away.

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

OC incorrectly transfers *behold* as *before* in the PM.

EXPLANATION:

JS's original dictation was *behold*, but since OC wrote *before* in the PM, the print shop repeated it.

SUMMARY:

Though the error ended up in print, *before* was changed back to *behold* for the second edition, printed in 1837. It remains this way today.

ISSUE IN QUESTION:

Whither? or *whether?* **TAL.**

EXPLANATION:

JS's original dictation was *whither*. OC wrote *whether* in the PM. The typesetter caught the error, and set *whither* as the correct word.

SUMMARY:

The explanation above summarizes the error. *Whither* has been used in every printed version of the BOM.

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:5</u> & since that they have been lead away these things have been prophesied concerning them & also concerning all they which shall hereafter be scattered & be confounded because of the holy one of Israel for against the hem will they harden their hearts wherefore they shall be scattered among all Nations & shall be hated by all men</p>	<p><u>1 Nephi 22:5</u> & since that they have been lead away these things have been prophesied concerning them & also concerning all they which shall hereafter be scattered & be confounded because of the holy one of Israel for against him will they hearden their hearts wherefore they shall be scattered among all Nations & shall be hated by all men</p>	<p><u>1 Nephi 22:5</u> And since that they have been led away, these things have been prophesied concerning them, and also concerning all they which shall hereafter be scattered and be confounded, because of the Holy One of Israel: for against him will they harden their hearts; wherefore, they shall be scattered among all nations, and shall be hated by all men.</p>

1 Nephi 22:5

*And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against **him** will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men.*

ISSUE IN QUESTION:

OC repeats *them*.

EXPLANATION:

OC wrote: *for against the[m] will they*. He had just used *them* in the OM two lines earlier, this is probably what triggered its use.

Original Intent: Early Changes to the Book of Mormon Manuscripts

SUMMARY:

The Holy One of Israel is being referenced here, **not** the tribes of Israel – which is the error OC made. He wrote *the[m]*, crossed it out, then wrote *hem* next to it; later correcting the *e* to *i*. It seems clear that *him* was the OI, and that OC made a temporary mental error, which led to his hand.

TBTBOMC. Compare to Mark 13:13.

BOM: *shall be hated of all men*

AKJV: *shall be hated of all men*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:6</u> nevertheless afte that they have been nussed by the Gentiles & the Lord hath lifted up his hand upon the Gentiles & set them up for a standard & their children shall be carrie in them arms & theer daughters shall be carreed upon their shoulders behold these things of which are spoken are temporal for thus is the covenants of the Lord with our fathers & it meaneth us in the days to reome & also all our Brethren which are of the House of Israel</p>	<p><u>1 Nephi 22:6</u> nevertheless after that they have been nursed by the Gentiles & the Lord hath lifted up his hand upon the Gentiles & set them up for a standard & their children shall be carried in their arms & their daughters shall be carried upon their shoulders behold these things of which are spoken are temporal for thus is the covenants of the Lord with our fathers & it meaneth us in the days to come & also all our Brethren which are of the house of Israel</p>	<p><u>1 Nephi 22:6</u> Nevertheless, after that they have been nursed by the Gentiles, and the Lord hath lifted up his hand upon the Gentiles and set them up for a standard, and their children shall be carried in their arms, and their daughters shall be carried upon their shoulders, behold, these things of which are spoken, are temporal: for thus is the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren which are of the House of Israel.</p>

1 Nephi 22:6

*Nevertheless, after they **shall be** nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their children **have been** carried in their arms, and their daughters **have been** carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to **come**, and also all our brethren who are of the house of Israel.*

ISSUE IN QUESTION:

Changing tenses three times in one verse. **JS 1836-7.**

EXPLANATION:

JS's original dictation (OM), the copy OC made (PM), and the 1830 printed edition, all have this same element in common: *have been* (past) should read *shall be* (future); and *shall be* (future) should read *have been* (past, x2).

SUMMARY:

During dictation, there are times when JS is so caught up in the dialogue that he forgets he is dictating from the *future*, when the record is in the *past*. We have three instances of this in a single verse. Prior to the 1837 printing of the BOM, JS noticed his error, and corrected *shall be* to *have been* - twice. He did the opposite when he realized another error: *have been* should read *shall be*. The OI is JS's dictation, even though it is in error.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Ironically, the following verse (v. 7) has an instance of this same flaw which has never been corrected: *the time cometh that after all the House of Israel have been scattered and confounded.*

Critics of the church identify such passages as evidence that JS was creating the BOM as he went, and was not reading from an ancient document.

ISSUE IN QUESTION:

It meaneth us in the days to re[main?]^c[ome]. SPEC.

EXPLANATION:

OC wrote *re*. He then penned over the top of *re* with *Co*, and finished it with *me*, creating *Come*.

SUMMARY:

It is difficult to think of any synonym for *come* (beginning with *re-*) which would not be *remain*; even though *remain* is a very loose interpretation of a synonym for *come*. It is equally difficult to determine if JS actually said *remain*, or if it was OC's misstep. Ultimately, the correct word exists in the two handwritten manuscripts, as well as every printed version of the BOM.

TBTBOMC. Compare to Isaiah 49:22.

BOM (OM): *lifted up his hand upon the Gentiles and set ... standard ... in their arms, and their daughters shall be carried upon their shoulders*

AKJV: *lift up mine hand to the Gentiles, and set ... standard ... in their arms, and thy daughters shall be carried upon their shoulders*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:7</u> & it meaneth that the time cometh that affter all the house of Israel have been scattered & confounded that the Lord God will raise up a mighty Nation among the Gentiles yea even upon the face of this land & by them shall our seed be scattered</p>	<p><u>1 Nephi 22:7</u> & it meaneth that the time that the time cometh that after all the house of Irael have been scattered & confounded that the Lord God will raise up a mighty Nation among the Gentiles yea even upon the face of this land & by them shall our seed be scattered</p>	<p><u>1 Nephi 22:7</u> And it meaneth that the time cometh that after all the House of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.</p>
<p><u>1 Nephi 22:8</u> & after that our seed is scattered the Lord God will procede to do a marvelous work among the Gentiles which shall be of great worth unto our seed wherefore it is likened unto the being nursed by the Gentiles & being carried un their arms & upon their shoulders</p>	<p><u>1 Nephi 22:8</u> & after that our seed is scattered the Lord God will procede to do a marvelous work among the Gentiles which shall be of great worth unto our seed wherefore it is likened unto the being nourished by the Gentiles & being carried oⁱⁿn their arms & upon their shoulders</p>	<p><u>1 Nephi 22:8</u> And after that our seed is scattered, the Lord God will proceed to do a marvellous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto the being nourished by the Gentiles, and being carried in their arms, and upon their shoulders.</p>

1 Nephi 22:8

*And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being **nourished** by the Gentiles and being carried **in** their arms and upon their shoulders.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

The OM repeats *nursed by the Gentiles &*, from 1 Nephi 22:6. **SPEC.**

EXPLANATION:

JS continues to quote Isaiah. While copying to the PM, OC decided to change the word *nursed* to *nourished*.

SUMMARY:

Because 1 Nephi 22:8 is reusing Isaiah 49:22 from the previous verse, JS's dictation repeated *nursed*; identically duplicating these five words from 1 Nephi 22:6, *nursed by the Gentiles &*.

When OC was transferring the text to the PM, he was probably reflecting on Acts 12:20, which reads: *because their country was nourished by the king's country*; matching *nourished by the*. OC likely felt the term *nursing* was overused in 1 Nephi 21:23, or inappropriate when referencing the gentiles. Whatever the reason, *nursed* is the OI, and should be restored. This correction has never been made.

ISSUE IN QUESTION:

Being carried un[der] their arms? or *being carried un[to] their arms?* **SPEC.**

EXPLANATION:

OC wrote *un*. He then modified the *u* to an *i* so the text would read *in*.

SUMMARY:

Being carried un[der] their arms is the way some parents hold their children. Perhaps OC was having this same thought until he realized JS spoke *in*? Not only is *being carried under their arms* non-biblical, but it also *sounds* non-biblical.

Interestingly, OC wrote: *being carried on their arms* in the PM, before striking *on* in favor of *in*. *Being carried on their arms* is also absent in the AKJV. Whatever the reason, it seems clear that JS spoke *in*. Additionally, *in their arms* is an exact match to Isaiah 49:22. It was corrected in both the OM and the PM, and has been published as *in* in every authorized release of the BOM.

TBTBOMC. Compare to Isaiah 29:14.

BOM: *will proceed to do a marvelous work among*

AKJV: *will proceed to do a marvellous work among*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p>1 Nephi 22:9 & it shall also be of worth unto the Gentiles & not only unto the Gentiles but unto all the house of Israel unto the makeing known of the covenants of the father of heaven unto Abrahan saying in thy seed shall all the kindreds of the earhh be blessed</p>	<p>1 Nephi 22:9 & it shall also be of worth unto the Gentiles & not only unto the Gentiles but unto all the house of Israel unto the makeing known of the covenants of the father of heaven unto Abraham saying in thy seed shall all the kindreds of the earth be blessed</p>	<p>1 Nephi 22:9 And it shall also be of worth unto the Gentiles; and not only unto the Gentiles, but unto all the House of Israel, unto the making known of the covenants of the Father of Heaven unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:10</u> & I would my Brethren that ye shoull know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the Nations</p>	<p><u>1 Nephi 22:10</u> & I would my Brethren that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bear his arm in the eyes of the Nations</p>	<p><u>1 Nephi 22:10</u> And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed, unless he shall make bare his arm in the eyes of the nations.</p>
<p><u>1 Nephi 22:11</u> wherefore the Lord God will procede to make bare his arm in the eyes of all the Nations in bringing about his covenants & his Gospel unto they which are of the house of Israel</p>	<p><u>1 Nephi 22:11</u> wherefore the Lord God will procede to make bear his arm in the eyes of all the Nations in bringing about his covenants & his Gospel unto th^{they}em which w^{ar}ehs of the house of Israel</p>	<p><u>1 Nephi 22:11</u> Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his Gospel, unto they which are of the House of Israel.</p>
<p><u>1 Nephi 22:12</u> wherefore he will bring them again out of captivity & they shall be gathered together to the lands of their first inheritance & they nhall be brought out of obscurity & out of darkness & they shall know that the Lord es their Saviour & their redeemer the mighty one of Israel</p>	<p><u>1 Nephi 22:12</u> wherefore he will bring them again out of captivity & they shall be gathered together to the lands of their inheritance & they shall be brought out of obscurity & out of darkness & they shall know that the Lord is their Saviour & their redeemer the mighty one of Israel</p>	<p><u>1 Nephi 22:12</u> Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity, and out of darkness; and they shall know that the Lord is their Saviour and their Redeemer, the mighty one of Israel.</p>

1 Nephi 22:12

*Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of **their inheritance**; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel.*

ISSUE IN QUESTION:

JS recites: *the lands of their first inheritance*. OC removes *first* in the PM version.

EXPLANATION:

OC changes JS's original dictation of *their first inheritance* to *their inheritance*, while copying to the PM.

SUMMARY:

The words *first inheritance* do not appear in the AKJV, but the words later appear in Mosiah, Alma, and Ether. If we count everything pre-Mosiah as being produced after Moroni (which it was), then this instance of *first inheritance* was actually written toward the end of the translation process, and was the last time OC would hear JS dictate it. In keeping with the OI, *first* should most certainly be restored.

Original Intent: Early Changes to the Book of Mormon Manuscripts

Normally, when **TBTBOMC** is hailed, single verses are compared to other singles. In this instance, the assembly required the use of three verses from Isaiah. Because of this, all three verses have been addressed below. Besides Isaiah, there is an exact 5-word match in Ezra 6:21, for again out of captivity, and.

TBTBOMC. Compare to Isaiah 24:22, 29:18, and 49:26.

BOM: and they shall be gathered together ... and they shall be ...

out of obscurity, and out of darkness ...

shall know that the Lord is their Savior and their Redeemer, the Mighty One of

AKJV - Isaiah:

(24:22) And they shall be gathered together

(29:18) *out of obscurity, and out of darkness*

(49:26) *and they shall be ... shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of*

- And they shall be gathered together is an exact six-word match and occurs only once in each book (BOM & AKJV).

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:13</u> & the blood of that graat & abomenable Church which is thee whore of all the earth shall turn upon their own heads for they shall war among themselves & the sword of their own hands sholl fall upon their own heads & they shall be drunken with their own blood</p>	<p><u>1 Nephi 22:13</u> & the blood of that great & abominable church which is the whore of all the earth shall turn upon their own heads for they shall war among themselves & the sword of their own hands shall fall upon their own heads & they shall be drunken with their own blood</p>	<p><u>1 Nephi 22:13</u> And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads: for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.</p>
<p><u>1 Nephi 22:14</u> & ery Nation which shall war against the O house of Israll shall be turned one against another & they shall fall into the pit which they diged to ensnare the people of the Lord & all they whic fight against Ziom shall be destroid & that great whoar which th perverted the right ways of the Lord yea that great & abominable church shall tumble to the dust & great shall be the fall of it</p>	<p><u>1 Nephi 22:14</u> & every Nation which shall war against thee O house of Israel shall be turned one against another & they shall fall into the pit which they diged to ensnare the People of the Lord & all which fight against Zion shall be destroid & that great whore which hath perverted the right ways of the Lord yea that great & abominable Church shall ◇umble to the dust & great shall be the fall of it</p>	<p><u>1 Nephi 22:14</u> And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion, shall be destroyed. And that great whore, which hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it.</p>

1 Nephi 22:14

And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.

*And **all that fight** against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it.*

Original Intent: Early Changes to the Book of Mormon Manuscripts

ISSUE IN QUESTION:

OC wrote *all **they** whic[h]*, in the OM; dropped *they* in the PM; and the 1830 compositor changed *which* to *that*. **TAL.**

EXPLANATION:

JS spoke the words & *all **they** which fight*. OC and the typesetter modified the OI.

SUMMARY:

In RSTV 1:463 we read,

*While copying from O[M] to P[M], Oliver Cowdery omitted the pronoun **they**, thus changing “all they which” to “all which.” The 1830 typesetter rejected the awkwardness of “all which” and replaced the relative pronoun which with **that**.*

In keeping with the goal of original intent, ***they which*** should be restored.

TBTBOMC. Compare to Matthew 7:27.

BOM: *and great shall be the fall of it*

AKJV: *and great was the fall of it*

Original Manuscript	Printer’s Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:15</u> for behold e prophet that the time cometh speedily that Satan shall have no more powe over the hearts of the children of men for the day soon cometh that all the proud they which do wickedly shall be as stuble & the day cometh that they must be burned</p>	<p><u>1 Nephi 22:15</u> for behold saith the prophet that the time cometh speedily that Satan shall have no more power over the hearts of the Children of men for the day soon cometh that all the proud & they which do wickedly shall be as stubble & the day cometh that they must be burned</p>	<p><u>1 Nephi 22:15</u> For behold, saith the prophet, that the time cometh speedily, that Satan shall have no more power over the hearts of the children of men: for the day soon cometh, that all the proud and they which do wickedly, shall be as stubble; and the day cometh that they must be burned.</p>
<p><u>1 Nephi 22:16</u> for the time soon cometh that the fullness of the wrath of God shall be poured out upon all the children of men for he will not suffer that the wicked shall destroy the righteous</p>	<p><u>1 Nephi 22:16</u> for the time soon cometh that the fulness of the wrath of God shall be poured out upon^{all} the Children of men for he will not suffer that the wicked shall destroy the righteous</p>	<p><u>1 Nephi 22:16</u> For the time soon cometh, that the fulness of the wrath of God shall be poured out upon all the children of men: for he will not suffer that the wicked shall destroy the righteous.</p>
<p><u>1 Nephi 22:17</u> wherefore he will preserve the right ous by his power even if it so be that the fullness of his wrath must come & the righteous be preserved even unto the destructions of their enemies by fere wherefore the righteous need not fear for thus saith the prophet they shall be saved even if it so be as by fire</p>	<p><u>1 Nephi 22:17</u> wherefore he will prerserve the righteous by his power even if it so be that the fullness of his wrath must come & the righteous be preserved even unto the destruction of their enemies by fire wherefore the righteous need not fear for thus saith the Prophet the^y shall be saved even if it so be as by fire</p>	<p><u>1 Nephi 22:17</u> Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear: for thus saith the prophet, They shall be saved, even if it so be as by fire</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

1 Nephi 22:17

Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the **destruction** of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.

ISSUE IN QUESTION:

Destruction? or *destructions?*

EXPLANATION:

OC wrote the word *destructions* in the OM, but it didn't transfer to the PM.

SUMMARY:

Once the word *destructions* fell from his pen, OC deleted the **s**. This is the best grammatical choice. *Destructions* appears only three times in the AKJV; all in the OT. *Destruction*, on the other hand, runs through the entire AKJV.

TBTBOMC. Compare to 1 Corinthians 3:15.

BOM: *shall be saved, even if it so be as by fire*

AKJV: *shall be saved; yet so as by fire*

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:18</u> behold my Brethren I say unto you that these thengs must shortly come yea even blood & fire & vapor of snoke must come & it must needs be upon the face of this earth & it cometh unto men according to the fless if it so be that they will harden their hearts against the holy one of Israel</p>	<p><u>1 Nephi 22:18</u> behold my Brethren I say unto you that these things must shortly come yea even blood & fire & vapour of smoke must come & it must needs be upon the face of this lan^{earth} & it cometh unto men according to the flesh if it so be that they will harden their hearts against the holy one of Israel</p>	<p><u>1 Nephi 22:18</u> Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they will harden their hearts against the Holy One of Israel:</p>
<p><u>1 Nephi 22:19</u> for behold the righteous shall not perish for the teme shurely must come that all they which fight against Zion shall cut off</p>	<p><u>1 Nephi 22:19</u> for behold the righteous shall not perish for the time surely must come that all they which fight against Zion shall be cut off</p>	<p><u>1 Nephi 22:19</u> for behold, the righteous shall not perish; for the time surely must come, that all they which fight against Zion, shall be cut off.</p>

Original Intent: Early Changes to the Book of Mormon Manuscripts

Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:20</u> & the Lord will shurely prepare a way for his people unto the fullfiling of the words of Moses which he spake saying a prophet shall the Lord you God raise up unto you like unto me him shall ye hear in all things whatsoever he shall say unto you & it shall come to pass that all they which will not hear that prophet shall be cut off from among the people</p>	<p><u>1 Nephi 22:20</u> & the Lord will surely prepare a way for his People unto the fulfilling of the words of Moses which he spake saying a prophet shall the Lord your God raise up unto you like unto me him shall ye hear in all things whatsoever he shall say u unto you & it shall come to pass that all they which will not hear that prophet shall be Cut off from among the People</p>	<p><u>1 Nephi 22:20</u> And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all they which will not hear that prophet, shall be cut off from among the people.</p>
<p><u>1 Nephi 22:21</u> & now I Nephi declare unto you that this prophet hom Moses spake was the Holy one of Isreel wherefore he shall execute judgment in righteousness</p>	<p><u>1 Nephi 22:21</u> & now I Nephi declare unto you that this Prophet of whom Moses spake was the holy one of Israel wherefore he shall execute jus^{Judgment} hee in righteousness</p>	<p><u>1 Nephi 22:21</u> And now I, Nephi, declare unto you, that this prophet of whom Moses spake, was the Holy One of Israel; wherefore, he shall execute judgment in righteousness;</p>
<p><u>1 Nephi 22:22</u> & the righteous nead not fear for it is they which hall not be confounded but it is the Kingdom of the Devil which shall be built among the children of men which kingdom is established among them which are in the flesh</p>	<p><u>1 Nephi 22:22</u> & the righteous need not fear for it is they which shall not be confounded but it is the kingdom of the Devil which shall be built up among the Children of men which kingdom is established among them which are in the flesh</p>	<p><u>1 Nephi 22:22</u> and the righteous need not fear, for it is they which shall not be confounded. But it is the kingdom of the Devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh:</p>

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<p><u>1 Nephi 22:23</u> for the time speedily shall come which are that all churches which are built up to get gain & all they which are built up to get power over the flesh & they which are built up to become popular in the eyes of the world & they which seek the lusts of the flesh & the things of the world to do all manner of iniquity yea in fine all they which belong to the Kingdom of the devil it is they which need fear & tremble & quake it is they which must be brought low in the dust it is they which must be consumed as stubble & this is according to the words of the prophet</p>	<p><u>1 Nephi 22:23</u> for the time speedily shall come that all Churches which are built up to get gain & all they which are built up to get power over the flesh & they which are built up to become popular in the eyes of the world & they which seek the lusts of the flesh & the things of the world & to do all manner of iniquity yea in fine all they which belong to the Kingdom of the Devil it is they which need fear & tremble & quake it is they which must be brought low in the dust it is they which must be consumed as stubble & this is according to the words of the Prophet</p>	<p><u>1 Nephi 22:23</u> for the time speedily shall come, that all churches which are built up to get gain, and all they which are built up to get power over the flesh, and they which are built up to become popular in the eyes of the world, and they which seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all they which belong to the kingdom of the Devil, it is they which need fear, and tremble, and quake; it is they which must be brought low in the dust; it is they which must be consumed as stubble: and this is according to the words of the prophet.</p>

1 Nephi 22:23

*For the time speedily shall **come that** all churches which are built up to get gain,
 and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those
 who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity;
 yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake;
 they are those who must be brought low in the dust; they are those who must be consumed as stubble;
 and this is according to the words of the prophet.*

ISSUE IN QUESTION:

Come ~~which are~~ that. CBTH.

EXPLANATION:

OC wrote the words: *Come which are that*. He quickly eliminated ~~which are~~ from the sentence.

SUMMARY:

CBTH: In anticipation of *all they which are built up*, OC mistakenly writes *which are* - almost directly above *all they which are built up to get power*. This error should not be considered part of the OI.

TBTBOMC. Compare to 2 Peter 2:18.

BOM: *the lusts of the flesh*

AKJV: *the lusts of the flesh*

- *the lusts of the flesh* is an exact five-word match and occurs only once in each book (BOM & AKJV).

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<p><u>1 Nephi 22:24</u> & the time cometh spea that the righteous must be lead up as calves of the stall & the Holy one Israel must reign in dominion & night & power & great glory</p>	<p><u>1 Nephi 22:24</u> & the time cometh speedily that the righteous must be lead up as calves of the stall & the holy one of Israel must reign & in dominion & might & Power & great dlory</p>	<p><u>1 Nephi 22:24</u> And the time cometh speedily, that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory.</p>
<p><u>1 Nephi 22:25</u> & he gather h his children from the four quarters of the earth & he nunbereth his she & the know him & there shall be one fold & ore shepherd & he shall feed h in him they shall find pasture</p>	<p><u>1 Nephi 22:25</u> & he gathereth his children from the four quarters of the earth & he numbereth his sheep & they know him & there shall be one fold & one Shepherd & he shall feed his Sheep & in him they shall find pasture</p>	<p><u>1 Nephi 22:25</u> And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture.—</p>
<p><u>1 Nephi 22:26</u> & because of the righteous ess o is Peopl Sata h th no power refore he ca for the space of many years for he hath no power over the hearts of the Peop for they dwell in righteousness & the holy one of Israel reigneth</p>	<p><u>1 Nephi 22:26</u> & because of the righteousness of his People Satan hath no power wherefore he cannot be loosed for the space of many years for he hath no power over the hearts of the People for they dwell in righteousness & the holy one of Israel reigneth</p>	<p><u>1 Nephi 22:26</u> And because of the righteousness of his people, Satan hath no power; wherefore, he cannot be loosed for the space of many years: for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth.</p>
<p><u>1 Nephi 22:27</u> & now behold I Nephi say unto you that all these things must come come according to the flesh</p>	<p><u>1 Nephi 22:27</u> & now behold I Nephi say unto you that all these things must come according to the flesh</p>	<p><u>1 Nephi 22:27</u> And now behold, I, Nephi, say unto you, that all these things must come, according to the flesh.</p>
<p><u>1 Nephi 22:28</u> but behold all Nations kindreds tongues & people shall dwell safely in the holy one of Israel if it so be that they will repent</p>	<p><u>1 Nephi 22:28</u> bet but behold all Nations Kindreds Tongues & People shall dwell safely in the holy one of Israel if it so be that they will repent</p>	<p><u>1 Nephi 22:28</u> But, behold, all nations, kindreds, tongues, and people, shall dwell safely in the Holy One of Israel, if it so be that they will repent.</p>
<p><u>1 Nephi 22:29</u> & now I Nephi make an end for I dearest not speak further as yet concerning these things</p>	<p><u>1 Nephi 22:29</u> & now I Nephi make an end for I dearest not speak further as ^ye^t concerning these things</p>	<p><u>1 Nephi 22:29</u> And now I, Nephi, make an end; for I durst not speak further as yet, concerning these things.</p>

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Original Manuscript	Printer's Manuscript	1830 Printed Edition
<p><u>1 Nephi 22:30</u> wherefore my brethren I would that ye should consider that the things which have been written upon the plates of Brass are true & they testify that a man must be obedeant to che commantments of God</p>	<p><u>1 Nephi 22:30</u> wherefore my Brethren I would that ye should consider that the things which have been witten upon the plates of Brass are true & they testify that a man must be obedient to the commandments of God</p>	<p><u>1 Nephi 22:30</u> Wherefore, my brethren, I would that ye should consider that the things which have been written upon the plates of brass, are true; and they testify that a man must be obedient to the commandments of God.</p>
<p><u>1 Nephi 22:31</u> wherefore ye tr need not suppose that I & my father are the only ons which have testifeed & also taught them wherefore if ye shall be obedient to the commandments & endure to the end ye shall be saved at the last day & thus it is Amen</p>	<p><u>1 Nephi 22:31</u> wherefore ye need not suppose that I & my father are the only ones which have testified & also taught them wherefore if ye shall be obedient to the commandments & endure to the end ye shall be saved at the last day & thus it is Amen——</p>	<p><u>1 Nephi 22:31</u> Wherefore, ye need not suppose that I and my father are the only ones that have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day. And thus it is. Amen.</p>

1 Nephi 22:31

Wherefore, **ye need** not suppose that I and my fater are the only ones **that** have testified, and also taught them. Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day. And thus it is. Amen.

ISSUE IN QUESTION:

Wherefore ye ~~tr~~ need.

EXPLANATION:

OC began writing *tr* after *wherefore ye*.

SUMMARY:

It is difficult to ascertain what word *tr* was introducing. For now, it is a mystery.

ISSUE IN QUESTION:

Swapping *which* for *that* at the print shop. **TAL**.

EXPLANATION:

Both the OM and the PM use the word *which*, in *the only ones which have*.

SUMMARY:

The 1830 typesetter believed *which* should be changed to *that*, but there are no strong AKJV parallels for either version. *Who* could have been used also. Regardless, the employee setting the type had to choose between *which* and *that*. *That* remains today.

TBTBOMC. Compare to John 10:30.

BOM: *I and my father are the only ones*

AKJV: *I and my Father are one*

- *I and my Father are* is an exact five-word match and occurs only once in each book (BOM & AKJV).