Type: Book Chapter

Methods Used to Make the Text More Understandable and the Message More Valid

PART 1

Methods Used

to Make the Text More Understandable

and the Message More Valid

GIVEN that:

(1) the original language structure of the Old Testament books was Hebrew; and that

(2) this Hebrew structure and language influenced the Greek translation of the Old Testament books (called the *Septuagint*) before the birth of Christ; such that

(3) Christ and the Apostles quoted the popular *Septuagint* as "Scripture" to the extent that

(4) the New Testament was written in this same Hebrew-influenced Greek; and that

(5) the translators of the King James version of the Bible relied heavily not only on the ancient Hebrew texts, but also on the subsequent Greek translations that were patterned after the Hebrew; and that

(6) the words and style of the King James Bible became popularized to such an extent that people identified the words and style as synonymous with "Scripture." And given the fact that

(7) the Book of Mormon abridgers also thought in the manner of Hebrew (though they used the characters of "Reformed Egyptian" – see Mormon 9:33);

THEN it is not too hard to imagine how and why Joseph Smith was inspired to translate the Book of Mormon in a style similar to that of the King James Bible.

But taking this a step further, **if** our modern Scripture is patterned after the King James version of the Bible, and **if** the King James Bible has been found to be full of Hebrew-influenced word forms and parallelistic patterns in writing; **then** would the reader not expect the text of the Book of Mormon to be similarly full of such parallelistic structures and word forms?

The answer should be: "Yes!" But why?

There are a few reasons I would like to discuss. More have been listed by Hugh Pinnock. (Ancient *Literary Forms in the Book of Mormon* (1999): 2-7.)

1. **To fit the style of previous Scripture.**   Scripture should look and sound like scripture. Indeed, the scriptures themselves say that God "is the same yesterday, today, and forever; and the way is prepared for all men from the foundation of the world." (1 Ne. 10:18; see also Heb. 13:8.) Thus, God's word should remain the same also. In this regard, while part of the reason for the popularity of the Greek Septuagint in New Testament times had to do with the universality of that language, another significant reason was because the Septuagint was able to retain much of the

Hebrew manner of recording sacred writings. Thus it is no surprise that the New Testament was not only written in Greek, but according to the same Hebrew-influenced language patterns and word forms as found in the Septuagint. But above all this, the Lord saw to it that His message was delivered in the same inspired manner.

2. **To communicate the Scriptural message more fully.** When recognizable words and phrases are repeated and patterned, the message is better understood.

3. **To validate the proposed Scriptural writing**. When words are structured in a complex but ordered manner, the form itself becomes a proof of the text. Take for example a group of people lining up for entrance into a sporting event. A visiting stranger might reasonably think that he could "butt in" to the front part of the line without notice. However, if unknown to the visitor, the composition of the line had been prearranged, his improper actions might be exposed. Let us assume that this particular line had been pre-structured so that every person was required to wear running shoes. Every second person in line was required to wear blue pants. Every third person needed to wear a yellow shirt or blouse. Every fourth person was expected to have blonde hair. Every fifth person was required to be female, etc. In this case, the various structural elements of the line would validate the order. As everyone associated with the line would be focused on the proper line order, the fact that a visiting stranger had "butted in" would almost immediately be discovered. So also is the case with words and phrases ("elements") found in the lines of Hebrew-influenced scripture. The order and character of the words can be viewed as conforming to a scriptural pattern that is self-validating.

4. **To help begin, connect, and end a thought.** Although in English we have a system of capitalization and punctuation to help us begin, connect, and end a thought; ancient Hebrew record keepers did not use our system. More to the point, when Oliver Cowdery recorded the dictated translation of the Book of Mormon, he did so in almost one continuous flowing line of words with no standard system of capital letters, commas, periods, or paragraphs. Punctuation was added later— by the printer! The printer, John H. Gilbert, later wrote that: "Every chapter, if I remember correctly, was one solid paragraph, without a punctuation mark, from beginning to end. Names of persons and places were generally capitalized, but sentences had no end." (John H. Gilbert, "Memorandum," Sept. 8, 1892.) The chapters and verses that we are accustomed to were added in 1879 by Parley P. Pratt.

Thus the modern "structure" given to the text of the Book of Mormon, while seemingly correct by our way of thinking, might have in certain places disrupted the ancient Hebrew-influenced pattern of thought that was originally intended. Such situations have already been discovered "hidden" within the text of the King James Bible. Thus, given the fact that the language of the Book of Mormon is similar, we might not be reading (or receiving) the Book of Mormon message with the full perspective of Hebrew-influenced thought that was hoped for by the original Nephite abridgers.

5. **To promote a testimony of the Lord's words.** When people's appearance is ordered and they are nicely dressed, when someone's physical form is admirable, when their speech is

clear and understandable, and when their words are carefully chosen for meaning and style, the impact can be impressive and powerful— even a beautiful encounter. Such an experience sparks emotions such as admiration, respect, friendship, dedication, even love. Such is the case with the Lord's words. I certainly can remember the feelings I have received when I have read the Lord's words. What is important to emphasize here is that Scripture becomes all the more beautiful and powerful when given a precise form that is ordered, and when the figures of speech are admirable and carefully chosen such that an idea is clearly communicated to the reader.

Now, this brings one back to the structured and highlighted version of the Book of Mormon:
A Covenant Record of Christ's People.

I have developed a style of presenting the Book of Mormon text which, in some ways, is patterned after the Hebrew-influenced methods found in the Bible. This style is **not** the strict linear sentences that we read today, rather it emphasizes the "artistic" forms that have been "hidden." My style incorporates continuous (but varied) parallelistic structures and word forms, with a characterized and color-coded text that ultimately increases the reader's ability to understand and appreciate the message visually. While nobody (including me) would claim that what I have produced is the "correct structure" of the text, what I can propose is that what I have assembled will more fully confirm that the Book of Mormon was indeed meant to be structured similar to the Hebrew-influenced parallelisms and word forms found in the King James Bible.

A Covenant Record of Christ's People is designed to be read in a manner similar to reading the lines of a poem, where elements match up not necessarily by rhyme (or corresponding sound), but by content (a correspondence in meaning), and where these elements repeat at various locations in the passages that follow. In order to illustrate this "poetic" structure, I have incorporated some simple, yet significant techniques in highlighting the content. I will first list them and then discuss them:

        <u>**Subject**</u>
(1) **Headings:**
        (a) Original
        (b) Covenant-related
        (c) Geographical
(2)   **Connectors:**
        (a) Initiating Phrases
        (b) Connecting Words
        (c) Time/Chronology Phrases
(3) **Indentation**
(4) **Parallel Underlined Words and Highlighted Phrases**
(5) **Color-coding**
(6) **Types of Ancient Hebrew-Related Parallelistic Structures**
(7) **Types of Ancient Hebrew-Related Language Forms**
(8) **Putting Back What Has Been Left Out**
        (a) Pronouns
        (b) Omitted Phrases
(9) **Covenant Words and ideas**
(10) **Interpretation of Hard-to-understand Language**

(Methods)

> (11) **Notes**
> (12) **Archaic Language and Grammar**
> (13) **Significant Changes Made in the Text**
> (14) **Quoted material**
> (15) **Questions Still Outstanding**

Note: At times I have colorized the Subject title of each section (1-14) according to what might appear in the text. The explanation of each section will also exhibit examples of the pertinent colorization and highlighting.

(1) **Headings:** Original **/** *Covenant-related* **/** *~~~Geographical*:

    (a)   [Original Headings]

If the heading is <u>original</u> to the text, it will remain non-italicized and I will usually make note of it with the bracketed word [Preface]**,** or [Comment] at the beginning in smaller orange font, and place three orange asterisks (* * *)at the end. There are also some formal endings <u>before which</u> I will insert [Ending]

    <u>Example</u>: 1 Nephi 6:1-6

                        [Comment]

1. And now I Nephi do not give . . .

6. 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

                        * * *

Note: In this I am attempting to follow John Tvedtnes ("Colophons . . ": 1991, p. 32) who has made an attempt to identify many of the more formal "prefaces" "comments" and "endings" included by the abridgers of the Book of Mormon text. He has called these "colophons" – see my Introduction Part 2 for a discussion and listing.

    (b)   *Covenant-related Headings*
              Centered, Capitalized and Italicized Headings.

In addition to the original headings, I have also added some of my own headings to help direct the reader toward the covenant-related themes of the text. Although the words are my own (and not part of the original text), I have NOT enclosed them in brackets as is customary. Instead my own headings are centered, capitalized and italicized.

    <u>Example</u>: 1 Nephi 2:1

            Lehi Is Obedient to His Covenants with the Lord

    (c)   *~~~ Geographical Headings*

There are roughly two hundred different geographically-related settings or movements (and even more scriptural references) in the Book of Mormon that seem to require some sort of explanation or

illustrated map. I have prefaced each of these sections connected to a particular movement or setting with a geographical heading, which will be preceded by infinity signs, and will be centered, capitalized, and italicized in red font.

Example: 1 Nephi 2:3-4

~~~ Lehi Takes His Family into the Wilderness

Historical Note:

Summary chapter headings in the Book of Mormon were first added as a result of the recommendations of a committee headed by Elder James E. Talmage of the Council of the Twelve in 1920. These headings were apparently revised for the 1981 edition by a committee headed by Thomas S. Monson, Boyd K. Packer, and Bruce R. McConkie of the Council of the Twelve.

The 1920 summary headings (as well as the 1981 summary headings) have been **DELETED** from my structured text, and I will **NOT** make any reference to those deletions in my textual volumes.

(2) **Connectors:**

(a) Initiating Phrases; and (b) Connecting Words

Some words or phrases repeatedly initiate and/or connect statements in the Book of Mormon. In other words, rather than being assisted by capitalization and punctuation in sentences, or by organization into paragraphs, the structure of the text is guided by initiating words or connecting words. Some examples of these words and phrases are: **Behold**, **And**, **It came to pass**, **Wherefore**, **Therefore**, **Now**, **and**, **that**, **yea**, **for**, **but**, **insomuch that**, etc.   These words are used separately or in combination to set off or connect thoughts, much like we use capital letters to set off a sentence, or indentations to set off a paragraph. (See Introduction Part 2.) In the structured text of the Book of Mormon, these initiators or connectors will appear in **bold font** at the left margins of the line or phrase. The words "wherefore" and "therefore" will have a background highlighted in gray. The phrase "it came to pass" will have a background highlighted in yellow. Thus the reader will see something similar to the following format in the text as illustrated below:

Example: 1 Nephi 15:32-33

32 **And** <mark>**it came to pass**</mark>

    that   I [Nephi] said unto them [my brethren]
      that   it [the <u>things</u>] *[this fire & divide]* was a representation
          of <u>things</u>   both   <u>temporal</u>
          and   <u>spiritual</u>
   for   the day should come
     that   they [my brethren] must be   judged of their <u>works</u>
          yea   even the <u>works</u>
       which were done   by the <u>temporal</u> body
       in their <u>days of probation</u>

33 <mark>**Wherefore**</mark>

    <u>if</u>   they [my brethren] should die in their wickedness
    [then]   they [my brethren] must be   cast off also
       as to the <u>things</u> which are   <u>spiritual</u>
       which [things] are pertaining to   <u>righteousness</u>

Wherefore

they [my brethren] must be_____ brought to stand before God
to be judged of their <u>works</u>

(c) Time/Chronology Phrases

Another type of initiator or connector deals with time or chronology. For example, often following the initiator "And it came to pass" there will be another phrase like, "in the thirty and fourth year." I have highlighted these phrases in **green** as follows:

<u>Example</u>: 1 Nephi 1:4-5

4. **For it came to pass**
in the commencement of the first year . . .
and   **in that same year**
there came many prophets prophesying

(3) **Indentation**:
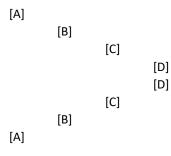
The purpose of indentation can be illustrated when:

the first line with <u>a segment of</u> <u>words</u> is placed at the normal indentation
and   the next line with <u>related</u>   <u>words</u> is placed at the same indentation.
[And after a space]
An indented next<u>   line of thought</u>
and   a following parallel   <u>line of thought</u> is placed at that corresponding indentation.

By reading the text in this indented and aligned format, related elements ("couplets") immediately become apparent as they are a part of an "outline form." In other words, in a very simplified scenario we have:

[A]
[A]
[B]
[B]
[C]
[C]

Although this illustration is greatly simplified, it does show that by means of indentation, spacing, and alignment, the bulk of simple "couplet" lines with similar or contrasting elements can go without bracketed letters and still be recognized.   While indentation is not always simple, or with sequential couplets, the indentation process does allow even the pattern of more complex parallelisms to be understood more readily. For example, a relatively more complex "inverted" form of parallelism would be represented as follows:

> [A]
>   [B]
>   [C]
>   [D]
>   [D]
>   [C]
>   [B]
> [A]

Again, the reader can readily see that structure can sometimes be seen simply by indentation, spacing and alignment.

(4) **Parallel Underlined Words and Highlighted Phrases:**

Although a couplet can have similar parallel <u>underlined words</u> and **highlighted phrases**, it does not end there. Matching elements and even matching lines can repeat themselves at various locations in the passages that follow. For example, in the illustration below of 1 Nephi 15:32-33, the colorized word "**works**" appears in matching alignment after some intervening lines. These, as well as other matching repeated elements will be underlined or highlighted because these elements not only facilitate understanding, but also tend to confirm the authenticity and veracity of the text. That is, with each matching element, the text provides evidence that the book really is what it claims to be—an ancient Hebrew-influenced record written by inspired prophets.

<u>Example</u>: 1 Nephi 15:32-33

32 **And it came to pass**

> **that**   I [Nephi] said unto them [my brethren]
>   **that**   it   [the <u>things</u>] *[this fire & divide]* was a representation
>   of <u>things</u>   both   <u>temporal</u>
>   and   <u>spiritual</u>
> **for**   the day should come
>   **that**   they [my brethren] must be   judged of their **works**
>   **yea**   even the **works**
>   which were done   by the <u>temporal</u> body
>   in their <u>days of probation</u>

33 **Wherefore**

>   <u>if</u>   they [my brethren] should die in their wickedness
>   [<u>then</u>]   they [my brethren] must be   cast off also
>   as to the <u>things</u>   which are   <u>spiritual</u>
>   which   [things] are pertaining to   <u>righteousness</u>

> **wherefore**
>   they [my brethren] must be   brought to stand before God
>   to be judged of their **works**

(5) **Color-coding**:

Certain words and phrases have been colored in order to emphasize various significant things:

(a) **Blue** Descriptive titles of Deity and references to heavenly beings are highlighted in blue. Many times Godly actions and attributes are also in blue (or **light blue**). The numerous emphasized titles facilitate the view that the Book of Mormon truly is a Christ-centered book.

(b) **Purple** The first mention of a person or people is sometimes highlighted in purple. This provides a nice alert for the reader. The frequent mention of that same person can continue to be highlighted in purple; however, the names can continue in orange, or light blue, or brown.

(c) **Brown** Satan, the Devil, Hell and people who represent them are highlighted in brown. The various actions that mimic or lead to Hell are also indicated in brown.

(d) ***Red*** Geographical terms and phrases are displayed in red italics, while cultural terms appear in red but not italicized. These terms and phrases are important for understanding the historical, cultural and geographical setting.

(e) **Green** The phrases that are significant to chronology appear in green. These are useful for understanding the timing of events and prophecies.

(f) **Orange** The words, phrases and structures related to ancient Hebrew-influenced writing are marked in orange. These literary devices help give added understanding to the text. At the right margin, the different types of line forms will be identified with small letters (aa), and the word forms with small numbers (01). They will be named in corresponding footnotes.

(6) **Types of Ancient Hebrew-Related Parallelistic Structures:**

The Book of Mormon has multiple types of ancient King James Bible parallelistic structures. In the Introduction Part 2, a name and a definition will be given to these structures. Most of the numerous simple forms will be identified just by their indentation and alignment in the text. However, more complex forms will usually be marked with bracketed orange letters (**[A], [B], etc.**) at the left margins, with small letters toward the right margin, and then explained in footnotes at the bottom of the page.

Example: 1 Nephi 1:17

17 **But** [A] I [**Neph**i] shall make an **account** of my proceedings in my **days**   aa
     Behold   [B] I [**Nephi**] make an abridgment of the **record** of my **father** [**Lehi**]
                         [C]   upon **plates** which I [**Nephi**] have **made**
                         [C]   [upon **plates made**] with mine own hands
   Wherefore
       after   [B] I [**Nephi**] have   abridged   the **record** of my **father** [**Lehi**]
       then [A] will I [**Nephi**]   make an **account** of mine own   **life**

[Parallelism aa – chiastic parallelism]

(7) **Types of Ancient Hebrew-Related Word Forms (Hebraisms):**

       Many times the phrasing in the Book of Mormon reflects ancient Hebrew-influenced word forms called "Hebraisms."   In the Introduction Part 2 the various Hebraisms will be defined.   In the text, the **words** will appear in orange or with an orange asterisk (*). The type of Hebraism will be marked with numbers in small font at the right margin, and then identified at the bottom of the page.

       Example: 1 Nephi 3:24

             plates **of** brass *[instead of brass plates]*   01

[Hebraism 01 -   2 nouns connected by "of" = adjective]

       Because these Hebraisms are numerous, just a few examples will be identified in the text. However, a more comprehensive listing will appear in Part 2. The reader will note that in those cases where later additional examples of either line forms or word forms are identified, I will place double asterisks at the right margin and also in the footnotes.   **

(8) **Putting Back in Brackets What Has Been Left Out (Omission):**

       There is a literary term that is used to describe an ancient Hebrew-influenced method of writing. It is called "ellipsis," or "leaving out" which comes from the Greek meaning "a <u>leaving out</u>." (E. W. Bullinger, *Figures of Speech Used in the Bible*, 1898/reprint 1968:1-130). Understanding this way of communicating has been a **KEY** in allowing me to see and **put back** the seemingly redundant text (from my initial perspective) that had been **left out.** The result has given me an increased awareness of the structure and parallelism of the Book of Mormon.

       According to this approach, an author intentionally omits words or phrases that would ordinarily be included, but in a way that still allows for his thoughts to be understood. As one might have already concluded, this method fits perfectly with the style and necessity of the abridgers Nephi, Mormon, and Moroni, who were condensing many years of history, and laboriously inscribing it on metal plates.

       While this concept will be developed further in Part 2 of the introduction (related to Structural Line Forms and Word Forms), a couple of examples (A & B below) are worth discussing here:

       (A) **Pronouns:**

       One example of "leaving out" is found in the use of pronouns. Routinely I have inserted the proper noun or phrases defining various pronouns like "it," "they," "he," "them," etc., in brackets. I have also added words in brackets from previous parallel lines and statements that are assumed (and thus left out).

       <u>Example</u>: 1 Nephi 1:1-3

       Briefly view the three verses listed below:

(Methods)

> 1 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.
>
> 2 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.
>
> 3 And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge

At first glance, one line seems to blend into the next with little emphasis on any message. But by substituting the noun for the pronoun and highlighting the text, the reader can see the following structured perspective:

1   I **Nephi**
           having been born of **goodly parents**
therefore
        I [**Nephi**]   was **taught** somewhat   in **ALL**   the   **LEARNING**   of <u>my **father**</u>

    and   [I **Nephi**]   having seen *<u>many afflictions</u> in the course of   **my days**
nevertheless   having been *<u>highly favored</u> of **the Lord** in ALL   **my days**

     yea   [I **Nephi**]   having had a **great** _____ **KNOWLEDGE**   of the **goodness**
                                       and the **mysteries** of **God**

    therefore   I [**Nephi**]   <u>make</u> a ____ **record**   of my proceedings   in **my days**

2   **Yea**   I [**Nephi**]   <u>make</u> a____ **record** _____in   the **LANGUAGE**   of <u>my</u> **father**

                       which [**record**] consists of   the **learning**   of the **Jews**
                                  and   the **language**   of the **Egyptians**

3   **And**   **I** [**Nephi**]   **KNOW**
              that   the **record**   which
        I [**Nephi**]   <u>make</u> is____ **TRUE**

    and   I [**Nephi**]   <u>make</u> it [the **record**] with mine own   **hand**
    and   I [**Nephi**]   <u>make</u> it [the **record**] according to my   **KNOWLEDGE**

Note how the repeated mention of "Nephi" as the writer now stands out and can be aligned in the text. Also note how the word "record" can be aligned vertically on the page. This alignment also accentuates the pairing of covenant-related words like "knowledge" and "language." Thus these restored proper nouns enhance and clarify the parallelistic structure of the text. I might note that in order to avoid misinterpretation of the pronoun or antecedent words, <u>I have carefully inserted only those words from previous phrases that are identical</u>.

(B) **Omitted phrases that go unnoticed.**

Sometimes whole phrases have been omitted from the abridged text.

<u>Example</u>: 1 Nephi 6:1

1 **And now**

          I **Nephi**
          do NOT give_____the <u>genealogy of my</u> **fathers**
                              in this part of my **record**
         NEITHER **at any time** shall
      I [**Nephi**]   give   it [<u>the genealogy of my</u> **fathers**] **after**
                          upon these **plates** which

      I [**Nephi**] am   <u>**writing**</u>

             for   it [<u>the genealogy of my</u> **fathers**] <u>is given</u>
                          in the **record** *[the plates of Lehi]*
                        which [**record**]
            has been **kept** by my **father**
   wherefore
      I [**Nephi**]
        do NOT <u>**write**</u> it [<u>the genealogy of my</u> **fathers**]   in this **work**
                                 [this **record**
            kept by ___me]   *[the small plates of Nephi]*

In the above, the reinsertion of the phrase, "the genealogy of my fathers" not only adds parallelistic structure, but also distinguishes between two records: the plates of Lehi and the small plates of Nephi. The same can be said of the phrase, "this record kept by me."

(9) **Covenant Words and Ideas:**

The Book of Mormon is a covenant text (see the Title Page); therefore, covenant words and phrases appear in bold letters to help the reader become familiar with their importance in repeatedly conveying the covenant theme of the Book of Mormon. Some of these are:

     keep my commandments, **prosper in the land**, **pray**, **know**, **father(s)**, **children**, **my people**, **knowledge**, **record**, **church**, **land of promise**, **mysteries**, **diligence**, **judgment**, **covenants**, **house of Israel**, **Jerusalem**, **faith**, **repent**, **come**, **way**, **baptize**, **servant**, **master**, **Lord**, **hear**, **preach**, **said**, **teach**, **word(s)**, **hearken**, **brethren**, **disciple**, **friend**, **believe**, **spake**, **establish**, etc.

The concept of an ancient covenant language in the Book of Mormon began for me in the early 1990s with the teachings of Raymond Treat of the Zarahemla Research Foundation in Independence, Missouri.

I will remind the reader that I have likewise bolded "initiators" and "connectors" but they are always at the left margin.

(Methods)

As will be explained in Part 2, many of the names of people, places and things in the Book of Mormon have a covenant-related meaning.

(10) **Bracketed Interpretation of Hard-to-Understand Language:**

Many times there is a need, especially in the writings of Isaiah, to interpret what is being said at the moment of reading. I have done this by inserting a simple italicized interpretation or comment *[in brackets]*—either within the text or following the text. In the interpretation of the Isaiah verses, I have used and adapted the comments of David J. Ridges in *Isaiah Made Easier* (1994, 2009) with his permission. In the definition of various archaic words, I have consulted the online KJV Dictionary on the King James Bible Page (av1611.com). These interpretations will appear in an italicized and smaller font.

(11) **Bracketed Notes:**

Routinely, a "*Note"* will appear in italics and brackets at the end of a verse to help clarify it and to focus the reader on the covenant theme of the text. These will always start with the word *[Note: . . .]* As with interpretations, I will also reduce the size of the font.

(12) **Archaic Language and Grammar:**

Because the King James Bible was translated in the early 1600s, and the translators used previous translations as source material, some of the words used had a different meaning than in our present-day English. According to Royal Skousen and Stan Carmack, there are words found in the Book of Mormon with archaic meanings traceable even to the times of Early Modern English. (See Royal Skousen ed., *The Book of Mormon: The Earliest Text*, 2009, p. xxxvii; Stan Carmack, "Why the Oxford English Dictionary (and not Webster's 1828)." *Interpreter: A Journal of Mormon Scripture* 15 (2015): 65-77). (See my Introduction Part 2)

I will usually highlight this archaic language in **orange**, followed by the definition in bracketed italics and with an {AL} at the right margin. Usually the definition will be at the right margin.

Example: 1 Nephi 17:1
Our **women** did bear children   *[wives]*   {AL}

Skousen and Carmack have also discovered that not only do many archaic Early Modern English grammatical forms in the text of the Book of Mormon date to times even before the King James Bible (Stanford Carmack, "A Look at Some 'Nonstandard' Book of Mormon Grammar." *Interpreter: A Journal of Mormon Scripture* 11 (2014): 209-262), a number of them do not even appear in the Bible.

Most of these archaic grammatical forms were edited out of the text in 1837 when Joseph Smith standardized the grammar. There are hundreds of examples where the word "which," referring to a person, was modernized to the word "who" or "whom," or where the phrase "in the which" was modernized to either "in which" or just "which." There are hundreds of deletions of the word "that" from

the word-form "after that," leaving just the more modern "after." Yet despite the numerous deletions, we find some of these Early Modern English phrases left intact—phrases such as "did go," "much fruits," beseech <u>of</u> thee," "the more part of," "faith <u>on</u> the Lord," "if it so be," "have arriven," etc.

Hundreds of biblical personal pronouns and the verbs that correspond to them have been modernized, but some have been left unchanged—such as "thou," "ye, "thee," "thy," "thine" being changed to "you" and "your," or their corresponding verbs such as "saith" or "cometh" being modernized to "said" or "says" or "comes." Most instances of singular pronouns being coupled with plural pronouns or plural objects, or plural pronouns coupled with singular verbs (such as "they was") have been changed. But I will try to cite a few examples. (For a more thorough perspective, see the works of Royal Skousen, Stanford Carmack and other authors listed in the Sources section, more especially Royal Skousen, *The History of the Text of the Book of Mormon: Parts One—Two, Grammatical Variation*. Provo, UT: FARMS and BYU Studies, 2016.) As Skousen and Carmack have discovered, these incongruencies were not necessarily what we might term "mistakes." I do not classify these changes as significant, partly because Joseph Smith was doing the editing in 1837, and partly because the meaning remained unchanged.

While I will not attempt to identify all of these changed archaic grammatical forms in the text, I will attempt to identify some. I will do this by coloring the grammar in pink, implying that a change has been made to the text (see Method #13). Then at the right margin I will insert a pink {AG} along with the original grammatical form.   With many of the deletions, I will color the restored archaic part of the word form in pink (such as "after that"), and will just have the word "deleted" in brackets at the right margin.   [deleted] Where sometimes there is a lack of space in order to restore a deleted word (such as "that") in my structuring, I will just insert a pink asterisk and identify the deleted word in brackets at the right margin.

 I will discuss these grammatical forms in more detail in my Introduction Part 2.

<u>Example</u>: 1 Nephi 4:4   ("<u>they was</u> yet wroth" appeared in the original text but was changed)

4:4. Now when I had spoken these words they were yet wroth   ["they was"] {AG}

<u>Example</u>: 1 Nephi 3:31

3:31 And after that the angel [of the Lord] had departed   [deleted]

<u>Example</u>: 1 Nephi 18:8-9

18:8 And it came to pass
          that after   we had   ALL gone down into the ship . . .   [deleted in 1837]
18:9 And   after* we had   been driven forth before the wind   ["that" – del.]

(13) Significant Changes Made in the Text:

I have used as my base text the 1920 edition of the Book of Mormon. Because its copyright has expired, I am allowed to use my structuring, which includes deletion of most of the punctuation, and selective capitalization. Additionally, as I have discussed in the previous section, there a number of words that were in the Original Manuscript or Printers Manuscript that have been changed or deleted. These have been painstakingly documented by Royal Skousen. (See Royal Skousen, *The Book of Mormon: The Earliest Text, 2009.* See also Royal Skousen*, Analysis of Textual Variants of the Book of Mormon;* 6 parts. Provo, Utah: FARMS, 2004-2009.)

I have documented a few of these changes so that the reader can form an opinion as to the extent of changed meaning or structure that has occurred in my structured text. However, I will NOT make a full-spectrum analysis, nor will I document all the variations in spelling that have been modernized. Yet I WILL attempt to document what Skousen terms the "significant" changes to the Book of Mormon text. (See Skousen, *The Earliest Text*, p. 745-789)

Some anti-Mormons might claim these changes as "mistakes," *(See Jerald and Sandra Tanner, <u>3,913 Changes in the Book of Mormon</u>. Salt Lake City: Utah Lighthouse Ministry, Revised in 2012),* but I do not. The Original Manuscript was a product of oral dictation to various scribes, who wrote from dictation, and according to the custom of times, mimicked the sound in various ways. For example, the following is a just a partial sampling of the variation in spelling of words in 1 Nephi:

vally, immoveable, heardness, reckord, favoured, spirite, serevents, herd, angil, murmer, Pharro, drownded, roth, unbelieve, boddy, armour, treasurey, intu, soposing, girted, ware, uppon, menny, conserning, supposd, ceace, pressance, trenbel, citty, receivd, cece, shurely, courage, servand, promisd, desirus, journied, perrish, vission, prommis, returnd, surity, sacrafice, parants, rein, Zedeciah, juda, prophasies, Jeramiah, jenealeja, desendant, egipt, fammin, spirit, searcht, sofiseth, ritten, wherefor, wood, shew, "and" written as "&," and "etc." written as "&c."

As mentioned previously, other "changes" involve grammatical constructions such as "which" to "who," "which" to "that," "hath" to "has," "exceeding" to "exceedingly," etc. And as also mentioned, most, but not all of the above were removed by Joseph Smith in his editing of the 1837 edition. However, some of those 1837 deletions have to do with peculiar grammar (see Method #12) or Hebraisms. I WILL try to identify these changes—changes that might affect my structuring of the text. (See "A Look at Some 'Nonstandard' Book of Mormon Grammar." *Interpreter* 11 (2014): 209-262. See Skousen, *Analysis of Textual Variants of the Book of Mormon.)* For those readers that want to get back to the full "original" text, they should consult the work of Royal Skousen.

What follows below are examples of the format I will use to mark these textual changes:

^word / changed word in the text   [^*O* / 1837]

or   [word]   in the text   [deleted]

or   current word   [𝒫 = original word]

Note that in the top example, my preferred word is marked with a small pink vertical caret (^). In my bottom example, the symbol $\mathcal{P}$ stands for Printers Manuscript.

Where a "significant" change has occurred, the original word or phrase will appear in pink, followed by a slash which indicates the word was changed. Next will come the replacement word. Finally, in brackets at the right margin, the corresponding original manuscript or edition will be written in pink, and after a slash the manuscript or edition in which the change was made. Once again, a caret will mark the manuscript or edition that seems to me to be most compatible with the text. Although I have relied on the work of Skousen, I will inform the reader that in not all instances does my choice agree with the "original reading" marked in Skousen's books.

Example 1 Nephi 20:1

1   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
                                 ^or out of the waters of baptism   *[added in 1840]*

                    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

Skousen favors the Original Manuscript form where the phrase "or out of the waters of baptism" is not present. The Printers Manuscript, the 1830 edition, and Isaiah 48:8 support this choice. I favor the addition of the phrase "or out of the waters of baptism" added in 1840 and supported by the 1920 Committee of General Authorities. To me the additional phrase not only helps define the covenant aspect of the words, "waters of Judah," but helps balance the couplet nature of the verse.

Some of the symbols used with textual variants are as follows:

Source symbols	Correction symbols (superscription or subscription)
O = Original Manuscript	O^{*} or $\mathcal{P}^{*}$ = original text (for either O or $\mathcal{P}$)
$\mathcal{P}$ = Printer's Manuscript	O^{c} or $\mathcal{P}^{c}$ = corrected text (for either O or $\mathcal{P}$)
	Ooc = Oliver Cowdery editing on O
1830 = 1830 edition	$\mathcal{P}$js = Joseph Smith editing on $\mathcal{P}$ for the 1837 edition
	$\mathcal{P}$jg = John Gilbert, 1830 typesetter editing on $\mathcal{P}$
1837 = 1837 edition	1908R = Reorganized LDS edition

(Methods)

Chapters:

According to Royal Skousen, (*The Earliest Text*, p. xl) the word "chapter" "is never used by any writer within the Book of Mormon." However, Joseph Smith would apparently mark certain breaks in the text while translating. For the 1830 edition these breaks were labeled as a "chapter." In 1879, Orson Pratt further divided the book into many more chapters. The chapters have apparently remained unchanged since then.

In my structured text I will **NOT** attempt to colorize (in pink) the modern-day chapters that were added in 1879, NOR will I make any reference to those changes.

However, while I have used the present-day chapters, I have also marked below the present-day Chapter number the original 1830 Chapter # in brackets. For the "present-day" chapters of 1 Nephi you will see the following 1830 chapters marked in brackets:

1 NEPHI

1830	Present-day	1830	Present-day	1830	Present-day	1830	Present-day
{I}|	1-5	{II}	6-9	{III}	10-14	{IV}	15
{V}	16:1->19:21	{VI}	19:22->21:26	{VII}	22		

Verses:

There were no numbered verses in the Original Manuscript, the Printers Manuscript, the 1830 edition or other early editions of the Book of Mormon. In 1852, Brother Franklin D. Richards included some numbered verses in the various chapters already present from the 1830 edition. In 1879, Orson Pratt further divided the book into many more chapters and verses. The verses have apparently remained unchanged since then.

In my structured text I will **NOT** attempt to colorize (in pink) the modern-day verses that were added in 1879, NOR will I make any reference to those changes.

Some Comparative Historical Notes on the Chapters and Verses of the Bible:

The Masoretic Text is the authoritative Hebrew and Aramaic text for Rabbinic Judaism. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries CE. The Masoretic Text was used as the basis for translations of the Old Testament in Protestant Bibles such as the King James Version. The early Hebrew texts were divided into paragraphs that were identified by two letters of the Hebrew alphabet. The New Testament was divided into topical sections by the fourth century. However, it was the system of Archbishop Stephen Langton in the early 13th century on which the chapters of our English King James Bible were based.

As for verses, in the Masoretic Text the end of a verse was indicated by a small mark in its final word called a *silluq* (which means "stop"). With the advent of the printing press and the translation of the Bible into English, Old Testament versifications were made that correspond predominantly with the existing Hebrew full stops, with a few isolated exceptions.

The first person to divide New Testament chapters into verses was Italian Dominican biblical scholar Santi Pagnini (1470–1541), but his system was never widely adopted. His verse divisions were far longer than those known today. In 1551, Robert Estienne created an alternate numbering of verses in his edition of the Greek New Testament. His system of division versification was widely adopted, and it is the system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first Bible in English to use both chapters and verses was the Geneva Bible published in 1560. The King James Bible was published in 1611. (Wikipedia)

(14) **Quoted material**

The Book of Mormon does not use quotation marks to set off direct speech, or words and phrases that are quoted by someone. In this it is similar to the King James Bible. While quotation marks were just starting to be used in the 1600s, their use was not incorporated into the biblical text. In the text of the Book of Mormon, quoted material is usually preceded by various forms of the verb "say," such as, "I Nephi say unto you," or "I Nephi said unto them," or "thus saith the Lord." At other times, phrases such as "she cried," or "he prayed," or "he prophesied" might be used. Many times in the text repetition is used, such as: "He spake unto them saying."

As part of my method for illustrating and structuring the text, I will highlight the words or phrases that precede (or follow) quoted material in gray. I will also usually underline the phrases. Thus, the examples that I have just used above would appear somewhat like this:

I Nephi **say** unto you

I Nephi **spake** unto them
saying

Thus **saith** the Lord

Thus **prophesied** Lehi
saying

she cried

These phrases can also be classified as "paragraph beginnings" (or "paragraph endings"), and as such they appear repetitively in the text.

(15) **Questions Still Outstanding:**

Despite all that I have categorized, there are a few places in the text that I have marked in yellow because the grammar, construction or meaning still remains a question. Many times I will place a

(Methods)

question mark in yellow [<mark>?</mark>] at the right margin. For these questions I have delayed a permanent resolution pending further input. With some I have written a note of explanation.

Summary:

      I have employed multiple techniques to help the reader appreciate the sacred structure and language of the Book of Mormon. Keep in mind (as I have) that each ancient literary device highlighted is evidence, according to Ezekiel, that the Lord is going to "shew" and give "meaning" to "before [your] eyes" the connection between the Bible and the Book of Mormon; and to "show" and even "convince" the "remnant of the house of Israel" and also "Jew and Gentile" of the truthfulness of the Book of Mormon (Title Page). The only thing I ask of the reader is to study the text as I have prepared and structured it. Observe the multiple ways the message is conveyed. Pay attention to the page breaks or chapter breaks which might disrupt the illustrated parallelisms. If you will do this, I promise an increased understanding of the book's message:

<div align="center">

Covenants

and

Christ.

</div>

      My intention has always been to make THINGS "so plain . . . that ye cannot err" in your understanding of what is truly important. (2 Ne. 25:20; Alma 5:43, 13:23)

      It is also my hope that as you understand, you will gain an increased belief in the veracity of the message of the Book of Mormon because, as Moroni writes in a closing message, the most important or the real intent of the Book of Mormon is FOR YOU TO RECEIVE what has been written. (Moroni 10:4-33)

<div align="center">

(TEMPORARY END – END OF PART 1)

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