



Type: Book Chapter

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## Jacob 4–6: Substantive Textual Variants between Manuscripts and Editions

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# 6

## Jacob 4–6: Substantive Textual Variants between Manuscripts and Editions

*Royal Skousen*

This computerized collation of Jacob 4–6 is based on the original manuscript (where extant), the printer’s manuscript, the first three editions of the Book of Mormon (1830, 1837, and 1840), and the 1981 edition of the Book of Mormon. The base text for this collation is the 1981 edition; all substantive variants between the 1981 edition and the other five sources are shown. The collation ignores accidental variants (spelling variation, capitalization, and punctuation that make no difference in meaning).

Recent work on the Wilford Wood fragments of the original manuscript has led to the discovery of 11 fragments from Jacob 4–6, the only portions of the original manuscript of these chapters known to exist. These fragments come from two different types of paper, which implies that these fragments come from two different gatherings of sheets. A fragment at the end of Jacob 6 gives page number 111, which allows us to determine the probable pagination for all these fragments from Jacob 4–6:

Pages	Verses	Number of Fragments
101–2	4:3–5, 4:13–14	2
107–8	5:46–48, 5:57–58, 60	3
109–10	5:69–70, 5:77–6:0	3
111–12	6:11–7:6, 7:11–18	4

These few fragments do not provide any evidence of change in the Book of Mormon text. In a number of instances, however, they do provide support for readings found in the printer's manuscript and the 1830 edition that were changed in later editions of the Book of Mormon.

In the following collation, the various forms of a given variant appear in bold, surrounded by square brackets [ ] and separated by a vertical slash |. Each form is followed by a space and a list of the sources having that form. Single numbers and letters are used to represent the various sources:

0	original manuscript (where extant)
1	printer's manuscript
A	1830 edition
B	1837 edition
C	1840 edition
Q	1981 edition

Thus [**was 1A** | **is BCQ**] means that the word *was* occurs in the printer's manuscript and the 1830 edition; in the other three editions *was* is replaced by *is*. If there is only a blank space before the source listing, then the form is completely lacking in those sources. Thus [**ye 1** | **ABCQ**] means that *ye* occurs in the printer's manuscript but is missing in all four printed editions included in this collation. Underlining is used to represent changes made in the printer's manuscript by a later corrector, not Oliver Cowdery. All but a few of these changes were made by Joseph Smith for the 1837 edition and are found in his hand. A question mark after 0 means that the assumption of how the original manuscript read is based on indirect evidence, such as spacing considerations and scribal tendencies.

Certain symbols are used to represent the text of either the original or the printer's manuscript:

x	<i>x</i> has been inserted between words
^	insertion mark that appears in the text
\x/	<i>x</i> has been inserted above the line of text
/x\	<i>x</i> has been inserted below the line of text
<x>	<i>x</i> has been deleted by crossout
<%x%>	<i>x</i> has been deleted by erasure
{x y}	<i>x</i> has been overwritten by <i>y</i>
{x}	<i>x</i> has been partially overwritten by <i>x</i>
-	hyphenation mark
x(-)	the letter <i>x</i> is missing a stroke
x(+)	the letter <i>x</i> has an extra stroke
[ ]	text is completely illegible
[x]	<i>x</i> is partially legible
[x y]	the letter may be <i>x</i> or <i>y</i> , with <i>x</i> preferred
( )	a lacuna (a portion of the manuscript is missing)
(x)	<i>x</i> is partially missing due to a lacuna

### JACOB 4–6

CHAPTER [III 1ABC | 4 Q] NOW behold, it came to pass that I, Jacob, having ministered much unto my people in word, (and I cannot write but [ | a | 1 | a ABCQ] little of my words, because of the difficulty of engraving our words upon plates) and we know that the things which we write upon plates must remain; (2) But whatsoever things we write upon anything save it be upon plates must perish and vanish away; but we can write a few words upon plates, which will give our children, and also our beloved brethren, a small degree of knowledge concerning us, or concerning their fathers—(3) Now in this thing we do rejoice; and we labor diligently to engraven these words upon plates, hoping that our beloved brethren and our children will receive them with thankful hearts, and look upon them that they may learn with joy and not with sorrow, neither with contempt, concerning their first parents. (4) For, for this intent have we written these things, that

they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us. (5) Behold, they believed in Christ and worshiped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which [**was 1A | is BCQ**] a similitude of God and his Only Begotten Son. (6) Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea. (7) Nevertheless, the Lord God [**sheweth 1ABC | showeth Q**] us our weakness that we may know that it is by his grace, and his great condescensions unto the children of men, that we have power to do these things. (8) Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God. (9) For behold, by the power of his word man came upon the face of the earth, which earth was created by the power of his word. Wherefore, if God being able to speak and the world was, and to speak and man was [**^ \ created/ 1 | created ABCQ**], O then, why not able to command the earth, or the workmanship of his hands upon the face of it, according to his will and plea-

sure? (10) Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works. (11) Wherefore, beloved [<sup>^</sup>\brethren/ 1 | brethren ABCQ], be reconciled unto him through the atonement of Christ, his Only Begotten Son, [that 1A | and BCQ] ye may obtain a resurrection, according to the power of the resurrection which is in Christ, and be presented as the first-fruits of Christ unto God, having faith, and obtained a good hope of glory in him before he manifesteth himself in the flesh. (12) And now, beloved, marvel not that I tell you these things; for why not speak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to come? (13) Behold, my brethren, he that prophesieth, let him prophesy to the understanding of men; for the Spirit speaketh the truth and lieth not. Wherefore, it speaketh of things as they really are, and of things as they really will be; wherefore, these things are manifested unto us plainly, for the salvation of our souls. But behold, we are not witnesses alone in these things; for God also spake them unto prophets of old. (14) But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble. (15) And now I, Jacob, am led on by the Spirit unto prophesying; for I perceive by the workings of the Spirit which is in

me, that by the stumbling of the Jews they will reject the stone upon which they might build and have safe foundation. (16) But behold, according to the scriptures, this stone shall become the great, and the last, and the only sure foundation, upon which the Jews can build. (17) And now, my beloved, how is it possible that these, after having rejected the sure foundation, can ever build upon it, that it may become the head of their corner? (18) Behold, my beloved brethren, I will unfold this mystery unto you; if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you.

[ 1ABC | CHAPTER 5 Q ] BEHOLD, my brethren, do ye not remember to have read the words of the prophet Zenos, which [ 1ABC | he Q ] spake unto the house of Israel, saying: (2) Hearken, O ye house of Israel, and hear the words of me, a prophet of the Lord. (3) For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive-tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay. (4) And it came to pass that the master of the vineyard went forth, and he saw that his olive-tree began to decay; and he [<sayeth> \sai{<th> | d/ 1 | sayeth A | said BCQ]: I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. (5) And it came to pass that he pruned it, and digged about it, and nourished it according to his word. (6) And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish. (7) And it came to pass that the master of the vineyard saw it, and he [<sayeth> \said/ 1 | sayeth A | said BCQ] unto his servant: It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive-

tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned. (8) And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will. (9) Take thou the branches of the wild olive-tree, and graft them in, in the stead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard. (10) And it came to pass that the servant of the Lord of the vineyard [**done 1A | did BCQ**] according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive-tree. (11) And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. (12) Wherefore, go thy way; watch the tree, and nourish it, according to my words. (13) And these will I place in the [**ni -thermost 1 | nethermost ABCQ**] part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof. (14) And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive-tree in the [**nithermost 1 | nethermost ABCQ**] parts of the vineyard, some in one and



some in another, according to his will and pleasure. (15) And it came to pass that a long time passed away, and the Lord of the vineyard [**<sayeth> \said/ 1 | sayeth A | said BCQ**] unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard. (16) And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant [**<sayeth> \said/ 1 | sayeth A | said BCQ**] unto his master: Behold, look here; behold the tree. (17) And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted; and it had [**sprang 1ABC | sprung Q**] forth and [**began 1ABC | begun Q**] to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit. (18) And he [**<sayeth> \said/ 1 | sayeth A | said BCQ**] unto the servant: Behold, the branches of the wild tree [**<have^> \hath/ 1 | hath ABC | have Q**] taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof the wild branches [**<hath> \have/ 1 | hath A | have BCQ**] brought forth tame fruit. Now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up against the season, unto mine own self. (19) And it came to pass that the Lord of the vineyard [**<sayeth> \said/ 1 | sayeth A | said BCQ**] unto the servant: Come, let us go to the [**nithermost 1 | nethermost ABCQ**] [**parts 1 | part ABCQ**] of the vineyard, and behold if the natural branches of the tree [**hath 1ABC | have Q**] not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self. (20) And it came to

pass that they went forth whither the master [<sup>^</sup>\of the vineyard/ 1 | of the vineyard A | BCQ] had hid the natural branches of the tree, and he [<sub><</sub>sa<sup>^</sup>yeth> \said/ 1 | sayeth A | said BCQ] unto the servant: Behold these; and he beheld the first that it had brought forth much fruit; and he beheld also that it was good. And he [<sub><</sub>sayeth> \said/ 1 | sayeth A | said BCQ] unto the servant: Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, [<sub><</sub>sayeth> \said/ 1 | sayeth A | said BCQ] he, this long time have I nourished it, and it hath brought forth much [<sup>^</sup>\fruit/ 1 | fruit ABCQ]. (21) And it came to pass that the servant [sayeth 1A | said BCQ] unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of [thy 1ABQ | the C] vineyard. (22) And the Lord of the vineyard [<sub>s</sub><ayeth>h \said/ 1 | sayeth A | said BCQ] unto him: Counsel me not; I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit. (23) And it came to pass that the Lord of the vineyard [<sub><</sub>sayeth> \said/ 1 | sayeth A | said BCQ] unto his servant: Look hither; behold I have planted another branch [<sup>^</sup>\of the {h | tr}ee/ 1 | of the tree ABCQ] also; and thou knowest that this spot of ground was poorer [then 1 | than ABCQ] the first. But, behold the tree. I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self. (24) And it came to pass that the Lord of the vineyard [<sub><</sub>sayeth> \said/ 1 | sayeth A | said BCQ] again unto his servant: Look hither, and behold another branch also, which I have planted; behold that I have nourished [ 1 | it ABCQ] also, and it hath

brought forth fruit. (25) And he [s<ayeth> \said/ 1 | sayeth A | said BCQ] unto the servant: Look hither and behold the last. Behold, this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold, I have nourished this tree like unto the others. (26) And it came to pass that the Lord of the vineyard [<sayeth> \said/ 1 | sayeth A | said BCQ] unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire. (27) But behold, the servant [<sayeth> \said/ 1 | sayeth A | said BCQ] unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season. (28) And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard. (29) And it came to pass that a long time had passed away, and the Lord of the vineyard [<sayeth> \said/ 1 | sayeth A | said BCQ] unto his servant: Come, let us go down [in 1 | into ABCQ] the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self. (30) And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all sorts of fruit did cumber the tree. (31) And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard [sa <-it^h> \sai(-)d/ 1 | saith A | said BCQ]: Behold, this long time have we nourished this tree, and I have laid up unto

myself against the season much fruit. (32) But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor; and now it grieveth me that I should lose this tree. (33) And the Lord of the vineyard [**sayeth 1A | said BCQ**] unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self? (34) And the servant [**<sayeth> \said/ 1 | sayeth A | said BCQ**] unto his master: Behold, because thou didst graft in the branches of the wild olive-tree they have nourished the roots, that they are alive and they have not perished; wherefore thou beholdest that they are yet good. (35) And it came to pass that the Lord of the vineyard [**<sayeth> \said/ 1 | sayeth A | said BCQ**] unto his servant: The tree profiteth me nothing, and the roots thereof [**profiteth 1ABC | profit Q**] me nothing so long as it shall bring forth evil fruit. (36) Nevertheless, I know that the roots are good, and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit. (37) But behold, the wild branches have [**<grew^> \grown/ 1 | grown ABCQ**] and have [**overran 1ABC | overrun Q**] the roots thereof; and because that the wild branches have overcome the roots thereof it hath brought forth much evil fruit; and because that it hath brought forth so much evil fruit thou [**beheldest 1 | beholdest ABCQ**] that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it. (38) And it came to pass that the Lord of the vineyard [**sayeth 1A | said BCQ**] unto his servant: Let us go down into the [**nithermost 1 | nethermost ABCQ**] parts of the vineyard, and behold if the natural

branches have also brought forth evil fruit. (39) And it came to pass that they went down into the [nither -most 1 | nethermost ABCQ] parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first and the second and also the last; and they had all become corrupt. (40) And the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died. (41) And it came to pass that the Lord of the vineyard wept, and [sayeth \said/ 1 | sayeth A | said BCQ] unto the servant: What could I have done more for my vineyard? (42) Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now these which have once brought forth good fruit have also become corrupted; and now all the trees of my vineyard are good for nothing save it be to be hewn down and cast into the fire. (43) And behold this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me above all other parts of the land of my vineyard. (44) And thou [beh{o | e}ldest 1 | beheldest ABCQ] that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof. (45) And thou [beh{o | e}ldest 1 | beheldest ABCQ] that a part thereof brought forth good fruit, and [the 1 | a ABCQ] part thereof brought forth wild fruit; and because [th[a]t 1 | that ABC | Q] I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch that it [ha^th \has/ 1 | hath ABCQ] withered away. (46) And now, behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof [hath \have/ 1 | hath AB | have CQ] become corrupted, that they bring forth no

good fruit; and these I [**<h[av]>e^ \had/ 1 | had ABCQ**] [**hope | d | 1 | hope AB | hoped CQ**] to preserve, to have laid up fruit thereof against the season, unto mine own self. But, behold, they have become like unto the wild olive-tree, and they are of no worth but to be hewn down and cast into the fire; and it grieveth me that I should lose them. (47) But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have digged [**0?A | ^\about/ 1 | about BCQ**] it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned. Who is it that [**<hath> \ha{s | s}/ 1 | hath A | has BCQ**] corrupted my vineyard? (48) And it came to pass that the servant [**<sayeth> \said/ 1 | sayeth A | said BCQ**] unto his master: Is it not the loftiness of thy vineyard— [**<hat^h> \has/ 1 | Hath A | Has B | Have C | have Q**] not the branches thereof [**overcame 1A | overcome BCQ**] the roots which are good? And because [**<t[hat]> 1 | that A | BCQ**] the branches have [**overc[ra]o me 1 | overcame A | overcome BCQ**] the roots thereof, [( r) 0 | **<for> 1 | For A | BCQ**] behold they grew faster [**than 0ABCQ | then 1**] the strength of the roots [**<t[h]e[r]e[o]f> 1 | thereof A | BCQ**], taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard [**hath 0A | <hath> \have/ 1 | have BCQ**] become corrupted? (49) And it came to pass that the Lord of the vineyard [**<sayeth> \sa|i|d/ 1 | sayeth A | said BCQ**] unto the servant: Let us go to and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all. What could I

have done more for my vineyard? (50) But, behold, the servant [<saith> \said/ 1 | saith A | said BCQ] unto the Lord of the vineyard: Spare it a little longer. (51) And the Lord [<saith> \said/ 1 | saith A | said BCQ]: Yea, I will spare it a little longer, for it grieveth me that I should lose the trees of my vineyard. (52) Wherefore, let us take of the branches of these which I have planted in the [nithermost 1 | nethermost ABCQ] parts of my vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof. (53) And this will I do that the tree may not perish, that, perhaps, I may preserve unto myself the roots thereof for mine own purpose. (54) And, behold, the roots of the natural branches of the tree which I planted whithersoever I would are yet alive; wherefore, that I may preserve them also for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong [<t[hat]> 1 | that A | BCQ] perhaps they may bring forth good fruit unto me, and I [^\may/ 1 | may ABCQ] yet have glory in the fruit of my vineyard. (55) And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild. (56) And they also took of the natural trees which had become wild, and grafted into their mother tree. (57) And the Lord of the vineyard [s<ayeth> \said/ 1 | sayeth A | said BCQ] unto the servant: Pluck not the wild branches from the trees, save it be those [<that>^ \which/ 1 | which ABCQ] are most bitter; and in them ye shall graft according to that which I have said. (58) And

we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire. (59) And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the [**<cha[n]^{c | g}e> \change/ 1 | change ABCQ**] of the branches, that the good may overcome the evil. (60) And because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit—(61) Wherefore, go to, and call servants, that we may labor diligently with our [**mights 1ABC | might Q**] in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good and the most precious above all other fruit. (62) Wherefore, let us go to and labor with our [**mights 1ABC | might Q**] this last time, for behold the end draweth nigh, and this is for the last time that I shall prune my vineyard. (63) Graft in the branches; begin at the last that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last; and the last and the first, that all may be nourished once again for the last time. (64) Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth [**nigh<t(-)> 1 | nigh ABCQ**]. And if it [**so be 1ABC | be so Q**] that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow.



(65) And as they begin to grow ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad [**&^ the ^sis^e the^reof & ye^ shall ^not clear a^way t(-)h(-)> 1 | ABCQ**] [**| ther | \-eof/ 1 | thereof ABCQ**] [**\all at once/ 1 | all at once ABCQ**], [**\lest the roots thereof should/ 1 | lest the roots thereof should ABCQ**] be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard.

(66) For it grieveth me that I should lose the trees of my vineyard; wherefore ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard. (67) And the branches of the natural tree will I graft in again into the natural tree; (68) And the branches of the natural tree will I graft into the natural branches of the [**<natu[r]a> 1 | ABCQ**] tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one. (69) And [**<they> \<the>/ the 1 | the ABCQ**] bad shall be cast away, yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard. (70) And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few. (71) And the Lord of the vineyard [**<sa^ith> \said/ 1 | saith A | said BCQ**] unto [**<him^> \them/ 1 | them ABCQ**]: Go to, and labor in the vineyard, with your [**mights 1ABC | might Q**]. For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season [**<soo^n> \speedily/ 1 | speedily**]

**ABCQ]** cometh; and if ye labor with your [**mights**  
**1ABC | might Q]** with me ye shall have joy in the fruit  
 [<of> **1 | ABCQ]** which I shall lay up [<for>^ \unto/  
**1 | unto ABCQ]** myself against the time which will soon  
 come. (72) And it came to pass that the servants did go  
 [<t[o] i[t]> **1 | to it A | BCQ]** and labor with their might;  
 and the Lord of the vineyard labored also with them; and  
 they did obey the commandments of the Lord of the vine-  
 yard in all things. (73) And there began to be the natural  
 fruit again in the vineyard; and the natural branches began  
 to grow and thrive exceedingly; and the wild branches  
 began to be plucked off and to be cast away; and they did  
 keep the root and the top thereof equal, according to the  
 strength thereof. (74) And thus they labored, with all dili-  
 gence, according to the commandments of the Lord of the  
 vineyard, even until the bad had been cast away out of the  
 vineyard, and the Lord had preserved unto himself that  
 the trees had become again the natural fruit; and they  
 became like unto one body; and the [**fr -uit 1 | fruit**  
**ABC | fruits Q]** were equal; and the Lord of the vineyard  
 had preserved unto himself the natural fruit, which was  
 most precious unto him from the beginning. (75) And it  
 came to pass that when the Lord of the vineyard saw that  
 his fruit was good, and that his vineyard was no more cor-  
 rupt, he [**calle{t[h] | d} 1 | calleth A | called BCQ]** up his  
 servants, and [**<sayeth> \said/ 1 | sayeth A | said BCQ]**  
 unto them: Behold, for this last time have we nourished  
 my vineyard; and thou beholdest that I have done accord-  
 ing to my will; and I have preserved the natural fruit, that  
 it is good, even like as it was in the beginning. And  
 blessed art thou; for because [**<t^h{ou | at}> \<t[h]at>/**  
**1 | that A | BCQ]** ye have been diligent in laboring with me  
 in my vineyard, and have kept my commandments, and

[<hath> \have/ 1 | hath A | have BCQ] brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me because of the fruit of my vineyard. (76) For behold, for a long time [^\will/ 1 | will ABCQ] I lay up of the fruit of my vineyard unto mine own self against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken. (77) And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.

CHAPTER [IIII 1 | IV ABC | 6 Q] AND now, [^\behold/ 1 | behold ABCQ], my brethren, as I said unto you that I would prophesy, behold, this is my prophecy—that the things which this [^\Prophet/ 1 | prophet ABCQ] Zenos spake, concerning the house of Israel, in the which he likened them unto a tame olive-tree, must surely come to pass. (2) And [in 1ABC | Q] the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh. (3) And how blessed are they who have labored diligently in his vineyard; and how cursed are they [<which> \who/ 1 | which A | who BCQ] shall be cast out into their own place! And the world shall be burned with fire. (4) And how merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his

hands unto them all the day long; and they are a stiff-necked and a gainsaying people; but as many as will not harden their hearts shall be saved in the kingdom of God. (5) Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and cleave unto God as he cleaveth unto you. And while his arm of mercy is extended towards you in the light of the day, harden not your hearts. (6) Yea, today, if ye will hear his voice, harden not your hearts; for why will ye die? (7) For behold, after [**<that> 1 | that A | BCQ**] ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire? (8) Behold, will ye reject these words? Will ye reject the words of the prophets; and will ye reject all the words which have been spoken concerning Christ, after [**<th[a]t> 1 | that A | BCQ**] so many have spoken concerning him; and deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock of the great plan of redemption, which hath been laid for you? (9) Know ye not that if ye will do these things, that the power of the redemption and the resurrection, which is in Christ, will bring you to stand with shame and awful guilt before the bar of God? (10) And according to the power of justice, for justice cannot be denied, [**<t[ha]t> 1 | That A | BCQ**] ye must go away into [**th{e | a}t 1 | that ABCQ**] lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone is endless torment. (11) O then, my beloved brethren, repent ye, and enter [**ye 01 | ABCQ**] in at the [**strait 01Q | straight ABC**] gate, and continue in the way which is narrow, until ye shall obtain eternal life. (12) O be wise; what can I say

more? (13) Finally, I bid you farewell, until I shall meet you before the [<sup>^</sup>\pleasing/ 0? | pleasing 1ABCQ] bar of God, which bar striketh the wicked with awful dread and fear. Amen.

### NOTES ON THE SUBSTANTIVE VARIANTS BETWEEN TEXTS

The following symbols are used to show changes from one text to another:

- T<sub>1</sub> > T<sub>2</sub> the change from one text (T<sub>1</sub>) to another (T<sub>2</sub>); the specific differences are shown in italics, and only the changed portions in T<sub>2</sub> are shown
- ^ the italicized text in T<sub>2</sub> has been inserted here in T<sub>1</sub>
- Ø the italicized text in T<sub>1</sub> has been deleted in T<sub>2</sub>
- \x/ supralinear insertion of *x*
- <x> deletion of *x*

- I. Changes in the chapter system: For the 1879 edition, Orson Pratt broke up the larger chapters of the original text. Thus the original chapter III is split up into chapters 4 and 5. This collation therefore includes both chapters 4 and 5. Chapter 6 (originally chapter IV) is also included because it contains Jacob's commentary on Zenos's allegory.
- II. Indirect evidence for insertion in the original manuscript (O) and copied correctly in producing the printer's manuscript (P)

6:13 until I shall meet you before the <sup>^</sup> bar of God >  
*pleasing*  
[There is no room for *pleasing* in O except by supralinear insertion. Oliver Cowdery (OC) probably first wrote the more expected expression

“before the bar of God”, which he then corrected by inserting the unexpected word *pleasing*.]

III. Initial error by OC in transcribing from O to P, corrected immediately or soon thereafter by OC to conform to O

A. Initial error makes sense

4:1 and I cannot write but ^ little of my words  
> *a*

4:9 wherefore if God being able to speak and the world was and to speak and man was ^ O then why not able to command the earth > *created*

5:18 behold the branches of the wild tree *have* taken hold of the moisture of the root thereof > *hath*

5:20 and it came to pass that they went forth whither the master ^ had hid the natural branches of the tree > *of the vineyard*

5:20 and it hath brought forth much ^ > *fruit*

5:23 behold I have planted another branch ^ also > *of the tree*

5:37 but behold the wild branches have *grew* and have overran the roots thereof > *grown*

5:54 that perhaps they may bring forth good fruit unto me and I ^ yet have glory in the fruit of my vineyard > *may*

5:57 save it be those *that* are most bitter > *which*

5:71 and the lord of the vineyard saith unto *him* > *them*

[The context here is semantically ambiguous: Is the Lord still speaking to the one servant alone (as before) or is he now speaking to the group of servants? It seems that *them* is the correct reading. The most plausible explana-

tion for why OC first wrote *him* is that there has always been only a single servant up to this point and OC is therefore used to writing a singular referent after *sayeth/saith*, as in 5:22, 27. Another possible explanation is that O itself may have had *him*, an error due to identical unstressed pronunciations of *him* and *them*.]

5:71 and the season *soon* cometh > *speedily*

5:71 ye shall have joy in the fruit of which I shall lay up > Ø

5:71 which I shall lay up *for* myself > *unto*

5:75 and blessed art thou for because <thou> \that/ ye have been diligent

[First *thou* is written (probably because of the preceding *thou*), then crossed out and replaced by *that*, which is then followed by *ye have*.]

5:76 for behold for a long time ^ I lay up of the fruit of my vineyard > *will*

6:1 and now ^ my brethren > *behold*

6:1 the things which this ^ Zenos spake > *prophet*

6:10 ye must go away into *the* lake of fire and brimstone > *that*

B. Initial error produces an obvious infelicity and needs to be corrected

5:46 and these I *have* hope to preserve to have laid up fruit thereof > *had*

[The overall context here requires the past tense.]

5:59 and because of their goodness and because of the *chance* of the branches > *change*

- 5:64 for the end draweth *night* > *nigh*
- 5:65 ye shall clear away the branches which bring forth bitter fruit according to the strength of the good and the size thereof and ye shall not clear away the bad <and the size thereof and ye shall not clear away the> \thereof all at once lest the roots thereof should/ be too strong for the graft  
[Repetition of the preceding line is crossed out and replaced by correct text.]
- 5:68 and the branches of the natural tree will I graft into the natural branches of the *natural* tree > Ø
- 5:69 and they shall be one and <they> the bad shall be cast away  
[OC accidentally wrote *they* (probably because of the preceding *they*), then immediately crossed it out and replaced it by *the bad*.]

#### IV. Subsequent changes

- A. Later editing of P, not in OC's hand, yet the changes appear in the 1830 edition; the corrector's hand here (as well as a few other places in P) has not yet been positively determined
1. Correcting to match O or editing for consistency
 

4:11 wherefore beloved ^ be reconciled unto him > *brethren*  
[The phrase *beloved brethren* is generally used (4:2, 3, 18; 6:5, 11), yet *beloved* without *brethren* occurs in 4:12, 17 as well as originally here in 4:11.]



2. Changing tense to get tense agreement between clauses
  - 5:44 and thou *beholdest* that I also cut down that which cumbered this spot of ground > *beheldest*
  - 5:45 and thou *beholdest* that a part thereof brought forth good fruit > *beheldest*
- B. Changes made by 1830 printer
  1. Minor editing or typographical errors
    - 5:19 come let us go to the nithermost *parts* of the vineyard > *part*  
[Cf. use of plural in 5:14, 38, 39, 52; the singular only occurs once, in 5:13—a mistake in P?]
    - 6:11 O then my beloved brethren repent ye and enter *ye* in at the strait gate and continue in the way which is narrow >  $\emptyset$   
[This change may represent an attempt to eliminate the repetitive use of *ye*.]
  2. Misinterpretation by printer
    - 5:24 behold that I have nourished ^ also > *it*  
[The clause-initial direct object *that* is ignored; *it* is inserted as the direct object.]
    - 6:11 and enter ye in at the *strait* gate and continue in the way which is narrow > *straight*  
[OC's spelling *strait* is only accidentally correct since he nearly always spells both *straight* and *strait* as *strait*. Here OC has the spelling *strait* in both O and P.]

3. Removing possible errors in P
  - a) Wrong preposition
 

5:29 come let us go down *in* the vineyard that we may labor again in the vineyard > *into*

[If P is in error here, this may be due to the influence of the following “in the vineyard”. Of course, *in* can also have the same sense as *into*. The question is whether the Book of Mormon text uses only *into* when motion is implied or whether variation between *in* and *into* occurs. Except for this occurrence of *in*, Zenos’s allegory only has *into* for motion rather than *in*. Cf. 5:15, which is otherwise the same as 5:29 except that the word *again* does not occur: “come let us go down *into* the vineyard that we may labor *in* the vineyard”.]
  - b) Changing tense to get tense agreement between clauses
 

5:37 thou *beheldest* that it beginneth to perish > *beholdest*

[Cf. above for two unidentified changes in P replacing *beholdest* with *beheldest*.]
  - c) Wrong article
 

5:45 a part thereof brought forth good fruit and *the* part thereof brought forth wild fruit > *a*

[Could O have read *the other part*?

Cf. 5:25: "and only *a part* of the tree hath brought forth tame fruit and *the other part* of the tree hath brought forth wild fruit".]

4. Removal of dialect pronunciations

a) *nithermost* > *nethermost*

5:13 and these will I place in the *nithermost* part of my vineyard > *nethermost*

also 5:14, 19, 38, 39, 52

[The *i* vowel alternative dates back to Old English.]

b) conjunction *then* > *than*

5:23 and thou knowest that this spot of ground was poorer *then* the first > *than*

5:48 for behold they grew faster *then* the strength of the roots thereof > *than*

[The reduced vowel pronunciation of *than* as *then* occurs as early as the 12th century. In the second example, OC wrote *than* in O, but *then* in P.]

C. Changes marked by Joseph Smith in P for the 1837 edition

1. Printed as such in 1837 (and subsequent) editions

a) Replacement of the historical present *sayeth/saith* by the past tense form *said*

5:4 and he *sayeth* I will prune it > *said*  
also 5:7, 15, 16, 18, 19, 20, 20, 20, 22,

23, 24, 25, 26, 27, 29, 31, 34, 35, 41,  
48, 49, 50, 51, 57, 71, 75

[Use of the historical present  
(*saith*) is common in the Greek  
New Testament as well as the 1611  
King James Version (KJV).]

- b) For consistency, similar removal of his-  
torical present for other verbs  
5:75 he *calleth* up his servants and  
*sayeth* unto them > *called, said*
- c) Removal of *-th* verb forms in plural  
contexts  
5:18 the wild branches *hath* brought  
forth tame fruit > *have*  
5:48 is not this the cause that the trees  
of thy vineyard *hath* become cor-  
rupted > *have*  
[O also has *hath*.]  
5:75 for because that ye have been dili-  
gent in laboring with me in my  
vineyard and have kept my com-  
mandments and *hath* brought unto  
me again the natural fruit > *have*  
[This last change also makes the  
text consistent with the two imme-  
diately preceding uses of *have*.]
- d) Replacement of *-th* verb forms with *-s*  
forms  
5:47 who is it that *hath* corrupted my  
vineyard > *has*  
5:48 *hath* not the branches thereof over-  
came the roots which are good >  
*has*

[This last example should have been corrected to *have*; cf. above. In subsequent editions, *has* was changed to *have*, as noted below. O also has *hath*.]

e) Insertion of preposition

5:47 I have nourished it and I have digged ^ it and I have pruned it and I have dinged it > *about*  
 [This makes the text agree with 5:4, 5, 11, 27, 63, 64, 76 in the use of the phrase *dig about*. O is also probably missing *about*. There is no room for *about* except by supra-linear insertion, and OC nearly always copies insertions into P. Probably O as well as P lack *about*. This missing preposition may represent a primitive error in O itself. Olive tree culture supports the need for the preposition *about* here.]

f) Replacement of the simple past tense forms of verbs with past participle forms

5:48 and because that the branches have *overcame* the roots thereof > *overcome*

g) Removal of *that* when preceded by a conjunction

5:48 and because *that* the branches have *overcame* the roots thereof >  $\emptyset$

- 5:75 for because *that* ye have been diligent in laboring with me in my vineyard > Ø
- 6:7 for behold after *that* ye have been nourished by the good word of God > Ø
- 6:8 and will ye reject all the words which have been spoken concerning Christ after *that* so many have spoken concerning him > Ø
- h) Elimination of conjunction in front of *behold*
- 5:48 for behold they grew faster then the strength of the roots thereof > Ø  
 [Yet *for behold* is kept elsewhere: 4:9, 10; 5:3, 20, 21, 29, 62, 69, 71, 76; 6:7. O also has *for*.]
- i) Removal of *thereof* after a noun
- 5:48 for behold they grew faster then the strength of the roots *thereof* > Ø  
 [But nowhere else in Jacob 4–6 is this postnominal use of *thereof* removed: cf. six uses of *thereof* in 5:18.]
- j) Removal of repetitive or unnecessary use of *that*
- 5:54 *that* I may preserve the roots also unto mine own self *that* when they shall be sufficiently strong *that* perhaps they may bring forth good fruit unto me > Ø
- 6:10 and according to the power of jus-

*tice for justice cannot be denied  
    that ye must go away into that lake  
    of fire and brimstone > Ø*

- k) Removal of expression *go to it* (with change in meaning?)

5:72 and it came to pass that the servants did *go to it* and labor with their mights > Ø

[Is “go to it” a mistake in P for “go to”? Cf. uses of “go to and” followed by another verb in 5:49, 61, 62, 71; “go and” followed by another verb is found once, in 5:7 (with a more literal sense of *go*). Perhaps only *it* should have been deleted in 5:72.]

- l) Replacement of *which* with *who* for humans

6:3 and how cursed are they *which* shall be cast out into their own place > *who*

2. Missed by the 1837 edition but occurs corrected in subsequent editions (all in the same place on the same manuscript page of P)

- a) Removal of conjunction followed by *that*

5:45 and because *that* I plucked not the branches thereof > Ø (1981)

- b) Removal of *-th* verb forms in plural contexts

5:46 the trees thereof *hath* become corrupted > *have* (1840)

- c) Change of *hope* from noun to verb  
5:46 and these I had *hope* to preserve >  
*hoped* (1840)
- 3. Missed by 1837 and subsequent editions  
(also in the same place on the same manu-  
script page of P as the preceding three exam-  
ples)  
Replacement of *-th* verb forms with *-s* forms  
5:45 behold they have overcome the good  
branch that it *hath* withered away > *has*
- D. Changes accidentally missed by Joseph Smith in P  
for 1837 edition, but should have been marked  
(since other examples of these changes were  
marked); still, these corrections were made in the  
1837 edition
  - 1. Replacement of the historical present *sayeth*  
*/saith* by the past tense form *said*  
5:21 and it came to pass that the servant  
*sayeth* unto his master > *said*  
also 5:33, 38
  - 2. Replacement of simple past tense forms of  
verbs with past participle forms  
5:48 *hath* not the branches thereof *overcame*  
the roots which are good > *overcome*
- E. Changes made in the 1837 edition not marked by  
Joseph Smith in P
  - 1. Attempts to avoid possible misinterpretation  
of doctrine  
4:5 even as it was accounted unto Abra-  
ham in the wilderness to be obedient  
unto the commands of God in offering  
up his son Isaac which *was* a similitude  
of God and his only begotten son > *is*



[since the atonement is eternal]

4:11 be reconciled unto him through the atonement of Christ his only begotten son *that* ye may obtain a resurrection according to the power of the resurrection which is in Christ and be presented as the first fruits of Christ unto God > *and*

[This may be an attempt to avoid saying that the resurrection is contingent; but actually the text refers to the resurrection of the first fruits of Christ.]

2. Probable error in typesetting

5:20 and it came to pass that they went forth whither the master *of the vineyard* had hid the natural branches of the tree > Ø  
[The text of Zenos's allegory always has "the master of the vineyard" (5:4, 7, and here), never "the master" alone, although "his master" does occur (5:16, 21, 34, 48); there are a few occurrences of "the lord" alone (5:51, 70, 74), but "the lord of the vineyard" is normal.]

3. Removal of dialectal forms

5:10 and it came to pass that the servant of the lord of the vineyard *done* according to the word of the lord of the vineyard > *did*

F. Changes made in the 1840 edition

1. Probable error in typesetting

5:21 for behold it was the poorest spot in all the land of *thy* vineyard > *the*

[The 1840 edition also accidentally repeats the *the* before *land*.]

2. Agreement with plural  
5:48 *hath* not the branches thereof overcame the roots which are good (P, 1830) > *has* (1837) > *have* (1840)

G. Later editing not found in first three editions (most of these changes are not original with the 1981 edition; many of them are first found in the 1920 edition)

1. Replacement of *shew* by *show*  
4:7 nevertheless the Lord God *sheweth* us our weakness > *showeth*

2. Misinterpretation of *which*  
5:1 do ye not remember to have read the words of the prophet Zenos which ^ spake unto the house of Israel saying > *he*

[The *which* here is probably equivalent to the modern day use of *who*; that is, "the words of the prophet Zenos *who* spake unto the house of Israel saying . . . ". Another possibility is that there was a loss of the pronoun *he* in copying P from O. Consider, for example 2 Kings 15:12 (KJV): "This was the word of the Lord which he spake unto Jehu, saying . . . ". Less plausible, in my opinion, is the proposal that the original text represents a literal Hebraism in which the pronoun *he* is understood but not actually stated, as in the Hebrew text for 2 Kings 15:12, in

which the pronoun *he* is not actually present, but is inferred from the verb form alone.]

3. Replacement of simple past tense forms of verbs with past participle forms
  - 5:17 and it had *sprang* forth and *began* to bear fruit > *sprung*, *begun*
  - 5:37 but behold the wild branches have grown and have *overran* the roots thereof > *overrun*
4. Removal of *-th* verb forms in plural contexts
  - 5:18 behold the branches of the wild tree *hath* taken hold of the moisture of the root thereof > *have*
  - 5:19 and behold if the natural branches of the tree *hath* not brought forth much fruit also > *have*
  - 5:35 the tree profiteth me nothing and the roots thereof *profiteth* me nothing > *profit*
5. Replacement of plural *mights* by *might*
  - 5:61 that we may labor diligently with our *mights* in the vineyard > *might*  
also 5:62, 71, 71
  - [But this change is not found in 5:72:  
“and it came to pass that the servants did go <to it> and labor with their *mights*”.]
6. Change in word order
  - 5:64 and if it *so be* that these last grafts shall grow > *be so*
7. Change of number in noun to agree with plural verb

- 5:74 and they became like unto one body  
and the *fruit* were equal > *fruits*  
[Here *were* probably should have been  
changed to *was* rather than *fruit* to *fruits*  
since *fruit* is always used in the singular  
(as a mass noun) in Zenos's allegory.]
8. Deletion of preposition to prevent fragment  
6:2 and *in* the day that he shall set his hand  
again the second time to recover his  
people is the day yea even the last time  
that the servants of the Lord shall go  
forth in his power to nourish and prune  
his vineyard > Ø
9. Change of *straight* to *strait*  
6:11 and enter ye in at the *strait* gate (O, P) >  
*straight* (1830, 1837, 1840) > *strait* (1981)