

# Detailed Summary of Approved Adjustments for the 2013 Edition of the Scriptures

## Background

The current printing masters of the 1979 edition of the King James Version of the Bible and the 1981 edition of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price have deteriorated because of age and long use. The quality of the typeface is no longer as clear and sharp as it should be. In the process of preparing new printing masters, the Church has taken the opportunity to make adjustments and updates and to implement new historical findings from the *Joseph Smith Papers*. The following list represents the adjustments to this edition:

- The quality of the font and typeface has been improved for clearer reading.
- More than 99 percent of the corrections are in the study aids (chapter summaries, footnotes, Topical Guide, Bible Dictionary, and triple combination index).
- Some minor typographical errors in spelling and punctuation in the text have been corrected to ensure fidelity to the earliest manuscripts and editions.
- Errors in cross-references, dated information, or misquoted text have been corrected in the footnotes, Topical Guide, Bible Dictionary, and triple combination index.
- In the Book of Mormon, all scripture text that is part of the translation from the plates has been placed in roman typeface. Only study helps, such as chapter headings, remain in italics.
- The style and format of titles have been standardized throughout the scriptures.
- The introductions, tables of contents, and abbreviations pages have been standardized.
- The style and language of the chapter summaries has been standardized throughout the scriptures.

## Words Updated in the King James Version of the Bible

Spelling of the following words has been adjusted to reflect the spellings in more recent editions of the King James Version of the Bible since the printing of the 1979 edition:

*asswaged* to *assuaged* (Gen. 8:1; Job 16:5, 6)

*aul* to *awl* (Ex. 21:6; Deut. 15:17)

*bason(s)* to *basin(s)* (Ex. 12:12; 24:6; 27:3; 38:3; Num. 4:14; 2 Sam. 17:28; 1 Kgs. 7:40, 45, 50; 2 Kgs. 12:13; 1 Chr. 28:17; 2 Chr. 4:8, 11, 22; Ezra 1:10; 8:27; Neh. 7:70; Jer. 52:19; John 13:5)

*chesnut* to *chestnut* (Gen. 30:37; Ezek. 31:8)

*ciel(-ed, -ing)* to *ceil(-ed, -ing)* (1 Kgs. 6:15; 2 Chr. 3:5; Jer. 22:14; Ezek. 41:16; Hag. 1:4)

*cloke* to *cloak* (Isa. 59:17; Matt. 5:40; Luke 6:29; John 15:22; 1 Thess. 2:5; 2 Tim. 4:13; 1 Pet. 2:16)

*enquire(-d, -s, -y, -th)* to *inquire(-d, -s, -y, -th)* (Gen. 24:57; 25:22; Ex. 18:15; Deut. 12:30;

13:14; 17:4, 9; Judges 4:20; 6:29; 8:14; 20:27; 1 Sam. 9:9; 10:22; 17:56; 22:10, 13, 15; 23:2, 4; 28:6, 7; 30:8; 2 Sam. 2:1; 5:19, 23; 11:3; 16:23; 21:1; 1 Kgs. 22:5, 7, 8; 2 Kgs. 1:2, 3, 6, 16; 3:11; 8:8; 16:15; 22:13, 18; 1 Chr. 10:13, 14; 13:3; 14:10, 14; 18:10; 21:30; 2 Chr. 18:4, 6, 7; 32:31; 34:21, 26; Ezra 7:14; Job 8:8; 10:6; Ps. 27:4; 78:34; Prov. 20:25; Eccl. 7:10; Isa. 21:12; Jer. 21:2; Ezek. 14:3, 7; 20:1, 3, 31; 36:37; Dan. 1:20; Zeph. 1:6; Matt. 2:7, 16; 10:11; Luke 22:23; John 4:52; 16:19; Acts 9:11; 10:17; 19:39; 23:15, 20; 2 Cor. 8:23; 1 Pet. 1:10)

*graft(ed) to graft(ed)* (Rom. 11:17, 19, 23, 24)

*havock to havoc* (Acts 8:3)

*intreat(-ed, -ty, -ties) to entreat(-ed, -ty, -ties)* (Gen. 23:8; 25:21; Ex. 8:8, 9, 28, 29, 30; 9:28; 10:17, 18; Judges 13:8; Ruth 1:16; 1 Sam. 2:25; 2 Sam. 21:14; 24:25; 1 Kgs. 13:6; 1 Chr. 5:20; 2 Chr. 33:13, 19; Ezra 8:23; Job 19:16, 17; Ps. 45:12; 119:58; Prov. 18:23; 19:6; Isa. 19:22; Luke 15:28; Heb. 12:19; James 3:17; 1 Cor. 4:13; 2 Cor. 8:4; Phil. 4:3; 1 Tim. 5:1)

*jubile to jubilee* (Lev. 25:9, 10, 11, 12, 13, 15, 28, 30, 31, 33, 40, 50, 52, 54; 27:17, 18, 21, 23, 24; Num. 36:4)

*lunatick to lunatic* (Matt. 4:24; 17:15)

*marishes to marshes* (Ezek. 47:11)

*mixt to mixed* (Num. 11:4)

*morter to mortar* (Gen. 11:3; Ex. 1:14; Lev. 14:42, 45; Isa. 41:25; Ezek. 13:10, 11, 14, 15; 22:28; Nahum 3:14)

*plaister(ed) to plaster(ed)* (Lev. 14:42, 43, 48; Deut. 27:2, 4; Isa. 38:21; Dan. 5:5)

*platted to plaited* (Matt. 27:29; Mark 15:17; John 19:2)

*pluckt to plucked* (Gen. 8:11)

*pourtray(ed) to portray(ed)* (Ezek. 4:1; 8:10; 23:14)

*rereward to rearward* (Num. 10:25; Josh. 6:9, 13; 1 Sam. 29:2; Isa. 52:12; 58:8)

*stedfast(-ly, -ness) to steadfast(-ly, -ness)* (Ruth 1:18; 2 Kgs. 8:11; Job 11:15; Ps. 78:8, 37; Dan. 6:26; Luke 9:51; Acts 1:10; 2:42; 6:15; 7:55; 14:9; 1 Cor. 7:37; 15:58; 2 Cor. 1:7; 3:7, 13; Col. 2:5; Heb. 2:2; 3:14; 6:19; 1 Pet. 5:9; 2 Pet. 3:17)

*spunge to sponge* (Matt. 27:48; Mark 15:36; John 19:29)

*vail(s) to veil(s)* (Gen. 24:65; 38:14, 19; Ex. 26:31, 33, 35; 27:21; 30:6; 34:33, 34, 35; 35:12; 36:35; 38:27; 39:34; 40:3, 21, 22, 26; Lev. 4:6; 4:17; 16:2, 12, 15; 21:23; 24:3; Num. 4:5; 18:7; Ruth 3:15; 2 Chr. 3:14; Isa. 3:23; 25:7; 2 Cor. 3:13, 14, 15, 16)

## Text Corrections of Typographical Errors

The following corrections resolve typographical errors in spelling, wording, and punctuation, restoring earlier readings of the text and maintaining the fidelity and integrity of the scriptures:

### OLD TESTAMENT

Gen. 5:17—Changed “eight hundred and ninety and five” to “eight hundred ninety and five” (deleted *and*).

Gen. 30:31—Changed “keep thy flock.” to “keep thy flock:” (changing the period to a colon).

Gen. 41:45—Changed *Potipherah* to *Poti-pherah*.

Gen. 43:11—Changed “fruits of the land” to “fruits in the land” (changing *of* to *in*).

Gen. 45:13—Changed “seen: and ye” to “seen; and ye” (changing the colon to a semicolon).

Gen. 48:15—Changed “this day.” to “this day,” (changing the period to a comma).

Num. 4:19—Changed “holy things.” to “holy things:” (changing the period to a colon).

Num. 14:17—Changed *LORD* to *Lord*.

Deut. 14:21—Changed “the LORD thy **God**” to “the LORD thy God” (removing the bold typeface from *God*).

Deut. 17:10—Changed “inform thee;” to “inform thee:” (changing the semicolon to a colon).

Deut. 20:2—Changed “the people.” to “the people,” (changing the period to a comma).

Josh. 3:11—Changed *LORD* to *Lord*.

Josh. 8:33—Changed “as well as the stranger” to “as well the stranger” (deleting the second *as*).

Josh. 19:22—Changed *reached* to *reacheth*.

Judg. 10:9—Changed “Moreover, the children” to “Moreover the children” (deleting the comma).

1 Sam. 1:26—Changed “O my lord” to “Oh my lord.”

1 Sam. 2:13—Changed *flesh-hook* to *fleshhook*.

1 Sam. 12:2—Changed *gray-headed* to *grayheaded*.

2 Sam. 4:5—Changed “at noon,” to “at noon.” (changing the comma to a period).

2 Sam. 18:29—Changed “Is the young man” to “*Is* the young man” (placing *Is* in italics).

1 Chr. 4:12—Changed *Irnahash* to *Ir-nahash*.

1 Chr. 12:8—Changed “upon the mountains:” to “upon the mountains;” (changing the colon to a semicolon)

1 Chr. 12:18—Changed “peace, peace, be unto thee” to “peace, peace be unto thee” (deleting the second comma).

1 Chr. 16:42—Changed “Heman and Jeduthun,” to “Heman and Jeduthun” (deleting the comma).

Neh. 9:17—Changed “to their bondage;” to “to their bondage:” (changing the semicolon to a colon).

Esth. 8:4—Changed “before the king.” to “before the king,” (changing the period to a comma).

Job 9:24—Changed “the judges thereof,” to “the judges thereof;” (changing the comma to semicolon).

Ps. 44—Changed “To the chief Musician,” to “To the chief Musician” (deleting the comma).

Ps. 57:7—Changed “heart is fixed;” to “heart is fixed:” (changing the semicolon to a colon).

Ps. 69:11—Changed “I become” to “I became.”

Isa. 33:9—Changed “like a wilderness:” to “like a wilderness;” (changing the colon to a semicolon).

Isa. 46:2—Changed “bow down together,” to “bow down together;” (changing the comma to a semicolon).

Jer. 18:17—Changed “before the enemy:” to “before the enemy;” (changing the colon to a semicolon).

Jer. 31:9—Changed “and with supplications,” to “and with supplications” (deleting the comma).

Jer. 32:5—Changed “shall not prosper.” to “shall not prosper?” (changing the period to a question mark).

Jer. 49:13—Changed “perpetual wastes;” to “perpetual wastes.” (changing the semicolon to a period).

Ezek. 23:40—Changed “with ornaments.” to “with ornaments,” (changing the period to a

comma).

Dan. 2:4—Changed “we will shew the interpretation,” to “we will shew the interpretation.” (changing the comma to a period).

Dan. 8:24—Changed “own power;” to “own power:” (changing the semicolon to a colon).

Hosea 14:1—Changed “O ISRAEL” to “O ISRAEL.”

Amos 2:2—Changed *Kirioth* to *Kerioth*.

#### NEW TESTAMENT

Matt. 12:17—Changed “the prophet, saying.” to “the prophet, saying,” (changing the period to a comma).

Matt. 16:3—Changed “and lowring,” to “and lowring.” (changing the comma to a period).

Mark 9:15—Changed “greatly amazed and,” to “greatly amazed, and” (moving the comma to follow *amazed*).

Mark 16:18—Changed “shall not hurt them:” to “shall not hurt them;” (changing the colon to a semicolon).

Luke 7:39—Changed “for she is a sinnner” to “for she is a sinner” (correcting the misspelling of *sinner*).

Acts 23:32—Changed “*and* returned” to “and returned” (removing the italics from *and*).

1 Cor. 7:37—Changed “Nevertheless, he” to “Nevertheless he” (deleting the comma).

2 Cor. 6:17—Changed “I will receive you.” to “I will receive you,” (changing the period to a comma).

Philem. 1:25—Changed “Onesimus, a servant” to “Onesimus a servant” (deleting the comma).

Heb. 4:12—Changed *two-edged* to *twoedged*.

Rev. 3:11—Changed “I come quickly;” to “I come quickly:” (changing the semicolon to a colon).

#### BOOK OF MORMON

Original Title Page, paragraph 2—Changed “to show unto the remnant of the House of Israel” to “to show unto the remnant of the house of Israel” (lowercasing *house*).

1 Ne., book intro.—Placed the introductory paragraph in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and not a study help:

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

1 Ne. 10:12, 14—Changed *olive-tree* to *olive tree*.

- 1 Ne. 10:18—Changed *to-day* to *today*.  
1 Ne. 14:30; 15:1—Changed *spirit* to *Spirit*.  
1 Ne. 15:7, 12, 16—Changed *olive-tree* to *olive tree*.  
2 Ne., book intro.—Placed the introductory paragraph in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and not a study help:

An account of the death of Lehi. Nephi's brethren rebel against him. The Lord warns Nephi to depart into the wilderness. His journeyings in the wilderness, and so forth.

- 2 Ne. 2:1, 2, 11; 4:3; 24:30—Changed *first-born* to *firstborn*.  
2 Ne. 16:13—Changed *teil-tree* to *teil tree*.  
2 Ne. 17:8—Changed *three score* to *threescore*.  
2 Ne. 22:1—Changed *comfortedest* to *comfortedst*.  
2 Ne. 24:8—Changed *fir-trees* to *fir trees*.  
2 Ne. 26:9—Changed “Son of righteousness” to “Son of Righteousness” (capitalizing *Righteousness*).  
2 Ne. 32:8—Changed “if ye would hearken unto the Spirit which teacheth a man to pray” to “if ye would hearken unto the Spirit which teacheth a man to pray,” (placing a comma following *pray*).  
Jacob, book intro.—Placed the introductory paragraph in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and not a study help:

The words of his preaching unto his brethren. He confoundeth a man who seeketh to overthrow the doctrine of Christ. A few words concerning the history of the people of Nephi.

- Jacob 5:3, 4, 7, 9, 10, 14, 34, 46—Changed *olive-tree* to *olive tree*.  
Jacob 6:1—Changed *olive-tree* to *olive tree*.  
Mosiah 9, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

THE RECORD OF ZENIFF—An account of his people, from the time they left the land of Zarahemla until the time that they were delivered out of the hands of the Lamanites.

*Comprising chapters 9 through 22.*

- Mosiah 23, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

An account of Alma and the people of the Lord, who were driven into the wilderness by the people of King Noah.

*Comprising chapters 23 and 24.*

Alma, book intro.—Placed the introductory paragraph in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and not a study help:

The account of Alma, who was the son of Alma, the first and chief judge over the people of Nephi, and also the high priest over the Church. An account of the reign of the judges, and the wars and contentions among the people. And also an account of a war between the Nephites and the Lamanites, according to the record of Alma, the first and chief judge.

Alma 1:11—Changed “and pleaded for himself” to “and pled for himself” (changing *pleaded* to *pled*).

Alma 5, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

The words which Alma, the High Priest according to the holy order of God, delivered to the people in their cities and villages throughout the land.

*Beginning with chapter 5.*

Alma 7, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

The words of Alma which he delivered to the people in Gideon, according to his own record.

*Comprising chapter 7.*

Alma 9, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

The words of Alma, and also the words of Amulek, which were declared unto the people who were in the land of Ammonihah. And also they are cast into prison, and delivered by the miraculous power of God which was in them, according to the record of Alma.

*Comprising chapters 9 through 14.*

Alma 12:31—Changed “becoming as Gods” to “becoming as gods” (lowercasing *gods*).

Alma 16:10—Changed *carcases* to *carcasses*.

Alma 17, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

An account of the sons of Mosiah, who rejected their rights to the kingdom for the word of God, and went up to the land of Nephi to preach to the Lamanites; their sufferings and deliverance—according to the record of Alma.

*Comprising chapters 17 through 27.*

Alma 21, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help; and changed “chapters 21 through 26” to “21 through 25”:

An account of the preaching of Aaron, and Muloki, and their brethren, to the Lamanites.

*Comprising chapters 21 through 25.*

Alma 24:11—Changed “since it has been all that we could do,” to “since it has been all that we could do” (deleting the comma following *do*).

Alma 29:4—Changed “to harrow up in my desires, the firm decree” to “to harrow up in my desires the firm decree” (deleting the comma following *desires*).

Alma 36, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

The commandments of Alma to his son Helaman.

*Comprising chapters 36 and 37.*

Alma 38, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

The commandments of Alma to his son Shiblon.

*Comprising chapter 38.*

Alma 39, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

The commandments of Alma to his son Corianton.

*Comprising chapters 39 through 42.*

Alma 45, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

The account of the people of Nephi, and their wars and dissensions, in the days of Helaman, according to the record of Helaman, which he kept in his days.

*Comprising chapters 45 through 62.*

Alma 47:15—Changed “they plead with Amalickiah” to “they pled with Amalickiah” (changing *plead* to *pled*).

Alma 56:13—Changed “our valiant men;” to “our valiant men:” (changing the semicolon to a colon).

Hel., book intro.—Changed “called the book of Helaman.” to “called the book of Helaman, and so forth.” (restoring a comma and the phrase “and so forth”).

Hel., book intro.—Placed the introductory paragraph in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and not a study help:

An account of the Nephites. Their wars and contentions, and their dissensions. And also the prophecies of many holy prophets, before the coming of Christ, according to the records of Helaman, who was the son of Helaman, and also according to the records of his sons, even down to the coming of Christ. And also many of the Lamanites are converted. An account of their conversion. An account of the righteousness of the Lamanites, and the wickedness and abominations of the Nephites, according to the record of Helaman and his sons, even down to the coming of Christ, which is called the book of Helaman, and so forth.

Hel. 7, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

THE PROPHECY OF NEPHI, THE SON OF HELAMAN—God threatens the people of Nephi that he will visit them in his anger, to their utter destruction except they repent of their wickedness. God smiteth the people of Nephi with pestilence; they repent and turn unto him. Samuel, a Lamanite, prophesies unto the Nephites.

*Comprising chapters 7 through 16.*

Hel. 13, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

The prophecy of Samuel, the Lamanite, to the Nephites.

*Comprising chapters 13 through 15.*

Hel. 13:17—Changed “the peoples’ ” to “the people’s.”

3 Ne., book intro.—Placed the introductory paragraph in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and not a study help:



And Helaman was the son of Helaman, who was the son of Alma, who was the son of Alma, being a descendant of Nephi who was the son of Lehi, who came out of Jerusalem in the first year of the reign of Zedekiah, the king of Judah.

- 3 Ne. 11, preceding intro.—Placed the preceding introduction in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and separated it from the last sentence, which is a study help:

Jesus Christ did show himself unto the people of Nephi, as the multitude were gathered together in the land Bountiful, and did minister unto them; and on this wise did he show himself unto them.

*Comprising chapters 11 through 26.*

- 4 Ne., book intro.—Placed the introductory paragraph in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and not a study help:

An account of the people of Nephi, according to his record.

Ether 8:6—Changed “he plead with them” to “he pled with them” (changing *plead* to *pled*).

Moroni 3:3—Changed “I ordain you to be a priest, (or, if he be a teacher) I ordain you to be a teacher, to preach repentance” to “I ordain you to be a priest (or if he be a teacher, I ordain you to be a teacher) to preach repentance” (changing the placement of the parentheses and commas).

Moroni 9, introductory statement to the chapter—Moved the statement to precede the chapter title, and placed it in roman typeface to indicate that the text is scripture, part of the plates and original translation of the Book of Mormon, and added a study help to be consistent with other such statements:

The second epistle of Mormon to his son Moroni.

*Comprising chapter 9.*

## **DOCTRINE AND COVENANTS**

D&C 20:68—Changed “received by baptism.—” to “received by baptism—” (deleting the period).

D&C 35:13—Changed “to thrash the nations by the power of my Spirit” to “to thresh the nations by the power of my Spirit” (changing *thrash* to *thresh*).

D&C 35:16—Changed *fig-tree* to *fig tree*.

D&C 40:1—Changed “James Covill” to “James Covel.”

D&C 45:37—Changed *fig-trees* to *fig trees*.

D&C 88:87—Changed *fig-tree* to *fig tree*.

D&C 101:44, 45, 46, 51—Changed *olive-trees* to *olive trees*.

D&C 104:39—Changed “on the the corner south” to “on the corner south” (deleting the repeated *the*)

D&C 107:34—Changed “unto the Gentiles and then to the Jews;” to “unto the Gentiles and then

to the Jews—” (changing the semicolon to an em dash).

D&C 112:1—Changed “the instrumentality of my servants,” to “the instrumentality of my servants.” (changing the comma to a period).

D&C 115:12—Changed *corner stone* to *cornerstone*.

D&C 124:23, 60, 131—Changed *corner-stone* to *cornerstone*.

D&C 124:26—Changed “box-tree, fir-tree, pine-tree” to “box tree, fir tree, pine tree.”

D&C 127:12—Changed “the Church of Jesus Christ of Latter-day Saints” to “The Church of Jesus Christ of Latter-day Saints” (capitalizing *The*).

D&C 133:59—Changed “the Lord shall thrash the nations” to “the Lord shall thresh the nations” (changing *thrash* to *thresh*).

D&C 134:6—Changed “to the laws all men show respect” to “to the laws all men owe respect” (changing *show* to *owe*).

D&C 136:2—Changed “of the Church of Jesus Christ of Latter-day Saints” to “of The Church of Jesus Christ of Latter-day Saints” (capitalizing *The*).

OD 1—Changed “of the Church of Jesus Christ of Latter-day Saints” to “of The Church of Jesus Christ of Latter-day Saints” (capitalizing *The* in three instances in the declaration).

#### **PEARL OF GREAT PRICE**

Moses 1:27—Changed “by the spirit of God” to “by the Spirit of God” (capitalizing *Spirit*).

Moses 7:39—Changed “And That which I have chosen” to “And that which I have chosen” (lowercasing *that*).

JS—Matt. 1:38—Changed *fig-tree* to *fig tree*.

JS—History 1:1—Changed “of the Church of Jesus Christ of Latter-day Saints” to “of The Church of Jesus Christ of Latter-day Saints” (capitalizing *The*).

## **Corrections to the Study Helps**

### **OLD TESTAMENT**

Contents page—Standardized the contents page with other scriptures, including the removal of the abbreviations on the contents page.

Abbreviations page—Standardized and expanded the abbreviations page to be consistent with the triple combination.

Abbreviations page—Added the explanation “Italics in biblical text” to help readers understand the use of italic typeface in the King James Version of the Bible.

Mal. 4, end of chapter. Placed an asterisk following the term “THE END OF THE PROPHETS\*”; and added the following footnote: “\*IE The end of the books of the prophets of the Old Testament.”

Chapter headings—Made some adjustments to the chapter headings:

- Pronoun references to Deity have been capitalized to reflect current Church style. For example, in the chapter heading to Genesis 1, changed “God creates man, both male and female, in his own image” to “God creates man, both male and female, in His own image,” capitalizing *His*.
- Incomplete sentences and inconsistent punctuation, spelling, and capitalization have been adjusted. For example, in the chapter heading for 1 Samuel 15, changed “Saul commanded” to “Saul is commanded.”

Some changes have been made so that the chapter headings more clearly reflect the text rather than interpret it. For example, in Psalm 17, the heading “The righteous shall see the Lord’s face and awake with his righteousness” was changed to “David hopes to behold the Lord’s face in righteousness.”

Footnotes—Corrected errors in footnotes, such as incorrect references or cross-references to other scripture passages or study helps. For example, in footnote *a* for Psalm 69:9, changed “John 2:14” to “John 2:17” because verse 17, not 14, refers to *zeal* where the footnote marker is placed.

## NEW TESTAMENT

1 Thes. 5, end of chapter. Placed an asterisk following the statement “The first *epistle* unto the Thessalonians was written from Athens.\*”; and added the following footnote: “\*More recent scholarship concludes that 1 and 2 Thes. were most likely written from Corinth.”

2 Thes. 3, end of chapter. Placed an asterisk following the statement “The second *epistle* to the Thessalonians was written from Athens.\*”; and added the following footnote: “\*More recent scholarship concludes that 1 and 2 Thes. were most likely written from Corinth.”

Chapter headings—Some adjustments have been made to the chapter headings:

Pronoun references to Deity have been capitalized to reflect current Church style. For example, in Matthew 3, the chapter heading “and the Father acclaims him as his Beloved Son” has been changed to “and the Father acclaims Him as His Beloved Son,” capitalizing *Him* and *His*.

Incomplete sentences and inconsistent punctuation, spelling, and capitalization have been adjusted. For example, in Matthew 11, the chapter heading “His burden light” has been changed to “His burden is light.”

Some changes have been made so that the chapter heading more clearly reflect the text rather than interpret it. For example, in Acts 4, the chapter heading “They practice a united order” has been changed to “They have all things in common.”

Footnotes—Corrected errors in footnotes, such as incorrect references or cross-references to other scripture passages or study helps. For example, in footnote *b* for 1 Timothy 3:16, the incorrect cross-reference to “Mosiah 1:7” was changed to “Mosiah 3:5,” which refers to God being “manifest in the flesh.”

## TOPICAL GUIDE

Reformatting—The Topical Guide has been reformatted for easier identification of main entries.

Separation of books of scripture—The guide has been reformatted to separate each book of scripture (Old Testament, New Testament, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price) for easier reference.

References to Deity—All abbreviations referring to Deity have been spelled out in the guide. For example, under “Jesus Christ” the abbreviations have been spelled out:

. . . **Philip.** 2:10 at the name of *Jesus* every knee should bow; 2:11 every tongue should confess that *Jesus Christ* is Lord; **2 Tim.** 2:8 *Jesus Christ* of the seed of David; . . .

References and cross-references—Typographical errors in punctuation, capitalization, and incorrect references or cross-references have been corrected. For example:

Under “Able,” under the subentry Numbers 13:30, “possess it . . . for we are well *a.* to

overcome it” has been changed to “possess it; for we are well *a.* to overcome it,” correcting the punctuation.

Under “Sustaining Church Leaders,” under the subentry D&C 112:20, “whoso receiveth me, *receiveth* those . . . whom I have sent” was changed to “whosoever receiveth me, *receiveth* those . . . whom I have sent,” correcting *whoso* to *whosoever*.

Under “Holy Ghost, Unpardonable Sin Against,” under the subentry Matthew 12:31, the incorrect parenthetical cross-reference D&C 132:7 was changed to 132:27, which refers to blasphemy against the Holy Ghost.

Under “Homosexuality,” the main entry title has been changed to “Homosexual Behavior,” including all footnotes and cross-references, to be more consistent with usage in other Church publications.

## BIBLE DICTIONARY

Reformatting—The Bible Dictionary has been reformatted for easier identification of topics and subtopics.

Numbered subtopics—Numbered subtopics in a main entry have been separated to be consistent throughout the dictionary and to help the reader more readily identify each of the numbered elements. For example, under the main entry “Abimelech,” each numbered item has been separated so that the main entry reads:

**Abimelech.** *Father-king.* (1) King of Gerar; takes Sarah (Gen. 20:2); warned in a dream, reproves Abraham for denying her, and is healed (20:3–18; 21:22–32).

(2) Reproves Isaac for denying his wife (26:7–11); makes covenant with Isaac (26:16, 26–33). (1) and (2) are possibly the same person, an early tradition having been preserved in two different forms.

(3) Son of Gideon (Judg. 8:31); murders his brethren and is made king (9:1–6); overcomes conspiracy and sows Shechem with salt (9:22–49); slain by a millstone (9:50–55; 2 Sam. 11:21).

(4) 1 Chr. 18:16, see *Abiathar*.

(5) In title of Ps. 34 same as Achish (1 Sam. 21:11).

Historical or factual information—Some errors or outdated information of history or fact have been corrected and updated. For example:

Under “Ahab,” item 1, the last sentence “the united forces were defeated by Shalmaneser II” was changed to “the united forces were defeated by Shalmaneser III,” the correct historical figure.

Under “Weights and Measures,” changed “*Mile.* A U.S. statute mile = 1760 yards or 1.609 km. An English mile = 1,620 yards or 1.482 km.” to “*Mile.* A U.S. or English mile = 1,760 yards or 1.609 kilometers. A Roman mile = 1,620 yards or 1.482 kilometers,” correcting and adjusting the statement for a Roman mile.

References and cross-references—Typographical errors in punctuation, capitalization, and incorrect references or cross-references have been corrected. For example:

Under “Afraid,” under Matthew 14:27, changed “it is I: be not *a.*” to “it is I; be not *a.*,” correcting the colon with a semicolon.

Under “Sabbath,” changed “contemplate the world of the Lord” to “contemplate the word of the Lord,” correcting *world* to *word*.

Under “Base,” in the parenthetical cross-reference for Isaiah 3:5, changed “2 Ne. 13:15” to “2 Ne. 13:5,” the correct reference.

Introduction—The introduction has been revised and simplified to be more consistent with the introductions appearing in other scriptures study helps:

This dictionary provides a concise collection of definitions and explanations of Bible topics. It is based primarily on the biblical text, supplemented by information from the other standard works. A variety of doctrinal, cultural, and historical subjects are treated, and a short summary is included for each book of the Bible. Many of the entries draw on the work of Bible scholars and are subject to reevaluation as new research or revelation comes to light. This dictionary is provided to help your study of the scriptures and is not intended as an official statement of Church doctrine or an endorsement of the historical and cultural views set forth.

### **BIBLE CHRONOLOGY**

Placement of the chronology—The Bible Chronology, with the existing introduction, has been removed from the Bible Dictionary and placed in the appendix as a separate item for easier reference for the reader. A cross-reference to its new placement remains in the Bible Dictionary.

### **HARMONY OF THE GOSPELS**

Placement of the Harmony of the Gospels—The harmony has been removed from the Bible Dictionary and placed in the appendix as a separate item for easier reference for the reader. A cross-reference to its new placement remains in the Bible Dictionary.

Reformatting of the harmony—The harmony has been reformatted from a landscape page layout to a portrait page layout for easier use by the reader.

Revisions to the harmony—The harmony has been extensively revised to reflect more recent scholarship and findings regarding the sequence of events.

Headings—The main headings have been simplified for easier reference.

Introduction—The introduction has been revised:

The following tables compare the teachings of the Savior as found in Matthew, Mark, Luke, John, and latter-day revelation. An effort has been made to give these in chronological order. This is not always possible because the authors of the four Gospels do not always agree in matters of chronology.

### **JOSEPH SMITH TRANSLATION**

Title of the section—Changed the title of the appendix section “Joseph Smith Translation” to “Selections from the Joseph Smith Translation.”

Typeface—Throughout the section, the typeface has been enlarged for easier reading.

Introduction—Following the title, replaced the existing introductory statement (“Excerpts too Lengthy for Inclusion in Footnotes”) with the following explanatory paragraph:

Following are excerpts from the Joseph Smith Translation of the Bible too lengthy for inclusion in the footnotes. For an explanation of this work, see “Joseph Smith Translation (JST)” in the Bible Dictionary. Joseph Smith’s translation of the Bible has connections with or is mentioned in several sections of the Doctrine and Covenants (see sections 37, 45, 73, 76, 77, 86, 91, and 132). Also, the book of Moses and Joseph Smith—Matthew are excerpts from the Joseph Smith Translation.

Reformatting—Added the abbreviation *JST* before each scripture reference and a cross-reference

following each reference to help the reader more easily identify the JST reference with its corresponding passage in the King James Version of the Bible. For example, following the entry “Genesis 9:4–6” the appropriate cross-reference was added so that it reads:

**JST, Genesis 9:4–6.** Compare Genesis 8:20–22

4 And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, . . .

Adjustments—Adjusted the following existing entries in the Joseph Smith Translation:

Genesis 21:31–32—Changed verse 31 “Then Abimelech, and Phicol, the chief captain of his hosts, rose up, *and they planted a grove in Beer-sheba*, and called there on the name of the Lord; and they returned unto the land of the Philistines” to “Then Abimelech, and Phicol, the chief captain of his hosts, rose up, *and they planted a grove in Beer-sheba, and called there on the name of the Lord*; and they returned unto the land of the Philistines,” italicizing the clause “and called there on the name of the Lord.”

Colossians 2:21–22—In verse 22 (“Which things have indeed a show of wisdom in will worship, and humility, and neglecting the body *as to the satisfying the flesh*, not in any honor to God”), changed “not in any honor to God” to “not in any honor to *God*,” italicizing *God*.

New JST entries—Added and adjusted the following entries to the Joseph Smith Translation section in the appendix:

Gen. 1–8:18—Added “JST, Genesis 1:1–8:10”:

**JST, Genesis 1:1–8:18.** Compare Genesis 1:1–6:13

This text of the Bible was restored by Joseph Smith and is published in the Pearl of Great Price as Selections from the Book of Moses.

Gen. 9:10–14—Changed “Genesis 9:10–14” to “JST, Genesis 9:10–15,” and added verse 15 to the JST main entry:

15 And God spake unto Noah, and to his sons with him, saying, And I, behold, I *will* establish my covenant with you, *which I made unto your father Enoch, concerning your seed after you*.

Gen. 17:3–7 and Genesis 17:11–12—Combined the two existing entries “Genesis 17:3–7” and “Genesis 17:11–12” into one entry “JST, Genesis 17:3–12,” and added verses 8 through 10:

8 But as for *thee*, behold, *I will make* my covenant with thee, and thou shalt be a father of many nations.

9 And this covenant I make, that thy children may be known among all nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for, a father of many nations have I made thee.

10 And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come of thee, and of thy seed.

Gen. 17:23–24—Added “JST, Genesis 17:23–24”:

**JST, Genesis 17:23–24.** Compare Genesis 17:17–18

23 Then Abraham fell on his face and *rejoiced*, and said in his heart, *There shall a child be born unto him that is an hundred years old, and Sarah that is ninety years old shall bear.*

24 And Abraham said unto God, Oh that Ishmael might live *uprightly* before thee!

Ex. 33:20—Changed “Exodus 33:20” to “JST, Exodus 33:20, 23,” and added verse 23 to the JST entry:

23 And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen, *as at other times; for I am angry with my people Israel.*

Matt. 16:27–29—Changed the main entry “Matthew 16:27–29” to “JST, Matthew 16:25–29,” and added verses 25–26 to the main entry:

25 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

26 *And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.*

Matt. 25:24–25—Changed “Matthew 25:24–25” to “JST, Matthew 25:22, 24–25,” and added verse 22 to the main entry:

22 And as they were eating, Jesus took bread and *brake* it, and *blessed* it, and gave to *his* disciples, and said, Take, eat; this is *in remembrance of my body which I give a ransom for you.*

Mark 14:20–25—Changed “Mark 14:20–25” to “JST, Mark 14:20–26,” and added verse 26 to the main entry:

26 *And now they were grieved, and wept over him.*

Luke 21:24–25—Changed “Luke 21:24–25” to “JST, Luke 21:24–26,” and added verse 26 to the main entry:

26 Men’s hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken.

1 Cor. 7:29–33—Changed “1 Corinthians 7:29–33” to “JST, 1 Corinthians 7:29–33, 38,” and added verse 38 to the main entry:

38 So then he that giveth *himself* in marriage doeth well; but he that giveth *himself* not in marriage doeth better.

1 Tim. 3:15–16—In the summary that follows the main entry scripture title, removed the brackets from the statement “[Note: The subtle change in the following verses emphasizes that the “pillar and ground of the truth” is Jesus Christ].”

Rev. 12:1–17—Moved the summary statement that currently appears at the end of the entry to the beginning of the entry, immediately following the main entry title, and removed the brackets so that it appears as follows:

Note the changed sequence of verses in the JST.

1 And there appeared a great *sign* in heaven, *in the likeness of things on the earth*; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.  
2 And *the woman* being with child, cried, travailing in birth, and pained to be delivered. . . .

New and adjusted JST footnotes—Added and adjusted the following footnotes in the Bible for the Joseph Smith Translation:

Gen. 6:6, footnote 6a—Deleted “The Heb. root means ‘to be sorry,’ ‘moved to pity,’ ‘have compassion’” and replaced it with “JST Gen. 8:18 And it repented *Noah*, and his heart was pained, that *the Lord* had made man . . .”

Gen. 6:7, footnote 7b—Added footnote 7b: “b JST Gen. 8:15 For it repenteth *Noah* that I have created them . . .”

Gen. 9:4, footnote 4a—Changed “JST Gen. 9:10–14 (Appendix)” to “JST Gen. 9:10–15 (Appendix).”

Gen. 11:8, footnote 8a—Added “See JST Gen. 11:6 . . . city, and they hearkened not unto *the Lord* . . .”

Gen. 17:3, footnote 3a—Changed “JST Genesis 17:3–7 (Appendix)” to “JST Genesis 17:3–12 (Appendix).”

Gen. 17:17, footnote 17a—Made the following adjustments: (1) in the text for Genesis 17:17, added the superscript letter *a* at the beginning of the verse (“<sup>a</sup>Then Abraham”), and renumbered the subsequent superscript letters; and (2) in the footnotes for Genesis 17:17, added the footnote “*a* JST Gen. 17:23–24 (Appendix),” and renumbered the remaining footnotes.

Gen. 18:2, footnote 2a—Added “See JST Gen. 18:23 (Gen. 18:22 note *a*).”

Gen. 32:30, footnote 30b—Added “See JST Ex. 33:20, 23 (Appendix).”

Gen. 37:10, footnote 10a—Added “See JST Gen. 48:5–11 (Appendix).”

Gen. 47:29, footnote 29b—Added “JST Gen. 24:2 (Gen. 24:2 note *b*).”

Ex. 13:19, footnote 19a—Added footnote *a* “*a* See JST Gen. 50:24–38 (Appendix),” and adjust subsequent footnote letters in the text and footnotes.



Ex. 14:16, footnote 16a—Added “See JST Gen. 50:34 (Appendix).”

Ex. 14:16, footnote 16b—Added “See JST Gen. 14:26–31 (Appendix).”

Ex. 19:21, footnote 21a—Added “See JST Ex. 33:20 (Appendix).”

Ex. 21:12, footnote 12b—Added “See JST Gen. 9:12–13 (Appendix).”

Ex. 21:20, footnote 20a—Added footnote 20a “20a JST Ex. 21:20 . . . *put to death.*”

Ex. 21:21, footnote 21b—Added footnote 21b “b JST Ex. 21:21 . . . *put to death.*”

Ex. 28:9, footnote 9b—Added footnote 9b “b JST Ps. 24:8 (Appendix).”

Ex. 33:20, footnote 20a—Changed “JST, Exodus 33:20 (Appendix)” to “JST, Exodus 33:20, 23 (Appendix).”

Num. 14:20, footnote 20a—Added footnote 20a “20a JST Ex.32:14 (Appendix).”

Num. 20:8, footnote 8a—Added “See JST Gen. 50:34 (Appendix).”

Num. 35:16, footnote 16a—Added “See JST Gen. 9:10–13 (Appendix).”

Num. 35:30, footnote 30a—Added “See JST Gen. 9:10–13 (Appendix).”

Deut. 10:1, footnote 1a—Placed a semicolon following the scripture cross-references and added “JST Ex. 34:1–2 (Appendix).”

Josh. 2:5, footnote 5a—Added footnote 5a “5a JST Josh. 2:5 . . . *know . . .*”

1 Sam. 28:15, footnote 15a—Added “See JST 1 Sam. 16:14–16, 23 (1 Sam. 16:14–16, 23 notes).”

1 Kgs. 22:22, footnote 22a—Added “See JST 2 Chr. 18:22 (2 Chr. 18:22 note a).”

2 Chr. 18:20, footnote 20a—Added footnote 20a “20a JST 2 Chr. 18:20 . . . *lying spirit . . .*”

Neh. 6:11, footnote 11a—Added footnote 11a “11a JST Neh. 6:11 . . . *mine enemy, that such a man as I would go . . .*”

Ps. 33:6, footnote 6a—Added “See JST John 1:1–16 (Appendix).”

Isa. 6:5, footnote 5d—Added a semicolon following “Matt. 2:2” followed by “JST Matt. 3:2 (Matt. 2:2 note a).”

Isa. 27:1, footnote 1c—Added “See JST Rev. 12:1–17 (Appendix).”

Isa. 34:4, footnote 4b—Added a semicolon following “Rev. 6:14” followed by “JST Rev. 6:14 (Rev. 6:14 note a).”

Isa. 37:36, footnote 36a—Added “See JST 2 Sam. 24:16 (2 Sam. 24:16 note a).”

Isa. 66:7, footnote 7c—Added a semicolon following “Rev. 12:2 (1–5)” followed by “JST Rev. 12:1–8 (Appendix).”

Jer. 2:24, footnote 24a—Added footnote 24a “24a JST Jer. 2:24 . . . *shall not find her.*”

Jer. 18:8, footnote 8a—Added “See JST Jer. 26:13, 19 (Jer. 26:13 note a, 19 note a).”

Jer. 18:10, footnote 10c—Added footnote 10c “c See JST Jer. 26:13, 19 (Jer. 26:13 note a, 19 note a).”

Jer. 42:10, footnote 10a—Added “JST Jer. 42:10 . . . *and I will turn away the evil that I have done unto you.*”

Ezek. 14:9, footnote 9a—Added footnote 9a “9a JST Ezek. 14:9 . . . I the Lord have *not* deceived . . .”

Ezek. 36:20, footnote 20b—Added footnote 20b “b JST Ezek. 36:20 . . . *out of this land.*”

Ezek. 48:35, footnote 35a—Added “JST Ezek. 48:35 . . . *and the name of the city from that*

day shall be *called, Holy; for the Lord shall be there.*”

Dan. 7:3, footnote 3b—Added a semicolon following “Rev. 13:1 (1–2)” followed by “JST Rev. 13:1 (Rev. 13:1 note *a*).”

Micah 5:2, footnote 2c—Added a semicolon following “1 Chr. 5:2” followed by “Matt. 2:6; JST Matt. 3:6 (Appendix).”

Zech. 14:5, footnote 5b—Added a semicolon following “1 Thes. 4:14” followed by “JST 1 Thes. 4:17 (1 Thes. 4:17 note *a*).”

Matt. 2:19, footnote 9a—Added “JST Matt. 3:19 ... *vision* ...”

Matt. 3:3, footnote 3a—Added “See JST Luke 3:4–11 (Appendix).”

Matt. 3:7, footnote 7a—Added “See JST Matt. 9:18–21 (Appendix).”

Matt. 3:11, footnote 11d—Added footnote *d* “*d* See JST John 1:27–34 (Appendix),” and adjusted subsequent footnote letters in the text and footnotes.

Matt. 5:30, footnote 30a—Added “Matt. 18:8; JST Matt. 18:9 (Matt. 18:9 note *a*).”

Matt. 7:23, footnote 23a—Added footnote *a* “*a* JST Matt. 7:33 And then will I *say*, *Ye* Never knew *me* . . .” and adjusted subsequent footnote letters in the text and footnotes.

Matt. 9:11, footnote 11a—Added “See JST Mark 3:21–25 (Appendix).”

Matt. 9:18, footnote 18b—Added footnote *a* “*a* JST Matt. 9:24 ... My daughter is even now *dying* ...” and adjust subsequent footnote letters in the text and footnotes.

Matt. 16:24 and 25, footnote *a*—Made the following changes: (1) in the text, moved superscript letter *a* from Matthew 16:25 to the beginning of Matthew 16:24 (“<sup>*a*</sup>Then said Jesus”), and renumbered the subsequent superscript letters in verses 24 and 25; and (2) moved footnote 25*a* to verse 24, changing it from “JST Matt. 16:27–29 (Appendix)” to “JST Matt. 16:25–29 (Appendix),” and renumbered the remaining footnotes in both verses.

Matt. 25:12, footnote 12a—Added footnote *a* “*a* JST Matt. 25:11 ... Verily I say unto you, *Ye* know *me* not,” and adjust subsequent footnote letters in the text and footnotes.

Matt. 26:26 and 28, footnote *a*—Made the following changes: (1) in the text, moved the superscript letter *a* from Matthew 26:28 to the beginning of Matthew 26:26 (“<sup>*a*</sup>And as they”), and renumbered the remaining superscript letters in both verses 26 and 28; and (2) moved footnote 28*a* to verse 26, changing it from “JST Matt. 26:24–25 (Appendix)” to “JST Matt. 26:22, 24–25 (Appendix),” and renumbered the existing footnotes in both verses.

Matt. 27:11, footnote 11a—Added footnote 11*a* “11*a* JST Matt. 27:12 ... Thou sayest *truly; for thus it is written of me.*”

Mark 4:23, footnote 23a—Added footnote 23*a* “23*a* See JST Isa. 42:19–23 (Appendix).”

Mark 8:35, footnote 35b—Added a semicolon following “Luke 9:24” followed by “JST Luke 9:24–25 (Appendix).”

Mark 8:35, footnote 35c—Added “Heb. 11:35; JST Heb. 11:35 (Heb. 11:35 note *b*).”

Mark 13:33, footnote 33a—Added “See JST Luke 12:41–57 (Appendix).”

Mark 14:10, footnote 10a—Added footnote 10*a* “10*a* JST Mark 14:31 ... to betray *Jesus* unto them; for he turned away from him, and was offended because of his words.”

Mark 14:22, footnote 22a—Changed footnote *a* “JST Mark 14:20–25 (Appendix)” to “JST Mark 14:20–26 (Appendix).”

Luke 2:40, footnote 40a—Added “See JST Matt. 3:24–26 (Appendix).”

Luke 9:23, footnote 23a—Added “See JST Matt. 16:25–26 (Appendix).”

Luke 14:27, footnote 27a—Added “See JST Matt. 16:25–26 (Appendix).”

Luke 21:25, footnote 25a—Changed footnote *a* “JST Luke 21:24–25 (Appendix)” to “JST Luke 21:24–26 (Appendix).”

Luke 22:19, footnote 19b—Following “Mark 14:22,” inserted “JST Mark 14:20–25 (Appendix).”

John 1:17, footnote 17a—Added footnote *a* “*a* JST John 1:17–18 (Appendix),” and adjusted subsequent footnote letters in the text and footnotes.

John 1:28, footnote 28b—Added footnote *b* “*b* JST John 1:28 ... *of whom I bear record. He is that prophet, even Elias, who, coming after me, is preferred before me, whose shoe’s latchet I am not worthy to unloose, or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost,*” and changed the existing footnote *b* to *a* in the text and footnotes.

John 1:33, footnote 33a—Added footnote *a* “*a* JST John 1:32 And I knew him; *for* he who sent me ...” and adjusted subsequent footnote letters in the text and footnotes.

John 3:22, footnote 22a—Added a semicolon following “John 4:2 (1–2)” followed by “JST John 4:1–4 (Appendix).”

John 4:34, footnote 34a—Added a semicolon following “8:29” followed by “see JST Matt. 27:54 ... *Father, it is finished, thy will is done ...*”

John 5:29, footnote 29b—Added footnote *b* “*b* JST John 5:29 ... *they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust,*” and adjusted subsequent footnote letters in the text and footnotes.

John 8:11, footnote 11c—Added footnote 11c “*c* JST John 8:11 ... *more. And the woman glorified God from that hour, and believed on his name.*”

John 12:25, footnote 25a—Added footnote *a* “*a* See JST Luke 9:24–25 (Appendix),” and adjusted subsequent footnote letters in the text and footnotes.

Rom. 4:3, footnote 3a—Added “See JST Gen. 15:9–12 (Appendix).”

Rom. 7:15, footnote 15a—Added footnote *a* “*a* JST Rom. 7:15–17 (Appendix),” and adjusted subsequent footnote letters in the text and footnotes.

Rom. 8:20, footnote 20a—Added “JST Rom. 8:20 ... *tribulation ...*”

1 Cor. 6:2, footnote 2a—Added “See JST Matt. 7:1–2 (Matt. 7:1 note *a*).”

1 Cor. 7:29, footnote 29a—Changed footnote *a* “JST 1 Corinthians 7:29–33 (Appendix)” to “JST 1 Corinthians 7:29–33, 38 (Appendix).”

Gal. 3:24, footnote 24c—Added “See JST Rom. 4:16 (Rom. 4:16 note *a*).”

Heb. 5:7, footnote 7a—Deleted footnote *a* “JST Heb. 5:7. Note: the JST MS. states that v. 7 and 8 ‘are parenthesis alluding to Melchizedek and not to Christ.’”

James 2:19, footnote 19a—Added “JST James 2:19 ... *devils also believe, and tremble; thou hast made thyself like unto them, not being justified.*”

James 5:20, footnote 20c—Added footnote 20c “*c* See JST 1 Pet. 4:8 (1 Pet. 4:8 note *a*).”  
1 Pet. 4:7, footnote 7a—Added footnote *a* “*a* JST 1 Pet. 4:7 But *to you*, the end of all things is at hand . . . ,” and adjusted subsequent footnote letters in the text and footnotes.  
Rev. 9:1, footnote 1a—Added footnote *a* “*a* JST Rev. 9:1 . . . and to *the angel* was given the key of the bottomless pit,” and adjusted subsequent footnote letters in the text and footnotes.

## **BIBLE MAPS**

Placement—Placed the Bible Maps section following the Harmony of the Gospels.

Reformatting of section—Made the following changes: (1) moved the index of place-names to follow the maps; and (2) enlarged some of the maps and placed each on a separate page.

Introduction—Retained the brief introduction and explanation to the maps (deleting the last sentence):

The following maps can help you to better understand the scriptures. By knowing the geography of the lands discussed in the scriptures, you can better understand scriptural events.

Sample map—Changed the sample black and white map to color.

Locations and place-names—Corrected errors in location and place-names. For example, in Map 3, “The Division of the 12 Tribes,” the locations of Mount Ebal, Shechem, and Mount Gerizim have been correctly realigned.

Introduction to index of place-names—Provided an explanation to the index of place-names, which now follow the maps, and how to use the maps effectively:

The maps index can help you locate a particular place on the maps. Each entry includes the map number followed by the grid reference composed of a letter-number combination. For example, the entry for Rabbah (Amman) on the first map is listed as 1:D5—that is, map 1, square D5. You can locate specific squares on each map by referring to the coordinates on the top and side of that map. Alternative names of places are listed in parentheses; for example, Rabbah (Amman). A question mark following a name indicates that the location shown on the map is possible or probable but not yet certain.

## **BIBLE PHOTOGRAPHS**

Placement—Placed the Bible Photographs section following the maps.

Reformatting of section—Made the following changes: (1) consolidated the current explanations of the photographs with the actual photographs, and (2) placed each photograph on a separate page, in portrait layout, with its appropriate description and explanation.

Introduction—Provided a brief introduction to the photographs section:

These photographs of important sites exemplify the lands where Jesus walked, where the biblical prophets lived and taught, and where many scriptural events took place.

Overview—Provided an overview of the photographs, including a list of all the photographs and a map identifying the geographic location of each photograph.

Better quality and new photographs—Improved the quality of the existing photographs and replaced some of the photographs with better, more accurate images. For example, in photograph 11, “The Mount of Olives,” the image has been replaced with a new one.

Descriptions and explanations of photographs—Corrected and revised many of the descriptions associated with the photographs. For example, in photograph 28, “Dan,” the image has been replaced with a photograph of the temple site of Jeroboam and the added sentence “Jeroboam’s temple site is pictured here.”

## **BOOK OF MORMON**

Contents page—Changed the name “The Names and Order of Books in the Book of Mormon” to “Contents” to be consistent with other books of scripture, and moved the contents page to the beginning of the book following the original title page.

Introduction—Capitalized pronoun references to Deity to be consistent with Church style.

Intro., par. 1, sent. 2—Changed “a record of God’s dealings with the ancient inhabitants of the Americas” to “a record of God’s dealings with ancient inhabitants of the Americas,” deleting *the* in “with the ancient inhabitants” to provide clarity and greater accuracy.

Intro., par. 1, sent. 2—Deleted the phrase “as does the Bible” to provide clarity and accuracy so that the last clause reads: “. . . and contains the fulness of the everlasting gospel.”

Intro., par. 2, last sentence—Changed the phrase “they are the principal ancestors” to “they are among the ancestors,” providing clarity and greater accuracy, so that the statement reads: “. . . all were destroyed except the Lamanites, and they are among the ancestors of the American Indians.”

A Brief Explanation about the Book of Mormon—Added a paragraph under “About this edition” that explains the nature of the original title page and the use of italics in the Book of Mormon:

*About this edition:* The original title page, immediately preceding the contents page, is taken from the plates and is part of the sacred text. Introductions in a non-italic typeface, such as in 1 Nephi and immediately preceding Mosiah chapter 9, are also part of the sacred text. Introductions in italics, such as in chapter headings, are not original to the text but are study helps included for convenience in reading.

Chapter headings—Some adjustments have been made to the chapter headings:

Chronological dates in footnotes—All chronological dates that currently appear as footnotes have been incorporated into the chapter headings. For example, the chapter summary for Mosiah 6 reads:

*King Benjamin records the names of the people and appoints priests to teach them—Mosiah reigns as a righteous king. About 124–121 B.C.*

Pronoun references to Deity have been capitalized to reflect current Church style. For example, in the chapter summary for Mosiah 13, “God himself will make an atonement and redeem his people” was changed to “God Himself will make an atonement and redeem His people,” capitalizing *Himself* and *His*.

Incomplete sentences and inconsistent punctuation, spelling, and capitalization have been adjusted. For example, in the chapter heading for Alma 11, “Nephite coinage set forth . . . There is no death after the resurrection” was changed to “Nephite coinage is set forth . . . There is no death after the Resurrection,” adding the verb *is* and capitalizing *Resurrection*. Some adjustments have been made so that the chapter headings more accurately reflect the text. For example:

2 Ne. 7, chapter summary—In the first statement, the sentence “Isaiah speaks messianically” was changed to “Jacob continues reading from Isaiah: Isaiah speaks messianically,” adding “Jacob continues reading from Isaiah” to improve accuracy.

2 Ne. 8, chapter summary—The first statement “In the last days, the Lord will comfort Zion and gather Israel” was changed to “Jacob continues reading from Isaiah: In the last days, the Lord will comfort Zion and gather Israel,” adding “Jacob continues reading from Isaiah” to improve clarity.

Jacob 2, chapter summary—The statement “Jacob condemns the unauthorized practice of plural marriage” was changed to “The Lord commands that no man among the Nephites may have more than one wife” to more accurately reflect the text.

Footnotes—Corrected errors in footnotes, such as incorrect references or cross-references to other scripture passages or study helps. For example:

Alma 4:4, footnote 4d—Changed the Topical Guide reference “High Priest” to “High Priest, Melchizedek Priesthood,” the correct title in the Topical Guide.

3 Ne. 13:28, footnote 28a—Changed the Topical Guide reference “Nature” to “Nature, Earth,” the correct title.

## **DOCTRINE AND COVENANTS**

“Explanatory Introduction” changed to “Introduction.”

Introduction, par. 8—Changed the last sentence “Finally, the testimony that is given of Jesus Christ—his divinity, his majesty, his perfection, his love, and his redeeming power—makes this book of great value to the human family and of more worth than the riches of the whole earth” to “Finally, the testimony that is given of Jesus Christ—His divinity, His majesty, His perfection, His love, and His redeeming power—makes this book of great value to the human family and ‘worth to the Church the riches of the whole Earth’ (see heading to D&C 70).”

Introduction, last paragraph—Replaced the last paragraph with four paragraphs of additional historical information:

The revelations were originally recorded by Joseph Smith’s scribes, and Church members enthusiastically shared handwritten copies with each other. To create a more permanent record, scribes soon copied these revelations into manuscript record books, which Church leaders used in preparing the revelations to be printed. Joseph and the early Saints viewed the revelations as they did the Church: living, dynamic, and subject to refinement with additional revelation. They also recognized that unintentional errors had likely occurred through the process of copying the revelations and preparing them for publication. Thus, a Church conference asked Joseph Smith in 1831 to “correct those errors or mistakes which he may discover by the Holy Spirit.”

After the revelations had been reviewed and corrected, Church members in Missouri began printing a book titled *A Book of Commandments for the Government of the Church of Christ*, which contained many of the Prophet’s early revelations. This first attempt to publish the revelations ended, however, when a mob destroyed the Saints’ printing office in Jackson County on July 20, 1833.

Upon hearing of the destruction of the Missouri printing office, Joseph Smith and other Church leaders began preparations to publish the revelations in Kirtland, Ohio. To again correct errors, clarify wording, and recognize developments in Church doctrine and organization, Joseph Smith oversaw the editing of the text of some revelations to prepare them for publication in 1835 as the *Doctrine and Covenants of the Church of the Latter Day Saints*. Joseph Smith authorized another edition of the Doctrine and Covenants, which was published only months after the Prophet’s martyrdom in 1844.

The early Latter-day Saints prized the revelations and viewed them as messages from God. On one occasion in late 1831, several elders of the Church gave solemn testimony that the Lord had borne record to their souls of the truth of the revelations. This testimony was published in the 1835 edition of the Doctrine and Covenants as the written testimony of the Twelve Apostles:

Introduction, first paragraph following the Testimony of the Twelve Apostles—At the end of the paragraph, added the following statement: “The 1876 edition, prepared by Elder Orson Pratt under Brigham Young’s direction, arranged the revelations chronologically and supplied new headings with historical introductions.”

Introduction, last paragraph following the Testimony of the Twelve Apostles—Substantially revised the paragraph to reflect the historical improvements in this edition resulting from the Joseph Smith Papers project:

Each new edition of the Doctrine and Covenants has corrected past errors and added new information, particularly in the historical portions of the section headings. The present edition further refines dates and place-names and makes other corrections. These changes have been made to bring the material into conformity with the most accurate historical information. Other special features of this latest edition include revised maps showing the major geographical locations in which the revelations were received, plus improved photographs of Church historical sites, cross-references, section headings, and subject-matter summaries, all of which are designed to help readers to understand and rejoice in the message of the Lord as given in the Doctrine and Covenants. Information for the section headings has been taken from the Manuscript History of the Church and the published *History of the Church* (collectively referred to in the headings as Joseph Smith’s history) and the *Joseph Smith Papers*.

Chronological Order of Contents—Revised the contents to reflect the changes in dates and places as indicated in the corrections for the section introductions of the Doctrine and Covenants.

Section introductions and verse summaries—Some adjustments have been made to the section and verse headings:

Pronoun references to Deity have been capitalized to reflect current Church style. For example, in the verse summaries for section 10, “53–63, The Lord will establish his Church and his gospel among men” was changed to “53–63, The Lord will establish His Church and His gospel among men,” capitalizing *His*.

Incomplete sentences and inconsistent punctuation, spelling, and capitalization have been adjusted. For example, in the verse summaries for section 1, “24–33, The Book of Mormon brought forth and true Church established” was changed to “24–33, The Book of Mormon is brought forth and the true Church is established.”

Footnotes—Corrected errors in footnotes, such as incorrect references or cross-references to other scripture passages or study helps. For example, in footnote *a* for D&C 53:4, the reference following “D&C 57:6 (6–15)” —“83:113”—was corrected to “84:113.”

D&C 1, section introduction—Refined the date “November 1–2, 1831” to “November 1, 1831.”

D&C 2, sect. intro.—Added the phrase “from Joseph Smith’s history relating” into the first sentence so that it reads: “An extract from Joseph Smith’s history relating the words of the angel Moroni to Joseph Smith the Prophet, . . .”

D&C 10, sect. intro.—Revised the last half of the first sentence so that it reads: “Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, likely around April 1829, though portions may have been received as early as the summer of 1828.”

D&C 13, sect. intro.—Revised the first sentence, deleting “along the bank of the Susquehanna River”: “An extract from Joseph Smith’s history recounting the ordination of the Prophet and Oliver Cowdery to the Aaronic Priesthood near Harmony, Pennsylvania, May 15, 1829.”

D&C 19, sect. intro.—Changed the date in the first sentence so that it reads: “Revelation given through Joseph Smith, at Manchester, New York, likely in the summer of 1829.”

D&C 20, sect. intro.—Added a new sentence following the first sentence to clarify the dates for the revelation and deleted the phrase “Preceding his record of this revelation” from the second sentence. The first three sentences now read:

*Revelation on Church organization and government, given through Joseph Smith the Prophet, at or near Fayette, New York. Portions of this revelation may have been given as early as summer 1829. The complete revelation, known at the time as the Articles and Covenants, was likely recorded soon after April 6, 1830 (the day the Church was organized).*

D&C 22, sect. intro.—Refined the date “April 1830” to “April 16, 1830.”

D&C 23, sect. intro.—Changed the beginning of the first sentence “Revelation given through



Joseph Smith” to “A series of five revelations given through Joseph Smith,” and changed the end of the last sentence “and received this revelation” to “and received a revelation for each person.”

D&C 32, sect. intro.—In the first sentence corrected the end of the statement “at or near Fayette, New York, October 1830” to “in Manchester, New York, early October 1830.”

D&C 36, sect. intro.—Changed “December 1830” to “December 9, 1830.”

D&C 39, sect. intro.—Changed the spelling “James Covill” to “James Covel” and the phrase “a Baptist minister” to “a Methodist minister.”

D&C 40, sect. intro.—In the quotation, changed “James Covill rejected” to “James [Covel] rejected.”

D&C 41, sect. intro.—Replaced the paragraph following the first sentence so that the entire introduction reads:

*Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, February 4, 1831. This revelation instructs the Prophet and Church elders to pray to receive God’s “law” (see section 42). Joseph Smith had just arrived in Kirtland from New York, and Leman Copley, a Church member in nearby Thompson, Ohio, “requested Brother Joseph and Sidney [Rigdon] ... live with him and he would furnish them houses and provisions.” The following revelation clarifies where Joseph and Sidney should live and also calls Edward Partridge to be the Church’s first bishop.*

D&C 42, sect. intro.—Made the following revisions: (1) in the first statement, changed “Revelation given through Joseph Smith” to “Revelation given in two parts through Joseph Smith”; (2) corrected the date “February 9, 1831” to “February 9 and 23, 1831”; (3) in the second sentence, changed “It was received in the presence” to “The first part, consisting of verses 1 through 72, was received in the presence”; and (4) inserted the following statement before the last sentence: “The second portion consists of verses 73 through 93.”

D&C 47, sect. intro.—Following the first statement, revised the remaining paragraph so that the introduction now reads:

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 8, 1831. John Whitmer, who had already served as a clerk to the Prophet, initially hesitated when he was asked to serve as the Church historian and recorder, replacing Oliver Cowdery. He wrote, “I would rather not do it but observed that the will of the Lord be done, and if he desires it, I desire that he would manifest it through Joseph the Seer.” After Joseph Smith received this revelation, John Whitmer accepted and served in his appointed office.*

D&C 48, sect. intro.—Changed the date “March 1831” to “March 10, 1831.”

D&C 49, sect. intro.—Changed the date “March 1831” to “May 7, 1831” and revised the sentence “Some of the beliefs of the Shakers were that Christ’s second coming had already occurred and that he had appeared in the form of a woman, Ann Lee; baptism by water was

not considered essential; the eating of pork was specifically forbidden, and many did not eat any meat; and a celibate life was considered higher than marriage” to read:

*Some of the beliefs of the Shakers were that Christ’s Second Coming had already occurred and that He had appeared in the form of a woman, Ann Lee. They did not consider baptism by water essential. They rejected marriage and believed in a life of total celibacy. Some Shakers also forbade the eating of meat.*

D&C 50, sect. intro.—Changed the date “May 1831” to “May 9, 1831.”

D&C 51, sect. intro.—Changed the date “May 1831” to “May 20, 1831.”

D&C 52, sect. intro.—Changed the date “June 7, 1831” to “June 6, 1831.”

D&C 53, sect. intro.—Changed the date “June 1831” to “June 8, 1831.”

D&C 54, sect. intro.—Made the following revisions: (1) changed the date “June 1831” to “June 10, 1831”; (2) in sentence 2, changed “Members of the Church in the branch at Thompson, Ohio” to “Members of the Church living in Thompson, Ohio”; (3) divided sentence 3, “Selfishness and greed were manifest, and Leman Copley had broken his covenant . . .” to “Selfishness and greed were manifest. Following his mission to the Shakers (see the heading to section 49), Leman Copley had broken his covenant . . .”; (4) changed “Newel Knight (president of the branch at Thompson)” to “Newel Knight (leader of the members living in Thompson)”; and (5) changed the last two sentences “The Prophet inquired of the Lord and received this revelation. (See also section 56, which is a continuation of the matter)” to “The Prophet inquired of the Lord and received this revelation, which commands the members in Thompson to leave Leman Copley’s farm and journey to Missouri.”

D&C 55, sect. intro.—Changed the date “June 1831” to “June 14, 1831.”

D&C 56, sect. intro.—Changed the date “June 1831” to “June 15, 1831,” and revised the paragraph so that it reads:

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 15, 1831. This revelation chastises Ezra Thayre for not obeying a former revelation (the “commandment” referred to in verse 8), which Joseph Smith had received for him, instructing Thayre concerning his duties on Frederick G. Williams’ farm, where he lived. The following revelation also revokes Thayre’s call to travel to Missouri with Thomas B. Marsh (see section 52:22).*

D&C 57, sect. intro.—Revised the section introduction to read:

*Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, July 20, 1831. In compliance with the Lord’s command to travel to Missouri, where He would reveal “the land of your inheritance” (section 52), the elders had journeyed from Ohio to Missouri’s western border. Joseph Smith contemplated the state of the Lamanites and wondered: “When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?” Subsequently he received this revelation.*

D&C 59, sect. intro.—Revised the introduction to read:

*Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 7, 1831. Preceding this revelation, the land was consecrated, as the Lord had directed, and the site for the future temple was dedicated. On the day this revelation was received, Polly Knight, the wife of Joseph Knight Sr., died, the first Church member to die in Zion. Early members characterized this revelation as “instructing the Saints how to keep the sabbath and how to fast and pray.”*

D&C 60, sect. intro.—Revised the introduction to read:

*Revelation given through Joseph Smith the Prophet, in Independence, Jackson County, Missouri, August 8, 1831. On this occasion the elders who had traveled to Jackson County and participated in the dedication of the land and the temple site desired to know what they were to do.*

D&C 63, sect. intro.—Changed the date “late in August 1831” to “August 30, 1831.”

D&C 65, sect. intro.—Changed beginning of the sentence “Revelation given through” to “Revelation on prayer given through,” changed the date “October 1831” to “October 30, 1831,” and deleted the last sentence “The Prophet designates this revelation as a prayer.”

D&C 66, sect. intro.—Revised the introduction to read:

*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, October 29, 1831. William E. McLellin had petitioned the Lord in secret to make known through the Prophet the answer to five questions, which were unknown to Joseph Smith. At McLellin’s request, the Prophet inquired of the Lord and received this revelation.*

D&C 67, sect. intro.—Revised the introduction to read:

*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, early November 1831. The occasion was that of a special conference, and the publication of the revelations already received from the Lord through the Prophet was considered and acted upon (see the heading to section 1). William W. Phelps had recently established the Church printing press in Independence, Missouri. The conference decided to publish the revelations in the Book of Commandments and to print 10,000 copies (which because of unforeseen difficulties was later reduced to 3,000 copies). Many of the brethren bore solemn testimony that the revelations then compiled for publication were verily true, as was witnessed by the Holy Ghost shed forth upon them. Joseph Smith’s history records that after the revelation known as section 1 had been received, some conversation was had concerning the language used in the revelations. The present revelation followed.*

D&C 68, sect. intro.—Revised the introduction to read:

*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1, 1831, in response to prayer that the mind of the Lord be made known concerning Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin. Although part of this revelation was directed toward these four men, much of the content pertains to the whole Church. This revelation was expanded under Joseph Smith's direction when it was published in the 1835 edition of the Doctrine and Covenants.*

D&C 69, sect. intro.—Revised the introduction to read:

*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 11, 1831. The compilation of revelations intended for early publication had been passed upon at the special conference of November 1–2. On November 3, the revelation herein appearing as section 133, later called the Appendix, was added. Oliver Cowdery had previously been appointed to carry the manuscript of the compiled revelations and commandments to Independence, Missouri, for printing. He was also to take with him money that had been contributed for the building up of the Church in Missouri. This revelation instructs John Whitmer to accompany Oliver Cowdery and also directs Whitmer to travel and collect historical material in his calling as Church historian and recorder.*

D&C 70, sect. intro.—Revised the introduction to read:

*Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 12, 1831. The Prophet's history states that four special conferences were held from the 1st to the 12th of November, inclusive. In the last of these assemblies, the great importance of the revelations that would later be published as the Book of Commandments and then the Doctrine and Covenants was considered. This revelation was given after the conference voted that the revelations were "worth to the Church the riches of the whole Earth." Joseph Smith's history refers to the revelations as "the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man."*

D&C 71, sect. intro.—In the last sentence, changed the phrase "the publication of some newspaper articles by" to "the publication of letters written by."

D&C 72, sect. intro.—In sentence 3, change "a compilation of two revelations" to "a compilation of three revelations," and added the following sentence at the end of the paragraph: "Thereafter, verses 24 through 26 were given, providing instructions concerning the gathering to Zion."

D&C 74, sect. intro.—Rewrote the introduction to read:

*Revelation given to Joseph Smith the Prophet, at Wayne County, New York, in 1830. Even before the organization of the Church, questions had arisen about the proper mode of baptism, leading the Prophet to seek answers on the subject. Joseph Smith's history states that this revelation is an explanation of 1 Corinthians 7:14, a scripture that had often been used to justify infant baptism.*

D&C 75, sect. intro.—Following the first sentence, added the following statement: “This section comprises two separate revelations (the first in verses 1 through 22 and the second in verses 23 through 36) given on the same day,” and in the second to the last sentence, deleted the clause “who had encountered difficulty in bringing men to an understanding of their message.”

D&C 76, sect. intro.—In the second sentence, revised “Prefacing his record of this vision, the Prophet wrote” to “Prefacing the record of this vision, Joseph Smith’s history states,” and revised the last sentence “It was after the Prophet had translated John 5:29 that this vision was given” to “At the time this vision was given, the Prophet was translating John 5:29.”

D&C 77, sect. intro.—Changed the date “March 1832” to “about March 1832,” and changed the beginning of the next sentence “The Prophet wrote” to “Joseph Smith’s history states.”

D&C 78, sect. intro.—Rewrote the introduction to read:

*Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, March 1, 1832. On that day, the Prophet and other leaders had assembled to discuss Church business. This revelation originally instructed the Prophet, Sidney Rigdon, and Newel K. Whitney to travel to Missouri and organize the Church’s mercantile and publishing endeavors by creating a “firm” that would oversee these efforts, generating funds for the establishment of Zion and for the benefit of the poor. This firm, known as the United Firm, was organized in April 1832 and disbanded in 1834 (see section 82). Sometime after its dissolution, under the direction of Joseph Smith, the phrase “the affairs of the storehouse for the poor” replaced “mercantile and publishing establishments” in the revelation, and the word “order” replaced the word “firm.”*

D&C 79, sect. intro.—Changed the date “March 1832” to “March 12, 1832.”

D&C 80, sect. intro.—Changed the statement “Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832” to “Revelation given through Joseph Smith the Prophet to Stephen Burnett, at Hiram, Ohio, March 7, 1832.”

D&C 81, sect. intro.—Changed the date “March 1832” to “March 15, 1832.”

D&C 82, sect. intro.—Made the following changes: (1) changed the location “in Jackson County, Missouri” to “in Independence, Jackson County, Missouri”; (2) in sentence 2, changed “a general council of the Church” to “a council of high priests and elders of the Church”; and (3) replaced the last sentence “Formerly unusual names were used to conceal the identity of the persons named (see the heading to section 78)” with “This revelation reiterates instructions given in an earlier revelation (section 78) to establish a firm—known as the United Firm (under Joseph Smith’s direction, the term “order” later replaced “firm”)—to govern the Church’s mercantile and publishing endeavors.”

D&C 85, sect. intro.—In sentence 2, changed “W.W. Phelps” to “William W. Phelps,” and in the last sentence, changed “who had moved to Zion but who had not received” to “who had moved to Zion but who had not followed the commandment to consecrate their properties and had thus not received.”

D&C 87, sect. intro.—Rewrote the introduction to read:

*Revelation and prophecy on war, given through Joseph Smith the Prophet, at or near Kirtland, Ohio, December 25, 1832. At this time disputes in the United States over slavery and South Carolina's nullification of federal tariffs were prevalent. Joseph Smith's history states that "appearances of troubles among the nations" were becoming "more visible" to the Prophet "than they had previously been since the Church began her journey out of the wilderness."*

D&C 88, sect. intro.—Rewrote the last sentence to read:

*The revelation was given after high priests at a conference prayed "separately and vocally to the Lord to reveal his will unto us concerning the upbuilding of Zion."*

D&C 89, sect. intro.—Deleted the last sentence "The first three verses were originally written as an inspired introduction and description by the Prophet."

D&C 92, sect. intro.—In the second sentence, changed "a counselor in the First Presidency" to "a counselor to Joseph Smith, on his duties in the United Firm (see the headings to sections 78 and 82)."

D&C 94, sect. intro.—Changed the date "May 6, 1833" to "August 2, 1833."

D&C 95, sect. intro.—In the second sentence, changed "to build houses for" to "to build a house for," deleted the word *especially*, and lowercased *house* in "house of the Lord."

D&C 98, sect. intro.—Replaced sentences 3 and 4 with "Increased settlement of Church members in Missouri troubled some other settlers, who felt threatened by the Saints' numbers, political and economic influence, and cultural and religious differences. In July 1833, a mob destroyed Church property, tarred and feathered two Church members, and demanded that the Saints leave Jackson County."

D&C 99, sect. intro.—Changed the date and replaced the second sentence so that the introduction reads:

*Revelation given through Joseph Smith the Prophet to John Murdock, August 29, 1832, at Hiram, Ohio. For over a year, John Murdock had been preaching the gospel while his children—motherless after the death of his wife, Julia Clapp, in April 1831—resided with other families in Ohio.*

D&C 101, sect. intro.—Made the following changes: (1) changed the date "December 16, 1833" to "December 16 and 17, 1833"; (2) in sentence 3, changed the phrase "in Van Buren County" to "in Van Buren, Lafayette, and Ray Counties"; and (3) in the last sentence, changed "The people had lost" to "The Saints in Jackson County had lost."

D&C 102, sect. intro.—Revised the introduction to read:

*Minutes of the organization of the first high council of the Church, at Kirtland, Ohio, February 17, 1834. The original minutes were recorded by Elders Oliver Cowdery and Orson Hyde. The Prophet revised the minutes the following day, and the next day the corrected minutes were*

*unanimously accepted by the high council as “a form and constitution of the high council” of the Church. Verses 30 through 32, having to do with the Council of the Twelve Apostles, were added in 1835 under Joseph Smith’s direction when this section was prepared for publication in the Doctrine and Covenants.*

D&C 104, sect. intro.—Revised the introduction to read:

*Revelation given to Joseph Smith the Prophet, at or near Kirtland, Ohio, April 23, 1834, concerning the United Firm (see the headings to sections 78 and 82). The occasion was likely that of a council meeting of members of the United Firm, which discussed the pressing temporal needs of the Church. An earlier meeting of the firm on April 10 had resolved that the organization be dissolved. This revelation directs that the firm instead be reorganized; its properties were to be divided among members of the firm as their stewardships. Under Joseph Smith’s direction, the phrase “United Firm” was later replaced with “United Order” in the revelation.*

D&C 105, sect. intro.—Rewrote the section introduction to read:

*Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. Under the leadership of the Prophet, Saints from Ohio and other areas marched to Missouri in an expedition later known as Zion’s Camp. Their purpose was to escort the expelled Missouri Saints back to their lands in Jackson County. Missourians who had previously persecuted the Saints feared retaliation from Zion’s Camp and preemptively attacked some Saints living in Clay County, Missouri. After the Missouri governor withdrew his promise to support the Saints, Joseph Smith received this revelation.*

D&C 107, sect. intro.—Revised the introduction to read:

*Revelation on the priesthood, given through Joseph Smith the Prophet, at Kirtland, Ohio, about April 1835. Although this section was recorded in 1835, the historical records affirm that most of verses 60 through 100 incorporate a revelation given through Joseph Smith on November 11, 1831. This section was associated with the organization of the Quorum of the Twelve in February and March 1835. The Prophet likely delivered it in the presence of those who were preparing to depart May 3, 1835, on their first quorum mission.*

D&C 108, sect. intro. —In the second sentence, changed “previously been ordained a high priest and a seventy” to “previously been ordained a seventy.”

D&C 110, sect. intro.—In sentence 3, changed “The Prophet prefaces his record of the manifestations with these words” to “Joseph Smith’s history states.”

D&C 112, sect. intro.—Revised the introduction to read:

*Revelation given through Joseph Smith the Prophet to Thomas B. Marsh, at Kirtland, Ohio, July 23, 1837, concerning the Twelve Apostles of the Lamb. This revelation was received on the day*

*Elders Heber C. Kimball and Orson Hyde first preached the gospel in England. Thomas B. Marsh was at this time President of the Quorum of the Twelve Apostles.*

D&C 114, sect. intro.—Changed the date “April 17, 1838” to “April 11, 1838.”

D&C 115, sect. intro.—In the last sentence, changed “presiding officers of the Church” to “presiding officers and the members of the Church.”

D&C 119, sect. intro.—In the quotation, changed *servant* to *servants*.

D&C 121, sect. intro.—Changed “written by Joseph Smith the Prophet, while” to “written by Joseph Smith the Prophet in an epistle to the Church while.”

D&C 122, sect. intro.—Revised the introduction to read:

*The word of the Lord to Joseph Smith the Prophet, while a prisoner in the jail at Liberty, Missouri. This section is an excerpt from an epistle to the Church dated March 20, 1839 (see the heading to section 121).*

D&C 123, sect. intro.—Revised the introduction to read:

*Duty of the Saints in relation to their persecutors, as written by Joseph Smith the Prophet while a prisoner in the jail at Liberty, Missouri. This section is an excerpt from an epistle to the Church dated March 20, 1839 (see the heading to section 121).*

D&C 132, sect. intro.—Revised the introduction to read:

*Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant and the principle of plural marriage. Although the revelation was recorded in 1843, evidence indicates that some of the principles involved in this revelation were known by the Prophet as early as 1831. See Official Declaration 1.*

D&C 134, sect. intro.—Changed the beginning of sentence 2 “The occasion was a meeting of Church leaders brought together to consider” to “Many Saints gathered together to consider.”

D&C 135, sect. intro.—Revised and rewrote the introduction to read:

*Announcement of the martyrdom of Joseph Smith the Prophet and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27, 1844. This document was included at the end of the 1844 edition of the Doctrine and Covenants, which was nearly ready for publication when Joseph and Hyrum Smith were murdered.*

D&C 137, sect. intro.—Revised the last part of the second sentence “of the ordinances of the endowment as far as they had then been revealed” to “of ordinances in preparation for the dedication of the temple.”

OD 1—Added the following introduction and historical background to Official Declaration 1,



and placed it in an italic typeface to indicate that it is a study help:

*The Bible and the Book of Mormon teach that monogamy is God’s standard for marriage unless He declares otherwise (see 2 Samuel 12:7–8 and Jacob 2:27, 30). Following a revelation to Joseph Smith, the practice of plural marriage was instituted among Church members in the early 1840s (see section 132). From the 1860s to the 1880s, the United States government passed laws to make this religious practice illegal. These laws were eventually upheld by the U.S. Supreme Court. After receiving revelation, President Wilford Woodruff issued the following Manifesto, which was accepted by the Church as authoritative and binding on October 6, 1890. This led to the end of the practice of plural marriage in the Church.*

OD 1—In the declaration, under the statement “President Lorenzo Snow offered the following,” deleted the second paragraph “The vote to sustain the foregoing motion was unanimous.”

OD 2—Added the following introduction and historical background to Official Declaration 2, and placed it in italics to indicate that it is a study help:

*The Book of Mormon teaches that “all are alike unto God,” including “black and white, bond and free, male and female” (2 Nephi 26:33). Throughout the history of the Church, people of every race and ethnicity in many countries have been baptized and have lived as faithful members of the Church. During Joseph Smith’s lifetime, a few black male members of the Church were ordained to the priesthood. Early in its history, Church leaders stopped conferring the priesthood on black males of African descent. Church records offer no clear insights into the origins of this practice. Church leaders believed that a revelation from God was needed to alter this practice and prayerfully sought guidance. The revelation came to Church President Spencer W. Kimball and was affirmed to other Church leaders in the Salt Lake Temple on June 1, 1978. The revelation removed all restrictions with regard to race that once applied to the priesthood.*

## **PEARL OF GREAT PRICE**

Introduction, paragraph 1, last sentence—Changed “These items were produced by the Prophet Joseph Smith and were published in . . .” to “These items were translated and produced by the Prophet Joseph Smith, and most were published in . . .”

Introduction, paragraph 4, item 2—Changed “A translation from some Egyptian papyri that came into the hands of Joseph Smith in 1835, containing writings of the patriarch Abraham” to “An inspired translation of the writings of Abraham. Joseph Smith began the translation in 1835 after obtaining some Egyptian papyri.”

Introduction, paragraph 4, item 4—Changed “which he prepared in 1838 and” to “which he and his scribes prepared in 1838–39 and.”

Chapter headings—Some adjustments have been made to the chapter headings:

Pronoun references to Deity have been capitalized to reflect current Church style. For example, in Moses 1, the chapter heading statement “God reveals himself to Moses” was changed to “God reveals Himself to Moses.”

Incomplete sentences and inconsistent punctuation, spelling, and capitalization have been

adjusted. For example, in the heading for Moses 1, the statements “Moses transfigured — Confrontation with Satan—Many inhabited worlds seen—Worlds without number created by the Son” were changed to “Moses is transfigured—He is confronted by Satan —Moses sees many inhabited worlds—Worlds without number were created by the Son.”

Footnotes—Corrected errors in footnotes, such as incorrect references or cross-references to other scripture passages or study helps. For example, in footnote *a* for Abraham 2:25, the reference “Gen. 12:10” was corrected to “Gen. 12:13.”

### **TRIPLE COMBINATION INDEX**

Reformatting—The triple combination index has been reformatted making it easier for the reader to identify the main entries titles, which stand out more prominently.

Separation of books of scripture—The index has been reformatted to separate each book of scripture (Old Testament, New Testament, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price) for easier reference.

Introduction—An introduction has been provided for the index, consistent with other scriptures study helps:

This index of entries from the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price can help you in your individual and family study of the scriptures. It can help you find key passages of scripture, prepare talks and lessons, and increase your knowledge and testimony of the gospel.

References to Deity—All abbreviations referring to Deity have been spelled out in the index. For example, under “God—Creator,” the abbreviations have been spelled out:

. . . **2 Ne.** 2:14 (Mosiah 4:9; Alma 18:28; 22:10; Morm. 9:11) *God* created all things in heaven and earth; 8:13 (Isa. 51:13) the Lord thy maker stretched forth heavens, laid foundations of earth; 9:40 I have spoken words of your Maker; 11:7 if there were no *God*, there could have been no creation; 29:7 *God* has created all men; . . .

References and cross-references—Typographical errors in punctuation, capitalization, and incorrect references or cross-references have been corrected. For example, under “Abrahamic Covenant,” for 1 Nephi 17:40, the last parenthetical reference “Ether 3:11” has been corrected to “Ether 13:11.”

### **CHURCH HISTORY CHRONOLOGY**

The Church History Chronology has been deleted from the triple combination. A more comprehensive version will be made available on the Church History website, allowing for regular updates.

## **CHURCH HISTORY MAPS**

Placement—The Church History Maps section now immediately follows the triple combination index.

Reformatting of section—Made the following changes: (1) moved the index of place-names to follow the maps; and (2) enlarged some of the maps and placed each on a separate page.

Introduction—Reformatted the brief introduction and explanation to the maps.

Overview and key—Provided a map of North America that gives an overview of each map and the area it represents, and revised the key to the maps.

Index of place-names—Provided an index of place-names following the maps with a brief introduction on the use of the index to identify locations.

Locations and place-names—Corrected errors in location and place-names. For example, in map 1, “Northeastern United States,” Harmony has been moved south of the Susquehanna River.

## **CHURCH HISTORY PHOTOGRAPHS**

Reformatting of section—Made the following changes: (1) consolidated the photographs and descriptions into one section (currently the descriptions are separated by intervening material), and (2) placed each photograph on a separate page, in a portrait layout, with its appropriate description and explanation.

Introduction—Provided a brief introduction to the photographs section, consistent with that for the Bible photographs:

These photographs of important Church history sites portray the lands where early Latter-day Saints walked, where the modern prophets have lived and taught, and where many scriptural events took place.

Overview—Provided an overview of the photographs, including a list of all the photographs and a map identifying the geographic location of each photograph.

Better quality and new photographs—Improved the quality of the existing photographs and replaced some of the photographs with better, more accurate images. For example, photograph 5, “Susquehanna River,” has been replaced with a new image.

Descriptions and explanations of photographs—Corrected and revised many of the descriptions associated with the photographs. For example, under photograph 5, “Susquehanna River,” the explanation “Joseph and Oliver Cowdery wanted to know more about baptism and walked to the river to pray” has been changed to “Joseph and Oliver Cowdery wanted to know more about baptism and walked to a spot in the woods near here to pray.”