



Type: Book Chapter

Title Page of the Book of Mormon

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[Title Page]

The Book of Mormon

An Account Written by the Hand of Mormon
upon Plates Taken from the Plates of Nephi

[Preface] [to the whole abridgment]

Wherefore [or towards that objective]

it is an **abridgment** of the **record** of the ***people of Nephi** [the covenant tribe of Joseph] 01
and also of the **Lamanites** [of the covenant tribe of Joseph]

[Note* Mormon made an abridgment of the record of the people of Nephi (“Nephites”) and the Lamanites. His son, Moroni, finished the abridgment, including the Book of Ether. For a more detailed explanation, see page 4.]

Written [P= which]

to the **Lamanites** **who** are a remnant of the [covenant] **house of Israel**
and also to [the] **Jew** [the rest of the covenant house of Israel]
and [to the] **Gentile** [the rest of the world]

Written

by [the] **way** of **commandment** [^P / deleted in 1920] {AG} 02
and also **by** the **spirit** of **prophecy** 03
and [by the] **spirit** of **revelation** 03

Written 04

and [A] **sealed** up aa
[B] **and hid up unto the Lord** that they [the records] might NOT be **destroyed**—
[C] **to come forth** _____ **by the gift**
and power of God
[D] **unto the interpretation thereof**

[A] **sealed** [up] by the hand of Moroni
[B] **and hid up unto the Lord** [“the” changed in 1920] 05
[C] **to come forth in due time** _____ **by the way** of **the Gentile**
[D] **the interpretation thereof**
by the gift
[and power] of God

[Heb. 01– Two nouns connected by “of” = an adjective] [Heb. 04 -- “Written” 3 times = in the very best way”]

[Heb. 02 – Separated compound prepositions “by” “of”] [Par. aa – Extended alternating parallelism]

[Heb. 03 – Extended repetition of the preposition “by”] [Heb. 05 – Compound preposition “up unto”]

[Wherefore]

[It is] an **abridgment** taken from the Book of Ether also bb 06
 which **[abridgment]** is a **record** of the people
 of Jared
 who were **scattered** [separated] [P= which] {AL}
at the time **the Lord confounded** the **language** {AL}
 of the people
when they [the people] were **building a tower** to get to **Heaven**

[Note: One of the definitions of “confound” according to the King James Bible Dictionary, is “to mingle and blend different things, so that their forms or natures cannot be distinguished; to mix in a mass or crowd, so that individuals cannot be distinguished.” Thus not only were the Lord’s covenant people mixed in with other people, but the Lord’s doctrines and the meaning of the Lord’s covenant language was apparently “blended in” to other beliefs and was corrupted (see Ether 1:33).]

Which **[abridgment]** is to **show*** unto the remnant ___ of the **House of Israel** [P= shew]
 ^how /what GREAT **things the Lord** hath done for their **fathers** [^P/ 1837]
and that they [the remnant] may **KNOW** the **covenants**
 of **the Lord**
that they [the remnant] are NOT **cast off forever** [from **the Lord**]

[Note: While it might not sound like correct English, the “how” of receiving covenant blessings from the Lord is more important to our Latter-day knowledge than the “what” of covenant blessings because it “shows” the covenant way in a better manner. Nevertheless, both the “how” and the “what” are important (see 1 Samuel 12:24; Luke 8:39; and Mark 5:19,20).]

[Note: Some form of the word “know” appears 178 times in the text, the headings or the notes of Volume 1; it is a covenant word that is almost always associated with covenant faith, obedience, perseverance and subsequent blessings by the Lord.]

And [which **abridgment**] also [is] to **the convincing of** _____ the **Jew** 07
and [the] **Gentile**
that **Jesus is The Christ**
The Eternal God
manifesting Himself unto ALL **Nations**

[Note: According to Raymond Treat, while It is significant that the Book of Mormon begins with an emphasis on covenants and Christ in the Title Page, it is even more significant that Moroni, the son of Mormon ended the abridgment TWICE with an emphasis on covenants and Christ. (see Mormon 9:37 and Moroni 10:30-33). (Survey of the Covenants and Principles of the Book of Mormon, tape #2)]

_____ [Par. bb – Circular repetition-“abridgment”] [Heb. 07 – Active participle (ing) with “of” before object “Jew”]
 [Heb. 06 – Preposition “of” connects 2 nouns = adjective]

And now **if** there are **faults** ["there be fault"] {AG}
[then] they [the **faults**] are the **^mistake / s** of men ["it be"] [**^P/1837**] {AG}
[see Mormon 8:17]

[Note how the original: "**if there be fault**" parallels
the original "**it be** the **mistake** of men."

The singular "mistake of men" seems to shift the burden of responsibility for seeming faults from the abridgers to those "men" who might make the "mistake" of denying the book because of its supposed faults. Moroni, the last Nephite abridger, wrote: "we know no fault; nevertheless God knoweth all things; therefore, he that condemneth, let him be aware lest he shall be in danger of hell fire." (Mormon 8:17) Joseph Smith, the translator, wrote: "We did not think so much of orthography [spelling], or the manner, as we did the subject matter, as the word of God means what it says." (Letter to William Edward, et al., 30 March 1834)]

Wherefore **condemn** NOT the **things** of **God** cc 08
that ye may be found **spotless** at the **judgment-seat**
of **Christ**

[] / **^Moroni** / [] [O / **^1840** / deleted in 1879]

By Joseph Smith, Junieur, Author & proprietor / [added in **P** /
^Translated by Joseph Smith, Jun. / changed in **^1837**]

[Note: The "Joseph Smith, Junieur, Author & proprietor" statement was added to the Printer's Manuscript and published with the 1830 edition. This action was taken as the result of federal copyright statutes and legal forms in use in 1829 (1 Stat. 125 [1790], amended 2 Stat. 171 [1802])— D. Brent Anderson and Diane E. Wirth, "Authorship of the Book of Mormon", in *To All the World: The Book of Mormon Articles from the Encyclopedia of Mormonism*, Daniel H. Ludlow editor, p. 15. The wording was changed to "Translated by Joseph Smith, Jun." in 1837.]

[Note: The name "Moroni" does not appear in the Original Manuscript. It was added in 1840, which is still within the lifetime of Joseph Smith. However, it was deleted in 1879. Nevertheless, Wade Brown notes that the Title Page contains nearly a dozen word combinations which are characteristic of Moroni. For example, the words "seal(ed) up" occur only 14 times in the Book of Mormon, 5 times by Nephi and 9 times in Moroni's writings. Those expressions do not appear anywhere in Mormon's translated writings. (*The First Page of the Golden Plates*, p. 32)

Yet in focusing on either Mormon or Moroni as the author we miss the point, for I doubt that either would claim authorship of the Title Page for himself. In multiple passages in the text, Mormon as well as Moroni and Nephi reveal that it was the Lord who was the one directing what was included and what was not (see 1 Nephi 14:28; 19:3; Words of Mormon 1:6-7,9; 3 Nephi 26:11-12; Ether 4:4-5; 5:1; 8:9-26; 12:22; 13:13). And once we understand this, we not only gain a greater perspective of the purposes of the book, but of the composition and structure as well. The purposes of the Book of Mormon as outlined in the Title Page apply to the whole book, and they are the Lord's purposes—He is the author.]

[Par. cc – Like "paragraph" beginnings]

[Heb. 08 -- "Wherefore" 3 times = the very highest of warnings]

[Title Page]

[Note: The Book of Mormon is a “Testament” (or Covenant Record) of Christ’s people in the New World, similar to the Old Testament (or Covenant Record) and the New Testament (or Covenant Record) in the Old World. The book is an abridgment of the writings of many ancient prophets, translated by a modern prophet named Joseph Smith. The abridgment mainly concerns two great civilizations: the Nephites and the Lamanites. A brief abridgment of a previous civilization (the Jaredites) from the Plates of Ether has also been included. Both Nephite, Lamanite and Jaredite prophets testified of Christ and his covenant way of salvation, and were personally visited by Him; yet both the Jaredite and the Nephite civilizations were ultimately destroyed, and the Lamanites were left to suffer—all because of iniquity. Nevertheless, Christ has not forgotten His “people.” He still offers the hope of Redemption. The following is an outline of the origin of the covenant record called the Book of Mormon:

Small Plates of Nephi

1 Nephi
2 Nephi
Jacob
Enos
Jarom
Omni

Large Plates of Nephi

(Large Plates Abridged by Mormon)→
This part of Mormon’s abridgment of the Large Plates was translated by Joseph Smith but lost. It was replaced by Joseph’s translation of the Small Plates of Nephi, which record Mormon had included with his abridgment.

(“Gold Plates”)

Book of Mormon

1 Nephi
2 Nephi
Jacob
Enos
Jarom
Omni

Mosiah

(Words of Mormon connects the end of Small Plates’ history into the 1st part of his abridgment of Mosiah of the Large Plates)

Alma
Helaman
3 Nephi
4 Nephi
Mormon 1—6:6

Words of Mormon

“Mosiah” (beginning not included)
Alma
Helaman
3 Nephi
4 Nephi
Mormon 1—6:6

(Mormon hides all the Large Plates except the Abridgment or “Gold Plates” in the Hill Cumorah)

Mormon 6:7-7:10 (Mormon ends)
Mormon 8—9 (written by Moroni)
Book of Ether (abridged by Moroni)
Moroni (written by Moroni)
Title Page (written by Moroni)

[SEALED translation (by Moroni) of the vision of the brother of Jared]

The purpose of the Book of Mormon is so that people might know that “Jesus is the Christ,” and also that they might “know the covenants of the Lord.” A covenant is only as true and valid as its maker. Thus the covenants made with “covenant people” are true because they are tied to Jesus Christ “the Anointed” of the Father. Joseph Smith said, “the Book of Mormon is the most correct of any book on earth.” George Horton clarifies that statement by noting that according to Webster’s American Dictionary of the English Language, the word “correct” means “literally, set right; conformable to truth. . . . Correct principles coincide with the truth.” (George A. Horton, Jr., The Book of Mormon: The Keystone Scripture, p. 237-255.)

Ezra Taft Benson, former President of the Church of Jesus Christ of Latter-day Saints, stated: “The Book of Mormon . . . was written for our day. . . . We should constantly ask ourselves, “Why did the Lord inspire Mormon [or Nephi, or Moroni] to include that in his records? (Church of Jesus Christ of Latter-day Saints, Conference Reports, Oct. 1986, p. 5.) This statement has been affirmed by the words of all previous and subsequent Presidents.]”