

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	F	-1	0	0	7	0	Foreword Placed <u>in</u> Part 1	Foreword Placed <u>before</u> Part 1	ADOPTED: In 1955, the Front Matter did not reflect the actual location of the Foreword in the text. Since Front Matter is based on the text and not the other way around, the Titles of the Papers has been corrected.
	F	-1	1	0	13	0	Foreword Placed <u>in</u> Part 1	Foreword Placed <u>before</u> Part 1	ADOPTED: The Front Matter should reflect the text. See above. The Table of Contents has been corrected
	F	-1	1	99	13	0	Numbered subsections and un-numbered sub-topics included in Table of Contents	Contents includes only numbered sections of papers (with appropriate allowances for Paper 30).	ADOPTED: There is every reason to suspect that the choice of the topics listed was not made by the revelators: While many flow reasonably from the text—perhaps reflecting numbered sub-sections or lists found within the text—not a few of the selections are truly obscure (“The land-man ratio” under 68:6) or appear to reflect practices of the Forum (“The benediction” under 3:6 or “The creed” under 93:4), rather than either the structure of the text itself or the relative importance of those topics within that paper in particular or the book as a whole. The inconsistent choices made by the editors of the 1955 text not only give an uneven quality to the Contents but by their very nature, inclusions tend to over-emphasize certain topics while having the opposite effect on all topics not chosen for special prominence. A secondary consideration in the committee’s decision is the belief that these sub-section and sub-topic references in the original edition also served to provide basic locational references for some topics when no concordance nor index was available; the wide availability of these tools now renders this function of the Contents obsolete.
	T	-1	1	0	41	0	<u>Ephriam</u> and Judah	<u>Ephraim</u> and Judah	ADOPTED: The revised version is correct: <i>Ephraim</i> is the standard transliteration of the Hebrew name.
	T	-1	1	0	49	0	Meeting <u>Gonid</u> and Ganid	Meeting <u>Gonod</u> and Ganid	ADOPTED: The revised version is correct: <i>Gonod</i> is the correct spelling.
	DB	-1	1	0	58	0	2. The Art of Living	The Art of Living [missing "2."]	NO ACTION REQUIRED: Database error, previously corrected.
	F	-1	1	0	66	0	(An exhaustive index of the Urantia Book is published in a separate volume.)	[Notice removed]	NO ACTION REQUIRED: The sentence was removed in the 4th printing since an Index had not yet been published.
	M	0	0	0	1	0	Text of the Foreword Located outside of Part 1	Text of Foreword relocated within Part 1	REJECTED: Arguments have been put forward that the Foreword might have been erroneously placed within Part I in the published 1955 text, but with no direct evidence supporting that scenario, the Foreword should remain where it was originally found--as prefatory to the entire text; not just to Part I. See related notes above for the Titles of the Papers and Table of Contents.
	F	0	1	0	2	1	Roman Numerals	Arabic Numerals	REJECTED: This is strictly a publisher’s choice but since there is no compelling case to change the more formal style of the 1955 text, we recommend it be retained. A supplementary note: the reference system utilizes Arabic numerals throughout the text, so references here would be of the form "0.7.6" not "0.VII.6."
	Y	G	0	1	24	3	11 5. Absolute perfection in no direction, relative perfection in <u>all other</u> manifestations.	5. Absolute perfection in no direction, relative perfection in <u>all</u> manifestations.	ADOPTED: The original phraseology is incorrect because the reference to <i>other manifestations</i> requires the existence of one or more additional manifestations to which this <i>other</i> is being contrasted. As this particular phase of perfection exists in only one manifestation--relative perfection--there are no additional types which require or permit the use of <i>other</i> in this context. It is likely that <i>other</i> was inserted into the text during one of the pre-publication transcriptions by accidentally repeating the pattern found immediately before and after this sentence
	Y	G	0	4	3	7	1 “Deified reality embraces all of infinite Deity <u>potentials</u> ...”	“Deified reality embraces all of infinite Deity <u>potential</u> ...”	REJECTED OPTION: See following note for explanation and adopted option.
	Y	G	0	4	3	7	1 “Deified reality embraces <u>all of</u> infinite Deity potentials...”	“Deified reality embraces <u>all</u> infinite Deity potentials...”	ADOPTED: The 1955 construction, <i>all of infinite Deity potentials</i> , is awkward because <i>all of</i> is used to modify <i>potentials</i> without the latter being qualified by a limiting adjective (e.g., <i>the, these, those</i>). Thus, an error in transcription was apparently made here. Several alternate reconstructions are possible, but <i>all infinite Deity potentials</i> (assuming that <i>of</i> was mistakenly inserted) maintains the all-inclusiveness of the original without implying any limitations and without requiring a change of tone.
	C	0	12	14	17	3	3 <u>Chief of the Corps of Superuniverse Personalities</u>	chief of the <u>corps</u> of <u>superuniverse personalities</u>	REJECTED: The format of the 1955 text would be appropriate if the phrase in question can be regarded as a title; the suggested revision treats it as a job description. We have only the 1955 text as evidence; without compelling evidence of inappropriate editing, it would seem best to leave it as originally published even if it appears overly formal to the modern reader.
	M	1	5	1	27	3	3 He who <u>planned</u> the ear, shall he not hear?	He who <u>planted</u> the ear, shall he not hear?	REJECTED: This is a new item raised by a translator. No revision has been made here in any edition of the <i>Urantia Book</i> but the translator noted, correctly, that most English translations of the Bible read <i>planted</i> here (Psalms 94:9) and none read <i>planned</i> . Because <i>planted</i> seems quite stilted and obscure, <i>planned</i> would have been an easy typographical error to make. The committee determined, however, that <i>planned</i> does no injustice to the meaning of the passage in the Greek of the <i>Septuagint</i> and reads very well, so there is no reason to change the <i>UB</i> to match the common but obscure translation found in most English Bibles.
	DP	1	5	16	29	6	6 in <u>Him</u> we all live and move	in <u>him</u> we all live and move	REJECTED: The committee found that in all items involving the capitalization of pronouns for Deity personalities that have so far been raised through the years, the 1955 text follows correctly and consistently the rules of usage recommended by the <i>Chicago Manual of Style (CMOS)</i> . All items have been returned to the original formats.
	DP	2	1	11	35	4	4 In <u>Him</u> we live and move	In <u>him</u> we live and move	REJECTED: See note for 1:5.16

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	P	2	2	6	36	4	God is eternally and infinitely <u>perfect</u> , he cannot personally know	God is eternally and infinitely <u>perfect</u> , he cannot personally know	REJECTED: Though an argument can be made for the replacement of the original comma with a semi-colon, the original is not ungrammatical.
	DP	3	1	12	46	4	with the power of choice (concerning <u>Himself</u>)	with the power of choice (concerning <u>himself</u>)	REJECTED: See note for 1:5.16
Y	G	11	7	7	125	1	The relatively quiet <u>zone</u> between the space levels, such as the one separating the seven superuniverses from the first outer space level, are enormous elliptical regions of quiescent space activities.	The relatively quiet <u>zones</u> between the space levels.....are enormous	ADOPTED: The plural zones agrees with the verb are and is otherwise consistent with the general sense of the paragraph.
	P	12	4	15	134	4	But the greatest of all such distortions arises because the vast universes of outer <u>space</u> in the realms next to the domains of the seven superuniverses, seem to be revolving in a direction opposite to that of the grand universe.	But the greatest of all such distortions arises because the vast universes of outer <u>space</u> , in the realms next to the domains of the seven superuniverses, seem to be revolving in a direction opposite to that of the grand universe.	ADOPTED: The comma after outer space is required to set off the parenthetical phrase concluded with the subsequent comma.
	P	12	4	15	134	4	next to the domains of the seven <u>superuniverses</u> , seem to be...	next to the domains of the seven <u>superuniverses</u> seem to be...	REJECTED: See preceding note. The comma after superuniverses seems out of place without the preceding one suggested at 12:4.15r1. However, removing it creates a run-on sentence with confusing relationships between the several phrases within the sentence.
	DB	12	4	16	134	5	is a complement or equilibrant of <u>gravity</u> .	is a complement or equilibrant of <u>gravity</u> [Missing period]	NO ACTION REQUIRED: The missing period after gravity is is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored.
	G	13	0	7	143	7	The twenty-one Paradise satellites serve many purposes in <u>both central</u> and superuniverses not disclosed in these narratives.	The twenty-one Paradise satellites serve many purposes in <u>both the central</u> and superuniverses not disclosed in these narratives.	REJECTED: Newly proposed change. The original does appear somewhat clipped, but the article is not required--especially if the referent is the classes "central and supreuniverses" rather than any particular central or superuniverses. (It is irrelevant that there is only one central universe and that the class of superuniverses is limited to seven at this time.)
	H-1-2	14	0	1	152	1	This central planetary family is called Havona and is <u>far-distant</u> from the local universe of Nebadon.	This central planetary family is called Havona and is <u>far distant</u> from the local universe of Nebadon.	REJECTED: Of the 38 occurrences of far-distant or far distant in the 1955 text, only 94:5.6 below is un-hyphenated. Several others have been changed to the open form over the years pursuant to various interpolated rules of usage. However, the <i>Chicago Manual's</i> guidance is to rely first upon the form supported by an authoritative dictionary and to apply rules of usage only if the question cannot be resolved there. The hyphenated form of far-distant is supported by <i>Webster's</i> so the simple change of the one open form in the text to the hyphenated version makes all instances in the book consistent and correct.
	H-1-2	15	3	4	167	7	If you could look upon the superuniverse of Orvonton from a position <u>far-distant</u> in space, you would immediately recognize the ten major sectors of the seventh galaxy.	If you could look upon the superuniverse of Orvonton from a position <u>far distant</u> in space, you would immediately recognize the ten major sectors of the seventh galaxy.	REJECTED: See note for 14:0.1
	H-1-2	17	2	6	200	4	deitization of still other unexpected and <u>undreamed of</u> beings	deitization of still other unexpected and <u>undreamed-of</u> beings	REJECTED: This change was apparently made in an attempt to apply a <i>CMOS</i> rule of usage, somewhat as in 14:0.1 above. While <i>Webster's</i> indicates that undreamed is "often with 'of,'" the nature of that combination is not clarified. The <i>OED</i> does, however, cite several examples of the combination in both hyphenated and open forms with no distinction in their meaning or usage. Thus, the author could have chosen either form and the only evidence we have is the 1955 text, so its format should be retained.
	W	24	1	11	266	1	Tertiary Circuit Supervisor <u>No.</u> 572,842 has functioned	Tertiary Circuit Supervisor <u>number</u> 572,842 has functioned	ADOPTED: The spelled-out version, number , is appropriate in this context and is used in all but one of the similar constructions in the <i>Urantia Book</i> . Because of the orthographic dissimilarity between No. and number , it is necessary to explain how the former could be in the 1955 text if the latter had been intended. It is postulated that either symbol # or the contraction No. was used here and perhaps in many or all similarly constructed phrases in the manuscript--both being common and appropriate handwritten shortcuts--and was either converted to No. or left as No. here and at 136:3.5 at some later point in transcription, at variance with the preferred usage elsewhere in the text and with a reasonable interpretation of the guidance in the <i>CMOS</i> .

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	G	26	3	4	288	4	It must be apparent that some sort of co-ordinating influence would be required, even in perfect Havona, to <u>maintain system</u> and to insure harmony in all the work...	It must be apparent that some sort of co-ordinating influence would be required, even in perfect Havona, to <u>maintain the system</u> and to insure harmony in all the work...	REJECTED: New suggestion. No change required: Maintain system , though somewhat unusual, is perfectly correct English and is identical in form to the following item in this pair of functions, "insure harmony."
	DB	28	5	14	312	1	your mortal career is <u>teamwork</u> [teamwork in italics]	your mortal career is <u>teamwork</u> [no italics]	NO ACTION REQUIRED: Database error found in the 16th - 17th printings; since restored. The word teamwork was italicized originally; the change is the loss of italics.
	G	28	6	4	314	3	The <u>Significance</u> of Origins are the living ready-reference genealogies	The <u>Significances</u> of Origins are the living ready-reference genealogies	ADOPTED: The plural, Significances , is required to agree with the verb are , and its construction is paralleled by the formation of the plural Discerner(s) of Spirits in a similar setting at 28:5.20. The structure of the plural as a whole is confused by the plural form of the last word in the singular of the name.
	G	28	6	8	315	1	the <u>Significance</u> of Origins teach these ascenders	the <u>Significances</u> of Origins teach these ascenders	ADOPTED: The plural is required to agree with the verb teach . See note for 28:6.4
Y	M	29	4	23	326	5	the Seven Supreme Power Directors and the Seven <u>Central</u> Supervisors	the Seven Supreme Power Directors and the Seven <u>Center</u> Supervisors	ADOPTED: There is no other reference to Seven Central Supervisors in the text but there are multiple references to Seven Center Supervisors (primary description at 29:2.10-11) who function closely with the Supreme Power Directors.
	H-1-2	29	4	34	328	3	Together with their <u>co-workers</u> , the dissociators	Together with their <u>coworkers</u> , the dissociators	REJECTED: Only the hyphenated form is supported by <i>Webster's, OED, and CMOS</i> . The <i>Chicago Manual's</i> 9th - 11th editions use co-worker as an explicit example of a general rule regarding certain prefixes. The <i>CMOS's</i> 11th (1949) reads as follows: "221. Prefixes when joined to roots do not retain the hyphen except in combination with words beginning with their terminal vowel, or with 'w' or 'y': ...co-operation.... co-worker" The original is therefore correct.
	W	30	3	12	340	1	beings <u>enroute</u> elsewhere who pause	beings <u>en route</u> elsewhere who pause	ADOPTED: Although enroute may be understandable, it is incorrect French and is not the form that has been adopted into English.
	DB	32	2	13	360	2	the history and <u>destiny</u> of Urantia	the history and <u>density</u> of Urantia	NO ACTION REQUIRED: A recently discovered mistake in the 17th printing; since corrected.
	DP	34	4	5	377	6	draws all truth seekers towards <u>Him</u> who is	draws all truth seekers towards <u>him</u> who is	REJECTED: See note for 1:5.16
	DP	34	6	10	381	4	with power through <u>His</u> spirit in the inner man	with power through <u>his</u> spirit in the inner man	REJECTED: See note for 1:5.16
	P	35	6	3	391	1	at the universe <u>headquarters</u> , as he frequently is,	at the universe <u>headquarters</u> as he frequently is,	REJECTED: The comma after headquarters is required to enclose, with the following comma, the parenthetical phrase "as he frequently is."
	H	36	3	6	400	1	subsequently add <u>any thing</u> new or supplemental	subsequently add <u>anything</u> new or supplemental	ADOPTED: The compound word is the correct choice in this case.
Y	N	37	8	3	413	6	Andovontia is the name of the <u>secondary</u> Universe Circuit Supervisor stationed in our local universe.	Andovontia is the name of the <u>tertiary</u> Universe Circuit Supervisor stationed in our local universe.	ADOPTED: While both a secondary and a tertiary Circuit Supervisor are assigned to the supervision of a single local universe's circuits, only the tertiary Circuit Supervisor is stationed within the local universe—the secondary Circuit Supervisor is located on the superuniverse headquarters (See 24:1.5-7). Therefore, if Andovontia is stationed in our local universe he would be a tertiary Universe Circuit Supervisor. A straightforward explanation for the origin of the error relies on the inferred use of the somewhat unusual but nonetheless valid abbreviations 1ry, 2ry, and 3ry in the manuscript. These abbreviations are common within several disciplines (e.g., grammar/phonetics, medicine, chemistry) and when used in close proximity to each other their meanings are clear even to the general reader. Though this instance is not located near similar references, this explanation transforms an impossible typographical error into common one--a single mis-typed character.
	H-1-2	38	9	13	425	5	be recognized for their <u>age-long</u> service [hyphenated at end-of-line]	be recognized for their <u>agelong</u> service [not hyphenated when re-flowed]	REJECTED: Because the word was originally hyphenated at the end of a line, it has not been consistently treated when the text has flowed differently. However, as found at 170:2.1, the hyphenated, not the closed form, is correct.
	DB	40	5	3	445	4	...draw the nearest to you in the personality circuit and in the spirit touch of inner <u>communio</u> n with the very souls of his mortal sons and daughters.	...draw the nearest to you in the personality circuit and in the spirit touch of inner <u>communication</u> with the very souls of his mortal sons and daughters.	REJECTED: Though this may have originally been a simple database error, the modified version is not glaringly faulty and so remained in place through multiple printings.
Y	G	40	7	2	449	0	"When you and your <u>Adjusters</u> are finally and forever fused,...then in fact have you become the ascending sons of God."	"When you and your <u>Adjuster</u> are finally and forever fused,...then in fact have you become the ascending sons of God."	REJECTED: The original, plural form is correct, not only because the referent of every other instance of "you" and "your" in this paragraph is plural ("the ascending Sons of God;" "planetary sons;" "sons of ascension potential," etc.), but more importantly, the grammar of the sentence requires a plural: "When you and your Adjusters are finally and forever fused,...then in fact have you become the ascending sons of God." The change to the text was probably made because of the confusion caused by the enclosed, parenthetical phrase, "when you two are made one..."

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	P	41	1	1	456	0	Within the domain of this Paradise Son of <u>God</u> the Supreme Power Centers and the Master Physical Controllers collaborated with the later appearing Morontia Power Supervisors and others to produce that vast complex of communication lines, energy circuits	Within the domain of this Paradise Son of <u>God</u> , the Supreme Power Centers and the Master Physical Controllers collaborated with the later appearing Morontia Power Supervisors and others to produce that vast complex of communication lines, energy circuits,	ADOPTED: By indicating the end of the initial prepositional phrase, a comma after Son of God does greatly assist the reader.
Y	N	41	4	4	460	1	having become <u>sixty</u> thousand times as dense as your sun	having become <u>forty</u> thousand times as dense as your sun	ADOPTED: Textual consistency and current scientific estimates of our sun's density both support the change to forty thousand . The first paragraph of this section states that our sun is about 1.5 times the density of water, or about 0.054 pounds per cubic inch, and 40,000 times this is about 2,160 pounds per cubic inch; the current scientific estimate of the sun's density is 1.4 times the density of water; 40,000 times that is roughly 2,035 pounds per cubic inch. The likely cause of this error in the 1955 text is that the number in question was written as a numeral in the manuscript (40,000 not forty thousand), and the error was caused by a simple keystroke error in which 6 was mis-keyed for 4 , creating 60,000 instead of 40,000 . When the text was formatted for printing, the numerals were changed to words, and an error that formerly consisted of one digit was transformed into an incorrect word. (The problem at 43:1.6 appears to have had an identical origin.)
Y	T	42	5	1	474	5	ten octaves up are the X rays, followed by the <u>Y</u> rays of radium	ten octaves up are the X rays, followed by the <u>gamma</u> rays of radium	ADOPTED: From external reference to physics, and multiple internal cross-references (see for example 42:5.7), gamma is clearly intended here. As to the origin of the Y in the 1955 text, it is likely that the lowercase Greek letter γ (gamma) was mistakenly transposed into Y at some point in the preparation of the original edition (probably at the time of the first typing from the original manuscript) either because of a faulty inference from the immediately preceding X , from an unfamiliarity with the Greek alphabet, or simply because there was no better way to represent the character on a standard typewriter. Whatever the difficulties involved in producing the Greek letter γ with a typewriter, it could easily be typeset, but the later decision to replace that letter with the word gamma is clear, reasonable, and consistent with the usage found elsewhere throughout the text.
Y	M	42	6	7	477	1	an electron weighs a little <u>less</u> than 1/2,000th of the smallest atom,	an electron weighs a little <u>more</u> than 1/2,000th of the smallest atom	ADOPTED: Combined note for the two issues in this paragraph. The revised wording is consistent with the paragraph following the subject paragraph (42:6.8), where the author states that a proton is eighteen hundred times as heavy as an electron , and is also in general agreement with current scientific opinion which places the ratio at about 1:1836. The calculation of the relative masses of the electron and the hydrogen atom was undergoing a rapid evolution just prior to the writing of the <i>Urantia Book</i> , the ratio was estimated at 1:1700 in 1897, 1:2000 in 1904, and 1:1845 by 1922. This item and the related following item are the only changes recommended by the SRT committee that do not have a straightforward typographical explanation.
Y	M	42	6	7	477	1	The positive proton...weighs <u>from two to three thousand times</u> more	The positive proton...weighs <u>almost two thousand times</u> more	ADOPTED: See immediately preceding note. Phraseology mathematically equivalent to the revised wording is necessary to be consistent with the revision at the beginning of the paragraph; both changes being required for the same internal and external reasons.
Y	M	42	7	7	478	1	<u>the instantaneous</u> disruption of the central proton	<u>the well-nigh instantaneous</u> disruption of the central proton	REJECTED: The insertion of well-nigh was perhaps made because the observed deterioration of the known man-made elements with atomic numbers above 100, while extremely rapid, is not instantaneous—if by that description one means that such elements would have half-lives of zero. However: a) Given the time-frame within which a Mighty Messenger (the author of Paper 42) views reality, the phraseology hardly requires correction even if the sentence is to be understood as just described. b) It is not self-evident that the "disruption of the central proton" is identical with the nuclear deterioration which we measure in terms of half-lives. The central proton's disruption might be the immediate cause for the rapid, though not instantaneous, decay which our scientists observe. c) The procedure described by the paper's author which leads to the disruption—the insertion of an additional electron into the orbital field of an element that already contains 100 electrons—is itself distinct from the methods whereby transuranium elements are created by our scientists, which involve the insertion of additional particles into the atomic nucleus by various means.

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	P	42	10	1	480	4	The endless sweep of relative cosmic <u>reality</u> from the absoluteness of Paradise monota to the absoluteness of space potency, is suggestive of certain evolutions of relationship in the nonspiritual realities of the First Source and Center	The endless sweep of relative cosmic <u>reality</u> , from the absoluteness of Paradise monota to the absoluteness of space potency, is suggestive of certain evolutions of relationship in the nonspiritual realities of the First Source and Center	ADOPTED: The comma inserted after <i>cosmic reality</i> , in tandem with the following comma, correctly separate the enclosed parenthetical phrase <i>from the absoluteness of Paradise monota to the absoluteness of space potency</i> from the primary structure of the sentence.
	N	43	1	6	486	5	established almost <u>four</u> thousand years ago, immediately after.	established almost <u>forty</u> thousand years ago, immediately after	ADOPTED: This correction is primarily based on a reference at 119:7.2: "The public announcement that Michael had selected Urantia as the theater for his final bestowal was made shortly after we learned about the default of Adam and Eve. And thus, for more than thirty-five thousand years, your world occupied a very conspicuous place in the councils of the entire universe." The default occurred about 37,750 years ago (see 74:0.1; 75:0.1), so almost forty thousand and more than thirty-five thousand would seem to be equally reasonable descriptions, but almost four thousand is not correct. It appears that this problem is identical in origin to that of 41:4.4: the number in question was written as a numeral in the manuscript (40,000 not forty thousand), and the error was caused by the loss of a zero before the number was formatted into words for printing, leading to four rather than forty being typeset in the first edition.
	H	43	8	2	494	1	While you are <u>rekeyed</u> each time	While you are <u>re-keyed</u> each time	ADOPTED: The only other occurrence of <i>re-keyed</i> is in hyphenated form (48:2.14). Words formed with the <i>re-</i> prefix fall under an exception to the general CMOS rule governing prefixes joined to roots: "When the first vowel of the added word would...suggest mispronunciation, the hyphen is retained." In this case, the un-hyphenated form appears to indicate that the first syllable is pronounced with a short <i>e</i> , causing the reader to stumble. Insertion of the hyphen resolves the problem.
	P	44	0	1	497	1	Among the courtesy colonies of the various divisional and universe headquarters <u>worlds</u> , may be found the unique order of composite personalities denominated the celestial artisans.	Among the courtesy colonies of the various divisional and universe headquarters <u>worlds</u> , may be found the unique order of composite personalities denominated the celestial artisans.	ADOPTED: Though the comma in the first edition is technically acceptable, it makes the sentence somewhat more difficult to read.
	C	45	4	18	514	8	16. 1-2-3 the <u>First</u> .	16. 1-2-3 the <u>first</u> .	REJECTED: The name is always capitalized elsewhere in the text.
	H	45	5	6	515	5	<u>Some time</u> they hope to be granted virtually complete autonomy.	<u>Sometime</u> they hope to be granted virtually complete autonomy.	ADOPTED: The one-word form, <i>sometime</i> , is correct as the reference is to an indefinite point in time rather than to an indefinite period of time.
	P	46	1	8	520	4	Jerusem receives faint light from several near-by suns—a sort of brilliant starlight—but it is not dependent on <u>them</u> ; worlds like Jerusem are not subject to the vicissitudes of sun disturbances,	Jerusem receives faint light from several near-by suns—a sort of brilliant starlight—but it is not dependent on <u>them</u> , worlds like Jerusem are not subject to the vicissitudes of sun disturbances,	REJECTED: The replacement of the original semicolon by a comma was erroneous. The semicolon is the correct choice for joining two independent clauses.
	G	46	5	24	525	6	These exhibits are <u>in charge</u> of the native life of Jerusem, but they are assisted by the ascenders from the various Satania worlds who are tarrying on Jerusem en route to Edentia.	These exhibits are <u>in the charge</u> of the native life of Jerusem, but they are assisted by the ascenders from the various Satania worlds who are tarrying on Jerusem en route to Edentia.	REJECTED: This edit was prompted by confusion about the use of an <i>of</i> form of the possessive following <i>charge</i> instead of a possessive noun or pronoun preceding <i>charge</i> . This confusion leads one to imagine that if, in the subject phrase, <i>the native life</i> were to be replaced by a pronoun, <i>in charge of the native life</i> would become <i>in charge of them</i> rather than the intended <i>in their charge</i> . Though this imagined result is nonsensical (exhibits--things--exercising authority over beings), if one feels that the phrase must nevertheless be reconstructed, the only way out of the situation would seem to be the insertion of <i>the</i> into the phrase, leading to the suggested <i>in the charge of the native life</i> . Although this latter construction is more common today, the original would not have appeared awkward for any reader of English before the mid-twentieth century; even now, no reasonable reader could claim a basis for confusion unless the author has used the phrase in an inappropriate setting—when the relationship of the parties involved is not self-evident. The underlying relationship between the parties, here and at the other instances of this construction in the text (47:0.4; 73:7.4; 183:4.4; 187:6.2), is clear; so the authors' choice of words was correct, unambiguous and reasonable. [see Fowler] It should be noted, however, that if the current trends in English usage continue, this now obsolescent phraseology will eventually become obsolete and unnecessarily confusing to most readers. At that point, it will probably be determined that <i>the</i> should be re-inserted into this phrase.
	DB	46	5	25	526	0	it is among the more recent constructions.	it is among the more recent constructions [missing period]	NO ACTION REQUIRED: This is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored.

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Substantive	Edit Group	Ppr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	DB	47	0	2	530	2	of the finaliter corps assigned to Satania.	f the finaliter corps assigned to Satania [missing period]	NO ACTION REQUIRED: This is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored.
	G	47	0	4	530	4	The seven mansion worlds are <u>in charge</u> of the morontia supervisors	The seven mansion worlds are <u>in the charge</u> of the morontia supervisors	REJECTED: see 46:5.24
	DB	49	3	3	563	6	Millions upon millions of meteorites enter the atmosphere of Urantia <u>daily</u> coming in at the rate of almost two hundred miles a second.	Millions upon millions of meteorites enter the atmosphere of Urantia <u>daily</u> coming in at the rate of almost two hundred miles a second.	NO ACTION REQUIRED: The loss of this comma is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored. (Though the comma disappeared again in the 15th printing before being restored once more in the 16th.)
	G	51	5	6	586	3	<u>In</u> your world, even in the face of the miscarriage of the ordained plans, great progress has been made since the gift to your peoples of Adam's life plasm.	<u>On</u> your world, even in the face of the miscarriage of the ordained plans, great progress has been made since the gift to your peoples of Adam's life plasm.	ADOPTED: The original In is probably a pattern error from a nearby phrase: "... <u>in</u> one hundred thousand years..... <u>in</u> a million years..... <u>in</u> the face of..." Though one knows what the author intends here, this does not appear to be a valid use of <u>in</u> . Acceptable uses of <u>in</u> with <u>world</u> in this context might be "everyone in the world" or "she lives in the world but worships in the spirit" or something similar. The usages are distinguished by the meaning carried by <u>world</u> . If, as in the subject case, the physical sphere is referred to--if <u>planet</u> could be substituted for <u>world</u> --then <u>on</u> makes sense because something can take place or exist <u>on</u> the world (<u>on</u> the planet). However, if any non-physical entirety is meant, then <u>in</u> would be used.
	H-1-2	51	6	3	587	1	And again, pause to consider how the moral authority of even such an ancient center would be reinforced were there situated not <u>far-distant</u> still another and older headquarters of celestial ministry	And again, pause to consider how the moral authority of even such an ancient center would be reinforced were there situated not <u>far distant</u> still another and older headquarters of celestial ministry	REJECTED: See note for 14:0.1-- all instances standardized on <u>far-distant</u> .
	DB	51	7	4	588	3	spiritual and philosophic domains of <u>activity</u> .	spiritual and philosophic domains of <u>activit y</u> .	NO ACTION REQUIRED: This minor typesetting error appeared only in the 16th and 17th UF printings.
	H-1-2	52	0	6	589	1	5. <u>Post-Bestowal</u> Son Man.	5. <u>Postbestowal</u> Son Man.	REJECTED: The un-hyphenated form is more commonly found in the text, but the original form is appropriate at this location (as a section title) because of its parallelism with the titles of sections two through five and seven of this paper. Only standardization for electronic search might justify the change (which would require the alteration of the title of sections five and six as well).
	H-1-2	52	5	0	595	5	5. <u>POST-BESTOWAL</u> SON MAN	5. <u>POSTBESTOWAL</u> SON MAN	REJECTED: See note for 52:0.6
	H-1-2	52	6	0	597	1	6. <u>URANTIA'S POST-BESTOWAL AGE</u>	6. <u>URANTIA'S POSTBESTOWAL AGE</u>	REJECTED: See note for 52:0.6
	DP	52	7	13	600	2	and you shall show forth the praises of <u>Him</u> who has called you out of darkness into this marvelous light.	and you shall show forth the praises of <u>him</u> who has called you out of darkness into this marvelous light.	REJECTED: See note for 1:5.16
	DP	52	7	15	600	4	Nevertheless we, according to <u>His</u> promise,	Nevertheless we, according to <u>his</u> promise,	REJECTED: See note for 1:5.16
	DP	52	7	15	600	4	be diligent that you may be found by <u>Him</u> in peace, without spot and blameless	be diligent that you may be found by <u>him</u> in peace, without spot and blameless	REJECTED: See note for 1:5.16
	P	53	5	2	605	6	At the time of this rebellion and the two which preceded <u>it</u> there was no absolute and personal sovereign authority in the universe of Nebadon.	At the time of this rebellion and the two which preceded <u>it</u> , there was no absolute and personal sovereign authority in the universe of Nebadon.	REJECTED: Although a comma here might assist in phrasing, there is no need to insert one.
	N	53	7	8	608	4	Of the <u>681,227</u> Material Sons lost in Satania	Of the <u>681,217</u> Material Sons lost in Satania	ADOPTED: The change from 681,227 to 681,217 was made because of the original's conflict with following passage: "Since the inception of the system of Satania, thirteen Planetary Adams have been lost in rebellion and default and 681,204 in the subordinate positions of trust." (51:1.5) Thus, one of the numbers is in error, but whether the 681,227 should be reduced by ten or the 681,204 should be increased by ten cannot be determined from the text. However, the typing error required to convert a manuscript containing 681,217 to 681,227 is much easier to commit than the error required to change 681,214 to 681,204--the former requiring only that the typist should mistakenly strike a key immediately adjacent to the correct one (2 rather than 1); while the mistake required to type 681,204 when 681,214 is intended, involves striking a key with the other hand at the opposite side of the keyboard (1 intended, 0 struck). The relative locations of the numerals in the standard typesetting case also favored the 2/1 error over the 0/1 mistake.

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	P	54	2	3	614	8	In so doing this onetime Sovereign of your system set the temporal purpose of his own will directly athwart the eternal purpose of God's will as it is revealed in the bestowal of free will upon all personal creatures.	In so doing, this onetime Sovereign of your system set the temporal purpose of his own will directly athwart the eternal purpose of God's will as it is revealed in the bestowal of free will upon all personal creatures.	REJECTED: Though this comma would help the reader in phrasing the sentence, the original is not ungrammatical.
	P	54	6	10	620	2	At least I was not even when I had thus attained	At least I was not, even when I had thus attained	REJECTED: See note for 54:2.3
	DB	55	2	8	624	2	not yet occurred according to my observation.	not yet occurred according to my observation [missing period]	NO ACTION REQUIRED: This is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored.
	DB	55	7	4	632	3	settledness for one <u>millennium</u> of system time	settledness for one <u>millenium</u> of system time	NO ACTION REQUIRED: The loss of the second <i>n</i> in the sixth printing was probably due to an unnoticed database corruption. The likelihood that this is the source of the problem is increased by the fact that in the first through eleventh editions, the text flow caused <i>millennium</i> to be broken after the first <i>n</i> , with the remaining letters moving to the following line.
	G	55	12	5	636	6	None of us <u>entertain</u> a satisfactory concept	None of us <u>entertains</u> a satisfactory concept	REJECTED: This change was apparently made under the misconception that, because of their semantic similarity, <i>none</i> , <i>not one</i> , and <i>no one</i> share the same syntax. However, both <i>Webster's</i> and the <i>OED</i> attest that, unlike the other forms, <i>none</i> commonly takes a plural verb.
	P	56	7	8	643	2	We might conjecture that such a plan must prevail in the outer universes; on the other <u>hand</u> the new orders of beings that may sometime inhabit these universes may be able to approach Deity on ultimate levels and by absonite techniques.	We might conjecture that such a plan must prevail in the outer universes; on the other <u>hand</u> , the new orders of beings that may sometime inhabit these universes may be able to approach Deity on ultimate levels and by absonite techniques.	ADOPTED: The structure of the sentence calls for a comma following <i>on the other hand</i> . In the 1955 text, this was at the end of a line so it could easily have been inadvertently dropped.
	P	57	1	4	651	6	900,000,000,000 years <u>ago</u> the Uversa archives testify, there was recorded a permit issued by the Uversa Council of Equilibrium to the superuniverse government	900,000,000,000 years <u>ago</u> , the Uversa archives testify, there was recorded a permit issued by the Uversa Council of Equilibrium to the superuniverse government	ADOPTED: The comma after <i>years ago</i> is required to separate the parenthetical phrase <i>the Uversa archives testify</i> from the body of the sentence.
	DB	57	8	18	662	5	And all of this did much to facilitate the control of terrestrial energy and to regulate its <u>flow</u> , as is disclosed by the functioning of the magnetic poles.	And all of this did much to facilitate the control of terrestrial energy and to regulate its <u>flow</u> as is disclosed by the functioning of the magnetic poles.	NO ACTION REQUIRED: This is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored.
	N	58	2	1	665	4	the planetary atmosphere filters through to the earth about one two- <u>billionths</u> of the sun's total light emanation.	the planetary atmosphere filters through to the earth about one two- <u>billionth</u> of the sun's total light emanation.	ADOPTED: Though perhaps uncommon, the correct form is <i>one two-billionth</i> ; compare, for example: <i>one two-hundredth</i> , <i>one ten-thousandth</i> .
	W	59	1	1	673	1	<u>Ameba</u> are typical survivors of this initial stage of animal life	<u>Amoeba</u> are typical survivors of this initial stage of animal life	REJECTED OPTION: Both instances (here and 65:2.4) were spelled <i>ameba</i> in 1955 text. It is a valid, though less common variant. Also, a plural is required--see following note.
	W	59	1	1	673	1	<u>Ameba</u> are typical survivors of this initial stage of animal life	<u>Amebas</u> are typical survivors of this initial stage of animal life	ADOPTED: The plural of <i>Ameba</i> is required here. The author's choice of the modern English form for the singular leads to the use of the English plural <i>Amebas</i> rather than the Latinate <i>Amebae</i> .
	C	59	1	17	674	3	warm the shores of Greenland, making that now ice-mantled continent a veritable tropic <u>Paradise</u>	warm the shores of Greenland, making that now ice-mantled continent a veritable tropic <u>paradise</u>	ADOPTED: <i>Paradise</i> should be in the lower case here. See 61:0.2; 73:3.6; and 89:2.3 among others for similar generic lower case instances.
	W	59	2	12	676	3	The bivalve gastropods... embrace the <u>muscles</u> , clams, oysters, and scallops	The bivalve gastropods... embrace the <u>mussels</u> , clams, oysters, and scallops	ADOPTED: <i>Muscles</i> was an acceptable variant at the time of the writing of the <i>Urantia Book</i> (<i>Webster's</i> , 1934), and was viewed as the more common spelling in the U.S. by <i>Webster's</i> in the mid-nineteenth century (1861). There are no other instances of the word with this meaning, so standardization is not required, but the form <i>muscles</i> is now so uncommon for this meaning that the modern form <i>mussels</i> has been adopted.

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	G	60	3	8	689	7	85,000,000 years ago <u>Bering</u> Strait closed,	85,000,000 years ago <u>the Bering</u> Strait closed,	ADOPTED: Though Bering Strait without the seems stilted in today's usage, it was common in the early years of the 20th century as exemplified by the article on Bering Island, Sea, and Strait in the <i>Encyclopaedia Britannica</i> (11th ed., 1910). Even though that construction was common when the <i>Urantia Book</i> was written and can still be found occasionally, it is generally now so unfamiliar that the decision was made to insert the here and at 61:0.2 and 61:3.4.
	H	60	3	20	691	1	But <u>some time</u> previously there had appeared new types of the herbivorous dinosaurs	But <u>sometime</u> previously there had appeared new types of the herbivorous dinosaurs	ADOPTED: The one-word form, sometime , is correct because the reference is to an indefinite point in time rather than to an indefinite period of time.
	G	61	0	2	693	2	three times <u>Bering</u> Strait land bridge did the same	three times <u>the Bering</u> Strait land bridge did the same	ADOPTED: See note for 60:3.8
	G	61	3	4	696	8	<u>Bering</u> Strait land bridge was up	<u>The Bering</u> Strait land bridge was up	ADOPTED: See note for 60:3.8
	W	61	3	13	697	8	Weasels, <u>martins</u> , otters, and raccoons	Weasels, <u>martens</u> , otters, and raccoons	ADOPTED: A single mistaken keystroke could have produced martins from an intended martens . It is also possible, however, that the original form was the author's choice, being, at the time, a correct though less common variant. However, even if originally chosen by the author, the form martin is no longer used in this way, so the spelling has been modernized.
	F	61	7	18	702	8	roughly corresponding to the beginning of the <u>Holocene</u> or postglacial period. [no italics]	roughly corresponding to the beginning of the <u>Holocene</u> or postglacial period. ["Holocene" italicized]	ADOPTED: All other geologic periods are italicized; including Pleistocene and Cenozoic on this same page.
	W	65	2	4	732	2	And from these far-distant times the <u>ameba</u> , the typical single-celled animal organism,	And from these far-distant times the <u>amoeba</u> , the typical single-celled animal organism,	REJECTED: Both instances (here and 59:1.1) were spelled ameba in 1955 text. It is a valid, though less common variant.
	DB	67	4	6	758	4	Those beings who fell into sin...were misled by their <u>superiors</u> , deceived by their trusted leaders.	Those beings who fell into sin...were misled by their <u>superiors</u> , deceived by their trusted leaders.	NO ACTION REQUIRED: This missing comma is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored.
	H	69	3	9	774	8	the flint flakers and <u>stonemasons</u>	the flint flakers and <u>stone masons</u>	ADOPTED: The original stonemasons is clear and is a correct form, but of nine occurrences in the text this is the only instance in which the compound form is found; the spelling has therefore been standardized on the open form.
Y	M	71	7	2	806	2	In the ideal state, education continues throughout life, and philosophy <u>sometime</u> becomes the chief pursuit of its citizens.	In the ideal state, education continues throughout life, and philosophy <u>sometimes</u> becomes the chief pursuit of its citizens.	REJECTED: The change from sometime to sometimes is, from a typographical standpoint, a minor matter, but the meaning of the sentence is dramatically transformed from a confident prediction about the evolution of the ideal state in the original text to the mere acknowledgment of a possible development in all later editions. To paraphrase the original: "...philosophy eventually becomes the chief pursuit of the citizens of the ideal state." By contrast, all later editions convey the impression that: "...philosophy occasionally becomes the chief pursuit of the citizens of the ideal state." Given the immediate context in which this statement occurs and the revelators' broader narrative of the evolution of inhabited worlds toward light and life, and in the absence of compelling evidence that the 1955 text was in error, the committee's conclusion is that the original wording was the author's choice.
	G	73	7	4	827	3	The instructions given Adam by the Melchizedeks implied that he was to establish racial, continental, and divisional headquarters to be <u>in charge</u> of his immediate sons and daughters,	The instructions given Adam by the Melchizedeks implied that he was to establish racial, continental, and divisional headquarters to be <u>in the charge</u> of his immediate sons and daughters,	REJECTED: see 46:5.24
	G	73	7	4	827	3	while he and Eve were to divide their time <u>between</u> these various world capitals as advisers and co-ordinators	while he and Eve were to divide their time <u>among</u> these various world capitals as advisers and co-ordinators	REJECTED: The original construction is correct because between can appropriately be used when more than two objects are related, especially if the relationship is to each object individually rather than in an indeterminate way to the group. Here, the relationship is the division of Adam and Eve's time between world capitals; it is immaterial that there are more than two capitals involved. The following paraphrase based on the passage may help to distinguish the usages: "The Adamic children were to live among the evolutionary peoples, administering the affairs of the planetary government from the various world capitals, while Adam and Eve would divide their time between the capitals as advisers and coordinators."

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	P	74	2	8	830	3	The dispensation of the Prince has <u>passed</u> , the age of Adam, the third planetary epoch, opens amidst scenes of simple grandeur; and the new rulers of Urantia start their reign under seemingly favorable conditions,	The dispensation of the Prince has <u>passed</u> ; the age of Adam, the third planetary epoch, opens amidst scenes of simple grandeur; and the new rulers of Urantia start their reign under seemingly favorable conditions,	ADOPTED: The initial clause ending in <i>has passed</i> is a complete sentence; a semicolon is typically used in such a construction as it is later in this sentence after <i>grandeur</i> . Also, the semicolon makes it immediately clear that the relationship between the clauses at that point is different from that indicated by the commas used to separate the following phrases.
	P	76	2	3	848	3	In the days of the first <u>Eden</u> Adam had indeed sought to discourage the offering of animal sacrifice	In the days of the first <u>Eden</u> , Adam had indeed sought to discourage the offering of animal sacrifice	ADOPTED: The comma after <i>Eden</i> appropriately separates the initial adverbial phrase from the remainder of the sentence.
	DB	76	5	3	852	2	Adam knew about the dispensational resurrection which occurred simultaneously with his arrival on the <u>planet</u> , and he believed	Adam knew about the dispensational resurrection which occurred simultaneously with his arrival on the <u>planet</u> and he believed	NO ACTION REQUIRED: This reported missing comma has not been found in any edition by either publisher.
	DB	76	5	3	852	2	He did not know that Michael, the sovereign of this <u>universe</u> , was so soon to appear on Urantia;	He did not know that Michael, the sovereign of this <u>universe</u> was so soon to appear on Urantia;	NO ACTION REQUIRED: This missing comma is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored.
	W	77	3	1	858	2	after much deliberation the plan of Bablot, a descendant of Nod, was <u>indorsed</u> .	after much deliberation the plan of Bablot, a descendant of Nod, was <u>endorsed</u> .	ADOPTED: The 1934 <i>Webster's</i> states that at the time, <i>indorse</i> was more common in American English, while <i>endorse</i> was more common in British English, though <i>endorse</i> was becoming more common in America. That trend having continued, the original form is now obsolescent, so the modern form, <i>endorsed</i> , has been adopted.
	P	77	3	4	858	5	Three differing views were propounded as to the purpose of building the <u>tower</u> .	Three differing views were propounded as to the purpose of building the <u>tower</u> :	ADOPTED: This sentence clearly introduces the following list, so the colon after <i>tower</i> is appropriate. In the 1955 text, this is found at the end of a line, immediately below another line ending with a period, so a typesetting error by inadvertent pattern copying could have easily given rise to the original. An identical construction, properly punctuated, is found on the following page at 77:4.2 & ff.
	DP	77	7	6	863	7	And they brought to <u>Him</u> all sorts of sick peoples	And they brought to <u>him</u> all sorts of sick peoples	REJECTED: See note for 1:5.16
Y	G	77	7	6	863	7	And they brought to Him all sorts of sick <u>peoples</u>	And they brought to Him all sorts of sick <u>people</u>	ADOPTED: Neither <i>people</i> nor <i>peoples</i> appear here in the Greek original of <i>Matthew</i> (4:24); a more common rendering being "And they brought to him all the sick...." However, if one form or another of <i>people</i> is to be used to place the original passage into the present context, <i>peoples</i> indicates not multiple individuals but multiple large groups of people--like tribes or nations--which is clearly not intended here. A single mistakenly added keystroke would account for the problem.
	DB	78	0	1	868	1	From this region went those men and women who initiated the doings of historic <u>times</u> , and who have so enormously accelerated cultural progress on Urantia.	From this region went those men and women who initiated the doings of historic <u>times</u> and who have so enormously accelerated cultural progress on Urantia.	NO ACTION REQUIRED: This is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored.
	H	78	2	3	870	1	was there a civilization in <u>anyway</u> comparable	was there a civilization in <u>any way</u> comparable	ADOPTED: The two-word form, <i>any way</i> , is the appropriate choice when serving as an adverb only, rather than as an adverbial conjunction, in which case the compound <i>anyway</i> is more common. This latter use, roughly synonymous with <i>at any rate</i> or <i>in any case</i> , is well illustrated by its only occurrence in the papers (at 148:6.4) when Job's friend, Eliphaz, is quoted as saying: "Anyway, man seems predestined to trouble, and perhaps the Lord is only chastising you for your own good."
	W	79	3	5	881	5	.religious, philosophic, and <u>commerical</u> civilization	religious, philosophic, and <u>commercial</u> civilization	ADOPTED: A simple error in typesetting, long since corrected
Y	M	79	5	6	883	7	One hundred thousand years ago the decimated tribes of the red race were fighting with their backs to the retreating ice of the last glacier, and when the land passage to the <u>west</u> , over the Bering isthmus, became passable	One hundred thousand years ago the decimated tribes of the red race were fighting with their backs to the retreating ice of the last glacier, and when the land passage to the <u>east</u> , over the Bering isthmus, became passable,	REJECTED: The change from <i>west</i> to <i>east</i> is geographically correct but typographically implausible; the committee adopted the alternate <i>West</i> as described in the note below.

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
Y	M	79	5	6	883	7	One hundred thousand years ago the decimated tribes of the red race were fighting with their backs to the retreating ice of the last glacier, and when the land passage to the <u>west</u> , over the Bering isthmus, became passable, these tribes were not slow in forsaking	One hundred thousand years ago the decimated tribes of the red race were fighting with their backs to the retreating ice of the last glacier, and when the land passage to the <u>West</u> , over the Bering isthmus, became passable, these tribes were not slow in forsaking	ADOPTED: There is no question that North America is east of Siberia--that fact being the basis for the 1967 change of west to east . It is difficult to account for the appearance of west in the first printing if east had been in the original manuscript, but if the original had been West --referring to the Western Hemisphere--the only explanation required is a mistakenly un-shifted keystroke. In the <i>Urantia Book</i> , West and East are frequently utilized to designate a generalized geographical location rather than direction, though in all other cases they refer to the western and eastern reaches of Eurasia. Because there is no other instance of West referring to the Western Hemisphere, there is no internal proof of usage, but it is certain that if West had been printed here in the first edition, the meaning would have been obvious, the passage would never have been revised, and the question of this unique usage of West would never have come up.
	W	79	8	3	887	3	following the disruption of <u>Graeco-Roman</u> civilization	following the disruption of <u>Greco-Roman</u> civilization	ADOPTED: A change for the purpose of database standardization is reasonable as the original text contained both forms at different locations, so the text has been standardized on the more modern form. The origin of the variants in the text may be related to a change in recommended spellings between the 1927 and 1937 editions of the <i>Chicago Manual</i> . (The former specifying Graeco -, the latter, Greco -.) The <i>OED</i> and <i>Webster's</i> include both forms, but their preferences are split. (See also 98:4.1)
	P	80	2	4	890	8	to the level of the Atlantic <u>Ocean</u> [missing period]	to the level of the Atlantic <u>Ocean</u> .	ADOPTED: This period, at the end of the last line on the page in the original format, was missing in the first printing.
	H	80	5	8	894	1	Central Europe was for <u>sometime</u> , controlled by the blue man	Central Europe was for <u>some time</u> , controlled by the blue man	ADOPTED: The two-word form, some time , is correct as the reference is to an indefinite period of time rather than to an indefinite point in time. (See <i>Webster's</i>)
	H	80	7	1	895	1	there persisted for <u>sometime</u> a superior civilization	there persisted for <u>some time</u> a superior civilization	ADOPTED: As in the previous case (80:5.8), the two-word form, some time , is correct because the reference is to an indefinite period of time, not an indefinite point in time.
	H-1-2	82	5	8	919	4	But it was not possible for <u>out-mating</u> to become prevalent until neighboring groups had learned to live together in relative peace.	But it was not possible for <u>outmating</u> to become prevalent until neighboring groups had learned to live together in relative peace.	REJECTED: Probably changed because of a desire to make consistent with outmarriage nearby, but just as in-marriage is different in form from outmarriage here, so out-mating need not look like outmarriage .
	H	83	7	6	928	7	a <u>life-long</u> partnership of self-effacement, compromise	a <u>lifelong</u> partnership of self-effacement, compromise	ADOPTED: The hyphenated form was changed to lifelong here and at (89:8.1) below, as out of the ten occurrences of lifelong or life-long in the text, only these two were hyphenated. Although <i>Webster's</i> lists the compound word, differences between <i>Chicago Manual</i> editions may have given rise to the varied spellings. The 1927 and 1937 editions contain the general rule (as §251 or §213): "Compounds of 'life' and 'world' require a hyphen: life-history, life-principle (but: lifetime)..." But the 1949 Chicago Manual modifies the rule slightly and lists lifelong as a specific example: "§214. Compounds with 'god' and some compounds of 'life' require a hyphen: ...life-history, life-line, life-principle, life-story (but: lifeblood, lifelong, lifetime, etc.)"
	M	84	7	7	940	3	The enhancement of parental <u>instinct</u> . <u>Each</u> generation now tends to eliminate from the reproductive stream of the race	The enhancement of parental <u>instinct</u> -- <u>each</u> generation now tends to eliminate from the reproductive stream of the race	ADOPTED: The revision from ... instinct . Each ...to ... instinct -- each ... makes this section consistent with the others of this series.
Y	M	85	4	1	947	0	Baptism became a religious ceremonial in Babylon, and the <u>Greeks</u> practiced the annual ritual bath.	Baptism became a religious ceremonial in Babylon, and the <u>Creeks</u> practiced the annual ritual bath.	REJECTED: This passage parallels the first paragraph of Chapter IV in <i>Origin and Evolution of Religion</i> by E. Washburn Hopkins, (1923), which refers to Creeks . The typographical difference between Greeks and Creeks is only one letter--an easy error--however, the flow of references is slightly different, making Creeks seem out of context in the <i>Urantia Book</i> . Further, and more importantly, it is inappropriate to modify the text of the <i>UB</i> based on an assumed link to another text. If the revalators had stated that they were quoting Hopkins, or if there were no Greeks who practiced the annual ritual bath (which is not true--such a rite was practiced by the adherents of the Eleusinian mysteries, one of the largest cults of the Greek world in the times prior to Jesus' bestowal), then it could be reasonably asserted that a typographical mistake had been made. In the absence of such a material error or direct assertion by the author of the paper, such a change is beyond the scope of the editor's range of action. The authors of the <i>UB</i> often adapted pre-existing texts to their own purposes--modifying them as they deemed appropriate.
	T	86	5	17	955	5	The children of <u>Badanon</u> developed a belief in two souls	The children of <u>Badonan</u> developed a belief in two souls	ADOPTED: Badonan is the correct spelling.
	H	87	3	3	960	7	The custom of adopting children was to make sure that <u>some one</u> would provide offerings after death	The custom of adopting children was to make sure that <u>someone</u> would provide offerings after death	ADOPTED: The two-word form, some one , is appropriate when referring to one unspecified member of a particular group, as " Some one of you will go with me..." The compound form is used when the group of which the one is a member is not specified. <i>Fowler</i> (1926) clarifies the differentiation by stating that someone should be used when somebody could be substituted for it; some one should be used in all other cases.
	G	87	5	5	962	6	The whole phallic cult grew up as a defense against <u>evil</u> eye.	The whole phallic cult grew up as a defense against <u>the evil</u> eye.	ADOPTED: The phrase evil eye without an article seems extremely stilted. While that form may have been used somewhere by some author, it has proven to be difficult to find any examples of such usage--even in texts of the nineteenth and early twentieth centuries--so the style has been updated to conform with common usage.

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	G	88	6	7	973	0	And intelligent human beings still believe in good luck, <u>evil</u> eye, and astrology.	And intelligent human beings still believe in good luck, <u>the evil</u> eye, and astrology.	ADOPTED: See note for 87:5.5.
	W	89	3	1	976	3	Soon it became the custom to <u>forego</u> many forms of physical pleasure, especially of a sexual nature.	Soon it became the custom to <u>forgo</u> many forms of physical pleasure, especially of a sexual nature.	ADOPTED: The revised forgo is etymologically preferable and so has been adopted. However, it should be noted that forego was not an error per se; it has been in use for over 400 years and leads to no confusion. Forego/foregoing is also found at three other locations in the text, while the forms of forgo were absent altogether. Though forego appears (for the first time for either form) as the preference in the 11th edition (1949) of the Chicago Manual (§122), the recent trend has been toward the adopted revised form.
Y	M	89	4	9	978	6	5,740,352 sacks of <u>coin</u>	5,740,352 sacks of <u>corn</u>	ADOPTED: This can only refer to sacks of grain or corn . The list of gifts to the gods in the <i>Urantia Book</i> here is excerpted from the <i>Harris Papyrus I</i> which commemorates the reign of Ramses III, and was commissioned by his son Ramses IV at the former's death in 1172 BCE. The entries totalling 5,740,352 in the papyrus clearly refer to sacks of grain , or as sometimes translated, sacks of corn (where corn is used in its traditional sense as a generic word for various grains). This error results from mistakenly typing coin when corn was intended. Interestingly, this typographical error also appears in <i>The Science of Society</i> by Sumner & Keller (1927), the apparent immediate source for this passage. This error is not found in the English translation of the source referenced by Sumner & Keller: Adolf Erman's <i>Life in Ancient Egypt</i> (1886).
	H	89	8	1	982	5	with dedication to <u>life-long</u> virginity	with dedication to <u>lifelong</u> virginity	ADOPTED: Lifelong. See note for (83:7.6) above.
	T	90	2	9	988	5	the Shawnee <u>Teuskwatawa</u> , who predicted the eclipse of the sun	the Shawnee <u>Tenskwatawa</u> , who predicted the eclipse of the sun	ADOPTED: Tenskwatawa is the standard transliteration for the Shawnee prophet's name; the spelling in the first edition may have been caused by a mistaken keystroke or may have been the result of an error in reading the original manuscript. (Regarding the latter possibility, see the note for 195:3.1.)
Y	N	90	2	9	988	5	the Shawnee Teuskwatawa, who predicted the eclipse of the sun in <u>1808</u> and denounced the vices of the white man.	the Shawnee Teuskwatawa, who predicted the eclipse of the sun in <u>1806</u> and denounced the vices of the white man.	ADOPTED: The date in the text here has been changed because the incident actually occurred in 1806 . Since nothing in the text is dependent on, or linked to, the original 1808 date, and since the change from the incorrect to the correct date is just one digit/keystroke, this is technically identical to a number of other corrected items.
Y	G	92	7	7	1013	1	1. <u>Level values</u> —loyalties.	1. <u>Level of values</u> —loyalties.	ADOPTED: The original Level values has no discernible meaning; of must have been omitted at some point in the process of preparing the text for publication. The phrase Level of values is not only meaningful, but consistent with the context, and parallels the construction of the other items in this series: Depth of meanings , Consecration intensity (i.e., Intensity of consecration), and progress of the personality .
	W	93	5	8	1019	5	It required great determination for Abraham to <u>forego</u> the honors of the Egyptian court and return to the more spiritual work sponsored by Machiventa.	It required great determination for Abraham to <u>forgo</u> the honors of the Egyptian court and return to the more spiritual work sponsored by Machiventa.	ADOPTED: Forgo. See note for 89:3.1 above
	P	94	4	6	1031	8	Many of the ancient gods of the Aryans, such as <u>Agni, Indra, Soma</u> , have persisted as secondary to the three members of the Trimurti.	Many of the ancient gods of the Aryans, such as <u>Agni, Indra, and Soma</u> , have persisted as secondary to the three members of the Trimurti.	ADOPTED: The role of the conjunction and between the last two elements of a series is to give the reader an indication that the series is complete. Without the final conjunction, the reader normally assumes that what follows is part of the series. In this case, lacking the conjunction, the reader will find him- or herself inserting the missing and in order to make sense of the sentence. This is not a unique construction; sentences with the same missing and are sometimes encountered in other works, and they create the same problem for the reader.
	H	94	5	6	1033	1	In Japan this proto-Taoism was known as Shinto, and in this country, <u>far distant</u> from Salem of Palestine, the peoples learned of the incarnation of Machiventa Melchizedek,	In Japan this proto-Taoism was known as Shinto, and in this country, <u>far-distant</u> from Salem of Palestine, the peoples learned of the incarnation of Machiventa Melchizedek,	ADOPTED: This was the only instance of the un-hyphenated form far distant in the 1955 text. The decision to hyphenate and thereby standardize usage in the <i>Urantia Book</i> is the least complex resolution to the perceived problem of variant forms of the term and is in agreement with <i>Webster's</i> of 1934.
	M	94	6	3	1033	6	He taught that "man's eternal destiny was <u>everlasting</u> union with Tao, Supreme God and Universal King."	He taught that <u>man's</u> eternal destiny was "everlasting union with Tao, Supreme God and Universal King."	ADOPTED: The original phraseology asserts that Lao-Tse himself was speaking in the past tense as in "man's destiny used to be everlasting union...." This would be a very strange construction and could not have been the intention of either Lao-Tse or this paper's author. The relocation of the opening quotation mark resolves the difficulty and relies on a straightforward typing or typesetting error.
	M	94	6	3	1033	6	He taught that "man's eternal destiny <u>was</u> everlasting union with Tao, Supreme God and Universal King."	He taught that "man's eternal destiny <u>is</u> everlasting union with Tao, Supreme God and Universal King."	REJECTED: An alternate resolution of the preceding problem which was rejected by the committee.

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	W	95	1	3	1042	4	Such teaching gained the <u>ascendency</u> for more than one hundred and fifty years	Such teaching gained the <u>ascendancy</u> for more than one hundred and fifty years	ADOPTED: <i>Ascendancy</i> is first choice of <i>Webster's</i> though both forms are equally used. Out of 5 instances in the 1955 text, <i>ascendancy</i> is found three times, <i>ascendency</i> twice so the spelling has been standardized on <i>ascendency</i> .
H-1-2	95	2	3	1044	2	more particularly did each of the <u>two-score</u> separate tribes	more particularly did each of the <u>twoscore</u> separate tribes	REJECTED: The replacement of the original <i>two-score</i> with the compound <i>twoscore</i> is without support in <i>Webster's</i> , the <i>OED</i> , or the <i>Chicago Manual</i> . The closing of compound words is usually a natural development of broad, frequent usage and indicates that a new meaning has been established for the union of the two elements. Though it is perfectly understandable, <i>twoscore</i> fails that test.	
W	95	5	11	1048	5	Ikhnaton had associated the flaming <u>disc</u> of the heavens with the creator God	Ikhnaton had associated the flaming <u>disk</u> of the heavens with the creator God	REJECTED: Standardization is not required and the different form might be intentional to associate it with this historical usage. <i>Disc</i> and <i>disk</i> are each found once in the 1955 text--the other is at 57:1.7 and refers to the "revolutionary <i>disk</i> " of the Andronover nebula. According to <i>Websters</i> and the <i>OED</i> , <i>disc</i> is valid alternate to <i>disk</i> used often in many scientific settings, and <i>disc</i> is not-infrequently used in academic writings on Ikhnaton.	
C	96	3	1	1055	4	from Egypt to the Arabian <u>desert</u> under his leadership	from Egypt to the Arabian <u>Desert</u> under his leadership	ADOPTED: The formatting of geographic names is covered by the <i>Chicago Manual</i> , and the correct form is <i>Arabian Desert</i> . The several occurrences of this name in the text have been standardized on the capitalized form.	
C	96	3	4	1056	1	leave the valley of the Nile for the Arabian <u>Desert</u> .	leave the valley of the Nile for the Arabian <u>desert</u> .	REJECTED: See note for 96:3.1.	
M	96	4	4	1057	0	received the <u>ten commandments</u> which Moses promulgated	received the <u>Ten Commandments</u> which Moses promulgated	REJECTED: The capitalized form is the standard approved by the <i>Chicago Manual</i> . However, of the six occurrences of this designation in the text, only one was capitalized in the first edition. Because it is statistically unlikely that five of six would be random errors, the committee decided to leave all instances as found in the original text so as to avoid the possibility of masking the intentions of the authors. A possible explanation for the original is that the lowercased version was the choice of the several authors because it reflected the evolutionary relationship of Moses' ten commandments to the earlier seven commandments of Melchizedek (93:4.6-13), the seven commands of Eden (74:7.5-6), and the seven commands of Dalamatia (66:7.8-15) [which are referenced as the seven commandments of Dalamatia at 74:7.6]. The single capitalized instance in the 1955 text is probably the result of a stylistic edit to conform with the usage prescribed by the <i>Chicago Manual</i> . (See also note at 137:2.9)	
H	96	4	6	1057	2	But <u>none the less</u> he sought to enlarge their concept	But <u>nonetheless</u> he sought to enlarge their concept	ADOPTED: The difference between <i>none the less</i> and <i>nonetheless</i> as followed throughout the 1955 text--except at this point--is thus: <i>None the less</i> is used where the phrase is a comparative roughly equivalent to <i>no less</i> , and the latter could be substituted without a change in meaning. <i>Nonetheless</i> is interchangeable with <i>nevertheless</i> and is used when the meaning approximates <i>even so</i> .	
P	97	5	6	1067	3	"...He has shown me, O man, what is good; and what does the Lord require of you but to do justly and to love mercy and to walk humbly with your <u>God</u> ."	"...He has shown me, O man, what is good; and what does the Lord require of you but to do justly and to love mercy and to walk humbly with your <u>God?</u> "	REJECTED: This passage is usually translated as a question though it can be formulated as a declarative statement. The committee decided to leave the original stand, though this may require further attention in the future.	
W	97	9	23	1074	5	The fall of Assyria and the <u>ascendency</u> of Egypt brought deliverance to Judah for a time	The fall of Assyria and the <u>ascendancy</u> of Egypt brought deliverance to Judah for a time	ADOPTED: See note for 95:1.3.	
W	98	4	1	1081	4	The majority of people in the <u>Graeco-Roman</u> world	The majority of people in the <u>Greco-Roman</u> world	ADOPTED: See note for 79:8.3.	
H	100	4	4	1098	1	If <u>some one</u> irritates you, causes feelings of resentment,	If <u>someone</u> irritates you, causes feelings of resentment,	ADOPTED: See note for 87:3.3.	
P	100	4	5	1098	2	<u>Only</u> in the second sketch you are favored with a widened horizon.	<u>Only</u> , in the second sketch you are favored with a widened horizon.	ADOPTED: The comma after <i>Only</i> is required to convey the intended meaning, which approximates " <i>However</i> ", in the second sketch you are favored..." as opposed to the meaning without the comma which would be " <i>It is only</i> in the second sketch that you are favored..." Also note that for the sentence to work without the comma, "...sketch you are..." would have to be inverted to "...sketch are you..." in order to be grammatically correct.	
H	101	3	4	5	4	.adverse <u>ani</u> / malistic tendencies. [missing hyphen at end of line]	adverse <u>ani-</u> malistic tendencies. [hyphen inserted]	ADOPTED: The obviously required hyphen (the word being broken in the middle by the end of a line), was missing in the original text.	
H-1-2	101	3	4	5	4	.adverse <u>ani</u> / malistic tendencies. [missing hyphen at end of line]	adverse <u>an-</u> malistic tendencies. [hyphen inserted; parsing modified]	NO ACTION REQUIRED: Text flow modified in 16th printing. This is an acceptable parsing of the word.	
F	102	3	5	1122	1	to the consciousness of <u>true reality</u> ; while the co-ordination [semi-colon not italicized]	to the consciousness of <u>true reality</u> ; while the co-ordination [semi-colon italicized]	ADOPTED: The first rule of punctuation in the first edition of the <i>Chicago Manual</i> was "All punctuation marks should be printed in the same type as the word or letter immediately preceding them." (Exceptions noted for parentheses and brackets...) ... This continues to be the rule in later editions--with several clarifications and expansions subsequently added.	

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Substantive	Edit Group	Ppr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	F	102	3	11	1122	7	Science indicates Deity as a <u>fact</u> ; philosophy presents [semi-colon not italicized]	Science indicates Deity as a <u>fact</u> ; philosophy presents [semi-colon italicized]	ADOPTED: See note for 102:3.5.
Y	M	102	8	4	1127	8	Ethics is the <u>eternal</u> social or racial mirror which faithfully reflects the otherwise unobservable progress of internal spiritual and religious developments.	Ethics is the <u>external</u> social or racial mirror which faithfully reflects the otherwise unobservable progress of internal spiritual and religious developments.	ADOPTED: Changing eternal to external on the basis of an assumed dropped keystroke in the original, makes the sentence not only clear in meaning--by resolving the problem of the otherwise completely opaque "Ethics is the eternal ... mirror.."--but also reveals a contrastive point: visible external behavior vs. unobservable internal developments, which is completely absent from the original.
	G	104	1	12	1144	9	The Christian concept of the Trinity, which began to gain recognition near the close of the first century after Christ, was <u>comprised</u> of the Universal Father, the Creator Son of Nebadon, and the Divine Minister of Salvington—Mother Spirit of the local universe	The Christian concept of the Trinity, which began to gain recognition near the close of the first century after Christ, was <u>composed</u> of the Universal Father, the Creator Son of Nebadon, and the Divine Minister of Salvington—Mother Spirit of the local universe	REJECTED: Def 3a in Webster's: "To consist or be made up of; as, his family comprises five sons." The form comprised of is a modern variant first appearing in 1874 which is gaining wider acceptance though composed of is the historically correct construction. (<i>Fowler</i> 1996 and with reference to <i>Fowler</i> 1931) The original being a correct form, and clear in meaning, the committee found no reason to change it.
	G	104	1	12	1144	9	The Christian concept of the Trinity, which began to gain recognition near the close of the first century after Christ, was <u>comprised of</u> the Universal Father, the Creator Son of Nebadon, and the Divine Minister of Salvington—Mother Spirit of the local universe	The Christian concept of the Trinity, which began to gain recognition near the close of the first century after Christ, <u>comprised</u> the Universal Father, the Creator Son of Nebadon, and the Divine Minister of Salvington—Mother Spirit of the local universe	REJECTED: Alternate reconstruction of this sentence. Not adopted by the committee.
	P	104	3	16	1147	8	Thus does the Paradise Trinity stand unique among absolute <u>relationships</u> ; there are several existential triunities but only one existential Trinity.	Thus does the Paradise Trinity stand unique among absolute <u>relationships</u> ; there are several existential triunities but only one existential Trinity.	REJECTED: The original punctuation was correct, as the semi-colon is normally required to join two independent clauses.
	W	105	3	8	1156	5	Unifier of the deified and the undeified; <u>corelater</u> of the absolute	Unifier of the deified and the undeified; <u>correlator</u> of the absolute	ADOPTED: Although it is remotely possible that the original, corelater , (which is not found in either <i>Webster's</i> or the <i>OED</i>) was a coined extension of corelation and correlative (both of which are found), it is not readily apparent how corelater would differ in meaning from correlator , the now standard form, which is found five times elsewhere in the text. The more likely situation is that two separate typographical errors were made when this word was set. The first was a dropped keystroke at the end of a line of type (co- instead of cor-); the second was an incorrect keystroke, substituting e for o . This doubly misspelled word would still be difficult to catch in proofing because it would sound the same when read aloud by the copyholder, and interestingly enough, if it looked odd to a proofreader and consequently led him or her to consult the dictionary, the spelling could neither be confirmed nor denied by either <i>Webster's</i> or the <i>OED</i> as neither dictionary contained correlator or corelater . Without an electronically searchable text, it is unlikely that the evidence of the otherwise unanimous usage within the revelation itself could have been brought to bear on the problem.
	H	105	3	9	1157	0	is invalidated by the eternity <u>co-existence</u> of the Son, the Spirit	is invalidated by the eternity <u>coexistence</u> of the Son, the Spirit	ADOPTED: The hyphenated form is not found elsewhere in the text and is not supported by the guidelines of the <i>Chicago Manual</i> or the reference dictionaries. Coexist [no hyphen] and its various derivative forms are found twenty times throughout the Papers.
	C	106	5	1	1167	2	This is the Trinity Absolute, the union of God the Supreme, God the Ultimate, and the <u>Unrevealed</u> Consummator of Universe Destiny.	This is the Trinity Absolute, the union of God the Supreme, God the Ultimate, and the <u>unrevealed</u> Consummator of Universe Destiny.	ADOPTED: The lowercase version, unrevealed , was judged to be correct because unrevealed does not appear to be part of the name but is solely descriptive (Consummator of Universe Destiny being found in several places without unrevealed preceding it). In the one other case in which unrevealed is found in conjunction with Consummator of Universe Destiny , it is not capitalized (0:12.7).
Y	DB	107	6	2	1182	4	The Adjuster is man's <u>eternity</u> possibility; man is the Adjuster's personality possibility.	The Adjuster is man's <u>eternal</u> possibility; man is the Adjuster's personality possibility.	REJECTED: The original text does appear unusual at first glance because one expects a noun like possibility to be modified by an adjective such as eternal ; not by another noun. In this situation however, eternity is not serving as an adjective, rather the two nouns together form a single concept or nominal group, identical in structure to the group which ends the subject sentence: "...man is the Adjuster's personality possibility ."

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	DB	108	3	10	1190	1	but we are not consciously certain of thus <u>function-</u> / ing	but we are not consciously certain of thus <u>function</u> / ing [missing hyphen at line break]	NO ACTION REQUIRED: This is one of the minor errors that entered the database when the original plates were first discarded. - Previously restored.
	W	109	7	2	1201	3	Personalized Thought Adjusters are the <u>untrammelled</u>	Personalized Thought Adjusters are the <u>untrammeled</u>	ADOPTED: Although both variants are acceptable, <i>untrammeled</i> is the unanimous usage elsewhere in the text (four other locations) and is preferred by the <i>Chicago Manual</i> .
	H	110	3	4	1206	2	wholly compatible with a <u>light-hearted</u> and joyous life	wholly compatible with a <u>lighthearted</u> and joyous life	ADOPTED: All other occurrences in the text follow the compound form, <i>lighthearted</i> , with the possible exception of one which was hyphenated at a line break in the first edition, so this instance has been changed to standardize the format.
	H-1-2	110	5	2	1208	1	disconnected parade of the <u>un-co-ordinated</u> sleeping mind	disconnected parade of the <u>unco-ordinated</u> sleeping mind	REJECTED: The original, fully hyphenated form is found in <i>Webster's</i> , and the fully closed form is found in the <i>OED</i> , but the hybrid of the 10th, 11th and, 15th editions is not found anywhere. The modified spelling also violates the general hyphenation guidelines of the <i>Chicago Manual</i> regarding the avoidance of forms which might cause the reader to stumble over either pronunciation or meaning.
	F	111	0	4	1215	4	the <i>ka</i> and the <u>ba</u> ; the soul [semicolon not italicized]	the <i>ka</i> and the <u>ba</u> ; the soul [semicolon italicized]	ADOPTED: See note for 102:3.5.
	H-1-2	111	1	6	1217	1	Mind is the cosmic instrument on which the human will can play the discords of destruction, or upon which this same human will can bring forth the exquisite melodies of <u>God identification</u> and consequent eternal survival.	Mind is the cosmic instrument on which the human will can play the discords of destruction, or upon which this same human will can bring forth the exquisite melodies of <u>God-identification</u> and consequent eternal survival.	REJECTED: see 118:7.5r1 for parallel item. The hyphen is not required to clarify the unity of this concept.
	F	112	1	7	1226	11	<u>Vertical depth</u> embraces the organismal drives and attitudes [only "Vertical" in italics]	<u>Vertical depth</u> embraces the organismal drives and attitudes ["Vertical" and "Depth" italicized]	ADOPTED: <i>Vertical</i> and <i>depth</i> should both be italicized as together they form the substantive paralleled by the other items in the context, <i>Breadth</i> and <i>Length</i> -- both of which are italicized.
	C	114	3	2	1252	6	while the <u>united midwayers</u> , since the departure of 1-2-3 the first	while the <u>United Midwayers</u> , since the departure of 1-2-3 the first	ADOPTED: <i>United Midwayers</i> is the usual form of the term.
Y	DB	117	0	2	1278	2	If all grand <u>universers</u> should ever relatively achieve the full living of the will of God, then would the time-space creations be settled in light and life,	If all grand <u>universes</u> should ever relatively achieve the full living of the will of God, then would the time-space creations be settled in light and life,	NO ACTION REQUIRED: Database error found in the 15th - 17th printings. Since restored.
	DB	117	6	1	1287	6	<u>Unrecog-nizable</u> in his mystery, though distant, yet is he near	<u>Unrecog-nizable</u> in his mystery, though distant, yet is he near	NO ACTION REQUIRED: This hyphen, the last character on the page in the original format, reported missing in some books, was simply a very light imprint in printings 3-5.
	P	117	7	4	1291	8	of the Qualified Vicegerents of the Ultimate [apparently missing period]	of the Qualified Vicegerents of the Ultimate.	NO ACTION REQUIRED: This period was missing in many copies of the 1955 text but it very faintly appears in others, apparently being worn down in the course of the printing. However, by the second printing--from the same plates--the period had been completely worn off. For some reason, it was not restored when new plates were created for the 3rd printing and remained absent until finally corrected in the 6th printing.
	H	118	6	2	1299	5	And none of this philosophy does any violence to the <u>freewillness</u> of the myriads of the children of Deity scattered through a vast universe.	And none of this philosophy does any violence to the <u>free-willness</u> of the myriads of the children of Deity scattered through a vast universe.	ADOPTED: <i>Free-willness</i> is found at four other locations in the text and all in instances it refers to an attribute or characteristic of a being or beings. <i>Freewill</i> and <i>free will</i> each occur numerous times--the former as an adjective (modifying such words as choice, action, or personality), while the two-word form is used when <i>free</i> modifies <i>will</i> itself (i.e. when <i>will</i> is under discussion). In light of these consistent usages, conforming this variant is appropriate.
	C	118	6	8	1300	4	But to accept the fallacy of omnificence is to embrace the colossal error of <u>Pantheism</u> .	But to accept the fallacy of omnificence is to embrace the colossal error of <u>pantheism</u> .	ADOPTED: Though religions and even philosophical schools are normally capitalized, e.g. Platonism, Stoicism, and Deism, <i>pantheism</i> is more of a philosophical concept than an organized system of ideas and so is normally not capitalized either currently or in writings contemporaneous with the <i>Urantia Book</i> .
	H-1-2	118	7	5	1301	2	Iniquity in the finite domains reveals the transient reality of all God-unidentified selfhood. Only as a creature becomes <u>God identified</u> , does he become truly real in the universes.	Iniquity in the finite domains reveals the transient reality of all God-unidentified selfhood. Only as a creature becomes <u>God-identified</u> , does he become truly real in the universes.	REJECTED: <i>God identified</i> here, and its only related form, <i>God identification</i> (at 111:1.6) are both open (separate words) in the 1955 text, and are clear because they represent known, common concepts. <i>God-unidentified</i> in the prior sentence more appropriately requires the linking hyphen as it is not a commonly found concept. The insertion of the hyphen may have been an attempt to harmonize these two forms, but it is unnecessary to do so.

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
Y	M	119	7	6	1317	2	These men of God visited the newborn child <u>in the manger</u> .	These men of God visited the newborn child.	REJECTED: This change was made because the original seems to be inconsistent with the narrative of Jesus' birth in 122:8, which states that three wise men from the east visited Jesus when he was almost three weeks old—about the time the family left the inn and over two weeks after they had moved out of the stable. Regardless of any explanation which might be offered in support of the original (such as the use of a small portable manger), the change cannot be justified on typographical grounds.
	H	119	8	8	1319	1	And your record tells the truth when it says that this same Jesus has promised <u>some time</u> to return to the world of his terminal bestowal, the World of the Cross.	And your record tells the truth when it says that this same Jesus has promised <u>sometime</u> to return to the world of his terminal bestowal, the World of the Cross.	ADOPTED: <i>Sometime</i> is correct. See note for 60:3.20
	F	119	8	9	1319	2	[<u>This paper...</u> in the year A.D. 1935 of Urantia <u>time</u> .]	<u>This paper...</u> in the year A.D. 1935 of Urantia <u>time</u> .	ADOPTED: Removal of the brackets makes the formatting here at the end of Part III consistent with the credits at the ends of Parts I and II.
	C	120	-1	1	1321	1	This group of papers was sponsored by a commission of twelve Urantia <u>Midwayers</u>	This group of papers was sponsored by a commission of twelve Urantia <u>midwayers</u>	ADOPTED: All three changes on this title page reflect the adoption of a "down" style for the descriptive information on the title page for Part IV. This is a matter of format only, the original style is viewed as being more formal than required.
	C	120	-1	1	1321	1	under the supervision of a Melchizedek <u>Revelatory Director</u> .	under the supervision of a Melchizedek <u>revelatory director</u> .	ADOPTED: See previous item.
	C	120	-1	1	1321	1	The basis of this narrative was supplied by a secondary <u>Midwayer</u>	The basis of this narrative was supplied by a secondary <u>midwayer</u>	ADOPTED: See previous two items.
	W	121	7	3	1340	1	one who did not <u>hesitate</u> to clash with dogmas	one who did not <u>hesitate</u> to clash with dogmas	ADOPTED: <i>Hesitate</i> . A simple typographical error.
	DP	122	4	1	1347	3	Joseph, I appear by command of <u>Him</u> who now reigns on high	Joseph, I appear by command of <u>him</u> who now reigns on high	REJECTED: See note for 1:5.16
	W	123	2	3	1357	7	one month before his fifth birthday <u>anniversay</u>	one month before his fifth birthday <u>anniversary</u>	ADOPTED: <i>Anniversary</i> . A simple typographical error.
Y	M	123	5	12	1363	5	...Far to the east they could discern the Jordan valley and, far beyond, the rocky hills of Moab. Also to the south and the east...	...Far to the east they could discern the Jordan valley and far beyond <u>lay</u> the rocky hills of Moab. Also to the south and the east...	REJECTED: Presumably, this change was made because early readers believed that the hills of Moab could not be seen from the top of the hill in Nazareth. It is difficult to confirm the view under current atmospheric conditions, but satellite mapping would seem to indicate that the hills of Moab may indeed have been barely visible at the horizon from the highest point in Nazareth. Given that possibility, it is unwise to assume that a typographical error must have been made here in the original text.
	H	124	1	12	1368	1	on pleasure or business to <u>nearby</u> Cana, Endor, and Nain	on pleasure or business to <u>near-by</u> Cana, Endor, and Nain	ADOPTED: All other instances of <i>near-by</i> as an adjective are hyphenated; with one exception (135:11.2 below) adverbs are open (<i>near by</i>), and the closed form, originally found here, is otherwise entirely absent from the text. Consistent usage would therefore support this change.
	T	126	1	2	1387	2	Not far away he could look upon <u>Tannach</u>	Not far away he could look upon <u>Taanach</u>	ADOPTED: <i>Taanach</i> . The corrected spelling is the standard transliteration of the name.
	W	126	1	5	1387	5	some superhuman or miraculous <u>peformance</u> , but always	some superhuman or miraculous <u>performance</u> , but always	ADOPTED: <i>Performance</i> . A simple typographical error.
	DP	128	1	7	1408	4	offered up prayers and supplications, even with strong feelings and tears, to <u>Him</u> who is able to save from all evil	offered up prayers and supplications, even with strong feelings and tears, to <u>him</u> who is able to save from all evil	REJECTED: See note for 1:5.16
	H	130	6	3	1438	0	its abject fear-slave and the <u>bond-servant</u> of depression	its abject fear-slave and the <u>bond-servant</u> of depression	ADOPTED: <i>Bond servant</i> is found in three different forms in the first edition. The only form found in our primary references is the open form (<i>bond servant</i>) in <i>Webster's</i> . Therefore, the decision was made to standardize on that form.
	P	131	2	10	1445	4	'Come now, let us reason together,' says the <u>Lord</u> . `Though your sins be as scarlet	'Come now, let us reason together,' says the <u>Lord</u> . `Though your sins be as scarlet	REJECTED: Combined note for all items in this paragraph: This is a rendering of Isaiah 1:18. The original punctuation correctly follows the rules laid out in the <i>CMOS</i> ; no changes are required. If the passage had been translated differently, or if it were integrated into the structure of the containing sentence in another manner, other punctuations might be possible; but there is no reason to modify it as found here in the 1955 text.
	P	131	2	10	1445	4	'Come now, let us reason together,' says the Lord, ` <u>Though</u> your sins be as scarlet...	'Come now, let us reason together,' says the Lord, ` <u>though</u> your sins be as scarlet...	REJECTED: See preceding note.
	P	131	2	10	1445	4	...they shall be as white as <u>snou</u> . <u>Though</u> they be red like crimson...	...they shall be as white as <u>snou</u> . <u>though</u> they be red like crimson...	REJECTED: See two preceding notes.

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	H	133	1	5	1470	1	In the first place very seldom would any normal human being want to attack such a kindly person as you, and even if <u>any one</u> should be so unthinking as to do such a thing,	In the first place very seldom would any normal human being want to attack such a kindly person as you, and even if <u>anyone</u> should be so unthinking as to do such a thing,	ADOPTED: The usage here falls under the same guidelines outlined by <i>Fowler</i> as applied to some one / someone at 87:3.3 and 100:4.4; that is, anyone is correct if anybody could be substituted; any one should be used in all other cases. Since anybody could be used here without a change in meaning, the closed form is correct.
	F	133	2	1	1470	2	The angry man was nonplused by such an approach and, after a moment of embarrassing hesitation, stammered out—"er—why—yes, what do you want with me?"	The angry man was nonplused by such an approach and, after a moment of embarrassing hesitation, stammered out—"Er—why—yes, what do you want with me?"	REJECTED: Although er begins the quote, it represents neither a word nor the beginning of a sentence; it is simply the representation of a sound. Exclamations can be capitalized (e.g. "Oh") but to do so in this case seems out of place. This is a good example of a grey area in usage--there cannot be a rule for everything so the author must make the choices which best reflect the intended flow of narrative. As an author, any one of us might choose to punctuate this differently, but as editors, there is no compelling reason to make any change here--the intended meaning is clear and well within the bounds of acceptable punctuation.
	W	133	7	9	1480	1	functioning of a consciousness sorter and <u>associater</u>	functioning of a consciousness sorter and <u>associator</u>	ADOPTED: While the meaning of associater is clear and that variant is found in a reference dating to the early 17th century in the <i>OED</i> , it is probably the result of a keystroke error because the common form, associator , is the unanimous usage elsewhere in the text. Unlike other archaic English words occasionally used in the <i>Urantia Book</i> to convey unique meanings (e.g., <i>inconcussible</i> at 118:3.3), the old word-form associater did not convey a meaning distinct from associator and no such differentiation is apparent here. The original spelling may have been caused by a typist's inadvertent repetition of the -er pattern from sorter , but in any case, the modern and consistently used form has been adopted.
	N	134	3	3	1485	5	The lectures and discussions in this school of religion began at <u>10:00</u> o'clock every morning in the week.	The lectures and discussions in this school of religion began at <u>ten</u> o'clock every morning in the week.	ADOPTED: The spelled-out form, ten o'clock , is clearly supported in all editions of the <i>Chicago Manual</i> .
	N	134	3	3	1485	5	The afternoon sessions started at <u>3:00</u> o'clock,	The afternoon sessions started at <u>three</u> o'clock,	ADOPTED: See previous note.
	N	134	3	3	1485	5	and the evening debates opened at <u>8:00</u> o'clock.	and the evening debates opened at <u>eight</u> o'clock.	ADOPTED: See two previous notes.
	T	134	7	5	1492	5	Sychar, <u>Schecham</u> , Samaria, Geba	Sychar, <u>Shechem</u> , Samaria, Geba	ADOPTED: Shechem is the standard transliteration of the name.
	T	134	7	5	1492	5	Caesarea_Philippi	Caesarea-Philippi	ADOPTED: Caesarea-Philippi . Of the 24 occurrences of the name of this town (plus four additional instances found in page headers), only two are found in the un-hyphenated form in the 1955 text, and both of those are found on the same page (134:7.5; 134:8.1 on page 1492 of the 1955 text). The twenty-two (plus 4) instances of the hyphenated form are found in six different papers, one of which is named "At Caesarea-Philippi." Though the open form is in more common use, the hyphenated form has been found in texts pre-dating the <i>Urantia Book</i> and is found today in various references. So, the hyphenated format is neither unique nor incorrect, and given the almost universal consistency of usage in the text, the hyphenated form must have been the author's choice.
	T	134	8	1	1492	8	Caesarea_Philippi	Caesarea-Philippi	ADOPTED: See previous note.
	H	134	8	9	1494	2	Accordingly, it may be seen that the so-called "great temptation" of Jesus took place <u>some time</u> before his baptism and not just after that event.	Accordingly, it may be seen that the so-called "great temptation" of Jesus took place <u>sometime</u> before his baptism and not just after that event.	ADOPTED: See note for 60:3.20 The closed form sometime is correct as the reference is to an indefinite point in time rather than to an indefinite period of time. The open form would be used if the phrase were reconstructed along the lines of: "Accordingly, it may be seen that some time passed between Jesus' so-called "great temptation" and his baptism."
	H	135	8	1	1503	4	They went to see John once a week and brought back to Jesus fresh, <u>first-hand</u> reports of the evangelist's work.	They went to see John once a week and brought back to Jesus fresh, <u>firsthand</u> reports of the evangelist's work.	ADOPTED: Of the five occurrences of firsthand or first-hand only this one is hyphenated; no differentiation in usage exists. Therefore the format has been standardized on firsthand .
	H	135	11	2	1507	1	but the friend of the bridegroom who stands <u>near-by</u> and hears him rejoices greatly because of the bridegroom's voice.	but the friend of the bridegroom who stands <u>near by</u> and hears him rejoices greatly because of the bridegroom's voice.	ADOPTED: All other instances of near by as an adverb are open; with one exception (124:1.12 above) adjectives are hyphenated (near-by). Consistent usage would therefore support this change to the open form.
	W	136	3	5	1513	2	The sovereignty of Michael <u>No.</u> 611,121 over his universe of Nebadon rests in completion	The sovereignty of Michael <u>number</u> 611,121 over his universe of Nebadon rests in completion	ADOPTED: See 24:1.7 above: number is more appropriate than the abbreviation in this setting.
	W	136	8	3	1520	4	Throughout all this momentous <u>dialog</u> of Jesus' communing with himself,	Throughout all this momentous <u>dialogue</u> of Jesus' communing with himself,	ADOPTED: Though dialog is, arguably, a more modern and American English form, it is the only instance of the shorter form in the text. Multiple instances of dialogue are found elsewhere (all in Paper 91) and, as there is no distinction in meaning and both forms are acceptable, the format was standardized on the majority usage.

SRT Summary - Changes Only

Substantive	Edit Group	Pbr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	M	137	2	9	1527	3	in the form of the <u>ten commandments</u> and other mottoes	in the form of the <u>Ten Commandments</u> and other mottoes	REJECTED: See discussion in note for 96:4.4. lower case
	H	138	7	4	1544	3	this was their first <u>clearcut</u> and positive intimation	this was their first <u>clear-cut</u> and positive intimation	ADOPTED: <i>Clear-cut</i> is found eight additional times; all are hyphenated.
	DB	139	6	6	1559	1	Nathaniel would relieve the tension by a bit of philosophy or a flash of humor; good humor, too.	Nathaniel would relieve the tension by a bit of philosophy or a flash of humor; good humor, too.	NO ACTION REQUIRED: Database error found in the 15th - 17th printings. Already restored.
	H-1-2	139	9	8	1564	2	They were simple and ignorant, but they were also <u>big-hearted</u> , kind, and generous.	They were simple and ignorant, but they were also <u>bighearted</u> , kind, and generous.	REJECTED: The only other occurrence of this word is at 140:8.30, where it is closed. This compound wouldn't be considered common in current usage, and dictionary support can be found for both forms, so it was decided to standardize on the hyphenated version.
	W	139	12	1	1566	0	<u>Judas'</u> parents were Sadducees, and when their son	<u>Judas's</u> parents were Sadducees, and when their son	ADOPTED: The correct form is <i>Judas's</i> and it is found that way at all other locations in the text.
	H-1-2	139	12	12	1567	5	in these lucid intervals he <u>faintheartedly</u> conceived	in these lucid intervals he <u>faint-heartedly</u> conceived	REJECTED: Usage is split between the two forms in the 1955 text. Though <i>Webster's</i> supports the closed form, the <i>OED</i> suggests using the hyphen and it is clear from the history of usage documented there that both forms have been commonly used. Database standardization is appropriate here, and because this adverbial variant would be particularly strange in hyphenated form, it was determined that the closed form would be used.
	H	140	8	30	1583	4	He was liberal, <u>bighearted</u> , learned, and tolerant.	He was liberal, <u>big-hearted</u> , learned, and tolerant.	ADOPTED: The only other occurrence of this word is at 139:9.8, where it is hyphenated. Although the closed compound is specifically listed as an exception among many hyphenated combinations of big-in the 1934 <i>Webster's</i> , it was determined that the hyphenated form is clear in meaning and is less likely to cause the reader to stumble.
	M	142	3	21	1599	13	And then, amidst the thunders and lightnings of Sinai, Moses gave them the new <u>ten commandments</u> And did you never take notice of these commandments...	And then, amidst the thunders and lightnings of Sinai, Moses gave them the new <u>Ten Commandments</u> And did you never take notice of these commandments...	REJECTED: See discussion in note for 96:4.4. lower case
	H	142	8	4	1606	1	The Sabbath <u>week ends</u> they usually spent with Lazarus	The Sabbath <u>weekends</u> they usually spent with Lazarus	ADOPTED: The two-word form is supported by <i>Webster's</i> ; the hyphenated form (<i>week-end</i>) by the <i>OED</i> , while the closed form is not found in any of the contemporary sources. However, the closed form has become the standard usage since that time, as has the related <i>weekday</i> , therefore the closed form has been adopted for both.
	P	143	5	3	1613	1	Give me this water that I thirst <u>not</u> neither come all the way hither to draw.	Give me this water that I thirst <u>not</u> , neither come all the way hither to draw.	ADOPTED: The comma after <i>thirst not</i> properly separates the phrases, making this sentence much easier to read.
	DP	143	6	1	1615	2	My meat is to do the will of Him who sent me and to accomplish <u>His</u> work.	My meat is to do the will of Him who sent me and to accomplish <u>his</u> work.	REJECTED: See note for 1:5.16
	H	146	4	1	1643	2	Jesus and the apostles would also often teach and preach at the <u>week-day</u> evening assemblies at the synagogue.	Jesus and the apostles would also often teach and preach at the <u>weekday</u> evening assemblies at the synagogue.	ADOPTED: The closed form <i>weekday</i> , unlike <i>week-end</i> / <i>week end</i> , is the one found in both <i>Webster's</i> and <i>OED</i> ; further, as noted for 142:8.4 above, it was decided that <i>weekday</i> and <i>weekend</i> should have the same format, as they do in modern usage.
	H	147	4	2	1650	3	for the encouragement of <u>evil doing</u> .	for the encouragement of <u>evil-doing</u> .	ADOPTED: <i>Evil-doing</i> . While the earliest occurrences of <i>evil doer</i> and <i>evil doing</i> are open, there has been a clear preference for the hyphenated form since the 17th century and it is the form approved by both the <i>OED</i> and <i>Webster's</i> . The closed form, found at three locations in the 1955 text (159:3.9; 188:4.3; 188:4.5) has not been found to be supported by any contemporary reference.
	H	147	5	1	1651	5	He was a <u>half-hearted</u> believer, and notwithstanding	He was a <u>halfhearted</u> believer, and notwithstanding	ADOPTED: The closed form, <i>halfhearted</i> , is the unanimous usage elsewhere in the text, so the database has been standardized.
	P	149	4	1	1673	1	At one of these evening sessions one of the younger evangelists asked Jesus a question about anger, and the <u>Master</u> among other <u>things</u> <u>said</u> , in reply:	At one of these evening sessions one of the younger evangelists asked Jesus a question about anger, and the <u>Master</u> , among other <u>things</u> , <u>said</u> in reply:	ADOPTED: This sentence required two edits to make it flow correctly. A comma was inserted after <i>the Master</i> and a pre-existing comma that originally followed <i>said</i> , was moved in front of it, to follow <i>things</i> .
	G	149	6	12	1677	1	Of all the sorrows of a trusting man, none <u>are</u> so terrible as to be `wounded in the house of a trusted friend."	Of all the sorrows of a trusting man, none <u>is</u> so terrible as to be `wounded in the house of a trusted friend."	REJECTED: As at 55:12.5, the original is correct; <i>none</i> commonly takes a plural verb.

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	H	149	7	1	1677	2	had instructed David at Bethsaida to dispatch messengers to the various preaching groups with instructions to terminate the tour and return to Bethsaida <u>some time</u> on Thursday, December 30.	had instructed David at Bethsaida to dispatch messengers to the various preaching groups with instructions to terminate the tour and return to Bethsaida <u>sometime</u> on Thursday, December 30.	ADOPTED: The reference is to an indefinite point in time rather than an indefinite period of time; therefore <i>sometime</i> is correct.
	DP	150	4	2	1682	0	And I say to you, my friends and disciples, be not afraid of those who can kill the body, but who are not able to destroy the soul; rather put your trust in <u>Him</u> who is able to sustain the body and save the soul.	And I say to you, my friends and disciples, be not afraid of those who can kill the body, but who are not able to destroy the soul; rather put your trust in <u>him</u> who is able to sustain the body and save the soul.	REJECTED: See note for 1:5.16
	W	151	6	2	1695	5	with fetters and chains and confined in one of the <u>grottos</u>	with fetters and chains and confined in one of the <u>grotoes</u>	ADOPTED: Though both forms are correct, this word is found elsewhere in the text as <i>grotoes</i> . Therefore, the text was standardized on that form.
	T	152	0	3	1698	3	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	H	152	3	2	1702	3	but you are <u>short-sighted</u> and material-minded	but you are <u>shortsighted</u> and material-minded	ADOPTED: The closed form, <i>shortsighted</i> , is the unanimous usage elsewhere, so it has been adopted as the standard.
	W	153	1	7	1709	1	<u>Jairus'</u> only reply to all this pleading was	<u>Jairus's</u> only reply to all this pleading was	ADOPTED: The corrected form, <i>Jairus's</i> , is supported by usage elsewhere (152:1.T; 152:1.3). The CMOS recommendations have been evolving over time, with the 9th - 11th editions favoring the original version here, but the 12th and 13th, supporting the revision. This evolution is recognized by the other contemporary sources, with <i>Fowler</i> (1926) noting that the form <i>s'</i> is still retained "in poetic or reverential contexts...But elsewhere we now add the s..." <i>Strunk</i> (1918) however, in that author's famously opinionated way, has as his very first rule of usage: "Form the possessive singular of nouns by adding 's. Follow this rule whatever the final consonant....Exceptions are the possessive of ancient proper names in -es and -is and the possessive Jesus'..." Usage in the 1955 text follows, with only this exception, the more modern practices supported by Fowler and Strunk. (An important supporting example in the text is <i>Lazarus's</i> , which would be found without the 's' under the older rules.)
	P	153	3	5	1712	5	He said: "But hearken to <u>me</u> all of you.	He said: "But hearken to <u>me</u> , all of you.	ADOPTED: The comma after <i>to me</i> , properly separates the phrases, making this sentence much easier to read.
	DB	154	0	2	1717	2	He knew of many cases of sickness which had been apparently healed by Jesus, and he regarded <u>him</u> as either a prophet or a relatively harmless religious fanatic.	He knew of many cases of sickness which had been apparently healed by Jesus, and he regarded <u>his</u> as either a prophet or a relatively harmless religious fanatic.	NO ACTION REQUIRED: Database error found in the 15th-19th printings. Previously corrected.
	T	154	7	3	1723	6	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	155	2	1	1726	4	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	155	2	1	1726	4	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	155	2	3	1726	6	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	155	3	0	1727	1	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	155	3	1	1727	1	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	155	3	2	1727	2	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	155	4	1	1728	1	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	157	0	0	1743	0	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	157	0	1	1743	1	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	W	157	1	3	1744	1	The collector accepted the tax, <u>foregoing</u> the penalty for tardy payment	The collector accepted the tax, <u>forgoing</u> the penalty for tardy payment	ADOPTED: <i>Forgoing</i> . See note for 89:3.1
	T	157	2	2	1745	1	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	157	3	1	1745	2	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	157	3	1	1745	2	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	157	3	7	1746	4	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	157	6	1	1748	4	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.

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Substantive	Edit Group	Pbr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	T	157	6	3	1749	2	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	157	6	3	1749	2	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	157	6	5	1749	4	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	157	6	5	1749	4	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	P	158	4	6	1756	3	Come out of <u>him</u> you unclean spirit;	Come out of <u>him</u> , you unclean spirit;	ADOPTED: The comma after of him , properly separates the phrases, making this sentence much easier to read.
	T	158	5	5	1758	1	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	T	158	7	1	1759	3	Caesarea-Philippi	Caesarea_Philippi	REJECTED: See note for 134:7.5.
	P	158	7	1	1759	3	The apostles had slept very little that <u>night</u> ; so they were up early and ready to go.	The apostles had slept very little that <u>night</u> , so they were up early and ready to go.	ADOPTED: The stronger separation created by the semi-colon after night is not incorrect, but a comma appears to be more appropriate.
	P	159	1	3	1763	0	And so, in all these matters connected with the discipline of the brotherhood, whatsoever you shall decree on <u>earth</u> , shall be recognized in heaven.	And so, in all these matters connected with the discipline of the brotherhood, whatsoever you shall decree on <u>earth</u> shall be recognized in heaven.	REJECTED: The original punctuation, with the comma after earth , is reasonable and does not cause confusion
	H	159	3	9	1766	5	but I am equally and relentlessly inexorable where there is deliberate <u>evildoing</u> and sinful rebellion against the will of my Father in heaven.	but I am equally and relentlessly inexorable where there is deliberate <u>evil-doing</u> and sinful rebellion against the will of my Father in heaven.	ADOPTED: Evil-doing . See note at 147:4.2
	H	160	3	2	1777	3	These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and <u>time-saving</u> .	These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and <u>timesaving</u> .	ADOPTED: Though the original is clear, the closed form, timesaving , is the common one and was the approved form in <i>Webster's</i> 1934.
	H	161	2	9	1786	4	He says that <u>any one</u> who has seen him has seen the Father.	He says that <u>anyone</u> who has seen him has seen the Father.	ADOPTED: Anyone . See note for 133:1.5
	DP	162	2	1	1790	4	He who speaks for himself seeks his own glory, but when I declare the words of the Father, I thereby seek the glory of <u>him</u> who sent me.	He who speaks for himself seeks his own glory, but when I declare the words of the Father, I thereby seek the glory of <u>Him</u> who sent me.	REJECTED: See note for 1:5.16.
	DP	162	2	3	1791	1	By refusing to hear me, you are refusing to receive <u>Him</u> who sends me.	By refusing to hear me, you are refusing to receive <u>him</u> who sends me.	REJECTED: See note for 1:5.16
	DP	162	2	3	1791	1	You, if you will receive this gospel, shall come to know <u>Him</u> who sent me.	You, if you will receive this gospel, shall come to know <u>him</u> who sent me.	REJECTED: See note for 1:5.16
	P	162	2	4	1791	2	Even though this teacher is from Galilee, and even though he does not meet all of our expectations of the Messiah, we wonder if the deliverer, when he does come, will really do anything more wonderful than this Jesus of Nazareth has already <u>done</u> ?	Even though this teacher is from Galilee, and even though he does not meet all of our expectations of the Messiah, we wonder if the deliverer, when he does come, will really do anything more wonderful than this Jesus of Nazareth has already <u>done</u> .	ADOPTED: This is an indirect question contained within a declarative sentence, so the period rather than the question mark is the correct closing punctuation mark.
	DP	162	2	7	1792	1	In just a short time I go to <u>Him</u> who sent me into this world.	In just a short time I go to <u>him</u> who sent me into this world.	REJECTED: See note for 1:5.16

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	G	162	5	2	1795	1	You <u>only judge</u> by the appearances of the flesh;	You <u>judge only</u> by the appearances of the flesh;	REJECTED: While the modified construction may represent adverbial placement "by the rules," the original is perfectly intelligible and conforms with ordinary usage. Regarding the placement of only , Fowler's <i>A Dictionary of Modern English Usage</i> (1926), among other examples, cites the common, "He only died a week ago," in which, technically (as in the subject phrase), the author ought to have located only after the verb: "He died only a week ago." Fowler, however, rejects the absolutism of "orthodoxy" and concludes: "The advice offered is this: there is an orthodox position for the adverb, easily determined in case of need; to choose another position that may spoil or obscure the meaning is bad; but a change of position that has no such effect except technically is both justified by historical and colloquial usage and often demanded by rhetorical needs."
	H	162	7	2	1796	4	who commits sin is the <u>bond-servant</u> of sin. [line break at hyphen]	who commits sin is the <u>bond servant</u> of sin. [identical line break w/ no hyphen]	ADOPTED: Bond servant. See 130:6.3.
	H	162	7	2	1796	4	And you know that the <u>bondservant</u> is not likely	And you know that the <u>bond servant</u> is not likely	ADOPTED: Bond servant. See 130:6.3.
	P	164	5	6	1816	3	With the two apostles and <u>Josiah</u> the Master went back to Pella.	With the two apostles and <u>Josiah</u> , the Master went back to Pella.	REJECTED: A comma could assist the reader in phrasing the sentence, but it is not essential.
	T	165	0	3	1817	3	from these regions during the times of Judas <u>Maccabeus</u> .	from these regions during the times of Judas <u>Maccabee</u> .	ADOPTED: Although Maccabeus is a more accurate transliteration of the Greek nominative, the form Maccabee is very common in English works and is used in all other occurrences of the word in this text.
	DP	165	3	3	1820	2	I admonish you to fear none, in heaven or on earth, but to rejoice in the knowledge of <u>Him</u> who has power to deliver you from all unrighteousness...	I admonish you to fear none, in heaven or on earth, but to rejoice in the knowledge of <u>him</u> who has power to deliver you from all unrighteousness...	REJECTED: See note for 1:5.16
	P	165	4	8	1822	3	With their mouths they make a show of love, but their hearts are set upon their own selfish <u>gain</u> ."	With their mouths they make a show of love, but their hearts are set upon their own selfish <u>gain</u> ."	ADOPTED: Quotation marks--single or double--should always enclose a comma or period which follows the last word of the the section set off by the those marks. The 9th CMOS (1927) states it rather strongly: "Put the period inside the quotation marks. (This is a rule without exception.)" [Question marks, unless part of the quotation itself, are placed outside of the quotation marks.]
	P	166	3	4	1829	1	<u>Lord</u> open to us; we would also be great in the kingdom.	<u>Lord</u> , open to us; we would also be great in the kingdom.	ADOPTED: In the original format, Lord was the last word in the line, making a dropped comma not unlikely. It is possible that the comma after Lord , was simply viewed as unnecessary within such a short phrase, and it should also be noted that while the use of the comma in direct address is now regarded as standard, the <i>Chicago Manual</i> was silent on the matter until its 12th edition (1969). The modern format has been adopted to assist the reader.
	G	167	2	2	1835	1	I have just bought a farm, and I must needs <u>to go</u> prove it;	I have just bought a farm, and I must needs <u>go to</u> prove it;	ADOPTED: The original to go is a transposition resulting in a grammatically incorrect formulation. Must needs should be paired with a verb form that would be correct if needs had not been added to must ; an infinitive is not appropriate.
	P	167	4	3	1837	2	It often happened that they put in the tomb one who was merely comatose, so that on the <u>second</u> , or even the <u>third day</u> such a one would come forth from the tomb.	It often happened that they put in the tomb one who was merely comatose, so that on the <u>second</u> or even the <u>third day</u> , such a one would come forth from the tomb.	ADOPTED: Arguments can be made for several different ways of punctuating this sentence. The original, with commas following both second and third , though reasonable by the rules, is very difficult to read--almost always causing the reader to stumble. The form adopted here, with only a comma following day , is the most readable punctuation of any known alternative, pacing the reader smoothly through the sentence and conveying its meaning clearly.
	W	167	5	3	1839	0	he had become <u>enamoured</u> of a better-looking woman	he had become <u>enamored</u> of a better-looking woman	ADOPTED: Enamored is also found at 121:5.6. Both forms are acceptable so that form has been adopted for both instances.
	DB	168	0	2	1842	2	and Mary sent word to Jesus concerning <u>Lazarus's</u> illness,	and Mary sent word to Jesus concerning <u>Lazarus'</u> illness	REJECTED: This is one of the minor errors that entered the database when the original plates were first discarded. However, this one has been restored only to revert to the erroneous form twice, being the only database error which has never been fixed permanently. [Of the ten instances of Lazarus's , this is the only one that has ever appeared without the final s .] See also note at 153:1.7 for general possessive formation guidelines.
	T	168	3	7	1847	7	Bethpage	Bethphage	REJECTED: Main Reference for Bethpage : The 1955 text uses Bethpage in all thirteen occurrences of this word. In the 4th printing, the original was changed to Bethphage here, and at ten other locations; the remaining two were changed in the 9th printing. These changes were presumably made because Bethphage is the spelling found in almost all English Bibles since the <i>Geneva Bible</i> of 1560. While the apparent misspelling in <i>The Urantia Book</i> is not theologically or historically significant, it seems unlikely that so many identical typographical errors could have occurred, so the spelling Bethpage must have been used in the original manuscript. The committee made its decision to retain the original form based on three factors: 1) It is the only form found in the text of the <i>UB</i> itself; 2) The form is a reasonably accurate transliteration of the sound of the original; and 3) Though the form found in the <i>UB</i> is uncommon, it is not unique--the spelling having been found in numerous texts pre-dating the <i>UB</i> and in various references down to the present day including a number on the Web.

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
Y	M	168	5	1	1849	5	Lazarus remained at the Bethany home, being the center of great interest to many sincere believers and to numerous curious individuals, until the <u>day</u> of the crucifixion of Jesus, when he received warning that the Sanhedrin had decreed his death.	Lazarus remained at the Bethany home, being the center of great interest to many sincere believers and to numerous curious individuals, until the <u>week</u> of the crucifixion of Jesus, when he received warning that the Sanhedrin had decreed his death.	REJECTED OPTION: The change from day to week was made because the former is inconsistent with the rest of the narrative concerning Lazarus's flight from Bethany. Because of the near impossibility of a typographical error leading from week in the manuscript to the day found in the 1955 text, the committee rejected this resolution and adopted days as indicated in the following note.
Y	M	168	5	1	1849	5	Lazarus remained at the Bethany home, being the center of great interest to many sincere believers and to numerous curious individuals, until the <u>day</u> of the crucifixion of Jesus, when he received warning that the Sanhedrin had decreed his death.	Lazarus remained at the Bethany home, being the center of great interest to many sincere believers and to numerous curious individuals, until the <u>days</u> of the crucifixion of Jesus, when he received warning that the Sanhedrin had decreed his death.	ADOPTED: The change here was needed because the original day is inconsistent with the ensuing narrative (at 174:0.1, 175:3.1, and 177:5.3) which places the time of Lazarus's flight sometime between Tuesday at midnight (when his death was decreed by the Sanhedrin) and Wednesday evening (when "certain ones" at the camp "knew that Lazarus had taken hasty flight from Bethany")--two days before the crucifixion of Jesus. Previous editions resolved the problem by changing day to week , but because of the near impossibility of a typographical error leading from week in the manuscript to the day found in the 1955 text, that option has been rejected in favor of the change to days . An almost identical construction is found at 139:8.13: "Thomas had a trying time during the days of the trial and crucifixion. (note that the trial and crucifixion took place on the same day, so days must mean, approximately, times in that context as well as in the present passage.) If the original manuscript here had read days , the loss of only a single character in typesetting would create the problematic day . This is a very common type of error found elsewhere in the text.
Y	G	169	3	2	1855	0	And there was a certain beggar named Lazarus, who <u>laid</u> at this rich man's gate, covered with sores and desiring to be fed with the crumbs which fell from the rich man's table	And there was a certain beggar named Lazarus, who <u>lay</u> at this rich man's gate, covered with sores and desiring to be fed with the crumbs which fell from the rich man's table	REJECTED OPTION: This sentence, as structured, does require lay rather than laid . However, in view of the apparent reliance of the <i>UB</i> on the <i>American Standard Version</i> at this point, the committee decided to reject this option (lay) and reconstruct the verb as was laid . See following note.
Y	G	169	3	2	1855	0	And there was a certain beggar named Lazarus, who <u>laid</u> at this rich man's gate, covered with sores and desiring to be fed with the crumbs which fell from the rich man's table	And there was a certain beggar named Lazarus, who <u>was laid</u> at this rich man's gate, covered with sores and desiring to be fed with the crumbs which fell from the rich man's table	ADOPTED: This sentence, as originally structured, requires lay rather than laid , the former being the past tense of the intransitive verb to lie ; the latter being the past of the transitive verb to lay . However, the Greek is phrased using a transitive verb form roughly equivalent to "had been placed," so the <i>American Standard Version</i> (1901) translation of the passage using was laid is a reasonable rendering. Indeed, the <i>Urantia Book</i> follows the ASV very closely here, the text of Luke 16:19-21 being: "Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores." In view of the structure of the underlying Greek and the apparent reliance of the <i>Urantia Book</i> on the ASV at this point, it was concluded that the word was had been lost at some point and the verb should be reconstructed as was laid .
	H-1-2	170	2	1	1859	4	would liberate man from the <u>age-long</u> bondage of animal fear	would liberate man from the <u>agelong</u> bondage of animal fear	REJECTED: The only other instance of this word is broken at the end of a line and so could support either form. (See 38:9.13; pg 425 para 5.) The committee decided to standardize both instances on the hyphenated form.
	T	172	0	2	1878	2	Beth <u>page</u>	Beth <u>phage</u>	REJECTED: See note for 168:3.7
	T	172	1	2	1878	5	Beth <u>page</u>	Beth <u>phage</u>	REJECTED: See note for 168:3.7
	T	172	3	6	1881	4	Beth <u>page</u>	Beth <u>phage</u>	REJECTED: See note for 168:3.7
	T	172	3	6	1881	4	Beth <u>page</u>	Beth <u>phage</u>	REJECTED: See note for 168:3.7
	H	172	3	6	1881	4	If <u>any one</u> asks you why you do this, merely say, "The Master has need of him."	If <u>anyone</u> asks you why you do this, merely say, "The Master has need of him."	ADOPTED: Anyone. See note for 133:1.5. Also here, since any was originally at the end of a line, a missing hyphen in the first printing could have given rise to the two-word form.
	T	172	3	6	1881	4	Beth <u>page</u>	Beth <u>phage</u>	REJECTED: See note for 168:3.7
	T	172	4	3	1883	5	Beth <u>page</u>	Beth <u>phage</u>	REJECTED: See note for 168:3.7
	G	172	5	2	1884	1	Andrew was busy watching some of his associates <u>whom</u> he feared might be led away by their emotions during the excitement	Andrew was busy watching some of his associates <u>who</u> he feared might be led away by their emotions during the excitement	ADOPTED: The pronoun here is the subject of the verb phrase might be led away ; not the object of feared . To clarify, Andrew feared they might be led away by their emotions; he was not watching his associates, whom he feared. He did not fear them , but he was afraid they "might be led away by their emotions."

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	G	172	5	2	1884	1	He was concerned about the attitude of some of the twelve <u>whom</u> he knew were armed with swords	He was concerned about the attitude of some of the twelve <u>who</u> he knew were armed with swords	ADOPTED: The pronoun here is the subject of the verb were armed , not the object of knew ; therefore who is the correct form (see preceding note and also 177:5.2). To illustrate the two correct formulations: 1) ...some of the twelve whom he knew Peter had armed... [He knew Peter had armed them .] 2)...some of the twelve who he knew were armed... [He knew they were armed.] The sentence might have been written "He was concerned about the attitude of the twelve, some of whom he knew were armed with swords." In which case, whom would be the object of the prepositional phrase some of whom , while the phrase itself would be the subject of were armed . But it was not.
	N	173	1	3	1889	1	was one-half shekel, a coin about the size of a <u>ten cent</u> piece but twice as thick.	was one-half shekel, a coin about the size of a <u>ten-cent</u> piece but twice as thick.	ADOPTED: Ten-cent is the standard form and is specified by the <i>CMOS</i> .
	DP	175	1	20	1908	4	Over yonder have you built a monument to the martyred prophets of old, while you plot to destroy <u>Him</u> of whom they spoke.	Over yonder have you built a monument to the martyred prophets of old, while you plot to destroy <u>him</u> of whom they spoke.	REJECTED: See note for 1:5.16, but also consider: The existence of a virtually identical, but un-capitalized instance in the following sentence probably provoked the change here, but in that sentence the referent is (grammatically and substantively) clearly identified as the Son of Man, so the preceding pronoun does not require capitalization. Indeed, him in that sentence is, by the sentence structure, immediately defined as 'the Son of Man.'
	G	176	3	4	1917	0	And so did all of these servants make gains for their master except <u>he</u> who received but one talent.	And so did all of these servants make gains for their master except <u>him</u> who received but one talent.	ADOPTED: The pronoun is the object of the preposition except therefore him is correct. See the last sentence in the same paragraph for a parallel usage where him is object of to also creating a him who phrase.
	P	176	4	1	1918	4	It is not strange that Michael should be interested in sometime returning to the planet whereon he experienced his seventh and last <u>bestowal</u> as a mortal of the realm.	It is not strange that Michael should be interested in sometime returning to the planet whereon he experienced his seventh and last <u>bestowal</u> as a mortal of the realm.	REJECTED: The comma is required to give the sentence its correct meaning: Urantia was the place of Michael's seventh and last bestowal, as a mortal of the realm. [the seventh bestowal—the one in which he was a mortal of the realm] Not: Urantia was the place of Michael's seventh and last bestowal as a mortal of the realm. [his seventh mortal bestowal]
	W	177	3	7	1924	3	why he would be willing to <u>forego</u> the great advantage	why he would be willing to <u>forgo</u> the great advantage	ADOPTED: Forgo . See 89:3.1
	N	177	4	1	1924	5	appointed for shortly after <u>10</u> o'clock that morning	appointed for shortly after <u>ten</u> o'clock that morning	ADOPTED: Ten o'clock . See note for 134:3.3.
	W	177	4	9	1926	2	<u>Judas's</u> betrayal of Jesus was the cowardly act	<u>Judas'</u> betrayal of Jesus was the cowardly act	REJECTED: The correct form is <u>Judas's</u> and it is found that way at all locations in the 1955 text except 139:12.1. It is not known why the correct form was changed in the first place, or why it has been changed and changed back again so many times in recent printings.
	G	177	5	2	1927	3	And then, when adversity and persecution descend upon you, still others <u>whom</u> you think love the truth will be scattered, and some will renounce the gospel and desert you.	And then, when adversity and persecution descend upon you, still others <u>who</u> you think love the truth will be scattered, and some will renounce the gospel and desert you.	ADOPTED: This is a situation similar to the two found at 172:5.2. The pronoun concerned is the subject of love , not the object of think ; therefore who is the correct form. To illustrate the two formulations: 1) ...others whom you think Jesus loved... [You think Jesus loved them .] 2) ...others who you think love the truth... [You think they love the truth.]
Y	N	179	5	9	1943	2	he said to the <u>twelve</u> : "And as often as you do this	he said to the <u>apostles</u> : "And as often as you do this	REJECTED OPTION: There were only eleven apostles still present for the establishment of the remembrance supper because Judas had left earlier; so the twelve of the 1955 text was incorrect, and was changed to apostles to make this sentence consistent with the rest of the narrative. The committee rejected this solution and opted for eleven as explained in the following item note.
Y	N	179	5	9	1943	2	he said to the <u>twelve</u> : "And as often as you do this	he said to the <u>eleven</u> : "And as often as you do this	ADOPTED: There were only eleven apostles still present for the establishment of the remembrance supper because Judas had left earlier; so the twelve of the 1955 text was incorrect. This had been revised to apostles in subsequent printings to make this sentence consistent with the rest of the narrative. However, if the manuscript had read apostles it could not have become twelve in the course of text preparation, so a different solution was required. Eleven has been adopted as the resolution of this problem based on the proposition that the manuscript contained numerals at this point--as hand written documents commonly do--thus, 11 . At some point prior to formatting for printing, the last digit was changed to 2 either by accident or through the common typographical error of seeing what you expect to see rather than what is on the page. When the number was formatted for printing, the 12 which was so similar to 11 became twelve which is completely dissimilar to eleven . [Note that there are several other examples of errors in the 1955 text that apparently had a similar origin: 37:8.3, 41:4.4, and 43:1.6.]
	H	179	5	9	1943	2	And when you do remember me, first look back upon my life in the flesh, recall that I was once with you, and then, by faith, discern that you shall all <u>some time</u> sup with me in the Father's eternal kingdom.	And when you do remember me, first look back upon my life in the flesh, recall that I was once with you, and then, by faith, discern that you shall all <u>sometime</u> sup with me in the Father's eternal kingdom.	ADOPTED: Sometime . See note for 60:3.20

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	H	180	3	1	1946	6	Be not downcast even when <u>faint-hearted</u> believers turn against you	Be not downcast even when <u>fainthearted</u> believers turn against you	ADOPTED: Usage is split between the two forms in the 1955 text. Though <i>Webster's</i> supports the closed form, the <i>OED</i> suggests using the hyphen and it is clear from the history of usage documented there that both forms have been commonly used. <i>Fainthearted</i> has been adopted as the standard.
	H	180	3	4	1947	3	I am going to return to these worlds of light, stations in the Father's heaven to which you shall <u>some time</u> ascend.	I am going to return to these worlds of light, stations in the Father's heaven to which you shall <u>sometime</u> ascend.	ADOPTED: <i>Sometime</i>. See note for 60:3.20
	DB	182	2	5	1966	5	When David brought to the Master one Jacob, once a runner on the overnight messenger service between Jerusalem and <u>Bethsaida</u> , <u>Jesus, addressing him, said:</u> "In all <u>haste, go</u> to Abner at Philadelphia and say:	When David brought to the Master one Jacob, once a runner on the overnight messenger service between Jerusalem and <u>Beth go</u> to Abner at Philadelphia and say:	NO ACTION REQUIRED: Database error found in the second Uversa Press printing; since restored.
	T	183	4	3	1976	1	<u>Bethpage</u>	<u>Bethphage</u>	REJECTED: See note for 168:3.7
	G	183	4	4	1976	2	David sent him <u>in charge</u> of a messenger to join his brother,	David sent him <u>in the charge</u> of a messenger to join his brother,	REJECTED: see 45:5.17.
	H	184	3	1	1982	2	on informal charges of <u>law-breaking</u> , blasphemy	on informal charges of <u>lawbreaking</u> , blasphemy	ADOPTED: Of the five occurrences of <i>lawbreaker</i> and <i>lawbreaking</i> in the text, three are closed and two are hyphenated. There is no differential in meaning indicated by the two forms, so the closed form has been adopted.
	H	184	3	15	1983	4	be done with this <u>law-breaker</u> and blasphemer	be done with this <u>lawbreaker</u> and blasphemer	ADOPTED: <i>Lawbreaker</i>. See previous note.
	T	186	3	2	2001	0	Philadelphia, Sidon, <u>Schechem</u> , Hebron, Damascus, and Alexandria	Philadelphia, Sidon, <u>Shechem</u> , Hebron, Damascus, and Alexandria	ADOPTED: The standard transliteration is <i>Shechem</i> .
	P	186	5	5	2002	6	These touching and divinely beautiful relations between man and his <u>Maker</u> on this world and on all others throughout the universe of universes, have existed from eternity; and they are not in any sense dependent on these periodic bestowal enactments	These touching and divinely beautiful relations between man and his <u>Maker</u> , on this world and on all others throughout the universe of universes, have existed from eternity; and they are not in any sense dependent on these periodic bestowal enactments	ADOPTED: The addition of the comma after <i>Maker</i> properly sets off the following parenthetical phrase.
	P	186	5	5	2002	6	These touching and divinely beautiful relations between man and his Maker on this world and on all others throughout the universe of <u>universes</u> , have existed from eternity; and they are not in any sense dependent on...	These touching and divinely beautiful relations between man and his Maker on this world and on all others throughout the universe of <u>universes</u> have existed from eternity; and they are not in any sense dependent on...	REJECTED OPTION: Without the comma inserted in the prior item, this comma is not appropriate as found in the 1955 text. However, with the addition of the preceding comma, the sentence reads well and is punctuated correctly. Both publishers have previously dealt with this problem by removing this comma, after <i>universes</i> , which, while technically more correct than the original, creates a run-on sentence structure that is very hard to read smoothly.
	G	187	6	2	2011	6	After the death of the Master, John sent the women, <u>in charge of</u> Jude, to the home of Elijah Mark	After the death of the Master, John sent the women, <u>in the charge of</u> Jude, to the home of Elijah Mark	REJECTED: see 45:5.17.
	H	188	4	3	2016	8	because of the <u>evildoing</u> of his ancestors	because of the <u>evil-doing</u> of his ancestors	ADOPTED: <i>Evil-doing</i>. See note for 147:4.2
	H	188	4	5	2016	10	the tendency toward <u>evildoing</u>	the tendency toward <u>evil-doing</u>	ADOPTED: <i>Evil-doing</i>. See note for 147:4.2
	T	189	4	1	2025	2	<u>Bethpage</u>	<u>Bethphage</u>	REJECTED: See note for 168:3.7
	T	190	2	5	2032	3	<u>Bethpage</u>	<u>Bethphage</u>	REJECTED: See note for 168:3.7
	H-1-2	190	3	1	2033	1	strengthen those who are <u>fainthearted</u> and fear-ridden	strengthen those who are <u>faint-hearted</u> and fear-ridden	REJECTED: See note for 139:12.12 on usage.
	H	190	3	3	2033	3	It was even suggested that <u>any one</u> claiming to have seen him should be put to death;	It was even suggested that <u>anyone</u> claiming to have seen him should be put to death;	ADOPTED: <i>Anyone</i>. See note for 133:1.5
	T	191	0	1	2037	1	<u>Bethpage</u>	<u>Bethphage</u>	REJECTED: See note for 168:3.7

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision	
	T	191	0	13	2038	8	Bethpage	Bethphage	REJECTED: See note for 168:3.7	
	T	191	0	13	2038	8	Bethpage	Bethphage	REJECTED: See note for 168:3.7	
	H	191	5	3	2043	1	the <u>far-away</u> ascetics teach reverence	the <u>faraway</u> ascetics teach reverence	ADOPTED: Except for this single instance, the <i>Urantia Book</i> uses the closed form, faraway , so that has been adopted as the standard.	
	P	191	6	1	2044	2	While the eleven apostles were on the way to Galilee, drawing near their journey's end, on Tuesday evening, April 18, at about half past eight o'clock, Jesus appeared to Rodan and some eighty other <u>believers</u> , in Alexandria.	While the eleven apostles were on the way to Galilee, drawing near their journey's end, on Tuesday evening, April 18, at about half past eight o'clock, Jesus appeared to Rodan and some eighty other <u>believers</u> in Alexandria.	REJECTED: The original punctuation is correct. The comma after believers appropriately separates the main clause "...Jesus appeared to Rodan and some eighty other believers..." from a supporting adverbial phrase "in Alexandria." Without the comma, it is not clear whether "in Alexandria" describes the location of the eighty believers or the location of Jesus' appearance. (It is immaterial that both assertions happen to be true.)	
	H-1-2	192	4	5	2051	2	This was a sad <u>home-coming</u> for John Mark.	This was a sad <u>homecoming</u> for John Mark.	REJECTED: The only other instance of home-coming in the text (at 150:7.3) is broken at the hyphen by the end of a line, so it could support either spelling. Only the hyphenated form is found in <i>Webster's</i> , and the <i>Chicago Manual</i> gives no guidance. The original should therefore be retained.	
	P	194	4	4	2066	4	<u>Being</u> , by the right hand of <u>God</u> , <u>exalted</u> and having received from the Father the promise of the spirit, he has poured forth this which you see and hear.	<u>Being</u> by the right hand of <u>God</u> , <u>exalted</u> , and having received from the Father the promise of the spirit, he has poured forth this which you see and hear.	REJECTED: Acts 2:32-33. When translated from Greek into English with this word order, the meaning is somewhat difficult to convey correctly, however, the text generally follows the <i>American Standard Version</i> (1901) here, which reads, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." The <i>UB's</i> removal of therefore at the beginning causes some structural problems that the commas as originally placed were intended to mitigate, but the passage is still problematic. The suggested changes may improve the situation, but the committee decided that the improvement didn't warrant adopting the proposed revisions. The <i>Revised Standard Version</i> (1948) has a more helpful word order which is equivalent in meaning to the original <i>UB</i> phraseology: "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear."	
	Y	G	194	4	6	2067	1	Jesus filled all their thoughts and determined <u>all their new concept</u> of God and everything else.	Jesus filled all their thoughts and determined <u>all their new concepts</u> of God and everything else.	ADOPTED: Though one can "determine their new concept " or "determine their new concepts ," the inclusion of all here requires the plural concepts . All can be used with singulars, but only when it indicates "the whole of" when referring to ideas which can carry measurements such as "amount, quantity, extent, duration, quality, or degree" (<i>Webster's</i>). Concept does not convey such a broadly measurable idea. This is illustrated by contrasting its usage with the examples given in <i>Webster's</i> : "all the wheat; all the year; all this;" nor does it fit the extended range of ideas to which one can apply measures like "greatest possible; complete; perfect;" as in "all happiness; with all speed; in all kindness. Imagine similar phrases with concept such as "in all concept" or "with all concept," which are clearly inappropriate.
	T	195	3	10	2074	5	<u>Poutaenus</u> taught Clement and then went on to follow Nathaniel	<u>Pantaenus</u> taught Clement and then went on to follow Nathaniel	ADOPTED: The correct spelling of this name is Pantaenus . Dr. Sadler, in a March 17, 1959 letter to the Reverend Benjamin Adams of San Francisco, suggested the possible source of the error: "I think the spelling of the name of the teacher in Alexandria is undoubtedly an error in transcribing the manuscript into typewriting. An "an" was undoubtedly transcribed as an "ou". I remember when we were sometimes in doubt as to whether a letter was an "n" or a "u" in the manuscript. Of course, we who were preparing this matter, did not know the name of this teacher so could have easily made this mistake."	
	DP	195	6	1	2076	6	The spiritual bank of the kingdom of heaven will be paying out faith, hope, and moral security to all who draw upon it "in <u>His</u> name."	The spiritual bank of the kingdom of heaven will be paying out faith, hope, and moral security to all who draw upon it "in <u>his</u> name."	REJECTED: See note for 1:5.16	
	Y	G	196	3	35	2097	3	And the spirit of the Father is in his <u>Son's</u> sons—mortal men.	And the spirit of the Father is in his <u>Sons'</u> sons—mortal men	ADOPTED: The plural Sons' is correct in light of the prior sentence which provides the context: "...this life of the Father is in his Sons."