

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	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	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).	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	The revised version is correct: Ephraim 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	The revised version is correct: Gonod is the correct spelling.
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.	The original phraseology is incorrect because the reference to other manifestations requires the existence of one or more additional manifestations to which this other 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 other in this context. It is likely that other 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 <u>all of</u> infinite Deity potentials...”	“Deified reality embraces <u>all</u> infinite Deity potentials...”	The 1955 construction, all of infinite Deity potentials , is awkward because all of is used to modify potentials without the latter being qualified by a limiting adjective (e.g., the, these, those). Thus, an error in transcription was apparently made here. Several alternate reconstructions are possible, but all infinite Deity potentials (assuming that of was mistakenly inserted) maintains the all-inclusiveness of the original without implying any limitations and without requiring a change of tone.
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	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.	The comma after outer space is required to set off the parenthetical phrase concluded with the subsequent comma.
	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	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> .
	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	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	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	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.

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	W	30	3	12	340	1	beings <u>enroute</u> elsewhere who pause	beings <u>en route</u> elsewhere who pause	Although enroute may be understandable, it is incorrect French and is not the form that has been adopted into English.
	H	36	3	6	400	1	subsequently add <u>any thing</u> new or supplemental	subsequently add <u>anything</u> new or supplemental	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.	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.
	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,	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	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	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	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	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.

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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	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	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 <i>almost forty thousand</i> and <i>more than thirty-five thousand</i> would seem to be equally reasonable descriptions, but <i>almost four thousand</i> 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 <i>forty thousand</i>), and the error was caused by the loss of a zero before the number was formatted into words for printing, leading to <i>four</i> rather than <i>forty</i> 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	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.	Though the comma in the first edition is technically acceptable, it makes the sentence somewhat more difficult to read.
	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.	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.
	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.	The original In is probably a pattern error from a nearby phrase: "... <i>in</i> one hundred thousand years..... <i>in</i> a million years..... <i>in</i> the face of..." Though one knows what the author intends here, this does not appear to be a valid use of <i>in</i> . Acceptable uses of <i>in</i> with <i>world</i> 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 <i>world</i> . If, as in the subject case, the physical sphere is referred to--if <i>planet</i> could be substituted for <i>world</i> --then <i>on</i> makes sense because something can take place or exist <i>on</i> the world (<i>on</i> the planet). However, if any non-physical entirety is meant, then <i>in</i> would be used.
	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	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.
	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.	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.

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	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	The comma after years ago is required to separate the parenthetical phrase the Uversa archives testify from the body of the sentence.
	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.	Though perhaps uncommon, the correct form is one two-billionth ; compare, for example: one two-hundredth , one ten-thousandth .
	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	The plural of Ameba is required here. The author's choice of the modern English form for the singular leads to the use of the English plural Amebas rather than the Latinate Amebae .
	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>	Paradise 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	Muscles 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 muscles is now so uncommon for this meaning that the modern form mussels has been adopted.
	G	60	3	8	689	7	85,000,000 years ago <u>Bering Strait</u> closed,	85,000,000 years ago <u>the Bering Strait</u> closed,	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	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 Strait</u> land bridge did the same	three times <u>the Bering Strait</u> land bridge did the same	See note for 60:3.8
	G	61	3	4	696	8	<u>Bering Strait</u> land bridge was up	<u>The Bering Strait</u> land bridge was up	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	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]	All other geologic periods are italicized; including Pleistocene and Cenozoic on this same page.
	H	69	3	9	774	8	the flint flakers and <u>stonemasons</u>	the flint flakers and <u>stone masons</u>	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.
	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,	The initial clause ending in has passed is a complete sentence; a semicolon is typically used in such a construction as it is later in this sentence after grandeur . 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	The comma after Eden appropriately separates the initial adverbial phrase from the remainder of the sentence.
	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> .	The 1934 <i>Webster's</i> states that at the time, indorse was more common in American English, while endorse was more common in British English, though endorse was becoming more common in America. That trend having continued, the original form is now obsolescent, so the modern form, endorsed , has been adopted.

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	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> :	This sentence clearly introduces the following list, so the colon after tower 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.
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>	Neither people nor peoples 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 people is to be used to place the original passage into the present context, peoples 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.
	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	The two-word form, any way , is the appropriate choice when serving as an adverb only, rather than as an adverbial conjunction, in which case the compound anyway is more common. This latter use, roughly synonymous with at any rate or in any case , 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	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, 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	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 unshifted 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	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> .	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	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	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	83	7	6	928	7	a <u>life-long</u> partnership of self-effacement, compromise	a <u>lifelong</u> partnership of self-effacement, compromise	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	The revision from ... instinct . Each ...to ... instinct -- each ... makes this section consistent with the others of this series.
	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	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	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.

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	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.	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.
	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.	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.	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>	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	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	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.	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.	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.	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.	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,	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 " <u>man's</u> eternal destiny was <u>everlasting</u> union with Tao, Supreme God and Universal King."	He taught that <u>man's</u> eternal destiny was " <u>everlasting</u> union with Tao, Supreme God and Universal King."	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.

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Substantive	Edit Group	Pbr	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	Ascendancy is first choice of <i>Webster's</i> though both forms are equally used. Out of 5 instances in the 1955 text, ascendancy is found three times, ascendency twice so the spelling has been standardized on ascendancy .	
	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	The formatting of geographic names is covered by the <i>Chicago Manual</i> , and the correct form is Arabian Desert . The several occurrences of this name in the text have been standardized on the capitalized form.	
	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	The difference between none the less and nonetheless as followed throughout the 1955 text--except at this point--is thus: None the less is used where the phrase is a comparative roughly equivalent to no less , and the latter could be substituted without a change in meaning. Nonetheless is interchangeable with nevertheless and is used when the meaning approximates even so .	
	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	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	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,	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.	The comma after Only is required to convey the intended meaning, which approximates " However ", in the second sketch you are favored..." as opposed to the meaning without the comma which would be " It is only 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]	The obviously required hyphen (the word being broken in the middle by the end of a line), was missing in the original text.	
	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]	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.	
	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]	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.	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.
	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	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 correlation 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	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.	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).	
	W	109	7	2	1201	3	Personalized Thought Adjusters are the <u>untrammelled</u>	Personalized Thought Adjusters are the <u>untrammeled</u>	Although both variants are acceptable, untrammeled is the unanimous usage elsewhere in the text (four other locations) and is preferred by the <i>Chicago Manual</i> .	

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Substantive	Edit Group	Pbr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	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	All other occurrences in the text follow the compound form, lighthearted , 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.
	F	111	0	4	1215	4	the <u>ka</u> and the <u>ba</u> ; the soul [semicolon not italicized]	the <u>ka</u> and the <u>ba</u> ; the soul [semicolon italicized]	See note for 102:3.5.
	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]	Vertical and depth should both be italicized as together they form the substantive paralleled by the other items in the context, Breadth and Length -- 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	United Midwayers is the usual form of the term.
	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.	Free-willness 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. Freewill and free will 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 free modifies will itself (i.e. when will 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> .	Though religions and even philosophical schools are normally capitalized, e.g. Platonism, Stoicism, and Deism, pantheism 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	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.	Sometime is correct. See note for 60:3.20
	F	119	8	9	1319	2	[<u>This paper...in the year A.D. 1935 of Urantia time.</u>]	<u>This paper...in the year A.D. 1935 of Urantia time.</u>	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>	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> .	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>	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	Hesitate . A simple typographical error.
	W	123	2	3	1357	7	one month before his fifth birthday <u>anniversay</u>	one month before his fifth birthday <u>anniversary</u>	Anniversary . A simple typographical error.
	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	All other instances of near-by as an adjective are hyphenated; with one exception (135:11.2 below) adverbs are open (near by), 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>	Taanach . The corrected spelling is the standard transliteration of the name.
	W	126	1	5	1387	5	some superhuman or miraculous <u>performance</u> , but always	some superhuman or miraculous <u>performance</u> , but always	Performance . A simple typographical error.
	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	Bond servant is found in three different forms in the first edition. The only form found in our primary references is the open form (bond servant) in <i>Webster's</i> . Therefore, the decision was made to standardize on that form.
	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,	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.

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	W	133	7	9	1480	1	functioning of a consciousness sorter and <u>associater</u>	functioning of a consciousness sorter and <u>associator</u>	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.	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,	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.	See two previous notes.
	T	134	7	5	1492	5	Sychar, <u>Schecham</u> , Samaria, Geba	Sychar, <u>Shechem</u> , Samaria, Geba	Shechem is the standard transliteration of the name.
	T	134	7	5	1492	5	Caesarea_Philippi	Caesarea_Philippi	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	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.	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.	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.	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	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,	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.
	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	Clear-cut is found eight additional times; all are hyphenated.
	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	The correct form is Judas's and it is found that way at all other locations in the text.
	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.	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.
	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	The two-word form is supported by <i>Webster's</i> ; the hyphenated form (week-end) 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 weekday , therefore the closed form has been adopted for both.

SRT Summary - Changes Only

Substantive	Edit Group	Ppr	SS	Para	1985 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
	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.	The comma after thirst not properly separates the phrases, making this sentence much easier to read.
	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.	The closed form weekday , unlike week-end / week end , 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 weekday and weekend 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> .	Evil-doing . While the earliest occurrences of evil doer and evil doing 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	The closed form, halfhearted , 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:	This sentence required two edits to make it flow correctly. A comma was inserted after the Master and a pre-existing comma that originally followed said , was moved in front of it, to follow things .
	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.	The reference is to an indefinite point in time rather than an indefinite period of time; therefore sometime is correct.
	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>grottoes</u>	Though both forms are correct, this word is found elsewhere in the text as grottoes . Therefore, the text was standardized on that form.
	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	The closed form, shortsighted , 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	The corrected form, Jairus's , is supported by usage elsewhere (152:1.T; 152:1.3). The <i>CMOS</i> 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 s' 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 Lazarus's , 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.	The comma after to me , properly separates the phrases, making this sentence much easier to read.
	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	Forgoing . See note for 89:3.1
	P	158	4	6	1756	3	Come out of <u>him</u> you unclean spirit;	Come out of <u>him</u> , you unclean spirit;	The comma after of him , properly separates the phrases, making this sentence much easier to read.
	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.	The stronger separation created by the semi-colon after night is not incorrect, but a comma appears to be more appropriate.
	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.	Evil-doing . See note at 147:4.2

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision	
	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> .	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.	Anyone . See note for 133:1.5	
	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> .	This is an indirect question contained within a declarative sentence, so the period rather than the question mark is the correct closing punctuation mark.	
	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]	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	Bond servant . See 130:6.3.	
	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> .	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.	
	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> ."	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.	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;	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.	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	Enamored is also found at 121:5.6. Both forms are acceptable so that form has been adopted for both instances.	
	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.	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.

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Substantive	Edit Group	Ppr	SS	Para	1955 pg	55 para	1955 Text	RevisedText	Rationale for Committee Decision
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	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	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.'	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.
	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	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."
	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	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.	Ten-cent is the standard form and is specified by the <i>CMOS</i> .
	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.	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.
	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	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	Ten o'clock . See note for 134:3.3.
	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.	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>eleven</u> : "And as often as you do this	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.	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	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. Fainthearted 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.	Sometime . See note for 60:3.20
	H	184	3	1	1982	2	on informal charges of <u>law-breaking</u> , blasphemy	on informal charges of <u>lawbreaking</u> , blasphemy	Of the five occurrences of lawbreaker and lawbreaking 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	Lawbreaker . 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	The standard transliteration is Shechem .
	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	The addition of the comma after Maker properly sets off the following parenthetical phrase.
	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	Evil-doing . 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>	Evil-doing . See note for 147:4.2
	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;	Anyone . See note for 133:1.5
	H	191	5	3	2043	1	the <u>far-away</u> ascetics teach reverence	the <u>faraway</u> ascetics teach reverence	Except for this single instance, the <i>Urantia Book</i> uses the closed form, faraway , so that has been adopted as the standard.
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.	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	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."
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	The plural Sons' is correct in light of the prior sentence which provides the context: "...this life of the Father is in his Sons."