

What would Joseph Smith have to keep track of in the Book of Mormon translation process?

Internal references in the Book of Mormon text

Introduction

A common argument for Joseph Smith translating the Book of Mormon “by the gift and power of God” is the complexity and consistency of the text itself. This is rarely elaborated on. Surely, scholars have found many interesting Book of Mormon details related to the text, like the Egyptian influence in Jerusalem around 600 B.C, Hebrew wordplays, authentic non-biblical names, etc. But when it comes to the internal consistency of the text, I have not seen many specific examples. So I decided to read the Book of Mormon with this in mind. More specifically, my aim has been to identify details in the text, which are referred to or consistent with other places in the text. This has resulted in a pretty long list. First of all, though, I want to give some background.

We have several accounts of eye-witnesses to the translation process. From their accounts we learn some things about what the process looked like¹

- Joseph Smith placing the interpreters (either the Urim and Thummim or the seer stone) in a hat and placing his face into the hat;
- Joseph dictating for long periods of time without reference to any books, papers, manuscripts, or even the plates themselves;
- Joseph spelling out unfamiliar Book of Mormon names;
- after each dictated sequence, the scribe reading back to Joseph what was written so that Joseph could check the correctness of the manuscript;
- Joseph starting a dictation session without prompting from the scribe about where the previous session had ended.

I will assume that these witnesses are telling the truth. I think this is a reasonable assumption, based on the following facts

- Royal Skousen’s project examining the original manuscript has found much evidence confirming the above
- The accounts of the eye-witnesses are independent and in agreement
- One of these eye-witnesses is Michael Morse, Emma’s brother-in-law, who never joined the church. This is just one of the reasons a conspiracy involving all these eye-witnesses making some agreement to fabricate this story seems highly unlikely

Now, if we imagine that Joseph Smith was fabricating the Book of Mormon conforming with what the eye-witnesses describe, how could this be accomplished? People without an in-depth knowledge of the Book of Mormon will easily argue that this can be done. Joseph just makes up some stuff, based on what he has learned from the bible and other relevant books he has read. Even some people with an in-depth knowledge of the Book of Mormon will say it’s possible, but argue that Joseph Smith has a vivid imagination and good memory. Some also realize he may occasionally depend on notes or manuscripts in one form or the other. Since the presence of notes and manuscripts in general conflicts with what the eye-witnesses to the translation process state, they may argue that Joseph had notes that he perhaps just looked at between translating sessions or on rare occasions during

¹ See “How Joseph Smith Translated the Book of Mormon: Evidence from the Original Manuscript”. Royal Skousen. *Journal of Book of Mormon Studies* 7/1 (1998): 22–31. 1065-9366 (print), 2168-3158 (online)

the translation. I.e. it occurred seldom and in a discreet way so that none of the eye-witnesses noticed, remembered or bothered to mention it.

I have attempted to examine in more detail to what degree Joseph Smith would be dependent on an extraordinary memory or notes/manuscripts if he were to fabricate the Book of Mormon. How can this be determined? Obviously, the presence of biblical text is one indicator. But there has been much spoken and written about this subject before, so I will refrain from that. What has not been written much about (at least to my knowledge) is the presence of internal references, i.e. passages in the Book of Mormon that are referred to or consistent with other parts of the Book of Mormon text. Such instances are natural if there have been real Book of Mormon authors in the ancient Americas, who had the plates at hand. On the other hand, if Joseph Smith fabricated the Book of Mormon, but we still believe the procedure described by the eye-witnesses to be accurate, the scribe was sitting with the manuscript, so Joseph would have to either remember these details or write them down and peek at his notes with a certain level of discretion. In general, the more Joseph Smith used notes and manuscripts, the more it contradicts the statements of the eye-witnesses.

First, we consider an example to illustrate the concept of internal references in the Book of Mormon text. If you have read the Book of Mormon many times, do you remember the name of the land where the Zoramites lived? I have probably read the Book of Mormon about 30 times and did not remember that they lived in a land called Antionum, before I noticed as part of this project. Should we expect Joseph Smith to keep this in mind when he dictates it for the first time? One could always argue that Joseph Smith, when introducing Antionum, knew it would be significant and made an effort to remember, as opposed to me during the past 30 times I read it. However, if we always argue that Joseph Smith just remembered these details, it's getting more difficult as the list of names and such details increases. If Joseph Smith is making this up, he needs to know which of the thousands of details he actually needs to remember and then of course remember them. If the land of Antionum was mentioned only once, Joseph Smith could just make up that name on the spot and then forget about it. But it is mentioned twice: First in Alma 31:5, when Alma and his missionary companions go there to preach, then in Alma 43:5 when they join with the Lamanites to war against the Nephites. So again, assuming that Joseph Smith is making this up, when he first mentions Antionum, he needs to realize that it is a significant detail that he needs to remember. Then he needs to remember it long enough to repeat it 12 chapters later. If we consider Joseph Smith to be a fraud, how does he accomplish this? We have at least 3 alternatives:

1. As discussed, he simply remembers it, even while spending about 6 working hours a day dictating a coherent text. (If I were to do that, I am pretty sure the dictation would take all my concentration, and remembering certain details for later use in addition would be too much).
2. He scribbles down something like, "Zoramites - Antionum", while dictating Alma 31:5, just in case he will use this connection later, implying that he has pen, ink and paper readily available by his hat.
3. He (or someone else) has already written a complete English Book of Mormon manuscript and is constantly reading off that manuscript and has managed to somehow conceal it from his scribe.

The latter two alternatives do not match the eye-witness accounts very well. The first might then seem the most plausible alternative. It does not require superhuman capabilities to remember a strange name while dictating a text. Also, between sessions, Joseph Smith could always go back to the scribe's notes and revisit. However, this alternative becomes less plausible as the number of such details increases. For Joseph Smith it is not merely about remembering the land of Antionum and

who lived there. There are about 300 unique names in the Book of Mormon. In addition, there are a lot of details in the text that are referred to other places in the text. This is a lot to keep track of. Some of the names are only mentioned once and can thus be forgotten by Joseph Smith without causing him any trouble later in the text. But most are not. Of all the information in the Book of Mormon; peoples, places, events, statements, he needs to know which information he must remember and then remember it during the dictation process as previously described.

Antionum is just one of many examples. In fact, I have created a list of internal references, based on what I have found in my Book of Mormon study. This is by no means a complete list. In order avoid too many items listed, I have created a general rule that there must be at least one chapter between recurring details. For instance, in Alma 62:43 we read that “Moroni yielded up the command of his armies into the hands of his son, whose name was Moronihah”. The next time Moronihah is mentioned is 24 verses later in Alma 63:15, when the Lamanites come to war against the Nephites. In the meantime, we read about Hagoth building ships, etc. It may not seem too impressive that Joseph Smith actually remembers Moronihah from 24 verses earlier. But one can also imagine that it would be easy to slip and forget that Moronihah was the commander of the army now, since he has been mentioned only once so far and Moroni has basically been the main person in the last 20 chapters of Alma at this point. The impressive part, though, is that Joseph Smith throughout the whole Book of Mormon does not make one single mistake like this (e.g. slipping back to “Moroni” when it clearly should have been “Moronihah”). Still, this example is not included in my list due to the “more than one chapter”-rule. Otherwise the list would be way too long.

Also, I have not included recurrences if it is a name or event that has been mentioned many times already and can be expected to be familiar, even when there is more than one chapter to the next repetition or reference. For instance, there is no mention of Amulek between Alma 15 and Alma 31. But since Amulek was heavily involved in the story between Alma 8 and Alma 15, one could argue that it is not too difficult to remember this name 16 chapters later.

I have tried to make the list chronological in terms of how Joseph Smith dictated the text. Apparently, after the loss of the 116 pages, Joseph Smith started with Mosiah and went on to the end, and then dictated from the small plates (1.Nephi to the Words of Mormon).

List of internal references

With this introduction, I now finally get to the list of details in the Book of Mormon text that are referred to or consistent with other parts of the text.

1. Mosiah 5:11: “the name that I said I should give unto you”. This refers to Mosiah 1:11, where King Benjamin says that he will give the people a name.
2. Consider the total control of the timeline, both in terms of King Mosiah’s age and the year since Lehi left Jerusalem.
 - a. First in Mosiah 6:4: “And Mosiah began to reign in his father’s stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem”.
 - b. Then in Mosiah 29:46, apparently 33 years later: “And it came to pass that Mosiah died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.”
 - c. This adds up because Mosiah starts reigning at $30 + 33 = 63$ (age of his death). Also: $476 \text{ years since Lehi left Jerusalem} + 33 = 509$.

3. Mosiah 7:10: Limhi says he was outside the city walls **with his guards**. This detail does not seem significant at this point, but in Mosiah 21:19 we learn why. The reader doesn't know yet but the people of Limhi have just been defeated in warfare against the Lamanites and Limhi doesn't dare go outside the city walls without his guards in this situation. As a general comment on Mosiah 7, this is where Ammon and his group find King Limhi's people. Later, the Book of Mormon jumps back in time and gives us the detailed account of this people who separated from the group in Zarahemla. Hence, many of the small, subtle details in Chapter 7 are important and explained later in the account. Lots of stuff for Joseph Smith to keep track of if he is fabricating this!
4. Mosiah 7:14: Limhi rejoices because the people of Zarahemla are still alive. Seems odd, why shouldn't they be? The explanation comes 14 chapters later in Mosiah 21:25-26. (A group went searching for Zarahemla and found the bones of the extinct Jaredites, thinking perhaps they were the people of Zarahemla).
5. Mosiah 7:15: Limhi explains that they are in bondage and pay tax to the Lamanites. This story is later unwound and culminates in Mosiah 19:15 describing how they end up in bondage and have to "pay tribute to the king of the Lamanites".
6. Mosiah 7:26: "And a prophet of the Lord have they slain". At this point, we know nothing about Abinadi and nothing more is mentioned of this before he enters the scene in Mosiah 12 and is killed in Mosiah 17:7.
7. Mosiah 7:27: Not only must Joseph Smith have 'planned' Abinadi in advance if he were to fabricate the Book of Mormon, but here we get into detail about what Abinadi would say and be accused for. See how this matches Mosiah 13:34, Mosiah 15:1-4 and Mosiah 17:8.
8. Mosiah 11:12: We learn that King Noah built a tower from which he could "overlook... the land of Shemlon". This tower is not mentioned again until Mosiah 19:5-6, where King Noah fled up the tower and "cast his eyes round about towards the land of Shemlon".
9. Mosiah 21:35: "an account of their baptism shall be given hereafter". Sure enough, in Mosiah 25:17-18 it is.
10. Mosiah 23:19: The people of Alma arrive at a place they call Helam (probably named after the first of the converts from Mosiah 18:12-14) This land is only mentioned once more (in Mosiah 27) before Alma 24. At that point the Lamanites possess that land, but if Joseph Smith was to invent the Book of Mormon he would have to remember that detail from 27 chapters earlier.
11. Mosiah 24:2 subtly hints of a Lamanite system with a main king and 'sub-kings'. There is no other mention of this until we get to the mission of the sons of Mosiah from Alma 17 and on. Here we are introduced to kings (like e.g. Lamoni) who, despite being called kings, are subject to Lamoni's father who is "king over all the land" (Alma 20:8).
12. Mosiah 25:2: Mulek is mentioned for the first time. There is no mention of him again until Helaman 6:10
13. Mosiah 28:19: "And this account shall be written hereafter". Refers to the account of the Jaredites (Book of Ether), which is also mentioned in Alma 37, but apart from that, there are 120 more chapters until we finally get to the Book of Ether.
14. Mosiah 28-29: The sons of Mosiah go on a mission to the Lamanites and the reign of the judges starts along with a new time reckoning, i.e. they leave for their missions in the first year. Alma 17:4 states that they were missionaries among the Lamanites for 14 years. In Alma 28:7 when their mission is over: "and thus endeth the fifteenth year"
15. More on the tight control of the timeline. We start again in the first year of the judges.
 - a. Mosiah 29:46: "making in the whole, five hundred and nine years from the time Lehi left Jerusalem."

- b. In 3.Nephi 1:1: “Now it came to pass that the ninety and first year had passed away and it was six hundred years from the time that Lehi left Jerusalem”.
 - c. $509+91=600!$
16. Alma 3:6 talks about Nephi, Sam, Jakob and Joseph, the righteous sons of Lehi. Only Nephi is mentioned again in the rest of the BoM. Keep in mind that Joseph Smith started dictating from Mosiah. When Sam, Jakob and Joseph are introduced in 1st Nephi, their names had been mentioned only once, more than 100 chapters ago, and had to match.
 17. Alma 6:7 indicates that the cities of Zarahemla and Gideon are close to each other. So does Alma 61:5 and Helaman 13:12-15.
 18. Alma 10:19: Amulek refers to King Mosiah’s statement about being ripe for destruction when the voice of the people choose iniquity, which is found in Mosiah 29:27
 19. Alma 16:9 describes the fulfillment of the prophesy given in Alma 10:23 about the destruction of Ammonihah
 20. Alma 17:35 tells of a promise given by God to King Mosiah, that his sons will be protected. This is a reference to Mosiah 28:7
 21. Alma 22:29-30: Desolation is introduced here as the name of the land north of Bountiful. This is consistent with geographical descriptions in Alma 50:32-34. This is part of a long passage about geography and it is all consistent with other geographical references elsewhere in the Book of Mormon.
 22. Alma 22:27: Manti is by the head of the river Sidon. This is consistent with Alma 43:22: “by the head of the river Sidon, that they might come into the land of Manti”.
 23. Alma 25:1-9 is one of several places describing the fulfillment of Abinadi’s prophesy from Mosiah 17:15-18 about the people of Amulon.
 24. Alma 26:27: Ammon reflects on the early phase of their mission. This is consistent with Alma 17:11 which describes them leaving for their mission.
 25. Alma 33:15: The prophet Zenock is mentioned for the first time in the dictation. He must be ‘remembered’ at Helaman 8:20, which is the second time he is mentioned.
 26. Alma 35:10-13: “and an account shall be given of their wars hereafter”. Occasionally, Mormon makes these kinds of statements that he will later show us or get back to something. And he always keeps his promise, except once (see item 47)! This time, the promised account comes 8 chapters later, in Alma 43:3: “And now I return to an account of the wars...” after Alma’s admonitions to his sons.
 27. Alma 37:21: Alma is talking about the 24 plates that Limhi’s people found. It has only been mentioned once before (Mosiah 8:9) that there were 24 of them. The third and last reference to the number of Jaredite plates is in Ether 1:2. The Book of Mormon author(s) must remember how many plates there were, even though the references are far apart.
 28. Alma 43:5: This is the example used in the introduction of this document. The Zoramites living in the land of Antionum is only mentioned here and in Alma 31:3.
 29. Alma 49:3 talks about the Lamanites having destroyed the city of Ammonihah once before. This is a reference to Alma 16:2.
 30. Alma 49:16: “It was the same Lehi who fought with the Lamanites in the valley on the east of the river Sidon”. This is a reference to a previous battle described in Alma 43:35. If Joseph Smith fabricated this, he would have to remember this battle, who commanded the Nephite army and the location, because they are all described in Alma 43:35 as well.
 31. Alma 51:24: When the Lamanites conquer the land of Moroni, they flee to the city of Nephihah and the people in the city of Lehi also gather there. Alma 59:5 ‘remembers’ that the people in Nephihah are gathered from Moroni and Lehi.

32. Alma 51:26 contains a list of six cities conquered by the Lamanites “all of which were on the east borders by the seashore”. The subsequent chapters describe how the Nephites try to regain these cities, i.e. Joseph Smith would have to remember which cities the Lamanites had conquered. All six except for the city of Omner are mentioned again in later chapters as the Book of Mormon describes how the Nephites try to regain them
33. Alma 53:13-15 and Alma 55:7-8 both refer to the same event (Helaman fearing for the souls of the people of Ammon as they almost break their covenant). One passage is told by Mormon in his abridgement, the other by Helaman himself as his letter is included in Alma 55.
34. Alma 55:26 indicates that the cities of Bountiful and Gid are close to each other. So does Helaman 5:14-15.
35. Alma 62:9: This is a very subtle reference but the “king-men who had been taken and cast into prison” are mentioned in addition to the “men of Pachus”. This must be a reference to Alma 51:19 where king-men “were taken and cast into prison”
36. Helaman 2:13: “ye shall see that this Gadianton did prove to overthrow, yea, almost the entire destruction of the people of Nephi”. We read that the Gadianton robbers play a key part in the eventual destruction of the Nephites in 4.Nephi 1:42, 46, Mormon 1:18 and Mormon 2:27
37. Helaman 5:9 refers to something specific that King Benjamin said in Mosiah 3:17. That is a reference to something close to the beginning of Joseph Smith’s dictation!
38. Helaman 5:10 refers to something that occurred many chapters earlier in Alma 11:34. If Joseph Smith is inventing this, he must remember the names of those involved (Amulek and Zeezrom), where it occurred (the city of Ammonihah) and what was said (Christ would not save his people in their sins)
39. Helaman 5:21: “even in that same prison in which Ammon and his brethren were cast by the servants of Limhi”. This refers to an event in Mosiah 7.
40. Helaman 12:18: “if a man hide up a treasure in the earth... it shall be accursed”. This is a very specific example in a list of other examples of God’s power. To include this particular and peculiar case only makes sense if you know how the story goes from here (which Mormon did). When Samuel the Lamanite comes along shortly after, he prophesies that their treasures will be cursed due to iniquity (Helaman 13:19-20). Then, about 30 chapters later, in Mormon 1:18, the fulfillment of this prophesy is described.
41. Helaman 14:24: “and many highways shall be broken up, and many cities shall become desolate”. This prophecy is fulfilled in 3.Nephi 8:13-14: “And the highways were broken up...and many great and notable cities...were left desolate”. Notice the level of detail in the prophecy and fulfillment. In general, there are many prophecies by Samuel with description of the fulfillment later in the BoM.
42. Helaman 16:18: “The Son of God – The Father of heaven and of earth, **as it has been spoken**”. Who said that and when? Samuel the Lamanite in Helaman 14:12, and he used those exact words.
43. 3.Nephi 1:1: A new name, Lachoneus, is introduced. He is only mentioned once and not mentioned again until two chapters later, in 3.Nephi 3:1.
44. 3.Nephi 5:12 is the first reference to the land of Mormon since Alma 21:1
45. 3.Nephi 8:8-10: “Zarahemla did take fire”, “Moroni did sink into the depths of the sea” and Moronihah was buried in the earth. If Joseph Smith does not receive this text from anywhere, he needs to keep track of this because later in 3.Nephi 9:3-5, Christ repeats what has happened, including this particular combination of city names and events. OK, I said that

I made a rule of “more than one chapter between internal references”. But no rule without exception, right?

46. 3.Nephi 15:2: Jesus can sense that the Nephites are wondering about his saying that “old things had passed away, and that all things had become new”. This is a word for word reference to what he said in 3.Nephi 12:46. This is what we know as the sermon on the mount in the new testament, but this particular passage is not included in the Gospel of Matthew.
47. 3.Nephi 18:37 contains another promise by Mormon. He will later show us that Jesus gave the disciples “power to give the Holy Ghost”. He doesn’t! ...but his son, Moroni does, so it was not forgotten. We learn that Mormon was killed and Moroni had to finish off his father’s record. Moroni 2 gives a description of the event.
48. 3.Nephi 19:4 tells us that Nephi had raised his brother from the dead. This detail is recorded once previously, in 3.Nephi 7:19.
49. 3.Nephi 20:11: “Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled”. This refers to 3.Nephi 16:17: “And then the words of the prophet Isaiah shall be fulfilled...”.
50. 3.Nephi 23:9-11: OK, I need to include one more of Samuel’s prophecies because this is particularly interesting. In Helaman 14:25, he prophesied that “graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many”. This had not been recorded when it happened and so Jesus commands them to do so. If Joseph Smith is making this up, this is yet another detail from Samuel’s prophecies in Helaman that he has to remember by the time he gets to 3.Nephi 23.
51. 3.Nephi 27:32: Jesus’ prophecy about the fourth generation is consistent with Samuel the Lamanite’s prophecy from Helaman 13:10
52. 3.Nephi 28:19-22: Mormon describes in detail several things that would happen with the three Nephites (because he abridges the records of past events, so he knows). In 4.Nephi 1:30-33 it actually happens and the details are repeated.
53. More timeline:
 - a. 4.Nephi 1:48: Ammaron hides the records in the 320th year
 - b. Mormon 1:2: “And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age...)”
 - c. Mormon 2:2: “In my sixteenth year... 326 years had passed”
54. Ether 1:3: The first part of the Jaredite record contains the creation account and the history from Adam to the tower of Babel. This was also described in Mosiah 28:17
55. Ether 1:6-32: This item alone is enough for me to conclude that Joseph Smith cannot have kept all of this in his mind. In these verses, Jared’s genealogy is given. It contains 30 names. Later, in Ether 6-11, we get a more detailed account of all these people in reverse order, since the genealogy started from last (Ether) and went to the first (Jared). All are included in the text and it is 100% consistent with the genealogy, even though there is a complex story with rivaling kings and other people in the mix. For Joseph Smith to accomplish this without help, he needs to invent 30 names, for the most part unfamiliar to those who have not read the book of Ether. Later, he needs to not only recall those 30 names, but name them in order without mistake while telling a coherent story about them, including other people as well.
56. Ether 7:5 talks about “the land of Moron where the king dwelt”. This is the only mention of the land of Moron before Ether 14. Apparently, this is the capital where the king lives. In Ether 14:6 the land of Moron is mentioned for the second time: “And he came forth to the land of Moron, and placed himself upon the throne”. This is consistent with the brief description of Moron seven chapters earlier.

57. Ether 12:13-17 refers to several previous people and events in the Book of Mormon.
58. Ether 15:33 talks about the people of Limhi finding the Jaredite records. This detail is found in Mosiah, but has not been mentioned since Mosiah 28:11
59. Moroni 10:23: "And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me.» This statement by Christ is not found in 3rd Nephi because Mormon could not write "even a hundredth part of the things which Jesus did truly teach unto the people". But interestingly, Moroni 7:33 (which contains the words of his father, Mormon) also refers to that same statement.
60. 1.Nephi 1:8: Lehi sees "God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God". Notice the exact same wording in Alma 36:22 when Alma says he saw the same as Lehi. Alma is of course the one referring to Lehi, but Joseph Smith first dictates the reference, then the original event that is referred to.
61. 1.Nephi 4:35: Here we are introduced to Zoram. However, in the process of Joseph Smith's dictation, this same Zoram has already been mentioned once in Alma 54:23. Hence, just like Nephi's brothers (see item 16), Zoram and the story of him coming along with Nephi out of Jerusalem must have been known about before Joseph Smith dictated this part.
62. 1.Nephi 15:7: "Behold, we cannot understand the words which our father hath spoken concerning the natural branches of the olive tree, and also concerning the Gentiles". In 1.Nephi 10:12 and 14, Lehi talks about both the natural branches of the olive tree and the Gentiles.
63. 1.Nephi 16:10: This is where Lehi finds Liahona outside his tent. Following Joseph Smith's order of dictation, however, a reference to Liahona has already been made in Alma 37. Consequently, Joseph Smith dictates the Liahona story long after a reference to it.
64. 1.Nephi 19:5: "And an account of my making these plates shall be given hereafter". This time it is Nephi making this kind of promise that we have seen Mormon do several times. The promised account is given in 2.Nephi 5:28-32.
65. 2.Nephi 1:24-26: Lehi refers to several events and discussions in 1.Nephi 16, e.g. Nephi saving the others from starvation (problems with the bows), Laman and Lemuel's accusations against him to seek power (1.Nephi 16:37-38) and Nephi using sharpness (1.Nephi 16:1-3)
66. 2.Nephi 4:25: "And mine eyes have beheld great things, yea, even too great for man; therefore I was bidden that I should not write them". This is a reference to 1.Nephi 14:28 where Nephi was forbidden to write the rest of his vision.
67. 2.Nephi 5:19-20 talks about the fulfillment of the Lord's promise in 1.Nephi 2:21-22. It is interesting to notice the exact same wording in the two passages: "ruler and teacher" and "cut off from the presence of the Lord"
68. 2.Nephi 25:19: According to Nephi, an angel says "his name shall be Jesus Christ". This is a reference to 1.Nephi 12:18 but it only works with the original manuscript of the Book of Mormon! Here the angel says that Jesus Christ is the Lamb of God. For some reason, Joseph Smith later changed it to "the Messiah". Jakob also tells of an angel revealing the name, "Christ" (2.Nephi 10:3), but omits "Jesus". So whatever the original written reformed Egyptian characters for His name, it doesn't quite match and the original 1.Nephi 12:18 is a more likely reference.
69. 2.Nephi 26:7: "O, the pain, and the anguish of my soul for the loss of the slain of my people! For I, Nephi, have seen it". He refers to his vision in 1.Nephi 12:19 where he saw his "seed" being destroyed.
70. 2.Nephi 31:4: Nephi said he spoke about the prophet who should baptize Jesus. This is a reference to 1.Nephi 11:27.

71. Jakob 1:18 refers to 2.Nephi 5:26 when Nephi consecrated Jacob and Joseph to be priests and teachers for his people.
72. Omni: When Amaleki starts writing in verse 12, there are several things which tie into the Book of Mosiah (which was the start of Joseph Smith's dictation, now he's at the end) and the Book of Ether (Coriantumr, the last Jaredite being found by the people of Zarahemla)
73. Omni 1:28-30: This describes two groups from Zarahemla going to the land of Nephi. The first group was unsuccessful and returned to Zarahemla. As for the other group, nothing was heard of them again in that generation from the perspective of someone living in Zarahemla, like Amaleki. This is consistent with the information we get in Mosiah 9, where we can read a more detailed account.
74. Words of Mormon 1:12-13,18: Mormon talks about a period of contentions and wars in King Benjamin's days, after which he manages to establish peace. This ties in neatly with Mosiah 1:1, a verse which Joseph Smith had dictated about 2.5 months earlier, and completes the circle.
75. General item: I have given some examples of how the timeline always adds up correctly, when referred to in various passages. It is also remarkable to see that Joseph Smith always keeps track of which year it is (unless, of course, he just reads it off the seer stone and he doesn't have to keep track of it). In fact, evidence in the original manuscript shows that he could not (or at least did not) keep track of which chapter it was because there were no chapter numbers on the plates. For instance, in Helaman 6:1: "when the sixty and second year of the reign of the judges had ended". A lot happened that year which is recorded in chapter 5. Helaman 4:18 was the last reference to the current year, and it was of course the "sixty and second". There are many examples like that, not once does Joseph Smith 'forget' which year it is.
76. General item: In the Book of Mormon, they consistently go "down" to Zarahemla and "up" to the land of Nephi. This occurs many times in the text, so it is not a coincidence. Since Zarahemla is north of the land of Nephi, this is apparently a hint of relative altitude.
77. General item: Colophons are sometimes present at the beginning of a new book and also sometimes in the middle of a book. These are part of the original dictation by Joseph Smith. They summarize events before they are described in more detail. For instance, in the colophon at the beginning of 1.Nephi, we get details such as the amount of days they traveled before they returned to get the plates, the sons of Lehi marrying Ismael's daughters, the place called Bountiful, etc. The text gets to all these details later in a way that fits the narrative well.

Conclusion

If we assume that Joseph Smith fabricated the Book of Mormon, it is evident that he had a lot to keep track of all throughout the book. Not only would Joseph Smith have to remember a few hundred names, but for some of the people's names, he needs to know their relation and for some of the geographical names, he needs to know and remember their location relative to other geographical locations, altitude or other characteristics. But it doesn't end there. There are lots of details about events, timeline or certain statements that the text refers to. Joseph Smith would have to remember a lot about who said and did what, where and when. He would have to remember what was prophesied because later he describes the fulfillment. He would have to remember what Mormon said that he would get back to, because later in the text he does. Sometimes he would even have to remember certain statements word for word.

It is important to understand that regardless of what we believe about Joseph Smith and the Book of Mormon translation, we may tend to evaluate the items listed in this document based on our own familiarity of the Book of Mormon. I have learned about the Book of Mormon since I was a kid, read it as part of my personal study many times as well as participating in seminary, institute and Sunday school. As an example, let's consider item 38. I have heard and read the story of Alma, Amulek and Zeezrom in Ammonihah many times before. I remember Amulek emphasizing that Christ will not save his people *in* their sins. So why should I be impressed by Joseph Smith remembering this when he dictates Helaman 5? Because Joseph Smith did not read the Book of Mormon 30 times and learn about it in Sunday School prior to dictating it. I am pretty sure that after the first time I read the Book of Mormon, by the time I got to Helaman, I too would not be able to recall all the events and names and specifically what was said in Ammonihah 60 chapters earlier.

Some have argued that Joseph Smith spent the years, between Moroni's first visit in 1823 and the post-116 pages translation of the Book of Mormon in 1829, preparing for the whole fabrication. With the closer examination of the complexity and internal references in the Book of Mormon, we realize that this preparation must have been very detailed. A general outline of a story would not suffice. It would have to be down to a high level of detail, involving specific people, places, events and even wording. The list of internal references presented here, shows that the contents of the Book of Mormon often is known before it is written in more detail. Also, events, people, prophecies, geography, etc are remembered long after they have been dictated and written the first time. If I did not believe in the divinity of Joseph Smith's calling, I would conclude that a more or less complete Book of Mormon manuscript in fact must have been written prior to the dictation. But where was that manuscript during the dictation? No matter the amount of preparation in advance, we remain with the eye-witness accounts stating that Joseph had nothing but his stone and hat (and his own mind) while dictating the complete Book of Mormon about 6 hours each day for about 60 working days in one single draft. Quite puzzling, isn't it? Of course there's always the alternative of completely avoiding the mental gymnastics to make this work by simply believing that the eye-witnesses told the truth and that Joseph Smith himself told the truth when saying that he translated the Book of Mormon "by the gift and power of God".