

ZARAHEMLA RECORD



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Never Murmur

by Raymond C. Treat

To murmur means to complain. We all do it. It's a daily habit. And it hurts us every time we do it. In fact, The Book of Mormon teaches that murmuring is a form of unbelief. If we really understood how much our complaining is hurting us, we would immediately start a campaign against it.

The first thing to do in fighting a spiritual battle is to find out what the word of God has to say about the subject. The opening story of The Book of Mormon—the journey of Lehi and his group from Jerusalem to the land of promise—is a classic story of the contrast between murmuring and not murmuring.

The story starts with Lehi being obedient to God's command to leave his substantial estate and flee to the wilderness with his family (1 Nephi 1:26-33). Laman and Lemuel, the two oldest sons, spend a great deal of time complaining. Nephi makes a very important observation that gives us great insight:

And they did murmur because they knew not the dealings of that God who had created them.
1 Nephi 1:41

Laman and Lemuel did not believe the words of their father Lehi. Their unbelief was a deliberate decision on their part. They chose

to resist the Spirit of the Lord and cast it out by their unbelief (Alma 16:153).

In the story of Lehi's rebellious sons, Laman and Lemuel, it is apparent that complaining is symptomatic of a hardened heart. We observe that a hardened heart leads to rebellion, which eventually cuts one off from the Lord's presence.

When Laman and Lemuel complained about getting the plates of brass, Nephi's response is one of the great statements of faith in all scripture:

I will go and do the things which the Lord hath commanded,
For I know that the Lord giveth no commandments unto the children of men
Save he shall prepare a way for them that they may accomplish the thing which he commandeth them.
1 Nephi 1:65

Laman and Lemuel continued to exercise unbelief. Their conduct was so consistent and such a contrast to the faith of Nephi that it becomes clear that murmuring leads to total unbelief and separation from God.

Nephi was tied up by his rebellious brothers while crossing the ocean and the ship almost sank before they untied him. Instead of complaining, Nephi praised God

(1 Nephi 5:199). He did not complain because he knew they were going to reach the land of promise as a result of the vision he had received. Our vision, like Nephi's, comes from the word and Spirit of God.

Throughout The Book of Mormon, the Lamanites, except when converted, are a type for the followers of Satan and the Nephites are a type for the followers of Jesus Christ. The constant complaining of Laman and Lemuel was the beginning of this type. In like manner, when we complain today we are playing into the hands of our adversary, Satan, in doing his will in our lives and in the lives of those we influence through our complaints. The extent of our complaining is an accurate barometer of our spiritual lives, indicating the degree of our faith.

The next time you complain or feel like complaining, ask the Lord to show you why you were open to the temptation. Ask the Lord to show you where you lack in understanding of his dealings so your vision can be enlarged to the point where your complaints change to praise. Consider well that knowledge of the word of God enlarges our vision.

The next time you hear yourself complaining, remember: never murmur, your unbelief may be showing.

ZRF

A preview of textual corrections in the new corrected edition of The Book of Mormon

Unique Differences in the 18

Fourth in a series of the textual comparison research for the new corrected edition.

Each of the three editions of The Book of Mormon discussed in this article—the 1840, 1874 and 1892—is unique. The 1840 edition is the only edition which shows any evidence of corrections made from the Original manuscript. The 1874 edition is the first one to be published by the Reorganization, followed by the first large-print version in 1892. Our word-for-word comparison research of these unique editions contributes to our understanding of the development of the 1908 Book of Mormon (the subject of the next and final article in this series), and aids in making textual decisions in the new corrected edition.

The period represented by these three editions spans more than five decades. Events affecting Joseph Smith and the church are also reflected in these editions of The Book of Mormon. Subsequent to the publication of the second edition in 1837, the saints had left Kirtland, Ohio for Far West, Missouri finally settling in Commerce, Illinois (renamed Nauvoo). At Kirtland, the printing office was burned to the ground, destroying the press which had been used to print the 1837 edition. When the saints fled Far West they buried their press in the ground for protection. It was later retrieved and brought to Nauvoo.

The 1840 edition was the last American edition published during Joseph Smith’s lifetime. Joseph was assassinated in June 1844; the Reorganization took place in 1860. Fourteen years later the first edition of The Book of Mormon printed by the Reorganization—the 1874 edition—was produced without benefit of either manuscript. Joseph had placed the Original manuscript in the cornerstone of the Nauvoo House in the fall of 1841 where it lay until 1882. It was discovered upon removal that the manuscript had sustained severe water damage. Surviving portions were given to individuals. When Oliver Cowdery left the church in 1838, he took the Printer’s manuscript with him. After Oliver’s death in 1850, the manuscript was passed to David Whitmer (who had also left the church). Thus, neither manuscript was available for the 1874 and 1892 editions of the Reorganization.

1840 edition

The third edition of The Book of Mormon, published in 1840, is referred to as the Nauvoo Edition, although it was published in three printings or “impressions:” first at Cincinnati, Ohio in 1840 and then Nauvoo, Illinois

in 1841 and 1842. The press brought from Far West was utilized for the second and third “impressions.”

Although the text of the 1840 edition was based primarily on the 1837 edition, for the first time some word corrections were made using the Original manuscript as a proof text. The two earlier 1830 and 1837 editions were based directly on the Printer’s manuscript.

Because Oliver, who was no longer a part of the church, had the Printer’s manuscript, only the Original manuscript was available for the 1840 edition; Joseph had the Original manuscript in his possession. In addition, remember that variances exist between the two manuscripts. These include word changes, omissions and additions (see the first article in this series, ZR #51). The first article presented examples which have never appeared in any edition.

This is sufficient evidence that, even though the opportunity was there in 1840, the Original manuscript was not examined word for word, for the 1840 edition did not make a complete restoration of all variances. However, some errors which appeared in the 1830 and 1837 editions were corrected in the 1840 edition.

The first group of 1840 corrections shown in Table 1 presents phrases which appear on the Original manuscript but were omitted from the Printer’s manuscript and subsequent editions. In each passage, the meaning is weakened without these phrases. Only two of the corrections are retained in the 1908 edition (1 N 2:61 and 5:204). But that is understandable because the Original was not available as a proof text for that edition.

TABLE 1—ORIGINAL MANUSCRIPT CORRECTIONS IN THE 1840 EDITION

WORDS ON O OMITTED FROM P

Verse	Reference
1 N 2:61	would not come unto me <i>and partake of the fruit</i>
1 N 3:28	the way is prepared <i>for all men</i> from the foundation
1 N 5:204	to be cast <i>with sorrow</i> into a watery grave

WORDS ON O CHANGED ON P

	From:	To:
A 8:51	or be <i>stripped</i> or be cast out	striped
A 26:5	it <i>sufficeth</i> me that I tell you	supposeth

(Italicized words are restored from O)

In addition to corrections based on the Original manuscript, the 1840 also introduced a few minor independent variances in the form of word changes,

40, 1874 and 1892 Editions

omissions and additions. It has been valuable to compare the number of corrections with the number of independent variances for those portions where the Original manuscript exists. Corrections are only a small percentage of the combined total, while the remainder were introduced independently and do not reflect corrections to the Original manuscript. This information is extremely valuable when analyzing 1840 variances in passages for which the Original manuscript did not survive and we have only the Printer's manuscript for comparison. We can conclude that most of the examples in this category are probably independent changes and do not reflect corrections to the Original manuscript. Some of these variances are still retained in the 1908 edition (see Tables 2 and 3).

TABLE 2—SELECTED 1840 CHANGES

DIFFERS FROM ORIGINAL MS

Verse	From:	To:
1 N 2:14	behold <i>thou art</i> mine elder brethren	ye are
1 N 5:49	the Lord <i>hath</i> talked with him	has
1 N 7:13	thus <i>is</i> the covenants of the Lord	are
1 N 7:18	it is likened unto <i>the</i> being	their
A 19:83	the man had <i>became</i> as God	become
A 20:100	which was <i>wrote</i> upon the plates	written

DIFFERS FROM PRINTER'S MS (NO O)

Mos 2:11	this is the man <i>that</i> receiveth	who
Mos 2:40	ye <i>that</i> have not	who
Mos 2:40	you <i>that</i> deny the beggar	who
A 1:51	they <i>became</i> more still	become
A 1:108	Therefore <i>whomsoever</i> suffered	whosoever
A 9:35	what does <i>this</i> scripture mean	the
A 12:150	even <i>until</i> they had all fallen	till
A 17:80	For just as <i>surely</i> as this director	surely

(Italicized words are restored)

TABLE 3—1840 ADDITIONS AND OMISSIONS

ADDITIONS (NO O)

Verse	Reference
A 1:70	upon the hill [of] Amnihu
A 25:42	to the city [of] Gid
Hel 2:68	when ye [may] remember them
3 N 9:41	break bread and give [it] unto the

(Brackets indicate the added words)

OMISSIONS (NO O)

Mos 7:4	and <i>he</i> did cause his people to commit sin
A 1:86	and the Lamanties and <i>the</i> Amlicites did fall
A 21:95	when they saw <i>that</i> they were surrounded
A 21:152	could not cast their stones and <i>their</i> arrows
3 N 5:78	I give <i>unto</i> you a commandment

(Italicized words are restored)

It is also to this time period that we can trace the origin of divergence between what would become the two main editions of The Book of Mormon existing today, the LDS and RLDS. Simultaneous to the publishing of the 1840 edition, an 1841 European edition was released. It was based entirely on the 1837 edition and did not include any of the 1840 corrections from the Original manuscript. After Joseph's death, the LDS continued publishing The Book of Mormon from this European edition. One phrase, "or out of the waters of baptism," which was introduced into the 1840 edition (not on the Original manuscript) and which was removed in the 1908 edition (1 Nephi 6:8), made its way into the 1920 and current 1981 LDS editions.

1874 edition

Printed first at Plano, Illinois and later Lamoni, Iowa, the text of the 1874 edition was based on the 1840. Perhaps the most unique feature of the 1874 edition was that verse numbers were added for the first time to an American edition. The 1852 European edition had been the first to number verses. Verses in the 1874 closely follow the paragraphing of the earlier editions.

Textual comparison with the 1840 edition shows that only minor word changes were made in the 1874 edition. It is mere coincidence that 15 of over 300 changes which were introduced into the 1874 text agree with the Printer's manuscript. Of course, the 1908 edition (which used the Printer's manuscript as a proof text) retained these 15 changes plus an additional 62 (Table 4 shows a few examples).

TABLE 4—SELECTED 1874 VARIANTS

CHANGES

Verse	From:	To:
A 12:131	placed in <i>the</i> sepulcher	a
A 19:91	as they had <i>become</i> carnal	been
A 21:99	<i>And</i> it came to pass that	now

Hel 1:42 laid by *this* band to destroy his
 Hel 5:131 in the land of Jerusalem at
 Mn 4:22 let him *be aware* lest he shall beware

OMISSIONS

2 N 9:17 with Syria and of the son of Remaliah
 Jac 3:1 I can not write but a little of my words
 A 7:5 they were a hard-hearted and a stiff-necked people
 A14:113 yea and we *have* taught them upon their hills
 A 24:67 desirous to take up arms in *the* defense
 Hel 1:37 there began to be a contention *again*
 Hel 3:124 the Lord God who is *the* Almighty
 3 N 9:39 they arose up and stood *up* upon their feet

ADDITIONS

A 10:8 one tenth part of all [that] he possessed
 A 19:68 the one on [the] one hand, the other on the other
 A 20:84 and [he] stretched it forth unto them
 A 25:40 And it came to pass [that] they did drink
 Mn 4:35 the blood of [the] saints shall cry
 Eth 6:103 Shiz had fainted with [the] loss of blood
 (Italicized words are restored;
 brackets indicated the added words)

The 1874 edition was usually printed annually 500 at a time until 1907. In the midst of this period, the 1892 edition was introduced with a few unique changes.

1892 edition

The second edition produced by the Reorganization was published in 1892, and as with the 1874, was printed a few at a time until 1926. This edition differed from the

1874 in that the page and type sizes were increased, and a new double-column format was introduced. Also for the first time paragraphs were divided into smaller verses and all verses renumbered. (An earlier 1879 LDS edition had divided individual books into smaller chapters and reversified the text.)

The text of the 1892 edition followed the 1874 with only a small number of textual changes. This was most likely a great disappointment to the committee which had met with David Whitmer in 1884 and examined the Printer's manuscript. Their report, which appears in the August 23, 1884 *Saints' Herald*, recommended a list of corrections which needed to be made and further suggested that any future editions should conform to the Printer's manuscript. (It should be pointed out that even the 1884 committee report did not include all variants; in fact, a few inaccuracies have also been discovered.)

Nearly seventy word changes, omissions or additions have been identified in the 1892 edition. Of those, three are still retained in the 1908 edition as shown in Table 5.

TABLE 5—1892 VARIANTS

OMISSIONS

Verse	Reference
A 10:58	the judge smote them <i>again</i> upon their cheeks
A 14:112	yea we <i>have</i> traveled from house to house

CHANGE

	From:	To:
2 N 4:30	<i>commandments</i> of the Lord	commandment

(Italicized words are restored)

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