

now it was in the law of *Mosiah that every man which* was a Judge of the Law or which was appointed to be Judges should receive wages according to the time which ~~he~~(they) laboured to judge those which were brought before them to be judged

now if a man oweth another and he would not pay that which he did owe he was comp-lained of to the Judge & the Judge executed authority and sent forth Officers that the man should be brought before him and Judgeth the man according to the law & the evidesses which are brought against him and thus the man is compeled to pay that which he oweth or be striped or be cast out from among the people as a th-ief and a robber

and the Judge receiveth for his wages according to his time a senire of Gold for a day or a senum of silver which is equal to a senine of Gold & this is according to the Law which was given,

now these are the names of the different pieces of their Gold and of their silver according to their value and the names are given by the Nephites for they did not reckon ofter the manner of the Jews which were at Jerusalem neither did they measure after the manner of the Jews but they al-tered their reckoning and their measure according to the minds and the circumsta-nces of the people in every Generation until the reign of the Judges they having been established by King Mosiah

now the reckoning is thus a senine of Gold a sean of Gold a shum of Gold and a limnah of Gold

A senum of silver an amnor of silver an ezm of silver and an onthi of silver

a senum of silver was equal to a senine of Gold and either for a measure of barley and also for a measure of every kind of grain

now the amount of a sean of Gold was twice the value of a senine

**CHAPTER 11**

*The Nephite monetary system is set forth—Amulek contends with Zeezrom—Christ will not save people in their sins—Only those who inherit the kingdom of heaven are saved—All men will rise in immortality—There is no death after the Resurrection. About 82 B.C.*

<sup>1</sup>Now it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be judges, should receive wages according to the time which [X]they labo[ ]red to judge those who were brought before them to be judged.

<sup>2</sup>Now if a man owed[ ] another, and he would not pay that which he did owe, he was comp[-]lained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged[ ] the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed[ ], or be stripped, or be cast out from among the people as a th[-]ief and a robber.

<sup>3</sup>And the judge received[ ] for his wages according to his time—a senine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

<sup>4</sup>Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they al[-]tered their reckoning and their measure, according to the minds and the circumsta[-]nces of the people, in every generation, until the reign of the judges, they having been established by king Mosiah.

<sup>5</sup>Now the reckoning is thus—a senine of gold, a sean of gold, a shum of gold, and a limnah of gold.

<sup>6</sup>A senum of silver, an amnor of silver, an ezm of silver, and an ont[ ]i of silver.

<sup>7</sup>A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain.

<sup>8</sup>Now the amount of a sean of gold was twice the value of a senine.



# BOOK of MORMON COMPARATIVE

## OM/PM Manuscripts

Now *Amulek* saith O, thou child of Hell *why* tem-pt ye me knoweth thou, that the righteous yieldeth to no such temptations

believest thou that there is no God, I say unto you nay thou knowest that there is a God but thou lovest that lucre more than him

and now thou hast lied before God unto me for thou saidest unto me behold these six onties which are of great worth I will give unto thee when thou had it in thy heart to retain them from me and it was only thy d(e)sires that I should deny the true and living God that thou mightest have cause to destroy me and behold for this great evil thou shalt have thy reward

and Zeezrom saith unto him thou sayest there is a true *& a liveing God*

and Amulek saith yea there is a true and a living God

*now Zeezrum* saith is there more than one God

and he answer-*eth no*

*now Zeezrum* saith unto him again how knowest *thou these things*

& he saith an Angel hath made them *known unto me*

& *Zeezrum* saith again who is he that shall come *is it the son of God*

& *he* saith unto him yea,

and Zeezrom saith *again shall he save his People* in their sins and Amu(*lek answered & said unto him* I say unto you he shall not ~~fo~~(for)\* *it is impossible for him* to deny his word

now *Zeezrum* saith unto the people see that ye remembr these things *for he* saith there is *but* one God yet he saith that *the son of God shall come but* he shall not save his *people* as tho *he had authority* to command God,

now Amu(*lek* said again unto him beh-old thou hast lied for thou *sayest that I speak as* though I had authority to com **197** (o)mand God *because I said he* shall not save his people in their sins

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<sup>23</sup>Now Amulek said[]: O[] thou child of hell, why tem[-]pt ye me? Knowest thou[] that the righteous yieldeth to no such temptations?

<sup>24</sup>Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God, but thou lovest that lucre more than him.

<sup>25</sup>And now thou hast lied before God unto me. [X] Thou said[]st unto me—Behold these six onties, which are of great worth, I will give unto thee—when thou hadst it in thy heart to retain them from me; and it was only thy desire[] that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.

<sup>26</sup>And Zeezrom said[] unto him: Thou sayest there is a true and [X] liv[]ing God?

<sup>27</sup>And Amulek said[]: Yea, there is a true and [X] living God.

<sup>28</sup>Now Zeezrom said[]: Is there more than one God?

<sup>29</sup>And he answer[-]ed[], No.

<sup>30</sup>Now Zeezrom said[] unto him again: How knowest thou these things?

<sup>31</sup>And he said[]: An angel hath made them known unto me.

<sup>32</sup>And Zeezrom said[] again: Who is he that shall come? Is it the Son of God?

<sup>33</sup>And he said[] unto him, Yea.

<sup>34</sup>And Zeezrom said[] again: Shall he save his people in their sins? And Amu()lek answered and said unto him: I say unto you he shall not, []for[] it is impossible for him to deny his word.

<sup>35</sup>Now Zeezrom said[] unto the people: See that ye remember these things; for he said[] there is but one God; yet he saith that the Son of God shall come, but he shall not save his people—as though he had authority to command God.

<sup>36</sup>Now Amu()lek saith again unto him: Beh[-]old thou hast lied, for thou sayest that I spake as though I had authority to com()mand God because I said he shall not save his people in their sins.

# BOOK of MORMON COMPARATIVE

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& I say unto you again that he cannot save them in *their sins* for I cannot deny his word and he hath said that no unclean thing can inherit the Kingdom of Heaven therefore how can ye be saved except ye inherit the Kingdom of Heaven therefore ye cannot be saved in your sins

now Zeezrom saith again unto him is it the s<sup>o</sup>n of God the very eternal Father

and Amulek saith unto him yea he is the very Eternal Father of Heaven and earth and all things which in them is he is the beginning and the end the first and the last

and he shall come into the world to redeem his people and he shall take upon him the transgressions of those who believe on his name and these are they that shall have eternal life and salvation cometh to none else

therefore the wicked remain as though there had been no redemption made except it be the loosing of the bands of death, for Behold the day cometh that all shall rise from the dead (&) stand before God and be judged according to his works.

now there is a death which is called a temporal death, and the death of Christ, shall loose the bands of this temporal death that all shall be raised from this temporal death

the spirit & the body shall be reunited again in its perfect form both limb and joint shall be restored to its proper frame even as we now are at this time and we shall be brought to stand before God, knowing even as we know now & have a bright recollection of all our guilt,

now this restoration shall come to all both Old and young both bond & free both male & female both the wicked and the righteous & even there shall not so much as a hair of their heads be lost but all things shall be restored to its perfect frame as it is now (or) & in the body & shall be brought & be reigned before the bar of Christ the son and God the Father and the Holy spirit which is one eternal God, to be judged according to their works whether they be good or whether they be evil

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<sup>37</sup>And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.

<sup>38</sup>Now Zeezrom saith again unto him: Is [X] the Son of God the very Eternal Father?

<sup>39</sup>And Amulek said[] unto him: Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last;

<sup>40</sup>And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh[] to none else.

<sup>41</sup>Therefore the wicked remain as though there had been no redemption made, except it be the loosening of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

<sup>42</sup>Now, there is a death which is called a temporal death; and the death of Christ[] shall loose the bands of this temporal death, that all shall be raised from this temporal death.

<sup>43</sup>The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

<sup>44</sup>Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing[] shall be restored to its perfect frame, as it is now, or[X] in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

# BOOK of MORMON COMPARATIVE

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now behold I have spoken(unto) you concerning the *death of the mortal boddy* and also concerning the resurrection *of the Mortal boddy* I say unto you that this mortal body *is raised to an immortal* body that is from death *even from the first death* unto life that they can die no more *their spirits uniting* with their bodies never to be divided thus *the whole* becoming spiritual and immortal that they *can no more* see corruption

now when Amulek had fin-ished *these words* the people began again to be astonished & also Zeezrom began to tremble and thus ended the words of Amulek or this is all that I have written

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<sup>45</sup>Now, behold, I have spoken[ ]unto you concerning the death of the mortal bod[ ]y, and also concerning the resurrection of the mortal bod[ ]y. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the [X] whole becom[ ]ing spiritual and immortal, that they can no more see corruption.

<sup>46</sup>Now, when Amulek had fin[-]ished these words the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.