

& it came *to* pass that they did go forth & began to preach the word of *God* unto *the* People intering into their Synagogues & into their houses yea & even they did preach the wo(r)d in their streets

& it came to pass that after much ~~labour~~ labour among *them* they began to *have* success among the poorer class of (the) People for behold they we(re) cast out of the Synagogues because of the coarseness of their apparel

therefore they were not permitted to enter into their Synagogues to ~~work~~ worship God being esteemed as filthiness therefore they were poor yea they were esteemed by their Breth(ren) as dross therefore they were poor *as* to things of the world & also they were poor in heart

now as Alma was teaching & speaking unto the People upon the hill Onidah there came a great multitude unto him which were those of which we have been speaking (of) which were poor in heart because of their poverty as to the things of the world

& they came unto Alma & the one which was the foremost *am*-ong them & sayeth unto him behold what shall these my Brethren do for they are de-spised of *all* men because of their poverty yea & more ~~esperu~~ ~~esper~~ especially ally by our P~~r~~-riests for they have cast us out of our Synagogues which we have laboured ab-undantly to build with our own hands & they h~~ave~~ cast us out because of this our exceding poverty that we have no place to worship our God & now behold what shall we do

& now when Alma heard *this* he turned him about *his* face immediately towards *him* & he beheld with great joy for he beheld that their afflictions had truly humbled them & that they were in a preparation to hear the word

CHAPTER 32

Alma teaches the poor whose afflictions had humbled them—Faith is a hope in that which is not seen which is true—Alma testifies that angels minister to men, women, and children—Alma compares the word unto a seed—It must be planted and nourished—Then it grows into a tree from which the fruit of eternal life is picked. About 74 B.C.

¹And it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.

²And it came to pass that after much [_ _ _ _ _] labo[_]r among them, they began to have success among the poor[_] class of [X] people; for behold, they were cast out of the synagogues because of the coarseness of their appar[_]el—

³Therefore they were not permitted to enter into their synagogues to [_ _ _] worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as dross; therefore they were poor as to things of the world; and also they were poor in heart.

⁴Now, as Alma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him, who were those of whom we have been speaking, of whom were poor in heart, because of their poverty as to the things of the world.

⁵And they came unto Alma; and the one who was the foremost am[-]ong them [X] said unto him: Behold, what shall these my brethren do, for they are de[-]spised of all men because of their poverty, yea, and more [_ _ _ _ _] [_ _ _ _] especially[_ _ _] by our p[_][-]riests; for they have cast us out of our synagogues which we have labo[_]red ab[-]undantly to build with our own hands; and they h[_]ave cast us out because of [X] our exceding poverty; and we have no place to worship our God; and [X] behold, what shall we do?

⁶And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their afflictions had truly humbled them, and that they were in a preparation to hear the word.

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therefore he did say no more to the other multitude but he stretched forth his hand & cried unto those which he beheld which were truly penitent & sayeth unto them

I behold that ye are lowly in heart & if so blessed are ye

Behold thy Brother hath said what shall we do for we are cast out of our Synagogues that we cannot worship our God
& C.

behold I say unto you do ye suppose that ye cannot worship God save it be in yo(ur) Synagogue(s) only

& moreover I would ask do ye suppose that ye must not worship God only once in a week

I say unto you it is well that ye are cast out of your Synagogues that ye may be humble & that ye may learn wisdom for it is necessary that ye should learn wisdom for it is because that ye are cast out that ye are despised of your Brethren because of your exceeding poverty that ye are brought to a lowliness of heart for ye are necessarily brought to be humble

& now because ye are compelled to be humble blessed are ye for a man sometimes if he is compelled to be humble seeketh repentance & now surely whosoever repenteth shall find mercy & he that findeth mercy & endureth to the end the same shall be saved

& now as I said unto you that because ye were compelled to be humble ye were blessed do ye not suppose that they are more blessed who truly humble themselves because of the word

yea he that truly humbleth himself & repenteth of his sins & endureth to the end the same shall be blessed yea much more blessed than they who are compelled to be humble because of their exceeding poverty

therefore blessed are they who humbleth themselves without being compelled to be humble or rather in other words blessed is he that believeth in the word of God & is Baptised without stubbornness of heart yea without being brought to know the word or even compelled to know before they will believe

⁷Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them:

⁸I behold that ye are lowly in heart; and if so, blessed are ye.

⁹Behold thy brother hath said, What shall we do?— for we are cast out of our synagogues, that we cannot worship our God.
[X _ _ _]

¹⁰Behold I say unto you, do ye suppose that ye cannot worship God save it be in yo(ur) synagogues only?

¹¹And moreover, I would ask, do ye suppose that ye must not worship God only once in a week?

¹²I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is [_ _ _ _] necessary that ye should learn wisdom; for it is because that ye are cast out, [] that [_ _] ye are despised of your brethren because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.

¹³And now, because ye are compelled to be humble [_ _ _ _] blessed [] are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved.

¹⁴And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

¹⁵Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding [] poverty.

¹⁶Therefore, blessed are they who humble [_] themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe.

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yea there are many which do say if thou wilt show unto us a sign from Heaven then we shall know of a surety then we shall be-lieve

now I ask is this faith behold I say unto you nay for if a man knoweth a thi~~ng~~ he hath no cause to believe for he knoweth it

& now how much more cursed is he that knoweth the will of God & doeth it not then he that only believeth or only hath cause to believe & falleth into transgression

now of this thing ye must judge behold I say unto you that it is on the one hand even as it is on the other & it shall be unto every man according to his work

& now as I said concerning fa-ith faith is not to have a perfect knowledge of things therefore if ye have faith ye hope -for things which is not seen which are true

& now behold I say unto you & I would that ye ~~w~~(should) ~~u~~nd remember that God is merciful unto all who believe on his name therefore he desireth in the first place that ye should believe yea even on his word

& now he imparteth his word by Angels unto men yea not only men but women also now this is not all little Children doth have words giv-~~iv~~(e)n unto them many times which doth confound the wise & the learned

& now my beloved Brethren as ye have desired to know of me what ye shall ~~do~~ do because ye are afflicted & cast out now I do not desire that ye should suppose that I ~~mea~~ (to jud~~es~~gue) ng to the Zoramites &C. mean to jud-ge you only according to that which is true

for I do not mean that ye all of you have been compelled to humble yourselves for I verily believe there are some among you which (would) humble themselves let them be in whatsoever circumst-ances he might

now as I said concerning faith that it was not a perfect know-ledge even so it is with my words ye cannot know of their surety at first unto perfection any more then faith is a perfect knowledge

¹⁷Yea, there are many **who** do say: **If** thou wilt show unto us a sign from **heaven**, then we shall know of a surety; then we shall be[-]lieve.

¹⁸Now I ask, is this faith? **Behold**, I say unto you, **Nay**; for if a man knoweth a thi[-]ng he hath no cause to believe, for he knoweth it.

¹⁹**And** now, how much more cursed is he that knoweth the will of God **and** doeth it not, **than** he that only believeth, or only hath cause to believe, **and** falleth into transgression?

²⁰Now of this thing ye must judge. **Behold**, I say unto you, that it is on the one hand even as it is on the other; **and** it shall be unto every man according to his work.

²¹**And** now as I said concerning fa[-]ith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope [-]for things which **are** not seen, which are true.

²²**And** now, behold, I say unto you, **and** I would that ye [-]should[-] remember, that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

²³**And** now, he imparteth his word by **angels** unto men, yea, not only men but women also. **Now** this is not all; little **children** do[-] have words giv[-]en unto them many times, which **[X]** confound the wise **and** the learned.

²⁴**And** now, my beloved **brethren**, as ye have desired to know of me what ye shall **[X]** do because ye are afflicted **and** cast out—now I do not desire that ye should suppose that I [-] **[X]** [-] mean to jud[-]ge you only according to that which is true—

²⁵**F**or I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe **that** there are some among you **who would** humble themselves, let them be in whatsoever circumst[-]ances **they** might.

²⁶Now, as I said concerning faith—that it was not a perfect know[-]ledge—even so it is with my words. **Ye** cannot know of their surety at first, unto perfection, any more **than** faith is a perfect knowledge.

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but behold if ye will awake & arouse your faculties even to an *experiment* upon my words & exercise a particle of faith yea even if ye can no more than desire to believe let **254** this desire work in you even until ye believe in a *manner* that ye can give place for a portion of my words

now we will compare the word unto a Seed now if ye give place that a seed may be planted in your heart behold if it be a true seed or a good seed if ye do not cast it out by your unbelief that ye will resist the spirit of the Lord behold it will be(ogin to swell with-in your breasts & when you feel these swelling motions ye will begin to say with in yourselves it must needs be that (this) is a good seed or that the word is good for it begineth to enlarge my soul yea it begineth to enlighten my understanding yea & it begineth to be delicious to me

now behold would not this increase your faith I say unto you yea nevertheless it hath not grown up to a perfect knowle-dge

but behold as the seed swelleth & sprouteth & begineth to grow s(&)ø then ye will (must) nee-ds say that the seed is good for behold it & swelleth & sprouteth & begineth to grow & now behold will not this strengthen your faith yea it will strengthen your faith for ye will say I know that this is a good seed for behold it sprouteth & begineth to grow

& now behold are ye sure that this is a good seed I say unto you yea for every seed bringeth forth unto its own likeness

therefor if a seed groweth it is good good but if it groweth not behold it is not good therefore it is cast away

& now be-hold because ye have tried the *experiment* & planted the seed & it swelleth & sprouteth & begineth to grow ye must needs know that the seed is good

& now behol-ld is your knowledge perfect yea your knowledge is perfect in that thing & your faith is dormant & this because you know f(or) ye kn(o)w that the word hath s-welled your Souls & ye also know that it hath sprouted up that your understand-ing doth begin to be enlightened & your mind doth begin to expand

²⁷But behold, if ye will awake **and** arouse your faculties, even to an experiment upon my words, **and** exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

²⁸Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will be(ogin to swell with[-]in your breasts; **and** when you feel these swelling motions, ye will begin to say with[_]in yourselves—It must [_]needs be that **this** is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, **[X]** it beginneth to be delicios to me.

²⁹Now behold, would not this increase your faith? I say unto you, **Yea**; nevertheless it hath not grown up to a perfect knowle[-]dge.

³⁰But behold, as the seed swelleth, **and** sprouteth, **and** beginneth to grow, **[X][X]** then you **[X]** must nee[-]ds say that the seed is good; for behold it **[]** swelleth, **and** **[_ _ _ _ _]** sprouteth, **and** beginneth **[]** to grow. **And** now, behold, will not this strengthen your faith? **Yea**, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth **and** beginneth to grow.

³¹**And** now, behold, are ye sure that this is a good seed? I say unto you, **Yea**; for every seed bringeth forth unto its own likeness.

³²Therefore, if a seed groweth it is **[X]** good, but if it groweth not, behold it is not good, therefore it is cast away.

³³**And** now, be[-]hold, because ye have tried the experiment, **and** planted the seed, **and** it swelleth **and** sprouteth, **and** beginneth to grow, ye must needs know that the seed is good.

³⁴**And** now, beho[_]l[-]d, is your knowledge perfect? **Yea**, your knowledge is perfect in that thing, **and** your faith is dormant; **and** this because you know, **for** ye know that the word hath s[-]welled your souls, **and** ye also know that it hath sprouted up, that your understand[-]ing doth begin to be enlightened, **and** your mind doth begin to expand.

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O then is *not* this *real* I say unto you yea because it is *life* light & whatsoever is light is good because it is desernable therefore ye must know that it is good & now behold after ye have tasted this light ~~is~~ is your knowledge perfect

behold I say unto you nay neither must ye lay aside your faith for ye have only exer(cised) you(r) faith to plant the seed that ye might try the experiment to kow (if the seed ~~wax~~(was)e good) &C

& behold as ~~these~~ tree begineth to grow ye will say let us nourish it with great care that it may get root & that it may grow up & bring forth fruit unto us & now behold if ye nourish it with much care it will get root & grow up & bring forth fruit

but if ye neglect *the* tree & take no thought for its nou-rishme(n)t behold it will not get any root & when the heat of the Sun co-meth & scorcheth it & because it hath no root it wi-thereth away & ye plu-ck it up & cast it out

now this is not because *the* seed was not good neither is it because the fruit thereof would not be desireable but it is because yo-ur ground is barron & ye will not nourish the tree there-fore ye cannot ha-ve the fruit thereof

& thus it is if ye will enot nourish the word looking forward with an eye of faith to the fruit thereof ye can never **255** pluck of the fruit of the tree of life

but if ye will nourish the word yea nou--rish the tree as it begineth to grow by your faith with great diligence & with patience looking forward to the fruit there(of) & it shall take root & (be)hold ~~it-sh~~— it shall be a tree springing up unto everlasting life

& because of your diligence & your faith & your patience with the words (i)n nourishing it that it may take root in you behold by & by ye shall pluck the fruit thereof which is most precious wh-ich is sweet above all that is sweet & which is white above all that is white yea & pure above all (that is pure) & ye shall feast upon this fruit even untill ye are filled that ye hungar not neither shall ye thirst

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³⁵O then, is not this real? I say unto you, Yea, because it is [X] light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light [X] is your knowledge perfect?

³⁶Behold I say unto you, Nay; neither must ye [] lay aside your faith, for ye have only exer(cised) your faith to plant the seed that ye might try the experiment to know if the seed [_ _]was[] good. [X]

³⁷And behold, as the [_ _] tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, [X] that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

³⁸But if ye neglect the tree, and take no thought for its nou[-]rishment, behold it will not get any root; and when the heat of the sun co[-]meth and scorcheth it, [X] because it hath no root it wi[-]thers[_ _] away, and ye plu[-]ck it up and cast it out.

³⁹Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desir[]able; but it is because yo[-]ur ground is barren, and ye will not nourish the tree, there[-]fore ye cannot ha[-]ve the fruit thereof.

⁴⁰And thus [X_X], if ye will []not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

⁴¹But if ye will nourish the word, yea, nou[-]rish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, [X] it shall take root; and behold [X_ _] [] it shall be a tree springing up unto everlasting life.

⁴²And because of your diligence and your faith and your patience with the word [] in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, wh[-]ich is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until [] ye are filled, that ye hunger not, neither shall ye thirst.

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then ~~sh~~at my Bret/ren ye shall reap the
rewa-rds of your faith & your diligence &
patience & long *suffering* ~~then~~ waitting for the
tree to bring forth fruit unto you

⁴³Then [_ _ _], my **b**rethren, ye shall reap the
rewa[-]rds of your faith, **and** your diligence, **and**
patience, **and** long-suffering, **[X]** wait[]ing for the
tree to bring forth fruit unto you.