

BOOK of MORMON COMPARATIVE
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Chapter 9th

Now Alma seeing that the words of Amulek had silenced Zeezrom for he beheld that Amulek had caught him in his lieings and deceivings to destroy him and seeing that he began to tremble under a consciousness of his guilt he opened his mouth and began to speak unto him and to establish the words of Amulek and to explain thing beyond or to unfold the scriptures beyond that which Amulek had done

now the words that Alma spake unto Zeezrom was heard by the people round about, for the **198** multitude was great and he spake on this wise.

now Zeezrom seeing that thou hast been taken in thy lieings and Craftiness for thou hast not lied unto men only but thou hast lied unto God for behold he knows all thy thoughts and thou seest that thy thoughts are made known unto us by this spirit

and thou seest that we know that thy plan was a very subtle plan as to the subtlety of the Devil for to lie and to deceive this people thou thou mightest set them against us to revile us and to Cast us out

now this was a plan of thine adversary and he hath exercised his power in thee now I would that ye should remember that what I say unto thee I say unto all

and behold I say unto you all that this was a snare of the adversary which he hath laid to catch this people that he might bring you into subjection unto him that he might encircle you about with his Chains that he might chain you down to everlasting destruction according to the power of his captivity.

CHAPTER 12 [X - - -]

Alma speaks to Zeezrom—The mysteries of God can be given only to the faithful—Men are judged by their thoughts, beliefs, words, and works—The wicked will suffer a spiritual death—This mortal life is a probationary state—The plan of redemption brings to pass the Resurrection and, through faith, a remission of sins—The repentant have a claim on mercy through the Only Begotten Son. About 82 B.C.

¹Now Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his ly[]ing[] and deceiving[] to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.

²Now the words that Alma spake unto Zeezrom were heard by the people round about; for the multitude was great, and he spake on this wise:

³Now Zeezrom, seeing that thou hast been taken in thy ly[]ing[] and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, he knows all thy thoughts, and thou seest that thy thoughts are made known unto us by []his Spirit;

⁴And thou seest that we know that thy plan was a very subtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to revile us and to cast us out—

⁵Now this was a plan of thine adversary, and he hath exercised his power in thee. Now I would that ye should remember that what I say unto thee I say unto all.

⁶And behold I say unto you all that this was a snare of the adversary, which he has[] laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction, according to the power of his captivity.

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Now when Alma had spoken these words Zeezrom began to tremble more exceedingly for he was convinced more and more of the power of God, and he was also convinced that Alma and Amulek had a knowledge of him for he was convinced that they knew the thoughts and intents of his hearts for power was given unto them that they might know of these things according to the spirit of prophesy

Zeezrom began to enquire of them diligently that he might know more concerning the Kingdom of God and he said unto Alma what does this mean which Amulek hath spoken concerning the resurrection of the dead that all shall rise from the dead both the just and the unjust and are brought to stand before God to be Judged according to their works

and now Alma began to expound these things unto him, saying it is given unto many to know the mysteries of God nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men according to the heed and diligence which they give unto him

therefore he that will harden his heart the same receiveth the lesser portion of the word and he that will not harden his heart to him is given the greater portion of the word until it is given unto him to know the mysteries of God until they knew them in full

and he that will harden his heart to him is given the lesser portion of the word until they know nothing Concerning his mysteries and then they are taken captive by the Devil and led by the chains of Hell and Amulek his will down to destruction, now this is what is meant by the chains of Hell

and Amulek hath spoken plainly concerning death and being raised from this mortality to a state of immortality and being brought before the bar of God to be judged according to our works

then if our hearts have been hardened yea if we have hardened our hearts against the word insomuch that it hath not been found in us then will our state be awful for then we shall be condemned

⁷Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart[]; for power was given unto them that they might know of these things according to the spirit of prophecy.

⁸**And** Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. **And** he said[] unto Alma: **What** does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?

⁹And now Alma began to expound these things unto him, saying: **I**t is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and[]diligence which they give unto him.

¹⁰**And** therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until []he[] know them in full.

¹¹**And** they that will harden **their** hearts, to **them** is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the **devil**, and led by **[X_X_X_X_X_X]** his will down to destruction. **Now** this is what is meant by the chains of hell.

¹²**And** Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to **our** works.

¹³**Then** if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has[] not been found in us, then will our state be awful, for then we shall be condemned.

BOOK of MORMON COMPARATIVE
OM/PM Manuscripts

Current Edition

for our work¹⁴ will condemn us yea all our work will condemn us we shall not be found spotless and our thoughts will also condemn us and in this awful state we shall not dearest look up to our God and would fane be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence

but this cannot be we must come forth and stand before him in his glory **199** and in his power and in his might magesty and dominion and acknowledge to their everlasting shame that all his judgments are just that he is just in all his works and that he is merciful unto the children of men and that he hath all power to save every man that believeth on his name and bringeth forth fruit mete for repentance,

and now behold I say unto you then cometh a death even a second death which is a spiritual death then is a time that whosoever dieth in his sins as to the temporal death shall also die a spiritual death, yea he shall die, as to things pertaining unto righteousness

then is the time when their torment¹⁵ shall be as a lake of fire and brimstone whose flames asscendeth up forever and forever and then is the time thot thy shall be chained down to an everlasting destruction according to the power and captivity of Satan having subjected them according to his will

then I say unto you they shall **be as** though there had been no redemption made for they cannot be **redeemed according to Gods justice** and they cannot die seeing there is no more corruption.

Now it came to pass that when Alma had made **an end of speaking these** words the people began to be more astonished

but there was one Antionah who was a chief Ruler among them came forth & said unto him what is this that thou hast said **that man should rise from the dead and be changed from this mortal to an immortal state that the soul can never die.**

what does this scripture mean which saith that God placed Cherabs and a flameing sword on the east of the Garden of Eden lest our first Parents should enter & partake of the fruit of the tree of life & live forever & thus we see that there was no possible chance that they should live forever,

¹⁴For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.

¹⁵But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has[] all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.

¹⁶And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die[] as to things pertaining unto righteousness.

¹⁷Then is the time when their torments shall be as a lake of fire and brimstone, whose flame[] as[]cendeth up forever and []ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

¹⁸Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.

¹⁹Now it came to pass that when Alma had made **an end of speaking these words, the people began to be more astonished;**

²⁰But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state, that the soul can never die?

²¹What does the[] scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

BOOK of MORMON COMPARATIVE
OM/PM Manuscripts

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now Alma saith unto him **this is the thing which I was about to explain now we see that Adam did fall by partakeing of the forbidden fruit according to the word of God & thus we see that by his fall that all mankind became a lost & a fallen people**

and now behold I say unto you that if it had been **possible for Adam for to have partaken of the fruit of the tree of life at that time that there would have been no death and the word would have been void makeing God a liar for he said if thou eat thereof thou shalt surely die**

and we see that **death comes upon mankind yea the death which has been spoken of by Amulek which is the temporal death nevertheless there was a space granted unto man in which he might repent therefore this life became a probationary state a time to prepare to meet God a time to prepare for that endless state which has been spoken of by us which is after the resurrection of the dead**

now if it had not been for the plan of redemption which was laid from the foundation of the world there could have been no resurrection of the dead but there was a plan of redemption laid whi-ch shall bring to pass the resurrection of the dead of which has been spoken.

and now behold if it were possible that our first Parents could have went forth and partaken of the tree of life they would have been forever miserable having no preparatory state and thus the plan of redemption would **200** have been frustrated and the word of God would **have been void taking none effect**

but behold behold it was not **so but it was appointed unto man they they must die and after death they must come to judgment even that same judgment of which we have spoken** which is the end

and affter God had appointed **that these things should come unto man behold then he saw that it was expediant that man should know concerning the things whereof he had appointed unto them**

therefore he sent Angels to **converse with them which caused men to Behold of his Glory**

²²Now Alma said[.] unto him: This is the thing which I was about to explain. Now we see that Adam did fall by the partak[.]ing of the forbidden fruit, according to the word of God; and thus we see, that by his fall, [X] all mankind became a lost and [X] fallen people.

²³And now behold, I say unto you that if it had been possible for Adam [X] to have partaken of the fruit of the tree of life at that time, [X] there would have been no death, and the word would have been void, mak[.]ing God a liar, for he said: If thou eat [X] thou shalt surely die.

²⁴And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

²⁵Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, whi[-]ch shall bring to pass the resurrection of the dead, of which has been spoken.

²⁶And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

²⁷But behold [X], it was not so; but it was appointed unto men that they must die; and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.

²⁸And af[.]ter God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

²⁹Therefore he sent angels to converse with them, who caused men to behold of his glory.

BOOK of MORMON COMPARATIVE
OM/PM Manuscripts

Current Edition

and they began from that time forth to call on his name therefore God conversed with men & made known unto them the plan of redemption which had been prepared from the foundation of the world and this he made known unto them according to their faith and repentance and their holy works

wherefore he gave commandments unto men they having first transgressed the first commandments as to things which were temporal & becoming as Gods knowing good from evil placing themselves in a state to act or being placed in a state to act according to their wills and pleasures whether to do good evil or to do good

therefore God gave unto them commandments after having made known unto them the plan of redemption that they should not do evil the penalty thereof being a second death which was an everlasting death as to things pertaining unto righteousness for on such the plan of redemption could have no power for the works of justice could not be destroyed according to the supreme goodness of God

but God did call on men in the name of his Son this being the plan of redemption which was laid saying if ye will repent and harden not your hearts then will I have mercy upon you through mine only begotten Son

therefore whosoever repented and hardened not his heart he shall have claim on mercy through mine only begotten Son unto a remission of their sins and these shall enter into my rest

and shosoever will harder his heart and will do iniquity Behold I swear in my wrath that they shall not enter into my rest

and now my Brethren behold I say unto you that if ye will harden your hearts ye shall not enter into the rest of the Lord therefore your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation yea according to his word in the last provocation as well as in the first to the everlasting destruction of your souls therefore according to his word unto the last death as well as the first,

³⁰And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works.

³¹Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according [X_X] [] to their wills and pleasures, whether to do [X] evil or to do good—

³²Therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

³³But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

³⁴Therefore, whosoever repented, and hardened not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest.

³⁵And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that []he[] shall not enter into my rest.

³⁶And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation, yea, according to his word in the last provocation as well as [X] the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first.

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and now my Brethren seeing we know these things and they are true let us repent and harden not our hearts that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he hath given unto us but let us enter into the rest of God which is prepared according to his word

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³⁷And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has[] given unto us; but let us enter into the rest of God, which is prepared according to his word.