

& now my Son I perceive there is somewhat more which doth worry your mind which ye cannot understand w<sup>h</sup>ich is concerning the justice of God in the punishments of the sinner for ye fo try to suppose that it is injustice that the sinner should be consigned to a state of misery

now behold my son I will explain this thing unto thee for behold after the Lord God sent our first Praents forth from the garden of Eden to till the ground from whence he was taken yea he crove out the man & he plased at the east end of the garden of Eaden Cherubims & flaming Sword which turned every way to keep the tree of life

now we see that the man had became as God knowing good & evil & lest he should put forth his hand & take also of the tree of life & eat & live forever that the Lord God placed Cherubim<sup>o</sup> & the flameing sword that he should not partake of the fruit

& thus we see that there was t tine granted unto men to repent yea a probationary time a time to repent & serve God

for behold if Adam had put forth his hand immediately & partook of the ~~for~~ forbidden fruit tree of life he would have <sup>273</sup> lived forever according to the word of God haveng no space for repentance yea & also the word of God would have been void & the greatt plan of Salvation would have been frustraded

but behold it was appointed unto man to dee therefore as they were cut off from the tree of life therefore they should be cut off from the face of the Earth & man became lost forever yea they became fallen man

**CHAPTER 42**

*Mortality is a probationary time to enable man to repent and serve God—The Fall brought temporal and spiritual death upon all mankind—Redemption comes through repentance—God Himself atones for the sins of the world—Mercy is for those who repent—All others are subject to God's justice—Mercy comes because of the Atonement—Only the truly penitent are saved. About 74 B.C.*

<sup>1</sup>And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand—w[ ]hich is concerning the justice of God in the punishment[ ] of the sinner; for ye **do** try to suppose that it is injustice that the sinner should be consigned to a state of mise[ ]ry.

<sup>2</sup>Now behold, my son, I will explain this thing unto thee. **F**or behold, after the Lord God sent our first **parents** forth from the garden of Eden, to till the ground, from **whence they were** taken—yea, he **drew** out the man, **and** he placed at the east end of the garden of E[ ]den, cherubim[ ], **and a flaming sword** which turned every way, to keep the tree of life—

<sup>3</sup>Now, we see that the man had become as God, knowing good **and** evil; **and** lest he should put forth his hand, **and** take also of the tree of life, **and** eat **and** live forever, that the Lord God placed cherubim[ ] **and** the flam[ ]ing sword, that he should not partake of the fruit—

<sup>4</sup>And thus we see, that there was **a** time granted unto **man** to repent, yea, a probationary time, a time to repent **and** serve God.

<sup>5</sup>For behold, if Adam had put forth his hand immediately, **and** partaken of the [ \_ \_ \_ \_ ] [ \_ \_ \_ \_ \_ X ] tree of life, he would have lived forever, according to the word of God, **having** no space for repentance; yea, **and** also the word of God would have been void, **and** the grea[ ]t plan of **salvation** would have been frustrated.

<sup>6</sup>But behold, it was appointed unto man to **die**—therefore, as they were cut off from the tree of life [X] they should be cut off from the face of the **earth—****and** man became lost forever, yea, they became fallen man.

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& now we see by this that our first Parents were cut off both temporally & spiritually from the Presance of the Lord & hus we see they became subjects to follow after their own will

now behold it was not expediant that man should be reclaimed from this temporal death for that would destroy the great plan of happiness

therefor as the soul could never die & the fall had brought upon all mankind a spiritual deat<sup>h</sup> as well as a temporal that is they were cut ofr from the presance of the Lord therefore it was expediant that mankind should be reclaimed from this spiritual death

therefore as they had become carnal sensual & Develish by nature this probationary tstate became a state for them to prepare it became a preparatory state

& now rebember my Son ef it were not for the plan of salemption laying it aside as soon as they were dead their souls were miserable being cut off from the presance of the Lord

& now there was no means to reclaim men from this fallen state ~~whi~~<sup>which</sup> man had brought upon himself because of his own disobediamece

therefor<sup>e</sup> according to justice the plan of ~~redem~~ redem<sup>p</sup>tion Could rot be brought about only on conditions of repentance of men in this probationary state yea this preparatory state for except it were for these conditions mercy Charge & .C could not take effect except it should destroj the work of Justice now the work of justice could not be destroyed if so God would cease to be God

& thus we see that all mankind were fallen & they were in the grasp of justice yea the Justice of God which consigned them forever to be cut off from his presance

& now the plan of mercy could not be brought about except an atonement should be made therefore God himself atoneth for the sins of the world to bring about the plan of mercy ao appeas the demands of justice that God might be a perfect just God & a merciful God also

<sup>7</sup>**And** now, ye see by this that our first **p**arents were cut off both temporally & spiritually from the **p**resence of the Lord; **and** thus we see they became subjects to follow after their own will.

<sup>8</sup>Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.

<sup>9</sup>Therefore, as the soul could never die, **and** the fall had brought upon all mankind a spiritual death<sup>h</sup> as well as a temporal, that is, they were cut off from the presence of the Lord, **[X]** it was expedient that mankind should be reclaimed from this spiritual death.

<sup>10</sup>Therefore, as they had become carnal, sensual, **and** devilish, by nature, this probationary **[ ]**state became a state for them to prepare; it became a preparatory state.

<sup>11</sup>**And** now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.

<sup>12</sup>**And** now, there was no means to reclaim men from this fallen state, **[ \_ \_ \_ ]**which<sup>h</sup> man had brought upon himself because of his own disobedience;

<sup>13</sup>Therefore, according to justice, the plan of **[ \_ \_ \_ \_ ]** redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy **[X X \_ \_ ]** could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

<sup>14</sup>**And** thus we see that all mankind were fallen, **and** they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.

<sup>15</sup>**And** now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, **and** a merciful God also.

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now repentance could not come unto men except there were a punishment which also was as eternal as the life of the soul should be affixed opposite to the plan of happiness which was as eternal also as the life of the soul

now <sup>h</sup>ow could a man repent except he should sin how could <sup>he</sup> sin if there was no law how could there be a law save there was a punishment

now there was a punishment affixed & a just law given which brought remorse of conscience unto man

now if there was no law given if a man murdered we should <sup>274</sup> die would he fear afraid he should die if he should murder

& also if there was no law given against sin men would not be afraid to sin

& if there was no law given if men sinned what could justice do or mercy either for they would have no claim upon the creature

but there is a law given & a punishment affixed & repentance granted which repentance mercy claimeth otherwise justice claimeth the creature & executeth the law & the law inflicteth the punishment of not on the works of justice would be destroyed & <sup>h</sup> God would cease to be God

but God ceaseth not to be God & mercy claimeth the penitent & mercy cometh because of the atonement & the atonement bringeth to pass the resurrection of the dead & the resurrection of the dead bringeth back men into the presence of God & thus they are restored into his presence to be judged according to their works according to the law & justice

for behold justice exerciseth all his demands & also mercy claimeth all which is her own & thus none but the truly penitent are saved

what do ye suppose that mercy can rob justice I say unto you nay not one whit if so God would cease to be God

<sup>16</sup>Now, repentance could not come unto men except there were a punishment, which also was [X] eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

<sup>17</sup>Now, [ ]ho[ ]w could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?

<sup>18</sup>Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

<sup>19</sup>Now, if there was no law given—if a man murdered he should die—would he be afraid he would die if he should murder?

<sup>20</sup>And also, if there was no law given against sin men would not be afraid to sin.

<sup>21</sup>And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

<sup>22</sup>But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and [ ] God would cease to be God.

<sup>23</sup>But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice.

<sup>24</sup>For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

<sup>25</sup>What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God.

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& thus God bringeth about his great & eternity perposes which was prepared from the foundation of the world & thus cometh about the salvation & the redemption of men & also ~~there~~ their destruction & misery

therefore O my Son whosoever well com may come & partak of the waters of life freely & whosoever will not come the same is not compeled to come but in the last day it shall be restored unto <sup>him</sup> according to his deed&

if he hath desired to do evil & hatt not repented in his days behold evel shall be done unto him according to the restoration of God

& <sup>now</sup> my Son I desire that ye should let these things trobble you no more & only let ~~thine~~ your sins trouble you with that trouble which shall bring you down unto the Lamantes ca a repentance

O my Son I desire that ye should deny the justice of God no more do not endeavor to excuse yourself in the least point because of your sins by denying the Justice of God but do you let the justice of God & his mercy & his long suffering have full stay in your heart but let it bring you down to the dust in humility

& now my Son ye are called of God to ple<sup>a</sup>ch the word unto this people & now my Son go thy way declare the word with truth & soberness that thou mayest bring souls unto repentance that the great plan of mercy may have clame upon them & may God grant unto <sup>you</sup> yeea even according to my word. Amen

<sup>26</sup>And thus God bringeth about his great **and** eternal[\_] purpos[\_]es, which **were** prepared from the foundation of the world. **And** thus cometh about the salvation[\_]and the redemption of men, **and** also **[X]** their destruction **and** mise[\_]ry.

<sup>27</sup>Therefore, O my **son**, whosoever **will** come may come **and** partake of the waters of life freely; **and** whosoever will not come the **same** is not compelled to come; but in the last day it shall be restored unto **him** according to his deeds.

<sup>28</sup>If he has[\_] desired to do evil, **and** has[\_] not repented in his days, behold, **evil** shall be done unto him, according to the restoration of God.

<sup>29</sup>**And now**, my **son**, I desire that ye should let these things trouble you no more, **and** only let **[X]** your sins trouble you, with that trouble which shall bring you down unto **[X\_ \_ \_ \_ \_ \_ \_ \_ \_ \_]** repentance.

<sup>30</sup>O my **son**, I desire that ye should deny the justice of God no more. **Do** not endeavor to excuse yourself in the least point because of your sins, by denying the **justice** of God; but do you let the justice of God, **and** his mercy, **and** his long-suffering have full **sway** in your heart; **and** let it bring you down to the dust in humility.

<sup>31</sup>**And now**, O my **son**, ye are called of God to **preach** the word unto this people. **And** now, my **son**, go thy way, declare the word with truth **and** soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have **claim** upon them. **And** may God grant unto **you** **[ \_ \_ \_ ]** even according to my words. Amen.