

& it came to pass that they did go forth & began to preach the word of Lord unto the Peopee intering into their Synagogues & into their houses yea & even they did preach the word in their streets

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

therefore they were not permitted to enter into their Synagogues to ~~worsh~~ worship god being esteemed as filthiness therefore they were poor yea they were esteemed by their Brethren^{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 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 among them & sayeth unto him behold what shall these my Brethren do for they are despised of all men because of their poverty yea & more ~~especial~~ especially^{ally} by our Priests for they have cast us out of our Synagogues which we have laboured abundantly to build with our own hands & they have cast us out because of this our exceeding 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 his & 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 [] labour among them, they began to have success among the poor [] class of people; for behold, they were cast out of the synagogues because of the coarseness of their apparel—

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 among them [X] said unto him: Behold, what shall these my brethren do, for they are despised of all men because of their poverty, yea, and more [] [] especially [] by our priests; for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of [X] our exceeding 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 move 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 towly 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.

Ilehold I say unto you do ye suppose that ye cannot worship God save it be in your Synagogue^s only

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

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 ~~nessa~~ necessary thet ye should learn wisel~~ym~~ bor it is because that ye are cast out ~~t~~^{that} ~~hat~~ ye are despised of your Brethren because of your exceding poverty that ye are brought to a lowliness of heart for ye are necessarily brought to be humble

& now because ye are compeled to be humble ~~belse~~^{blessed} ~~d~~ are ye for a man sometimes if he is compelled to **253** 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 compeled 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 then they who art compeled to be humble because of their exced~~in~~^g of poverty

therefore blessed are they who humbleth themselves without being compeled to be humble or rather in other words blessed is he that beleeve~~th~~ in the word of God & is Baptised without stub~~born~~^{ness} orness of heart yea without being brought to know the word or even compeled to know before they will believe

⁷Therefore he did say no **more** to the other multitude; but he **stretch**ed 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 _ _]

¹⁰[]Behold I say unto **you**, do ye suppose that ye cannot worship God save it be in your **synagogues** only?

¹¹**And** 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 wis[]**dom**; 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.

¹³**And** 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.

¹⁴**And** 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?

¹⁵**Yea**, 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 **exceedin**[]**g**[_ _] 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 stub[_ _ _ _]**ornness** 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 snow of a surety then we shall believe

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

& now how much more cursed is he that knoweth the will of God & doeth it not then he that only believest or only hath cause to relieve & 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 faith fairh 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} ~~re~~ remember that God is mercifull 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 yee not only men tut women also now this is not all little Childrrn doth have words give^v n unto them many times which doth confound the wise & the learned

& now my beloved Brethren as ye have desired to nnow of me what ye shall ~~to~~ do because ye are afflicted & cast out now I do not desire that ye should suppose that I ~~mea~~^{to guide} ng to the Zoramites & C. mean to judge you only according to that which is true

for I do not mean that ye all of you have been compelled to humble yourseeves for I verily believe there are some among you which ^{would} humble themselves let them be in whatsoever circumstances he might

now as I said concerning faith that it was not a perfect knowledge 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 **believe**.

¹⁸Now I ask, is this faith? **Behold**, I say unto you, **Nay**; for if a man knoweth a thing 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 faith—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 mercifu[] 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 give[_]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 _ _ _ _ _] [_ X X X _ X _] mean to judge 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 circumstances **they** might.

²⁶Now, as I said concerning faith—that it was not a perfect knowledge—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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butt 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 then 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 begin to swell within your breasts & when yuu feel these swelling mations ye will begin to say with in yourselves it must kneeds be that 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 delisous to me

now behold would not this increase your faith I say unto you yea nevertheless it hath not grown up to a pereect knowledge

but behold as the seed swelleth & sprouteth & begineth to grow s[&] then ye will ^{must} needs say that the seed is good for behold it ~~el~~ swelleth & sprouteth & begineth to grow & now behold will rot this stretghen 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 thes is a good seed I say unto you yea for every seed bringeth forth unto its own likeness

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

& now behold because ye have treed the experiment & planted the seed & it swelleth & sprouteth & begineth to grow ye must needs know that the seed is gooo

& now beho!d is your knowledge perfectt yea your knowledge is perfect in that thing & your faith is dormant & this because you know ^{for} ye kn^ow that the word hath swelled your Souls & ye also know that it hath sprouted up that your understanding doth begin to be inlightened & 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 **S**pirit of the Lord, behold, it will begin to swell within your breasts; **and** when **you** feel these swelling **m**otions, 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 delici**o**us to me.

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

³⁰But behold, as the seed swelleth, **and** sprouteth, **and** beginneth to grow, **[X]** then **you** **[X]** **must** needs say that the seed is good; for behold it swelleth, **and** sprouteth, **and** beginneth to grow. **And** now, behold, will **not** this stre**n**ghen 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.

³²**Therefore**, 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, behold, 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, behold, 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 swelled your **s**ouls, **and** ye also know that it hath sprouted up, that your understanding doth begin to be **e**nlightened, **and** your mind doth begin to expand.

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O then is not this real I say unto you yea because it es ~~lige~~ bight & whatsover is light is good because it is desernable therefore ye must know that it is good & now behold after ye have tasted thes light ~~if~~ is your knowledge perfect

behold I say unto you nay neither must you lay aside your faith for ye have only exercised your^r faith to plant the seed that ye might try the experiment to know if the seed ~~was~~<was>e good
&C

& behold as these tree begineth to grow ye will say let us nourish it with great care thet it my 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 & fring forth fruit

but if ye neglect the tree & take no thought for its nourishmet behold it will not get any root & when the heat of the Sun cometh & scorcheth it & because it hath no root it withereth away & ye pluck it up & cast it out

now this is not because the seed was not good neither is the because the fruit thereof would not be desireable but it is because your ground is barron & ye will not nourish the tree therefore ye cannot have 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 off life

but if ye will nourish the word yea nourish the tree as it begineth to grow by your faith with great diligence & with patience looking forward to the friiu there^{of} & it shall take root & ^{be}hold ~~it-sh~~— it shall be a tree springing up into everlasting life

& because of doar deligence & your faith & your patience with the wordsⁿ nourishing it that it may take root in you behold by & by ye shall pluck the fruit thereof which is most precious which 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 uttill ye are filled that ye hunger not neither shall ye thirst

³⁵O then, is not this real? I say unto you, **Yea**, because it is [_ _ _] 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?

³⁶**Behold** I say unto you, **Nay**; neither must ye [_] lay aside your faith, for ye have only exercised your faith to plant the seed that ye mig [_]ht try the experiment to know **if the seed [_ _] was [_] good. [X]**

³⁷**And** behold, as the [_] tree beginneth to grow, ye will say: **Let** us nourish it with great care, th [_]at 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.

³⁸**But** if ye neglect the tree, **and** take no thought for its nourishment, behold it will not get any root; **and** when the heat of the sun cometh **and** scorcheth it, **[X]** because it hath no root it withers [_ _] away, **and** ye pluck it up **and** cast it out.

³⁹**Now**, this is not because the seed was not good, neither is i [_]t because the fruit thereof would not be desir [_]able; but it is because your ground is barren, **and** ye will not nourish the tree, therefore ye cannot have the fruit thereof.

⁴⁰**And** 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.

⁴¹**But** if ye will nourish the word, yea, nourish 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.

⁴²**And** 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, which 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 ~~shat~~ my Brethren ye shall reap the rewards of your faish & your diligence & patience & long suffering ~~then~~ waiting for the tree to bring forth fruit unto you

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