

- L a And behold, he spake unto us, as it were the voice of thunder,
and the whole earth did tremble beneath our feet;
- b and we all fell to the earth,
- c for the fear of the Lord came upon us. 8
- d₁ But behold, the voice said unto me: Arise. And I
arose and stood up, and beheld the angel. 9 And he
said unto me:
- d₂ If thou wilt of thyself be destroyed, seek no
more to destroy the church of God. 10
- e And it came to pass that I fell to the earth;
- f and it was for the space of three days and
three nights that I could not open my mouth,
- e neither had I the use of my limbs. 11
- d₁ And the angel spake more things unto me, which
were heard by my brethren, but I did not hear them;
for when I heard the words--
- d₂ If thou wilt be destroyed of thyself, seek no
more to destroy the church of God--
- c I was struck with such great fear and amazement lest
perhaps I should be destroyed,
- b that I fell to the earth
- a and I did hear no more. 12
- M a But I was racked with eternal torment,
for my soul was harrowed up to the greatest degree
and racked with all my sins. 13 Yea,
I did remember all my sins and iniquities,
for which I was tormented with the pains of hell;
- b yea, I saw that I had rebelled against my God,
- c and that I had not kept his holy commandments. 14
- d Yea, and I had murdered many of his children,
d or rather led them away unto destruction;
- c yea, and in fine so great had been my iniquities,
- b that the very thought of coming into the presence of my
God
- a did rack my soul with inexpressible horror. 15

N Oh, thought I,
 that I could be banished and become extinct both soul
 and body,
 that I might not be brought to stand in the presence of
 my God, to be judged of my deeds. 16
 And now, for three days and for three nights was I
 racked, even with the pains of a damned soul. 17

O And it came to pass that as I was thus racked with
 torment,

P while I was harrowed up by the memory of my
 many sins,

Q₁ behold, I remembered also to have heard my
 father prophesy unto the people concerning the
 coming of one Jesus Christ, a Son of God,

Q₂ to atone for the sins of the world. 18

Q₁ Now, as my mind caught hold upon this thought,
 I cried within my heart: O Jesus, thou Son of
 God,

Q₂ have mercy on me, who am in the gall of
 bitterness, and am encircled about by the
 everlasting chains of death. 19

P And now, behold, when I thought this,
 I could remember my pains no more; yea,
 I was harrowed up by the memory of my sins no
 more.[3] 20

O And oh, what joy, and what marvelous light I did
 behold;
 yea, my soul was filled with joy as exceeding as was my
 pain! 21

N Yea, I say unto you, my son,
 that there could be nothing
 so exquisite
 and so bitter
 as were my pains.

Yea, and again I say unto you, my son,
 that on the other hand, there can be nothing
 so exquisite
 and sweet
 as was my joy. 22

M Yea, methought I saw, even as our father Lehi saw, God sitting
 upon his throne,
 surrounded with numberless concourses of angels, in the
 attitude of singing and praising their God;
 yea, and my soul did long to be there. 23

L But behold, my limbs did receive their strength again, and I stood
 upon my feet, and did manifest unto the people that I had been
 born of God. 24

K Yea, and from that time even until now, I have labored without ceasing,
 that I might bring souls unto repentance;
 that I might bring them to taste of the exceeding joy of which I did taste;
 that they might also be born of God, and be filled with the Holy Ghost. 25

Yea, and now behold, O my son, the Lord doth give me exceedingly great joy in the fruit of my labors; 26

J For because of the word which he has imparted unto me,
 behold, many have been born of God,
 and have tasted as I have tasted,
 and have seen eye to eye as I have seen;

I₁ therefore they do know of these things of which I have spoken, as I do know;

I₂ and the knowledge which I have is of God. 27

H And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions;
 yea, God has delivered me from prison, and from bonds, and from death; yea,

G and I do put my trust in him,

F and he will still deliver me. 28 And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for

E a he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity

b from time to time. 29 Yea, and

a he has also brought our fathers out of the land of Jerusalem; and he has also, by his everlasting power, delivered them out of bondage and captivity,

b from time to time even down to the present day;[4]

D and I have always retained in remembrance their captivity;

C yea, and ye also ought to retain in remembrance, as I have done, their captivity. 30

B₁ But behold, my son, this is not all; for ye ought to know as I do know,

B₂ that inasmuch as ye shall keep the commandments of God

B₃ ye shall prosper in the land;

B₁ and ye ought to know also,

B₂ that inasmuch as ye will not keep the commandments of God

B₃ ye shall be cut off from his presence.

A Now this is according to his word. 37:1

- A And now, my son Helaman, I command you
that ye take the records which have been entrusted with me; 2
And I also command you
that ye keep a record of this people, according as I have done, upon the plates of Nephi,
and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise
purpose that they are kept. 3
- B a And these plates of brass, which contain these engravings, which have the records of the holy
scriptures upon them, which have the genealogy of our forefathers, even from the beginning--4
Behold, it has been prophesied by our fathers, that they should be kept and handed down from
one generation to another, and be kept and preserved by the hand of the Lord until they should
go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries
contained thereon. 5 And now behold, if they are kept they must retain their brightness; yea,
and they will retain their brightness; yea, and also shall all the plates which do contain that
which is holy writ. 6 Now ye may suppose that this is foolishness in me; but behold I say unto
you, that by small and simple things
- b are great things
- c brought to pass;
- d and small means in many instances doth confound the wise. 7
- e And the Lord God doth work by means to bring about his great and
eternal purposes;
- d and by very small means the Lord doth confound the wise
- c and bringeth about
- b the salvation of many souls. 8
- I a And now, it has hitherto been wisdom in God that these things should be preserved;
- C₁ for behold, they have
- II a enlarged the memory of this people, yea, and
III convinced many of the error of their ways, and
IV brought them to the knowledge of their God
unto the salvation of their souls. 9
- I b Yea, I say unto you, were it not for these things that these records do contain,
- c which are on these plates,
- II d Ammon and his brethren could not have convinced so many thousands
of the Lamanites of the incorrect tradition of their fathers;
- III c yea, these records
- b and their words
- a brought them unto repentance; that is, they
brought them to the knowledge of the Lord their God,
IV and to rejoice in Jesus Christ their Redeemer.[5][6] 10
- C₂ And who knoweth but what they will be the means of bringing many thousands of them,
yea, and also many thousands of our stiffnecked brethren, the Nephites, who are now
hardening their hearts in sin and iniquities, to the knowledge of their Redeemer? 11 Now
these mysteries are not yet fully made known unto me; therefore I shall forbear. 12 And
it may suffice if I only say they are preserved for a wise purpose, which purpose is known
unto God; for

he doth counsel in wisdom over all his works, and
his paths are straight, and
his course is one eternal round. 13

D₁ O remember, remember, my son Helaman, how strict are the commandments of God.
And he said:

If ye will keep my commandments
ye shall prosper in the land--but
if ye keep not his commandments
ye shall be cut off from his presence. 14

D₂ And now remember, my son, that God has entrusted you with these things,
which are sacred,
which he has kept sacred, and also
which he will keep and preserve for a wise purpose in him,
that he may show forth his power unto future generations. 15

E₁ And now behold, I tell you by the spirit of prophecy, that if ye transgress the
commandments of God,

E₂ behold, these things which are sacred shall be taken away from you by the
power of God, and ye shall be delivered up unto Satan, that he may sift you
as chaff before the wind. 16

E₁ But if ye keep the commandments of God, and do with these things which are
sacred according to that which the Lord doth command you, (for you must appeal
unto the Lord for all things whatsoever ye must do with them)

E₂ behold, no power of earth or hell can take them from you, for God is powerful
to the fulfilling of all his words. 17

D₁ For he will fulfil all his promises
which he shall make unto you,
for he has fulfilled his promises
which he has made unto our fathers.[7] 18

D₂ For he promised unto them that he would preserve these things for a wise purpose
in him, that he might show forth his power unto future generations. 19

C₁ And now behold, one purpose hath he fulfilled, even to the restoration of many thousands of
the Lamanites to the knowledge of the truth;

C₂ and he hath shown forth his power in them, and he will also still show forth his power in
them unto future generations;

B therefore they shall be preserved.[8] 20

A Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be
diligent in keeping the commandments of God as they are written. 21

A And now, I will speak unto you concerning those twenty-four plates, that ye keep them,

a that the mysteries and the works of darkness, and their secret works, or the secret works of those
people who have been destroyed,

b may be made manifest unto this people;

B a yea, all their murders, and robbings, and their plunderings, and all their wickedness and
abominations,

b may be made manifest unto this people;

C c yea, and that ye preserve these interpreters. 22

- D a For behold, the Lord saw that his people began to work in darkness, yea, work secret murders and abominations;
- d therefore the Lord said, if they did not repent they should be destroyed from off the face of the earth. 23
- E c And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light,
- b that I may discover unto my people who serve me, that I may discover unto them
- D a the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations. 24
- C c And now, my son, these interpreters were prepared that the word of God might be fulfilled, which he spake, saying: 25
- B b I will bring forth out of darkness unto light
- a all their secret works and their abominations;
- d and except they repent I will destroy them from off the face of the earth;
- b and I will bring to light
- a all their secrets and abominations, unto every nation that shall hereafter possess the land. 26
- d And now, my son, we see that they did not repent; therefore they have been destroyed,
- A c and thus far the word of God has been fulfilled;
- a yea, their secret abominations
- b have been brought out of darkness and made known unto us.[9] 27
- A₁ a And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not,
- b lest peradventure they should fall into darkness also and be destroyed. 28
- c For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe;
- b therefore I desire that this people might not be destroyed. 29
- a Therefore ye shall keep these secret plans of their oaths and their covenants from this people,
- A₂ and only their wickedness and their murders and their abominations shall ye make known unto them; and ye shall teach them to abhor such wickedness and abominations and murders;

- B and ye shall also teach them that these people were destroyed on account of their wickedness and abominations and their murders. 30
- C For behold, they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities;
- C and the blood of those whom they murdered did cry unto the Lord their God for vengeance upon those who were their murderers;
- B and thus the judgments of God did come upon these workers of darkness and secret combinations. 31
Yea, and cursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe. 32
- A₁ And now, my son, remember the words which I have spoken unto you; trust not those secret plans unto this people,
- A₂ but teach them an everlasting hatred against sin and iniquity. 33
- A Preach unto them repentance, and faith on the Lord Jesus Christ;
- B teach them to humble themselves and to be meek and lowly in heart;
- A teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ. 34
- B Teach them to never be weary of good works, but to be meek and lowly in heart;
- C for such shall find rest to their souls. 35
- A O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God. 36
- B Yea, and cry unto God
- C for all thy support;
- D yea, let all thy doings
- E be unto the Lord,
- F and whithersoever thou goest let it be in the Lord;
- F yea, let all thy thoughts be directed unto the Lord;
- F yea, let the affections of thy heart be placed upon the Lord forever. 37
- E Counsel with the Lord
- D in all thy doings,
- C and he will direct thee for good;
- B yea, when thou liest down at night
lie down unto the Lord, that he may watch over you in your sleep;
and when thou risest in the morning
let thy heart be full of thanks unto God;
- A and if ye do these things, ye shall be lifted up at the last day.[10] 38
- A And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director--or our fathers called it Liahona, which is, being interpreted, a compass;

- B and the Lord prepared it. 39 And behold, there cannot any man work after the manner of so curious a workmanship.
- C And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness. 40
- D And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day. 41
- E Nevertheless, because those miracles were worked by small means it did show unto them marvelous works.
 They were slothful, and forgot to exercise their faith and diligence
 and then those marvelous works ceased,
 and they did not progress in their journey; 42
 Therefore, they tarried in the wilderness,
 or did not travel a direct course,
 and were afflicted with hunger and thirst,
 because of their transgressions. 43
- F And now, my son, I would that ye should understand that these things are not without a shadow;
- E for as our fathers were slothful to give heed to this compass (now these things were temporal) they did not prosper; even so it is with things which are spiritual. 44
- D For behold, it is as easy to give heed to the word of Christ,
 which will point to you a straight course to eternal bliss,
 as it was for our fathers to give heed to this compass,
 which would point unto them a straight course to the promised land. 45
- C And now I say, is there not a type in this thing?
 For just as surely as this director
 did bring our fathers,
 by following its course,
 to the promised land,
 shall the words of Christ,
 if we
 follow their course,
 carry us beyond this vale of sorrow into a far better land of promise. 46
- B O my son, do not let us be slothful because of the easiness of the way;
 for so was it with our fathers;
 for so was it prepared for them,
 that if they would look they might live;
 even so it is with us.
 The way is prepared,
 and if we will look we may live forever.[11] 47
- A And now, my son, see that ye take care of these sacred things, yea, see that ye look to God and live. Go unto this people and declare the word, and be sober. My son, farewell. 38:1[12]

SHIBLON

- A My son, give ear to my words, for I say unto you, even as I said unto Helaman,
 that inasmuch as ye shall keep the commandments of God
 ye shall prosper in the land;
 and inasmuch as ye will not keep the commandments of God
 ye shall be cut off from his presence. 2

- B₁ And now, my son, I trust that I shall have great joy in you,
 B₂ because of your steadiness and your faithfulness unto God;
 C for as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments;
 C for blessed is he that endureth to the end. 3

- B₁ I say unto you, my son, that I have had great joy in thee already,
 B₂ because of
 thy faithfulness and
 thy diligence, and
 thy patience and
 thy long-suffering among the people of the Zoramites. 4 For
 I know that thou wast in bonds; yea, and
 I also know that thou wast stoned for the word's sake;
 and thou didst bear all these things with patience because the Lord was with
 thee; and now
 thou knowest that the Lord did deliver thee. 5

- A And now my son, Shiblon, I would that ye should remember, that as much as ye shall put your trust in God even so much ye shall be delivered out of
 your trials, and
 your troubles, and
 your afflictions,
 and ye shall be lifted up at the last day. 6

- A Now, my son, I would not that ye should think that I know these things of myself,
 B but it is the Spirit of God which is in me which maketh these things known unto me;
 B for if I had not been born of God I should not have known these things. 7

- A But behold, the Lord in his great mercy sent his angel
 to declare unto me that I must stop the work of destruction among his people;
 yea, and I have seen an angel face to face,
 and he spake with me, and his voice was as thunder, and it shook the whole earth. 8

And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul;
 and never, until I did cry out unto the Lord Jesus Christ for mercy,
 did I receive a remission of my sins.
 But behold, I did cry unto him
 and I did find peace to my soul. 9

And now, my son, I have told you this
 that ye may learn
 wisdom,
 that ye may learn of me that
 there is no other way or means whereby man can be saved, only in and through Christ.
 Behold, he is the life and the light of the world.
 Behold, he is the word of truth and righteousness. 10

And now, as ye have begun to teach the word even so I would that ye should continue to teach;
 and I would that ye would be diligent
 and temperate in all things. 11
 See that ye are not lifted up unto pride; yea,
 see that ye do not boast in your own wisdom, nor of your much strength. 12
 Use boldness, but not overbearance;

and also see that ye bridle all your passions,
 that ye may be filled with love;
 see that ye refrain from idleness. 13
 Do not pray as the Zoramites do,
 for ye have seen that they pray to be heard of men, and to be praised for their wisdom. 14
 Do not say:
 O God, I thank thee that we are better than our brethren;
 but rather say:
 O Lord, forgive my unworthiness, and remember my brethren in mercy--
 yea, acknowledge your unworthiness before God at all times. 15

And may the Lord bless your soul, and receive you at the last day into his kingdom, to sit down in peace. Now go, my son, and teach the word unto this people. Be sober. My son, farewell. 39:1[13]

CORINTON

- A And now, my son, I have somewhat more to say unto thee than what I said unto thy brother;
 for behold, have ye not observed
 the steadiness of thy brother,
 his faithfulness,
 and his diligence in keeping the commandments of God?
 Behold, has he not set a good example for thee? 2
 For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites.
- B Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom. 3 And this is not all, my son.
- a Thou didst do that which was grievous unto me;
- b for thou didst forsake the ministry,
- c and did go over into the land of Siron, among the borders of the Lamanites, after the harlot Isabel. 4
- c Yea, she did steal away the hearts of many; but this was no excuse for thee, my son.
- b Thou shouldst have tended to the ministry wherewith thou wast entrusted. 5
- a Know ye not, my son, that these things are an abomination in the sight of the Lord;
- C yea, most abominable above all sins save it be the shedding of innocent blood
- D or denying the Holy Ghost? 6
- D For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable;
- C yea, and whosoever murdereth against the light and knowledge of God,
 it is not easy for him to obtain forgiveness;
 yea, I say unto you, my son, that
 it is not easy for him to obtain a forgiveness. 7
- B a And now, my son, I would to God that ye had not been guilty of so great a crime.
- b I would not dwell upon your crimes, to harrow up your soul, if it were not for your good. 8
- c But behold, ye cannot hide your crimes from God;

- b and except ye repent they will stand as a testimony against you at the last day. 9
- a Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes,
 but cross^[14] yourself in all these things;
 for except ye do this
 ye can in nowise inherit the kingdom of God.
 Oh, remember, and take it upon you,
 and cross yourself in these things. 10
- A And I command you to take it upon you to counsel
 with your elder brothers
 in your undertakings;
 for behold, thou art in thy youth,
 and ye stand in need to be nourished
 by your brothers.
 And give heed to their counsel. 11
- A Suffer not yourself to be led away by any vain or foolish thing;
- B₁ suffer not the devil to lead away your heart again after those wicked harlots.
- B₂ Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words. 12
- C And now the Spirit of the Lord doth say unto me: Command thy children to do good,
 D lest they lead away the hearts of many people to destruction;
- C therefore I command you, my son, in the fear of God, that ye refrain from your iniquities; 13
 That ye turn to the Lord with all your mind, might, and strength;
- B₁ that ye lead away the hearts of no more to do wickedly;
- B₂ but rather return unto them, and acknowledge your faults and that wrong which ye have done. 14
- A Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you. 15
- A And now, my son, I would say somewhat unto you concerning
 B the coming
 C of Christ.
 D Behold, I say unto you, that it is he that surely shall come to take away the sins of the world;
 E yea, he cometh to declare glad tidings of salvation unto his people. 16
 F And now, my son, this was the ministry unto which ye were called,
 E to declare these glad tidings unto this people
 D to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time
 C of his
 B coming. 17

A And now I will ease your mind somewhat on this subject.

Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God

as a soul will be at the time of his coming? 18

Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children? 19

Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming? 40:1

A Now my son, here is somewhat more I would say unto thee; for I perceive that thy mind is worried concerning the resurrection of the dead. 2

B Behold, I say unto you,

C that there is no resurrection--or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption--

D until after the coming of Christ. 3

D Behold, he bringeth to pass the resurrection of the dead.

C But behold, my son, the resurrection is not yet.

B Now, I unfold unto you a mystery; nevertheless, there are many mysteries which are kept, that no one knoweth them save God himself.

A But I show unto you one thing which I have inquired diligently of God that I might know--that is concerning the resurrection. 4

B Behold, there is a time appointed that all shall come forth from the dead.

C Now when this time cometh no one knows; but God knoweth the time which is appointed. 5

Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not;

for God knoweth all these things;

and it sufficeth me to know that this is the case--that there is a time appointed that all shall rise from the dead. 6

D Now there must needs be a space betwixt the time of death and the time of the resurrection. 7

A And now I would inquire what becometh of the souls of men

B From this time of death to the time appointed for the resurrection? 8

C Now whether there is more than one time appointed for men to rise it mattereth not;

for all do not die at once, and this mattereth not;

all is as one day with God, and time only is measured unto men. 9

D Therefore, there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection.

A And now, concerning this space of time, what becometh of the souls of men is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. 10

B And when the time cometh when all shall rise,

C then shall they know that God knoweth all the times which are appointed unto man. 11

- D Now, concerning the state of the soul between death and the resurrection--Behold, it has been made known unto me by an angel, that
- E a the spirits of all men,
 as soon as they are departed from this mortal body,
 yea, the spirits of all men, whether they be good or evil,
 are taken home to that God who gave them life.[15] 12
- b And then shall it come to pass, that the spirits of those who are righteous
 are received into
 a state of happiness, which is called paradise,
 a state of rest,
 a state of peace,
 where they shall rest from all their
 troubles and from all
 care, and
 sorrow. 13
- b And then shall it come to pass, that the spirits of the wicked, yea, who are evil--for behold, they
 have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than
 good; therefore the spirit of the devil did enter into them, and take possession of their house--
 and these shall be cast out into
 outer darkness;
 there shall be
 weeping, and
 wailing, and
 gnashing of teeth,
 and this because of their own iniquity, being led captive by the will
 of the devil. 14 Now this is the state of the souls of the wicked,
 yea,[16]
 in darkness,
 and a state of
 awful, fearful looking for the fiery indignation of the wrath of God upon
 them;
- a thus they remain in this state, as well as the righteous in paradise, until the time of their
 resurrection. 15
- i Now, there are some that have understood that this state of happiness and this state of misery
 of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a
 resurrection, the raising of the spirit or the soul and their consignation to happiness or misery,
 according to the words which have been spoken. 16
- ii And behold, again it hath been spoken, that there is a first resurrection, a resurrection of
 all those
 who have been, or
 who are, or
 who shall be,
 down to the resurrection of Christ from the dead. 17
- i Now, we do not suppose that this first resurrection, which is spoken of in this manner, can be
 the resurrection of the souls and their consignation to happiness or misery. Ye cannot suppose
 that this is what it meaneth. 18
- ii Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body, of
 those from the days of Adam down to the resurrection of Christ. 19
- b Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited
 at once, the wicked as well as the righteous, I do not say;

- c let it suffice; that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. 20
- d Now, my son, I do not say that their resurrection cometh at the resurrection of Christ;
- c but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven. 21
- b But whether it be at his resurrection or after, I do not say;
- a but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body,
- a and be brought to stand before God, and be judged according to their works. 22
- b Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets. 23
 - c The soul shall be restored
 - d to the body,
 - d and the body
 - c to the soul;
- b yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame. 24 And now, my son, this is the restoration of which has been spoken by the mouths of the prophets--25
- a And then shall the righteous shine forth in the kingdom of God. 26
 - But behold, an awful death cometh upon the wicked;
 - for they die as to things pertaining to things of righteousness;
 - for they are unclean,
 - and no unclean thing
 - can inherit the kingdom of God; but they are cast out,
 - and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup. 41:1

And now, my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have wrested the scriptures, and have gone far astray because of this thing.

And I perceive that thy mind has been worried also concerning this thing.

But behold, I will explain it unto thee. 2

- A I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself. 3
 - And it is requisite with the justice of God that men should be judged according to their works;
- B a and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good. 4
 - b And if their works are evil they shall be restored unto them for evil.

- c Therefore, all things shall be restored to their proper order, every thing to its natural frame--
 - mortality
 - raised to immortality,
 - corruption
 - to incorruption--
 - a raised to endless happiness
 - to inherit the kingdom of God,
 - b or to endless misery
 - to inherit the kingdom of the devil,[17]
- a the one on one hand, the other on the other--5
 - b The one raised to
 - happiness according to his desires of happiness, or
 - good according to his desires of good;
 and the other to
 - evil according to his desires of evil;
 - c for as he has desired to do evil all the day long
 - d even so shall he have his reward of evil when the night cometh. 6
- a And so it is on the other hand.
 - b If he hath repented of his sins,
 - c and desired righteousness until the end of his days,
 - d even so he shall be rewarded unto righteousness. 7
 - e These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness;
- C and thus they stand or fall;
 - D for behold, they are their own judges, whether to do good or do evil. 8
 - E Now, the decrees of God are unalterable;
 - D therefore, the way is prepared that whosoever will may walk therein and be saved. 9
- C And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin. 10
 - B a Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness.
 - b Behold, I say unto you, wickedness never was happiness. 11
 - c And now, my son, all men that are in a state of nature,
 - d or I would say, in a carnal state,
 - e are in the gall of bitterness
 - e and in the bonds of iniquity;[18]
 - d they are without God in the world,
 - c and they have gone contrary to the nature of God;

- b therefore, they are in a state contrary to the nature of happiness. 12
- a And now behold, is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature? 13
- a O, my son, this is not the case; but the meaning of the word restoration
- b is to bring back again
- c evil for evil, or
 carnal for carnal, or
 devilish for devilish--
 good for that which is good;
 righteous for that which is righteous;
 just for that which is just;
 merciful for that which is merciful. 14
- Therefore, my son, see that you are
 merciful unto your brethren;
 deal justly,
 judge righteously, and
 do good continually;
 and if ye do all these things then shall ye
 receive your reward;
 yea, ye shall have mercy restored unto you again;
 ye shall have justice restored unto you again;
 ye shall have a righteous judgment restored unto you again;
 and ye shall have good rewarded unto you again.[19] 15
- b For that which ye do send out shall return unto you again, and be restored;
- a therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all. 42:1
- A And now, my son,
 I perceive there is somewhat more which doth worry your mind, which ye cannot understand--which 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 misery. 2
 Now behold, my son,
 I will explain this thing unto thee.
- A For 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,
- B and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life--3
 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,
 the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit--4
- C 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. 5
- D For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God,
- C having no space for repentance;
 yea, and also the word of God would have been void,
 and the great plan of salvation would have been frustrated. 6

- B But behold, it was appointed unto man to die--therefore, as they were cut off from the tree of life they should be cut off from the face of the earth--and man became lost forever, yea, they became fallen man. 7
- A And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will. 8
- B Now behold, it was not expedient that man should be reclaimed from this temporal death,
- C for that would destroy the great plan of happiness. 9
- B Therefore, as the soul could never die,
- A and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord,
- B it was expedient that mankind should be reclaimed from this spiritual death. 10
- C 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. 11
- D And now remember, my son, if it were not for the plan of redemption, (laying it aside)
- E as soon as they were dead their souls were miserable, being cut off from the presence of the Lord. 12
- E And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience; 13
- D Therefore, according to justice, the plan of redemption could not be brought about,
- C only on conditions of repentance of men in this probationary state, yea, this preparatory state;
- B a for except it were for these conditions, mercy could not take effect
b except it should destroy
c the work of justice.
c Now the work of justice
b could not be destroyed;
a if so, God would cease to be God.[20][21][22] 14
- A 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. 15
- B 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,
- C to bring about the plan of mercy,
- D₁ to appease the demands of justice,
- D₂ that God might be a perfect, just God, and a merciful God also. 16
- E Now, repentance could not come unto men

- F' F except there were a punishment,
which also was 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. 17
- G' Now, how could a man repent
(a) except he should sin?
(a) How could he sin
(b) if there was no law?
(b) How could there be a law
- H' (c) save there was a punishment? 18
- H' (c) Now, there was a punishment affixed,
- G' G (d) and a just law given, which brought remorse of conscience unto
man. 19[23]
- H 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? 20
And also, if there was no law given against sin
men would not be afraid to sin. 21
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? 22
- G (a) But there is a law given,
- F' F (a) and a punishment affixed,[24]
- i E (b) and a repentance granted;
ii (b) which repentance (c) mercy claimeth;
- iii D₁ otherwise, (c) justice claimeth the creature and executeth (d) the law,
iv and (d) the law inflicteth the punishment;
- v D₂ (e) if not so, the works of justice would be destroyed,
vi (f) and God would cease to be God. 23 (f) But God ceaseth not to be God,
- vi C (g) and mercy claimeth the penitent,
- vii B (g) and mercy cometh because of
vii (h) the atonement; and
vi (h) the atonement bringeth to pass
vi (I) the resurrection of the dead; and
v (i) the resurrection of the dead
v (j) bringeth back men into the presence of God;
- iv A (j) and thus they are restored into his presence, (k) to be judged according to their works, according to the
law and justice.[25] 24
- iii B For behold, justice exerciseth all his demands,
- ii C and also mercy claimeth all which is her own;
- i D and thus, none but the truly penitent are saved.[26] 25
- C What, do ye suppose that mercy
- B can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God. 26

- A And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.[27] 27
- A 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;
- B but in the last day it shall be restored unto him according to his deeds. 28
- C If he
- D has desired to do
- E evil,
- F and has not repented in his days, behold,
- E evil
- D shall be done unto
- C him,
- B according to the restoration of God. 29
- A₁ And now, my son, I desire that ye should let these things trouble you no more,
- A₂ and only let your sins trouble you, with that trouble which shall bring you down unto repentance. 30
- B O my son, I desire that ye should deny the justice of God no more.
- C Do not endeavor to excuse yourself in the least point because of your sins,
- B by denying the justice of God;
- A₁ but do you let the justice of God, and his mercy, and his long-suffering have full sway in your heart;
- A₂ and let it bring you down to the dust in humility. 31

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.

Notes

1. Chapter 17 in the 1830 edition.
2. There are several extant versions of the formatting of Alma 36. The chiasmic structure was first reported by John W. Welch (see "Chiasmus in the Book of Mormon", Book of Mormon Authorship, Noel B. Reynolds, Ed., Bookcraft, Salt Lake City, Utah, 1982, pp. 49-50.) My version is similar to his, but since mine is based on themes there are some differences.
3. Note the contrasts in the P's through the K's. The atonement removed the "harrowing" of the memory of his sins. His life was forever changed.
4. The first E speaks of bondage of his fathers, while the second describes both the Egyptian bondage of Israel and the bondage of his own people.
5. Verses 8 and 9 can be represented by both a chevron and a double echelon. The chevron can be read as a spiral with the addition of a single word, "and." As is usual for spiral readings, the last line (d) is the point of emphasis. The echelon also can be read in a similar manner. What level of literary skill would be required to produce this result?

Chevron

(a) And now, it has hitherto been wisdom in God that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God unto the salvation of their souls. // (and) brought them unto repentance; that is, they brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.

(b) Yea, I say unto you, were it not for these things that these records do contain, // and their words

(c) which are on these plates, // yea, these records

(d) Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers;

Echelon

(I) And now, it has hitherto been wisdom in God that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and // Yea, I say unto you, were it not for these things that these records do contain, which are on these plates,

(II) convinced many of the error of their ways, and // Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers;

(III) brought them to the knowledge of their God // yea, these records and their words brought them unto repentance; that is, they brought them to the knowledge of the Lord their God,

IV unto the salvation of their souls. // and to rejoice in Jesus Christ their Redeemer.

6. The brass plates gave the Lamanites a pre-Nephi record of the gospel.

7. Alma 37:17, DWP.

8. The second B is a brief summary of the detailed first B.

9. Alma 37:21-26. The capital letter labels are after DWP. The original formatting is preserved because of the parallels indicated.
10. Alma 37:35-37. The A's are really an introduction and conclusion of the matter between. There are eight statements that include God or Lord in B..F..B. 8 = new beginnings.
11. Alma 37:38-47. The two B's are found to be parallel because of the fact that the results spoken of in the second B are prepared by the Lord, and "there cannot any man work after the manner of so curious workmanship".
12. Chapter 18 in the 1830 edition.
13. Chapter 19 in the 1830 edition.
14. Alma 39:9. Cross: to erase, to cancel (Webster's 1828 dictionary).
15. Alma 40:11. The E is the point of emphasis of the triple echelon in verses 3-11a. It extends through verse 26.
16. This element is the point of emphasis of the double echelon in the b's. Also note the three lists of three items each. 3 = complete.
17. An emphasized double echelon, abcab.
18. Alma 41:11. Changes in dee after DWP.
19. Alma 41:13-14. The general form of the c element structure was identified by John W. Welch, "Chiasmus in the Book of Mormon", Book of Mormon Authorship, Noel B. Reynolds, Ed., Bookcraft, Salt Lake City, Utah, 1982, p. 48. This system includes a paired echelon and both inverted (chevron) and direct parallelism. The latter is in verse 14. It is unusual in that the slant is reversed from the normal echelon presentation. This is required because of the inverted parallelism.
20. The a elements of this little chevron teaches us that if mercy, as well as justice, could not take effect then God would cease to be God.
21. The B elements tell us that God would cease to be God if mankind was not reclaimed from this spiritual death.
22. Alma 42:13. Parry finds the following verbal chiasm in this verse.
 - A Therefore, according to justice,
 - B the plan of redemption could not be brought about,
 - C only on conditions of repentance of men
 - D in this probationary state,
 - D yea, this preparatory state;
 - C for except it were for these conditions,
 - B mercy could not take effect
 - A except it should destroy the work of justice.
23. Letters in parentheses show an imbedded paired echelon.
24. The primed letters show an alternative inner portion of this system.

25. Letters in parentheses show an imbedded paired echelon, which is slightly irregular because the e element is unrepeated. The k element extends through verse 25.
26. The lower case Roman numerals show an imbedded inverted system centering on the atonement.
27. Alma 42:2-26 is a series of connected chevrons in which all of the A elements mention man's being cut off from and restored to the presence of the Lord.