

## LINE EDITION PROTOTYPE

*This prototype explores a punctuationless Book of Mormon to recreate in some small measure the original dictation. I've capitalized proper names and have broken the text into sense lines to make it readable. (See page 6 for what it would look like without the line breaks.)*

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## 2 Nephi 2

and now Jacob  
I speak unto you  
thou art my firstborn in the days of my tribulation in the wilderness  
and behold in thy childhood  
thou hast suffered afflictions  
and much sorrow  
because of the rudeness of thy brethren  
nevertheless Jacob my firstborn in the wilderness  
thou knowest the greatness of God  
and he shall consecrate thine afflictions for thy gain  
wherefore thy soul shall be blessed  
and thou shalt dwell safely with thy brother Nephi  
and thy days shall be spent in the service of thy God  
wherefore I know that thou art redeemed  
because of the righteousness of thy Redeemer  
for thou hast beheld that in the fulness of time  
he cometh to bring salvation unto men  
and thou hast beheld in thy youth his glory  
wherefore thou art blessed  
even as they unto whom he shall minister in the flesh  
for the Spirit is the same yesterday today and forever  
and the way is prepared from the fall of man  
and salvation is free  
and men are instructed sufficiently that they know good from evil  
and the law is given unto men  
and by the law no flesh is justified  
or by the law men are cut off

yea by the temporal law they were cut off  
and also by the spiritual law they perish  
from that which is good  
and become miserable forever  
wherefore redemption cometh in and through the Holy Messiah  
for he is full of grace and truth  
behold he offereth himself a sacrifice for sin  
to answer the ends of the law  
unto all those who have a broken heart and a contrite spirit  
and unto none else can the ends of the law be answered  
wherefore how great the importance  
to make these things known unto the inhabitants of the earth  
that they may know that  
there is no flesh that can dwell in the presence of God  
save it be through the merits and mercy and grace  
of the Holy Messiah  
who layeth down his life according to the flesh  
and taketh it again by the power of the Spirit  
that he may bring to pass the resurrection of the dead  
being the first that should rise  
wherefore he is the firstfruits unto God  
inasmuch as he shall make intercession  
for all the children of men  
and they that believe in him shall be saved  
and because of the intercession for all  
all men come unto God  
wherefore they stand in the presence of him  
to be judged of him according to the truth and holiness  
which is in him  
wherefore the ends of the law which the Holy One hath given  
unto the inflicting of the punishment which is affixed  
which punishment that is affixed  
is in opposition to that of the happiness which is affixed  
to answer the ends of the atonement  
for it must needs be that there is an opposition in all things  
if not so my firstborn in the wilderness  
righteousness could not be brought to pass  
neither wickedness neither holiness nor misery  
neither good nor bad  
wherefore all things must needs be a compound in one

wherefore if it should be one body it must needs remain as dead  
having no life neither death  
nor corruption nor incorruption  
happiness nor misery  
neither sense nor insensibility  
wherefore it must needs have been created for a thing of naught  
wherefore there would have been no purpose in the end of its creation  
wherefore this thing must needs destroy the wisdom of God  
and his eternal purposes  
and also the power and the mercy and the justice of God  
and if ye shall say there is no law  
ye shall also say there is no sin  
if ye shall say there is no sin  
ye shall also say there is no righteousness  
and if there be no righteousness  
there be no happiness  
and if there be no righteousness nor happiness  
there be no punishment nor misery  
and if these things are not there is no God  
and if there is no God we are not  
neither the earth  
for there could have been no creation of things  
neither to act nor to be acted upon  
wherefore, all things must have vanished away  
and now my sons I speak unto you these things  
for your profit and learning  
for there is a God  
and he hath created all things  
both the heavens and the earth  
and all things that in them are  
both things to act and things to be acted upon  
and to bring about his eternal purposes in the end of man  
after he had created our first parents  
and the beasts of the field and the fowls of the air  
and in fine all things which are created  
it must needs be that there was an opposition  
even the forbidden fruit  
in opposition to the tree of life  
the one being sweet and the other bitter  
wherefore the Lord God gave unto man

that he should act for himself  
wherefore man could not act for himself  
save it should be that he was enticed  
by the one or the other  
and I Lehi according to the things which I have read  
must needs suppose that an angel of God  
according to that which is written  
had fallen from heaven  
wherefore he became a devil  
having sought that which was evil before God  
and because he had fallen from heaven  
and had become miserable forever  
he sought also the misery of all mankind  
wherefore he said unto Eve  
yea even that old serpent who is the devil  
who is the father of all lies  
wherefore he said  
partake of the forbidden fruit and ye shall not die  
but ye shall be as God  
knowing good and evil  
and after Adam and Eve had partaken of the forbidden fruit  
they were driven out of the garden of Eden to till the earth  
and they have brought forth children  
yea even the family of all the earth  
and the days of the children of men were prolonged  
according to the will of God  
that they might repent while in the flesh  
wherefore their state became a state of probation  
and their time was lengthened  
according to the commandments which the Lord God gave  
unto the children of men  
for he gave commandment that all men must repent  
for he showed unto all men that they were lost  
because of the transgression of their parents  
and now behold if Adam had not transgressed  
he would not have fallen  
but he would have remained in the garden of Eden  
and all things which were created  
must have remained in the same state in which they were  
after they were created

and they must have remained forever  
and had no end  
and they would have had no children  
wherefore they would have remained in a state of innocence  
having no joy for they knew no misery  
doing no good for they knew no sin  
but behold all things have been done  
in the wisdom of him who knoweth all things  
Adam fell that men might be  
and men are that they might have joy  
and the Messiah cometh in the fulness of time  
that he may redeem the children of men from the fall  
and because that they are redeemed from the fall  
they have become free forever  
knowing good from evil  
to act for themselves and not to be acted upon  
save it be by the punishment of the law  
at the great and last day  
according to the commandments which God hath given  
wherefore men are free according to the flesh  
and all things are given them which are expedient unto man  
and they are free to choose liberty and eternal life  
through the great Mediator of all men  
or to choose captivity and death  
according to the captivity and power of the devil  
for he seeketh that all men might be miserable like unto himself  
and now my sons  
I would that ye should look to the great Mediator  
and hearken unto his great commandments  
and be faithful unto his words  
and choose eternal life  
according to the will of his Holy Spirit  
and not choose eternal death  
according to the will of the flesh and the evil which is therein  
which giveth the spirit of the devil power to captivate  
to bring you down to hell  
that he may reign over you in his own kingdom  
I have spoken these few words unto you all my sons  
in the last days of my probation  
and I have chosen the good part

according to the words of the prophet  
and I have none other object  
save it be the everlasting welfare of your souls  
amen

*This is what it would look like without line breaks:*

## 2 Nephi 2

and now Jacob I speak unto you thou art my firstborn in the days of my tribulation in the wilderness and behold in thy childhood thou hast suffered afflictions and much sorrow because of the rudeness of thy brethren nevertheless Jacob my firstborn in the wilderness thou knowest the greatness of God and he shall consecrate thine afflictions for thy gain wherefore thy soul shall be blessed and thou shalt dwell safely with thy brother Nephi and thy days shall be spent in the service of thy God wherefore I know that thou art redeemed because of the righteousness of thy Redeemer for thou hast beheld that in the fulness of time he cometh to bring salvation unto men and thou hast beheld in thy youth his glory wherefore thou art blessed even as they unto whom he shall minister in the flesh for the Spirit is the same yesterday today and forever and the way is prepared from the fall of man and salvation is free and men are instructed sufficiently that they know good from evil and the law is given unto men and by the law no flesh is justified or by the law men are cut off yea by the temporal law they were cut off and also by the spiritual law they perish from that which is good and become miserable forever wherefore redemption cometh in and through the Holy Messiah for he is full of grace and truth behold he offereth himself a sacrifice for sin to answer the ends of the law unto all those who have a broken heart and a contrite spirit and unto none else can the ends of the law be answered wherefore how great the importance to make these things known unto the inhabitants of the earth that they may know that there is no flesh that can dwell in the presence of God save it be through the merits and mercy and grace of the Holy Messiah who layeth down his life according to the flesh and taketh it again by the power of the Spirit that he may bring to pass the resurrection of the dead being the first that should rise wherefore he is the firstfruits unto God inasmuch as he shall

make intercession for all the children of men and they that believe in him shall be saved and because of the intercession for all all men come unto God wherefore they stand in the presence of him to be judged of him according to the truth and holiness which is in him wherefore the ends of the law which the Holy One hath given unto the inflicting of the punishment which is affixed which punishment that is affixed is in opposition to that of the happiness which is affixed to answer the ends of the atonement for it must needs be that there is an opposition in all things if not so my firstborn in the wilderness righteousness could not be brought to pass neither wickedness neither holiness nor misery neither good nor bad wherefore all things must needs be a compound in one wherefore if it should be one body it must needs remain as dead having no life neither death nor corruption nor incorruption happiness nor misery neither sense nor insensibility wherefore it must needs have been created for a thing of naught wherefore there would have been no purpose in the end of its creation wherefore this thing must needs destroy the wisdom of God and his eternal purposes and also the power and the mercy and the justice of God and if ye shall say there is no law ye shall also say there is no sin if ye shall say there is no sin ye shall also say there is no righteousness and if there be no righteousness there be no happiness and if there be no righteousness nor happiness there be no punishment nor misery and if these things are not there is no God and if there is no God we are not neither the earth for there could have been no creation of things neither to act nor to be acted upon wherefore, all things must have vanished away and now my sons I speak unto you these things for your profit and learning for there is a God and he hath created all things both the heavens and the earth and all things that in them are both things to act and things to be acted upon and to bring about his eternal purposes in the end of man after he had created our first parents and the beasts of the field and the fowls of the air and in fine all things which are created it must needs be that there was an opposition even the forbidden fruit in opposition to the tree of life the one being sweet and the other bitter wherefore the Lord God gave unto man that he should act for himself wherefore man could not act for himself save it should be that he was enticed by the one or the other and I Lehi according to the things which I have read must needs suppose that an angel of God according to that which is written had fallen from heaven wherefore he became a devil having sought that which was evil before God and because he had fallen from heaven and had become miserable forever he sought also the misery of all mankind wherefore he said unto Eve yea even that

old serpent who is the devil who is the father of all lies wherefore he said partake of the forbidden fruit and ye shall not die but ye shall be as God knowing good and evil and after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden to till the earth and they have brought forth children yea even the family of all the earth and the days of the children of men were prolonged according to the will of God that they might repent while in the flesh wherefore their state became a state of probation and their time was lengthened according to the commandments which the Lord God gave unto the children of men for he gave commandment that all men must repent for he showed unto all men that they were lost because of the transgression of their parents and now behold if Adam had not transgressed he would not have fallen but he would have remained in the garden of Eden and all things which were created must have remained in the same state in which they were after they were created and they must have remained forever and had no end and they would have had no children wherefore they would have remained in a state of innocence having no joy for they knew no misery doing no good for they knew no sin but behold all things have been done in the wisdom of him who knoweth all things Adam fell that men might be and men are that they might have joy and the Messiah cometh in the fulness of time that he may redeem the children of men from the fall and because that they are redeemed from the fall they have become free forever knowing good from evil to act for themselves and not to be acted upon save it be by the punishment of the law at the great and last day according to the commandments which God hath given wherefore men are free according to the flesh and all things are given them which are expedient unto man and they are free to choose liberty and eternal life through the great Mediator of all men or to choose captivity and death according to the captivity and power of the devil for he seeketh that all men might be miserable like unto himself and now my sons I would that ye should look to the great Mediator and hearken unto his great commandments and be faithful unto his words and choose eternal life according to the will of his Holy Spirit and not choose eternal death according to the will of the flesh and the evil which is therein which giveth the spirit of the devil power to captivate to bring you down to hell that he may reign over you in his own kingdom I have spoken these few words unto you all my sons in the last days of my probation and I have chosen the good part according to the words of the prophet and I have none other object save it be the everlasting welfare of your souls amen