

WHAT DOES THE BOOK OF MORMON TEACH?

Class 01

Justice and Mercy

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- What Makes God....
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Alma 16

188 For it is not written that Zenos alone spake of these things, But Zenoch also spake of these things, For behold, he saith: 'Thou art angry, O Lord, with this people, Because they will not understand of Thy mercies which Thou hast bestowed upon them, because of Thy Son.'

1 Nephi 3

165 And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God:

1 Nephi 3

166 Wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God:

1 Nephi 3

167 And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches;

1 Nephi 3

168 For behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious;

1 Nephi 3

169 And also many covenants of the Lord have they taken away;

1 Nephi 3

170 And all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men:

1 Nephi 3

171 Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church that there are many plain and precious things taken away from the book, which is the book of the Lamb of God;

1 Nephi 3

172 And after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles:

1 Nephi 3

173 And after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou hast seen, with the Gentiles which have gone forth out of captivity;

1 Nephi 3

174 Thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God;

1 Nephi 3

175 Because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them;

1 Nephi 3

176 Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands,

1 Nephi 3

177 Which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance, will not utterly destroy the mixture of thy seed, which are among thy brethren;

1 Nephi 3

178 Neither will he suffer that the Gentiles shall
destroy the seed of thy brethren;

1 Nephi 3

179 Neither will the Lord God suffer that the Gentiles shall for ever remain in that awful state of blindness, which thou beholdest they are in because of the plain and most precious parts of the gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen.

1 Nephi 3

180 Wherefore, saith the Lamb of God, I will be merciful unto the Gentiles, unto the visiting of the remnant of the house of Israel in great judgment.

1 Nephi 3

181 And it came to pass that the angel of the Lord spake unto me, saying, Behold, saith the Lamb of God, after I have visited the remnant of the house of Israel, and this remnant of whom I speak is the seed of thy father;

1 Nephi 3

182 Wherefore, after I have visited them in judgment,
and smitten them by the hand of the Gentiles;

1 Nephi 3

183 And after the Gentiles do stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which has been kept back, by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb;

1 Nephi 3

184 For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious;

1 Nephi 3

185 And after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles by the gift and power of the Lamb;

1 Nephi 3

186 And in them shall be written my gospel, saith the Lamb, and my rock and my salvation;

The Grasp of.....

Alma 19:96

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.

Justice is.....??

Justice is.....

- That No UNCLEAN THING can dwell with God
- That our first parents were separated from God.
- That ALL HUMANITY is now FOREVER cut off from God—
WITH NO REMEDY OF OURSELVES TO RETURN TO GOD.

Alma 19

82 Now behold, my son, I will explain this thing unto thee.

For behold, after the Lord God sent our first parents forth from the garden of Eden to till the ground, from whence he was taken,

Yea, He drove out the man.

And He placed at the east end of the garden of Eden cherubim and flaming sword which turned every way to keep the tree of life.

Alma 19

83 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 flaming
sword that he should not partake of the fruit.

Alma 19

84 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.

Alma 19

85 For behold, if Adam had put forth his hand immediately and partook of the tree of life, He would have lived forever, according to the word of God having no space for repentance;

Alma 19

86 Yea, and also the word of God would have been void,

And the great plan of salvation would have been frustrated.

Alma 19

87 But behold, it was appointed unto man to die;

Therefore, as they were cut off from the tree of life.

Therefore, they should be cut off from the face of the earth and man became lost forever;

Yea, they became fallen man.

Alma 19

88 And now we 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.

Alma 19

89 Now behold, it was not expedient that man should be reclaimed from this temporal death,

For that would destroy the great plan of happiness;

Alma 19

90 Therefore, as the soul could never die,
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 –
Therefore, it was expedient that mankind should be
reclaimed from this spiritual death;

Alma 19

91 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.

Alma 19

92 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.

Alma 19

93 And now, there was no means to reclaim men from this fallen state which man had brought upon himself because of his own disobedience;

Alma 19

94 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 could not take effect, except it should destroy the work of justice;

Alma 19

95 Now the work of justice could not be destroyed –
If so, God would cease to be God.

Alma 19

96 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.

Alma 19

97 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.

Alma 19

98 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.

Alma 19

99

Now how 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?

Alma 19

100

Now there was a punishment affixed
and a just law given which brought remorse of
conscience unto man.

Alma 19

101 Now if there was no law given, if a man murdered, he should die, Would he be afraid he should die if he should murder?

Alma 19

102 And also, if there was no law given against sin, men would not be afraid to sin;

103 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.

Alma 19

104 But there is a law given,
and a punishment affixed,
and 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.

Alma 19

105 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.

Alma 19

106 And thus they are restored into His presence, to be judged according to their works, according to the law and justice;

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.

Alma 19

107 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.

108 And thus God bringeth about His great and
eternal purposes which were prepared from the
foundation of the world.

Alma 19

109

And thus cometh about the salvation and the redemption of men,
And also their destruction and misery.

Therefore, O my son, whosoever will come may come
and partake of the waters of life freely;

Alma 19

110 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 -

Alma 19

111 If he hath desired to do evil
and hath not repented in his days,
Behold, evil shall be done unto him,
according to the restoration of God.

Alma 19

112 And now my son, I desire that ye should let these things trouble you no more, And only let your sins trouble you with that trouble which shall bring you down unto repentance.

113 O my son, I desire that ye should deny the justice of God no more;

Alma 19

114 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 longsuffering have full sway in your heart, But let it bring you down to the dust in humility.

Alma 19

115 And now O my son, ye are called of God to preach the word unto this people.

Alma 19

116 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.

117 And may God grant unto you even according to my word. Amen.

Alma 16

208 For it is expedient that an atonement should be made; For according to the great plans of the Eternal God, there must be an atonement made, or else all mankind must unavoidably perish -

Alma 16

209 Yea, all are hardened, Yea, all are fallen and are lost and must perish, except it be through the atonement which it is expedient should be made.

Alma 16

210 For it is expedient that there should be a great and last sacrifice, Yea, not a sacrifice of man, neither of beast, neither of any manner of fowl, For it shall not be a human sacrifice, But it must be an infinite and an eternal sacrifice.

Alma 16

211 Now there is not any man that can sacrifice his own blood, which will atone for the sins of another.

Alma 16

212 Now if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, Nay,

Alma 16

213 But the law requireth the life of him who hath murdered; Therefore, there is nothing which is short of an infinite atonement which will suffice for the sins of the world, Therefore, it is expedient that there should be a great and last sacrifice.

Alma 16

214 And then shall there be, or it is expedient there should be, a stop to the shedding of blood, Then shall the law of Moses be fulfilled, Yea, it shall all be fulfilled, every jot and tittle, And none shall have passed away.

Alma 16

215 And behold, this is the whole meaning of the law, every whit a pointing to that great and last sacrifice, And that great and last sacrifice will be the Son of God, yea, infinite and eternal. And thus He shall bring salvation to all those who shall believe on His name,

Alma 16

216 This being the intent of this last sacrifice: To bring about the bowels of mercy, which overpowereth justice, And bringeth about means unto men that they may have faith unto repentance.

Alma 16

217 And thus mercy can satisfy the demands of justice and encircles them in the arms of safety, While he that exerciseth no faith unto repentance is exposed to the whole law of the demands of justice; Therefore, only unto him that hath faith unto repentance is brought about the great and eternal plan of redemption.