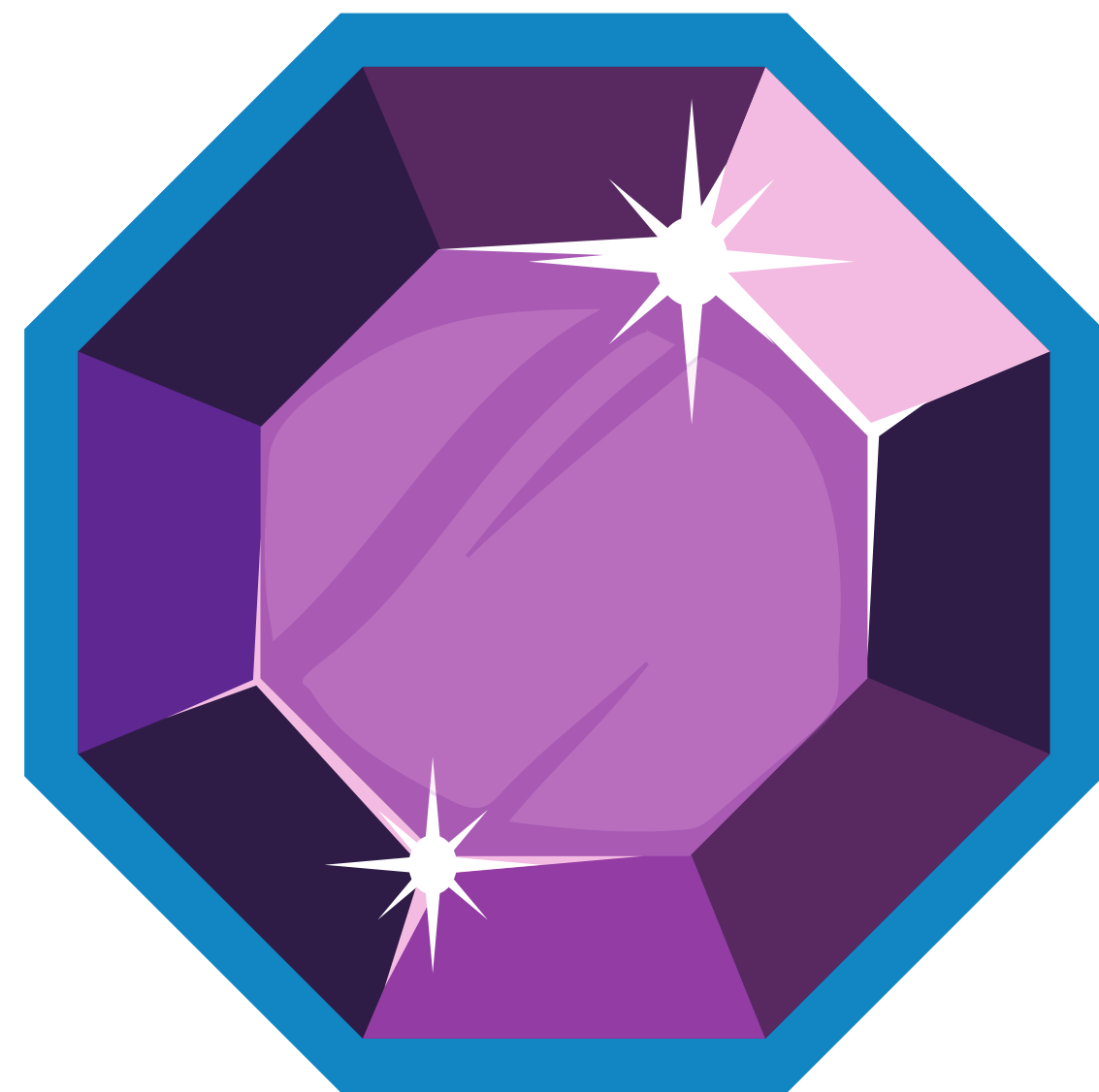
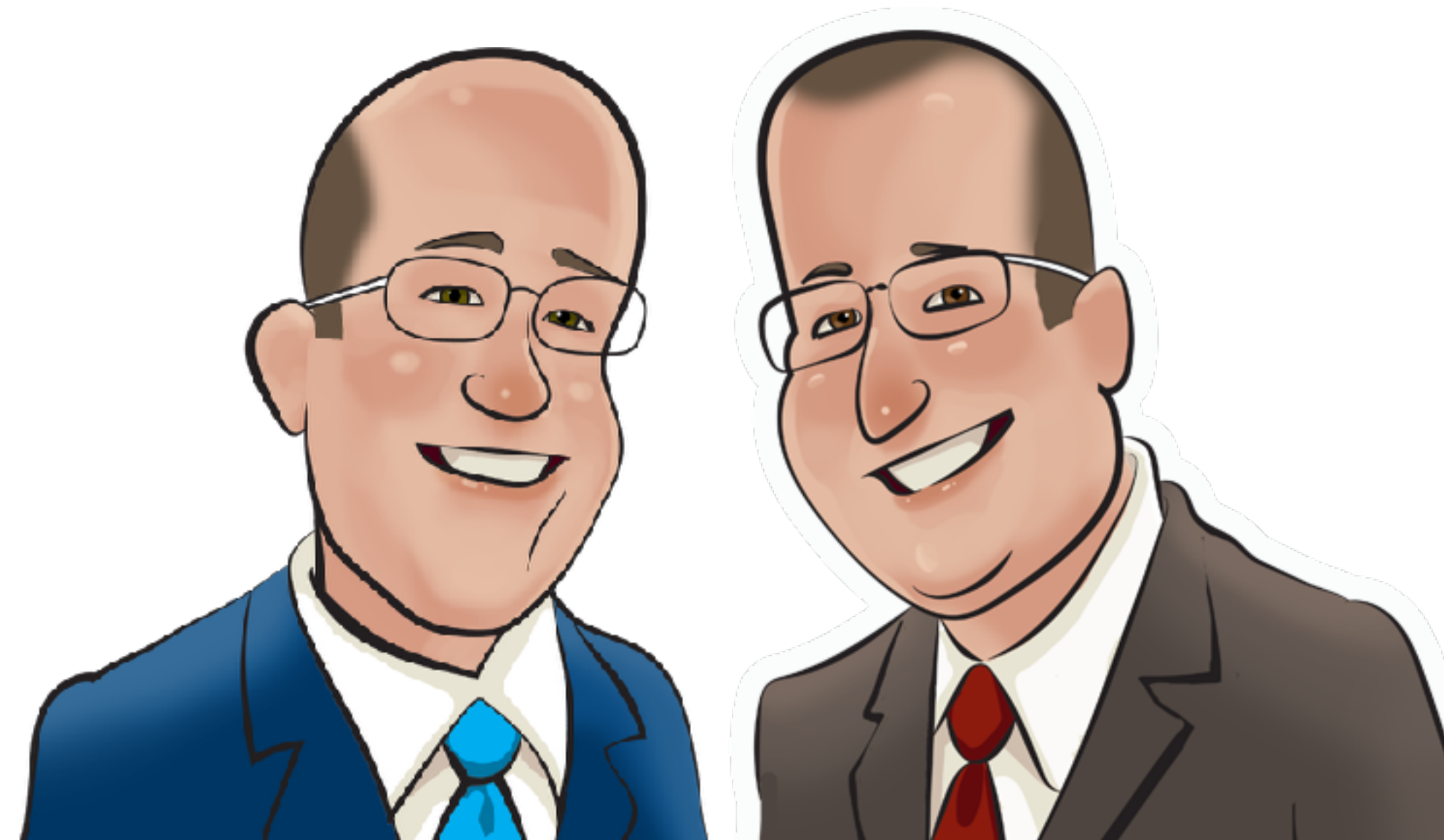


Episode 29



Scripture GEMS

Corianton's Sins

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6 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; 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 And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good.

8 But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

9 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 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 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 Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. 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 And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; 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; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults and that wrong which ye have done.

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Christ brings to pass the resurrection of all men—The righteous dead go to paradise and the wicked to outer darkness to await the day of their resurrection—All things will be restored to their proper and perfect frame in the Resurrection. About 74 B.C.

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15 And may the Lord bless your soul, and receive you at the last day into his kingdom, to sit down in

Alma 36:14

I had murdered many of his children, or rather led them away unto destruction;

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D&C 64:10.

TG Forgive.

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Alma 4:11;

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12a 1G Commandments of



“Clearly among His greatest concerns regarding mortality are how one gets into this world and how one gets out of it. He has set very strict limits in these matters.

“... Human intimacy is reserved for a married couple because it is the ultimate symbol of total union, a totality and a union ordained and defined by God. ... Marriage was intended to mean the complete merger of a man and a woman. ... This is a union of such completeness that we use the word seal to convey its eternal promise”

(Elder Jeffrey R. Holland, “Personal Purity,” Ensign, Nov. 1998, 76).



God uses scripture to unmask erroneous thinking, false traditions, and sin with its devastating effects. He is a tender parent who would spare us needless suffering and grief and at the same time help us realize our divine potential. The scriptures, for example, discredit an ancient philosophy that has come back into vogue in our day—the philosophy of Korihor that there are no absolute moral standards... Alma, who had dealt with Korihor, did not leave his own son Corianton in doubt about the reality and substance of a divine moral code. Corianton had been guilty of sexual sin, and his father spoke to him in love but plainly: “Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?” (Alma 39:5).

In a complete reversal from a century ago, many today would dispute with Alma about the seriousness of immorality. Others would argue that it's all relative or that God's love is permissive. If there is a God, they say, He excuses all sins and misdeeds because of His love for us—there is no need for repentance. Or at



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(Elder D. Todd Christofferson, The Blessing of Scripture,” in General Conference, April 2010)



“All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints”

(Prophet Joseph Smith, “History of the Church,” 6:314).

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Cross Yourself: “To erase, to cancel, to counteract, to stop, to preclude” (Webster’s Dictionary 1828).

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“I think the greatest crime in all this world is to lead men and women, the children of God, away from the true principles. We see in the world today philosophies of various kinds, tending to destroy faith, faith in God, faith in the principles of the gospel. What a dreadful thing that is.

“The Lord says if we labor all our days and save but one soul, how great will be our joy with him; on the other hand how great will be our sorrow and our condemnation if through our acts we have led one soul away from this truth.

“He who blinds one soul, he who spreads error, he who destroys, through his teachings, divine truth, truth that would lead a man to the kingdom of God and to its fulness, how great shall be his condemnation and his punishment in eternity. For the destruction of a soul is the destruction of the greatest thing that has ever been created”

(President Joseph Fielding Smith, “Doctrines of Salvation”, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:314).



“To you is extended the peace and renewal of repentance available through the atoning sacrifice of the Lord Jesus Christ. In such serious matters the path of repentance is not easily begun or painlessly traveled. But the Savior of the world will walk that essential journey with you. He will strengthen you when you waver. He will be your light when it seems most dark. He will take your hand and be your hope when hope seems all you have left. His compassion and mercy, with all their cleansing and healing power, are freely given to all who truly wish complete forgiveness and will take the steps that lead to it”

(Elder Jeffrey R. Holland in Conference Report, Oct. 1998, 101–2; or Ensign, Nov. 1998, 78).

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The commandments of Alma to his son Corianton.

Comprising chapters 39 through 42.

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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 Behold, I say unto you, that there is no resurrection—or, I would say, in other words, that this mortal does not put on ^aimmortality, this corruption does not ^bput on incorruption—^cuntil after the coming of Christ.

3 Behold, he bringeth to pass the ^aresurrection of the dead. But behold, my son, the resurrection is not yet. Now, I unfold unto you a mystery; nevertheless, there are many ^bmysteries which are ^ckept, that no one knoweth them save God himself. But I show unto you one thing which I have inquired diligently of God that I might know—that is concerning the resurrection.

4 Behold, there is a time appointed that all shall ^acome forth from the dead. 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 ^asecond time, or a third time, that men shall come forth from the dead, it mattereth not; for God ^bknoweth 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 Now there must needs be a space betwixt the time of death and the time of the resurrection.

7 And now I would inquire what becometh of the ^asouls of men ^bfrom this time of death to the time appointed for the resurrection?

8 Now whether there is more than one ^atime 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 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. 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 And when the time cometh when all shall rise, then shall they know that God ^aknoweth all the ^btimes which are appointed unto man.

11 Now, concerning the ^astate of the soul between ^bdeath and the resurrection—Behold, it has been made known unto me by an angel, that 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 ^ctaken ^ahome to that God who gave them life.

12 And then shall it come to pass, that the spirits of those who are righteous are received into a state of ^ahappiness, which is called ^bparadise, a state of rest, a state of ^cpeace, where they shall rest from all their troubles and from all care, and sorrow.

13 And then shall it come to pass, that the ^aspirits 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 ^bdevil did enter into them, and take possession of their house—and these shall be cast out into ^couter darkness; there shall be ^dweeping, 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 ^asouls of the ^bwicked, yea, in darkness, and a state of awful, ^cfearful looking for the fiery ^dindignation of the wrath of God upon them; thus they remain in this ^estate, as well as the righteous in paradise, until the time of their resurrection.

15 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 ^araising of the spirit or the soul and their consignation to happiness or misery, according to the words which have been spoken.

16 And behold, again it hath been spoken, that there is a ^afirst ^bresurrection, 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 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 ^aconsignation to happiness or misery. Ye cannot suppose that this is what it meaneth.

18 Behold, I say unto you, Nay; but it meaneth the ^areuniting of the

The Soul Between Death and the Resurrection

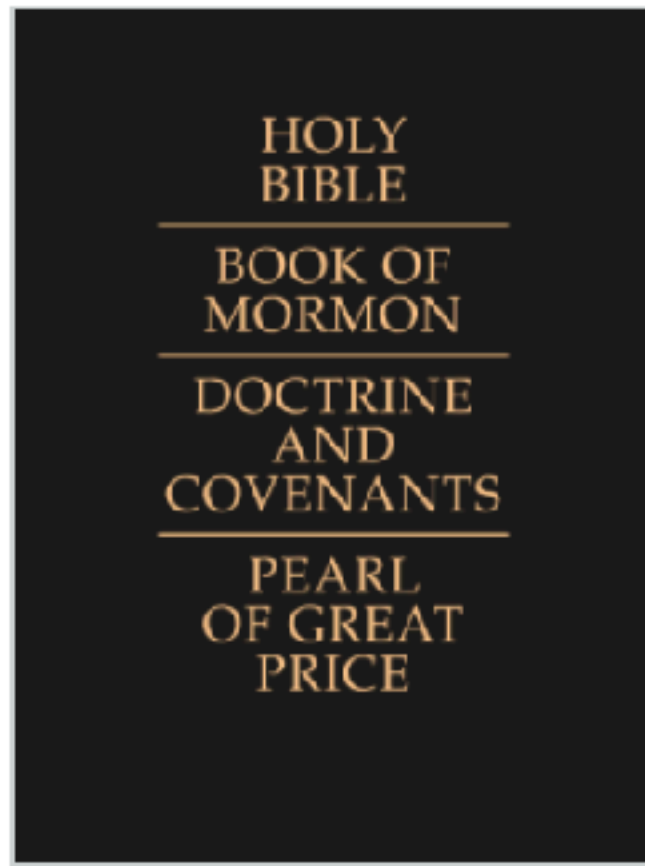
10a TG God, Foreknowledge of.

Luke 16:22; D&C 138:15.

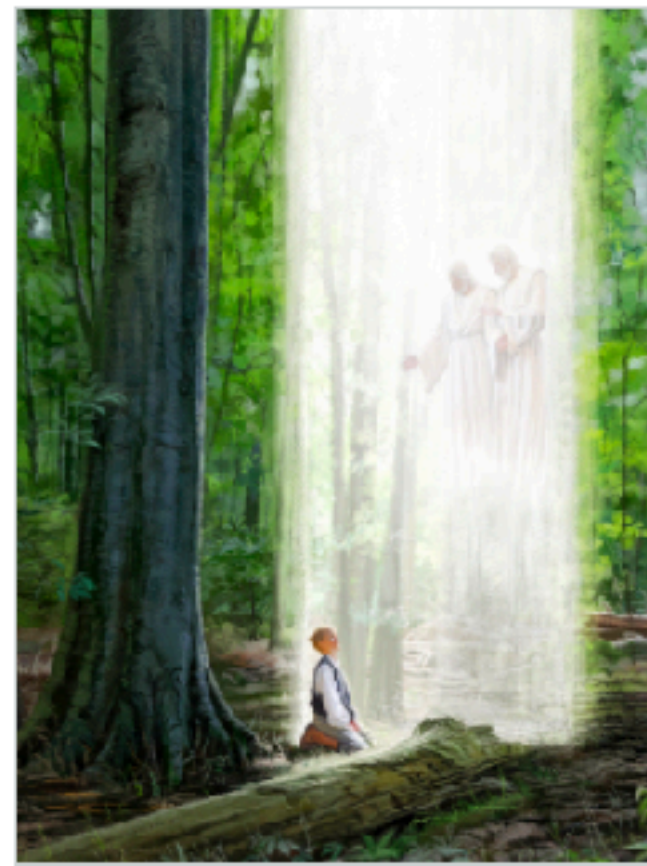
14a TG Spirits in Prison. b D&C 138:20.



Jesus Christ



Scriptures



General Conference



Music



Come, Follow Me



Restoration and Church History



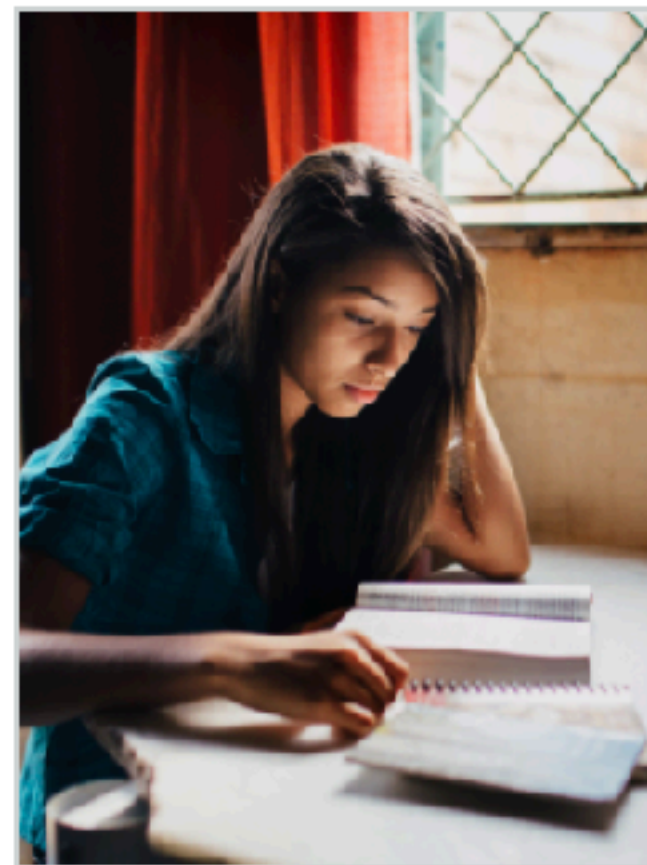
Notes



Magazines



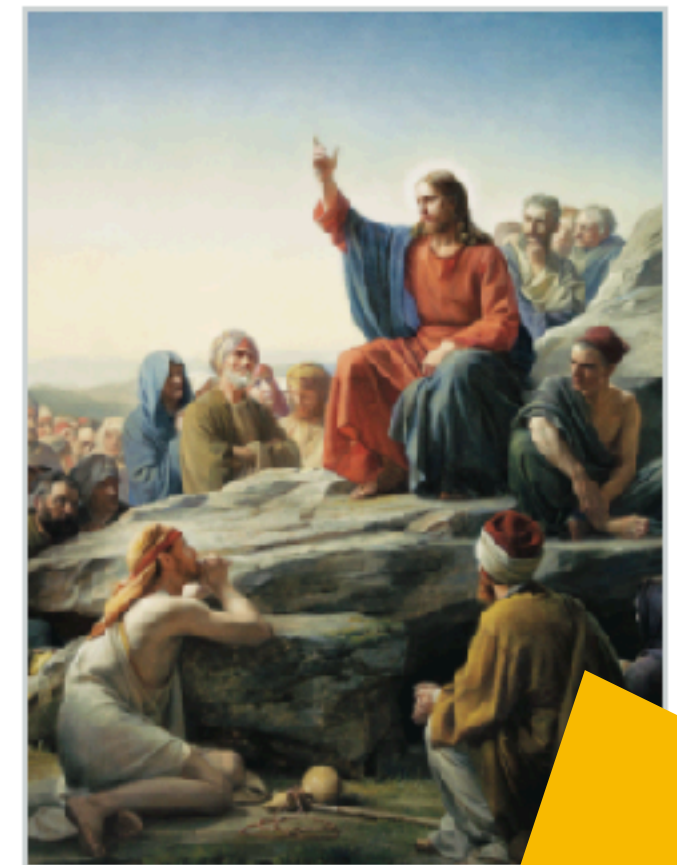
Audiences



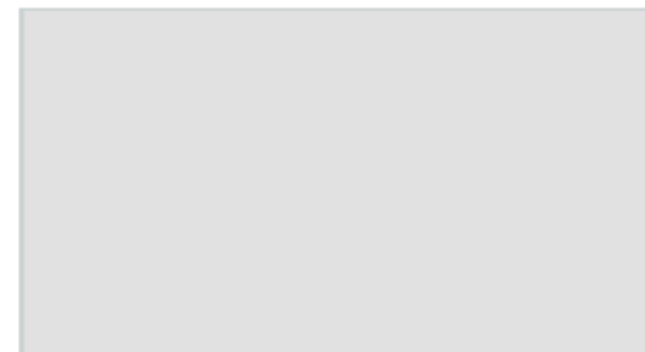
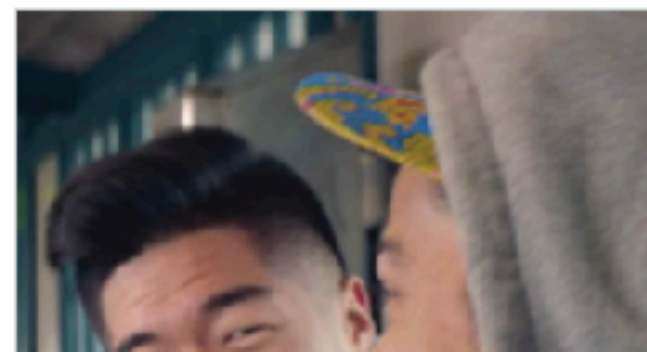
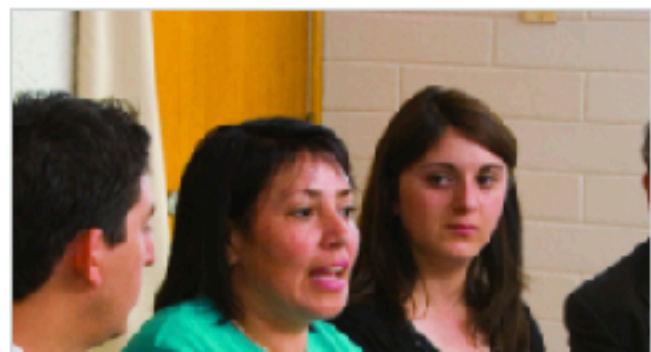
Seminaries and Institutes



Videos

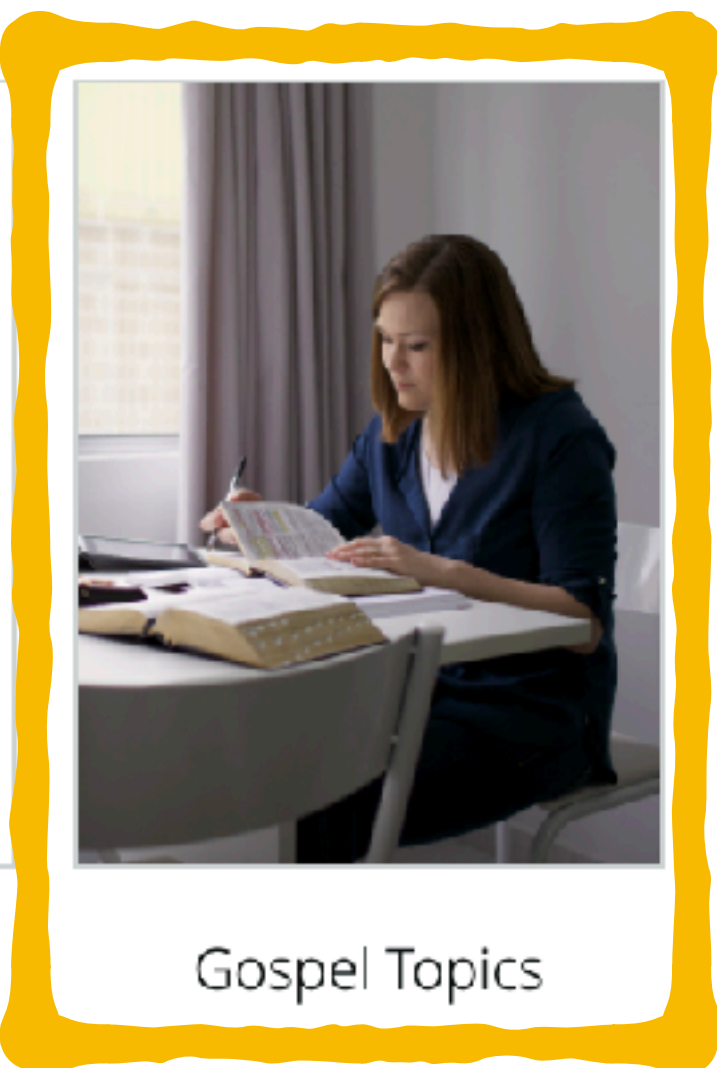


Topics

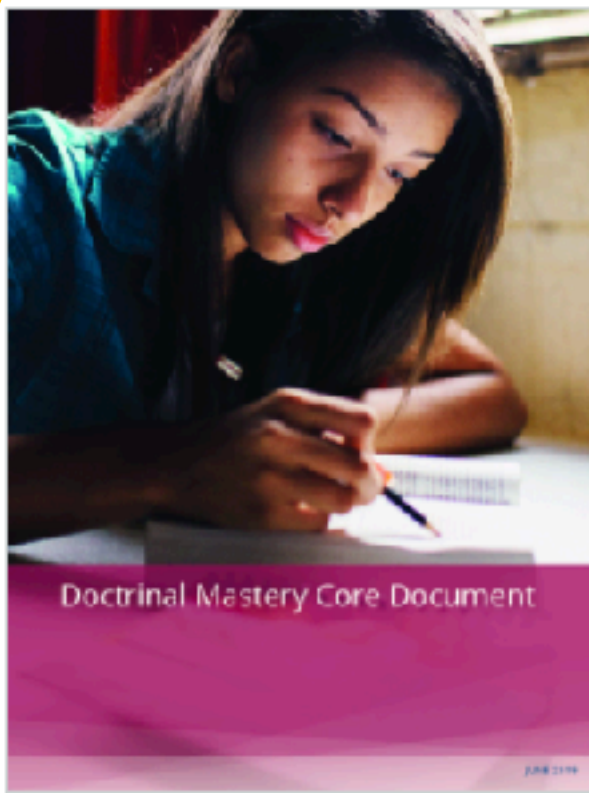




Guide to the Scriptures



Gospel Topics



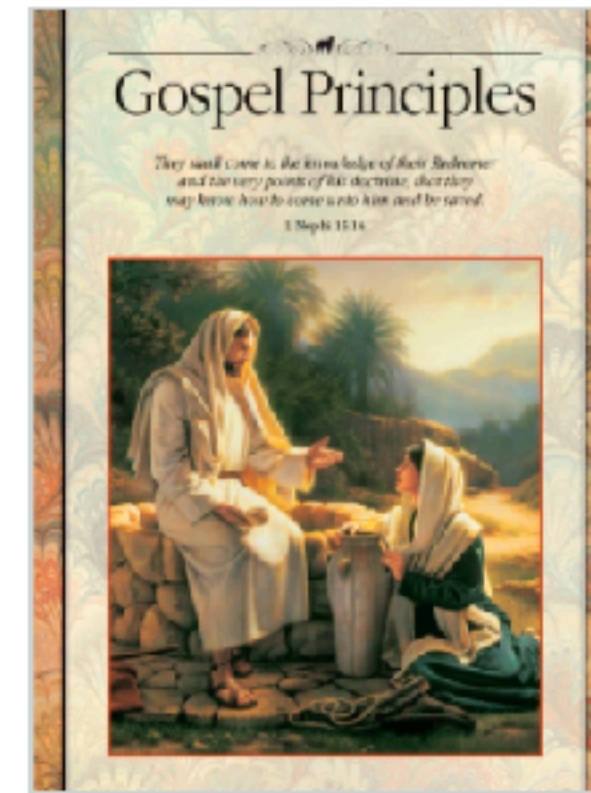
Doctrinal Mastery Core Document



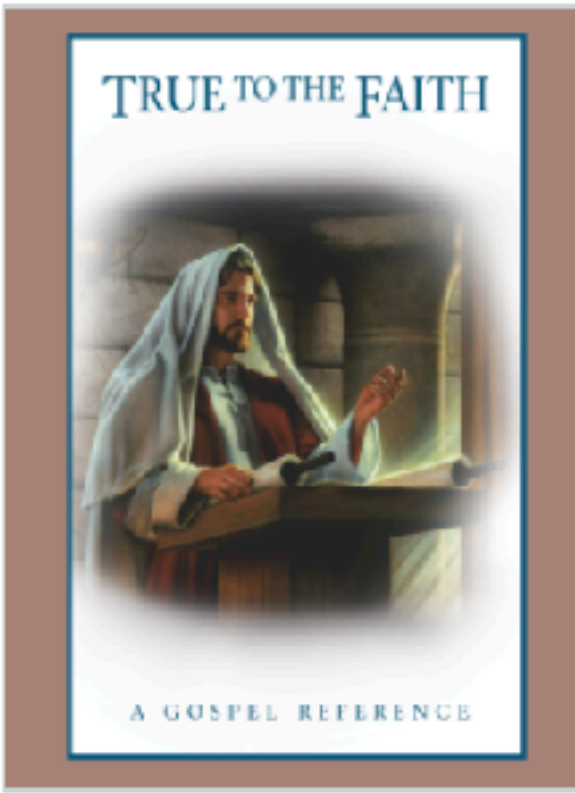
Gospel Topics Essays



Church History Topics



Gospel Principles



True to the Faith



Gospel Art Book

But the rest of these are great too!

Smith, Joseph, Jr.

Social Media

A

Soul

C

Spaulding Manuscript

E

Spirit

G

Spirit Children of Heavenly Parents

I

Spirit Prison

K

Spirit World

L



Spiritual Death

P

Spiritual Experiences

R

Spiritual Gifts

T

Spiritual Self-Reliance

V

Stake

Z

Standard Works



Spirit World

Overview

President Brigham Young taught that the postmortal spirit world is on the earth, around us (see *Teachings of Presidents of the Church: Brigham Young* [1997], 279).

Spirit beings have the same bodily form as mortals except that the spirit body is in perfect form (see [Ether 3:16](#)). Spirits carry with them from earth their attitudes of devotion or antagonism toward things of righteousness (see [Alma 34:34](#)). They have the same appetites and desires that they had when

the spirit of the ^bdevil did enter into them, and take possession of their house—and these shall be cast out into ^couter darkness; there shall be ^dweeping, 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 ^esouls of the ^bwicked, yea, in darkness, and a state of awful, ^cfearful looking for the fiery ^dindignation of the wrath of God upon them; thus they remain in this ^estate, as well as the righteous in paradise, until the time of their resurrection.

15 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 ^araising of the spirit or the soul and their consignment to happiness or misery, according to the words which have been spoken.

16 And behold, again it hath been spoken, that there is a ^afirst ^bresurrection, 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 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 ^aconsignation to happiness or misery. Ye cannot suppose that this is what it meaneth.

18 Behold, I say unto you, Nay; but it meaneth the ^areuniting of the

soul with the body, of those from the days of Adam down to the resurrection of Christ.

19 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; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass ^abefore the resurrection of those who die after the resurrection of Christ.

20 Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; 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 ^aascension into heaven.

21 But whether it be at his resurrection or after, I do not say; but this much I say, that there is a ^aspace between death and the resurrection of the body, and a state of the soul in ^bhappiness or in ^cmisery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be ^dbrought to stand before God, and be judged according to their works.

22 Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

23 The ^asoul shall be ^brestored to the ^cbody, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a ^dhair of the head shall not be lost; but all things shall be restored to their proper and ^eperfect frame.

24 And now, my son, this is the restoration of which has been ^aspoken by the mouths of the prophets—

25 And then shall the ^arighteous shine forth in the kingdom of God.

26 But behold, an awful ^adeath cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and ^bno 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 ^ccup.

CHAPTER 41

In the Resurrection men come forth to a state of endless happiness or endless misery—Wickedness never was happiness—Carnal men are without God in the world—Every person receives again in the Restoration the characteristics and attributes acquired in mortality. About 74 B.C.

AND now, my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have ^awrested the scriptures, and have gone far ^bastray because of this thing. And I perceive that thy mind has been ^cworried also concerning this thing. But behold, I will explain it unto thee.

2 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 ^apart of the body should be restored to itself.

3 And it is requisite with the ^ajustice of God that men should be ^bjudged according to their ^cworks; 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 ^drestored unto that which is good.

4 And if their works are evil they shall be ^arestored unto them for evil. Therefore, all things shall be ^brestored to their proper order, every thing to its natural frame—^cmortality raised to ^dimmortality, ^ecorruption to incorruption—raised to ^fendless happiness to ^ginherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on one hand, the other on the other—

5 The one raised to ^ahappiness 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; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh.

6 And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.

7 ^aThese are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from

2a Alma 40:23.

3a TG God, Justice of;

f TG Eternal Li

g TG Exaltation



“What a comfort to know that all who have been disadvantaged in life from birth defects, from mortal injuries, from disease, or from the natural deterioration of old age will be resurrected in ‘proper and perfect frame.’ ...

“The assurance of resurrection gives us the strength and perspective to endure the mortal challenges faced by each of us and by those we love, such things as the physical, mental, or emotional deficiencies we bring with us at birth or acquire during mortal life. Because of the resurrection, we know that these mortal deficiencies are only temporary!”

(Elder Dallin H. Oaks in Conference Report, Apr. 2000, 16–17; or Ensign, May 2000, 14).

the spirit of the ^bdevil did enter into them, and take possession of their house—and these shall be cast out into ^couter darkness; there shall be ^dweeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

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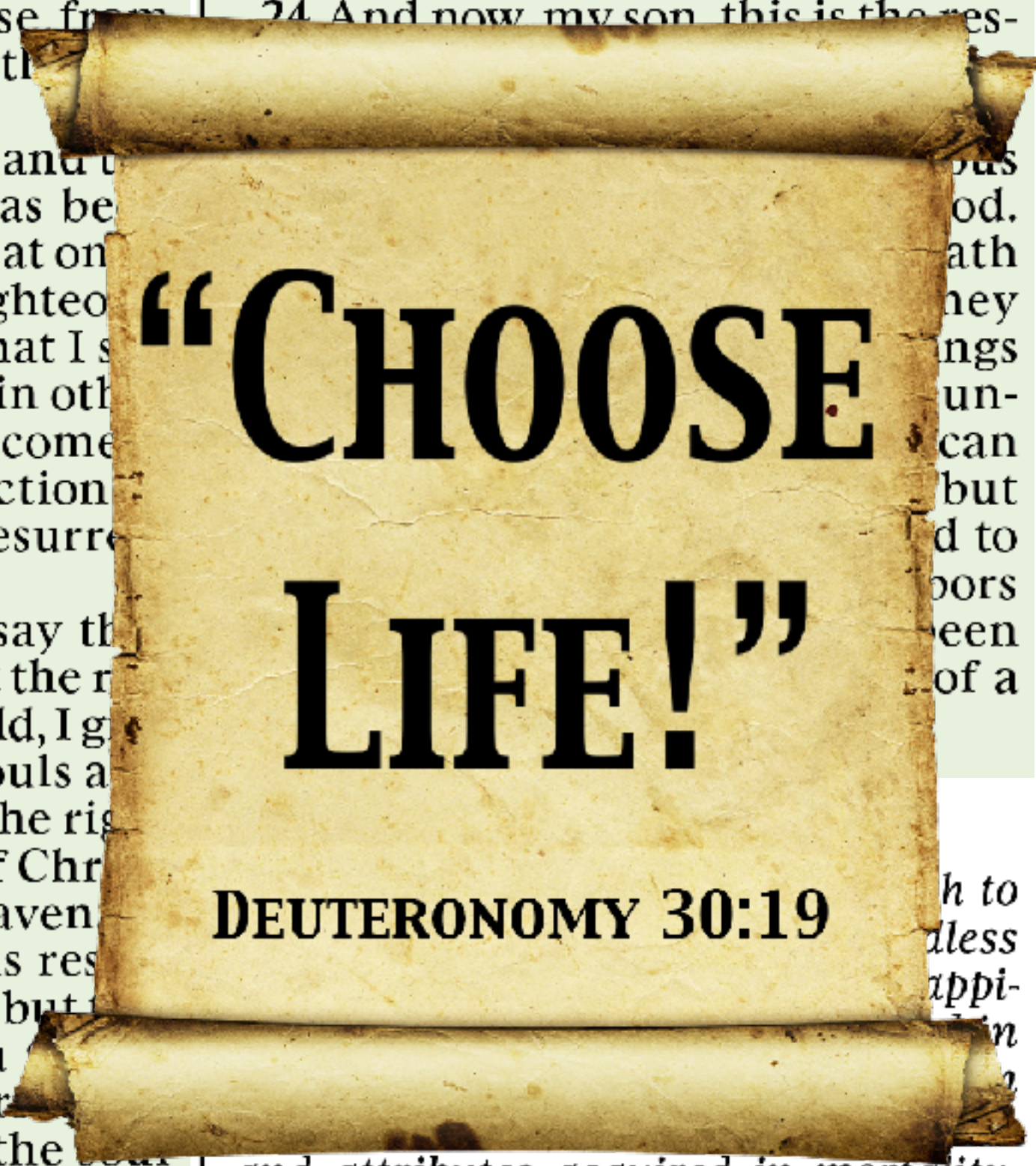
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Alma Teacher Corianton about the Resurrection

The Plan of Restoration

that the soul of man should be restored to its body, and that every ^a“part of the body should be restored to itself.

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5 The one raised to ^a“happiness according to ^b“his desires of happiness, or good according to ^c“his desires of good; and the other to evil according to ^d“his desires of evil; for as he has ^e“desired to do evil all the day long even so shall he have his reward of evil when the night cometh.

6 And so it is on the other hand. If he hath repented of his sins, and ^a“desired righteousness until the end of his days, even so he shall be ^b“rewarded unto righteousness.

7 ^a“These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from

Actually, everything depends—initially and finally—on our desires. These shape our thought patterns. Our desires thus precede our deeds and lie at the very cores of our souls, tilting us toward or away from God (see D&C 4:3). God can “educate our desires” (see Joseph F. Smith, Gospel Doctrine, 5th ed., Salt Lake City: Deseret Book Co., 1939, p. 297). Others seek to manipulate our desires. But it is we who form the desires, the “thoughts and intents of [our] hearts” (Mosiah 5:13).

The end rule is “according to [our] desires ... shall it be done unto [us]” (D&C 11:17) “for I, the Lord, will judge all men according to their works, according to the desire of their hearts” (D&C 137:9 see also Alma 41:5 D&C 6:20, 27). One’s individual will thus remains uniquely his. God will not override it nor overwhelm it. Hence we’d better want the consequences of what we want!

(Elder Neal A. Maxwell, “Swallowed Up In the Will of the Father,” in General Conference, October 1995)

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8 Now, the decrees of God are ^aunalterable; therefore, the way is prepared that ^bwhosoever will may ^cwalk therein and be saved.

9 And now behold, my son, do not risk ^aone more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin.

10 Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, ^awickedness never was ^bhappiness.

11 And now, my son, all men that are in a state of ^anature, or I would say, in a ^bcarnal state, are in the ^cgall of bitterness and in the ^dbonds of iniquity; they are ^ewithout God in the world, and they have gone ^fcontrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.

12 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 O, my son, this is not the case; but the meaning of the word restoration is to bring back again ^aevil 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.

2a Alma 40:23.

3a ¹God, Justice of;

f ¹God Eternal Life.

g ¹God Exaltation.

b Alma 50:21;

Morm. 2:13.

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15 For that which ye do ^asend out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.

CHAPTER 42

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

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g ¹IG Exaltation.

b Alma 50:21;

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that man should be reclaimed from this ^atemporal death, for that would destroy the great ^bplan of happiness.

9 Therefore, as the soul could never die, and the ^afall had brought upon all mankind a spiritual ^bdeath as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

10 Therefore, as they had become ^acarnal, sensual, and devilish, by ^bnature, this ^cprobationary state became a state for them to prepare; it became a preparatory state.

11 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 ^amiserable, being cut off from the presence of the Lord.

12 And now, there was no means to reclaim men from this fallen state, which ^aman had brought upon himself because of his own ^bdisobedience;

13 Therefore, according to justice, the ^aplan of ^bredemption 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. Now the work of justice could not be destroyed; if so, God would ^ccease to be God.

14 And thus we see that all mankind were ^afallen, and they were in

the grasp of ^bjustice; yea, the justice of God, which consigned them forever to be cut off from his presence.

15 And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself ^aatoneth for the sins of the world, to bring about the plan of ^bmercy, to appease the demands of ^cjustice, that God might be a ^dperfect, just God, and a ^emerciful God also.

16 Now, repentance could not come unto men except there were a ^apunishment, which also was ^beternal as the life of the soul should be, affixed ^copposite to the plan of happiness, which was as ^deternal also as the life of the soul.

17 Now, how could a man repent except he should ^asin? How could he sin if there was no ^blaw? How could there be a law save there was a punishment?

18 Now, there was a punishment affixed, and a just law given, which brought remorse of ^aconscience unto man.

19 Now, if there was no law given—if a man ^amurdered he should ^bdie—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 ^ano law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

22 But there is a law given, and a

The Justice of God and the Probation of Humankind

14a 1G Honesty.
b Matt. 7:1 (1-5);

1G Injustice.
2a 1G Eden.

5a Alma 12:23; Moses 4:28.
b Gen. 2:9; 3:24 (22-24);

8a Gen. 3:22 (22-24).
b Alma 12:26 (22-33);

b 1G Redemption;
Repent.

d 1G God, Perfection of.
e 1G God, Mercy of.

that man should be reclaimed from this “temporal death, for that would destroy the great ^bplan of happiness.

9 Therefore, as the soul could never die, and the “fall had brought upon all mankind a spiritual ^bdeath as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

10 Therefore, as they had become “carnal, sensual, and devilish, by ^bnature, this “probationary state became a state for them to prepare; it became a preparatory state.

11 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.

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

13 Therefore, according to justice, the “plan of ^bredemption 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. Now the work of justice could not be destroyed; if so, God would “cease to be God.

14 And thus we see that all mankind were “fallen, and they were in

the grasp of ^bjustice; yea, the justice of God, which consigned them forever to be cut off from his presence.

15 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 ^bmercy, to appease the demands of “justice, that God might be a “perfect, just God, and a “merciful God also.

16 Now, repentance could not come unto men except there were a “punishment, which also was ^beternal 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 Now, how could a man repent except he should “sin? How could he sin if there was no ^blaw? How could there be a law save there was a punishment?

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

19 Now, if there was no law given—if a man “murdered he should ^bdie—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 But there is a law given, and a

“punishment affixed, and a ^brepentance 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.

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

24 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.

25 What, do ye suppose that “mercy can rob ^bjustice? I say unto you, Nay; not one whit. If so, God would cease to be God.

26 And thus God bringeth about his great and eternal “purposes, which were prepared ^bfrom the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.

27 Therefore, O my son, “whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but

in the last day it shall be ^brestored unto him according to his “deeds.

28 If he has desired to do “evil, and has not repented in his days, behold, evil shall be done unto him, according to the restoration of God.

29 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.

30 O my son, I desire that ye should deny the “justice of God no more. Do not endeavor to excuse yourself in the least point because of your sins, by denying the justice of God; but do you let the justice of God, and his ^bmercy, and his long-suffering have full sway in your heart; 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 ^bbring 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.

CHAPTER 43

Alma and his sons preach the word—The Zoramites and other Nephite dissenters become Lamanites—The Lamanites come against the Nephites in war—Moroni arms the Nephites with defensive armor—The Lord

Of Justice and Mercy

8a Gen. 3:22 (22–24).

b Alma 12:26 (22–33).

b TG Redemption;

Repent.

d TG God, Perfection of.

e TG God, Mercy of.

22a TG Punish.

b TG Repent.

f TG Jesus Christ, Judge.

24a TG God, Mercy of.

TG Agency.

b Alma 41:15.



“Each of us lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us.

“And, by eternal law, mercy cannot be extended save there be one who is both willing and able to assume our debt and pay the price and arrange the terms for our redemption.

“Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing.

“But know this: Truth, glorious truth, proclaims there is such a Mediator.



“For there is one God, and one mediator between God and men, the man Christ Jesus.’ (1 Tim. 2:5.)

“Through Him mercy can be fully extended to each of us without offending the eternal law of justice.

“This truth is the very root of Christian doctrine. ...

“The extension of mercy will not be automatic. It will be through covenant with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins.

“All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy”

(President Boyd K. Packer, in Conference Report, Apr. 1977, 80; or Ensign, May 1977, 55–56).

and ^amercy claimeth the penitent, and mercy cometh because of the ^batonement; and the atonement bringeth to pass the ^cresurrection of the dead; and the ^dresurrection of the dead bringeth ^eback men into the presence of God; and thus they are restored into his presence, to be ^fjudged according to their works, according to the law and justice.

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CHAPTER 43

*Alma and his sons preach the word—
The Zoramites and other Nephite*



We are about to go to WAR (Alma 35)

