

Well, it's been a really interesting week. We've had multiple comments from people who have listened to the podcasts. I'd like to take just a few minutes and address some of the things that had come up that I think are interesting and informative. First of all, last week Sherrie asked a question and as I listened to the podcast, I didn't answer the question correctly. She referred to a B of M prophecy that mentioned that Christ would come in the fullness of time, and she wondered how that could be when the dispensation of the fullness of time was not open until the Prophet Joseph Smith and the restoration took place. I think that the fullness of time that's referring to that period when Christ comes, the New Testament period, is different than the dispensation of the fullness of time. So, it refers to His coming at that particular time which is referred to as the 'meridian of time'. A meridian doesn't necessarily mean the middle of time. It can, but it doesn't necessarily, and it can also mean the 'high point' or the 'zenith' of time. In other words, the sun at it's highest point in any given day, is referred to as the meridian.

So, the dispensation of the fullness of times begins with Joseph Smith and we're in it now. It's also my opinion, this is me, that this dispensation is broken up into at least 2 different segments, and that we're in the first segment of that, preparing for the end. Those segments take place before the Second Coming of Jesus Christ. The first segment is called 'the day of the gentile' and the second segment is called 'the day of Israel'. We have not entered into the second segment yet, but I think that we are nigh unto it. It's been a controversy back and forth in the LDS community that the fullness of the gentiles has come in and the day of the gentile has finished and we've made that leap and that bridge into that. I'm not so sure that that's happened yet, but it's just a matter of personal opinion. So, that comment.

Another question that came up 2 or 3 times this week had to do with the sacrament prayer when it talks about "always have his spirit to be with them". We taught that that spirit that is being talked about in the sacrament prayer is "the light of Christ", "the Holy Spirit", and is not the Holy Ghost. The comments that came were, and a couple of you sent me references from general conference talks over the last 2-3 years, where it was specifically pointed out that the spirit spoken of in the Sacrament Prayer is the Holy Ghost. So, there seemed to be a contradiction there on what we were teaching and what had been taught in general conference. Let me just explain to you my feelings on that. The Church of Jesus Christ of Latter-day Saints, it is my feeling, that the Church today is for us, what the Law of Moses was for the Nephites in the B of M. It's preparatory, it's Aaronic Priesthood. It's preparing you for something higher and something deeper, something that has to do with Melchizedek orders. We talked about various priesthood orders. And general conference is coming up in a week or so, and everything that you'll hear in the Church is what the B of M refers to in Alma 12: general conference addresses, lesson manuals, all correlated material, everything that we were exposed to today in Church, Alma refers to as "the lesser portion of the word". That's not a negative at all. It's a necessary, preparatory step for something higher. Remember that everything in the gospel of Jesus Christ is designed to move from lower to higher, from lesser to greater, from portions to fullnesses. Everything is designed. And so, what the Church is doing is, it's made a decision that what it presents in it's general conferences and in it's correlated material--lesson manuals and everything, is designed for the convert level member of the Church. And rightly so. And that's the way that it should be. I've heard statistics in the past that the majority of the membership of the Church are in the convert category, meaning that they've been members less than 5-6 years. So, everything that we have that's given 'generally' in general conference by general authorities, general handbooks, general teaching manuals, are designed to specifically instruct those members of the Church that have not been members for a significant period of time. They're needing to be nurtured in this. Now, the other thing that I want to talk to you on this is when the Nephite disciples in 3 Nephi 19 has been in the presence of the resurrected Christ, in essence, they had had a second comforter experience, which is something that we should all seek for, and it's right that we should seek for that. But, after he left the 1st day and came back the 2nd day, and they'd had this experience, the disciples broke the people into groups and knelt down with them and taught them how to pray. While they were in the midst of praying, and you can read about this, the first verses of 3 Nephi 19, the beginning of the 2nd day of Christ's visit among the Nephites, they were in the attitude of praying when he came. The scriptures said, "they did pray for that which they sought most for", which was the Holy Ghost. Now, the Holy Ghost is preceded by "the Light of Christ".

Elder Packer says this, and it's on pg 90 in [Preach My Gospel](#). Elder Packer addressed this more than any other general authority in modern times. Now, Elder Bednar has started speaking more about it, showing there is a distinction between these two spirits. The Light of Christ: "should not be confused with the personage of the Holy Ghost. For the Light of Christ is not a personage at all." (This part right here is important) "It's (The Light of Christ) influence is preliminary to and preparatory to one's receiving the Holy Ghost." Now, that's an important concept, especially when you talk about it in terms of sacrament and in doctrine. Bro. Packer goes on and says, "The Holy Ghost can work through the Light of Christ. A teacher of gospel truths is not planting something foreign or even something new into an adult or a child. Rather, the missionary or teacher is making contact with the Spirit of Christ already there. The gospel will have a familiar 'ring' to them".

Now, to a general group of people, who are learning the basics and the fundamentals of the gospel, it's not necessary for there to be a distinction between the Holy Ghost and the Light of Christ. However, when you start to progress and learn more, it behooves you to learn the difference, and how it applies to you, your day-in and day-out experience here in the telestial world. So, let's look at this for just a minute. When I partook of the sacrament today, I had specific doctrinal things

in my mind as to what was going on. When I partook of that sacrament, I took upon myself an obligation to take upon myself the name of Christ, always remember him, and keep his (Christ's) commandments, that I might always have HIS (Christ's) spirit to be with me. What does that mean for me over the next 7 days? If you understand that the light of Christ, the Spirit of Christ, is a compass. It is one of the 2 spindles in the Liahona. It's designed to point the direction and give you guidance--those 2 words, guide and direct, every day that you're here in the telestial world. That's the purpose. So, when I partook of the sacrament and took those 3 obligations upon me, I expect that for the next 7 days, I will have this compass, this guide, to do the following things for me. It will say, "Go here and don't go there". "Do this, and don't do that". It is very elementary, but can, in time, become a huge flow of revelation. Remember what Bro. Packer said, "The Holy Ghost can work through the Light of Christ, but the Light of Christ is preliminary".

So, when I hear that the Brethren, in their General Conferences addresses, as they address the general membership of the church, are not making the distinction between the Light of Christ and the Holy Ghost, I'm okay with that. I understand that they are speaking to a convert level of membership and it's not necessary to make that distinction at this point. Actually, this quote in Preach My Gospel doesn't come to people until they have grown up enough in the gospel of Jesus Christ to be going out as emissaries now, and teach the gospel. They need to start to understand these principles. You are not going to have the Holy Ghost come to you unless you have been obedient and experienced in the revelations that come through the Holy Spirit. The Holy Spirit is given to everybody. The Holy Ghost is more unique and has a different set of ministerial powers that are reserved for people who have been tried and tested and obedient in the Light of Christ. So, basically, what I'm doing is, if I take upon myself that covenant, I have the promise of 2 things. #1: the guidance of the Holy Spirit, which is not a person. If I'm obedient over the next 7 days to that, and I have that experience and that revelation, then within that 7 days, I can also qualify for the greater revelations, the greater sanctifying power and the greater purifying power of the Holy Ghost, the one preceding the other.

Go with me to Section 93 and let me show you why this is important. Here, the Lord makes a distinction of why we should know these things. Vs. 19 the Lord says this: *I give unto you these sayings* (Think about all the doctrine, think about everything that is revealed, think about what's available to us, if we will avail ourselves to this, think about the vast universe of untapped knowledge. And, as it comes to us through revelation, the Lord says this:) that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

Those 2 things, ie. how to worship and know what you worship...All of these things that can come to us through revelation, through the scriptures. Any light and knowledge is designed to let you know how to worship and what you worship. For what purpose? Why is it important to know how and what to worship? When I say my prayers, I use doctrine I know to be true. In my prayers, I verbally express thoughts and feelings concerning the Holy Spirit and the Holy Ghost. I make a distinction between those two. The more exact I can be in my prayers, and in the truth I am expressing in my prayers, the more I can unlock the powers of heaven and access what's on the other side of the veil. There is a difference between general and specific. Now, notice at the end of vs. 19, the Lord tells us why it's so important to know how and what you worship: "that you may come unto the Father in my name, and in due time receive of his fulness." Now, you're never going to receive the fullness of the Father with generalizations in doctrine. Never! It will not happen. So, I don't find a conflict with what one prophet teaches and what appears to be expressed as a contrasting doctrine by another prophet. I don't find a problem with that. And that's also a trap that's on the side of the borrow pit of this life's road. Satan is always waiting in the pits to cause a crisis of faith, to accuse and find fault. We're just not in the business of doing that. We're not going to do that. So what you do is learn the doctrine just as exactly as you can. The Lord wants you to be exact. You're going to take this knowledge into eternity with you, and the more specific and more exact your experience and knowledge, the greater the advantage you are going to have in the world to come. In the garment you wear as a temple attending member of the Church, there is a sign that the word "exact" is associated with. It behooves us, especially as endowed members, to move forward and learn doctrine with exactness, and get it just as correct as we possibly can. So, that was another thing that came up this week. I'm glad it came up, because it caused me to do some pondering and thinking on it. Pray about it and find balance. I will say this, and I mentioned this to the brother and the sister that had this question. I told them that as you move further and further and do what Joseph Smith said, "I exhort you to search deeper and deeper into the mysteries of God. Go on to perfection. If you go into this path you will find that the Lord hides some of His greatest secrets, some of his greatest mysteries in paradox and in contradiction." You have to be prepared to do whatever the Lord tells you to do. Remember what Joseph Smith said, that he'd learned that whatever God says, is right. He learned that from sad experience. Everything that we're trying to do here, brothers and sisters, in the Church, the template for even the organization of the Church, of apostles and prophets--you have 15 men, and in a couple of weeks we will sustain them as prophets, seers and revelators. They are a template on what each man and each woman should seek to have the same gifts in their life, that these men exercise as leaders in the Church. "Each man" Joseph Smith said, "is encouraged to become a true prophet within his own stewardship, within his own realm." And what we're doing there, we're watching these men, as our leaders, and observing them, so that we can learn how to, within our own realm, within our own stewardship, pattern that very thing for our family and for our loved ones and for those who look to us for some guidance and help. So, that's the purpose of that. I might also say that the Church, as an institution, is

never, ever going to take you into these things that Joseph Smith said, "the things of God are of deep import". You're never going to get that from the Church. It's not designed to do that. The Church is "training wheels". It's preparatory. It's Aaronic. It's preparing you for something more, as everything in the gospel is doing. So, if you want to get the things of God which are of deep import, then Joseph listed five steps in order to do that. He said, "The things of God are of deep import, and only time, experience, and careful solemn and ponderous thought can find them out." Did you get those things? Those things are the only way to access the deep things of God. That's what we want to do. It's a wonderful thing to pursue that and go after that.

The last comment that came up, and we've had several comments on the podcast on "Devils and Unclean Spirits". I got a note from a lady today that shared with us some of her personal experiences. Her question was whether we thought these were unique to her or if this was happening more generally. Here's our experience. You'd be surprised how much affliction within your own family, that you may not know about, within your ward, within your stake, and within society in general, you'd be absolutely amazed at the amount of affliction that these organized, evil, intelligent beings cause among mortal men and women in this life. It's my feeling, that as we move forward now, closer to the Second Coming of the Savior, that this is not going to lessen. It's going to become more blatant and more dangerous. And so, the Lord is willing to share with us, and here's the neat thing. We live in this day of the internet. The internet is a great societal urim and thummim. Everything's available--the good, the bad and the ugly! But, if you are searching for certain areas, for example, if you were doing a search into the "urim and thummim", and into "seer stones", you would get a feeling of how those kinds of things can benefit you, individually, even in your own day. The power of urim and thummim and seer stones are not limited to apostles and prophets only or people we read about in church history, just look in the scriptures. You may not have an actual stone, but you can have those powers in your life. And, you can seek for those things, so the Lord can bless you with these discerning powers, the power to be able to see things that are not seen generally in the society around you. That's the definition of a seer. So, each member of the Church, as you look at these things, you can claim some of these blessings. I've found out that the Lord is anxious to give us whatever we desire in righteousness, and according to Section 88, is expedient in Him. What is expedient in Him is that you be preserved. That you and your family be preserved in a darkening, dying world. So, if you can discern things that you feel God has used in the past to bless his sons and daughters, that those things would be value to you in the present, then ask for them. Again, the great secret that's hidden in plain sight is, we don't have these gifts simply because we don't ask for them. So, one of the great secrets hidden is, ask, seek and knock. That's a sequence. It begins with asking. Asking leads to seeking and seeking leads to knocking. That's a great pattern for opening up the veil and accessing the tools and the gifts of the spirit that each one of us needs in order to move forward. So, "Devils and Unclean Spirits", and what I've done, and if any of you would like to chat specifically on that, you can call me. The phone # is on the podcast home page, or email me, and I will be glad to share with you some experiences that we've had. We're in the process of learning. It is a developing adventure. So, any questions or comments up to that point, before we dive into what I'd like to discuss tonight?

I'd like to talk to you for a few minutes about "justice", "The Law of Justice" tonight. The companion to the law of justice is the law of mercy. It's interesting that when the Lord speaks about justice, he uses the male pronoun. When he speaks about mercy, he uses the female pronoun. You can skip with me over to Alma 42:24, and I'll show you where that's at. *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.*

You can see a pattern of justice and mercy within the family unit between a husband and a wife, at least if you're like my family. The male, the husband, is justice, and the female, the wife, is mercy. Justice wants to exact recompense. Mercy wants to nurture. So, every once in a while when the kids want to 'act up', Mom will defer justice to Dad, and once Dad starts to mete out justice, then Mom steps in and wants to lessen the effect. So, even in the man-woman relationship, there is a pattern of justice and mercy. When we read about justice in the B of M and the writings of Paul in the N.T. are probably the 2 sources of doctrine for God's justice anywhere in the scriptures. But, the B of M sheds light and knowledge that the N.T. doesn't. Paul certainly had a grasp for it, but I believe there are things that have been altered and changed and lost. So, the B of M fills in the gaps.

Basically, here's how it works, if I understand it correctly. We're going to go to Alma 34. It's kind of a reference tonight of what I'm talking about. I think if we had it right, the symbol for justice is a woman. We all know how that woman is. She's blindfolded, she has a sword in one hand and scales in the other. I'm not so sure that that's doctrinally correct. I wonder if that should be a man up there instead of a woman, but it doesn't matter. Justice is black and white. It's exact. It's very impersonal. Justice, in the scriptures, is a term that refers to a courtroom setting. Mercy is more of a term that fits into a home setting, Mother nurturing in the home, and Dad in a justice setting in a courtroom. In a courtroom you have a bar and you have a judge, who sits at the bar. You have advocates, which is an old English name for lawyers. You have prosecuting and defense, and you have words that are 'guilty' or 'not guilty', 'innocent' or 'not innocent'. And, another word that fits in with the law of justice is 'blameless'. So, either to blame, or blameless, guilty or not guilty, innocent or not innocent. Those are the terms you see in the courtroom. They all apply to the law of justice. The law of justice is an eternal law that exists in eternity, and that all of the Elohim, all of the mothers and fathers, that have been through the process to get them where they're at, are perfectly aligned in their residence in the eternal worlds with justice and mercy. There is not, nor can there be, a violation of the law of

justice and as the B of M says, that those that enjoy the title "God", would cease to be. So, these beings, these men and women, the holy mothers and fathers, walk a very very razor-fine edge of aligning themselves perfectly, never violating this law of justice, which basically does 2 things. Again, it exists in eternity. It doesn't originate with any particular man or woman. It's just something that "is". And, that being who has perfect alignment with this law, is considered a 'just man' or a 'just woman'. They live in a state of justification. They're perfectly aligned with this eternal law. This eternal law simply does this: If you keep God's commandments, which are also eternal, and don't originate with any one particular person, all of the commandments, all of the ordinances, everything that you and I have been through or will go through, have existed in eternity, and is the same path that all of the men and women have walked upon, in order to become exalted mothers and fathers. So, when it's asked, "Is there no other way?" There is no other way. This is the way. As a matter of fact, the early followers of the gospel of Jesus Christ, were not called "Christians" until we get up into Antioch later in the Book of Acts. Prior to the Book of Acts, when Jesus ministered, the gospel that He taught and ministered, was called "The Way". The people who were followers of that were referred to as "Followers of the way". They weren't referred to as Christians. And, it is the only way. So, when Jesus says in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And, "he is the way", exemplifies the eternal pathway that all the gods, the mothers and fathers, have trod, in order to get to where they're at, in their exalted state. "There is no other way". And that way says that whenever a commandment of God is obeyed, it always results in a blessing. That's a part of the law of justice.

We sometimes think that the law of justice is negative. In essence, it's not; it's 2-sided. Obey the laws that are eternal in nature and are designed to bring happiness, peace and progress to the children of the Elohim, and receive blessings, every time. It's eternal in its nature. The other side of that is, disobey that law, and it will always result in a punishment and a consequence for disobedience. Always. That's how the law of justice works. It dispenses blessings for obedience, and punishments or consequences for disobedience. It's very very impersonal. It's like a courtroom situation. It simply analyses what is, and makes a judgment based on what is.

So, you and I come into this world, and it doesn't take very long for us to make enough wrong decisions with the use of our agency, to violate God's law, and we find ourselves in a sinful polluted lost and fallen state. That's the 'fall of man'. All of it for a plan. All of it necessary. I keep thinking what Eve says to Adam after he partakes of the fruit and she explains to him the necessity of it, and he then sees that this must be so. Then she takes him by the hand in a couple of the films, and I just love it, and he's looking at Lucifer at this point and she twists his face so that he's looking into her eyes, and she says this, "It is better for us that we should pass through sorrow that we may know the good from the evil." And, that's true. So, all of this is designed to do this. In a priesthood class today they were talking about the terror, the blood and horror, that exists in the telestial world.

We attended a banquet last night for an organization called "Living Hope" that provides facilities and resources for young girls who find themselves pregnant outside of wedlock, and sometimes homeless. Some of the stories we heard there were just heart-wrenching. It just shows how brutal the telestial world schoolroom can be. And yet, with that, it's a part of the plan. It's important to understand, brothers and sisters, that the darkness and evil in this world is controlled. It does not operate independent from a higher part, which is God, our Father in Heaven. Again, in the temple, you'll hear the words, "We will allow Lucifer, our common enemy... That's a great insight. So, evil has it's place. As a matter of fact, there are no people, men and women, among the Elohim, among the exalted mothers and fathers, that could have gotten there without the presence of evil in a telestial world classroom. You can't do it. "It is better for us to pass through sorrow", and they both recognized that. Notice the key words of that are "pass through". We're passing through. You have entered into a classroom, you're going to attend the class, complete the curriculum, graduate, and leave this place. Hopefully, your experience will give you an advantage in the world to come, and when you leave the class, you leave it advantaged and not disadvantaged. Of course, that depends upon us. So, here we are in this world, with the law of justice, now, and it has a claim on everyone of us. We've been indicted. See, it's a courtroom situation. There is an indictment made against us because we have committed sins and now find ourselves in a place where justice has a claim. What's the claim, because of sin? The claim is, punishment.

Okay, so where we were on this is, because of us being in this world under these circumstances, the law of justice now has a claim upon us. We've been indicted and found guilty of disobedience to God's commands. That's the way justice works. Let's go to Alma 34:15 for just a minute. *15 And thus he shall bring salvation to all those who shall believe on his name; 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.*

This talks about deliverance from the law of justice. Without an intercessor, without someone to come and place themselves between us, who have been indicted and found guilty of violating God's commands, and the law of justice now has a legitimate claim upon us to dispense punishments for disobedience. That's how that works. Now, God has provided a way for us to escape that punishment. So, we have in the scriptures, the word intercessor, which means a person who intercedes in our behalf. We have words called mediator, intercessor, redeemer, savior. All of these words are indicating the need for a rescue. See, isn't it interesting brothers and sisters, that each one of us leave the Father's presence and come into this world. He, for all intents and purposes, loses every one of His children, because this world quickly and effectively puts you in a position where you cannot be in His presence, because of what we've done, you see. Again, I emphasize, it's all a

part of the plan. It is as it should be. In the temple the words are, 'if Adam and Eve break these commandments, we will provide a savior for them, and the purpose of that savior is, on certain conditions, and the B of M uses the word 'through certain means and conditions', these children who are indicted and under the full effects of the law of justice, can be reclaimed and redeemed and brought back into the presence of the Lord. That doesn't mean that in the process they aren't going to experience some suffering. Because, suffering, even through redemption, leads to experience that can promote and give birth to wisdom. So there needs to be some suffering, but not the suffering that the law of justice would afflict upon you otherwise, if you remain in a disobedient and rebellious state. Even through repentance there's going to be some suffering. Pres. Kimball said, "There is no repentance, if there is no suffering." But this suffering is the suffering that Eve talked about, "It is better for us to pass through sorrow". You're going to have some sorrow. Even the redemption isn't going to take away sorrow and suffering and pain, because all those things are necessary in order for you to gain the experience that the telestial world is designed to give you. Otherwise, what's the purpose of being here? So, now we'll talk about Alma 34:15.

15 And thus he (The intercessor, the person who steps in, and he steps in because there are 2 criteria. First of all, he wants to, and #2, he's able. So the interceptor not only has to be willing, but able. Now, the 'able' part disqualifies everyone else. There may have been many who were willing, but there's only one who is willing and able, because of who he is. And, his own experience uniquely qualifies him to intercede in behalf of the Father's other children, who find themselves in a perilous situation, in jeopardy, in need of a rescue, and without a plan would be hopelessly lost forever--with no chance of ever being reclaimed. This is the doctrine that the sons of Mosiah and Alma the younger taught the Lamanites. If you look in the doctrine you'll see they taught in an exact way. They taught, first of all, the creation, they taught the purpose of the telestial world. We have a podomatic class on the telestial world. It teaches what the purpose of this world is. It's very unique and intimately designed to give each person exactly what they need, in order for them to leave this schoolroom advantaged. He brings this out in vs. 15) *And this he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, (this right here) which overpowereth justice, and bringeth about means* (and I circled that word) *unto men that they may have faith unto repentance.*

Now, you're going to find in Alma 34 and 42, you're going to find out that without an atoning one, without an anointed savior, sent on a rescue mission, without that, there is no mercy, there is only justice. So, without Christ, the whole plan of mercy, which overpowers justice in our behalf, could not take place.

16 And thus mercy can (not will) *satisfy the demands of justice, (why is it not will? Because the can is there pointing back to the means that are required in order for this whole thing to happen. And, that means depends on your choice) and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption.* In another place in Alma 42 it's called the "conditions of repentance". The conditions and means have to be in place in order for mercy to begin to overpower justice. Go back to vs. 16. *And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety.* (That's a big word you want to circle)

Brothers and sisters, we do not want to be exposed to the demands of justice. It goes on further: "*while he that exercises no faith unto repentance (that's the means, that's the conditions) is exposed to the whole law of the demands of justice;*" The other day when I was reading that, the Spirit whispered and said, "if there's a whole law, if there's a whole exposure to the law of justice, then there must needs be a partial exposure to the law of justice. Because you can't have a whole without it's opposite, which is a partial. The partial exposure to the law of justice are the consequences that we experience in this life for our poor choices, that are not circumvented. Mercy will save you from the demands of the 'whole' law of justice and it's demands, but it's necessary for you to experience some of that exposure. Otherwise there's no learning experience that can lead to wisdom, which is highly prized by the gods.

"therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption." Now, look at vs. 17. We have a mistaken idea in the Church, and I taught it for years as a Church Education instructor, that repentance is like a book on the shelf that has written on it's back "Repentance", and you can go and any time you have a notion or a feeling, you can go and simply take that book off the shelf, read it's words, and benefit from it's wisdom. I would like to share with you that repentance is a gift of the Spirit, and like all other gifts, has to be sought for, there has to be a desire for it. If you want any other gifts of the Spirit, for example, the gift of discerning of spirits, you have to have a desire for that and then seek for it. It's probably not going to come to you easily. It's going to be something that you'll have to work at in order for you to get that gift. Repentance is a gift of the Spirit. If there's no desire to repent, there is no repentance. It's granted to you as one of the gifts of God. You get a feel for that in vs. 17: *Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you;*

The last couple of weeks, and that's the 'law of justice'. It's very personal and exacting and painful! There are at least 2 portions of that: #1 is exposure to the whole law and #2 is partial exposure to the demands of justice. Let's go to Section 19 in D&C and we'll get a feeling of what it would be like to be exposed to the whole demands of the law of justice, and why the Lord wants to prevent us and to save us and to hold us in the arms of safety, when you see what Christ talks about in being exposed to the 'whole law'. Section 19:4, the Lord says this, *4 And surely every man must repent or suffer; for I, God, am*

endless. Now, you understand that repentance is the 'means' whereby you can escape exposure to the whole demands of justice. That's what we're wanting to do. You want to be found in a place through the atonement, through your faith, and through your repentance, to where you are *justified*. We talked about that last week. Justification fits in with this whole thing. The law of justice, the demands of the law, escaping exposure to the demands. So, when you exercise repentance and faith in Christ to a degree that you receive a forgiveness of your sins, at that point, you are justified, meaning, that the demands of justice have been answered in your behalf by Christ, through his atoning sacrifice, and that law has no more claim on you. In essence, the judge in this courtroom, has declared you blameless, not guilty, and innocent. Those are the 3 words that describe justification. So, when we read in the scriptures that certain men were just men, there's a deeper meaning to that. That means that the law of justice has no claim on them and has been satisfied through the atonement of Christ because of the repentance, conditions and means that you've exercised in order for you to be delivered from exposure to the whole law. That's the law of justice. It's eternal, and if you'll go over to Alma 42 for just a minute, and we'll end up the discussion tonight there. You can see now, how this all starts to play out, starts to work. This all makes sense now. Alma 42:13: *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; (You can't get freed from that law, only on conditions of repentance.) *for except it were for these conditions, (Which is what? Faith in Jesus Christ and repentance. The fruits of that are forgiveness of sins and the gifts of the Spirit, and when you come to that point, where your sins have been forgiven, and you're endowed with the gifts of the spirit, you are in a state of justification. The demands of justice, in your behalf, have been answered and and you're encircled in the arms of safety.) 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.**

Lets go to Section 19:4: *And surely every man must repent or suffer; for I, God, am endless*. You see that the suffering comes from the divine law of justice and repentance is designed to deliver us from the demands of that law. Let's look at vs. 15. *Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.*

He is commanding us to repent! Repent is said twice! You now see why mercy encircles us in the arms of safety? Here is the Savior, who is commanding us to repent so that we don't experience the sufferings he's talking about here, with exposure to the whole law of justice. Vs. 16: *For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; (Here we go!) 17 But if they would not repent they must suffer even as I; (And then he describes a God's experience with exposure to the whole demands of the law of justice. Not for just 1 person, but for humankind.) 18 Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—19 Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. 20 Wherefore, I command you again to repent...*

That's a feeling for the law of justice, and all of us are under that indictment. Now, here's the thing. Christ has paid the demands of justice. The debt has been paid in full. Whether you accept Him or not, the debt has been paid. That's the atoning sacrifice given by the one anointed to be the Savior of the world. Now, when you find out about this, when God puts you in a position where you have knowledge given to you, and what he's done for you, and you understand that sufficiently, that you can repent and access this gift, and choose NOT to, knowing--not supposing, then what you do is place yourself in a position where you, as a rebel, with that knowledge will have to pay the price for those sins a second time, which were already paid for sufficiently once, by your redeemer. So, the one sin that's already been satisfied, because of your rebellion, you'll be placed in a place, rejecting the gift, and justice has a claim on you because of your rebellion. This exacts an unnecessary payment. This is what is called in the B of M: trampling under your feet the Holy One of Israel.

Brothers and sisters, I hope that gives you a little feeling for the law of justice. It ties into the category of "The fall of man". The great missionaries of the B of M taught the gospel in a 3-segment process. They taught process #1: The creation. Process #2 was: The fall. #3 was: The atonement. The law of justice fits in with the fall/atonement categories. You have to understand why Christ's mission is a rescue. Without that rescue, what happens to each one of us?

Do you have any comments or questions? That kind of bridges the gap with last weeks lesson on justification and how that fits in with the law of justice. All these things are wedded together, and I hope we've been able to discuss those in a way tonight that gives you a better feel for what a forgiveness of sins does. Now, a remission of sins is a higher level. Forgiveness of sins is associated with this preparatory step. Forgiveness of sins is preparatory to a remission of sins. Forgiveness of sins puts you in a place where the law of justice has no claim. If you were to die in that state, then that law has been appeased and satisfied and does not exact the payment that it otherwise would. A remission of sins is something higher and deeper. A remission of sins includes a healing process that makes a person whole. We'll talk about that a little next week. So, to end our class tonight on our discussion of justice & mercy, lets turn to Mosiah 2:36. Verses 36-39 should make a lot more sense out of this principle of justice.

36 *And now, I say unto you, my brethren, that after ye have known and have been taught all these things, (These are people now, who have the knowledge of the atonement, the knowledge of the fall, the knowledge of their need to be rescued.) if ye should transgress and go contrary to that which has been spoken, (In other words, you reject it. You rebel against that which you know to be true.) that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide*

you in wisdom's paths that ye may be blessed, prospered, and preserved—

37 I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples. (Now, think about all of our discussion tonight as we read vs. 38-39.)

38 Therefore if that man repenteth not, (In other words, you make a conscious choice to not meet the conditions of repentance and the means provided to be rescued and saved) and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever.

39 And now I say unto you, that mercy hath no claim on that man; therefore his final doom is to endure a never-ending torment.

So, if you know these things and you choose to reject them, then you do what the scriptures call, you trample the Holy One of Israel under your feet, so that the sins that have already been paid for, by His atonement, if you reject that gift, then divine justice makes a claim against you, and you have to pay a second time for the same sin, an unnecessary second payment.