**The Atonement of Jesus Christ**

**Week 10 – January 10, 2024**

**Notes and Quotes**

**Mercy**

**The Miracle of Mercy**

**Mercy: compassionate or kindly forbearance shown toward an offender; the discretionary power of a judge to pardon or to mitigate punishment; an act of kindness or favor; that which gives evidence of divine favor**

**Alma 42:9-26** What must God be to remain God?

**Mosiah 2:38-39** What does Justice demand?

**2 Nephi 2:5-10** What are the ends of the law?

**2 Nephi 9:25-27** What satisfies justice?

**Alma 34:9-17** Does repentance answer the law?

**Alma 33:11-16** What allows God to be merciful?

**Alma 12:32-34** How do we claim that mercy?

**Psalms 103:17-18** To whom does God extend mercy?

**Alma 5:33-35** What is the fruit of mercy?

**Moroni 7:27-28** Who may mercy claim?

**D&C 45:3-5** In the day of judgment, what allows God to extend mercy, and whose cause will the Savior advocate?

**Dallin H. Oaks, “What Think Ye of Christ,” *General Conference*, October 1988**

Jesus Christ is the Savior, whose atoning sacrifice opens the door for us to be cleansed of our personal sins so that we can be readmitted to the presence of God. He is our Redeemer. The Messiah’s atoning sacrifice is the central message of the prophets of all ages. It was prefigured by the animal sacrifices prescribed by the law of Moses, whose whole meaning, one prophet explained, “point[ed] to that great and last sacrifice [of] … the Son of God, yea, infinite and eternal”…. Man unquestionably has impressive powers and can bring to pass great things by tireless efforts and indomitable will. But after all our obedience and good works, we cannot be saved from the effect of our sins without the grace extended by the atonement of Jesus Christ… Even those who serve God with their whole souls are unprofitable servants. (See Mosiah 2:21.) Man cannot earn his own salvation.

**Dallin H. Oaks, “The Atonement and Faith,” June 2001 mission presidents’ seminar in Provo, Utah.**

The central idea in the gospel of Jesus Christ—its most powerful idea, along with the universal Resurrection—is the Atonement of our Savior. We are His servants, and it is critical that we understand the role of the Atonement in our own lives and in the lives of those we teach. Essential to that understanding is an understanding of the relationship between justice and mercy and the Atonement, and the role of suffering and repentance in this divine process…. The awful demands of justice upon those who have violated the laws of God—the state of misery and endless torment described in the scriptures—can be intercepted and swept away by the Atonement of Jesus Christ. This relationship between justice on the one hand and mercy and the Atonement on the other is the core idea of the gospel of Jesus Christ.

**Dallin H. Oaks, “Joy and Mercy,” *General Conference*, October 1991**

We are able to have a fulness of joy only when spirit and body are inseparably connected in the glorious resurrection to celestial glory. (See D&C 93:33; D&C 76:50–70.) That joy, of course, comes only through the mercy of the Holy Messiah, whose resurrection broke the bands of death and whose atonement unlocks the reservoir of mercy by which we can be cleansed of our sins and come into the presence of God to receive the fulness of the Father.

**David A. Bednar, “Tender Mercies of the Lord,” *General Conference*, April 2005**

Let me suggest that one of the ways whereby the Savior comes to each of us is through His abundant and tender mercies. For instance, as you and I face challenges and tests in our lives, the gift of faith and an appropriate sense of personal confidence that reaches beyond our own capacity are two examples of the tender mercies of the Lord. Repentance and forgiveness of sins and peace of conscience are examples of the tender mercies of the Lord…. God does not have a list of favorites to which we must hope our names will someday be added. He does not limit “the chosen” to a restricted few. Rather, it is our hearts and our aspirations and our obedience which definitively determine whether we are counted as one of God’s chosen…. As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God’s chosen and invite His tender mercies as we use our agency to choose God.

*D&C 51:15*

**Joseph Smith, Jr., Teachings of the Prophet Joseph Smith, 354.**

The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits.

(*Cf*. Alma 12:28-34; D&C 93:18-20; 132:11-12, 19-20; Abraham 3:18-23)