

June 12–18. Luke 22; John 18: “Not My Will, but Thine, Be Done”

Gethsemane

We will read from Matthew, Mark, and Luke because each one adds something to Jesus’ experience in Gethsemane. John does not record the event.

Mark 14:32-34

[32] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

[33] And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

[34] And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

Knowing what His mission was from the beginning, why do you think Jesus was “sore amazed”, “very heavy”, and “exceeding sorrowful”?

Even He didn’t comprehend how painful the atonement would be

Neal A. Maxwell

“In Gethsemane, the suffering Jesus began to be ‘sore amazed’ or, in the Greek, ‘awestruck’ and ‘astonished.’

“Imagine, Jehovah, the Creator of this and other worlds, ‘astonished’! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! No wonder an angel appeared to strengthen him!” (CR, April 1985)

Three times the Savior went off to pray to His Father while fulfill the atonement. In between He comes back to his apostles - maybe for comfort and support - but they were always asleep.

Mark 14:35-36

[35] And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

[36] And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

In what way is Jesus the ultimate example of submitting our will to God?

Neal A. Maxwell

“The anguished Jesus... pled with the Father that the hour and cup might pass from Him, but with this relevant citation. And he said, ‘Abba, Father, all things are possible unto thee; take away this cup from me.’...”

“In this extremity, did He, perchance, hope for a rescuing ram in the thicket? I do not know.... Even so, Jesus maintained this sublime submissiveness, as He had in Gethsemane: ‘Nevertheless not as I will, but as thou wilt.’” (CR, April 1985)

Spencer W. Kimball

“Did he not pray in Gethsemane: ‘O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.’

“Then as the time passed, and no positive answer came to his supplication, he cried out again in his torture: ‘O my Father, if this cup may not pass away from me, except I drink it, thy will be done.’

“In the first prayer he still seemed to have a glimmer of hope that something could be done about it, but in the latter it seemed to have been definitely settled.” (CR, April 1945)

Why did the Father need to let His Son go through this great suffering?

Carol F. McConkie

“As the Savior entered the Garden of Gethsemane, His soul was exceedingly sorrowful, even unto death. In His agony, the only one He could turn to was His Father.... Though sinless, the Savior was called upon to ‘[suffer] pains and afflictions and temptations of every kind,’ including the sicknesses and infirmities of His people. ‘[He] suffereth according to the flesh that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance’ (Alma 7:11,13). Three times He prayed, ‘Father, thy will be done.’ The cup was not removed. In humble, faithful prayer He was strengthened to go forward and fulfill His divine mission to prepare for our salvation, that we might repent, believe, obey, and obtain the blessings of eternity.” (CR, Oct. 2016)

What can we learn about going thru trials from Jesus’ experience?

Richard G. Scott

How grateful I am personally [for what] our Savior taught.... Your willingness to accept the will of the Father will not change what, in His wisdom, He has chosen to do. However, it will certainly change the effect of those decisions on you personally.” (CR, Oct. 1995)

Quentin L. Cook

“The atoning trials the Savior faced in Gethsemane and on the cross are a great example to us. He faced mental, physical, and spiritual afflictions that are beyond our comprehension.... As His disciples, there will be times when we will be tried and persecuted unjustly and mocked unfairly and face temporal and spiritual storms of a magnitude that will seem unbearable to us and experience bitter cups that we pray would pass from us. No one is exempt from the storms of life.” (CR, April 2010)

What can we learn from Jesus’ example about how we should pray?

(nevertheless not what I will, but what thou wilt)

James E. Faust

“No more poignant prayer was ever uttered than that given by the Savior in the Garden of Gethsemane. He withdrew from His Apostles, knelt, and prayed, ‘Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.’ An important element of all of our prayers might well be to follow the pattern of that prayer in Gethsemane: ‘not my will, but thine, be done.’ By this, then, we acknowledge our devotion and submission to the overriding purposes of the Lord in our lives. As He said, ‘If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you’ (John 15:7). What a glorious day it will be for each of us when we pray with confidence that ‘if we ask anything according to his will, he heareth us’ (1 John 5:14).” (CR, April 2002)

Luke gives us more insight into the extent of His suffering

Luke 22:43-44

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Although the Father could not remove this cup He did what he could to comfort His Son

Dallin H. Oaks

“Here we see the Savior’s absolute faith and trust in the Father. ‘Nevertheless,’ he said, ‘not my will, but thine be done.’ The Father’s answer was to deny the plea of his Only Begotten Son. The Atonement had to be worked out by that lamb without blemish. But though the Son’s request was denied, his prayer was answered. The scripture records: ‘And there appeared an angel unto him from heaven, strengthening him.’” (CR, April 1994)

Jesus describes His suffering in a revelation to Joseph Smith

D&C 19:16-20

16 For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

17 But if they would not repent they must suffer even as I;

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, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit.

What experience is the Lord referring to in verse 20 when he withdrew his spirit from Joseph Smith?

When Joseph lost the first 116 pages of the Book of Mormon translation. You can read the account in: History of Joseph Smith by His Mother, Lucy Mack Smith

Matt 26:40-44

[40] And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

[41] Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

[42] He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

[43] And he came and found them asleep again: for their eyes were heavy.

[44] And he left them, and went away again, and prayed the third time, saying the same words.

President Kimball gives us an important lesson from the apostles sleeping

Spencer W. Kimball

"That brings to my thought, am I asleep; are you asleep? Are you taking for granted all of the joys and blessings of this world without thinking of the eternities that are to come beyond? Are we asleep? Are we his disciples called by him to serve and to teach and to train, and are we asleep? That question always reaches into my heart. 'Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.'" (The Teachings of Spencer W. Kimball, edited by Edward L. Kimball, pg. 152)

Jesus Allows Himself to be Arrested and Questioned

Jesus is betrayed by Judas

John 18:2-9

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

In what way does Jesus demonstrate courage, commitment, and love when he was arrested?

(Jesus... went forth, and said unto them, Whom seek ye?

Jesus answered, I have told you that I am he
if therefore ye seek me, let these go their way)

Alma Sonne

“When the Roman soldiers came to arrest the Master. As they entered, Jesus

said to these hard-faced men, ‘Whom seek ye?’ ... They answered, ‘Jesus of Nazareth.’ ‘I am he,’ responded the Lord, and then, characteristic of his great soul, he said, ‘If therefore ye seek me, let these go their way,’ referring, of course, to his disciples.

“The writer of that circumstance gives one more sentence, which reads, ‘And Judas stood with them.’ I wonder what the thoughts of Judas were as he stood there witnessing the courage and love of Jesus, whom he had already betrayed.” (CR, April 1955)

Matt 26:50-55

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

Why did Jesus willing allow the high priest to arrest Him?

(how then shall the scriptures be fulfilled, that thus it must be?)

LeGrand Richards

“Just think of who it is we serve, and the power that God gave to him. No wonder when he was upon the earth he said to Peter that he could call down legions of angels to protect him, when Peter drew his sword and smote off the ear of the guard. No wonder he said, ‘No man taketh my life from me. The Father hath given me power to lay it down and take it up again’ (see John 10:18).” (CR, April 1961)

Fulfilling Jesus’ prophecy, Peter denies Him three times

Luke 22:56-61

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

Why do you think Peter became weak at this time and denied Christ?

John Taylor

“No man is strong unless he be strong in the Lord. No man is sustained only as God sustains him.... We sometimes think we are strong and that we can do a great deal. So thought Peter.... The Savior doubtless appreciated his feelings, but knowing better than he the frailty of humanity, he said unto him, ‘... before the cock crow, thou shalt deny me thrice.’ Did he do it? Yes, he did; but Jesus did not get angry with him, nor begin to upbraid him and speak angry words to him. He knew too well the weakness of mortal man, and he knew it before that time.” (JD, 20:256)

What do you think changed Peter into the fearless and devoted advocate for Christ that he became?

Harold B. Lee

“What was it that had changed [Peter]? He had been a personal witness to the change which came to the broken, pain-racked, body taken from the cross, to a glorified resurrected body.... The plain and simple answer is, that Peter was a changed man because he knew the power of the risen Lord. No more would he be alone on the shores of Galilee, or in prison, or in death. His Lord would be near him.” (CR, April 1958)

Moses Thatcher

“Unaided by the power of God, we might be placed under circumstances that would cause us to fear and tremble and possibly plead for life at the sacrifice of allegiance to Him. Under the pressure of fear Peter denied his Lord and Master, but that transpired before he was ‘endowed with power from on high’ (Luke 24:49). From the day of Pentecost, when he received the Comforter, until his death no power on earth or beneath could have induced him to do such a thing. This fact is attested beyond doubt, by what we know of his life and labors.” (JD, 23:196)

Jesus is taken to answer to Annas, the High Priest

John 18:12-14,19-24

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,
13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

James E. Talmage tells us about the laws that were broken by Annas?

James E. Talmage

“When Jesus... was brought in, a bound Prisoner, He was immediately put upon trial in contravention of the law.... No legal hearing on a capital charge could lawfully be held except in the appointed and official courtroom of the Sanhedrin....

“The Prisoner was first subjected to an interrogative examination by the high priest in person..... Such a preliminary inquiry was utterly unlawful; for the Hebrew code provided that the accusing witnesses in any cause before the court should define their charge against the accused, and that the latter should be protected from any effort to make him testify against himself. The Lord’s reply should have been a sufficient protest to the high priest against further illegal procedure.” (Jesus the Christ, pg. 576-577)

Jesus is questioned by Caiaphas and all the Council

Mark 14:55-59

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.
57 And there arose certain, and bare false witness against him, saying,
58 We heard him say, I will destroy this temple that is made with hands, and within
three days I will build another made without hands.
59 But neither so did their witness agree together.

Why is it obvious that the trial of Jesus before the Council was contrived?

(sought for witness against Jesus and found none
but their witness agreed not together)

Matthew 26:59

Now the chief priests, and elders, and all the council, sought false witness
against Jesus, to put him to death

James E. Talmage

“Jesus was to be convicted on some charge or other, and be put to death, had
been already determined by the priestly judges; their failure to find
witnesses against Him threatened to delay the carrying out of their nefarious
scheme...`

“They had unlawfully caused Jesus to be arrested at night; they were
illegally going through the semblance of a trial at night; their purpose was to
convict the Prisoner in time to have Him brought before the Roman
authorities as early as possible in the morning-as a criminal duly tried and
adjudged worthy of death. The lack of two hostile witnesses who would tell
the same falsehoods was a serious hindrance.” (Jesus the Christ, pg. 577)

Finding false witness didn't work too well so it seems the Council tried to get Jesus
to incriminate himself

Mark 14:60-64

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou
nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and
said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of
power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further
witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be

guilty of death.

What did the Sanhedrin Council accuse Jesus of?

(Ye have heard the blasphemy)

We will learn when we discuss Pilate that Blasphemy, even if proven lawfully, was not a capital crime

James E. Talmage

“Thus the judges in Israel, comprising the high priest, the chief priests, the scribes and elders of the people, the Great Sanhedrin, unlawfully assembled, decreed that the Son of God was deserving of death, on no evidence save that of His own acknowledgment. By express provision the Jewish code forbade the conviction, specifically on a capital charge, of any person on his own confession.” (Jesus the Christ, pg. 580)

Listen to portions of the talk “The Mediator”

by Boyd K. Packer, (General Conference April 1977)

It covers the laws of justice and mercy, which lays out the reason for the atonement

(1)

Each of us, without exception, one day will settle that spiritual account. We will, that day, face a judgment for our doings in mortal life and face a foreclosure of sorts.

One thing I know: we will be justly dealt with. Justice, the eternal law of justice, will be the measure against which we settle this account.

Justice is usually pictured holding a set of scales and blindfolded against the possibility that she may be partial or become sympathetic. There is no sympathy in justice alone—only justice! Our lives will be weighed on the scales of justice.

The Prophet Alma declared:

“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 42:22.)

[consider the question] What are some of the attributes/requirements of justice?

(against the possibility that she may be partial or become sympathetic)

(There is no sympathy in justice alone—only justice)

(justice... executeth the law, and the law inflicteth the punishment)

(2)

Let me tell you a story—a parable.

There once was a man who wanted something very much. It seemed more important than anything else in his life. In order for him to have his desire, he incurred a great debt.

He had been warned about going into that much debt, and particularly about his creditor. But it seemed so important for him to do what he wanted to do and to have what he wanted right now. He was sure he could pay for it later.

So he signed a contract. He would pay it off some time along the way. He didn't

worry too much about it, for the due date seemed such a long time away. He had what he wanted now, and that was what seemed important.

The creditor was always somewhere in the back of his mind, and he made token payments now and again, thinking somehow that the day of reckoning really would never come.

But as it always does, the day came, and the contract fell due. The debt had not been fully paid. His creditor appeared and demanded payment in full.

Only then did he realize that his creditor not only had the power to repossess all that he owned, but the power to cast him into prison as well.

“I cannot pay you, for I have not the power to do so,” he confessed.

“Then,” said the creditor, “we will exercise the contract, take your possessions, and you shall go to prison. You agreed to that. It was your choice. You signed the contract, and now it must be enforced.”

“Can you not extend the time or forgive the debt?” the debtor begged. “Arrange some way for me to keep what I have and not go to prison. Surely you believe in mercy? Will you not show mercy?”

[Consider the question]

What caused the debtor to neglect plan he had willingly and anxiously entered into?

(He had what he wanted now, and that was what seemed important)
(thinking somehow that the day of reckoning really would never come)

And at the end we have the debtor asking about mercy...

(3)

“It is justice that demands that you pay the contract or suffer the penalty,” the creditor replied. “That is the law. You have agreed to it and that is the way it must be. Mercy cannot rob justice.”

There they were: One meting out justice, the other pleading for mercy. Neither could prevail except at the expense of the other.

“If you do not forgive the debt there will be no mercy,” the debtor pleaded.

“If I do, there will be no justice,” was the reply.

Both laws, it seemed, could not be served. They are two eternal ideals that appear to contradict one another. Is there no way for justice to be fully served, and mercy also?

There is a way! The law of justice can be fully satisfied and mercy can be fully extended—but it takes someone else. And so it happened this time.

Some verses from Alma 42 that emphasizes the law of justice

Alma 42:1,13,14,25

1 And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand—which is concerning the justice of God in the punishment of the sinner; for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery.

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

25 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.

How binding is the law of justice? Is there any wiggle-room?

(not one whit. If so, God would cease to be God)

Because God is bound to justice - no mercy – what would be our state?

(fallen - forever to be cut off from his presence)

(4)

The debtor had a friend. He came to help. He knew the debtor well. He knew him to be shortsighted. He thought him foolish to have gotten himself into such a predicament. Nevertheless, he wanted to help because he loved him. He stepped between them, faced the creditor, and made this offer.

“I will pay the debt if you will free the debtor from his contract so that he may keep his possessions and not go to prison.”

As the creditor was pondering the offer, the mediator added, “You demanded justice. Though he cannot pay you, I will do so. You will have been justly dealt with and can ask no more. It would not be just.”

And so the creditor agreed.

The mediator turned then to the debtor. “If I pay your debt, will you accept me as your creditor?”

“Oh yes, yes,” cried the debtor. “You save me from prison and show mercy to me.”

“Then,” said the benefactor, “you will pay the debt to me and I will set the terms. It will not be easy, but it will be possible. I will provide a way. You need not go to prison.”

And so it was that the creditor was paid in full. He had been justly dealt with. No contract had been broken. The debtor, in turn, had been extended mercy. Both laws stood fulfilled. Because there was a mediator, justice had claimed its full share, and mercy was fully satisfied.

The benefactor said, “you will pay the debt to me and I will set the terms. It will not be easy, but it will be possible. I will provide a way”

The Savior has taken upon him our debt. What are his terms? How has he provided a way to meet his terms?

Alma 42:10-13,22,27

[10] 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.

[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 disobedience;

[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; 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.

[22] But there is a law given, and a punishment affixed, and a 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.

[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 restored unto him according to his deeds.

What must we do to receive the blessing of Christ's atonement in our lives?

(only on conditions of repentance of men in this probationary state)

(and a repentance granted; which repentance mercy claimeth)

(5)

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.

Alma 42:15,23-24

[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 mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

[23] 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; and thus they are restored into his presence, to be judged 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.

(mercy claimeth the penitent, and mercy cometh because of the atonement)

(mercy claimeth all which is her own; and thus, none but the truly penitent are saved)

(6)

There is a Redeemer, a Mediator, who stands both willing and able to appease the demands of justice and extend mercy to those who are penitent, for “He offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.” (2 Ne. 2:7.)

Already He has accomplished the redemption of all mankind from mortal death; resurrection is extended to all without condition.

He also makes possible redemption from the second death, which is the spiritual death, which is separation from the presence of our Heavenly Father. This redemption can come only to those who are clean, for no unclean thing can dwell in the presence of God.

If justice decrees that we are not eligible because of our transgression, mercy provides a probation, a penitence, a preparation to enter in.