

WHAT DOES THE BOOK OF MORMON TEACH?

Class 02

Mercy

WHAT DOES THE BOOK OF MORMON TEACH?

Class 02--Mercy

- [Parallelism](#)
- [Pronominal Suffixes](#)
- [Plural Amplification](#)
- [Peshat](#)
- [Justice and Mercy Alma 19](#)
- [How?? Alma 16](#)
- [Isaiah](#)
- [Mosiah 8](#)
- [Mosiah 8:28-32](#)
- [The Holy One of Israel](#)

6

PARALLELISM

6.1 *Introductory*

Parallelism

Parallelism is universally recognised as *the* characteristic feature of biblical Hebrew poetry although it is also used extensively in kindred Semitic verse (notably Akkadian) as well as elsewhere.¹ Most introductions to Hebrew poetry, for instance, Gray's *The Forms of Hebrew Poetry*, provide a brief description of parallelism and then proceed to give a detailed classification of its sub-types: synonymous, antithetic, synthetic² and so on. My presentation here will be very different from the standard not simply to avoid duplication or out of sheer love of novelty but because the study of parallelism has been affected, recently, on two levels, both related to theory. Accordingly, a few basic notions of theory with particular reference to parallelism

Plural Amplification

[1 Nephi 4:48](#) ...the **justices** of God did also divide the wicked from the righteous,

[Alma 16:188](#) ...'Thou art angry, O Lord, with this people, Because they will not understand of Thy **mercies** which Thou hast bestowed upon them, because of Thy Son.'

[3 Nephi 10:15](#)

For a small moment have I forsaken thee,
But with great **mercies** will I gather thee.

Pronominal Suffixes

In Hebrew, In instances of possession, therefore,
one cannot say “**his house and family and friends, etc.,**”
but rather, one is obliged to say “**his house and his family,**
and **his friends,**”
attaching the pronominal suffix “**his**” to each noun.

So What Did Lehi Take camping?

And it came to pass that he departed into the wilderness.

And he left **his house,**

and the land of **his inheritance,**

and **his gold,**

and **his silver,**

and **his precious things .**

(Pronoun 'His' is attached to every noun.)

Alma 21:42

(Moroni) ...And he fastened on

his headplate and

his breastplate and

his shields and girded on

his armor about **his loins**,

And he took the pole which had on the end thereof his rent coat and he called it the title of liberty.

3 Nephi 5:15

And it came to pass that the multitude went forth
and did thrust their hands
into **His side**
and did feel the prints of the nails
in **His hands** and in **His feet**;

1 Nephi 1:38

To leave the
land of **their inheritance**
and **their gold**
and **their silver**
and **their precious things**
and to perish in the wilderness;

Mosiah 7:6

And he laid a tax of one fifth part of all they possessed:

A fifth part of their gold and of their silver,

And a fifth part of their ziff and of their copper and of their brass and their iron,

And a fifth part of their fatlings,

And also a fifth part of all their grain;

Mosiah 10:3

And it came to pass that they could find no way to deliver themselves out of bondage, Except it were to take

their women and **children** and

their flocks and **their herds**

and **their tents** and depart into the wilderness,

Alma 12:11

Nevertheless, they departed out of the Land of Zarahemla and took

their swords and

their spears and

their bows and

their arrows and

their slings;

The 4 Levels of Hebrew Scripture

- Rabbi's divide Hebrew scripture on four levels:
- **1. Sod** (סוד , (the deepest, perhaps hardest to understand. The word means "Secret" ("mystery") this scripture may come as inspiration or revelation with deep, harder to understand meanings.
- **2. Derash** (דרש – (from Hebrew *darash*, means to "inquire" ("seek"). **Derash** is thoughtful, deep scripture, (the homiletical interpretation)but with meaning not shrouded in mystery.
- **3. Remez** (רמז" – (hints", this scripture is allegorical, giving hints of meaning through easier to understand symbols.

The 4 Levels of Hebrew Scripture

- Rabbi's divide Hebrew scripture on four levels:
- **4. Peshat** (פֶּשֶׁט -- ('plain sense' literal or straight forward. The word literally meant 'to flatten out.' Scripture taught in Peshat is taught in 'plainness' and leaves little room for misunderstanding or error in interpretation.
- The 4th Level **Peshat** is TO SPEAK PLAINLY or in PLAINNESS.

Do you Think Joe Smith Knew These?

1. **Sod** mystery harder to understand meanings.
2. **Derash** -deep scripture,
3. **Remez** -allegorical,
4. **Peshat** --plain

Nephi...I Speak in Plainness

[2 Nephi 11:7](#) For behold, **my soul delighteth in plainness unto** my people, that they may learn;

[2 Nephi 11:11](#) But behold, I proceed with mine own prophecy, according to my **plainness**, in the which I know that no man can err.

Nephi...I Speak in Plainness

[2 Nephi 13:3](#) Wherefore, the things which I have written sufficeth me, save it be a few words which I must speak concerning the doctrine of Christ; Wherefore, I shall speak unto you plainly, according to the **plainness** of my prophesying,

[2 Nephi 13:4](#) For my **soul delighteth** in **plainness**, for after this manner doth the Lord God work among the children of men.

Alma 16

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

The Grasp of.....

Alma 19:96

And thus we see that all mankind were fallen.

And they were in the grasp of justice.

Yea, the **justice of God** which

consigned them forever

to be cut off from His presence.

Alma 19

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

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

Yea, He drove out the man.

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

Alma 19

83 Now we see that the man had become as God,
knowing good and evil.

And lest he should put forth his hand and take also of
the tree of life and eat and live forever,

That the Lord God placed cherubim and the flaming
sword that he should not partake of the fruit.

Alma 19

84 And thus we see that there was a time granted
unto man to repent,
Yea, a probationary time.
A time to repent and serve God.

Alma 19

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

Alma 19

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

And the great plan of salvation would have been frustrated.

Alma 19

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

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

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

Yea, they became fallen man.

Alma 19

88 And now we see by this that our first parents were cut off, both temporally and spiritually, from the presence of the Lord,

And thus we see they became subjects to follow after their own will.

Alma 19

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

For that would destroy the great plan of happiness;

Alma 19

90 Therefore, as the soul could never die,
And the fall had brought upon all mankind a spiritual
death as well as a temporal –
That is, they were cut off from the presence of the
Lord –
Therefore, it was expedient that mankind should be
reclaimed from this spiritual death;

Alma 19

91 Therefore, as they had become carnal, sensual and devilish by nature.

This probationary state became a state for them to prepare.

It became a preparatory state.

Alma 19

92 And now remember, my son,
if it were not for the plan of redemption - laying it
aside –

As soon as they were dead, their souls were
miserable,
being cut off from the presence of the Lord.

Alma 19

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

Alma 19

94 Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state;

For, except it were for these conditions, mercy could not take effect, except it should destroy the work of justice;

Alma 19

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

Alma 19

96 And thus we see that all mankind were fallen;
And they were in the grasp of justice.

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

Alma 19

97 And now the plan of mercy could not be brought about, except an atonement should be made;

Therefore, God Himself atoneth for the sins of the world to bring about the plan of mercy to appease the demands of justice, that God might be a perfect just God, and a merciful God also.

Alma 19

98 Now repentance could not come unto men except there were a punishment, which also was as eternal as the life of the soul should be, Affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

Alma 19

99

Now how could a man repent,
except he should sin?

How could he sin,
if there was no law?

How could there be a law,
save there was a punishment?

Alma 19

100

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

Alma 19

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

Alma 19

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

103 And if there was no law given, if men sinned, what could justice do or mercy either?

For they would have no claim upon the creature.

Alma 19

104 But there is a law given,
and a punishment affixed,
and repentance granted,
which repentance mercy claimeth;
Otherwise, justice claimeth the creature and
executeth the law, And the law inflicteth the
punishment; If not so, the works of justice would be
destroyed and God would cease to be God.

Alma 19

105 But God ceaseth not to be God,
And mercy claimeth the penitent,
And mercy cometh because of the atonement;
And the atonement bringeth to pass the resurrection
of the dead,
And the resurrection of the dead bringeth back men
into the presence of God.

Alma 19

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

For behold, justice exerciseth all his demands,
And also mercy claimeth all which is her own;

And thus, none but the truly penitent are saved.

(Notice Pronomial Suffixes)

Alma 19

107 What! **Do ye suppose that mercy can rob justice?**

I say unto you, nay, not one whit;
If so, God would cease to be God.

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

Alma 19

109

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

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

Alma 19

110 And whosoever will not come,
the same is not compelled to come.

But in the last day it shall be restored unto him
according to his deeds -

Alma 19

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

Alma 19

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

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

Alma 19

114 Do not endeavor to excuse yourself in the least point because of your sins, by denying the justice of God.

But do you let the justice of God
and His mercy and His longsuffering
have full sway in your heart,

But let it bring you down to the dust in humility.

Alma 19

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

Alma 19

116 And now, my son, go thy way; Declare the word with truth and soberness, that thou mayest bring souls unto repentance, That the great plan of mercy may have claim upon them.

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

Alma 16

208 For it is expedient that an atonement should be made;

For according to the great plans of the Eternal God, there must be an atonement made, or else all mankind must unavoidably perish -

Alma 16

209 Yea, all are hardened,

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

Alma 16

210 For it is expedient that there should be a great
and last sacrifice,

Yea, not a sacrifice of man, neither of beast,
neither of any manner of fowl,

For it shall not be a human sacrifice,

But it must be an infinite and an eternal sacrifice.

Alma 16

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

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

Alma 16

213 But the law requireth the life of him who hath murdered;

Therefore, there is nothing which is short of an infinite atonement which will suffice for the sins of the world,

Therefore, it is expedient that there should be a great and last sacrifice.

Alma 16

214 And then shall there be, or it is expedient there should be, a stop to the shedding of blood.

Then shall the law of Moses be fulfilled.

Yea, it shall all be fulfilled, every jot and tittle.

And none shall have passed away.

Alma 16

215 And behold,

this is the whole meaning of the law,

every whit a pointing to that great and last sacrifice,

And that great and last sacrifice will be the Son of

God, yea, infinite and eternal.

And thus He shall bring salvation to all those who shall believe on His name,

Alma 16

216 This being the intent of this last sacrifice:

**To bring about the bowels of mercy, which
overpowereth justice,**

And bringeth about means unto men that they may
have faith unto repentance.

Alma 16

217 And thus mercy can satisfy the demands of justice and encircles them in the arms of safety.

While he that exerciseth no faith unto repentance is exposed to the whole law of the demands of justice;

Therefore, only unto him that hath faith unto repentance is brought about the great and eternal plan of redemption.

Who is Isaiah Writing About, (or who is speaking?)

Isaiah 48:17 Thus saith the LORD, thy Redeemer, the **Holy One of Israel**;
I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

Isaiah 54:5 For thy Maker is thine husband;
the LORD of hosts is his name;
and thy Redeemer the **Holy One of Israel**;
The God of the whole earth shall he be called.

Who is Isaiah writing about now??

Isaiah 53:5 But **he was wounded** for our transgressions,
he was bruised for our iniquities:
the chastisement of our peace **was upon him**;
and with **his stripes we are healed**.

Isaiah 53:9 And he **made his grave** with the wicked,
and with the rich in **his death**; because he had done
no violence, neither was any deceit in **his mouth**.

Mosiah 8

1 And it came to pass that after Abinadi had made an end of these sayings, that he said unto them: Have ye taught this people that they should observe to do all these things, for to keep these commandments?

Mosiah 8

2 I say unto you, nay, for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people.

Mosiah 8

3 And now ye have said that salvation cometh by the law of Moses;

Mosiah 8

4 I say unto you that it is expedient that ye should keep the law of Moses as yet, But I say unto you that the time shall come when it shall no more be expedient to keep the law of Moses.

Mosiah 8

5 And moreover, I say unto you that salvation doth not come by the law alone;
And were it not for the atonement which God Himself shall make for the sins and iniquities of His people, that they must unavoidably perish, notwithstanding the law of Moses.

Mosiah 8

6 And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law, For they were a stiff-necked people, **quick** to do iniquity and **slow** to remember the Lord their God;

Mosiah 8

7 Therefore, there was a law given them, yea, a law of performances and ordinances.

A law which they were to observe strictly from day to day to keep them in remembrance of God and their duty toward Him.

Mosiah 8

8 But behold, I say unto you that all these things were types of things to come.

9 And now, did they understand the law?

Mosiah 8

10 I say unto you, nay, they did not all understand the law.

And this because of the hardness of their hearts.

For they understood not that there could not any man be saved, except it were through the redemption of God.

Mosiah 8

11 For behold, did not Moses prophesy unto them concerning the coming of the Messiah and that God should redeem His people? Yea, and even all the prophets which have prophesied ever since the world began,

Mosiah 8

12 Have they not spoken more or less concerning these things?

Mosiah 8

13 Have they not said that God Himself should come down among the children of men and take upon Him the form of man and go forth in mighty power upon the face of the earth?

Mosiah 8

14 Yea, and have they not said also that He should bring to pass the resurrection of the dead and that He, Himself, should be oppressed and afflicted?

Mosiah 8

15 Yea, even doth not Isaiah say:

16 'Who hath believed our report?

And to whom is the arm of the Lord revealed?

17 'For **He** shall grow up before Him as a tender plant,
and as a root out of dry ground.

He hath no form nor comeliness;

And when we shall see **Him**,

There is no beauty that we should desire **Him**.

18 **He** is despised and rejected of men,

A Man of sorrows and acquainted with grief.

And we hid, as it were, our faces from **Him**;

He was despised,

and we esteemed **Him** not.

19 'Surely **He** hath borne our griefs and carried our sorrows;

Yet we did esteem **Him** stricken, smitten of God and afflicted.

20 But **He** was wounded for our transgressions,

He was bruised for our iniquities;

The chastisement of our peace was upon **Him**,

And with **His** stripes we are healed.

All we like sheep have gone astray;
We have turned, everyone, to his own way;
And the Lord hath laid on Him the iniquities of us all.

22 **He** was oppressed and
He was afflicted,
Yet **He** opened not
His mouth;
He is brought as a lamb to the slaughter.

And as a sheep before her shearers is dumb,
so **He** opened not
His mouth.

23 **He** was taken from prison and from judgment,
And who shall declare **His** generation?
For **He** was cut off out of the land of the living.

For the transgressions of My people
was He stricken.

24 And **He** made
 His grave with the wicked
and with the rich in **His** death,
 Because **He** had done no evil,
Neither was any deceit in **His** mouth.
25 'Yet it pleased the Lord to bruise **Him**;
 He hath put
 Him to grief.
When thou shalt make **His** soul an offering for sin,
 He shall
 see **His** seed.
He shall prolong **His** days,
 And the pleasure of the Lord
 shall prosper in **His** hand.
26 **He** shall see of the travail of
 His soul and shall be satisfied;
By **His** knowledge
shall **My righteous Servant** justify many,
For **He** shall bear their iniquities.

27 Therefore, will I divide **Him** a portion with the great,
And **He** shall divide the spoil with the strong,
Because He hath poured out
His soul unto death,
And **He** was numbered with the transgressors,

And **He bear** the sins of many.

And made intercession for the transgressors.

Mosiah 8

28 And now Abinadi saith unto them:

I would that ye should understand that God Himself shall come down among the children of men and shall redeem His people;

Mosiah 8

29 And because He dwelleth in flesh, He shall be called the Son of God;

Mosiah 8

30 And having subjected the flesh to the will of the Father, being the Father and the Son - The Father, because He was conceived by the power of God, and the Son, because of the flesh, thus becoming the Father and Son,

Mosiah 8

31 And They are one God, yea, the Very Eternal
Father of heaven and of earth -

Mosiah 8

32 And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation and yieldeth not to the temptation, But suffereth Himself to be mocked and scourged and cast out and disowned by His people.

Mosiah 8

33 And after all this, and after working many mighty miracles among the children of men, He shall be led, yea, even as Isaiah said - ' As a sheep before the shearer is dumb, so He opened not His mouth ' -

Mosiah 8

34 Yea, even so He shall be led, crucified and slain, the flesh becoming subject even unto death, The will of the Son being swallowed up in the will of the Father.

Mosiah 8

35 And thus God breaketh the bands of death, Having gained the victory over death, giving the Son power to make intercession for the children of men,

Mosiah 8

36 Having ascended into heaven, Having the bowels of mercy being filled with compassion toward the children of men,

Mosiah 8

37 standing betwixt them and justice, Having broken the bands of death, taken upon Himself their iniquity and their transgressions, Having redeemed them and satisfied the demands of justice.

"I would that ye should understand that **God Himself** shall come down among the children of men and shall redeem His people;

29 And because **He dwelleth in flesh,** He shall be called the **Son of God;**

30 And having **subjected the flesh** to the **will of the Father,** being the Father and the Son-
The Father,
 because **He was conceived by the power of God,**
and the Son,
 because of the flesh,
 thus becoming the Father and Son

31 And They are one God, yea, the Very Eternal Father of heaven and of earth

32 And thus **the flesh** becoming subject to the Spirit,
 or **the Son to the Father,** being one God, (A/B//A'/B'/C)

suffereth temptation and yieldeth not to the temptation (the will of the flesh overcome)

, **But suffereth Himself** to be mocked and scourged and cast out and disowned by His people.

The Holy One of Israel is.....JESUS.

[2 Nephi 1:23](#) Behold I say,
if the day shall come that they will reject
the **Holy One of Israel**, the true Messiah,
their Redeemer and their God,
Behold, the judgments of Him that is just shall
rest upon them -

The Holy One of Israel is.....JESUS.

2 Nephi 5:24

And He also hath shown unto me that

the Lord God,

the **Holy One of Israel,**

should manifest Himself unto them in the flesh;

The Holy One of Israel is.....JESUS.

2 Nephi 11:55 And now behold,
I say unto you that
the right way is to believe in Christ
and deny Him not.

And Christ is the Holy One of Israel.