

ENCYCLOPEDIA OF MORMONISM



Edited by
Daniel H. Ludlow

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punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature. . . . 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” (Alma 42:13, 15, 22, 24).

Mercy is thus rehabilitative, not retributive or arbitrary. The Lord asks repentance from a transgressor, not to compensate the Savior for paying the debt of justice, but to induce the transgressor to undertake a meaningful process of personal development toward a Christlike nature.

At the same time, mercy depends ultimately on the Lord’s extension of unmerited grace. Even though conditioned on repentance for personal sins, mercy is never fully “earned” by its recipients. Repentance is a necessary, but not a sufficient, condition of salvation and exaltation. “For we know that it is by grace that we are saved, after all we can do” (2 Ne. 25:23). The unearned nature of mercy is demonstrated by the Atonement’s having unconditionally compensated for the disabilities imposed on mankind by the FALL OF ADAM. Adam and Eve and their posterity were utterly powerless to overcome the physical and spiritual deaths that were introduced by the Fall. Moreover, transgressors do not “pay” fully for their sins through the process of repentance. Even though repentance requires restitution to the extent of one’s ability, most forms of restitution are beyond any person’s ability to achieve. No matter how complete our repentance, it would all be to no avail without a mediator willing and able to pay our debt to justice, on condition of our repentance. Thus, even with sincere and complete repentance, all are utterly dependent on Jesus Christ.

Through the atonement of Jesus Christ, justice and mercy are interdependent and interactive, demonstrating that God cannot be just without being merciful, nor merciful without being just.

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BRUCE C. HAFEN

JUSTIFICATION

Although the word “justify” has several meanings, its main meaning in the latter-day scriptures is inseparably intertwined with the concepts of GRACE (Rom. 3:28; Gal. 2:16; 2 Ne. 2:5; Mosiah 14:11; D&C 20:30; Moses 6:60), FAITH, REPENTANCE, RIGHTEOUSNESS, and SANCTIFICATION.

Justification is a scriptural metaphor drawn from the courts of law: a judge justifies an accused person by declaring or pronouncing that person innocent. Likewise, God may treat a person as being “not guilty” of sin. All mortals individually need to be justified because they fall short of perfect obedience to God, becoming “carnal, sensual, and devilish” through transgression (Moses 5:13; Mosiah 16:3), are “cut off” from God, and are in jeopardy of becoming “miserable forever” (2 Ne. 2:5). In this plight, they of themselves cannot be justified through subsequent obedience to the law and cannot change their own nature to become obedient. Furthermore, they are severed from the source of the divine power that can change, or sanctify, them (2 Ne. 9:5–9).

However, through the ATONEMENT OF JESUS CHRIST, when men, women, or children have faith in Jesus, are truly penitent, call upon his name, and are baptized, they become eligible for the redeeming grace extended through Jesus Christ. In this sense they become justified. This is given as a gift by grace, since fallen man must rely “alone upon the merits of Christ” (1 Ne. 10:6; Moro. 6:4). The faith by which one receives this grace manifests itself in an active determination to follow Christ in all things. It is demonstrated by obedience to the commandments to repent and be baptized, followed by a life of submission, obedience, and service to God and others (2 Ne. 31:16–20; Moro. 8:25–26; *see* GOSPEL OF JESUS CHRIST).

Justification directly opens the way to sanctification by establishing a “right” relationship of mortals with God. Thus, God, without denying justice, can bless them with the sanctifying power of the Holy Ghost (Mosiah 5:1–2; 3 Ne. 27:20). Justification starts the believer on the path toward righteousness.

Because justified, and even sanctified, persons can fall from that state of grace, believers are admonished to “take heed and pray always” (D&C 20:30–33) and to meet together often to fast and partake of the sacrament of the Lord’s Supper, thereby renewing and personally reviewing their

covenants with God, including baptism and its cleansing effect (Moro. 6:5–6), and to endure to the end (D&C 53:7).

The person whom God justifies has not yet necessarily received the promise of eternal life (see HOLY SPIRIT OF PROMISE; JESUS CHRIST: SECOND COMFORTER). To obtain that promise, the justified must continue in the path of faith, wherein nothing can separate the faithful from the love of God.

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COLIN B. DOUGLAS

JUVENILE INSTRUCTOR

The *Juvenile Instructor* began publication in January 1866 and was the first children's magazine published between the Mississippi River and the West Coast of the United States. Its first issue identified its primary audience as the children of The Church of Jesus Christ of Latter-day Saints, and its purpose was to help prepare them for future responsibilities. It was originally published as a 10½-by-15½-inch four-page, three-column, semimonthly publication.

The magazine was initiated, owned, edited, and published by Elder George Q. Cannon until shortly before his death in 1901. During his lifetime he was the general superintendent of the Church's Sunday School, a member of the Quorum of the Twelve Apostles, a Counselor in the First Presidency of the Church, and also a territorial delegate from Utah to the U.S. Congress. The *Juvenile Instructor* published editorials, poetry (some by Eliza R. SNOW), and a monthly column, "Voices from Nature," by Karl G. Maeser (president of Brigham Young Academy, later Brigham Young University). It also printed essays, stories, and biographical sketches that often focused on moral issues or the history of other cultures.

Officially owned and published by the Sunday School from 1901 to 1929, the *Juvenile Instructor* contained important organization and business matters of the Sunday School as well as adult and youth stories and essays. As its interests turned more toward filling the needs of teachers, it became the teachers' magazine of the Church and was renamed *The Instructor* in 1929.

[See also *Instructor*.]

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RUEL A. ALLRED