

Come Follow Me Lesson 14
March 29-April 4
Easter

Ideas for Personal Scripture Study

[Doctrine and Covenants 29:5](#); [38:7](#); [62:1](#); [76:11–14, 20–24](#); [110:1–10](#)

Jesus Christ lives.

The Prophet Joseph Smith saw the risen Savior several times, and two of these experiences are recorded in the Doctrine and Covenants. As you read [sections 76:11–14, 20–24](#); [110:1–10](#), what impresses you about Joseph Smith's testimony? Why is his testimony valuable to you?

76:11-14 - 11 We, Joseph Smith, Jun., and Sidney Rigdon, being ^ain the Spirit on the sixteenth day of February (Thursday), in the year of our Lord one thousand eight hundred and thirty-two—

12 By the power of the ^aSpirit our ^beyes were opened and our understandings were enlightened, so as to see and understand the things of God—

13 Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the ^abeginning;

14 Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we ^aconversed in the heavenly ^bvision. (No man of whom we have record has revealed and taught more truth about Christ than Joseph Smith. Revelations of the Restoration, p. 519)

20-24 - 20 And we beheld the ^aglory of the Son, on the ^bright hand of the ^cFather, and received of his fulness;

21 And saw the holy ^aangels, and them who are ^bsanctified before his throne, worshiping God, and the Lamb, who ^cworship him forever and ever.

22 And now, after the many testimonies which have been given of him, this is the ^atestimony, last of all, (or most recently) which we give of him: That he ^blives!

23 For we ^asaw him, even on the ^bright hand of ^cGod; and we heard the voice bearing record that he is the Only ^dBegotten of the Father—

24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, (Bruce R. McConkie: Now our Lord's jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is, under the Father, the Creator of worlds without number. (Moses 1:33.) And through the power of his atonement the inhabitants of these worlds, the revelation says, "are begotten sons and daughters unto God" (D. & C. 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths. Mormon Doctrine, p. 65-66) and the ^cinhabitants thereof are begotten ^dsons and daughters unto God. (That Christ, under the direction of the Father, created worlds without number, which were inhabited by the sons and daughters of God, was first revealed to Joseph Smith in June 1830 when he labored on the book of Moses (Moses 1:29-35). It could be reasoned that if Christ was their Creator he of necessity must be their Redeemer also. We need not rely only on reason, however. This revelation plainly states that through Christ the

inhabitants of those worlds "are begotten [born again] sons and daughters unto God" (v. 24). In his poem A Vision, the Prophet stated the matter thus: By him, of him, and through him, the worlds were all made, Even all that career in the heavens so broad, Whose inhabitants, too, from the first to the last, Are sav'd by the very same Saviour of ours; And, of course, are begotten God's daughters and sons, By the very same truths, and the very same pow'rs. (Times and Seasons, 4:83) In harmony with this doctrine, this revelation also emphatically teaches that "the Lord is God, and beside him there is no Savior" (v. 1). The poetic counterpart (stanza 2) reads, "And besides him there ne'er was a Saviour of men." Verse 13, which refers to Christ as the "Only Begotten Son," is changed in the poem to read, "Jesus the Maker and Saviour of all" (stanza 12). Revelations of the Restoration, p. 520-21. Charles W. Penrose: He who made the worlds, . . . controls and governs and directs them, is actually our Father, not in some mystical sense, not in some mere theory, but we were begotten of Him. In the revelation contained in the 76th Section of the Doctrine and Covenants we are told that the inhabitants of the worlds are "begotten sons and daughters unto God." There may be more in that than we see at the first glance . . . that the great Eternal God is our Father and we are begotten of Him or unto Him and to Him we owe allegiance, to Him we owe obedience, because He is our Father and our God and our King. We should obey Him because of His parentage to us: we should obey Him because we are His children and He has the right to our obedience, and being so high and exalted and lifted up. (CR, April 1916, pp. 15-16.)

110:1-10 - 1 THE ^aveil was taken from our minds, and the ^beyes of our ^cunderstanding were opened.

2 We ^asaw the Lord (Like Joseph and Oliver, John Murdock also saw the Lord. He recorded: "The visions of my mind were opened, and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely! The visage of his face was sound and fair as the sun. His hair, a bright silver gray, curled in most majestic form, His eyes, a keen penetrating blue, and the skin of his neck a most beautiful white, and He was covered from the neck to the feet with a loose garment, pure white, whiter than any garment I have ever before seen. His countenance was most penetrating, and yet most lovely! And while I was endeavoring to comprehend the whole personage, from head to feet, it slipped from me, and the Vision was closed up. But it left on my mind the impression of love, for months, that I never before felt, to that degree" (quoted in Anderson, Joseph Smith's Kirtland, 109-10). Revelations of the Restoration, p. 885) ^bstanding upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure ^cgold, in color like amber.

3 His ^aeyes were as a flame of fire; the hair of his head was white like the pure snow; his ^bcountenance shone above the brightness of the sun; and his ^cvoice was as the sound of the rushing of great waters, even the voice of ^dJehovah, saying:

4 I am the ^afirst and the last; I am he who ^bliveth, I am he who was slain; I am your ^cadvocate with the Father.

5 Behold, your sins are ^aforgiven you; you are clean before me; therefore, lift up your heads and ^brejoice.

6 Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, ^abuilt this house to my name.

7 For behold, I have ^aaccepted this ^bhouse, and my name shall be here; and I will ^cmanifest myself to my people in mercy in this house.

8 Yea, I will ^aappear unto my servants, and speak unto them with mine own voice, if my people

will keep my commandments, and do not ^bpollute this ^choly house. ("Like the Temple of Solomon and those which succeeded that grand structure in Jerusalem, the Kirtland temple was polluted and ceased to be a sanctuary to the name of the Lord. Even today, if it had remained undefiled it could hardly be used for the performance of the essential ordinances which are received in temples, for it was not built for them. . . . **It is not a sacred temple today—not by any means.** It is no more a temple than an adobe building, and is not recognized by the Lord any more. It filled the measure of its creation, then fell into the hands of wicked men, and the Lord ceased to consider that building as a house built unto his name, and in the 124th section of the Doctrine and Covenants [v. 28] he says so" (Smith, Doctrines of Salvation, 2:242-43). Eliza R. Snow later described in part how the Kirtland Temple became polluted: "During the time my brother [Lorenzo Snow] was on this, his first mission, a great change had been going on in Kirtland, in the midst of the Saints. A spirit of speculation had crept into the hearts of some of the Twelve, and nearly, if not every quorum was more or less infected. Most of the Saints were poor, and now prosperity was dawning upon them—the Temple was completed, and in it they had been recipients of marvelous blessings, and many who had been humble and faithful to the performance of every duty— ready to go and come at every call of the Priesthood, were getting haughty in their spirits, and lifted up in the pride of their hearts. As the Saints drank in the love and spirit of the world, the Spirit of the Lord withdrew from their hearts, and they were filled with pride and hatred toward those who maintained their integrity. They linked themselves together in an opposing party—pretended that they constituted the Church, and claimed that the Temple belonged to them, and even attempted to hold it. Warren Parrish, who had been a humble, successful preacher of the Gospel, was the ringleader of this apostate party. One Sabbath morning, he, with several of his party, came into the Temple armed with pistols and bowie- knives, and seated themselves together in the Aaronic pulpits, on the east end of the Temple, while Father Smith and others, as usual, occupied those of the Melchisedec Priesthood on the west. Soon after the usual opening services, one of the brethren on the west stand arose, and just after he commenced to speak, one on the east interrupted him. Father Smith, presiding, called to order—he told the apostate brother that he should have all the time he wanted, but he must wait his turn— as the brother on the west took the floor and commenced first to speak, he must not be interrupted. A fearful scene ensued— the apostate speaker becoming so clamorous, that Father Smith called for the police to take that man out of the house, when Parrish, John Boynton . . . saying he would blow out the brains of the first man who dared to lay hands on him. Many in the congregation, especially women and children, were terribly frightened— some tried to escape from the confusion by jumping out of the windows. Amid screams and shrieks, the policemen, in ejecting the belligerents, knocked down a stovepipe, which fell helter-skelter among the people; but, although bowie- knives and pistols were wrestled from their owners, and thrown hither and thither to prevent disastrous results, no one was hurt, and after a short, but terrible scene to be enacted in a Temple of God, order was restored, and the services of the day proceeded as usual" (cited in Smith, Biography and Family Record of Lorenzo Snow, 20-21). Revelations of the Restoration, p. 886-87)

9 Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the ^ablessings which shall be poured out, and the ^bendowment (Joseph Fielding Smith: "In January, 1836, over two months before the dedication, the first ceremonies of endowment were given in the temple. They were not as complete as are the ceremonies today, but nevertheless, it was the beginning of the revealing and bestowing of the heavenly blessings in this dispensation. Washings and anointings were given, and the Prophet saw wonderful visions of the celestial

kingdom. . . . The greater manifestations and endowment came, however, after the dedication of the temple. At that time all the elders who were out preaching the gospel were ordered to come to Kirtland to receive their endowment. The Lord said in June, 1834: 'Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland' (see D&C 105:33). For this reason they were assembled at Kirtland at the dedication. This prophetic utterance about the elders obtaining an endowment in the temple at Kirtland is of double meaning. First, there were to come from on high essential blessings for the saints, which up to that time had not been revealed. Second, the elders were to receive greater powers that they might be better qualified to teach. It was made known by many manifestations of divine power at the dedication that the temple had been accepted as the house of the Lord" (Doctrines of Salvation, 2:241-42.) with which my servants have been endowed in this house.

10 And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be ^apoured out upon the heads of my people. Even so. Amen.

(April 3, 1836 was Easter Sunday and the day of the Jewish Passover. These next three visions bring priesthood keys that correspond to the three-fold mission of the Church. Moses – proclaim the gospel; Elias – Perfect the Saints; Elijah – Redeem the dead.)

Throughout the Doctrine and Covenants, the Savior bore witness of His own mission and divinity. What do you learn about the living Christ from His words in [Doctrine and Covenants 29:5](#); [38:7](#); [62:1](#)? You might consider recording declarations like these that you find as you study the Doctrine and Covenants.

29:5 - 5 Lift up your hearts and **be ^aglad**, for I am in your ^bmidst, and am your ^cadvocate with the Father; and it is his good will to give you the ^dkingdom.

38:7 - 7 But behold, verily, verily, I say unto you that **mine ^aeyes are upon you. I am in your ^bmidst and ye cannot ^csee me;** (President Harold B. Lee said: "I have a session with the missionary groups as they go out, in the temple, where they are permitted to ask intimate questions that wouldn't be proper to be discussed elsewhere. They sometimes ask, Could you tell us a certain place in the temple where the Savior has been seen? My answer is, 'Keep in mind that this is the house of the Lord; this is the place that we try to keep as pure and holy and sacred as any building we have. This is the most likely place he would come when he comes on earth. Don't ask for a certain place because he has walked these halls. How do you know but what he is here in your midst?'" (In Conference Report, British Area Conference 1971, pp. 135–36; or *Ensign*, Nov. 1971, pp. 12–13 .) Institute Manual, 76)

62:1 - 1 BEHOLD, and hearken, O ye elders of my church, saith the Lord your God, even **Jesus Christ, your ^aadvocate, who knoweth the weakness of man and how to ^bsuccor them who are ^ctempted.** (Temptations common to mortality were part of the Savior's mortal experience. The apostle Paul assured us that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:15-16). "For in that he himself hath suffered being tempted," Paul further wrote, "he is able to succour them that are tempted" (Hebrews 2:18). **This revelation reassures the Saints that Jesus Christ, by experience, is familiar with our mortal trials and**

temptations. Moreover, he knows how to help us to overcome our weaknesses and has made ample provision and preparation to cleanse us of our sins. Revelations of the Restoration, 445)

See also [Joseph Smith—History 1:17](#). 17 It no sooner appeared than I found myself ^adelivered from the enemy which held me bound. When the light rested upon me I ^bsaw two ^cPersonages, whose brightness and ^dglory defy all description, ^estanding above me in the air. One of them spake unto me, calling me by name (The first word spoken by God in this dispensation was “Joseph.” Heb for: “he who gathers for God.” God knows us personally.) and said, pointing to the other—*This is My ^fBeloved ^gSon. Hear Him!* (On another occasion Joseph Smith said, “A personage appeared in the midst of this pillar of flame, which was spread all around and yet nothing consumed. Another personage soon appeared like unto the first” (Backman, First Vision, 159). Alexander Neibaur heard Joseph Smith tell about the First Vision in Nauvoo just two months before the Prophet’s martyrdom. According to his account, Joseph “saw a personage in the fire, [of] light complexion, blue eyes, a piece of white cloth drawn over his shoulders, his right arm bare. After a while another person came to the side of the first” (Backman, First Vision, 177; spelling and punctuation standardized). In the Wentworth Letter, Joseph wrote that he “saw two glorious personages, who exactly resembled each other in features, and likeness” (Smith, History of the Church, 4:536). See Wentworth Letter, page 1003. Scripture records three other occasions upon which the Father has spoken from the heavens. These are the Savior’s baptism and on the Mount of Transfiguration in the Old World as well as the introduction of Christ to the Nephites in the New World.)

[Doctrine and Covenants 29:26–27](#); [42:45–46](#); [63:49](#); [88:14–17, 27–31](#); [93:33–34](#)

Because of Jesus Christ, I will be resurrected.

Joseph Smith knew how it feels to mourn the death of loved ones. Two of his brothers, Alvin and Don Carlos, died as young men. Joseph and Emma buried six children, each younger than two years old. But from the revelations he received, Joseph gained an eternal perspective on death and God’s eternal plan. Consider the truths revealed in [Doctrine and Covenants 29:26–27](#); [42:45–46](#); [63:49](#); [88:14–17, 27–31](#); [93:33–34](#). How do these revelations affect the way you view death? How can they affect the way you live?

29:26-27 – 26 But, behold, verily I say unto you, before the earth shall pass away, ^aMichael, (Why Michael? Joseph Fielding Smith: Michael, who is Adam, holds the keys of salvation for the human family, under the direction and counsel of Jesus Christ, who is the Holy One of Zion. Adam will, when the earth is cleansed and purified and becomes a celestial globe, preside over the children of men, who are of his posterity. He is Adam, “the prince, the arch-angel.” In the eternities before this earth was formed he was the arch-angel. He became Adam when he came to this earth to be the father of the human family. (D. & C. 107:54-57.) The Prophet Joseph Smith said of Adam: “Commencing with Adam, who was the first man, who is spoken of in Daniel as the ‘Ancient of Days,’ or in other words, the first and oldest of all, the great progenitor of whom it is said in another place is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and

to whom Christ was first revealed from heaven, and will continue to be revealed henceforth. **Adam holds the keys of all the dispensations of the fulness of times, i.e. the dispensations of all times have been and will be revealed through him from the beginning.**" Teachings of the Prophet Joseph Smith, pp. 167-168. CHMR, 1:309) mine archangel, shall sound his ^btrump, and then shall all the dead ^cawake, for their graves shall be opened, and they shall ^dcome forth—yea, even all. **(Everyone will be resurrected.)**

27 And the ^arighteous shall be gathered on my ^bbright hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

42:45-46 – 45 Thou shalt ^alive together in ^blove, insomuch that thou shalt ^cweep for the loss of them that die, and more especially for those that have not ^dhope of a glorious resurrection.

46 And it shall come to pass that those that die in me shall not ^ataste of ^bdeath, for it shall be ^csweet unto them; (Joseph Fielding Smith explained: **"To some members of the Church the saying that those who die in the Lord shall not taste of death has been a hard saying. They have seen good faithful men and women suffer days and at times for months before they were taken. But here the Lord does not say they shall not suffer pain of body, but that they shall be free from the anguish and torment of soul which will be partaken of by the wicked, and although they may suffer in body, yet death to them will be sweet in that they will realize that they are worthy before the Lord. With reference to this phrase, Spencer W. Kimball added: "I think that means they are not going into the other world feeling resentment and reticence. After they get past a certain point they go with happiness, peace and contentment"** (Teachings of Spencer W. Kimball, 38). Those who have received a testimony of the truthfulness of the restored gospel know death to be part of the plan of an all-knowing, wise, and loving God. They look forward to reunion with loved ones in the spirit world and to embrace family and friends in the flesh following the resurrection. Moreover, at the moment of death the anticipated reunion may begin as evidenced in the accounts of those who have been greeted by angels. For example, **referring to his brother Alvin, the Prophet Joseph Smith wrote, "He was one of the soberest of men, and when he died the angel of the Lord visited him in his last moments"** (History of the Church, 5:127). With reference to the death of Heber C. Kimball, George Q. Cannon described how death is pleasant: "It was sweet with him. There was nothing repulsive, nothing dreadful or terrible in it, but on the contrary it was calm, peaceful and sweet. There were heavenly influences there, as though angels were there, and no doubt they were, prepared to escort him hence to the society of those whom he loved and who loved him dearly. I thought of the joy there would be in the spirit land, when Joseph, and Hyrum, and David, and Willard, and Jededia, and Parley would welcome him to their midst, and the thousands of others who have gone before, and like them have been faithful. What a welcome to their midst will brother Heber receive! to labor and toil with them in the spirit world in the great work in which we are engaged" (Journal of Discourses, 12:184).RR, 312-13)

63:49 – 49 Yea, and blessed are the dead that ^adie in the Lord, from henceforth, when the Lord shall come, and old things shall ^bpass away, and all things become new, they shall ^crise from the dead and shall not ^ddie after, and shall receive an inheritance before the Lord, in the ^eholy city.

88:14-17, 27-31 – 14 Now, verily I say unto you, that through the ^aredemption which is made for you is brought to pass the resurrection from the dead. **(We are released from the bondage of**

death and sin through the obedience and sacrifice of Christ; hence, he alone is our Redeemer. Revelations of the Restoration, McConkie, p. 629)

15 And the ^aspirit and the ^bbody are the ^csoul of man.

16 And the ^aresurrection from the dead is the redemption of the soul.

17 And the redemption of the soul is through him that ^aquickeneth all things, in whose bosom it is decreed that the ^bpoor and the ^cmeek of the ^dearth shall inherit it.

27 For notwithstanding they die, they also shall ^arise again, a ^bspiritual body. (Not spirit body.)

28 They who are of a **celestial ^aspirit** shall receive the same ^bbody which was a natural body; even ye shall receive your bodies, and your ^cglory shall be that glory by which your bodies are ^dquickened. (In the resurrection our bodies will come forth from the grave as they were laid down. President Joseph F. Smith declared: "It was revealed from God, the fountain of truth, through Joseph Smith the prophet, in this dispensation, that in the resurrection of the dead **the child that was buried in its infancy will come up in the form of the child that it was when it was laid down; then it will begin to develop. From the day of the resurrection, the body will develop until it reaches the full measure of the stature of its spirit, whether it be male or female**" (*Gospel Doctrine*, 24). The body received in mortality is an eternal inheritance. Some question the literalness of resurrecting with the same body, or the same elements that made up the mortal body before the corruption of the flesh destroyed it in the grave. Apparently, a similar comment was included in a talk given by Orson Pratt during the Church's April 1843 general conference in Nauvoo. "To a remark of Elder Orson Pratt's, that a man's body changes every seven years, President Joseph Smith replied: **There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken**" (Smith, *History of the Church*, 5:339). There are many elements of the earth that pass through our bodies as we gain and lose flesh; however, the fundamental parts of our bodies, referred to by the Prophet, will rise with us in the resurrection. Further, **our resurrected bodies will be composed of the same particles that were incorporated in our system during mortality** (Alma 11:43-44; 40:32) Revelations of the Restoration, 631-32. Elder Bruce R. McConkie defined the relationship between a celestial body and a celestial spirit: "Those who by full obedience to gospel requirements develop celestial bodies, gain at the same time *celestial spirits*. Then in the resurrection, when 'the same body which was a natural body,' (that is, the renewed body, the body sanctified by the Spirit, the celestial body) is received back again, 'they who are of a *celestial spirit*' are quickened by a celestial glory and go on to an inheritance in a celestial kingdom. (D&C 88:28.)" (*Mormon Doctrine*, p. 118.) Elder L. Tom Perry indicated that such a condition would be observable in this life: "Surely there would be an obvious difference between one who is attempting to conduct his life as though he were a citizen of the kingdom of God, and one who is conducting his life by the standards made by man. When a person determines to live a higher law, there should be a visible difference, a marked change in his appearance, his actions, the way he treats others, and the way he serves his fellowmen and his God. The scriptures are full of dramatic changes which occurred in the lives of individuals when they were converted to living the law of the Lord." (In Conference Report, Apr. 1979, p. 16; or *Ensign*, May 1979, p. 12.))

29 Ye who are ^aquickened by a portion of the **celestial** ^bglory shall then receive of the same, even a fulness.

30 And they who are quickened by a portion of the ^aterrestrial glory shall then receive of the same, even a fulness.

31 And also they who are quickened by a portion of the ^atelestial glory shall then receive of the same, even a fulness.

93:33-34 – 33 For man is ^aspirit. (The Gospel of John says, "God is a spirit" (John 4:24). A more accurate or literal translation would be "God is spirit," in the same sense "man is spirit," meaning that both are spirit beings. This does not preclude the fact that both have bodies of flesh and bones.) The elements are ^beternal, (The Prophet Joseph Smith declared, "Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity" (History of the Church, 3:387; D&C 93:29; 131:6-7).) and ^cspirit and element, inseparably connected, receive a fulness of joy; (Only in a resurrected state—that is, the inseparable union of body and spirit— can we become as God is, and only in the state of godhood can we experience the fulness of joy (D&C 138:50). Revelations of the Restoration, p. 680-681)

34 And when ^aseparated, man cannot receive a fulness of joy. (We will have fullness of joy only in the resurrection.)

See also [1 Corinthians 15](#); M. Russell Ballard, "[The Vision of the Redemption of the Dead](#)," *Ensign* or *Liahona*, Nov. 2018, 71–74; *Teachings of Presidents of the Church: Joseph Smith* (2007), [174–76](#).

[Doctrine and Covenants 18:10–13](#); [19:16–19](#); [45:3–5](#); [76:69–70](#)

Jesus Christ accomplished a “perfect atonement.”

One way to focus on the Savior at Easter time is to study revelations in the Doctrine and Covenants that teach about His atoning sacrifice. Some of these can be found in [Doctrine and Covenants 18:10–13](#); [19:16–19](#); [45:3–5](#); [76:69–70](#). Perhaps you could make a list of truths about the Savior’s Atonement that you find in these verses. To deepen your study, you could add to your list by searching scripture references listed in “[Atone, Atonement](#)” (Guide to the Scriptures, scriptures.ChurchofJesusChrist.org).

18:10-13 – **10 Remember the ^aworth of ^bsouls is great in the sight of God;** (Let me emphasize that the noblest aim in life is to strive to live to make lives better and happier. The most worthy calling in life is that in which man can serve best his fellowman. David O. McKay, CR Apr 1961, p. 131)

11 For, behold, the Lord your ^aRedeemer suffered ^bdeath in the flesh; wherefore **he ^csuffered the ^dpain of all men,** (How can we begin to comprehend the cumulative suffering of all mankind, or as taught by Elder Orson F. Whitney, “the piled up agony of the human race”? What is thrown on the scale of remorse, as observed by Truman Madsen, when we aggregate “the cumulative impact of our vicious thoughts, motives, and acts”? What, as Elder Vaughn J. Featherstone inquired, is the “weight and immensity of the penalties of all broken laws crying from the dust and from the future—an incomprehensible tidal wave of guilt”? How many searing consciences has this world produced and to what depths of depravity has this earthly sphere sunk? Can anyone possibly fathom the horrendous consequences of such sin? Not only did the Savior fathom it—he felt it, and he suffered it. (Tad R. Callister, *The Infinite Atonement*, 134)) **that all men might repent and ^ecome unto him.**

12 And he hath ^arisen again from the dead, that he might bring all men unto him, on conditions of ^brepentance. (There is nothing in all the eternities—both the love and grace of Christ included—to which conditions are not attached. That which is without conditions is without existence. So it is that we understand that Christ came to save us from our sins not in them (Helaman 5:11). Through his atonement, Christ brings "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. And thus mercy can satisfy the demands of justice, 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" (Alma 34:15-16). Repentance is the condition on which the receipt of all blessings is predicated (D&C 138:19). Revelations of the Restoration, p. 138)

13 And how great is his ^ajoy in the ^bsoul that ^crepenteth!

19:16-19 – 16 For behold, I, God, have ^asuffered these things for all, (Only a God can atone for the sins of another. Referring to the atoning sacrifice of the Savior, Amulek explained that "it must be **an infinite and eternal sacrifice**" (Alma 34:10). Further, Christ was able to offer himself a sacrifice for sin, explained Lehi, because of his "merits, and mercy, and grace" (2 Nephi 2:8). **The Savior uniquely merited the ability to suffer for the sins of others because he was sinless, and justice, therefore, could not demand that he suffer punishment for sin. When he suffered for sin, it was not for his own sins; rather, his suffering met the demands of justice for the sins of others. He was not constrained by law to suffer for the sins of others but did so out of his mercy and loving kindness to them. The concept of grace indicates aid that comes from a divine source. Therefore, Christ was uniquely qualified to offer grace through the atoning sacrifice because as a member of the Godhead he condescended to become the Only Begotten Son of God in the flesh. His divine sonship as the Only Begotten Son of God enabled him to suffer "more than man can suffer, except it be unto death"** (Mosiah 3:7). Revelations of the Restoration, p. 147) that they might not ^bsuffer if they would ^crepent; (The condition is our repentance.)

17 But if they would not repent they must ^asuffer even as I; (**How long must the suffering go on?** The suffering referred to by the Savior is not a quantity of punishment meted out and experienced for a predetermined length of time. **Individuals suffer as long as they remain in sin. When they repent, the atonement of Christ has claim upon them.** "Hence the salvation of Jesus Christ was wrought out for all men," taught the Prophet Joseph Smith, "in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. **All will suffer until they obey Christ himself**" (Teachings of the Prophet Joseph Smith, 357). Therefore, **the suffering continues until individuals repent and forsake their sins. There are those who have falsely supposed that Christ's suffering supplants suffering on the part of those who repent.** This simply is not the case. **There is no repentance without suffering.** Teaching this principle to his son Corianton, Alma said, "Now, repentance could not come unto men except there were a punishment, which also was 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. 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? Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man" (Alma 42:16-18). **What the present text means is that the repentant soul will not have to suffer "even as" the**

Savior suffered. But it does not mean that they will not have to suffer. Nor should it be supposed that their suffering is confined to the natural consequences of their actions. In addition to those consequences, he or she must experience the anguish associated with true repentance. President Spencer W. Kimball said of personal suffering that it "is a very important part of repentance. One has not begun to repent until he has suffered intensely for his sins. . . . If a person hasn't suffered, he hasn't repented. . . . He has got to go through a change in his system whereby he suffers and then forgiveness is a possibility" (Teachings of Spencer W. Kimball, 88, 99). Revelations of the Restoration, p. 147-48) 18 **Which ^asuffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore,** (Elder Merrill J. Bateman: **"For many years, I have thought of the Savior's experience in the garden and on the cross as places where a large mass of sin of was heaped upon Him. Through the words of Alma, Abinadi ,Isaiah, and other prophets, however, my view has been changed. Instead of an impersonal mass of sin, there was a long line of people. As Jesus felt our infirmities, bore our griefs, carried our sorrows and was bruised for our iniquities. The atonement was an intimate, personal experience in which Jesus came to know how to help each of us. The Pearl of Great Price teaches that Moses was shown all the inhabitants of the earth, which were numberless as the sand upon the seashore. If Moses beheld every soul, then it seems reasonable that the Creator of the universe has the power to become intimately acquainted with each of us. He learned about your weaknesses and mine. He experienced your pains and sufferings. He experienced mine. I testify that He knows us. He understands the way in which we deal with temptation. He knows our weaknesses, but more than that. More than just knowing us, He knows how to help us if we come to Him in faith." Conference Report, April 1995.** Joseph Fielding Smith: We get into the habit of thinking, I suppose, that his great suffering was when he was nailed to the cross by his hands and his feet and was left there to suffer until he died. As excruciating as this pain was, that was not the greatest suffering that he had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, he carried on his back the burden of the sins of the whole world. It is hard enough for me to carry my own sins. How is it with you? And yet he had to carry the sins of the whole world, as our Savior and the Redeemer of a fallen world, and so great was his suffering before he went to the cross, we are informed that blood oozed from the pores of his body, and he prayed to his Father that the cup might pass if possible, but not being possible, he was willing to drink. (CR, October 1947, pp. 147-48.)) and to suffer both body and spirit—and would that I might ^bnot drink the bitter cup, and shrink— (This revelation is unique among all scripture in its intimacy. Jesus Christ speaks of his suffering and of the feelings attending it. No one else shared this experience with him. Elder Bruce R. McConkie explained: **"We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane. We know he sweat great goutts of blood from every pore as he drained the dregs of that bitter cup his Father had given him. We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death. We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name. We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup. We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost fell that mortal man might be. As near as we can judge, these**

infinite agonies—this suffering beyond compare—continued for some three or four hours"
(Conference Report, April 1985, 9-10). Revelations of the Restoration, p. 149-50)

19 Nevertheless, glory be to the Father, and I partook and ^afinished my preparations unto the children of men. (The way is prepared for all to come back into the presence of God through Christ's atoning for the transgression of Adam and Eve in the Garden of Eden and through his resurrection from the dead. Further, the Atonement and the Resurrection completed the Savior's preparation of the way in which we can be redeemed from spiritual death caused by our own sins and return to our Father again to dwell with him throughout eternity. Revelations of the Restoration, p. 150)

45:3-5 – 3 Listen to him who is the ^aadvocate with the Father, who is pleading your cause before him— (It is wonderful to have Jesus as our advocate.)

4 Saying: Father, behold the ^asufferings and ^bdeath of him who did no ^csin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be ^dglorified; (Father, I suffered, not for my sins, but for everyone's.)

5 Wherefore, Father, spare these my ^abrethren that ^bbelieve on my name, that they may come unto me and have ^ceverlasting life.

76:69-70 – 69 These are they who are ^ajust men made ^bperfect through Jesus the mediator of the new ^ccovenant, who wrought out this perfect ^datonement through the shedding of his own ^eblood.

70 These are they whose bodies are ^acelestial, whose ^bglory is that of the ^csun, even the glory of God, the ^dhighest of all, whose glory the sun of the firmament is written of as being typical.

Here are some questions that could guide your study:

- Why did Jesus Christ choose to suffer?
- What must I do to receive the blessings of His sacrifice?
- How can I tell if His Atonement is having an effect in my life?