



*Applying the Atonement
of Jesus Christ*

Four Aspects for Applying the Atonement of Jesus Christ:

- 1. Kaphar (Hebrew) - To cover; appease, cleanse - Mercy*
- 2. Katallage (Greek) - Restoration to [the divine] favor, to reconcile - A Change of Heart*
- 3. Kafat (Aramaic) - A close embrace - Divine Help or Grace*
- 4. Atonement (English) - To set at one again - Become like God. Christian Science - The state of union with God in which man exemplifies the attributes of God*

Ezekiel 36:25-28



*Power given to Christ through the Atoning Sacrifice
which He offered in our behalf:*

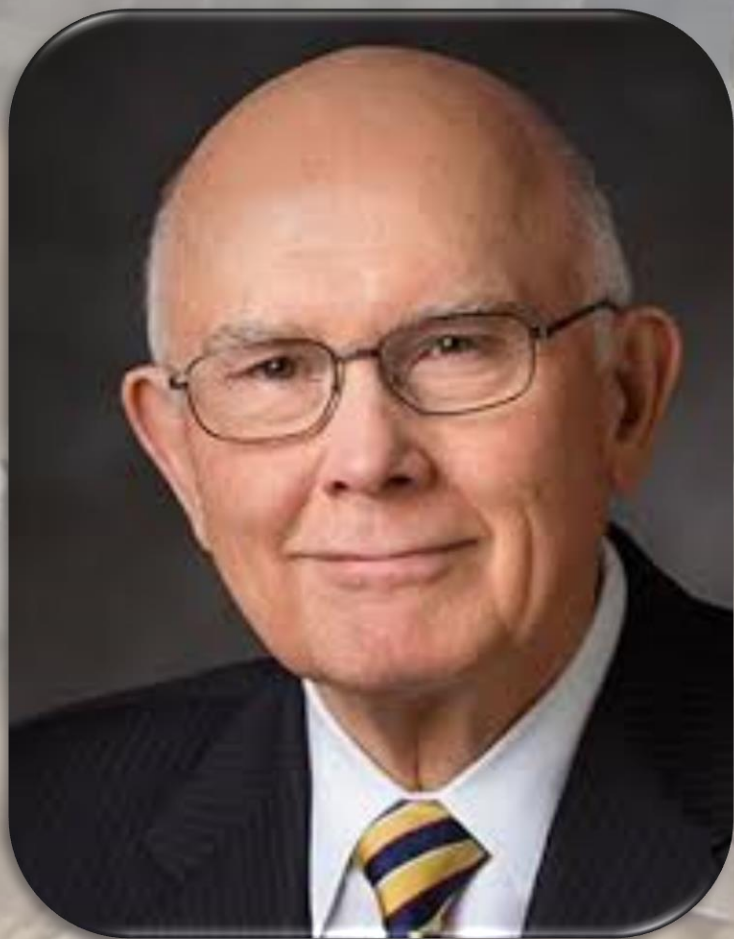
- 1. The Power to Cleanse Us - Come Unto Me - Matt. 11:28*
- 2. The Power to Change Us - Come, Follow Me - Luke 18:22*
- 3. The Power to Strengthen Us - Walk With Me - Moses 6:34*
- 4. The Power to Perfect Us - Be One With Me - John 17:21-22*



Ezekiel 36:25

*“Then **will I sprinkle clean water upon you**, and ye shall be clean: from all your filthiness, and from all your idols, **will I cleanse you.**”*

Kaphar (Hebrew) - To cover; appease, cleanse

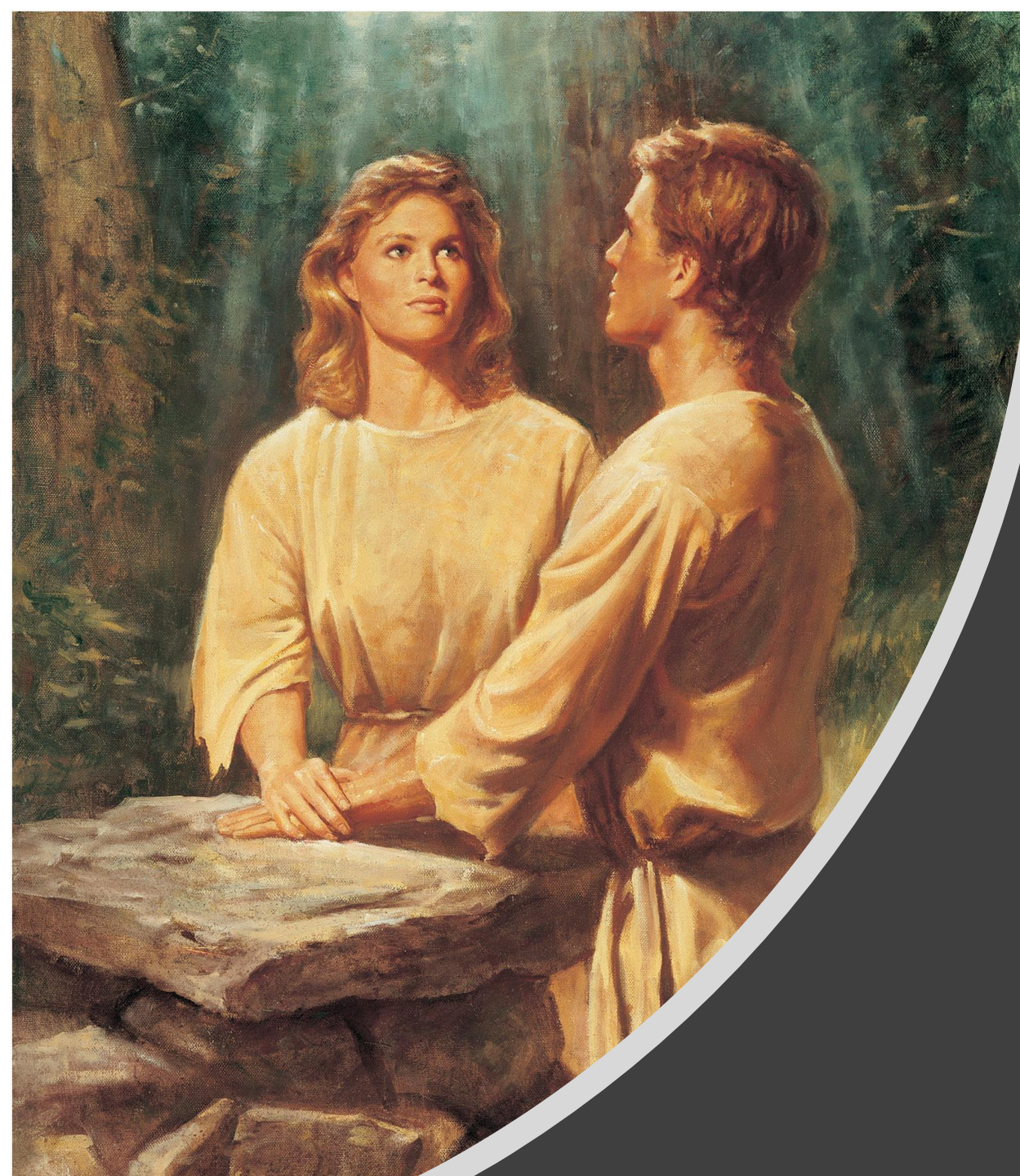


Dallin H. Oaks

“What Think Ye of Christ”

General Conference, October 1988

Jesus Christ is the Savior, whose atoning sacrifice opens the door for us to be cleansed of our personal sins so that we can be readmitted to the presence of God. He is our Redeemer. The Messiah’s atoning sacrifice is the central message of the prophets of all ages. It was prefigured by the animal sacrifices prescribed by the law of Moses, whose whole meaning, one prophet explained, “point[ed] to that great and last sacrifice [of] ... the Son of God, yea, infinite and eternal.”



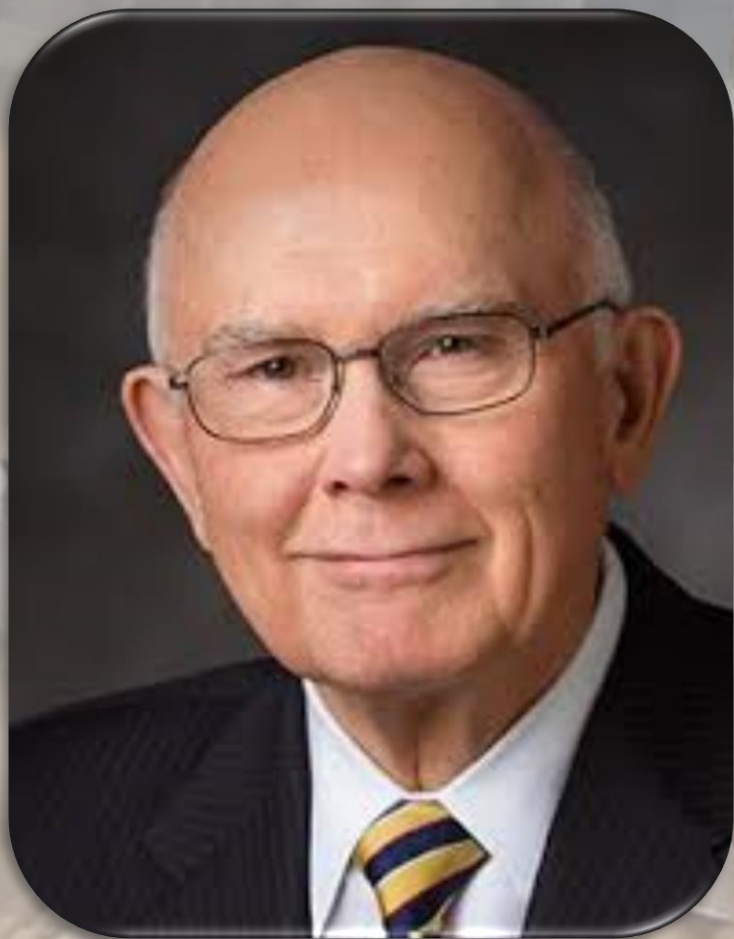
Kaphar (Hebrew) –
to Cover, to Cleanse

Moses 4:27

*Adam and Eve received
a coat of skins to cover
their nakedness*

Moses 5:5-11

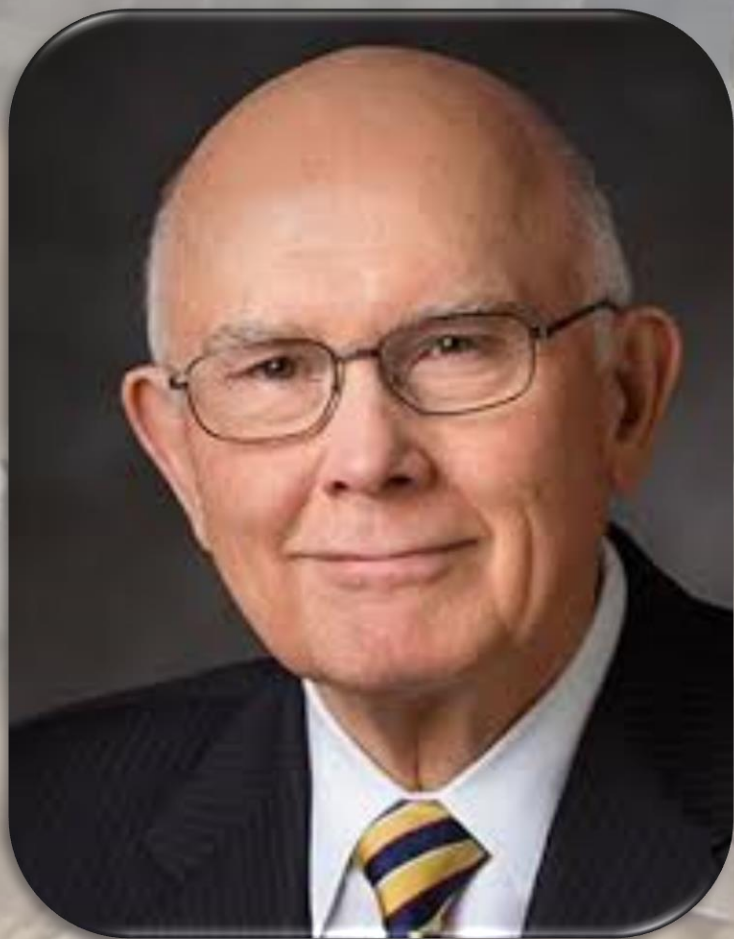
*Do all things in the name
of the Son*



Dallin H. Oaks

“The Atonement and Faith
June 2001 mission presidents’
seminar in Provo, Utah.

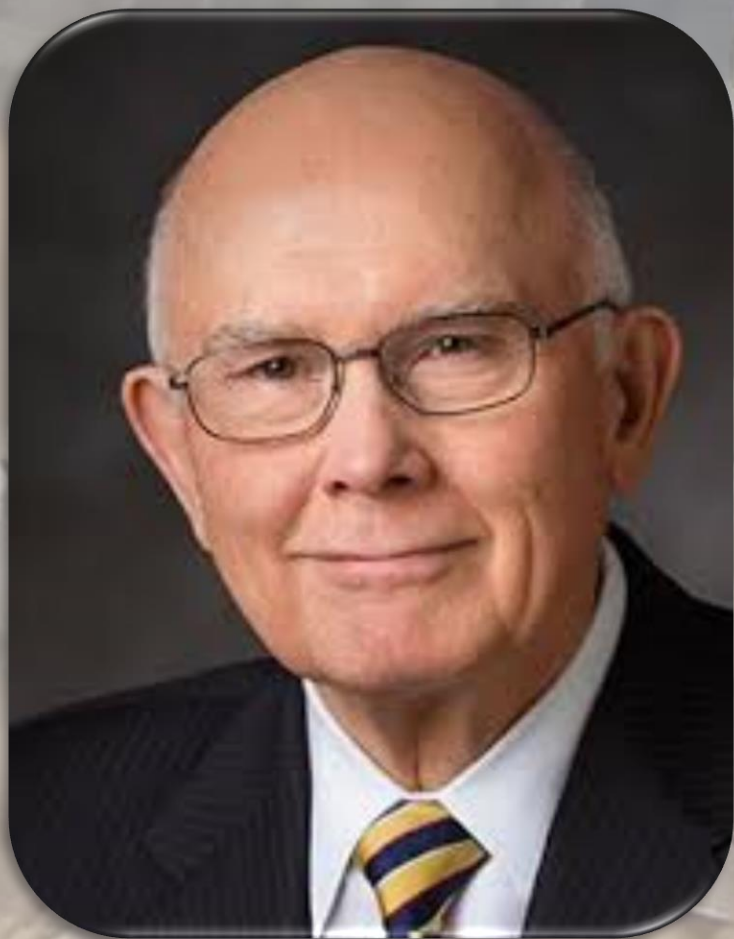
The central idea in the gospel of Jesus Christ—its most powerful idea, along with the universal Resurrection—is the Atonement of our Savior. We are His servants, and it is critical that we understand the role of the Atonement in our own lives and in the lives of those we teach. Essential to that understanding is an understanding of the relationship between justice and mercy and the Atonement, and the role of suffering and repentance in this divine process.



Dallin H. Oaks

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The awful demands of justice upon those who have violated the laws of God—the state of misery and endless torment described in the scriptures—can be intercepted and swept away by the Atonement of Jesus Christ. This relationship between justice on the one hand and mercy and the Atonement on the other is the core idea of the gospel of Jesus Christ.



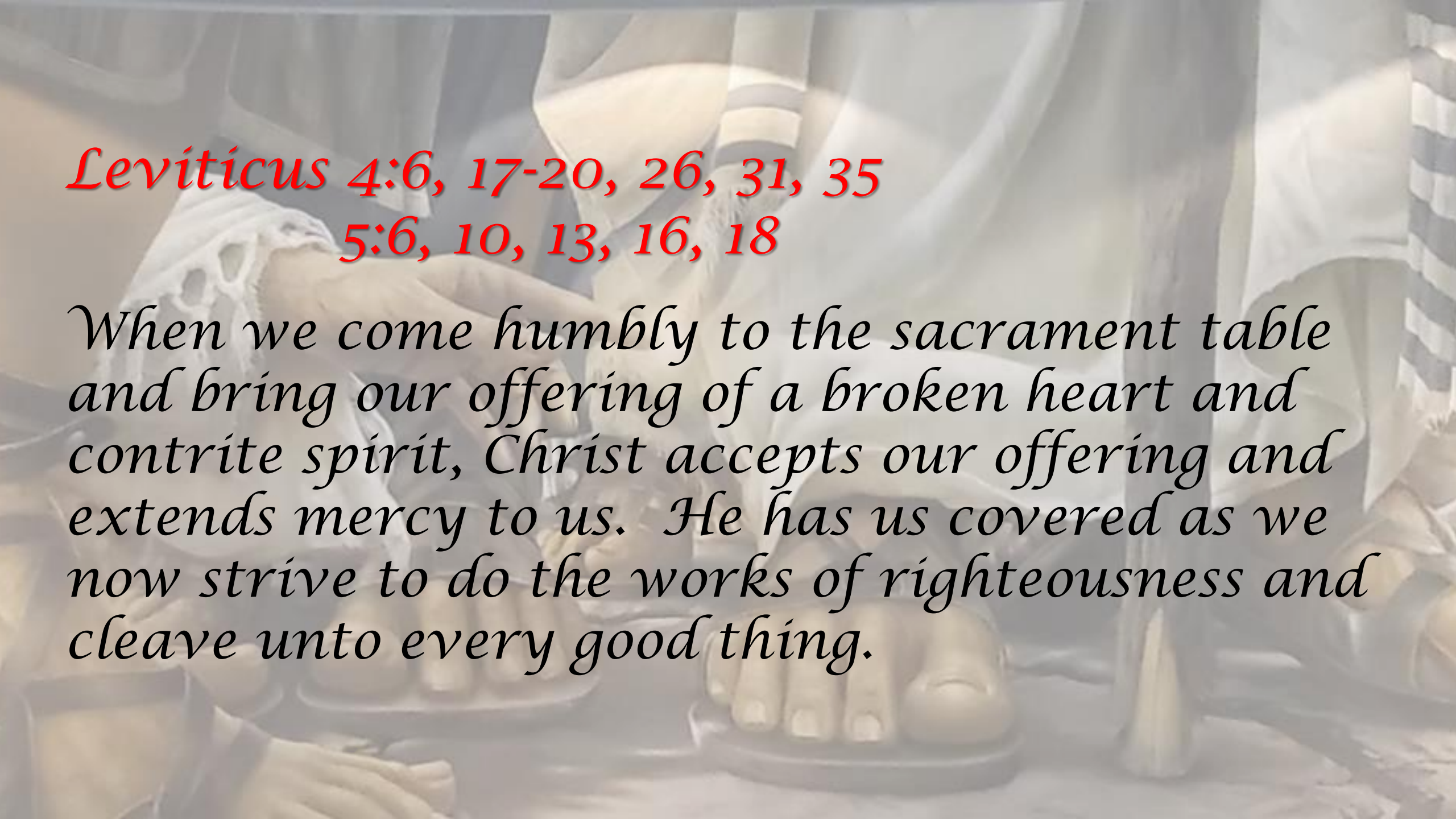
Dallin H. Oaks

“What Think Ye of Christ”

General Conference, October 1988

Man unquestionably has impressive powers and can bring to pass great things by tireless efforts and indomitable will. But after all our obedience and good works, we cannot be saved from the effect of our sins without the grace extended by the atonement of Jesus Christ...

Even those who serve God with their whole souls are unprofitable servants. (See Mosiah 2:21.) Man cannot earn his own salvation.



*Leviticus 4:6, 17-20, 26, 31, 35
5:6, 10, 13, 16, 18*

When we come humbly to the sacrament table and bring our offering of a broken heart and contrite spirit, Christ accepts our offering and extends mercy to us. He has us covered as we now strive to do the works of righteousness and cleave unto every good thing.



Mercy and Justice

Alma 42:24-25

What must God be to remain God?

If mercy cannot rob justice and God must be just to remain as God, how then is God able to be merciful when we violate laws which require that we be cut off from his presence?

What exactly is mercy?

Mercy Defined:

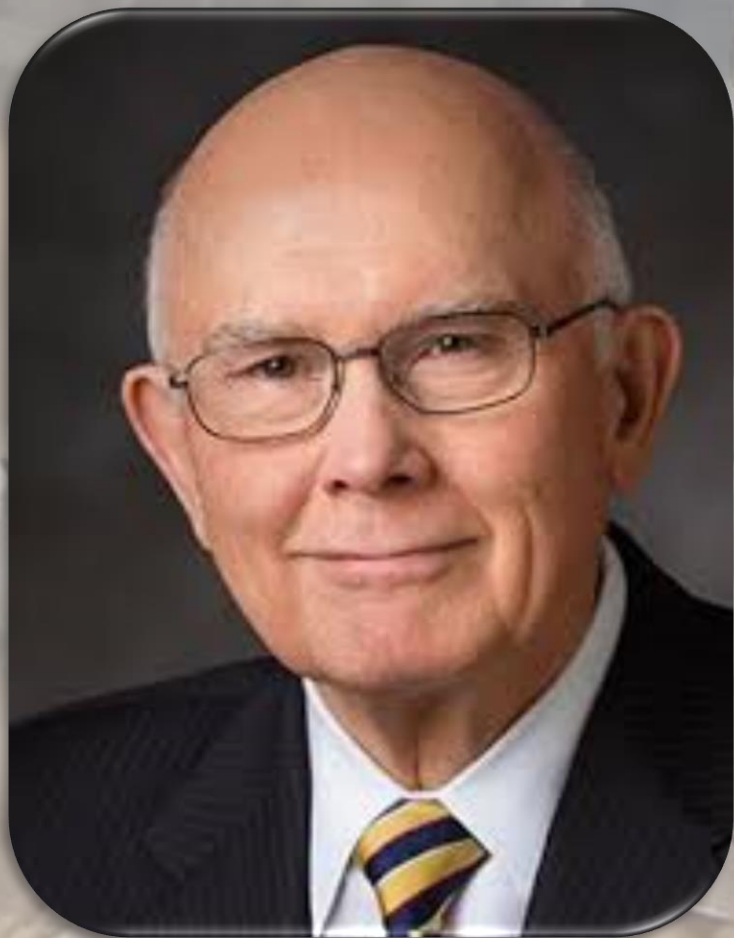
Compassionate or kindly forbearance shown toward an offender; the discretionary power of a judge to pardon or to mitigate punishment; an act of kindness or favor; that which gives evidence of divine favor.

Webster's Dictionary

Miracle of Mercy

How does mercy work to help cleanse us from sin?

- **Alma 42:9-26** What must God be to remain God?
- **Mosiah 2:38-39** What does Justice demand?
- **2 Nephi 2:5-10** What are the ends of the law?
- **2 Nephi 9:25-27** What satisfies justice?
- **Alma 34:9-17** Does repentance answer the law?
- **Alma 33:11-16** What allows God to be merciful?
- **Alma 12:32-34** How do we claim that mercy?
- **Psalms 103:17-18** To whom does God extend mercy?
- **Alma 5:33-35** What is the fruit of mercy?
- **Moroni 7:27-28** Who may mercy claim?
- **D&C 45:3-5** In the day of judgment, what allows God to extend mercy, and whose cause will the Savior advocate?



Dallin H. Oaks

“Joy and Mercy”

General Conference, October 1991

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

Mercy, Guilt, & Pain

Enos 1:4-8

Mosiah 4:2-3

Alma 24:10-11

Alma 36:17-20

When mercy is applied, we experience a cleansing that frees our soul from the guilt and pain caused by our sin. When we turn to him and truly repent, our sins are covered by the blood of Christ, shed through his atoning sacrifice.



David A. Bednar

“Tender Mercies of the Lord”
General Conference, April 2005

Let me suggest that one of the ways whereby the Savior comes to each of us is through His abundant and tender mercies. For instance, as you and I face challenges and tests in our lives, the gift of faith and an appropriate sense of personal confidence that reaches beyond our own capacity are two examples of the tender mercies of the Lord. Repentance and forgiveness of sins and peace of conscience are examples of the tender mercies of the Lord.



David A. Bednar

“Tender Mercies of the Lord”
General Conference, April 2005

God does not have a list of favorites to which we must hope our names will someday be added. He does not limit “the chosen” to a restricted few. Rather, it is our hearts and our aspirations and our obedience which definitively determine whether we are counted as one of God’s chosen.... As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God’s chosen and invite His tender mercies as we use our agency to choose God.

Kaphar - To cover

Summary: Just as Adam and Eve were given a coat of skins to “cover” their sins after leaving the Garden of Eden, the Atonement of Jesus Christ acts as a shield and protection to cover us from our sins when we truly repent. Because we are in a fallen world, Christ offers his atonement as a harness to protect us as we climb the mountain to become like God, exercising faith in Jesus Christ that he will always be on behalf. This, above all, is evidence that the tender mercies of the Lord are extending to all who choose to come unto him and strive to be humble, faithful, and obedient.



Bruce C. Hafen,
The Broken Heart, 7-8

I once wondered if those who refuse to repent but who then satisfy the law of justice by paying for their own sins are then worthy to enter the celestial kingdom. The answer is no. The entrance requirements for celestial life are simply higher than merely satisfying the law of justice. For that reason, paying for our sins will not bear the same fruit as repenting of our sins.



Bruce C. Hafen,
The Broken Heart, 7-8

The 'natural man' will remain an enemy to God forever – even after paying for his own sins – unless he also 'becometh a saint through the atonement of Christ the Lord, and becometh as a child'... The Atonement does more than pay for our sins. It is also the agent through which we develop a saintly nature.

Ezekiel 36:26

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.”

Katallage (Greek) - Restoration to [the divine] favor, to reconcile - A Change of Heart

Why a New Heart?

Sometimes, even after we have felt the Savior's love and accept his tender mercy to forgive us of our sins, we still struggle to lose our desire or longing for the sin. Thus begins the battle within.

The Battle Within

After receiving the tender mercy from the Lord to cover us, many of us feel that we now must be perfect to retain a remission of their sins. We think that we must grit our teeth, clench our fists, and simply try harder to do everything right. We find ourselves in a constant battle to overcome our fallen nature. But Paul, Nephi, and others from the scriptures paint a different picture.

Romans 7:22-25; 2 Nephi 4:17-21



C. S. Lewis
“Mere Christianity”

“We begin to notice, besides our particular sinful acts, our sinfulness; begin to be alarmed not only about what we do, but about what we are. This may sound rather difficult, so I will try to make it clear from my own case. When I come to my evening prayers and try to reckon up the sins of the day, nine times out of ten the most obvious one is some sin against charity; I have sulked or snapped or sneered or snubbed or stormed. And the excuse that immediately springs to my mind is that the provocation was so sudden and unexpected: I was caught off my guard, I had not time to collect myself.



C. S. Lewis
“Mere Christianity”

Now that may be an extenuating circumstance as regards those particular acts: they would obviously be worse if they had been deliberate and premeditated. On the other hand, surely what a man does when he is taken off his guard is the best evidence for what sort of a man he is. Surely what pops out before the man has time to put on a disguise is the truth. If there are rats in a cellar you are most likely to see them if you go in very suddenly. But the suddenness does not create the rats: it only prevents them from hiding.



C. S. Lewis
“Mere Christianity”

In the same way the suddenness of the provocation does not make me an ill-tempered man: it only shows me what an ill-tempered man I am...And if (as is said before) what we are matters even more than what we do--if, indeed, what we do matters chiefly as evidence of what we are--then it follows that the change which I most need to undergo is a change that my own direct, voluntary efforts cannot bring about...I cannot, by direct moral effort, give myself new motives. After the first few steps in the Christian life, we realize that everything which really needs to be done in our souls can be done only by God.”

A Broken Heart - Improperly Functioning

One connotation for the term “broken heart” indicates a heart that does not function properly, such as we refer to a watch that is broken. The goal of our Heavenly parents and the Savior is not that we walk around with a heart that does not work properly - a heart that desires and longs for things that are not godly - but they desire that we have a heart that functions as they designed; one that enjoys, desires, and seeks after heavenly light and belonging. Only the Savior’s atoning sacrifice can heal or repair such a heart and give us a new heart after a nature that is divine.

Hosea 5:14-15

Christ, as the Lion of Judah, will come and tear hearts that are hardened that they may be broken and open to be changed. He then waits until we recognize that our heart is broken and come seeking him to repair it. He will then bind up our broken heart.

Isaiah 61:1; Matthew 11:28-30

An illustration from the Narnia series showing Aslan, a golden lion, and Eustice, a green dragon-like creature. Aslan is sitting on the ground, looking at Eustice. Eustice is sitting on a wooden plank, holding a large, green, scaly object. The background is a warm, orange glow, suggesting a sunset or sunrise. The scene is set in a landscape with a small pond in the foreground.

Voyage of the Dawn Treader

*from "The Chronicles of Narnia,"
By C.S. Lewis*

*Broken hearted and in tears,
Eunice begs Aslan to free him from
the scales of bitterness, meanness,
and anger that have filled his heart
so completely that he has become on the
outside the monster that has been inside
him. Even after Aslan warns him of
the pain it will cause, Eustice pleads for
Aslan to do whatever it takes to set him free.*



The Lion Waits

*Silently, patiently, He watches.
Strong, steadfast, yet filled
with compassion,*

*His heart reaches out to his
children, seeking to be at one.
They harden their hearts to his
tender attempts to warn them
and keep them safe.*

*He sees the menace of evil and
complacency enter the hearts of
his beloved children.*

*Powerfully and swiftly, He strikes -
Tearing asunder their hardening hearts.*



The Lion Waits

*Quietly He returns to his place
and waits.*

*Silently, patiently,
He watches again.*

*His aching heart hurts as
His children seek healing through
the ways of the world.*

*Days, months, and years
they struggle to find healing for their
broken hearts.*

Still the Lion waits.

Silently, patiently, He watches and weeps.



The Lion Waits

*Continually He feels after them,
beckoning them to return.
Unceasing in his cries,
His tender voice begins
to penetrate their broken hearts.
Slowly, sorrowfully they begin to turn.
Hesitantly they move toward him
as fear begins to be replaced by faith.
Tenderly He takes them in.*



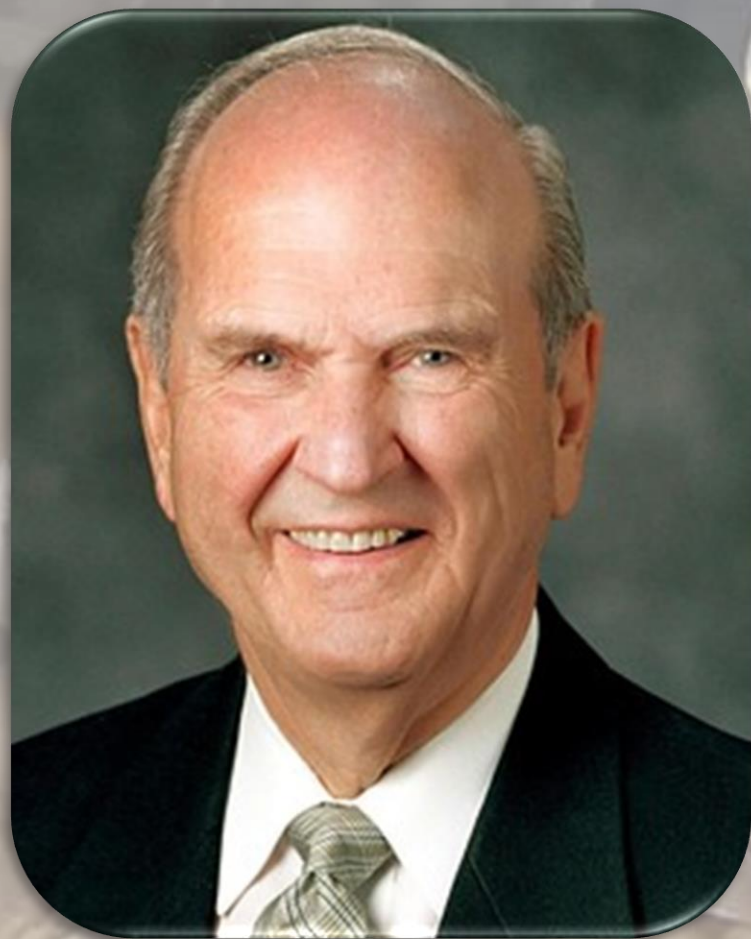
The Lion Waits

*They yield to his healing.
He works a mighty change
within them,
Binding up their broken hearts.
Now beating with his,
their hearts become one.
Finally, that for which he has waited*

At one ment

Luke 8:43-48



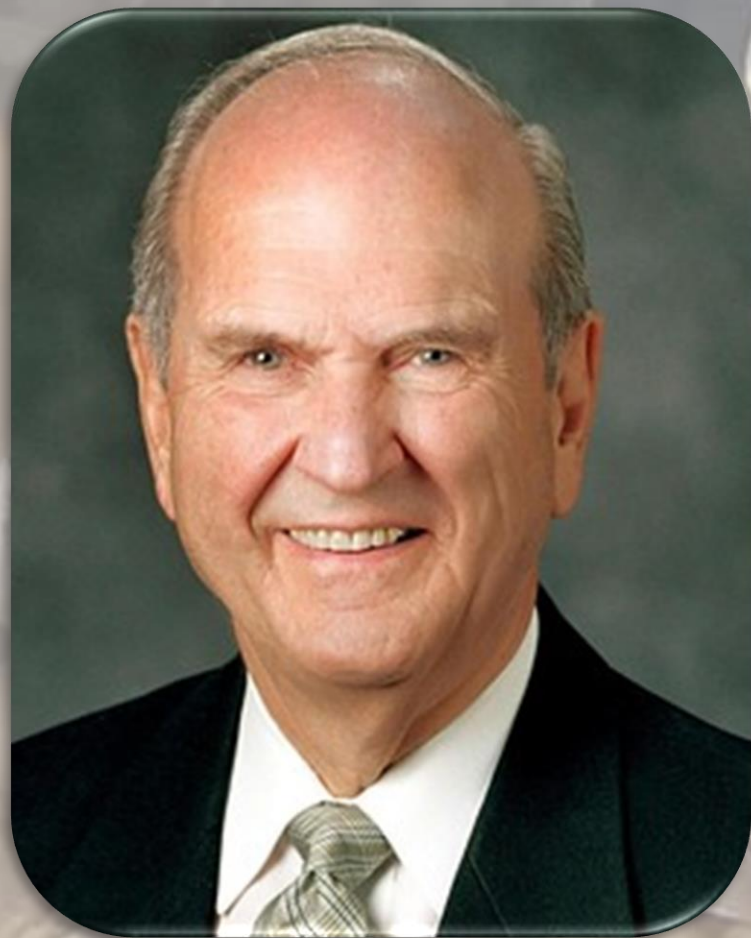


Russell M. Nelson

“Drawing the Power of Jesus Christ in our Lives”

General Conference, April 2017

This faithful, focused woman needed to stretch as far as she could to access His power. Her physical stretching was symbolic of her spiritual stretching. Many of us have cried out from the depths of our hearts a variation of this woman’s words: “If I could spiritually stretch enough to draw the Savior’s power into my life, I would know how to handle my heart-wrenching situation. I would know what to do. And I would have the power to do it.”

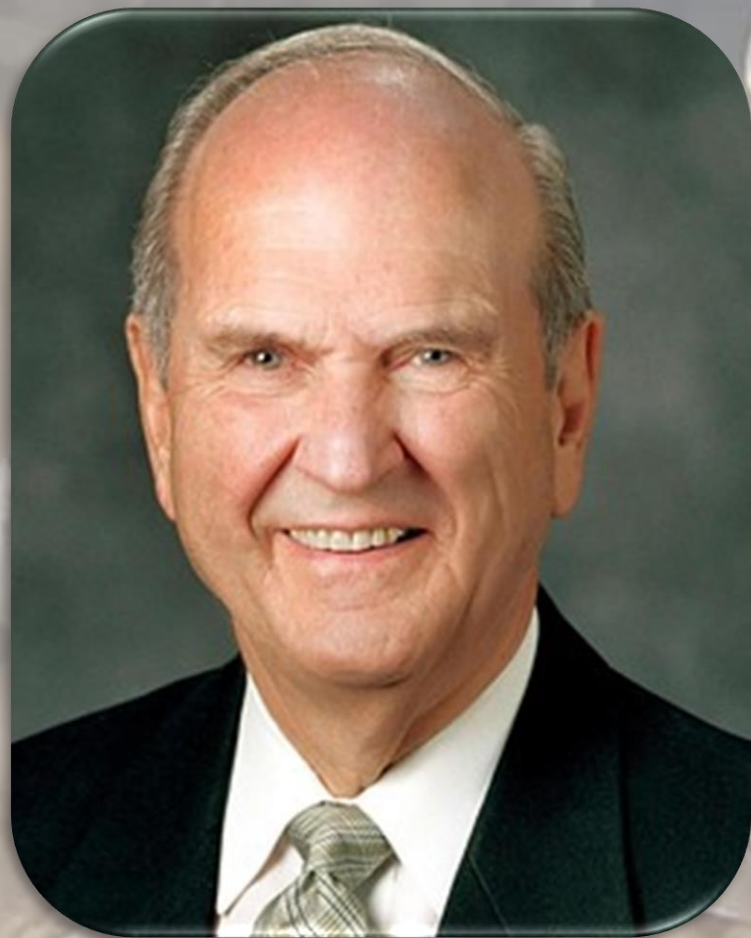


Russell M. Nelson

“Drawing the Power of Jesus Christ in our Lives”

General Conference, April 2017

When you reach up for the Lord’s power in your life with the same intensity that a drowning person has when grasping and gasping for air, power from Jesus Christ will be yours. When the Savior knows you truly want to reach up to Him—when He can feel that the greatest desire of your heart is to draw His power into your life—you will be led by the Holy Ghost to know exactly what you should do.



Russell M. Nelson

“Drawing the Power of Jesus Christ in our Lives”

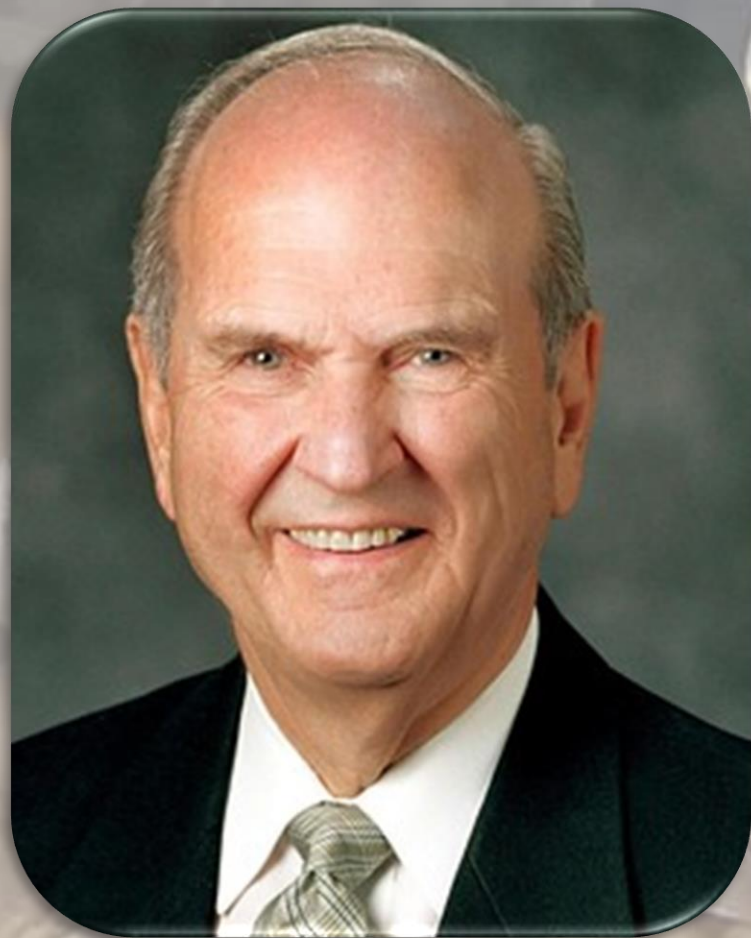
General Conference, April 2017

When you spiritually stretch beyond anything you have ever done before, then His power will flow into you. And then you will understand the deep meaning of words we sing in the hymn “The Spirit of God”:

The Lord is extending the Saints’ understanding....

The knowledge and power of God are expanding;

The veil o’er the earth is beginning to burst



Russell M. Nelson

“Drawing the Power of Jesus Christ in our Lives”

General Conference, April 2017

The gospel of Jesus Christ is filled with His power, which is available to every earnestly seeking daughter or son of God. It is my testimony that when we draw His power into our lives, both He and we will rejoice.



Neil L. Anderson

“Wounded”

General Conference, October 2018

God did not create our spirits to be independent of Him. Our Lord and Savior, Jesus Christ, through the incalculable gift of His Atonement, not only saves us from death and offers us, through repentance, forgiveness for our sins, but He also stands ready to save us from the sorrows and pains of our wounded souls. The Savior is our Good Samaritan, sent “to heal the brokenhearted.”



David A. Bednar

“Ye Must Be Born Again”

General Conference, April 2007

We are instructed to “come unto Christ, and be perfected in him, and deny [ourselves] of all ungodliness” (Moroni 10:32), to become “new creature[s]” in Christ (see 2 Corinthians 5:17), to put off “the natural man” (Mosiah 3:19), and to experience “a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually” (Mosiah 5:2).



David A. Bednar

“Ye Must Be Born Again”

General Conference, April 2007

Please note that the conversion described in these verses is mighty, not minor—a spiritual rebirth and fundamental change of what we feel and desire, what we think and do, and what we are.



David A. Bednar

“Ye Must Be Born Again”

General Conference, April 2007

Indeed, the essence of the gospel of Jesus Christ entails a fundamental and permanent change in our very nature made possible through our reliance upon “the merits, and mercy, and grace of the Holy Messiah” (2 Nephi 2:8). As we choose to follow the Master, we choose to be changed—
to be spiritually reborn.

A Mighty Change of Heart

Alma 5:14

Mosiah 3:19

Mosiah 4:2-3

Mosiah 4:11-13

Mosiah 5:2, 7

Alma 13:10-12

Alma 5:26

Saint

*Atonement of Jesus Christ
Yielding to the Holy Ghost*

Natural Man