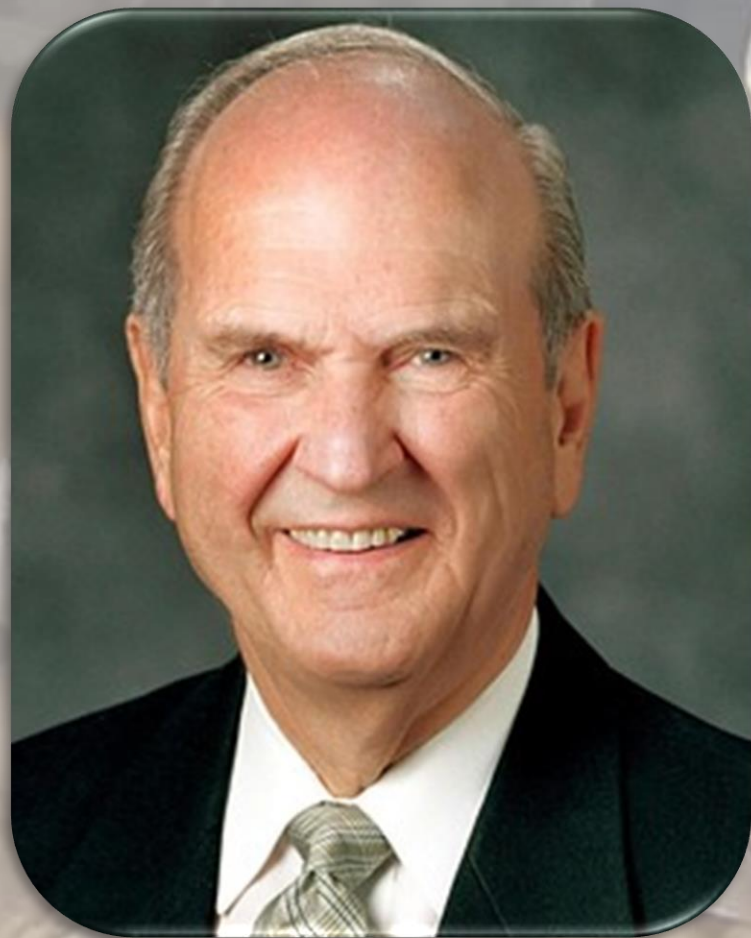




*Applying the Atonement  
of Jesus Christ*

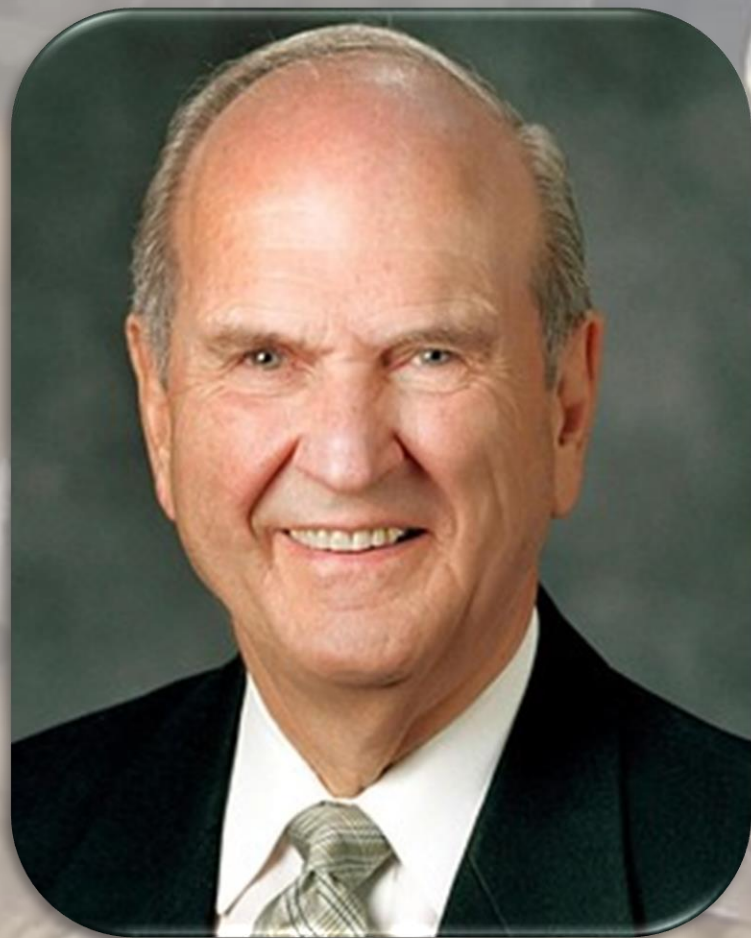


Russell M. Nelson

“Drawing the Power of Jesus Christ in our Lives”

*General Conference, April 2017*

It is doctrinally incomplete to speak of the Lord’s atoning sacrifice by shortcut phrases, such as “the Atonement” or “the enabling power of the Atonement” or “applying the Atonement” or “being strengthened by the Atonement.”

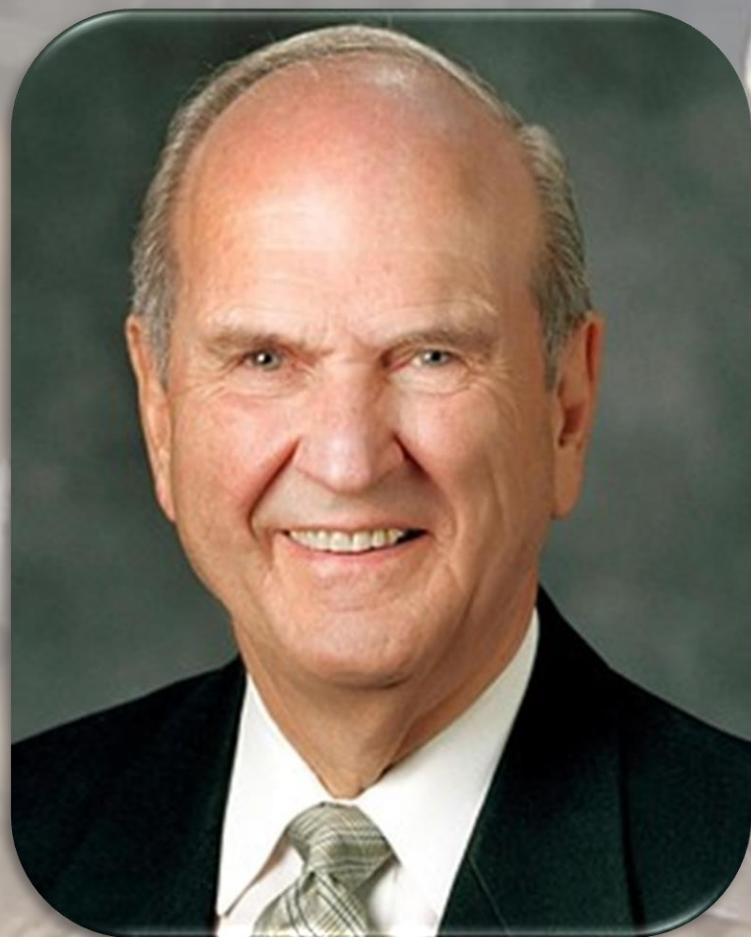


Russell M. Nelson

“Drawing the Power of Jesus Christ in our Lives”

*General Conference, April 2017*

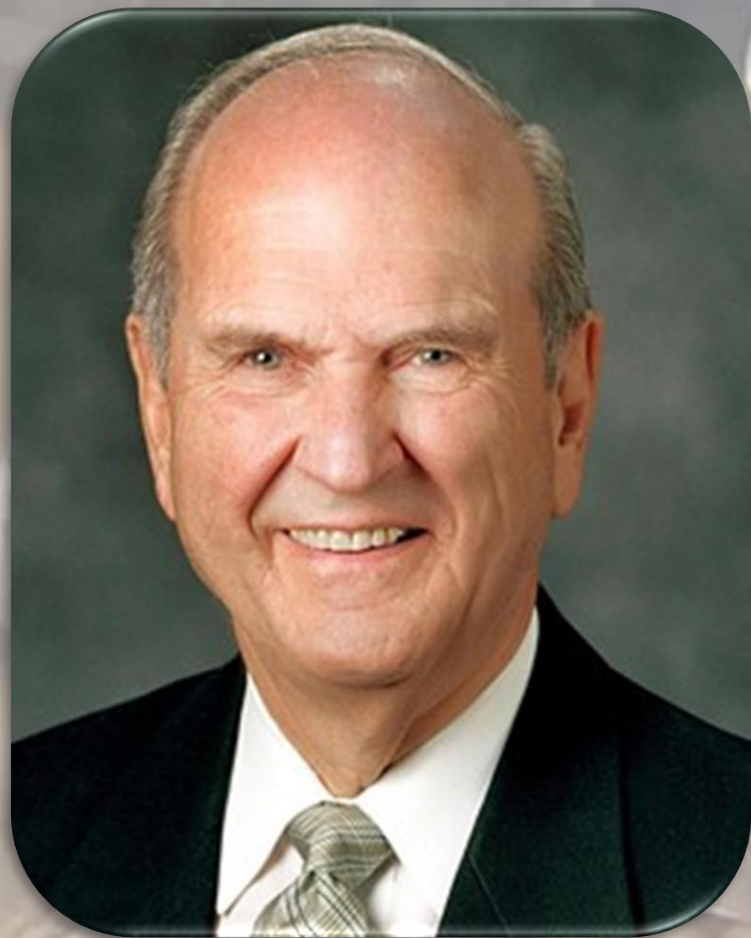
These expressions present a real risk of misdirecting faith by treating the event as if it had living existence and capabilities independent of our Heavenly Father and His Son, Jesus Christ. There is no amorphous entity called “the Atonement” upon which we may call for ***succor, healing, forgiveness, or power.*** Jesus Christ is the source.



Russell M. Nelson

“Drawing the Power of Jesus Christ in our Lives”  
*General Conference, April 2017*

Sacred terms such as Atonement and Resurrection describe what the Savior did, according to the Father’s plan, so that we may live with hope in this life and gain eternal life in the world to come. The Savior’s atoning sacrifice—the central act of all human history—is best understood and appreciated when we expressly and clearly connect it to Him.

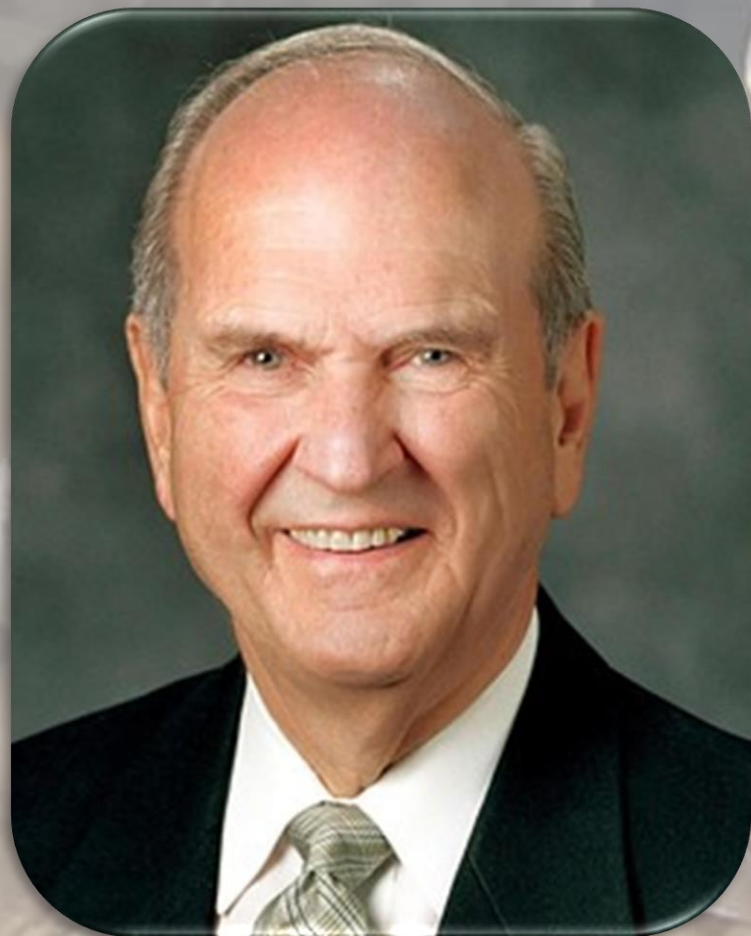


Russell M. Nelson

“The Atonement”

*General Conference, October 1996*

... let us now ponder the deep meaning of the word atonement. In the English language, the components are at-one-ment, suggesting that a person is at one with another. Other languages employ words that connote either expiation or reconciliation.

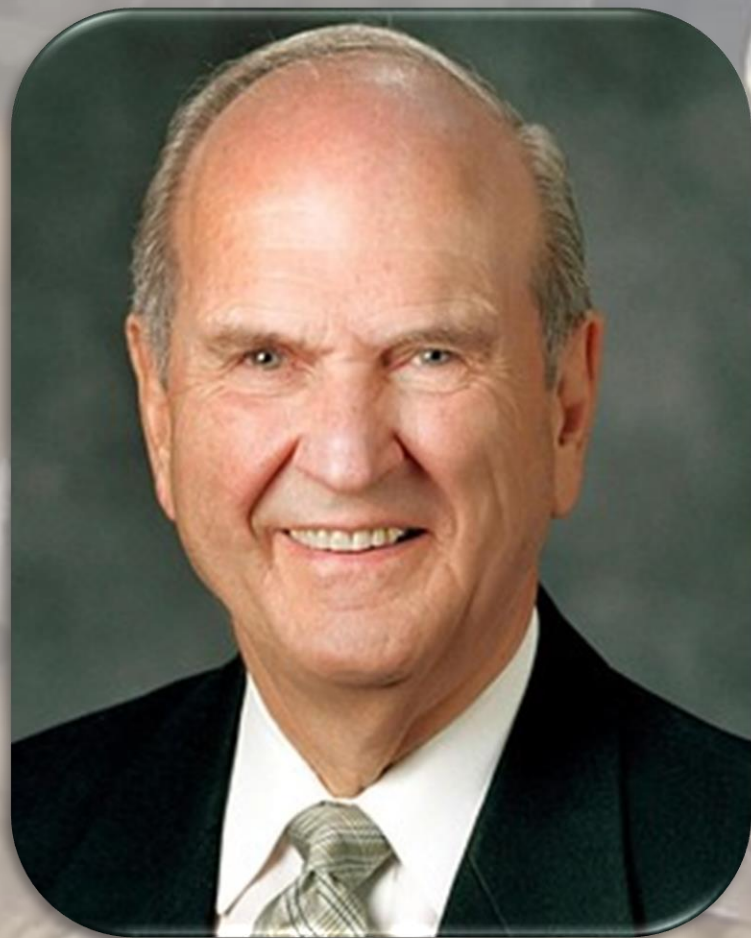


Russell M. Nelson

“The Atonement”

*General Conference, October 1996*

Expiation means “to atone for.” Reconciliation comes from the Latin roots re, meaning “again”; con, meaning “with”; and sella, meaning “seat.” Reconciliation ... means “to sit again with.”



Russell M. Nelson

“The Atonement”

*General Conference, October 1996*

Rich meaning is found in the study of the word atonement in the Semitic languages of the Old Testament times. In Hebrew, the basic word for atonement is “kaphar,” a verb that means “to cover” or “to forgive.” Closely related is the Aramaic and Arabic word “kafat,” meaning “to embrace” – no doubt related to the Egyptian ritual embrace.

## *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*