

**The Atonement of Jesus Christ**  
**Week 18 – March 20, 2024**  
**Notes and Quotes**  
**Come Unto Christ and Be Perfected in Him**

*Hebrews 6:1-3*

**Russell M. Nelson, “Perfection Pending,” *Ensign*, November 1995.**

In [Matt. 5:48](#), the term *perfect* was translated from the Greek *teleios*, which means “complete.” *Teleios* is an adjective derived from the noun *telos*, which means “end.” The infinitive form of the verb is *teleiono*, which means “to reach a distant end, to be fully developed, to consummate, or to finish.” Please note that the word does not imply “freedom from error”; it implies “achieving a distant objective.” In fact, when writers of the Greek New Testament wished to describe perfection of behavior—precision or excellence of human effort—they did *not* employ a form of *teleios*; instead, they chose different words. *Teleios* is not a total stranger to us. From it comes the prefix *tele-* that we use every day. *Telephone* literally means “distant talk.” *Television* means “to see distantly.” *Telephoto* means “distant light,” and so on.... With that background in mind, let us consider another highly significant statement made by the Lord. Just prior to his crucifixion, he said that on “the third day *I shall be perfected.*” Think of that! The sinless, errorless Lord—already perfect by our mortal standards—proclaimed his own state of perfection yet to be in the future. His *eternal* perfection would follow his [resurrection](#) and receipt of “all power ... in heaven and in earth.” The perfection that the Savior envisions for us is much more than errorless performance. It is the eternal expectation as expressed by the Lord in his great intercessory prayer to his Father—that we might be made perfect and be able to dwell with them in the eternities ahead. The atonement of [Christ](#) fulfilled the long-awaited purpose for which he had come to the earth. His concluding words upon Calvary’s cross referred to the culmination of his assignment—to atone for all humankind. Then he said, “It is finished.” Not surprisingly, the Greek word from which *finished* was derived is *teleios*.

(Cf. [Matthew 5:48](#); [3 Nephi 12:48](#); [Moroni 10:32-33](#))

*Moroni 10:8-18*

**George Q. Cannon, *Millennial Star*, April 1894, 260-61.**

How many of you ask the Father, in the name of Jesus, to manifest Himself to you through these powers and these gifts? ... If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections.... God has promised to give strength to correct these things, and to give gifts that will eradicate them.

(Cf. [Alma 22:15](#); [D&C 46:8-9, 26](#))

*3 Nephi 12:48*

**Brigham Young, *Deseret News Weekly*, 31 August 1854, 1.**

We all occupy diversified stations in the world, and in the kingdom of God. Those who do right, and seek the glory of the Father in heaven, whether their knowledge be little or much, or whether they can do little, or much, if they do the very best they know how, they are perfect.... ‘Be ye as perfect as ye can,’ for that is all we can do, tho’ it is written, ‘Be ye perfect as your Father who is in heaven is perfect.’ To be as perfect as we possibly can according to our knowledge, is to be just as perfect as our Father in heaven is. He cannot be any more perfect than he knows how, any more than we. When we are doing as well as we know how in the sphere, and station which we occupy here, we are justified.... We are as justified as the angels who are before the throne of God. The sin that will cleave to all the posterity of Adam and Eve is, that they have not done as well as they know how.

(Cf. [Moroni 10:32-33](#); [D&C 67:13](#); [82:3](#))

*Hebrews 6:1-3*

**George Q. Cannon, *Millennial Star* 25:90, Feb. 7, 1863**

The man who seeks for the possession of celestial glory is not content with treading with the well-beaten road traveled in by the world, but his mind soars aloft with an intense desire to comprehend and put into practice every law pertaining to exaltation, though it may be far off in the (to him) dim future. His continued struggle will be to obey those laws which can only be perceived and understood by those who attain unto very powerful faith. “But,” it may be asked, “Who then can be saved if we have to become thus perfect?” We reply that all can be saved who will keep all the commandments of God with all the diligence in their power. We do not desire to discourage the saints by amplifying upon their weaknesses, defects and difficulties which they must overcome to attain unto perfection. Our object is to awaken reflections in their minds and to stir them up to greater diligence in keeping the commandments which God has revealed or may reveal. No honest struggling soul in the church has any cause to be discouraged, however numerous his weaknesses may be. The Lord our God is a merciful being and is willing to pour out His spirit upon all who seek unto Him in faith and humility, and to forgive their sins when they truly repent.

(Cf. [Mosiah 26:29-30](#); [3 Nephi 12:48](#); [Ether 12:27](#); [D&C 76:69](#); [88:21-39](#))

*Hebrews 4:1-16*

**Joseph F. Smith, *Gospel Doctrine*, 58.**

The ancient prophets speak of 'entering into God's rest'; what does it mean? To my mind, it means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else we are not hunting for something else, we are not disturbed by every wind of doctrine... We know of the doctrine that it is of God, and we do not ask any questions of anybody about it; they are welcome to their opinions, to their ideas and to their vagaries. The man who has reached that degree of faith in God that all doubt and fear have been cast from him, he has entered into 'God's rest,' ... rest from doubt, from fear, from apprehension of danger, rest from the religious turmoil of the world.

(Cf. Col. 2:6-10; Jacob 1:7-8; Mosiah 2:41; Alma 12:34-37; 13:6-13; 3 Nephi 27:19; D&C 84:24)

*Ephesians 4:11-14*

**Neal A. Maxwell, *General Conference*, April 1982.**

The Church is 'for the perfecting of the saints'; it is not a well-provisioned rest home for the already perfected.

*John 17:21-24*

**Bruce R. McConkie, *A New Witness for the Articles of Faith*, 1985, 75.**

"He [Christ] thus possesses the same mind with the Father, knowing and believing and speaking and doing as though he were the Father. This mind is theirs by the power of the Holy Ghost. That is, the Holy Ghost, who is a personage of spirit (a spirit man!), using the light of Christ, can give the same mind to all men, whether mortal or immortal. The saints who are true and faithful in all things have, as Paul said, "the mind of Christ" (1 Corinthians 2:16), which means also that they have the mind of the Father. It is to the faithful saints that the Holy Spirit bears witness of the Father and the Son, and it is to them that he reveals all things."

**B.H. Roberts, *Seventies Course in Theology*, 1910, 198.**

#### **The Collective Mind of God**

...in every inhabited world, and in every system of worlds, a God presides. Deity in his own right and person, and by virtue of the essence of him; and also by virtue of his being the sign and symbol of the Collectivity of the Divine Intelligences of the universe. Having access to all the councils of the Gods, each individual Deity becomes a partaker of the collective knowledge, wisdom, honor, power, majesty, and glory of the Body Divine-in a word, the embodiment of the Spirit of the Gods whose influence permeates the universe."

(Cf. Abraham 3:18-21)