

**The Atonement of Jesus Christ**  
**Week Two – September 20, 2023**  
**The Intimate Atonement of Jesus Christ**  
**Notes and Quotes**

**One by One**

Seminary Music: Book of Mormon

One.  
One by one, every one.  
One by one we came to look upon the Lord.  
And feast upon His word.  
One by one.  
One.  
One by one.  
One by one we came.  
The halt, the blind, the lame.  
He healed us in his name.  
One by one.  
He spoke what no tongue can speak  
What ear hath not heard before.  
We saw what no eyes hath seen.  
The joys of eternity  
Then he blessed our little ones.  
And we were overcome, everyone.  
Alleluia, Alleluia, Alleluia,  
Alleluia, Oh Gloria.  
One.  
One by one everyone.  
One by one we came to look upon our Lord.

*Text: Steven K. Jones*

**M. Russell Ballard, “The Atonement and the Value of One Soul,” *General Conference, April 2004***

Brothers and sisters, I believe that if we could truly understand the Atonement of the Lord Jesus Christ, we would realize how precious is one son or daughter of God. I believe our Heavenly Father’s everlasting purpose for His children is generally achieved by the small and simple things we do for one another. At the heart of the English word atonement is the word one. If all mankind understood this, there would never be anyone with whom we would not be concerned, regardless of age, race, gender, religion, or social or economic standing. We would strive to emulate the Savior and would never be unkind, indifferent, disrespectful, or insensitive to others. If we truly understood the Atonement and the eternal value of each soul, we would seek out the wayward boy and girl and every other wayward child of God. We would help them to know of the love Christ has for them. We would do all that we can to help prepare them to receive the saving ordinances of the gospel.... The irony of the Atonement is that it is infinite and eternal, yet it is applied individually, one person at a time.

**At One Ment**

True “at one ment” is knowing as another knows, feeling as another feels, doing as another does; each being the extension and the completion of the other; neither using the other, but each complimenting and completing each other; each drawing from the capacity and strength of the whole in order to do a greater work together than the total of what each could achieve alone. The “at one ment” is the message of the ministry of Jesus Christ. From his pre-mortal beginnings, he learned and became all that the Father taught his children; thus becoming his “Word.” With his spirit united with the Father, he came to earth to use his body to express the Father’s will in teaching, healing lifting, and blessing others. In Gethsemane the will of His flesh was swallowed up in the will of His Father. Thus united, he took upon his flesh all of the pains, afflictions, temptations, and sins of all of God’s children; that he might be one with them in order to know how to succor or help them. Thus burdened, he drew upon his unity with his Father to overcome all and satisfy the demands of justice. Having overcome all that separates each individual from God; he gained power to unite each individual with their Father and the divinity that lies within each individual.

When couples come unto Christ to be one, they create more than life; they create an environment where love can nourish souls to grow to fulfill their divine destiny to become as God is.

When a class comes unto Christ to be one, they can pierce the veil to view the truths of eternity and lift each other to be more Christ-like and selfless.

When communities come unto Christ to be one, they create Zion; a place where righteousness reigns and all are cared for and nourished in order to lift and serve each other.

When countries come unto Christ to be one, they create a world where Gods can dwell, and all creation unites to provide joy, happiness, and the exaltation of each individual. Thus, God’s work and glory is fulfilled in the “at-one-ment” of Jesus the Christ.

**James E. Faust, “The Supernal Gift of the Atonement,” *General Conference, October 1988***

Like the Apostles of old, this knowledge and belief [of the atonement of Jesus Christ] should transform all of us to be confident, settled, unafraid, and at peace in our lives as followers of the divine Christ. It should help us carry all burdens, bear any sorrows, and also fully savor all joys and happiness that can be found in this life.

**James E. Faust, "The Atonement: Our Greatest Hope,"  
General Conference, October 2001**

Any increase in our understanding of His atoning sacrifice draws us closer to Him. Literally, the Atonement means to be "at one" with Him. The nature of the Atonement and its effects is so infinite, so unfathomable, and so profound that it lies beyond the knowledge and comprehension of mortal man.... We long for the ultimate blessing of the Atonement—to become one with Him, to be in His divine presence, to be called individually by name as He warmly welcomes us home with a radiant smile, beckoning us with open arms to be enfolded in His boundless love... The overwhelming message of the Atonement is the perfect love the Savior has for each and all of us. It is a love which is full of mercy, patience, grace, equity, long-suffering, and, above all, forgiving.

**Elder David A. Bednar, "One by One," pp 6-7, 26**

Any call to serve the Savior in any capacity is an invitation to learn about the principle of one by one, because that was the pattern of His service. His work is focused first, foremost, and always upon serving people—not directing programs. Ministering and blessing are His work—not simply managing His Church as an organization. The scriptures are replete with examples of the Savior ministering to individuals. In fact, most recorded accounts of the Lord's mortal ministry are focused upon His teaching and blessing people one by one.... One of the most important lessons I have learned during my years of service as a member of the Quorum of the Twelve Apostles is The Church of Jesus Christ of Latter-day Saints is that the Lord knows each of us individually and loves each of us infinitely. He knows us one by one and name by name.

**David A. Bednar, "One by One," Music by Paul Cardall**

One by One  
Jesus, the Father's Beloved Son—  
One by one, one by one—  
From the beginning said, "Thy will be done."  
Jesus Christ came to earth to fulfill God's plan,  
For He alone could atone as Savior of man.  
The Lord blessed and beckoned them, "Come unto me, "  
And willingly sacrificed to set us free.  
One by one, one by one.  
He suffered for us and victory won.  
One by one, one by one.  
We marvel at all His love has done,  
One by one.  
Multitudes gathered and saw Him come.  
One by one, one by one.  
Each heard a voice declare, "Behold My Son."  
Jesus Christ came and stood in the midst of them.  
They fell to the earth in great reverence for Him.  
The Lord bid, "Arise, and come forth unto me."  
With hands they did feel and with eyes they did see.  
One by one, one by one.  
Each knew and bore record; He is our Lord.  
One by one, one by one.  
They cried "Hosanna" with one accord,  
One by one.  
Christ looked around Him and saw their tears.  
One by one, one by one.  
In His compassion, He calmed their fears.  
Jesus Christ healed each one brought forth unto Him.  
Then He blessed each precious child and prayed for them.  
The angels descended from heaven above,  
Encircling those little ones; each felt His love.  
One by one, one by one.  
He intercedes for each daughter and son.  
One by one, one by one.  
Strength from His grace gives us pow'r to become,  
One by one.

**Harold B. Lee, "Eternal Investments," *Address to Religious Educators, February 10, 1989.* (as quoted in "One by One" by Elder David A. Bednar, pp 114-115.)**

I have always been impressed that the Lord deals with us personally, individually. We do many things in groups in the Church ...but ... the most important things are done individually. We bless babies one at a time, even if they are twins or triplets. We baptize and confirm children one at a time. We take the sacrament, are ordained to the priesthood, or move through the ordinances of the temple as individuals—as one person developing a [personal] relationship with our Father in Heaven.... Heaven's emphasis is on each individual, on every single person."

**A. Roger Merrill, General Sunday School President, "To Be Edified and Rejoice Together," *Ensign, January 2007.***

Consider the response of President Spencer W. Kimball (1895–1985) when someone once asked him, "What do you do if you find yourself caught in a boring sacrament meeting?" President Kimball thought a moment, then replied, "I don't know; I've never been in one." With his long years of Church experience, President Kimball had undoubtedly been to many meetings where people had read their talks, spoken in a monotone, or given travelogues instead of teaching doctrine. But most likely, President Kimball was teaching that he did not go to sacrament meeting to be entertained; he went to worship the Lord, renew his covenants, and be taught from on high. If he attended with an open heart, a desire to be "nourished by the good word of God" (Moroni 6:4), and a prayer—rather than judgment—for the speakers, the Spirit would teach him what he needed to do to be a more effective and faithful disciple. President Kimball was teaching the principle of learning by the Spirit.

John 17:3

**James E. Faust, "A Personal Relationship with the Savior," *Ensign*, Nov. 1976, 58**

Recently in South America, a seasoned group of outstanding missionaries was asked, "What is the greatest need in the world?" One wisely responded: "Is not the greatest need in all of the world for every person to have a personal, ongoing, daily, continuing relationship with the Savior?" Having such a relationship can unchain the divinity within us, and nothing can make a greater difference in our lives as we come to know and understand our divine relationship with God.

We should earnestly seek not just to know about the Master, but to strive, as He invited, to be one with Him (see **John 17:21**), to "be strengthened with might by his Spirit in the inner man" (**Eph. 3:16**). We may not feel a closeness with Him because we think of Him as being far away, or our relationship may not be sanctifying because we do not think of Him as a real person.

How can we receive the personal blessing of the Master's divine and exalting influence in our own lives? Since our own feelings are sacred to us and cannot be disputed by others, let us begin with those quiet assurances which occasionally can come to all of us and which we know are true. We cannot always prove these verities to others, yet they come as a form of knowledge. Is this part of the divine which ferments within us, reaching to its source? Is it not like a personal witness of truth flowing through the thin curtain which separates this world from another?

Is there not a yearning to understand in your mind what is in your heart, a feeling which you cannot give utterance to because it is so unspeakably personal? The Master said that this quiet reality can "speak peace to your mind concerning the matter." (**D&C 6:23**.)

May I suggest **five beginning, essential measures which will greatly clear the channel for a daily flow of "living water"** from the very source of the spring, even the Redeemer Himself.

*First: A daily communion involving prayer.*

*Second: A daily selfless service to another.*

*Third: A daily striving for an increased obedience and perfection in our lives.*

*Fourth: A daily acknowledgment of His divinity.*

*Fifth: A daily study of the scriptures.*