



*Applying the  
Intimate Atonement of  
Jesus Christ*



Bruce R. McConkie

“The Purifying Power of Gethsemane”

*General Conference, April 1985*

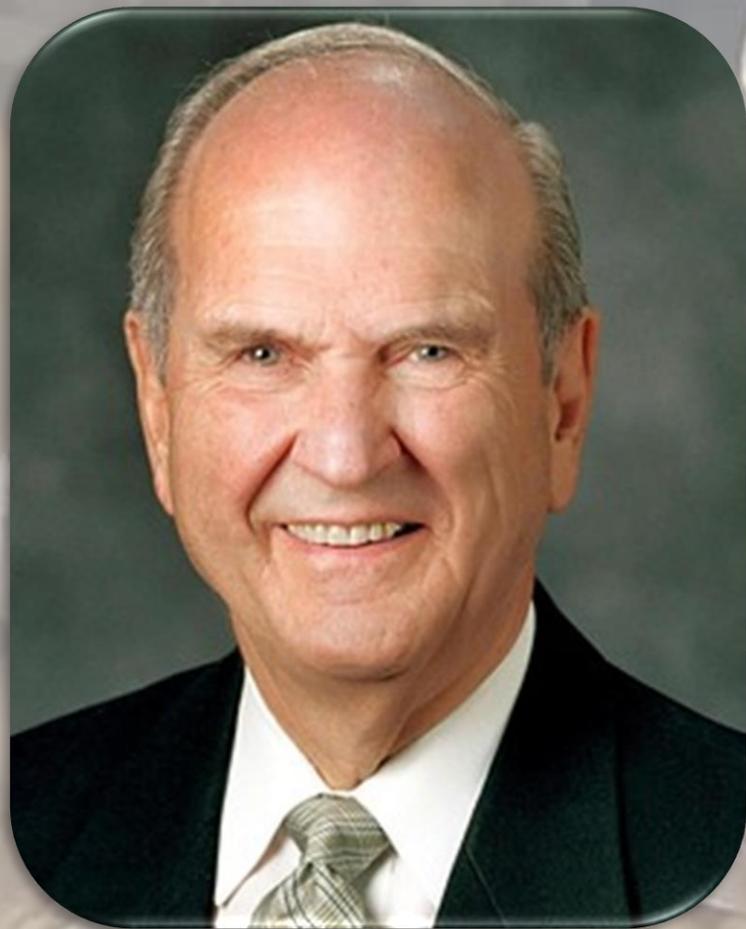
Now, the atonement of Christ is the most basic and fundamental doctrine of the gospel, and it is the least understood of all our revealed truths. Many of us have a superficial knowledge and rely upon the Lord and his goodness to see us through the trials and perils of life.



Bruce R. McConkie

“The Purifying Power of Gethsemane”  
*General Conference, April 1985*

May I invite you to join with me in gaining a sound and sure knowledge of the Atonement. We must ... hearken to that Spirit which is given to us to guide us into all truth. We must **search the scriptures**, accepting them as the mind and will and voice of the Lord and the very power of God unto salvation

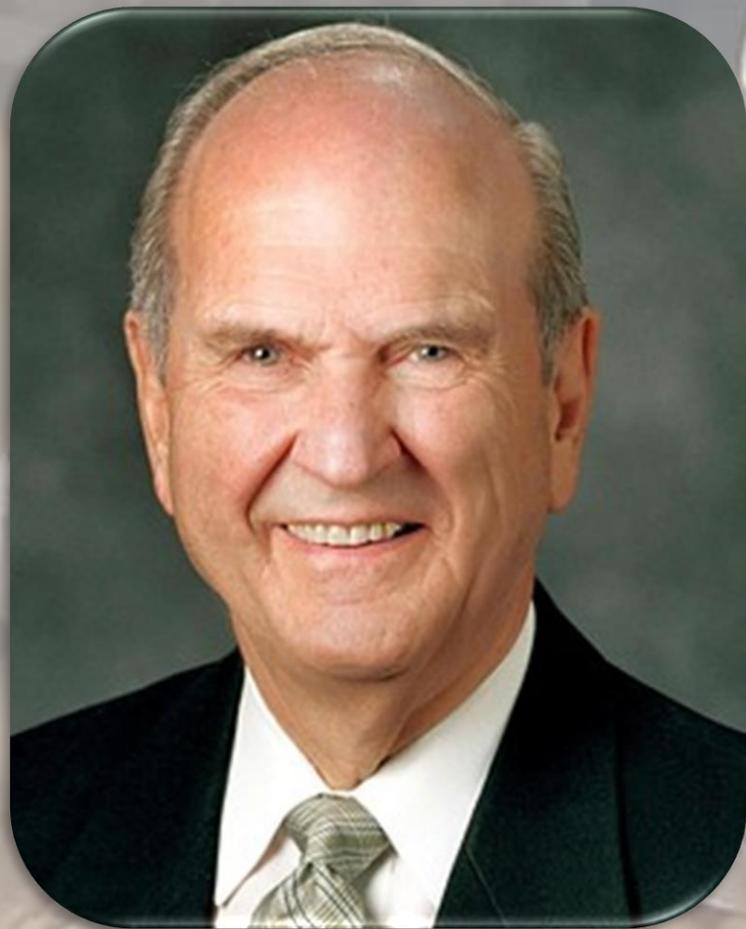


Russell M. Nelson

“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.”

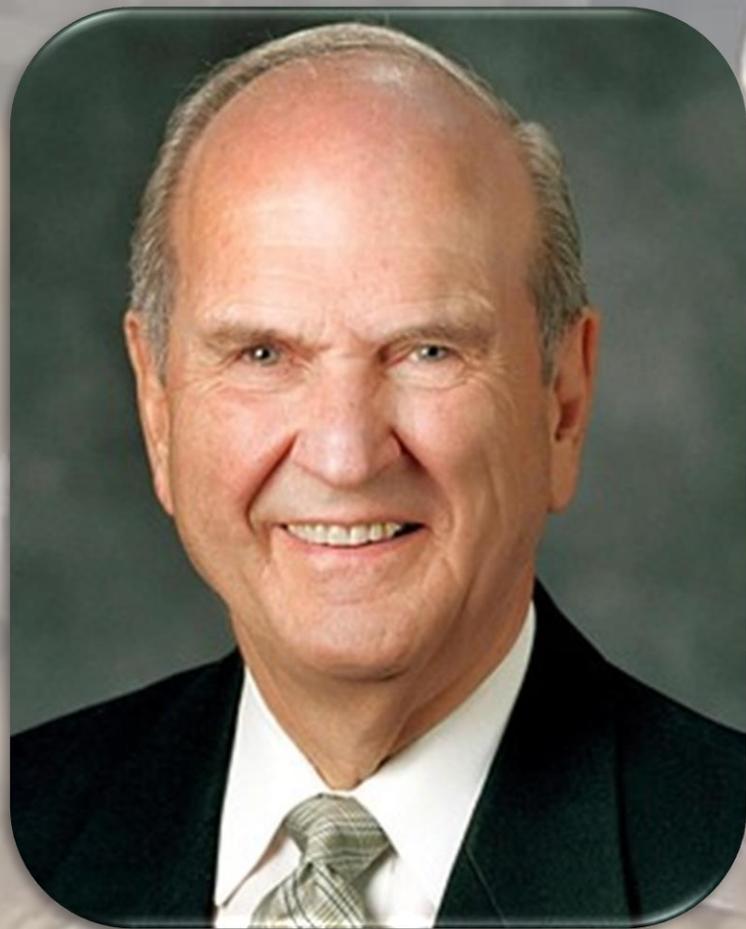


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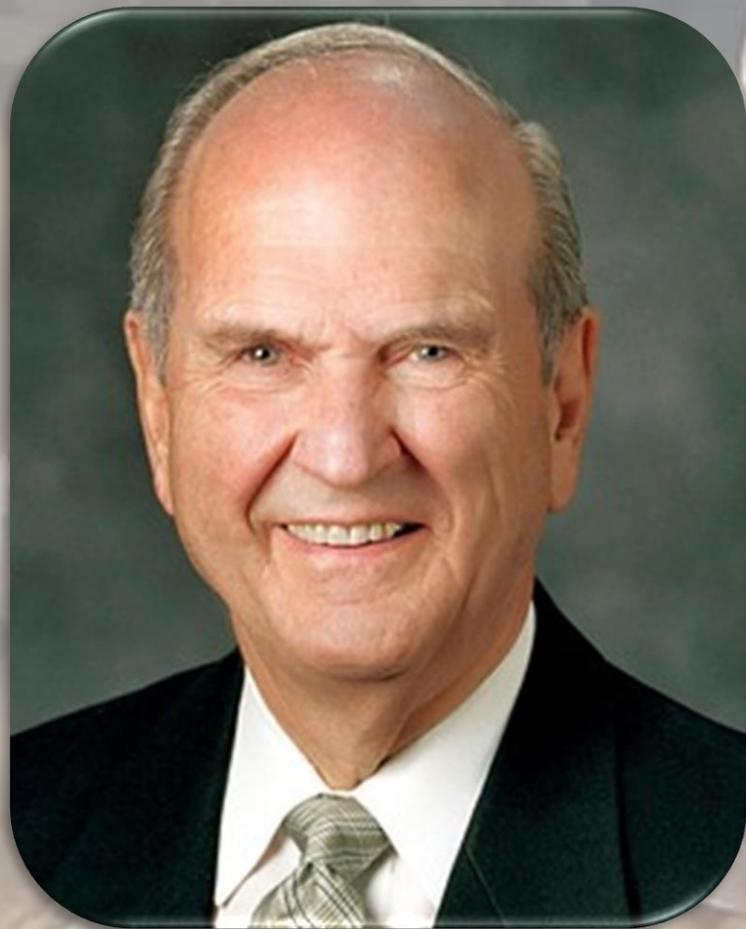
These expressions present a real risk of misdirecting faith by treating the event as if it had living existence and capabilities independent of our Heavenly Father and His Son, Jesus Christ. There is no amorphous entity called “the Atonement” upon which we may call for ***succor, healing, forgiveness,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

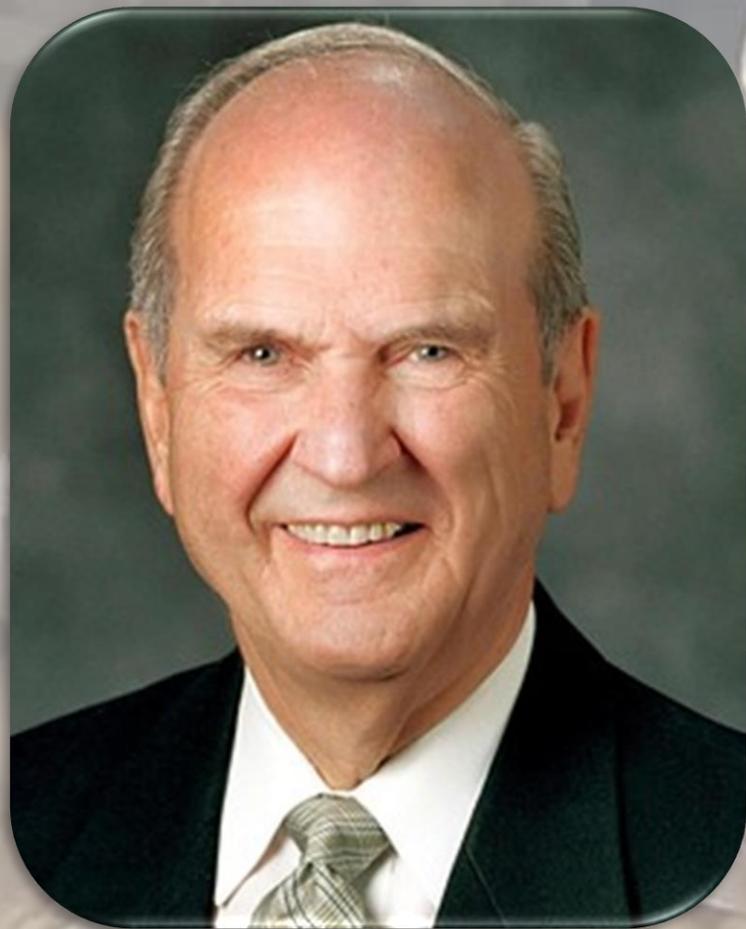


Russell M. Nelson

“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.

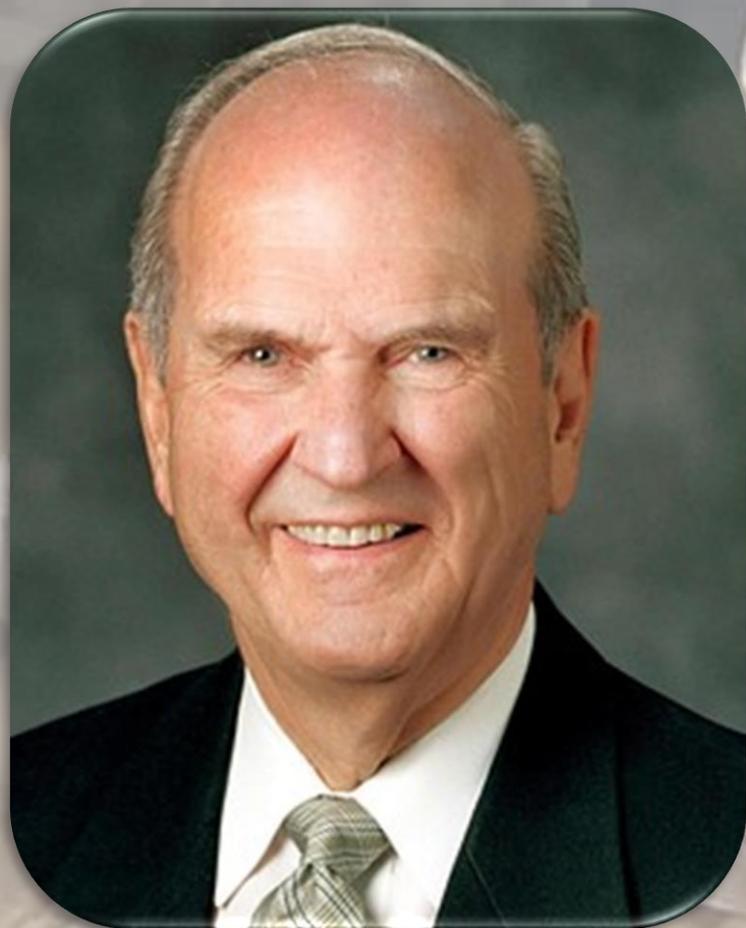


Russell M. Nelson

“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”

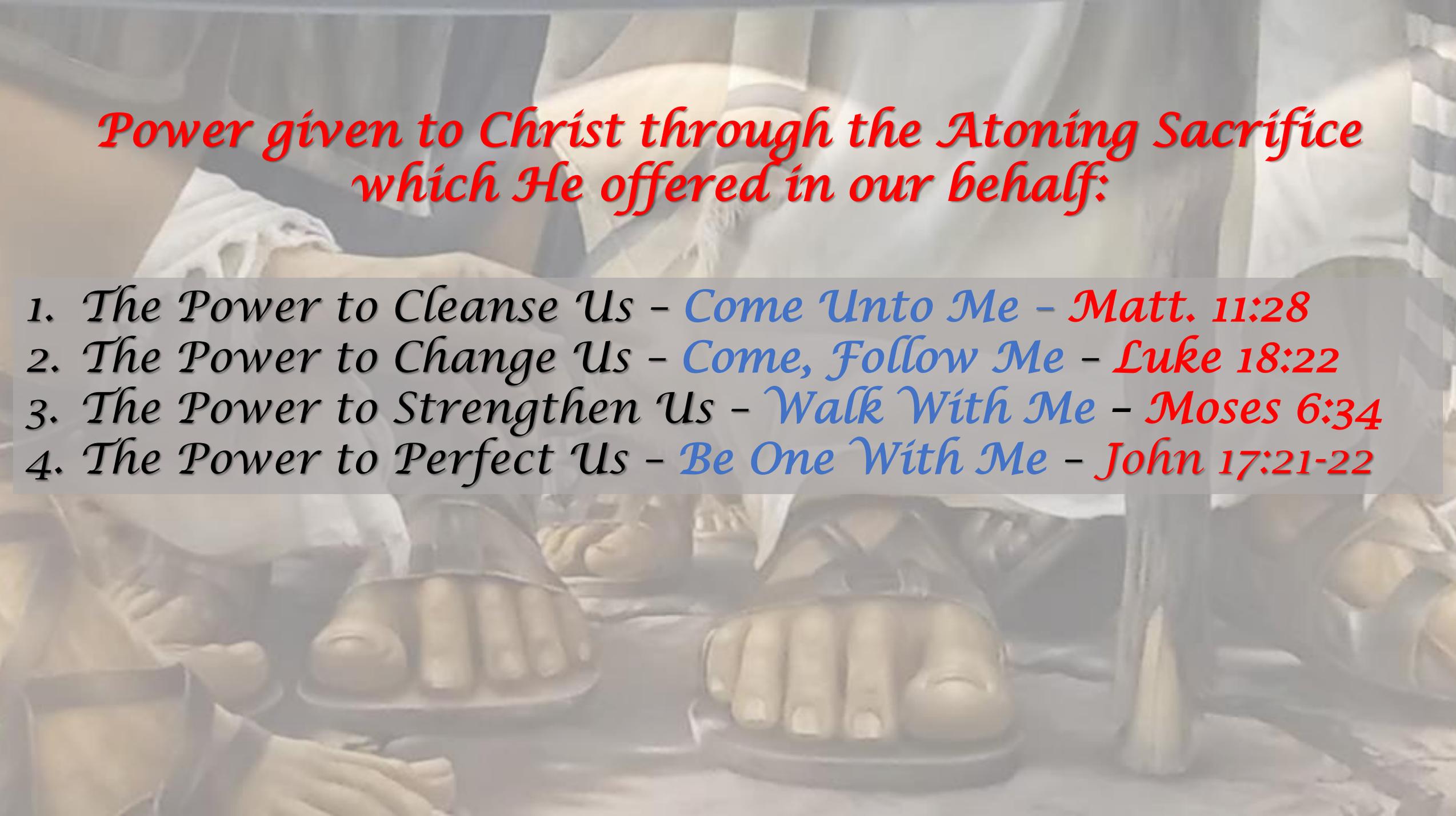
*General Conference, October 1996*

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*



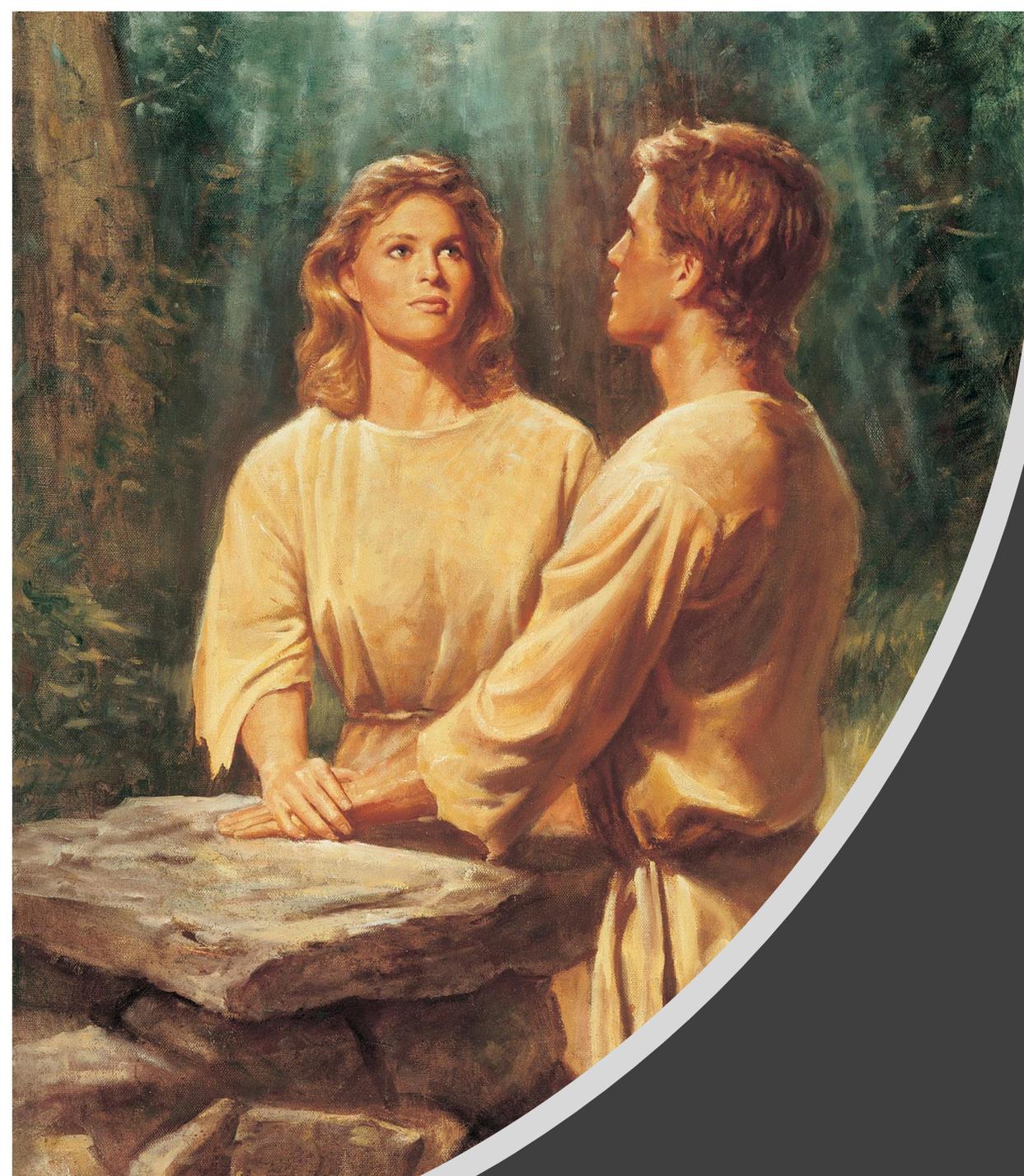
*Power given to Christ through the Atoning Sacrifice  
which He offered in our behalf:*

- 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*

## *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*



Kaphar (Hebrew) –  
to Cover, to Cleanse

*Moses 4:27*

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

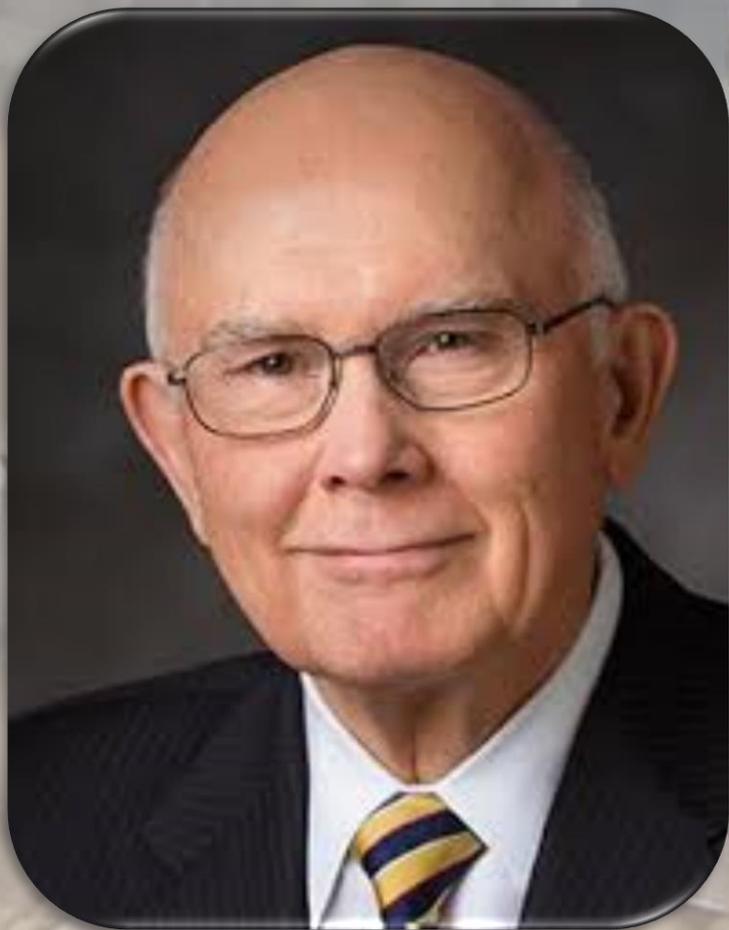




**Dallin H. Oaks**

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

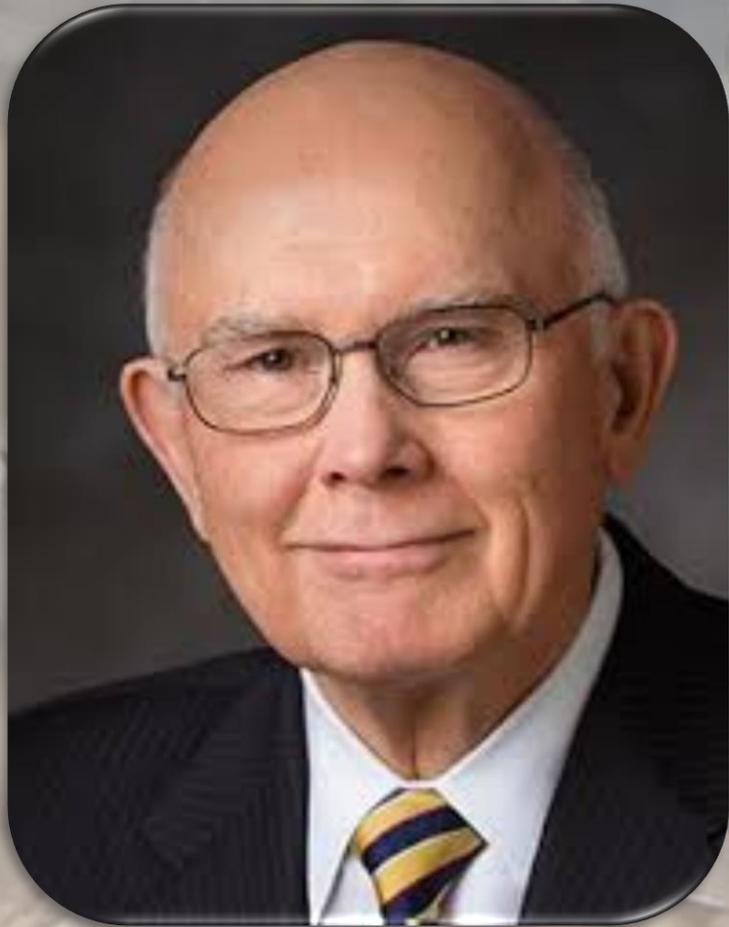
The central idea in the gospel of Jesus Christ—its most powerful idea, along with the universal Resurrection—is the Atonement of our Savior. We are His servants, and it is critical that we understand the role of the Atonement in our own lives and in the lives of those we teach. Essential to that understanding 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**

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

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.

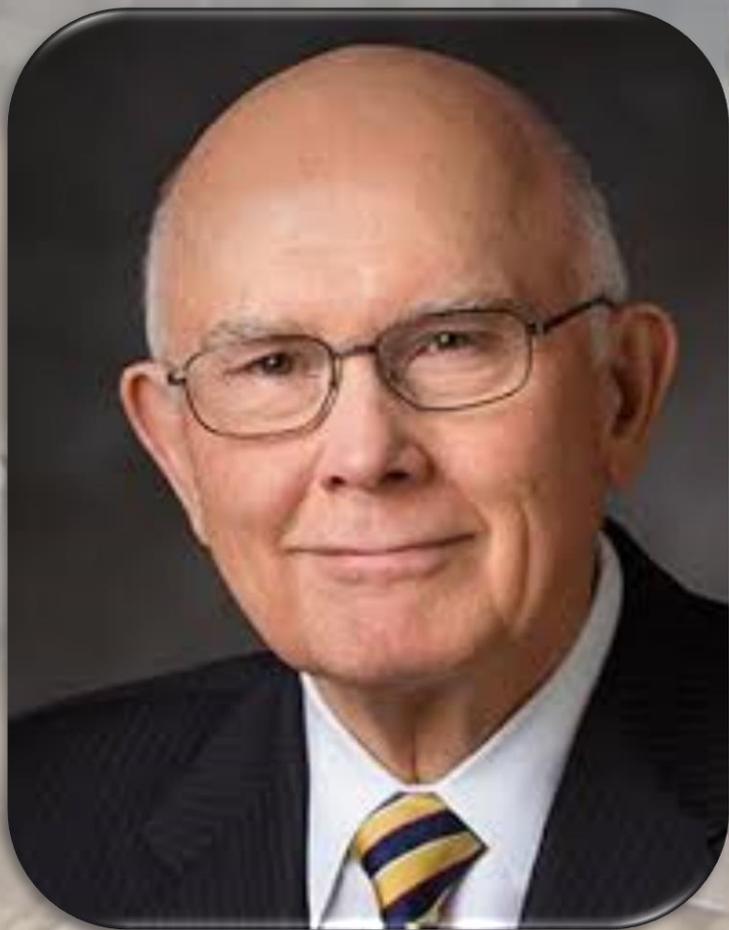


Dallin H. Oaks

“What Think Ye of Christ”

General Conference, October 1988

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.”



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.



Dallin H. Oaks

“Love and Law”

General Conference, October 2009

God’s love is an eternal reality ...  
Some seem to value God’s love because of their hope that His love is so great and so unconditional that it will mercifully excuse them from obeying His laws. In contrast, those who understand God’s plan for His children know that God’s laws are invariable .... Mercy cannot rob justice, and those who obtain mercy are “they who have kept the covenant and observed the commandment” (D&C 54:6).

# *Mercy and Justice*

*Alma 42:24-25*

*What must God be to remain God?*

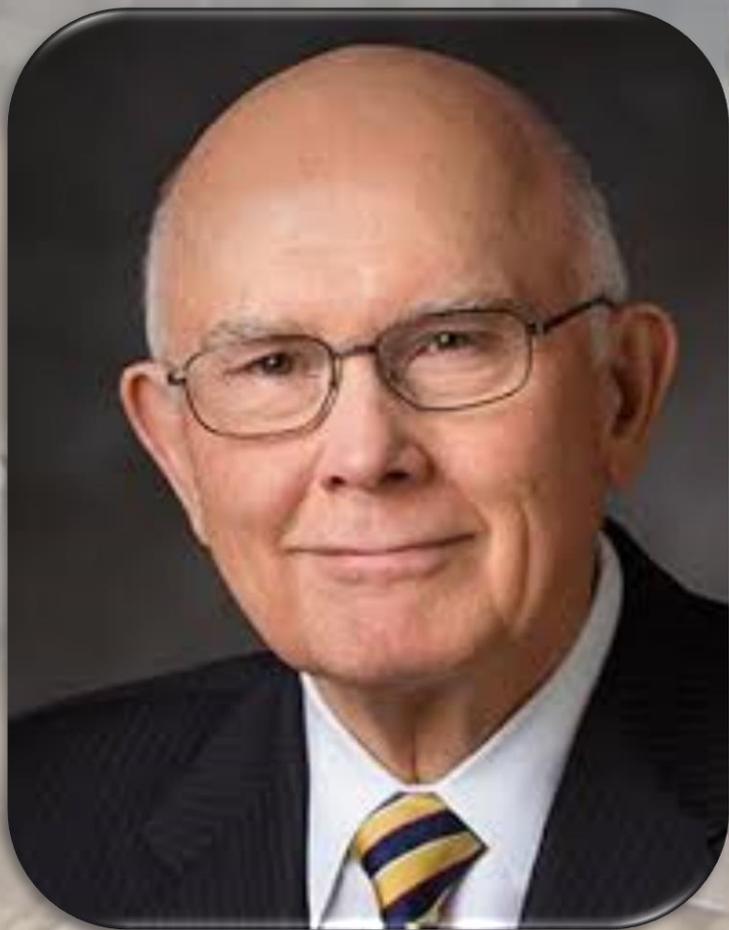
*If mercy cannot rob justice and God must be just to remain as God, how then is God able to be merciful when we violate laws which require that we be cut off from his presence?*

*What exactly is mercy and how does it work to help cleanse us from sin?*

## *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*



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.

# *The Miracle of Mercy - The Covering*

- Mosiah 2:38-39* What results from the demands of Justice?
- 2 Nephi 9:25-27* What satisfies Justice?
- 2 Nephi 2:5-10* What are the ends of the Law?
- Alma 34:9-18* What answers the ends of the Law?
- Mosiah 4:2-3* How does God show mercy?
- Alma 33:11-16* What allows God to be merciful?
- Alma 12:32-34* How do we claim that mercy?
- Alma 5:33-35* What is the fruit of mercy?
- Moroni 7:27-28* Who may mercy claim?
- D&C 45:3-5* When Christ advocates our cause in the final judgement, why does he not bring up all the good that we have done? What spares us from condemnation?

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

*When we come humbly to the 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.*



## *John 8:1-11*

*In not condemning the woman, Christ extends mercy, deferring final judgement and giving her the chance to live a better life, which according to the Joseph Smith Translation, the woman did. “And the woman glorified God from that hour, and believed on his name” (JST John 8:11)*

# *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.*

## *Alma 11:37; Helaman 5:9-11*

*In atoning for our sins, Christ covers us as a shield and a protection FROM the sins which we have cast away. He will continue to cover us as long as we turn FROM our sins, turn to him, and continue a path of ongoing repentance, continually seeking to apply his atoning blood to satisfy the demands of justice and cleanse us FROM sin. If we choose to remain IN our sins, our sin remains IN us. We must turn away FROM our sins for the Savior to save us FROM them.*



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 Savior asks for our repentance not merely to compensate him for paying our debt to justice, but also as a way of inducing us to undergo the process of development that will make our nature divine, giving us the capacity to live the celestial law.



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.

