

#2: Atonement, Roles, and Attributes of Christ

Monte F. Shelley, 25 Jan. 2009

Quotes

- Some days you are the statue. Some days you are the pigeon.
- Life is one fool thing after another.
Love is two fool things after each other.
- Look unto me in every thought; doubt not, fear not. (6:36)
- Seven days without prayer makes one weak.

1. The D&C testifies of Jesus Christ

The testimony that is given of Jesus Christ—his divinity, his majesty, his perfection, his love, and his redeeming power—makes this book of great value to the human family and of more worth than the riches of the whole earth. (D&C Preface)

^{76:22} And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! ²³ For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father— ²⁴ That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

2. The Atonement of Jesus Christ

Elder Packer: The Atonement of Jesus Christ “is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them” (*Ensign*, May 1977, 56).



3. Christ's Suffering in Gethsemane

^{19:16} I, God, have suffered these things for all, that they *might not suffer if they would repent*; ¹⁷ But if they would not repent they must suffer even as I; ¹⁸ Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to *bleed at every pore*, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink— ¹⁹ Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

Only firsthand account of Gethsemane.

What does this teach about the Savior's suffering for us?

Why was Jesus willing to suffering for us?

“the worth of souls is great in the sight of God; ¹¹ For ... the Lord ... suffered the pain of all men, that all men might repent and come unto him. ... And how great is his joy in the soul that repenteth! (18:10-13)

Christ “so loved the world that he gave his own life, that as many as would believe might become the sons of God.” (34:1-3)

Mel Gibson's *Passion* movie (cross) → +effect on sinners

Gethsemane: olive press; Contrite/crushed spirit → willingness to suffer that others might not? (suffer without passing it on) → give mercy/forgive as we are forgiven

?If I were better, he would have sweat fewer drops of blood? And suffered less.

?When I sin today → cause more suffering?

4. “I command you to repent” (D&C 19:15)

I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

Harsh vengeful God NOT a Loving Father

Who is he talking to? Discuss Timeline Discuss D&C 19

5. We will all be resurrected

^{88:14} Through the redemption which is made for you is brought to pass the *resurrection* from the dead. ¹⁵ And the spirit and the body are the soul of man. ¹⁶ And the resurrection from the dead is the redemption of the soul. ¹⁷ And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. ¹⁸ Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

6. I can be forgiven IF I repent

^{18:11} The Lord your Redeemer suffered death in the flesh; ... [and] suffered the pain of all men, that all men might repent and *come unto him*. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

^{58:42} He who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.

ATONEMENT: forgive me AND help me clean up messes (recompense victims). EG 116 pages.

RECEIVING the GIFT OF ATONEMENT TODAY

What determined the length of prodigal son's suffering?

His father did not fur line the pigpen.

• Follow promptings and come unto Christ like the prodigal son who returned (repented) to his father?

• Faith in promptings / thoughts like Kris

7. I can be forgiven IF I forgive others

^{64:8} My disciples ... *sought occasion against* one another and forgave not one another in their hearts; and for this evil they were *afflicted and sorely chastened*. ⁹ Wherefore, ... ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him *the greater sin*. ¹⁰ I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. ¹¹ And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds.

^{88:124} Cease to find fault one with another;

Why the “greater sin?” “Merchant of Venus”

What does “sought occasion against one another” mean?

Look for something to find fault with → accuse (Daniel)

Some found fault with Joseph Smith for helping his wife or playing with young people.

Snakebite: Get the poison out!

Keep score of wrongs.

Prodigal son: father forgave; brother did not

BALM OF GILEAD see below

• Forgive others as in “balm of Gilead” and get poison out

• Keep commandments

My suffering will continue until I repent and forgive

Some days I am the statue; some days the pigeon.

Whether I am the statue or the pigeon, the mess needs to be cleaned up. Some want to keep the mess to show how evil the pigeon was. They draw attention to it and repeated tell their grievance story. Some want the pigeon to apologize with great remorse.

8. Christ knows how to help me

^{88:6} [Christ] descended below all things

^{62:1} Harken ... saith the Lord your God, even Jesus Christ, your *advocate*, who *knoweth the weakness of man* and *how to succor them who are tempted*.

^{Alma 7:11} He shall go forth, *suffering pains and afflictions and temptations of every kind*; ... And he will take upon him death, ... and ... their *infirmities*, that his *bowels may be filled with mercy* ... that he may know ... *how to succor* his people according to their infirmities.

^{122:8} The Son of Man hath descended below them all. Art thou greater than he?

Alma to righteous people in Gideon

succor → help, assist, aid LIKE good Samaritan

How does He succor/help us?

- Through others

(Mosiah 4:16) ye ... will succor those that stand in need of your succor

Promptings to mom at Haun's meal

Elder Nelson's promptings for heart surgery.

- Promptings to us

How did "art thou greater than he" help Joseph in jail?

Wife: It all would've been different if you'd come unto me

ATONEMENT → healing;

Healing was an emphasis of Christ's ministry. According to Leviticus, "atone means to cover or recover, repair a hole, cure a sickness, mend a rift, make good a torn or broken covering ... Atonement does not mean covering a sin so as to hide it from the sight of God; it means making good an outer layer which has rotted or been pierced" (Barker 2003, 45–6; quoting Mary Douglas; Barker 2004, 69).

Christ healed people who were separated from God and others so they could be temple worthy and reunited with God and the people. Sicknesses, deformities, injuries, and death separated people from the community or the temple. A Levite could not act as a priest if he had a "blemish," e.g., blind, lame, disfigured, deformed, crippled foot or hand, hunchback, dwarf, etc. (Lev. 21:16–23). Physical conditions that made a person unworthy (unclean) or unable to attend the temple or associate with others included leprosy and an issue of blood, palsy (paralysis), epilepsy, plague, and being possessed with a devil. The role of the high priest was to atone (cover, repair, restore, heal) that which separates people from the temple or the community and to bear or carry iniquities so the offender could be reintegrated into the community (Barker 2003, 48–49). Therefore, the great high priest, Christ, healed people of diseases and physical or spiritual conditions that made them unworthy or unable to participate in temple ordinances or to associate with the community. It is no wonder that prophecies of the savior's ministry focused on healing people as well as bearing their sins (Mosiah 3:5–8).

Elder Holland: "When ... difficult times come to us, we can remember that Jesus had to descend below all things before He could ascend above them, and that He suffered pains and afflictions and temptations of every kind that He might be filled with mercy and know how to succor His people in their infirmities (see [D&C 88:6](#); [Alma 7:11–12](#))" (*Ensign*, Nov. 1995, 69)

9. Receiving the gift of the Atonement

^{88:33} What doth it profit a man if a gift is bestowed upon him, and he receive not the gift? ... He rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

We speak of the gift of the Spirit and atonement. What must I do today to receive these gifts?

^{88:32} And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to *enjoy that which they are willing to receive*, because they were not willing to enjoy that which they might have received.

10. Seek the face of the Lord always

"Seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have *eternal life*." (101:38)

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall *see my face* and *know that I am*." (93:1)

11. The Savior's Roles and Attributes

- a. [6:20–21](#) (If we are faithful and diligent, the Savior will encircle us in the arms of His love. He is the light that shines in darkness.)

²⁰ Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will *encircle thee in the arms of my love*. ²¹ Behold, I am Jesus Christ, the Son of God. I am the same that came unto mine own, and mine own received me not. *I am the light* which shineth in darkness, and the darkness comprehendeth it not.

- b. [6:32–37](#) (He offers to protect, comfort, and bless us when we remember Him and obey His commandments.)

³² ... I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them—even so am I in the midst of you. ³³ Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward. ³⁴ Therefore, *fear not*, little flock; *do good*; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. ³⁵ Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you. ³⁶ *Look unto me in every thought; doubt not, fear not*. ³⁷ Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, *keep my commandments*, and ye shall inherit the kingdom of heaven. Amen.

- c. [19:1–3](#). (Having done the will of the Father, He has subdued all things and retained all power. He will destroy Satan and his works. He will judge all people according to their deeds.)

¹ I AM Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world. ² I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself— ³ Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done.

- d. [29:1–2](#). (His arm of mercy has atoned for our sins. If we hearken to His voice and humble ourselves, He will gather us as a hen gathers her chickens.)

¹ LISTEN to the voice of Jesus Christ, your Redeemer, the Great I AM, whose *arm of mercy* hath *atoned for your sins*; ² Who will gather his people even as a hen gathereth her chickens under her wings, even as many as will *hearken to my voice* and *humble* themselves before me, and *call upon me in mighty prayer*.

e. 38:1–3. (He is the Creator of the world, and He knows all things.)

¹ THUS saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; ² The same which *knoweth all things*, for all things are present before mine eyes; ³ I am the same which spake, and *the world was made*, and all things came by me. ⁴ I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them.

f. 43:34. (He is the Savior of the world.)

³⁴ Hearken ye to these words. Behold, I am Jesus Christ, the *Savior of the world*. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds.

³⁵ Be sober. *Keep all my commandments*. Even so. Amen.

g. 45:3–5. (He is our Advocate with the Father.)

³ Listen to him who is the *advocate with the Father*, who is *pleading your cause* before him— ⁴ Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; ⁵ Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

h. 50:44. (He is the Good Shepherd and the Stone of Israel, a sure foundation upon which we can build.)

⁴⁴ Wherefore, I am in your midst, and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall. ⁴⁵ And the day cometh that you shall *hear my voice* and *see me*, and *know that I am*. ⁴⁶ Watch, therefore, that ye may be ready. Even so. Amen.

i. 76:5. (He is merciful and gracious to those who fear Him, and He delights to honor those who serve Him in righteousness and truth to the end.)

⁵ For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

⁶ Great shall be their reward and eternal shall be their glory.

j. 93:5–19. (He is the Only Begotten of the Father. He “continued from grace to grace” until He received a fulness of the glory and power of the Father.)

[BELOW]

k. 133:42–52. (When He comes in power at the time of His Second Coming, those whom He has redeemed will mention His loving-kindness and goodness.)

[BELOW]

l. 136:22. (His arm is stretched out to save His people.)

²² I am he who led the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to save my people Israel.

Timeline: Martin Harris

05/1783: Martin Harris was born.

1808: Martin married Lucy and lived on a farm in Palmyra. He was known as a gentleman, respectable farmer, and patriot.

1820: Joseph’s first vision

09/1823: Moroni’s visit and Joseph sees gold plates.

1824: Martin hired father Smith and Hyrum.

09/1827: Joseph received plates and persecution began.

12/1827: Joseph and Emma moved 150 miles away to Pennsylvania with the help of \$50 from Martin.

12/1827—04/1828: Joseph told Martin that the Lord said he’d help Joseph translate and publish the Book of Mormon. Martin said, “I retired to my bedroom and prayed to God to show me concerning these things, and I covenanted that if it was his work and he would show me so, I would put forth my best ability to bring it before the world. He then showed me that it was his work, and that it was designed to bring in the fullness of his gospel to the gentiles to fulfill his word. ... He showed me this by the still small voice spoken to the soul. Then I was satisfied that it was the Lord’s work, and I was under covenant to bring it forth.” (Harper 31)

02/1828: Martin took transcript of characters to Charles Anthon.

04-06/1828: Martin went to Pennsylvania to act as scribe and helped Joseph complete 116 pages. His wife told neighbors that Joseph had tricked him to get money. He knew Joseph had a gift, but wanted his family and friends to know. Martin persuaded Joseph to let him take the pages home.

06/1828: Martin left with 116 pages. The plates and Urim and Thummim taken from Joseph.

06/1828: Martin broke promises to Joseph and Lord by showing pages to unauthorized people. He lost the 116 pages.

07/1828: **D&C 3** received. It refers to Martin as “a wicked man.” (D&C 3:12 - 13) ¹² ... thou deliveredst up that which was sacred into the hands of a *wicked man*, ¹³ Who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment and boasted in his own wisdom.

Summer/1828: **D&C 10** Martin referred to as a “wicked man.” [additions in 1829]

09/1828: Joseph got back the plates and interpreters.

03/1829: Martin told Joseph’s father-in-law that he “must have a *greater* witness, and said that he had talked to Joseph about it.” The next day, **D&C 5** was received. Martin is referred to as “my servant” and as “the man that desires the witness.” He would be one of the witnesses IF he would humble himself in sincere prayer, acknowledge wrongs, and covenant to keep commandments and exercise faith in Christ.

Martin: pride/doubt/fear → humble, faith, keep covenant (5:23 - 24) ²³ ... I speak unto you, my servant Joseph, concerning the man that desires the witness—

²⁴ Behold, I say unto him, he exalts himself and does not humble himself sufficiently before me; but if he will bow down before me, and *humble* himself in mighty *prayer and faith*, in the *sincerity of his heart*, then will I grant unto him a view of the things which he desires to see. ...

²⁸ And now, except he *humble* himself and *acknowledge* unto me the things that he has done which are wrong, and *covenant* with me that he will *keep my commandments*, and exercise *faith* in me, behold, ... I will grant unto him no views of the things of which I have spoken.

²⁹ And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter. ...

³² ... I foresee that if my servant Martin Harris humbleth not himself and receive a witness from my hand, that he will fall into transgression:

06/1829: Martin as one of the three witnesses saw the plates, etc.

8/25/1829: Grandin agreed to print 5000 copies for \$3000. Martin put up his 240 acre farm as collateral. He had 18 months to repay the debt, hopefully with proceeds from book sales, or enough property would be sold to pay the debt.

01/1830: Joseph and Martin agreed to share profits until Martin's mortgaged was paid.

03/1830: At a public Palmyra meeting, people agreed to boycott the Book of Mormon. "Martin became alarmed. ... Arms full of books, a distraught Martin told Joseph, 'The books will not sell for nobody wants them.'

'I think they will sell well,' Joseph responded.

'I want a commandment,' Martin demanded. ...

'Fulfill what you have got,' replied Joseph ... [D&C 5]

'I must have a commandment,' Martin said increasingly anxious." (Harper 68)

The next morning, Martin again demanded a revelation. Later that day **D&C 19** was received.

{fear of Martin's wife??}

03/26/1830: Printing finished

04/06/1830: Church organized. Martin was present and baptized.

02/1831: Printer's debt was due.

04/1831: Martin sold 150 of 240 acres at \$20 an acre to pay debt.

"When the property was about to be sold, [Martin's wife] left him, taking their children, and never again returned to live with Martin Harris." (JF McConkie 153)

Eventually the BofM did sell well and Martin got back his money and more. (Robinson, 123)

06/1831: Martin was called to Missouri with Joseph, Rigdon, and Partridge (52:24)

08/1831: (58:35) Martin was commanded to be an example by consecrating property. He was first to consecrate.

11/1831: (70:3) Martin, Joseph, Oliver, and others were to be stewards over the revelations to be published as the D&C.

05/1834: Martin marched of Zion's Camp to Missouri. After the march, Martin become one the apostles.

09/1837: Martin was disfellowshipped "for speaking against the prophet," but never excommunicated. He separated himself from the church for the next 32 years.

I didn't leave the church. They left me.

1870: Martin traveled to Utah and was rebaptized.

07/1875: Martin's final testimony was recorded by a grandson. He died the next day.

12. Conclusion

The D&C helps understand Christ's mission, the gift of his atonement, how we can receive this precious gift, and how we can help him bring to pass the eternal life of man.

ELDER HOLLAND QUOTE

ELDER MAXWELL QUOTE

^{101:38} And *seek the face of the Lord always*, that in patience ye may possess your souls, and ye shall have *eternal life*.

Quotes

Elder Holland: "When ... difficult times come to us, we can remember that Jesus had to descend below all things before He could ascend above them, and that He suffered pains and afflictions and temptations of every kind that He might be filled with mercy and know how to succor His people in their infirmities (see D&C 88:6; Alma 7:11–12)" (*Ensign*, Nov. 1995, 69)

Elder Maxwell: "It becomes increasingly clear both logically and scripturally that the only real *veneration* of Jesus is *emulation* of Him. Indeed, striving to become like Him is a special way of bearing and sharing our testimony of Him. Jesus has told us that if we truly love Him, we will keep His commandments and keeping and doing His commandments surely puts and keeps us on the lengthy pathway to perfection. (*Even As I Am*, 1)

Elder Packer: "I am asked occasionally... "Have you seen Him?" That is a question that I have never asked of another. I have not asked that question of my Brethren in the Council of the Twelve, thinking that it would be so sacred and so personal that one would have to have some special inspiration—indeed, some authorization—even to ask it. Though I have not asked that question of others, I have heard them answer it—but *not* when they were asked. I have heard one of my Brethren declare, 'I know, from experiences too sacred to relate, that Jesus is the Christ.' I have heard another testify, 'I know that God lives, I know that the Lord lives, and more than that, I know the Lord.' I repeat: they have answered this question not when they were asked, but under the prompting of the Spirit, on sacred occasions, when 'the Spirit beareth record.' (D&C 1:39.)" ("The Spirit Beareth Record," *Ensign*, June 1971, 87)

Elder Packer: "I was on le Shima, a tiny ... island off the northwest coast of Okinawa. ... One calm, clear, moonlit night I sat alone on a cliff, high above the beach. ... I had a burning witness of the restored gospel of Jesus Christ. I had some knowledge of the scriptures from ... months of study. ... It has been 59 years. ... I do not know now any more surely that Jesus is the Christ, the Son of God, ... than I did as a soldier boy, sitting on the cliff. ... There is one difference. Now, I know the Lord. I bear witness of Him and invoke His blessings upon you." (*Boyd K. Packer: A Watchman on the Tower*, 59–60, 279)

Questions

1. How do these things apply to me now in my circumstances?
2. As I read these chapters, how do I feel?
3. Do they invite and entice me to love God, and do good?
4. As I read, do I "remember how merciful the Lord hath been, and ponder it in [my] heart" and ask God if it is true?

See bbquotes.byu.edu/bbquotes/stories.htm for copies.

(D&C 19)

Revelation given through Joseph Smith, at Manchester, New York, March 1830. HC 1:72–74. In his history the Prophet introduced it as "a **commandment of God and not of man, to Martin Harris, given by him who is Eternal.**"

¹⁻³ Christ has all power; ⁴⁻⁵ All men must repent or suffer; ⁶⁻¹² Eternal punishment is God's punishment; ¹³⁻²⁰ Christ suffered for all, that they might not suffer if they would repent; ²¹⁻²⁸ Preach the gospel of repentance; ²⁹⁻⁴¹ Declare glad tidings.

I AM Alpha and Omega, Christ the Lord; yea, even I am he, the **beginning and the end, the Redeemer of the world.**

Beginning (creation) and end (judgment).

² I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—

³ Retaining all power, even to the destroying of Satan and his works at the **end of the world**, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done.

JS: destruction of the wicked.

⁴ And surely **every man must repent or suffer**, for I, God, am endless.

⁵ Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.

Most churches → sinners suffer fire & brimstone forever

⁶ Nevertheless, it is not written that there shall be no end to this torment, but it is written **endless torment.**

⁷ Again, it is written **eternal damnation**; wherefore it is **more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory.** {eternal life}

Eternal damnation: outer darkness, sons of perdition

⁸ Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles.

⁹ I speak unto **you** that are chosen in this thing, even as one, that **you** may enter into my rest.

¹⁰ For, behold, the mystery of godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—

¹¹ Eternal punishment is God's punishment.

¹² Endless punishment is God's punishment.

¹³ Wherefore, I command **you** to repent, and keep the **commandments** which **you** have received by the hand of my servant Joseph Smith, Jun., in my name;

Repent of chronic doubt and need for repeated assurances

^{5:26} I the Lord command him, my servant Martin Harris, that ... he shall say: I have seen them, and they have been shown unto me by the power of God. ... ²⁷ But if he deny this he will **break the covenant** which he has **before covenanted** with me, and behold, he is condemned. ²⁸ And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and **covenant with me** that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views

12/1827—04/1828: Joseph told Martin that the Lord said he'd help Joseph translate and publish the Book of Mormon. Martin said, "I retired to my bedroom and prayed to God to show me concerning these things, and I covenanted that if it was his work and he would show me so, I would put forth my best ability to bring it before the world. He then showed me that it was his work, and that it was designed to bring in the fullness of his gospel to the gentiles to fulfill his word. ... He showed

me this by the still small voice spoken to the soul. Then I was satisfied that it was the Lord's work, and I was under covenant to bring it forth." (Harper 31)

¹⁴ And it is by my almighty power that **you** have received them;

¹⁵ Therefore **I command you to repent**—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

¹⁶ For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

¹⁷ But if they would not repent they must suffer even as I;

¹⁸ Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to **bleed at every pore**, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

Mel Gibson's Passion movie (cross) → +effect on sinners

Gethsemane: olive press; Contrite/crushed spirit →

willingness to suffer that others might not? (suffer without passing it on) → give mercy/forgive as we are forgiven

?If I were better, he would have sweat fewer drops of blood? And suffered less. When I sin today → cause more suffering?

¹⁹ Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

²⁰ Wherefore, **I command you again to repent**, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even **in the least degree you have tasted at the time I withdrew my Spirit.**

Lost 116 pages.

Brigham Young: "At the very moment, and the hour when the crisis came for him to offer up his life, the Father withdrew Himself, withdrew His Spirit, and cast a veil over him. That is what made him sweat blood. If he had had the power of God upon him, he would not have sweat blood; but all was withdrawn from him, and a veil was cast over him, and he then plead with the Father not to forsake him" (JD 3:206)

Receive not light → we withdraw from his Spirit.

Wicked withdraw like prodigal son and experience life on their own without the father and suffer.

Letting youth get a taste of prison. Scared straight.

²¹ And I command you that you **preach naught but repentance**, and **show not these things unto the world** until it is wisdom in me.

Help people make, understand, and keep covenants.

²² For they cannot bear **meat** now, but **milk** they must receive; wherefore, they must not know these things, **lest they perish.**

Children need milk not meat.

Withhold info → loving God.

²³ **Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me.**

²⁴ I am Jesus Christ; I came by the will of the Father, and I do his will.

²⁵ And again, I command thee that **thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life.**

Martin's wife

²⁶ And again, I command thee that **thou shalt not covet thine own property, but impart it freely** to the printing of the Book of Mormon, which contains the truth and the word of God—

Martin concerned about financial security. Lord is concerned for Martin's soul. Keep contract with Grandin.

²⁷ Which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

²⁸ And again, I command thee that thou shalt ***pray vocally as well as in thy heart***; yea, before the world as well as in secret, in public as well as in private.

²⁹ And thou shalt ***declare glad tidings***, yea, publish it upon the mountains, and upon every high place, and ***among every people that thou shalt be permitted to see***.

Glad tidings → gospel, new revelation

³⁰ And thou shalt do it ***with all humility, trusting in me, reviling not against revilers***.

Be pro-Mormons not Anti-anti-Mormons

³¹ And of ***tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior***, and remission of sins by baptism, and by fire, yea, even the Holy Ghost.

Tenets: fine points of theology

³² Behold, this is a great and the ***last commandment*** which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life.

This is the last revelation exclusively to Martin Harris.

³³ And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property.

³⁴ ***Impart a portion of thy property***, yea, even part of thy lands, and all save the support of thy family.

³⁵ ***Pay the debt thou hast contracted*** with the printer. ***Release thyself from bondage***.

³⁶ Leave thy house and home, except when thou shalt desire to see thy family;

³⁷ And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, hosanna, blessed be the name of the Lord God!

³⁸ ***Pray always, and I will pour out my Spirit upon you***, and great shall be your blessing—yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof.

³⁹ Behold, canst thou read this without rejoicing and lifting up thy heart for gladness?

⁴⁰ Or canst thou run about longer as a blind guide?

⁴¹ Or canst thou be humble and meek, and conduct thyself wisely before me? Yea, ***come unto me thy Savior***. Amen.

10 Commandments for Martin Harris

1. I command you...to repent...and...confess your sins (v. 15, 20)
2. Preach naught but repentance, and show not these things unto the world (v. 21)
3. Learn of me, and listen to my words; walk in the meekness of my Spirit (v. 23)
4. Thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life (v. 25)
5. Thou shalt not covet thine own property (v. 26)
6. Thou shalt pray vocally as well as in thy heart (v. 28, 38)
7. Thou shalt declare glad tidings...among every people that thou shalt be permitted to see (v. 29)
8. Of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost (v. 31, 37)
9. Impart a portion of thy property for the work (v. 34)
10. Pay the debt thou hast contracted...Release thyself from bondage (v. 35)

(D&C 93:1 - 4, 5 - 19)

Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 6, 1833. HC 1:343-346.

VERILY, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

² And that I am the true light that lighteth every man that cometh into the world;

³ And that I am in the Father, and the Father in me, and the Father and I are one—

⁴ The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

⁵ I was in the world and received of my Father, and the works of him were plainly manifest.

⁶ And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

⁷ And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

⁸ Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—

⁹ The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

¹⁰ The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

¹¹ And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

¹² And I, John, saw that he received not of the fulness at the first, but received grace for grace;

¹³ And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;

¹⁴ And thus he was called the Son of God, because he received not of the fulness at the first.

¹⁵ And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.

¹⁶ And I, John, bear record that he received a fulness of the glory of the Father;

¹⁷ And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

¹⁸ And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.

¹⁹ I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

²⁰ For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

(D&C 93:21 - 53)

²¹ And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

²² And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

²³ Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

²⁴ And truth is knowledge of things as they are, and as they were, and as they are to come;

²⁵ And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

²⁶ The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

²⁷ And no man receiveth a fulness unless he keepeth his commandments.

²⁸ He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

²⁹ Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

³⁰ All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

³¹ Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.

³² And every man whose spirit receiveth not the light is under condemnation.

³³ For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

³⁴ And when separated, man cannot receive a fulness of joy.

³⁵ The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

³⁶ The glory of God is intelligence, or, in other words, light and truth.

³⁷ Light and truth forsake that evil one.

³⁸ Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

Baby born evil or good? Innocent.

³⁹ And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

⁴⁰ But I have commanded you to bring up your children in light and truth.

⁴¹ But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; ⁴² You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction. ⁴³ And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

⁴⁴ Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

⁴⁵ Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me—⁴⁶ I called you servants for the world's sake, and ye are their servants for my sake—

⁴⁷ And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord; ⁴⁸ Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

⁴⁹ What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place.

⁵⁰ My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.

⁵¹ Now, I say unto you, my friends, let my servant Sidney Rigdon go on his journey, and make haste, and also proclaim the acceptable year of the Lord, and the gospel of salvation, as I shall give him utterance; and by your prayer of faith with one consent I will uphold him.

⁵² And let my servants Joseph Smith, Jun., and Frederick G. Williams make haste also, and it shall be given them even according to the prayer of faith; and inasmuch as you keep my sayings you shall not be confounded in this world, nor in the world to come.

⁵³ And, verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

Boyd K. Packer, “Balm of Gilead,” *Ensign*, Nov 1987, 16

There are spiritual disorders and spiritual diseases that can cause intense suffering.

If you suffer from worry, from grief or shame or jealousy or disappointment or envy, from self-recrimination or self-justification, consider this lesson taught to me many years ago by a patriarch. He was as saintly a man as I have ever known. He was steady and serene, with a deep spiritual strength that many drew upon.

He knew just how to minister to others who were suffering. On a number of occasions I was present when he gave blessings to those who were sick or who were otherwise afflicted. His was a life of service, both to the Church and to his community.

He had presided over one of the missions of the Church and always looked forward to the missionary reunions. When he was older, he was not able to drive at night, and I offered to take him to the reunions. That modest gesture was repaid a thousandfold.

On one occasion, when the Spirit was right, he gave me a lesson for my life from an experience in his own. Although I thought I had known him, he told me things about his life I would not have supposed.

He grew up in a little community with a desire to make something of himself. He struggled to get an education.

He married his sweetheart, and presently everything was just right. He was well employed, with a bright future. They were deeply in love, and she was expecting their first child.

The night the baby was to be born, there were complications. The only doctor was somewhere in the countryside tending to the sick.

After many hours of labor, the condition of the mother-to-be became desperate.

Finally the doctor was located. In the emergency, he acted quickly and soon had things in order. The baby was born and the crisis, it appeared, was over.

Some days later, the young mother died from the very infection that the doctor had been treating at another home that night.

John’s world was shattered. Everything was not right now; everything was all wrong. He had lost his wife. He had no way to tend both the baby and his work.

As the weeks wore on, his grief festered. “That doctor should not be allowed to practice,” he would say. “He brought that infection to my wife. If he had been careful, she would be alive today.”

He thought of little else, and in his bitterness, he became threatening. Today, no doubt, he would have been pressed by many others to file a malpractice suit. And there are lawyers who would see in his pitiable condition only one ingredient—money!

But that was another day, and one night a knock came at his door. A little girl said simply, “Daddy wants you to come over. He wants to talk to you.”

“Daddy” was the stake president. A grieving, heartbroken young man went to see his spiritual leader.

This spiritual shepherd had been watching his flock and had something to say to him.

The counsel from that wise servant was simply, “John, leave it alone. Nothing you do about it will bring her back. Anything you do will make it worse. John, leave it alone.”

My friend told me then that this had been his trial—his Gethsemane. How could he leave it alone? Right was right! A terrible wrong had been committed and somebody must pay for it. It was a clear case.

But he struggled in agony to get hold of himself. And finally, he determined that whatever else the issues were, he should be obedient.

Obedience is powerful spiritual medicine. It comes close to being a cure-all.

He determined to follow the counsel of that wise spiritual leader. He would leave it alone.

Then he told me, “I was an old man before I understood! It was not until I was an old man that I could finally see a poor country doctor—overworked, underpaid, run ragged from patient to patient, with little medicine, no hospital, few instruments, struggling to save lives, and succeeding for the most part.

“He had come in a moment of crisis, when two lives hung in the balance, and had acted without delay.

“I was an old man,” he repeated, “before I finally understood! I would have ruined my life,” he said, “and the lives of others.”

Many times he had thanked the Lord on his knees for a wise spiritual leader who counseled simply, “John, leave it alone.”

And that is the counsel I bring again to you. If you have a festering grudge, if you are involved in an acrimonious dispute, “Behold what the scripture says [and it says it fifty times and more]—man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay” ([Morm. 8:20](#)).

I say therefore, “John, leave it alone. Mary, leave it alone.”