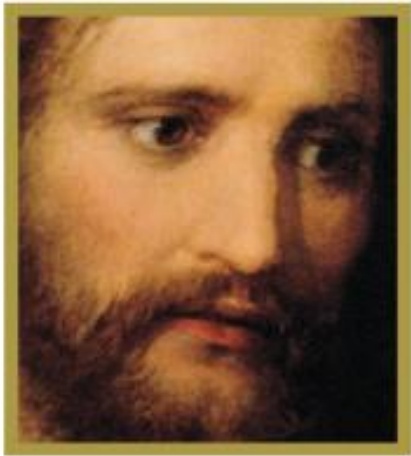


THE DIVINE
GIFT

— OF —



FORGIVENESS

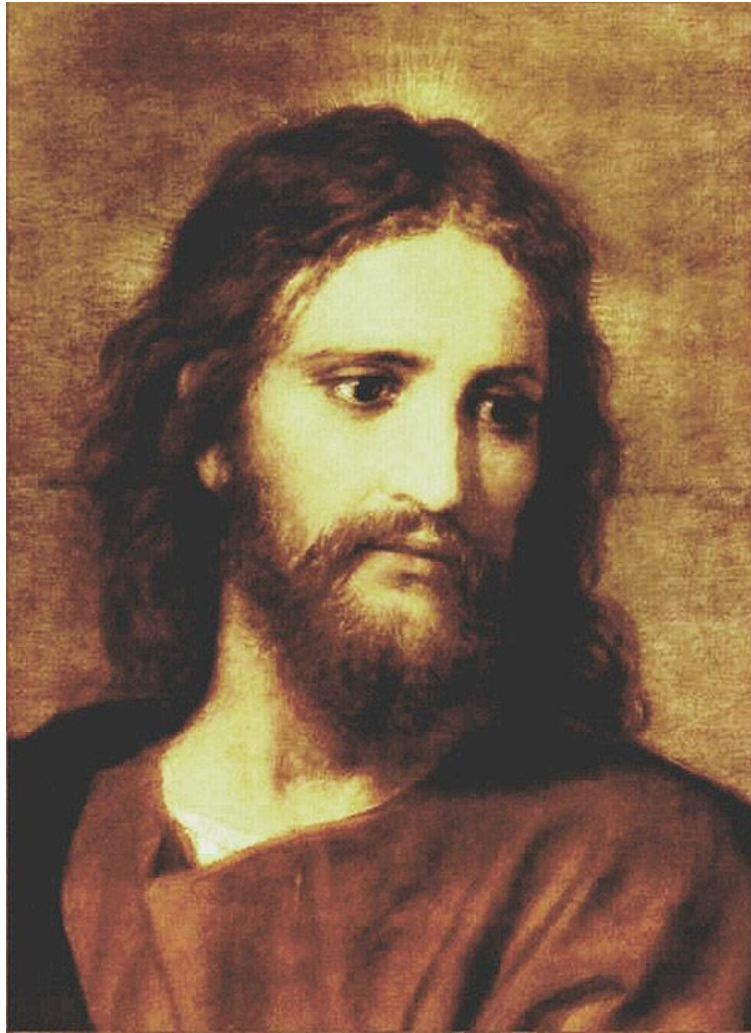
NEIL L. ANDERSEN

Repentance and Forgiveness

Silver Lake Stake

Adult Institute Class

Week Five



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What you sincerely, in
your heart, think of
Christ—His birth, life,
death, and Atonement—
will ultimately determine
what you do, how you
live, who you are.

(Paraphrase from President **David O. McKay**,
and **President Uchtdorf**)

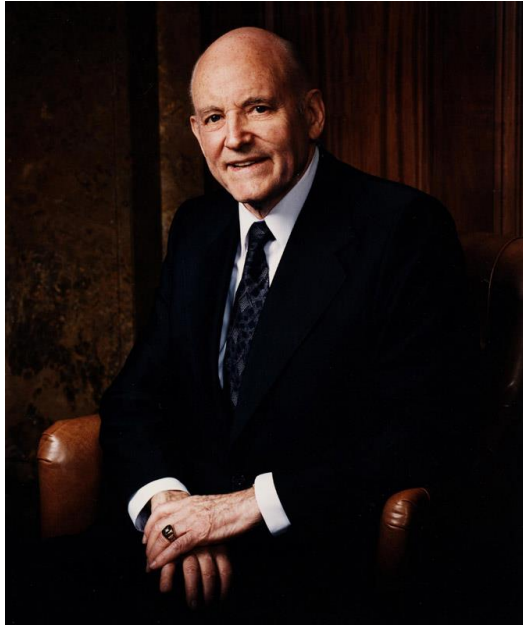
If you have not
chosen the Kingdom
of God first, it will in
the end make no
difference what you
have chosen instead.

Elder Neal A. Maxwell,

April 1974 Conf.

quoting

William Law



President Howard W. Hunter

Center Our Lives on Christ

“Please remember this one thing. If our lives and our faith are centered upon Jesus Christ and his restored gospel, nothing can ever go permanently wrong. On the other hand, if our lives are not centered on the Savior and his teachings, no other success can ever be permanently right”

“Fear Not, Little Flock,” *1988–89 BYU Devotional and Fireside Speeches*, p. 112.

The Prophet Joseph Smith



The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it.



[The Atonement of 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.

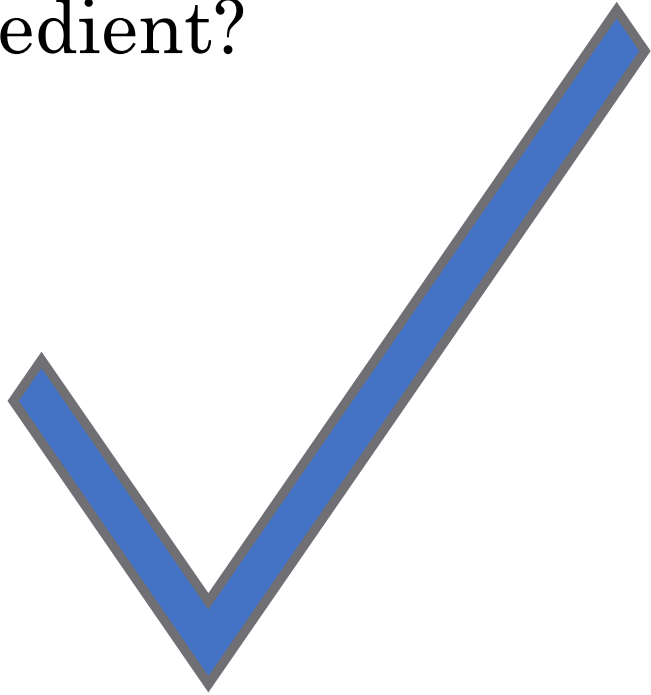
[Boyd K. Packer, "The Mediator," *Ensign*, May 1977, 56]



Now, the next thing of which I am certain, and of which I bear witness, is the Atonement of the Lord Jesus Christ. Without it life is meaningless. It is the keystone in the arch of our existence.

April Conference 2007

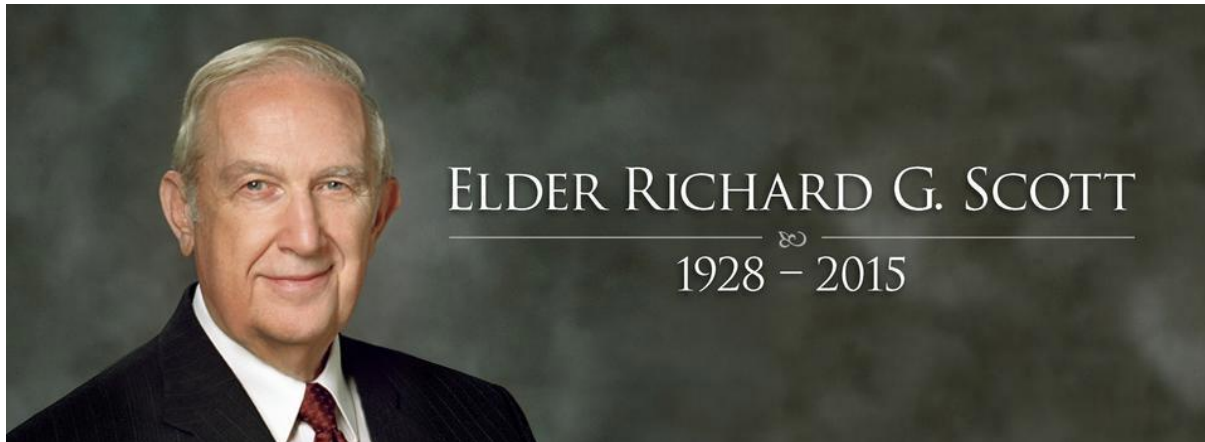
How can I
help increase
the desires of
others to be
obedient?



Gratitude
is the
beginning
of desire.

Pondering the grandeur of the Atonement evokes the most profound feelings of awe, immense gratitude, and deep humility. Those impressions can provide you powerful motivation to keep His commandments and consistently repent of errors for greater peace and happiness.

(October 2006 Conference)



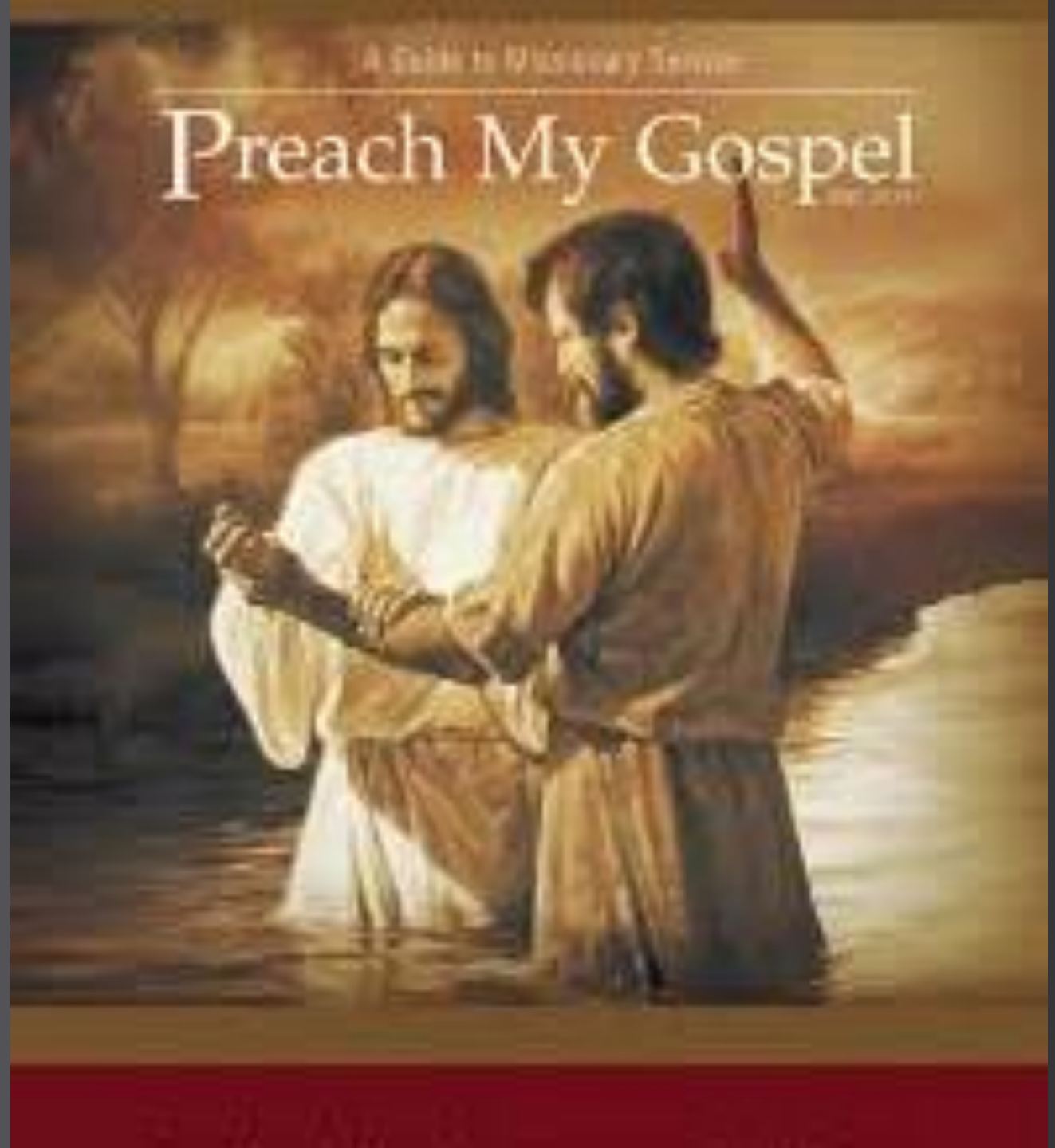
A Premise And A Promise

Premise: If you truly understand Christ's Atonement you will feel the gratitude, desire and motivation you need to repent.

Promise: If you truly repent you will live a life of purpose and be filled with love, joy, and peace.

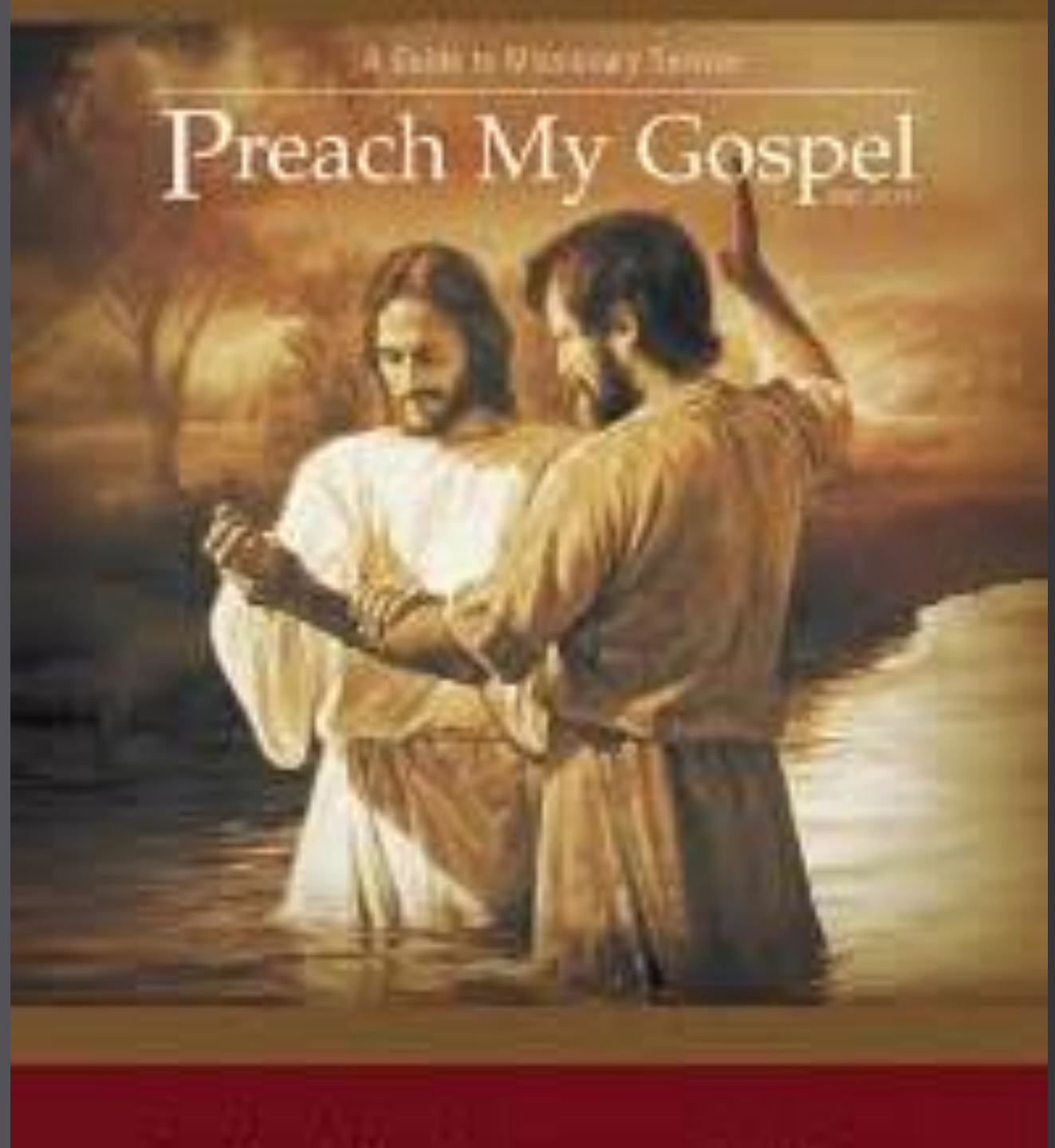
As your
understanding of
the Atonement of
Jesus Christ grows,
your desire to share
the gospel will
increase.

Preach My Gospel, 2



As your
understanding of
the Atonement of
Jesus Christ grows,
your desire to [live]
the gospel will
increase.

Preach My Gospel, 2



The Infinite and Intimate

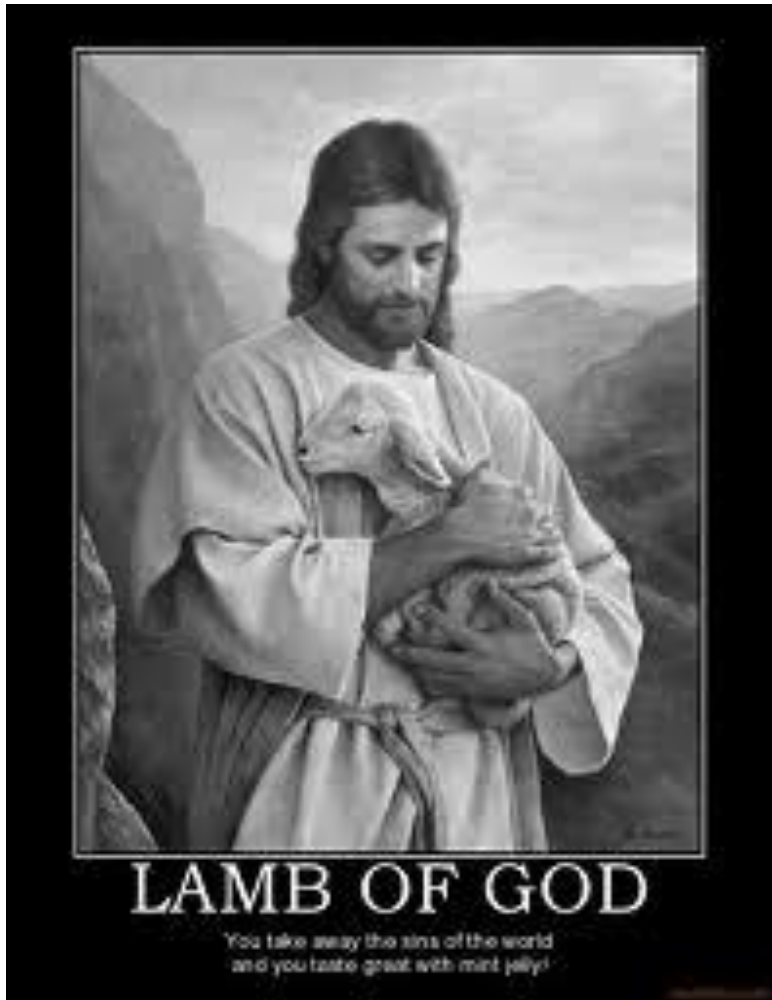
At-one-ment

THE EVENTS:

- Sinless Life
- Gethsemane
- Cross
- Empty Tomb

THE EFFECTS:

- Unconditional and Conditional Effects
- Redemptive and Enabling Powers
- Compensatory Blessings



The Atonement Includes:

1. A Sinless Life
2. Gethsemane
3. The Cross
4. Death, and Resurrection

“No man knows how bad he is till he has tried very hard to be good. A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is. After all, you find out the strength of the German army by fighting against it, not by giving in. You find out the strength of a wind by trying to walk against it, not by lying down. A man who gives in to temptation after five minutes simply does not know what it would have been like an hour later. That is why bad people, in one sense, know very little about badness — they have lived a sheltered life by always giving in. We never find out the strength of the evil impulse inside us until we try to fight it: and **Christ, because He was the only man who never yielded to temptation, is also the only man who knows to the full extent what temptation means** — the only complete realist.”

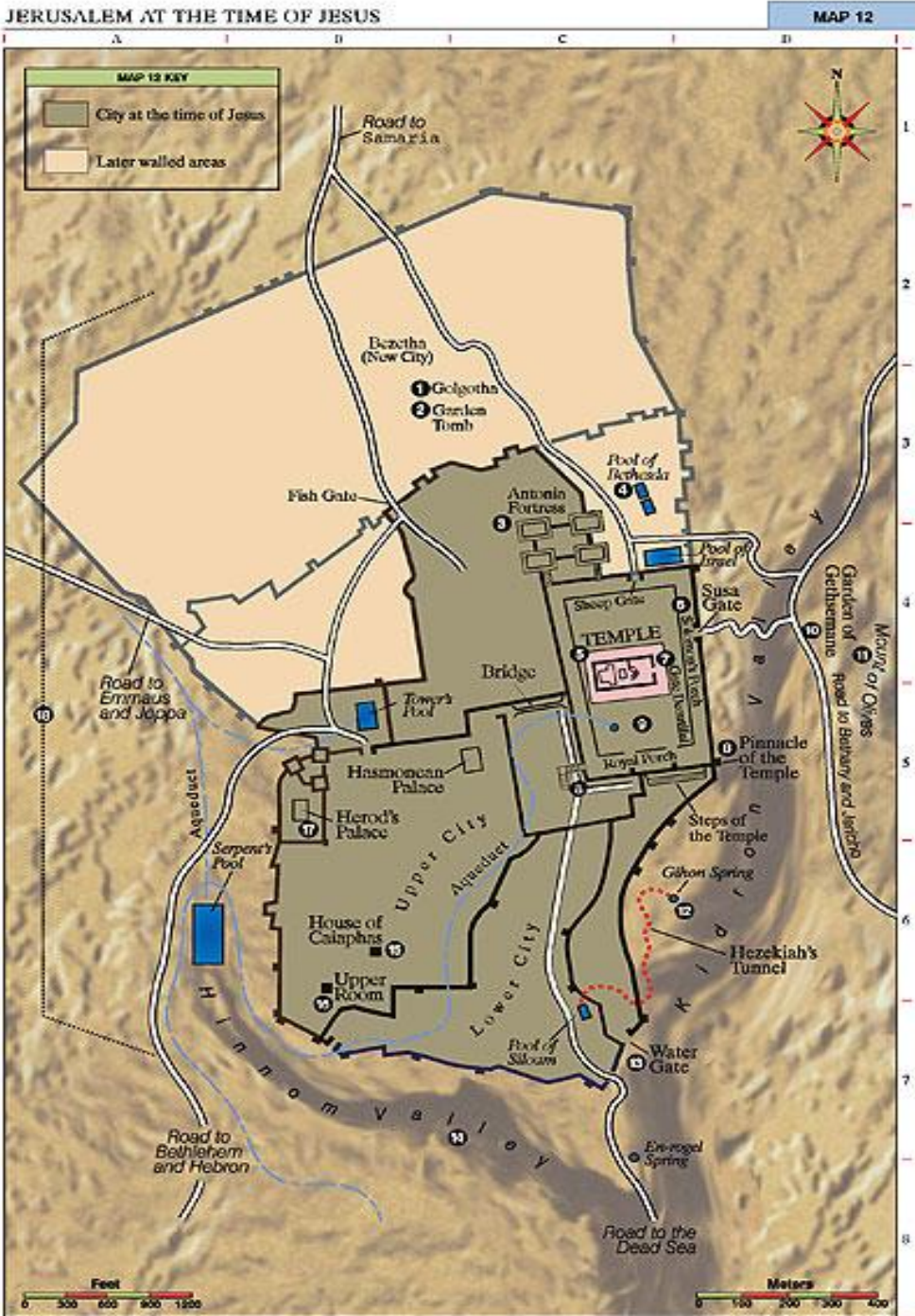
C.S. Lewis, Mere Christianity, 142

C.S.Lewis

“When a man is getting better he understands more and more clearly the evil that is still left in him. When a man is getting worse he understands his own badness less and less. A moderately bad man knows he is not very good: a thoroughly bad man thinks he is all right. This is common sense, really. You understand sleep when you are awake, not while you are sleeping. You can see mistakes in arithmetic when your mind is working properly: while you are making them you cannot see them. You can understand the nature of drunkenness when you are sober, not when you are drunk. Good people know about both good and evil: bad people do not know about either.”

Mere Christianity

Last 24 Hours





Hematidrosis

A very rare condition in which a human being sweats blood. Under the pressure of great stress the vessels constrict, then rupture. The blood goes into the sweat glands and comes out of the pores as droplets of blood mixed with sweat.

The effects on the body is that of weakness and mild to moderate dehydration from the severe anxiety and both the blood and sweat loss. Another effect is that the skin becomes extremely tender and fragile, so that any pressure or damage to the skin is more than ordinarily painful.

Gethsemane—The Press

Matthew 26:36-39; Mark 14:32-36; Luke 22:39-44

Mosiah

7 And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

Doctrine and Covenants 19

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 . . .



Elder Mark E.
Peterson,
Quorum of the
Twelve 1944-84

The Savior's persecutors took him to the cross after the experience in Gethsemane and nailed him to it. For about three hours, according to the scripture, he was suspended from the cross, still suffering the pain of the sins of all men that started in Gethsemane and continued and concluded on the cross. There he died for everybody if they would but serve him and keep his commandments.

BYU Speeches, 28 September
1980



President Packer, October 2012

We do not know exactly how the Lord accomplished the Atonement. But we do know that the cruel torture of crucifixion was only part of the horrific pain which began in Gethsemane—that sacred site of suffering—and was completed on Golgotha.

Elder James E. Talmage, *Jesus the Christ*, p.661

“[On the cross] it seems that in addition to the fearful suffering incident to crucifixion, the agony of Gethsemane had recurred, intensified beyond human power to endure. In the bitterest hour, the dying Christ was alone , alone in most terrible reality. That the supreme sacrifice of the Son might be consummated in all its fullness, the Father seems to have withdrawn the support of His immediate Presence, leaving to the Savior of men the glory of complete victory over the forces of sin and death”

(Quoted by: Elder Bruce R. McConkie in *The Mortal Messiah*, 4:226)

Elder Tad R. Callister,

The Savior . . . submitted to the inhumanity of man; His body longed for sleep; He hungered; He felt the pains of sickness. He was in all respects subjected to every mortal failing experienced by the human family. Not once did He raise the shield of godhood in order to soften the blows. Not once did He don the bulletproof vest of divinity. That He also had godly powers did not make His suffering any less excruciating, any less poignant, or any less real. To the contrary, it is for this very reason that His suffering was more, not less, than His mortal counterparts could experience.

(Elder Callister, continued)

He took upon Him infinite suffering, but chose to defend with only mortal faculties, with but one exception—His godhood was summoned to hold off unconsciousness and death (i.e., the twin relief mechanisms of man) that would otherwise overpower a mere mortal when He reached His threshold of pain. For the Savior, however, there would be no such relief. His divinity would be called upon, not to immunize Him from pain, but to enlarge the receptacle that would hold it. He simply brought a larger cup to hold the bitter drink.

(The Infinite Atonement, p.119)

"Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause. ... He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so"

(Jesus the Christ, 3rd ed. [1916], 613).

In the garden and on the
cross, Jesus saw each of us
and not only bore our sins
but also experienced our
deepest feelings so He would
know how to comfort and
strengthen us.

April 1995 Conference,
Elder Merrill J. Bateman,



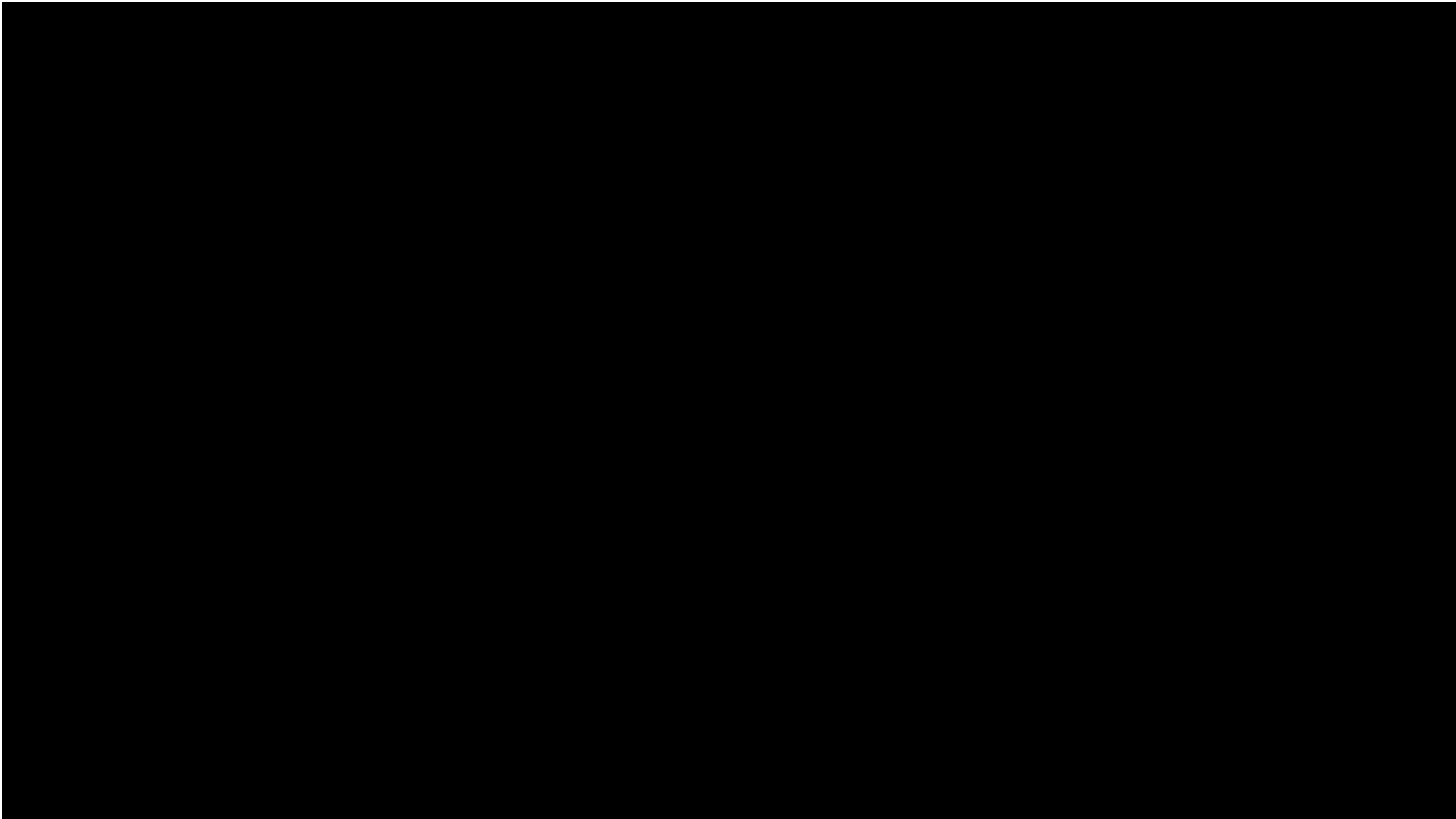
October 2016

Joy is powerful, and focusing on joy brings God's power into our lives. As in all things, Jesus Christ is our ultimate exemplar, "who for the joy that was set before him endured the cross." (Hebrews 12:2) Think of that! In order for Him to endure the most excruciating experience ever endured on earth, our Savior focused on *joy*!

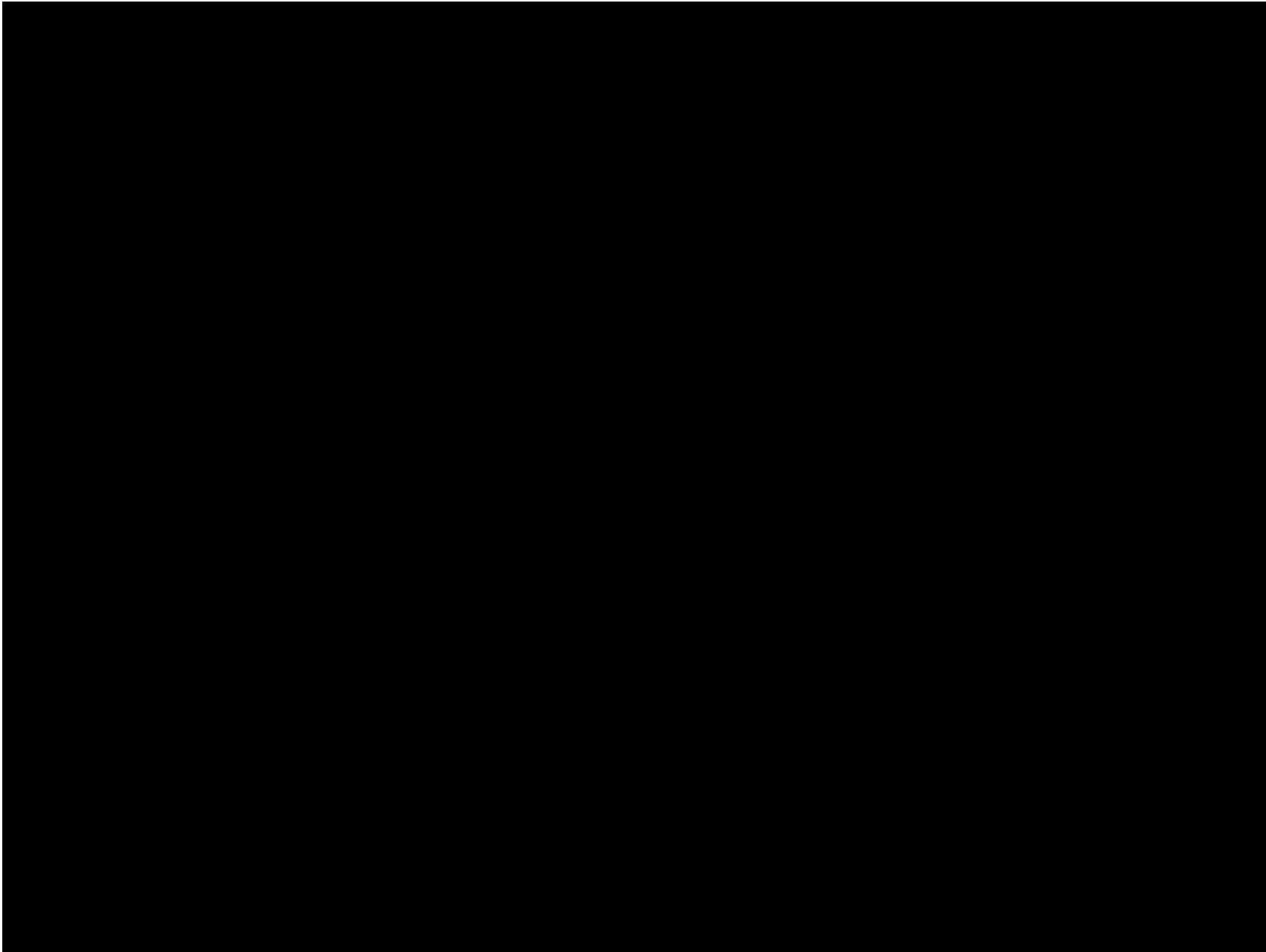
And what was the joy that was set before Him? Surely it included the joy of cleansing, healing, and strengthening us; the joy of paying for the sins of all who would repent; the joy of making it possible for you and me to return home—clean and worthy—to live with our Heavenly Parents and families.

The
Awful Arithmetic
of the Atonement
=
Enormity X
Infinity

Elder Neal A. Maxwell



April 2009 General Conference “None Were With Him”



Elder Bruce R. McConkie, April 1985

