

**D&C #02 "Behold, I am Jesus Christ, the Savior of the
World - D&C 43:34**

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- II. Doctrine and Covenants Testifies of Jesus Christ
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I. Introduction

Hoyt W. Brewster states,

"A revelation given in January, 1832 to Joseph Smith and Sidney Rigdon speaks of the 'perfect atonement through the shedding of [Christ's] own blood" (D&C 76:69)." (*Doctrine and Covenants Encyclopedia*. Salt Lake City: Deseret Book Co., 2012, [Revised Edition], 28).

James E. Talmage states,

The Atonement of Jesus Christ is "the fundamental doctrine of all scripture, the very essence of the spirit of prophecy and revelation, the most prominent of all the declarations of God unto man." (*The Articles of Faith*. Salt Lake City: The Church of Jesus Christ of Latter-Day Saints, 1924, [Forty-second Edition, 1961], 77).

Why was the Atonement of Jesus Christ necessary?

Hoyt W. Brewster states,

"Through the fall of Adam, mankind became 'estranged' from God, subject to both temporal and spiritual death (Alma 42:7). Of necessity, One was appointed to reconcile the demands of mercy and justice and pay the ransom of death and hell (2 Ne. 9:6-13; Doctrines of Salvation 1:124-126). 'Not only did he redeem us from Adam's transgression, but he also redeemed us from our own sins, on condition that we obey the laws and ordinances of the gospel" (Doctrines of Salvation 1:121).

"Christ was the only one being qualified to pay such a ransom. He was qualified because it was His divine appointment, bestowed on Him in the pre-mortal life (1 Peter 1:19-20; The Mediation and Atonement, 97). He became the Only Begotten of the Father, with power to retain or lay down His life (D&C 49:5; John 10:15-18). His could be the only sinless sacrifice, for He alone never succumbed to sin (D&C 20:22; 45:4; Hebrews 4:15).

"He voluntarily shed His blood in Gethsemane for our sins (Luke 22:44; D&C 19:15-20; Doctrines of Salvation 1:130) and likewise allowed His blood to be shed on Calvary in order that death might be conquered and the resurrection brought to pass (Mosiah 16:6-8)." (*Doctrine and Covenants Encyclopedia*. Salt Lake City: Deseret Book Co., 2012, [Revised Edition], 28-29).

During this lesson, we will consult the Holy Scriptures, including the revelations recorded in the Doctrine and Covenants, and modern day revelation as given through the prophets and apostles. Our focus will be to increase our witness of Jesus Christ as our Savior and Redeemer and our understanding of the Savior's Atonement for us.

Joseph Fielding McConkie and Robert L. Millet state,

"All doctrines and principles and practices have meaning--are of efficacy, virtue, or force--only to the degree that they are rooted in and anchored to the atonement of Jesus Christ." (*Doctrinal Commentary on the Book of Mormon*, Vol. 3. Salt Lake City: Bookcraft, 1991, [3rd Printing, 1993], 50).

Boyd K. Packer states,

"This truth [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 off from that truth, there will be no life nor substance nor redemption in them." ("The Mediator," in *Ensign*, May 1977, 56).

As has been referenced, the very root of the doctrine of Christ as taught in the Church of Jesus Christ of Latter-Day Saints is the divinity of Jesus Christ and His

Atonement. It is the heart of the gospel. All other truths stem from this truth.

II. Doctrine and Covenants Testifies of Jesus Christ

*What is one purpose of all scripture?

To testify of Jesus Christ and to persuade people to come to Him and partake of salvation.

The Doctrine and Covenants is a testament of Jesus Christ given in this dispensation. This book of scripture bears witness that Jesus is the Christ, that He lives, and that He continues to speak to prophets and guide His people today.

Introduction to the Doctrine and Covenants states,

"Finally, the testimony that is given of Jesus Christ--his divinity, his majesty, his perfection, his love, and his redeeming power--makes this book [Doctrine and Covenants] of great value to the human family and of more worth than the riches of the whole earth." (**Introduction.** The Doctrine and Covenants. Salt Lake City: The Church of Jesus Christ of Latter-Day Saints, 1981, [2013]).

Within the Doctrine and Covenants, one can find instances where the Savior bears His testimony of himself and his work. Here are two examples:

Doctrine and Covenants 50:41-44

41 Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me;
42 And none of them that my Father hath given me shall be lost.
43 And the Father and I are one. I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you.
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.

In the 2013 edition of the Doctrine and Covenants, the heading of Section 50 states, "Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 9, 1831.

Joseph Smith's history states that some of the elders did not understand the manifestations of different spirits abroad in the earth and that this revelation was given in response to his special inquiry on this matter. So-called spiritual phenomena were not uncommon among the members, some of whom claimed to be receiving visions and revelations." (Heading: Section 50. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013], 91).

The heading may be False Spiritual Manifestations. These can only be discerned by determining through the Spirit which are from God and which are not.

Hyrum M. Smith and Janne M. Sjodahl state,

"When a man or woman becomes as a little child, humble, willing to learn, obedient, he, or she, is fit for citizenship in that Kingdom.

"None shall be lost...[does] not mean that the sheep cannot go astray, but the vigilance of the Shepherd is such that no wolf can slay them, as long as they remain with the flock. The revelation closes with an assurance that the 'day cometh that you shall hear my voice, and see me, and know that I am.' Watch, therefore, and be ready." (*Doctrine and Covenants Commentary*. Salt Lake City: Deseret Book Co., 1951, [Revised Edition], 295).

*What assurance was given to the Saints in Ohio, that as they remain true to the faith, the Lord would watch over them and keep them safe from Satan's grasp?

Doctrine and Covenants 76:22-24

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.

In the 2013 edition of the Doctrine and Covenants, the heading for Section 76 states, "A vision given to Joseph

Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. Prefacing the record of this vision, Joseph Smith's history states: 'Upon my return from the Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded very one according to the deeds done in the body the term 'Heaven,' as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly,... while translating St. John's Gospel, myself and Elder Rigdon saw the following vision.' At the time this vision was given, the Prophet was translating John 5:29." (Heading: Section 76. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013], 136).

This revelation was given at the home of John Johnson. According to the record, several others were present in the room at the time Joseph Smith and Sidney Rigdon received the revelation. One of the eyewitnesses to the reception of the vision by Joseph and Sidney was Philo Dibble.

Philo Dibble states,

"During the time that Joseph and Sidney were in the spirit and saw the heavens open, there were other men in the room, perhaps twelve, among whom I was one during a part of the time--probably two-thirds of the time,--I saw the glory and felt the power, but did not see the vision.

"The events and conversation, while they were seeing what is written (and many things were seen and related that are not written,) I will relate as minutely as is necessary.

"Joseph would, at intervals, say: "What do I see?" as one might say while looking out the window and beholding what all in the room could not see. Then he would related what he had seen or what he was looking at. Then Sidney replied, 'I see the same.' Presently Sidney would say 'what do I see?' and would repeat what he had seen or was seeing, and Joseph would reply, 'I see the same.'

"The manner of conversation was reported at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound or motion

made by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or a limb during the time I was there, which I think was over an hour, and to the end of the vision.

"Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which Joseph remarked, smilingly, 'Sidney is not used to it as I am.'" (*Juvenile Instructor*. May 1892, pp.303-304).

The report of Philo Dibble's regarding Joseph Smith and Sidney Rigdon receiving this vision is included in order to further our understanding as to how Joseph received various revelations found in the Doctrine and Covenants.

Hyrum M. Smith and Janne M. Sjodahl state,

While others had seen Christ and heard the voice bearing record that He is the only begotten Son of God, Joseph and Sidney saw in our day, in this vision, Christ "on the right hand of God; and ...heard a voice testifying that the Son is the Only begotten of the Father and the Creator.

"[While] the Father of our Lord [was] the originator of the plan...the worlds were created through the Son. He was the great Architect, the Executive of the Great Council in heaven, through whom the plan of creation was made a reality, as well as the plan of redemption (Comp. Hebrew 1:2)...This is the last testimony to the fact that He lives, a resurrected and glorified Being; not the *final* testimony, but the last up to the time of this vision." (*Doctrine and Covenants Commentary*. Salt Lake City: Deseret Book Co., 1951, [Revised Edition], 448-449).

How blessed we are that the heavens are not closed. God still speaks to man through his anointed prophets who bear His witness to eternal truths.

III. Through the Atonement, Jesus Christ Suffered the Pains of All Men Who Repent and Come Unto Him

The Atonement of Jesus Christ occurred both in the garden of Gethsemane and on the cross at Calvary. The great pain Jesus experienced while in the Gethsemane, was replicated when He hung on the cruel cross.

James E. Talmage states,

While Jesus was 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 that 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." (*Jesus the Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Twenty-ninth Edition, 1959], 661).

A. The Savior describes His atoning sacrifice.

Doctrine and Covenants 19:16-19

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

In the 2013 edition of the Doctrine and Covenants, the heading for Section 19 states, "Revelation given through Joseph Smith, at Manchester, New York, likely in the summer of 1829. In his history, the Prophet introduces it as 'a commandment men of God and not of man, to Martin Harris, given by him who is Eternal.'" (Heading: Section 19. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013], 31).

While Section 19 was given by Joseph Smith to Martin Harris, it is, however, the only scripture passage in which the Savior describes His own suffering during His atoning sacrifice.

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

Christ suffering was on behalf of those who would repent. Those who do not repent will suffer as He did which resulted in His bleeding from every pore. (see D&C 19:18.)

Other scriptures that state why He was willing to suffer for us include:

Doctrine and Covenants 18:10-11

10 Remember the worth of souls is great in the sight of God;

11 For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

Doctrine and Covenants 19:19, 24

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

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

Doctrine and Covenants 34:3

3 Who so loved the world that he gave his own life, that as many as would believe might become the sons of God. Wherefore you are my son;

Hoyt W. Brewster states,

"The motive inspiring and sustaining Him through all the scenes of His mission, from the time of His primeval ordination to the moment of victorious consummation on the cross, was two-fold; first, the desire to do His Father's will in accomplishing the redemption of mankind; second, His love for humanity, of whose welfare and destiny He had assumed charge" (*Articles of Faith*, 80; 3 Nephi 27:13; John 13:34)." (*Doctrine and Covenants Encyclopedia*. Salt Lake City: Deseret Book Co., 2012, [Revised Edition], 29).

B. Through the Atonement, we will all be resurrected.

Doctrine and Covenants 88:14-18

14 Now, verily I say unto you, that 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;

Jeffrey R. Holland states,

"As a universal gift flowing from the atonement of Christ, the Resurrection will clothe with a permanent, perfected, restored body every spirit ever born into mortality. Furthermore, for every person who accepts the principles and ordinances of the gospel, that person's body will be something of a robe of righteousness. Therein is the redemption of the soul, and therein is a fullness of joy throughout all eternity, including in its highest order, 'a fullness and a continuation of the seeds forever and ever.'" (*Christ and the New Covenant*. Salt Lake City: Deseret Book Co., 1997, 244).

Doctrine and Covenants 93:33

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

B/M, Alma 11:42-44

42 Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of the temporal death, that all shall be raised from this temporal death.

43 The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before

God, knowing even as we know now, and have a bright recollection of all our guilt.

44 Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

In these three scriptural references, we learn:

- "a. Resurrection is the redemption [bringing back] of the soul. The spirit and the body are reunited, inseparably connected in a perfect form (D&C 88:14-18; 93:33; Alma 11:42-44).
- "b. Resurrection prepares us for the celestial glory (D&C 88:18).
- "c. Resurrection is necessary for us to receive a fullness of joy (D&C 93:33).
- "d. All people will be resurrected (Alma 11:44)." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 7).

C. Through the Atonement, we can be forgiven of our sins and inherit celestial glory

Doctrine and Covenants 18:11-12

11 For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

12 And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

Robert L. Millet and Lloyd D. Newell state,

"Not only did Jesus die but he rose triumphant from the grave, victorious over death, that he might bring each of

us unto him, if we repent. We must do our part; we must [and can] draw upon the powers of heaven, repent, and access the Atonement in our lives...Repentance is the key that unlocks the door to eternal joy in the kingdom of God." (*Draw Near Unto Me: Daily Reflections on the Doctrine and Covenants*. Salt Lake City: Deseret Book Co., 2004, 51).

If we are willing to humble ourselves, we may then draw upon the power of the Atonement to enable us to be able to repent from our faults and transgressions and to come unto Christ.

Doctrine and Covenants 19:16-17, 20

**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;**

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 degree you have tasted at the time I withdrew my spirit.

The Lord is speaking not only to Martin Harris, to whom this revelation was addressed, but to each of us. If we are willing to humble ourselves and seek forgiveness from our sins, we will receive forgiveness. If we do not heed the Savior's counsel, we will then have to suffer as He did. Fortunately, Martin Harris did heed the Lord's admonition and did obtain forgiveness from his sins.

Doctrine and Covenants 58:42

42 Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember then no more.

The Lord wants to forgive us our sins, however, we must follow the steps necessary in order to gain his forgiveness, including confessing them and forsaking them.

Doctrine and Covenants 76:62, 64, 69-70

62 These shall dwell in the presence of God and his Christ forever and ever.

64 These are they who shall have part in the first resurrection.

69 There are they who are just men make perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

70 These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God,...

In these four scriptural references, we learn:

- "a. We can repent of our sins and come unto Him (D&C 18:11-12).
- "b. If we repent, Christ has taken upon Himself the suffering for our sins (D&C 19:16-17, 20).
- "c. If we repent, the Lord forgives us and remembers our sins no more (D&C 58:42).
- "d. We can come forth in the first resurrection, be made perfect through Christ, and inherit celestial glory. (D&C 76:62, 64, 69-70)". (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 8).

D. Through the Atonement, the Savior gained perfect empathy for us in all our sorrows, pains, and afflictions.

Doctrine and Covenants Student Manual [2001] states,

"On November 30, 1838, Joseph Smith and others were incarcerated in Liberty Jail in Missouri. These men had not been convicted of any crime; nevertheless, they were held in the jail for several months. The Prophet Joseph Smith and his companions (Hyrum Smith, Lyman Wight, Celeb Baldwin, Alexander McRae and, for part of the time, Sidney Rigon) suffered greatly while they were held in the jail awaiting trial on false charges...Between 20 March and 25 March, 1839, the Prophet Joseph Smith dictated a lengthy communication that was signed by all the prisoners (actually there were two letters, although the Prophet identified the second as a continuation of the first). [These letters make up Sections 121, 122, and 123 of the Doctrine and Covenants]." (*Doctrine and Covenants Student*

Manual. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [Second edition, 2001], 295).

In Doctrine and Covenants 122, the Lord gave a revelation in response to his incarceration. Beginning with verse five, the Lord makes a series of statements beginning with "If thou art..." The striking truth is that Joseph Smith had experienced each of these circumstances. The Lord then states, along with his confinement in jail, his being subject to the forces of nature, including the jaws of hell. The Lord concluded the revelation with verses seven through nine.

Doctrine and Covenants 122:7-9

7 And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good.

8 The Son of Man hath descended below them all. Art thou greater than he?

9 Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever.

In the 2013 edition of the Doctrine and Covenants, the heading for Section 122 states, "The word of the Lord to Joseph Smith the Prophet, while a prisoner in the jail at Liberty, Missouri. This section is an excerpt from an epistle to the Church dated March 20, 1839 (see the heading to section 121)." (Heading: Section 122. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013], 243).

In the 2013 edition of the Doctrine and Covenants, the heading for Section 121 states, "Prayer and prophecies written by Joseph Smith the Prophet in an epistle to the Church while he was a prisoner in the jail at Liberty, Missouri, dated March 20, 1839. The Prophet and several

companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief." (Heading: Section 121. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013], 239).

The key words of section 122, to Joseph Smith and to each of us, who will experience adversity and tribulation in our lives, are these, "all these things shall give thee experience, and shall be for thy good." No matter what we may be called upon to experience, none of us will ever be called upon to experience the depth to which the Savior was subjected in order to bring about His Atonement on our behalf.

B/M, Alma 7:11-12

11 And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.

12 And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to the their infirmities.

Jeffrey R. Holland states,

"Do you know [the] meaning [of succor]? It is often used in the scriptures to describe Christ's care for and attention to us. It means literally 'to run to.' What a magnificent way to describe the Savior's urgent effort in our behalf! Even as He calls us to come unto Him and follow Him, He is unfailingly running to help us." ("Come Unto Me," in *Trusting Jesus*. Salt Lake City: Deseret Book Co., 2003, 74).

Doctrine and Covenants 62:1

1 Behold, and hearken, O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate, who knoweth the weakness of man and how to succor them who are tempted.

Joseph Fielding McConkie and Robert L. Millet state,

"There were some things associated with mortal life-- physical testing and trial and pain and harassment and estrangement and embarrassment--that the Lord Jehovah needed to experience first hand. The great God of the ancients condescended to walk among men that he might work out his own salvation and also make the same available to those who received his word and trusted in his redeeming grace. Though it is true that the Spirit knows all things, the God of mercy needed to experience infirmity, weakness, and sickness personally in order to identify with and comfort his people, and often to deliver them from such things." (*Doctrinal Commentary on the Book of Mormon*, Vol. 3. Salt Lake City: Bookcraft, 1991, [3rd Printing, 1993], 52-53).

Doctrine and Covenants 133:52-53

52 And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever.

53 In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old;

Jeffrey R. Holland states,

"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." ("This Do in Remembrance of Me," in *Ensign*, November 1995, 69).

*When have you felt the power of the Atonement in your life?

*What can we do to feel this power more completely?

*How can we show the Savior our gratitude for His Atonement?

*How should our understanding of the Atonement affect us in our daily lives?

IV. The Doctrine and Covenants Helps Us Understand the Savior's Roles and Attributes

The Lectures on Faith state that to be able to exercise faith in God, we must have "a correct idea of his character, perfections, and attributes." (*Lectures on Faith*. Salt Lake City: Deseret Book Co., 1985, 38).

*What attributes of the Savior have you gleaned from the scriptures we have read today?

Charity, obedience, humility, and submissiveness.

Let us note other scriptures in the Doctrine and Covenants that teach us further regarding his roles and attributes.

Doctrine and Covenants 6:20-21

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.

He honored the request of Oliver Cowdery. He is kind and loving. As we are obedient, he holds us in his arms to give comfort and strength to us. Even though his own people rejected him, He continues to exercise patience on their behalf.

Doctrine and Covenants 6:32-37

32 Verily, verily, 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.

Regardless of the small number who gathered in His name, He will be there to support and strengthen them. Christ reminds us that no act of good goes unrewarded. Even if others may ridicule his servants, he will protect and stand by them. Just as He was faithful in doing the will of the Father, we should follow his example and not shirk our duty.

Doctrine and Covenants 29:1-2

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.

Philip A. Allred regarding "Mother hen symbolism" states,

"A few years ago, a colleague of mine at Idaho State University related one of his student's experiences that help illustrate this mother hen symbolism. The student, a young man, had been helping inspect some fire damage just outside of town from a recent blaze. As he and the other volunteers were assisting one of the inspectors, they noticed several smoldering mounds across the scorched earth. Intrigued, he asked the inspector what these were. The inspector replied that he should kick one of the piles. He did. To his great surprise several baby Sage Grouse chicks ran out from under the upturned mound. The young man asked the inspector how the chicks knew about the natural

shelter. To his amazement, the inspector replied that they were not natural at all; instead this smoldering heap was none other than the remains of their mother. The inspector continued to explain that when the fire breaks out the mother hen calls out to her young ones and stretches out her arm [wing] so they can run inside to her protective embrace. The young man was profoundly moved by this mother's loving and sufficient self-sacrifice. How fitting that the Lord would personify the mother hen who gathers her chickens under her wing. (see also Matthew 23:37; 3 Nephi 10:4-6; D&C 109:79.)" (Book of Mormon Lesson 37: "Whosoever Will Come, Him Will I Receive" 3 Nephi 8-11. (www.ldsmeridianmagazine.com/gospeldoctrine/bom#37)).

This analogy of the Savior is truly a manifestation of the length and depth of his love for us.

Doctrine and Covenants 38:1, 3

1 Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end,...

3 I am the same which spake, and the world was made, and all things came by me.

Doctrine and Covenants 45:3

3 Listen to him who is the advocate with the Father, who is pleading your cause before him--

Camille Fronk Olson states,

"Because no unclean thing can enter into the presence of God, each of us needs an advocate [one who pleads another's cause] to plead our case before the Father. Jesus Christ is our advocate before God the Father and the only One who can intercede on our behalf (D&C 110:4; 1 John 2:1).

"As the only 'high priest' who 'was in all points tempted like as we are, yet without sin' (Hebrews 4:15), the Redeemer alone can plead our cause...[thereby] reflecting our complete confidence in the Savior's advocacy, righteousness, and purifying power, we are entitled to 'come boldly unto the throne of grace' (Hebrews 4:16), thereby bearing witness that it is by his grace and

righteousness that we are saved." (*LDS Beliefs: A Doctrinal Reference*. Salt Lake City: Deseret Book Co., 2011, 25-26).

Doctrine and Covenants 50:44

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.

Hoyt W. Brewster states,

"In an 1831 revelation, Christ identifies Himself as the 'stone of Israel' (D&C 50:44)." ...He is 'the stone which the builders refused,' but which became 'the head stone of the corner' (Ps. 118:22; Matt. 21:42). ...Thus if men build upon this 'stone' or 'rock,' they are on a 'sure foundation, a foundation whereon if men build they cannot fall' (Hel. 5:12)." (**Stone of Israel**. *Doctrine and Covenants Encyclopedia*. Salt Lake City: Deseret Book Co., 2012, [Revised Edition], 566).

Doctrine and Covenants 76:5

5 For thus saith the Lord--I, the Lord, are merciful and gracious unto those who fear [reverence, revere] me, and delight to honor those who serve me in righteousness and in truth unto the end.

Neal A. Maxwell states,

"By putting everything we have on the altar of the Lord and not waiting for Him to give us a receipt, we show our submissiveness...God who is perfect in His gratitude, 'delight to honor those who serve' Him (D&C 76:5). Mortal recognition is so fleeting, but God remembers always those who remember Him." (*Not My Will, But Thine*. Salt Lake City: Bookcraft, 1988, 96).

Doctrine and Covenants 133:44, 47, 52

44 Yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who recoiceth and worketh righteousness, who remembereth thee in thy ways.

47 And he shall say: I am he who spake in righteousness, mighty to save.

52 And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever.

In these verses, the attributes of Christ include, worketh righteousness, remembering, mighty to save, bestows according to his goodness meaning without impartiality, and does so in complete love and kindness.

Doctrine and Covenants 136:22

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.

In this verse, Jesus Christ witnessed to all the world that He is the God Jehovah, by which He was known to the children of Israel, before His birth into mortality. As He guided Israel out of Egypt and across the Red Sea by his outstretched arms, so were his arms outstretched on the cross at Calvary as He redeemed all from permanent death. And, in these latter days, His arms continue to be stretched out as He gathers Israel out from the world to bring her to a knowledge of Him and His gospel. They will then receive from Him, their promised blessings.

*Why is it important for each of us to know the roles and attributes of the Savior?

*How have the revelations of the Doctrine and Covenants enriched your testimony of the Savior?

V. I Stand All Amazed (Hymns, No. 193)

Karen Lynn Davidson states,

"Many people are quick to condemn themselves because of their own unworthiness. Yet the Savior's atonement extends to everyone. As we sing this hymn, we express our great gratitude for the great gift of the Atonement, which far exceeds anything we can do to deserve it. We acknowledge our weakness and at the same time pledge our faith and everlasting gratitude." (*Our Latter-Day Hymns: The Stories And The Messages*. Salt Lake City: Deseret Book Co., 1988, 206-207).

As noted, this popular Latter-day Saints Hymn contains important truths. We shall take five of the verses and match them with references in the Doctrine and Covenants:

1. "I stand all amazed at the love Jesus offers me"

Doctrine and Covenants 34:3

**3 Who so loved the world that he gave his own life,
that as many as would believe might become the sons of
God. Wherefore you are my son;**

It was Jesus who taught his disciples, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). It is one thing to offer to give your life; it is another to do it. He loves us so much that He did not shirk, and gave His life for each of us.

2. "For me, a sinner, he suffered, he bled and died"

Doctrine and Covenants 19:16-19

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

In these poignant verses, Jesus describes the price He paid in the garden and on the cross for our sins. He reminds us also of the importance of our repentance in order to avoid similar suffering.

George W. Pace states,

"[The Savior states], "We will walk back through the corridors of your life and watch those activities wherein you knowingly transgressed my laws."

"You almost feel like you don't want to go through with it, but your courage comes back and you take him by the hand

and the two of you walk back in the corridors of your life. You look up ahead and see an experience ahead of you and [when you] realize that the two of you are going to witness it together, it causes a real sorrow to come into your heart, and oh, how embarrassed you are!

"As you stand there viewing your sins, close to this pure, undefiled individual who reflects such marvelous love, your heart aches. In fact, you are so embarrassed and so broken-hearted over the experience that you think your heart will break. In the meantime, you forget to notice what is happening to him. Whereas he had been very happy and joyous, he is burdened down with sorrow. His sorrow becomes so great, in fact, that he sweats drops of blood. You stand in awe as you realize that what he is going through is because of your transgressions, that he has actually, in a very personal way, assumed on his shoulders, the effects of your sins.

"To know the Lord is to know that he did indeed suffer not only for us, but because of us. We were individually implicated and we can change as we acknowledge individually, the sorrow we have subjected the Savior to. In that knowledge, we seek a remission of our sins." ("What It Means To Know Christ," in *California "Know Your Religion" Lecture Series*, 1971-72, 95).

3. "I marvel that he would descend from his throne divine"

Doctrine and Covenants 88:6

6 He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

Doctrine and Covenants 122:8

8 The Son of Man hath descended below them all. Art thou greater than he?

Why was the Savior willing to descend below all things? One reason may be so that He may know how we feel when we are in our greatest moment of anguish. On those occasions, we could not honestly say to Him, "You don't really know how I feel!" Why? Because He has felt, and has experienced all

our mortal pain and sorrow, individually, so He would then know how to comfort us.

4. "I think of his hands pierced and bleeding to pay the debt"

Doctrine and Covenants 6:36-37

**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.**

It was through Christ's suffering, both in the garden and on the cross, that He paid in full the sins of Adam. He opened the way for us, through our individual repentance, to return to our Father in Heaven.

5. "Such mercy, such love and devotion can I forget?"

Doctrine and Covenants 20:77

77 O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.

Forgetting is probably one of the greatest weaknesses we all share as mortal beings. We tend to forget even those events that are most important to us, both temporally and spiritually. In order to assist us to remember the sacrifice made by Jesus Christ on our behalf, we gather together weekly in chapels across the globe. Here we partake of the sacrament, the bread and water. In this manner, we are reminded of His sacrifice and have the opportunity to renew our covenant with Him each week.

VI. Conclusions

In this lesson, our focus has been upon increasing our witness of Jesus Christ as our Savior and Redeemer and our

understanding of the Savior's Atonement for us. The very root of the doctrine of Christ is the divinity of Jesus Christ and his Atonement. It is the heart of the gospel.

Within the pages of the recorded revelations of the Doctrine of Covenants, witness is given of Jesus Christ as our Savior and Redeemer.

In Doctrine and Covenants 50:44, we learn that Jesus is the good shepherd and cares for His Father's children. Those who become his disciples and follow Him become His sons and daughters. In Doctrine and Covenants 76:22-24, Joseph Smith and Sidney Rigdon saw Jesus Christ in a vision and bear record of His resurrection.

We learn that through the Atonement, Jesus Christ suffered the pains of all who repent and come unto Him. His pain was real as recorded in Doctrine and Covenants 19:18. In Doctrine and Covenants 19:24, we learn that He fulfilled the atonement due to his love for his Father and in Section 34:3, we learn He did it in response to His love of His Father's children.

We learn that because of the redemption performed by Jesus Christ, that all will live again. This is taught in Section 88:14 and in the Book of Mormon, Alma 11:42-43. All who repent of their sins, and follow Him, may receive forgiveness of their sins and inherit Celestial glory. It was through the Atonement that the Savior gained a perfect empathy of all our sorrows. No one can honestly state to Christ, "You don't understand my pain and sorrow," for He does. His great love is manifest in the symbolism found in "a Hen gathering her chickens under her wings," for that is how He seeks to gather each of us. He is also our advocate with the Father as He pleads our cause before Him, interceding on behalf of those who love Him.

In the LDS Hymn, "I Stand All Amazed," we are reminded again of His atonement on our behalf. Verses from the Doctrine and Covenants remind us that He willingly laid down His life for us; He suffered for all who would repent; and, He descended below all things so that He would know how to comfort us. How grateful we are to Jesus Christ and His willingness to rescue us from the chains of Hell.

In the next lesson [D&C#03], we will address the events of the First Vision and Joseph's experience in the grove. This

event marked the beginning of the restoration of the Church of Jesus Christ in these latter days.