

*The Atonement*  
*of Jesus Christ*

**Understanding the Mystery, Becoming One**

**By Elliaison**



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**First Edition**  
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# Forward

## Introduction

The atonement is the most incomprehensible, spectacular and universe-changing event throughout all of time and space.

For thousands of years the Atonement has baffled even the greatest of scholars. Many religious leaders have declared it to be incomprehensible or stated that we can't understand it in this life.

These statements are inaccurate but could easily be corrected by saying that the atonement will not be understood without a new revelation. **That revelation has come...**

We want to be very clear that the atonement as explained in this book is not a guess or a theory based on research. It is the atonement as taught to us directly by Christ over multiple visitations, through visions and other special experiences. This book attempts to teach the atonement as it was taught to us by Christ.

If you are familiar with Elliaison, you know that the Elliaison contributors are a number of independent people who have received their calling and election made

sure, received the second comforter and have been visited and taught directly by Jesus Christ and other heavenly beings.

Of the many lessons we have received from Christ, none are as powerful, enlightening and life changing as “The Atonement”. He taught us the mechanics of how and why it works, the reason Jesus suffered and died, how the atonement allows us to be forgiven of sin and makes us free from the judgement and punishment of the law/sin and the ultimate purpose and goal of the atonement.

Although many of us have been raised Christian and learned about the atonement from our youth, we were shocked and amazed at how simple and powerful the atonement really is. We were told that the information shared in this book was lost to the world and is now being revealed again for the first time in two thousand years.

This book has been written under the direction of Christ with His blessing and encouragement to share with the world the revelations that make sense of what was the most incomprehensible act of love in the history of mankind.

Using the Holy Scripture as references as well as personal revelation, visions and direct quotes from Christ, Elliaison contributors have shown as best they can. They will walk you step by step and principle by principle through the atonement showing how the atonement is possible with new insights and deeper meaning.

The principles by which the atonement works are so simple and true that they are used in our own legal system today. We have found that people from backgrounds as diverse as Atheists, Muslims, and Buddhists can accept the principles as valid, powerful and worth teaching to others.

The true and correct understanding and application of the atonement has the power within its

understanding to unite the world and bring about the Millennium of peace by uniting all religions, races, and belief systems. That is why it was so named “The At-One-Ment.” But, the deep mysteries were lost to the sincere followers of Jesus Christ... Until now.

Many people have believed they understood and applied the atonement in their lives, but in fact, they were doing the exact opposite.

The information in this book is a threat to the core tenets and beliefs of some Christian religions who lack or reject information essential to comprehending Christ’s mission, teachings and role. As a result, some contributors of this book have received death threats from those who would stop at nothing to prevent you from reading the information in this book.

For example, you will read about a random protestant preacher in Las Vegas who once told some Elliaison contributors, “If I knew who you were, I would do anything to stop this information from being released, even if I had to spend the rest of my life in jail.”

What is more interesting is that all this happened just as Christ prophesied to us that it would during one of his lessons.

If understood and accepted, the deeper lessons behind the atonement as taught by Christ will remove the very power by which Satan reigns with blood and horror on the earth.

## **What is the goal of this book?**

This book has been written with the sole intent of providing this information to the world with the hope that by correctly understanding the atonement the reader will be touched in their heart and transformed into a peace-

loving child of God. That, as He desires, His Kingdom may be on earth as it is in Heaven.

In short, this book is intended to help us understand, accept and complete the atonement in our own lives, thereby making us more like Christ. The principles and concepts taught in this book will be invaluable in understanding Christ's main message, and preparing for the return of Zion and the beginning of the Millennium of peace.

## **Do people really receive these types of blessings and talk about it?**

YES! Elliaison Contributors have each received the blessings they are writing about. They each have been instructed by God to share with others their experiences and wisdom to help others to receive the same. They each feel that the Elliaison effort is a good way to do that.

Although there are some occasions in which individuals have been told not to share their experiences, or what they learned in their experiences, this is not the norm. Just as sharing your testimony of Jesus Christ only encourages faith and is required for missionary work, so too, witnessing your personal experiences of Jesus Christ, angels, miracles and other blessings promotes faith and encourages others to rise to greater plateaus. This is a major reason we read the scriptures, which are largely the experiences and witnesses of those who have had such experiences and shared them. If they hadn't shared them, then we wouldn't be blessed to know about them.

As the reader, you are able to judge if the things taught in this book are revelations from God or the workings of man.

“And again, he that receiveth the word of truth, **doth he receive it by the Spirit of truth or some other way?**  
**20 If it be some other way it is not of God.**” - D&C 50:19-20

With this understanding firmly in place, we would like to point out to you that while this book is informative and provides a great deal of insight, revelation and new information, it cannot and does not replace or supersede the need for your own personal revelation.

This means that you should not believe what you read in this book, (or any other), without receiving the witness of the Holy Ghost on each point, having your own direct connection to God. Only by the powerful witness of the Holy Ghost can you learn for yourself what is true.

President Brigham Young said:

"There are those among this people who are influenced, controlled, and biased in their thoughts, actions, and feelings by some other individual or family, **on whom they place their dependence for spiritual and temporal instruction, and for salvation in the end.** These persons do not depend upon themselves for salvation, but upon another of their poor, weak, fellow mortals. I do not depend upon any inherent goodness of my own, say they, to introduce me into the kingdom of glory, but I depend upon you, brother Joseph, upon you, brother Brigham, upon you, brother Heber, or upon you, brother James; I believe your judgment is superior to mine, and consequently I let you judge for me; your

spirit is better than mine, therefore you can do good for me; **I will submit myself wholly to you, and place in you all my confidence for life and salvation;** where you go I will go, and where you tarry there I will stay; **expecting that you will introduce me through the gates into the heavenly Jerusalem....**Now those men, or those women, who know no more about the power of God, and the influences of the Holy Spirit, than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child. They cannot control themselves in the least, but James, Peter, or somebody else must control them, They never can become Gods, nor be crowned as rulers with glory, immortality, and eternal lives. They never can hold scepters of glory, majesty, and power in the celestial kingdom. Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course." - Brigham Young

# Why do you cast your pearls before swine?

It is our hope that if you are reading this book, you are not swine. Jesus encourages us saying,

“Give not that which is holy unto the dogs, **neither cast ye your pearls before swine**, lest they trample them under their feet, and turn again and rend you.” - Matthew 7:6

This is sound advice and warning. There certainly are pigs out there. You can always tell who the swine are in a group because if you cast your pearls out, they do exactly what they are predicted to do.

To those who are acting like swine, we say, “You don't have to be swine, it's your choice.”

It is always easy to recognize the pigs by how they treat personal and sacred things shared with them. That does not reflect poorly on those who stuck their neck out for the benefit of others and shared their sacred things, neither does it make the pearls they shared less valuable or beautiful. It only reflects poorly on the pigs who don't know how to appropriately handle the pearls they have been given.

Jesus warned that these dogs would not only trample the pearls under their feet, but they would “turn again and rend you.” This is what happened to Jesus himself. And it is certainly what is likely to happen to us as well.

Some of the Elliaison contributors have already received death threats intended to prevent the information

shared in this book from being released to the masses. While some will find the information in this book to be refreshing, enlightening and powerful, others will react in fear and anger, which will lead them to do the most terrible things.

Christ taught saying,

27 ¶But I say unto you which hear,  
**Love your enemies, do good to them which hate you,**

...

31 **And as ye would that men should do to you, do ye also to them likewise.**

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

...

35 But **love ye your enemies, and do good,** and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: **for he is kind unto the unthankful and to the evil.**

36 Be ye therefore merciful, as your Father also is merciful.

37 **Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned:** forgive, and ye shall be forgiven: - Luke 6

Indeed, if people really believed and lived Jesus' teachings, they would not have killed him no matter how much they disagreed with him or hated him. One of the

ways we can recognize a true Christian is the way in which they treat their enemy.

**“By this shall all men know that ye are my disciples, if ye have love one to another.” - John 13:35**

We expect that as a result of this book there will be many who call themselves Christians but show themselves to be devils.

If we truly love them that we call our enemies and bless them, then we are children of the Highest and show ourselves to be true Disciples of Christ.

This book will challenge your views and understanding of the atonement and your life as a disciple of Christ. We pray that you will humbly and prayerfully consider the information presented. Search the scriptures and see for yourself if the answers we present have not been hiding right in front of you the whole time.

## **Authors Note:**

The Elliaison Group is comprised of various individuals and couples who have each had many wonderful and powerful experiences. These individuals do not want personal fame or attention, but they do want to share many of the things which they have learned and experienced for the benefit of others.

This book was written by various people who each have contributed to the content and shared their own personal experiences in this book. At present, each of the authors has decided to remain anonymous.

This has presented us with the difficult challenge of trying to share personal experiences without divulging

which author is sharing the experience. Finding that the use of fictitious names for each of the authors required a central narrator who referenced the individual authors, which greatly affected the book's flow and entirely negated the united voice intended by the authors. We have mutually agreed to author this book as Elliaison and share our individual testimonies and experiences as a united and single voice as though we were "One" person.

We have each reviewed the content and presentation of information in this book and fully support its publication. If at some future time any one of the individuals or couples who shared their experiences as authors wish to take personal credit for any experience shared, they are free to do so, and at their request, Elliaison or an agent for Elliaison will provide a statement acknowledging such claims.

## **Why do you choose to remain anonymous?**

Who we are is not important and ultimately has no real bearing on the message or information given in this book. Truth stands on its own and false notions fall to truth. Truth is not determined by who said it, what credentials they hold, nor by what positions or accolades they have earned. Some of the greatest truths have come by the lowly and simple. This has been proven time and again throughout our history.

It doesn't really matter who said it, if  $E=MC^2$  is true, then we could learn it from a highly educated and accredited physicist or from a simple patent clerk like Albert Einstein. Truth is truth regardless of who reveals it.

## **But why remain anonymous?**

There are several reasons that each of the Elliaison contributors have for remaining anonymous. But each of the Elliaison contributors understands and realizes the following:

1. **Death Threats** – We are particularly fond of living. We have families and loved ones. We have roles and missions which could be interrupted abruptly by a well-intended but greatly misguided assassin. Many of us have received revelations which concluded with a warning that some people would be willing to kill us to prevent this information from being shared. In this book, you will learn truths that some people are willing to kill to keep from you. We could not fulfill our commission to share this information and protect ourselves and our families without remaining anonymous.
2. **Fame and Notoriety** – It is truly our hope that the majority of our readers will find the information presented in this book to be profound, life changing, uplifting and wonderful. We have waited and prepared for almost 20 years for the right time to present the revelations and information given in this book. We hope to positively impact the lives of many people. Yet, we want to be able to go to the grocery store without attracting attention from people who love or hate us. We don't want people to follow us around hanging on every idle word we say. We want people to go to God and not us. Remaining anonymous avoids many problems and issues that arise from fame and notoriety. One cannot

become famous nor take personal pride or credit when their name remains unknown.

## **Revelation and Scripture**

While the revelations came first, we found that nearly everything we were taught by Jesus could be found in the scriptures. We just couldn't see it or understand it until after the revelation was given.

In many cases, the scriptures that confirmed what we had been taught were ones that we were already familiar with and knew, but now we were seeing them in an entirely different way. In some instances, we didn't find the scriptures that taught or supported the revelation until more than fifteen years after the revelation.

For the sake of the reader, we will teach the revelations and then include the supporting scriptures and other references we have discovered so far.

## **Final Note:**

When you are under the influence of the spirit, great amounts of information can be exchanged in a single moment. In many instances with Christ, the communication was telepathic, mixed with visions and always filled with love and the spirit of peace.

He led us along, teaching us to see things we had previously rejected because of apparent contractions with things we had learned and accepted growing up.

It's difficult to adequately detail the experiences and all the information that is transferred through the spirit by revelation.

As we write this book, we realize that at times we are quoting Christ, but because the communication was telepathic and communicated via pure thought, without words, we must do the difficult task of translating thoughts and feelings into words. Even though we are quoting Christ, we are doing so in our own words and this is very different from quoting Christ when he crystalized a thought in his own words, which is a true direct quote from Christ.

In this book, to distinguish the difference between an author speaking for Christ in their own words and a direct quote from Christ, we will do the following:

“This is what it looks like when an author is quoting Christ using their own words.” - Jesus Christ

*“This is what it looks like when the author is quoting Christ directly using Christ’s own words.” - Jesus Christ*

And, without Further Ado, we present...

## **The Atonement of Jesus Christ**



# **Part 1**

## **The Mechanics of the Atonement**

# Progressing in the Atonement

There are so many aspects of the atonement and how it impacts our lives, what it means and how, through the atonement, Christ is enabled to save us. Most people only seem to know about or understand that the atonement saves us from sin and that somehow, because Jesus suffered and died for us, we are able to become free of the punishment we would have suffered as a result of our sins. This is only one small aspect of the atonement. Jesus did so much more to bring about the “at one ment”.

Almost everyone wants to know how Christ’s suffering was able to free us from the demands of justice allowing him to offer us mercy. While this is an interesting topic, it truly is the one of the least important principles of the atonement. We have noticed that many people focus on this aspect of the atonement entirely because they have no understanding of the deeper meaning, goals and intentions of the atonement. That while receiving forgiveness of our sins and thereby avoiding the punishment for breaking God’s law is a wonderful thing, the greater meaning and importance lies far deeper than this.

The atonement is about so much more than overcoming sin and death. It is about transformation and change. It is about changing our thoughts and our hearts and making the ultimate transformation from carnal and devilish to godly and righteous. It teaches us the key to understanding and becoming perfect. When we truly understand the atonement, then we truly understand what it means to be perfect, how God is perfect and what we must do to be perfect. Not only does it give us the true road map to perfection, but it gives us hope that perfection is attainable for us, here and now in our mortal life.

Additionally, understanding the atonement gives us the keys to bringing about the Millennium of peace. It teaches us what we need to know and understand to create peace with our neighbor and thereby qualify to live in the millennium with the righteous. The scriptures teach that in the Millennium, Satan will be bound. But they also tell us that he will not be bound by God independent of us. They tell us that it is our righteousness that binds Satan.

“And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; **for he hath no power over the hearts of the people, for they dwell in righteousness,** and the Holy One of Israel reigneth.” 1 Nephi 22:26

For this reason, the atonement must be taught and understood so that Satan can be bound by our righteousness before the millennium of peace can begin. The revelation on the atonement is a significant part of preparing the Christian world for Christ’s return. With this revelation will come a preparation for the separation between the wheat and the tares.

This will all be explained later, but for now, realize that our conversion to Christ is like a caterpillar entering into a cocoon. We receive the Holy Spirit which begins to teach and change us, tearing down the man or woman of sin and rebuilding that person into a new godly creature. At our conversion, the atonement’s power immediately takes effect and through grace we receive forgiveness of our sins and are made worthy of the presence of God through the Holy Ghost. Without forgiveness and grace, there could be no gift of the Holy Ghost. We haven’t earned this gift by our works, because

we received the gift at the moment of our conversion without yet having had time to do the works of our conversion.

This gift is not by our own merits as we have done nothing except to believe in Christ Jesus and his power to save. At this point, we've decided to become righteous, but don't really know what that means or how to do so.

At our conversion, we enter a new state of being. Like a caterpillar that goes into a cocoon, preparatory to becoming a butterfly, we also begin a spiritual metamorphosis, which over time, if we allow it, will change us into a glorious god. We remain in this spiritual cocoon as we learn, develop and grow into a new creature patterned after Christ.

Eventually, when perfection has come, the cocoon falls away and like the butterfly, we emerge a new beautiful creature, a perfect being patterned after Christ. Like the butterfly, this is not the end of our lives, but another beginning as we can now explore a whole new world that was beyond the reach of both the crawling caterpillar and the pupa in the cocoon.

The transformation to perfection is a mental and emotional rebirth. Many people enter into the cocoon without realizing the ultimate goal. They wander their entire life not believing that perfection is possible or knowing what that means and how to attain it.

In this book, we will discuss each aspect of the atonement from the least to the greatest. We hope that you, the reader will follow along carefully with the spirit.

We encourage you to let go of everything you have learned about the atonement and set it down for a short period so that you can become as a little child and learn new ideas that few have ever considered. When you have finished the book, you can pick up those old ideas and teachings and compare the old and the new and decide which of the two gives you a greater

understanding and appreciation for God. Which of the two makes you more holy and which of the two you will accept, believe and teach.

We are sharing the things of God and the things of God can only be comprehended and understood by the spirit of God.

“14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” - 1 Cor. 2:14

## **The Atonement in 30 Seconds**

The mechanics of the atonement are simple, but so foreign and contrary to what people already believe that most would reject it immediately. Because of this there has been a great deal of debate regarding how to present the material in this book, whether we should quickly say how it works and then add the volumes of evidence to support it, or to teach it slowly by first walking through the information.

As much as we are anxious to present our conclusions, we realize that even though we ourselves were willing to accept what Christ taught us directly, in his wisdom, he still walked us through principle by principle over many sessions until we were prepared to understand his final lessons.

Yes, the atonement can easily be taught in 30 seconds, but doing so robs a person of the journey and ultimately the goal. You see, we don't want to just tell you about the atonement, and how it works... We want you to live it and experience it just as we have. We want it to

change you. We want to show you what we see and how that vision changes the world. We can't do that in 30 seconds.

Don't focus so much on the conclusion, that's not as important. Focus on the journey. Focus on the change in your perspective and see how the new perspective changes the way you see the world and interact with others.

If we are able to present this information correctly, and you take the time to really consider it, then when you finish this book, you will view everything differently. You will see what God showed and taught us. You will see more as God sees. You will find God in yourself and you will see the God in everyone around you. You will know Zion because it will exist inside of you and it will be who you are. You will come to see and understand the teachings of Jesus Christ in a whole new and wonderful way.

So, slow down and take your time. This isn't a race; it's a revelation. And you don't want to miss a moment of it.

# The Justice/Mercy Problem

Justice is an essential component of any system of law, including the law of God. If God did not ensure justice, then God would be unjust and unreliable, which would cause God to cease to be God.

"Now **the work of justice could not be destroyed; if so, God would cease to be God.**" - Alma 42:13

The first and least aspect of the atonement addresses our debt to the law. This enables God to be just while offering us mercy. To understand how the atonement accomplishes this, we must first clearly see the connection between the law, punishment and justice and second understand the basic principles required to ensure justice.

## What is the Law

The law is a rule that instructs people regarding what they should or should not do. More than a suggestion, the law includes a punishment assigned as a threat for those who might break the law.

Rule + a Punishment for breaking the rule = a law

## The Connection Between Law, Punishment and Justice

Righteous people are not given a law because they don't need it. The law is not given to righteous people, who live honorably without the threat of a punishment, but to the wicked who would harm others were it not for the fear of punishment. Essentially, using the fear of punishment, the law tries to make the wicked, immoral and ignorant act as if they were moral or righteous by imposing consequences to gross immorality.

8 But we know that **the law is good, IF a man use it lawfully;**

9 Knowing this, **that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly** and for

sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;" - 1

Tim. 1:8-10

While we are under the law, we are subject to the penalties or punishments of the law.

The law without a punishment is merely a suggestion and has no true power over the wicked. The punishment is given as a threat to those who would otherwise do evil. It is to prevent the wicked from doing evil by use of fear of punishment. The law and punishment go hand in hand.

“Now, how could a man repent except he should sin? How could he sin if there was

no law? **How could there be a law save there was a punishment?**

18 Now, **there was a punishment affixed, and a just law given**, which brought remorse of conscience unto man.

...

21 And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

22 But **there is a law given, and a punishment affixed**, and a repentance granted; which repentance, mercy claimeth; otherwise, **justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.**" - Alma 42:17-22

If the law is broken, and the punishment is not given to the guilty, then the law has lost its power and the wicked are no longer afraid to do evil because there is no fear of consequences.

Justice is the result of administering the punishment associated with a broken law. A Judge is a person who attempts to determine if a law is broken and what punishment should be administered according to the law in order to accomplish justice and maintain the power of the law to keep the wicked in line through fear of punishment.

## **The Basic Principles of Justice**

Across the world there is a statue that symbolizes the Justice of the law. It is called "Lady justice".



Lady Justice is an allegorical personification of the moral force in judicial systems. Her essential attributes include a sword, a blindfold, and a balance.

### The Sword

The sword is the symbolic threat of the law which constantly creates fear through punishment.

“Now, if there was no law given—if a man murdered he should die—would he be afraid he would die if he should murder?

20 And also, **if there was no law given against sin men would not be afraid to sin.**” - Alma 42:19-20

“Nevertheless, they durst not lie, if it were known, **for fear of the law, for liars were punished;** therefore they pretended

to preach according to their belief; and now the law could have no power on any man for his belief.

18 And **they durst not steal, for fear of the law, for such were punished;** neither durst they rob, **nor murder, for he that murdered was punished unto death.**" - Alma 1:17-18

Under the law of Moses, there were many laws, each with its own punishment affixed. The punishment of the law is the sword that gives the law power.

## **The Blindfold**

The blindfold represents another essential component required for the system to work. In order for this system to work, it must be impartial or blindfolded. It cannot favor any group of people whether they are rich or poor, friend or foe. The law and its punishment must be impartial and respond equally to all who are under the law and its punishment. Any lack of impartiality in the law destroys the justice system and creates a loophole which can be exploited by the wicked, destroying the fear of punishment and therefore the power of the law. We can see historically that any discrimination or bias in the law creates civil unrest in which the people lose faith in their legal system.

"Then Peter opened his mouth, and said, Of a truth I perceive that **God is no respecter of persons.**" - Acts 10:34, (see also D&C 1:35 & 38:16)

## The Scales

The scales represent the balance of evidence for and against the accused. Justice places the evidence on the scale. One side of the scale holds all the evidence showing the person's innocence. The other side holds the evidence showing a person's guilt. All the evidence is weighed to determine innocence and guilt.

Justice must weigh the evidence carefully so that it only punishes the guilty who broke the law. If Justice punishes the innocent, then, by harming the innocent in the name of the law, it has accomplished "injustice" and become the very evil that it attempts to stop.

Additionally, if justice knowingly punishes the innocent on behalf of the guilty, then it creates a loophole in the law which can be exploited by the wicked and thus removes the threat of punishment and ultimately its power to keep the wicked in line.

If the system allowed the innocent to suffer the punishment of the law on behalf of the guilty, then the wicked would force or pay the innocent to suffer the penalties of the law on their behalf so that they could go unpunished and continue in their wickedness. The result again would be that the law would lose its power and the wicked would not be afraid to do evil.

“11 Now **there is not any man that can sacrifice his own blood which will atone for the sins of another.** Now, **if a man murdereth, behold will our law, which is just, take the life of his brother?** I say unto you, **Nay.**

12 But **the law requireth the life of him who hath murdered;** therefore there can be nothing which is short of an infinite

atonement which will suffice for the sins of the world.” - Alma 34:11-12

This last point is essential. It shows us the biggest flaw with the most common understanding of the atonement. That flaw, that it is commonly taught, is that Jesus, who was innocent, suffered the punishment of the law and died on behalf of the guilty to fulfill justice. The problem with this idea is that it assumes that an innocent person can suffer the punishment of the guilty.

Some people who recognize the error in this thought convince themselves that because Jesus was a God this eternal truth somehow doesn't apply.

You see, we are guilty of sin and when the judgement comes, we will receive the punishment for our sins. Justice can't be robbed, so the guilty must be punished.

The promise of the atonement is that we can be forgiven and with that forgiveness obtain mercy so that we avoid the punishment demanded by justice against the wicked. Because of that promise, and knowing that justice cannot be robbed, we conclude that somehow, Jesus, being a God can break the eternal principles of justice and suffer the punishments of the law on our behalf.

There are those whose Christian faith is so rooted in the idea that Christ being innocent suffered the punishment due to the guilty that they can't accept or imagine that this never happened. They have read the scriptures many times and in their minds, they can reference verse after verse that proves Christ did exactly that.

What is so interesting is that the scriptures and Christ never actually teach this. There are no scriptures that say Jesus suffered the punishment on behalf of the guilty, or that doing so was a way to satisfy, remove or overcome the demands of justice.

If you are one of the people who are absolutely convinced that the scriptures teach this, then you are reading what you expect the scriptures to say. Hear us out and we will show you something that you won't be able to unsee and you will feel like you just walked into another reality. We'll even walk through some of those verses you may want to point to and show you how they could not possibly say what you think they are saying.

For now, realize that no true system of justice can punish the innocent on behalf of the wicked and still be considered a system of justice. The atonement doesn't require it, or rely on it, or even support it. In fact, the atonement specifically and directly rejects the notion.

There is no instance in which an innocent person, animal, plant or other being, including a God, can suffer the penalty owed to a guilty party and thereby satisfy the demands of justice. To allow an innocent being of any type to suffer for the guilty would only serve to create greater injustice and ultimately create a loophole which can and will be exploited by the wicked thereby destroying the power of the law and its ability to govern the wicked.

The punishment of crimes must be answered by those who are guilty of the crimes and no one else. If the innocent are allowed to suffer the punishment of the guilty, then justice has been replaced with injustice, even if that innocent person is a God.

This means that **Justice requires that the following two criteria MUST be met or Justice has gone unfulfilled:**

- **The punishment of a broken law must be given.**
- **The punishment must be given to the guilty and no one else.**

If God did not meet those requirements of justice, and He allowed justice to be robbed, then God would be breaking an eternal truth so great that it would cause God to cease to be God.

“...Now **the work of justice could not be destroyed; if so, God would cease to be God.**

14 And thus we see that all mankind were fallen, and **they were in the grasp of justice**; yea, the justice of God, which consigned them forever to be cut off from his presence.

15 And now, **the plan of mercy could not be brought about except an atonement should be made**; therefore **God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice**, that God might be a perfect, just God, and a merciful God also.” - Alma 42:13-15

Ultimately, this is the first problem that the atonement must solve: We have sinned or broken a law and so we are subject to the punishment of the law.

No one can suffer that penalty except the guilty and the guilty must suffer it. The punishment is death and hell, something that we certainly want to avoid.

This places us in a catch-22 and shows us where the traditional view of the atonement becomes impossible and falls short. The good news is that the atonement doesn't work the way that we have been traditionally taught. The truth is so much more powerful and life changing.

This then begs the question, if Jesus didn't suffer and die to pay the **punishment** of our sins, why did he suffer and die and how does his suffering allow him to offer us mercy on condition of repentance? Additionally,

how is justice fulfilled if we don't suffer the punishment of sin? How is Mercy granted?

Hold on to these questions and keep them in the back of your mind. They will be answered, but first we need to unteach the errors that so many of us have been taught.

# Scriptures that Don't Exist

A True Story

by

An Elliaison Contributor

While serving as a missionary, I made it a point to study the scriptures each morning before work and each evening before bed. I was 20 years old at this point, raised in the church and taught from my youth, but I was about to learn something I had never heard before, or since.

This particular evening, I somehow stumbled across a holy day detailed in the Old Testament called, “the Day of Atonement”. I was surprised that I had never heard of it because it was considered the most sacred and important day of the year under the law of Moses.

I read in the Old Testament, primarily from Leviticus, details about the ordinance performed on this holy day. I had never read so much detail about any ordinance, it was amazing!

There were several consecutive chapters that provided a detailed account of the institution of the Day of Atonement as well as its history. I read about two goats, one named Jehovah and the other named Azazel. **Both goats/roles were required to complete the atonement.**

I had never before heard of this Azazel. The spelling of that name was very strange yet easy to remember for me.

One thing that I remember being discussed in odd detail was the death of both goats. The Jehovah goat was killed first and its blood was sprinkled all over **the mercy**

**seat** of the ark of the covenant. **They killed the goat named Jehovah**, but they did not kill the goat named Azazel. Instead of killing Azazel, the High Priest held it by the horns and pronounced all the sins of the people on its head and then it was sent out of the camp into the wilderness to die. **It had to die of its own accord, nobody could kill it.**

I read that initially this goat was sent out into the wilderness, a rocky place without food or water and it would die of dehydration, heat stroke or the like. Someone was assigned to watch the goat in the wilderness and make sure that it died by itself.

The death of Jehovah marked the beginning of an extended fast of at least 25 hours to ensure it was more than one day. During that fast, the people would mourn for their sins and pray for forgiveness.

**The children of Israel couldn't celebrate the forgiveness of their sins until Azazel was dead and the atonement was complete.**

Because they couldn't kill the goat, it initially took days for the goat to die. I imagine that during the days between the death of Jehovah and the death of Azazel, the people waited anxiously thinking about what was happening, why they killed Jehovah and why they waited on the death of Azazel.

Eventually, some time later a High Priest decided that as long as the Azazel killed itself it could die of other means. It wasn't long before the ordinance was changed to speed things up. They decided to send the goat into the wilderness near a cliff and coax it to jump off. They couldn't throw it off the cliff because that would be them killing it. It had to jump off the cliff by itself and thereby kill itself. **The point of this part of the ordinance is that Azazel had to kill itself.**

So, keeping with the principle of the ordinance, it was decided that the goat would be released near a rocky

cliff. Then a group of men would form a semicircle around the goat and slowly shrink the semicircle until the goat was pinned between the cliff and the men so much so that the goat couldn't even turn around. They might at that point yell or surprise the goat, causing it to scare. When it recoiled, spooked or jumped, it would have nowhere else to go except off the cliff. The goat would actually jump off the cliff and thereby kill itself.

As the years passed, the people lost the meaning of the ordinance and it naturally changed to the men directly killing the goat by nudging the goat off the cliff with their legs, and that eventually eroded the ordinance until it was lost entirely and a priest would push the goat off the cliff or even throw it off the cliff. By this point, they thought that the point of the ordinance was that the goat died in the wilderness. They entirely forgot that Azazel must kill itself as part of the ritual and symbolism.

This cliff was a good distance from the temple which was the center of the gathered people. It was important to know when Azazel died so they could celebrate the atonement. Watchmen were set on hills between the city and the cliff. When Azazel was dead, a torch was lit or a banner waved which could be seen in the distance. The first watchman would see the signal and relay it with the same signal to the next watchman until the signal reached the temple. It was a fairly fast system to relay the news from miles away.

The children of Israel anxiously waited for the signal of Azazel's death. When the message was received at the temple, a great celebration began because the atonement was completed.

Over the years, traditions have changed, some things have been added and some taken away, but to this day the Jews still celebrate the day of atonement which remains their most holy day of the year. We know this

holiday as Yom Kippur which is still translated to mean, “The Day of Atonement”.

I read so much that night about the sacred ordinance and the two goats. Their meaning was so clear and obvious. Unfortunately, this was a one-time viewing...

The next day, I searched diligently to find these chapters again. They were nowhere to be found! I retraced my steps and found verses that talked about the Day of Atonement but couldn't find the detail I had previously read. Instead of reading the original Hebrew name Azazel, I read the translated term “scapegoat”. Some of the information was there, but not much.

As a missionary, I didn't have access to computers or the internet, so I couldn't do a scripture word search nor look up what I had read online. It was almost two years before I returned home and had access to the internet.

I was so anxious to verify what I had read that soon after I got home and had access to a computer, I did a wordsearch in the Old Testament for “Azazel”. I was shocked to find that it wasn't there at all. It wasn't in the New Testament either.

I also searched the internet. I found a tremendous amount of information which substantiated what I learned, but could never find the detail or clarify what I had gained from this remarkable reading.

I found that the original Hebrew bible used the name “Jehovah” for one goat and “Azazel” for the other. The name Azazel was translated into the English word “scapegoat”. This made sense because the term “scapegoat” in English came from these exact verses. Azazel is in fact the scapegoat for our sins.

To this day I have no idea how I read it from my own King James Bible. It is clear to me that I read scriptures that don't exist.

From that night, I understood what I call the mechanics of the Atonement. The mechanics explains how Christ is able to offer mercy without robbing justice on conditions of repentance. It explains the process by which the penalty for sin can be transferred from one person to another.

I immediately understood that the Jehovah goat was a prophetic reference to **Jesus who was killed by the people**. With his blood he laid claim to the seat of mercy from which he alone is able to offer mercy.

I also realized that the goat for Azazel was a prophetic reference to another death that happened shortly after Christ had died. This death was a suicide which we have all known but never associated with the atonement. It is the death of one called Judas, Judas Iscariot.

With this new revelation, the atonement suddenly made sense and what was shrouded in mystery was now obvious and easy to understand. Through the process of this revelation, I was taught the following mysteries which will be answered in this book:

- The essential role of Jehovah in the atonement
- The essential role of Azazel in the atonement
- How Jesus played the role of Jehovah
- How Judas played the role of Azazel
- Why Jesus suffered and died
- How through his suffering and death he is able to offer us mercy without robbing justice
- Why the atonement does not work except on conditions of repentance.
- Why Azazel wandered in the wilderness until he killed himself



# The Day of Atonement

Azazel the Scapegoat

The atonement has been misunderstood for thousands of years. The major reason for this misunderstanding is that we have been looking at only half of the picture, the Jesus half. Until this new revelation, nobody even knew that there was another essential half to the atonement. This other half is taught through sacred symbolism in the ancient rituals of the Bible.

Although some will find it difficult to accept, Jesus did not complete the atonement alone. The bible is very clear that two beings were required to make an atonement. These two beings were symbolically referenced in the most sacred ordinance on the most sacred day in the Jewish calendar, “The Day of Atonement”.

“7 And he shall take **the two goats**, and present them before the Lord at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; **one lot for the Lord (*Jehovah*)**, and **the other lot for the scapegoat (*Azazel*)** .

9 And **Aaron shall bring the goat upon which the Lord’s lot fell (*Jehovah*)**, and **offer him for a sin offering.**

10 But **the goat, on which the lot fell to be the scapegoat (*Azazel*)**, shall be presented **alive** before the Lord, **TO MAKE AN ATONEMENT WITH HIM**, and **to let him go** for a scapegoat

*(Azazel)* into the wilderness.” - Leviticus  
16:7-10

Just as Leviticus says, Azazel “makes an atonement with him” (Jehovah). Neither Jehovah nor Azazel could have completed the atonement alone. Jehovah performs his part willingly to gain the power of mercy. Azazel reaps the just consequences of his actions.

Without understanding both halves of the picture, the atonement would remain incomprehensible. But when we add in the second half of the picture, and correctly divide the roles of each person in the atonement, the picture becomes clear and easy to see.

For this reason, we need to take a detailed look at Azazel and discover who he is so that we can understand his role in the atonement.

## Relevant Summary

- The following is a summary of what happened during the Day of Atonement. To make it easier to understand, **the key points will be bold and underlined.**

**The Jewish holiday “Yom Kippur” is “The Day of Atonement”.** The Hebrew word “Yom” means “day” and “Kippur” means “to atone”. The great Day of Atonement happened once a year under the Law of Moses and was symbolic of the atonement.

The high priest would prepare for the event by offering various sacrifices to symbolically purify himself to be worthy of performing **this most sacred of all ordinances under the law.** The priest had to be worthy to enter the Holy of Holies in the temple.

The Holy of Holies was said to be where God dwelled. In it they kept the Ark of the Covenant which

was used during the Day of Atonement ordinance. If the High Priest was not pure when he entered the Holy of Holies into God's presence, he would die because no unclean thing can be in God's presence and live. Just in case the High Priest was not clean enough, they would tie a rope on his leg so that if he died in the Holy of Holies, they would be able to pull his body out without having to send anyone else in.

Once purified, **2 male goats, both without blemish were brought to the high priest.**

The high priest cast lots, (meaning rolled the dice so to say), to see which goat would symbolically play the part of **Jehovah** and which would play the role of the **scapegoat** which in Hebrew is called **Azazel**.

**The High Priest would kill the goat "Jehovah" and by himself take its blood into the Holy of Holies where it was spilt on the "mercy seat" of the Ark of the Covenant,** while incense was burned as symbols of the prayers of the people ascending to heaven, the Lord appearing in the cloud and to hide the Lord from Arron.

**Once that was finished, the high priest exited the Holy of Holies and returned to the goat called Azazel or the scapegoat.**

**The high priest then firmly grabbed the goat "Azazel" by the horns and pronounced all the sins of the people that year and symbolically placed those sins, "on the head of Azazel". The sins were actually given to, born by and placed on the head of Azazel.**

Once the high priest had pronounced all the sins on the head of **Azazel, the scapegoat, the goat was subject to the punishment for those sins by being cast out. It was sent into the wilderness to "destroy itself".**

**It was very important that the goat not be killed by anyone, it had to kill itself** via its own actions.

A person was tasked with watching the goat and following the goat until it died.

When the goat died, a signal was given to announce the death of Azazel to a distant watcher who signaled another watcher which continued in a procession until the signal was received back in the city/camp.

**Once this signal was received, the people celebrated and rejoiced greatly because the atonement had been completed and their sins had been removed from them.**

That is the summary of the more relevant points. For many people, this is a new topic which they have never heard of before, yet it is the key to understanding how a person can commit a crime and morally be forgiven. We call this process “the mechanics of the atonement”.

The meaning of Azazel, if it was ever known, was lost to history and remains to this day a mystery to scholars, as do the symbols and means by which the atonement is made.

## References

Because the ordinance has not been understood, it has been adapted and changed over time, so that what we know today about the ritual does not necessarily match the original as revealed to Moses. With that background, we want to provide to you some references for those of you who are interested in more information regarding the Day of Atonement and Azazel.

*(Text in italics)* has been added for clarification and bold for emphasis by Elliaison .

**Bible Dictionary – “Fasts”**

“The Day of Atonement appears to be the only fast ordered by the law...

The Day of Atonement was the 10th day of the seventh month. The directions for its observance are given in Ex. 30:10; Lev. 16; 23:26–32; Num. 29:7–11. The day was kept as a national fast. The high priest, clothed in white linen, took a bullock as a sin offering and a ram as a burnt offering for himself and his house; and **two he-goats** as a sin offering and a ram as a burnt offering for the congregation of Israel. He presented the bullock and the two goats before the door of the tabernacle. **He then cast lots upon the two goats. One was to be for the Lord for a sin offering. The other was for Azazel (the completely separate one, the evil spirit regarded as dwelling in the desert), to be sent away alive into the wilderness.** He then killed the bullock, his own sin offering, and, taking a censer full of live coals from off the brazen altar with two handfuls of incense into the Holy of Holies, cast the incense on the coals there so that the cloud of smoke might cover the mercy seat and, as it were, hide him from God. He then took of the blood of the bullock and sprinkled it once on **the east part of the mercy seat** (as an atonement for the priesthood) **and seven times before the mercy seat** (as an atonement for the Holy of Holies itself). **Then he killed the goat, (Jehovah or the Lord), the congregation’s sin offering, and sprinkled its blood in the same manner, with corresponding**

**objects.** Similar sprinklings were made with the blood of both animals (bullock and goat) on the altar of incense (Ex. 30:10; Lev. 16:15) to make an atonement for the Holy Place. **No one besides the high priest was allowed to be present in the tabernacle while these acts of atonement were going on.** Lastly, an atonement was made for the altar of burnt offering in a similar manner. **The goat for Azazel was then brought before the altar of burnt offering. Over it the high priest confessed all the sins of the people of Israel, after which it was sent by the hand of a man into the wilderness to bear away their iniquities into a solitary land. This ceremony signified the sending away of the sins of the people now expiated to the Evil One to convince him that they could no more be brought up in judgment against the people before God.** Then the high priest took off his linen garments, bathed, put on his official garments, and offered the burnt offerings of two rams for himself and his people.”

## Leviticus 16

“6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

9 And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

...

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering, (the Lord), that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he

**goeth in to make an atonement in the holy place**, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, **he shall bring the live goat, (*Azazel or the scape Goat*):**

21 And Aaron shall **lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:**

22 And **the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.**

...

29 ¶ And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your

souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

**30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.**

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And **this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.** And he did as the Lord commanded Moses.”

### **JewishEncyclopedia.com - Azazel**

“**Two goats were procured**, similar in respect of appearance, height, cost, and time of selection. Having one of these on his right and the other on his left (Rashi on Yoma 39a), the high priest, who was assisted in this rite by two subordinates, put both his hands into a wooden case, and took out two labels, **one inscribed "for the**

**Lord" and the other "for Azazel."** The high priest then laid his hands with the labels upon the two goats and said, "A sin-offering to the Lord"—using the Tetragrammaton; and the two men accompanying him replied, "Blessed be the name of His glorious kingdom for ever and ever." He then fastened a scarlet woolen thread to the head of the goat "for Azazel"; and laying his hands upon it again, recited the following confession of sin and prayer for forgiveness:

"O Lord, I have acted iniquitously, trespassed, sinned before Thee: I, my household, and the sons of Aaron—Thy holy ones. O Lord, forgive the iniquities, transgressions, and sins that I, my household, and Aaron's children—Thy holy people—committed before Thee, as is written in the law of Moses, Thy servant, 'for on this day He will forgive you, to cleanse you from all your sins before the Lord; ye shall be clean.'" This prayer was responded to by the congregation present (see Atonement, Day of). **A man was selected, preferably a priest, to take the goat to the precipice in the wilderness;** and he was accompanied part of the way by the most eminent men of Jerusalem. **Ten booths had been constructed at intervals along the road leading from Jerusalem to the steep mountain.** At each one of these the man leading the goat was formally offered food and drink, which he, however, refused. When he reached the tenth booth those who accompanied him

proceeded no further, but watched the ceremony from a distance. When he came to the precipice he divided the scarlet thread into two parts, one of which he tied to the rock and the other to the goat's horns, and then pushed the goat down (Yoma vi. 1-8). The cliff was so high and rugged that before the goat had traversed half the distance to the plain below, its limbs were utterly shattered. **Men were stationed at intervals along the way, and as soon as the goat was thrown down the precipice, they signaled to one another by means of kerchiefs or flags, until the information reached the high priest, whereat he proceeded with the other parts of the ritual.**

...

**There has been much controversy over the function of Azazel as well as over his essential character.** Inasmuch as according to the narrative the sacrifice of Azazel, while symbolical, was yet held to be a genuine vicarious atonement, **it is maintained by critics that Azazel was originally no mere abstraction, but a real being to the authors of the ritual—as real as Yhwh himself.**

This relation to the purpose of the ceremony may throw light upon the character of Azazel. Three points seem reasonably clear. (1) Azazel is not a mere jinnee or demon of uncertain ways and temper, anonymous and elusive (see Animal Worship), but a deity standing in a fixed relation to his clients. Hence the

notion, which has become prevalent, that Azazel was a "personal angel," here introduced for the purpose of "doing away with the crowd of impersonal and dangerous se'irim" (as Cheyne puts it), scarcely meets the requirements of the ritual. Moreover, there is no evidence that this section of Leviticus is so late as the hagiological period of Jewish literature.

(2) The realm of Azazel is indicated clearly. It was the lonely wilderness; and Israel is represented as a nomadic people in the wilderness, though preparing to leave it. Necessarily their environment subjected them in a measure to superstitions associated with the local deities, and of these latter Azazel was the chief. The point of the whole ceremony seems to have been that as the scapegoat was set free in the desert, so Israel was to be set free from the offenses contracted in its desert life within the domain of the god of the desert.

(3) **Azazel would therefore appear to be the head of the supernatural beings of the desert. He was thus an instance of the elevation of a demon into a deity.**

Such a development is indeed rare in Hebrew religious history of the Biblical age, but Azazel was really never a national Hebrew god, and his share in the ritual seems to be only the recognition of a local deity. The fact that such a ceremony as that in which his figured was instituted, is not a contravention of Lev. xvii. 7, by which

demon-worship was suppressed. For Azazel, in this instance, played a merely passive part. Moreover, as shown, the symbolical act was really a renunciation of his authority. Such is the signification of the utter separation of the scapegoat from the people of Israel. This interpretation is borne out by the fact that the complete ceremony could not be literally fulfilled in the settled life of Canaan, but only in the wilderness. **Hence it was the practise in Jerusalem, according to Yoma vii. 4, to take the scapegoat to a cliff and push him over it out of sight.** In this way the complete separation was effected.”

### **The Church of Azazel - Azazel**

"Azazel" is a word used in the Hebrew Bible in connection with the scapegoat (Leviticus 16:10). Scholars differ as to what it originally meant.

At the beginning of the Christian era and for a few centuries before, **"Azazel" was believed by many to be the name of a powerful enemy of Yahweh.** When people first began to perceive that Yahweh had an enemy, "Azazel" was one of that enemy's names. (Other names included Samael and Belial.)

...

**Thus, "Azazel" is one of the oldest known names of the entity Christians call "Satan,"**... When we use the name "Satan," we are referring to the entity who

has been popularly known as "Satan" for the past two millenia, i.e. Azazel (an enemy - a "satan" - to Yahweh)"

"The Church of Azazel's primary deity is Satan/Azazel."

### **Judas acting the role of Azazel**

**The Unpardonable Sin** is to commit murder by shedding innocent blood and assenting, (supporting or agreeing), to the death of Christ after having made the new and everlasting covenant. (This will be discussed in detail later.)

"The blasphemy against the Holy Ghost, **which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death,** after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord." - D&C 132:27

"For **it is impossible for those who were once enlightened,** and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,  
5 And have tasted the good word of God, and the powers of the world to come,  
6 **If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God**

**afresh, and put him to an open shame."**

- Heb. 6:4-6

### **Satan/Azazel entered into Judas Iscariot**

“Jesus answered them, Have not I chosen you twelve, **and one of you is a devil?**

71 **He spake of Judas Iscariot** the son of Simon: for he it was that should betray him, being one of the twelve.” - John 6:70-71

"And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ **Then entered Satan into Judas surnamed Iscariot,** being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.” - Luke 22:2-6

“Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 **When Jesus had thus said, he was troubled in spirit, and testified, and said,**

Verily, verily, I say unto you, that one of you shall betray me.

...

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly." - John 13:20-27

### **Judas Betrays Christ with a Kiss, Sending Him to His Death and becomes a Son of Perdition**

Notice how Christ tells Judas that if he betrays him it would be better that he were never born and yet Judas does it anyway.

21 And as they did eat, he (Jesus) said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

...

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and **the Son of man is betrayed into the hands of sinners.**

46 Rise, let us be going: behold, **he is at hand that doth betray me.**

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, **Hail, master; and kissed him.**

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him." - Matt. 26:14-50

"And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, **Judas, betrayest thou the Son of man with a kiss?**" - Luke 22:47-48

In the following verse, Jesus is offering the Great Intercessory Prayer as recorded in John 17. In his prayer, he specifically calls out that none of his disciples will be lost except Judas who was the Son of Perdition.

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.” - John 17:12

### **The Chief Priest = The High Priest**

When animals were sacrificed, a priest would take the offering and kill it on behalf of the patron. In the Day of Atonement ritual, a High Priest killed the Jehovah goat and then returned to the goat for Azazel and placed the sins on him. In the record of the actual atonement, we are told that Judas returned to “the chief priest” and told them “I have sinned”. The “chief priest” responds, “What does that have to do with us? It’s your problem.” In short, they put the sin on him.

The original Greek word that was translated to “chief priest” is “archiereus” which is almost as often translated to “High Priest”. This means that the High Priest caused the death of Christ and put the sin on the head of Judas/Azazel just as was done in the Day of Atonement ritual.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,  
4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

## Like Azazel, Judas Commits Suicide

“And he cast down the pieces of silver in the temple, and departed, **and went and hanged himself.**

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because **it is the price of blood.**

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day." - Matt. 27:3-10

"For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and **falling headlong, he burst asunder in the midst, and all his bowels gushed out.**

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, **Let his habitation be desolate, and let no man dwell therein:** and his bishoprick let another take." - Acts 1:17-20

## Conclusion

To anyone who does even the slightest research regarding the Day of Atonement and the role of Azazel, it becomes quickly apparent that little is known and understood regarding who he is and the significant role he plays in the atonement. There is no question that he is essential to the atonement, but how has remained a mystery.

For centuries, it has been taught that Jesus completed the atonement alone. Yet we clearly see that Azazel makes an atonement with him. While we know that Jehovah was the slaughtered innocent sacrifice, it is not immediately apparent what Azazel's role was in the atonement.

What is surprising is that the sins were not placed on the head of Jehovah, but on the head of Azazel. This tells us an uncomfortable truth regarding the role of Jehovah and creates an eye-opening mystery which becomes one of the keys to understanding the mechanism by which we are able to be forgiven of sin thereby receiving mercy without robbing justice...

# The Requirements for Accountability and Sin

## The Difference Between Sin and Transgression

Many people think they or others are sinning when they are actually transgressing. In order to sin, we must be fully accountable for our actions in relation to that specific law which we are breaking. All transgressions are covered by the atonement without the requirement of repentance, but we can't understand why until we can understand the difference between sins and transgressions and what requirements a person needs to meet to be fully accountable enough to truly sin.

For some, there is extreme controversy that surrounds this topic. For some, it seems to undermine their entire view of basic gospel principles leaving them upset and confused. For others it creates a deep and profound love for God and all men, giving them a renewed hope and commitment for righteousness. In the end, this most basic doctrine has a profound effect on the way we see ourselves and others. It can be the difference between peace and war, innocence and guilt, life and death.

There are a few questions which can insightfully help us to understand this topic. The way you answer each simple question will have a powerful effect on every facet of your life, whether you know it or not. If you want to see what we mean, take the time to consider how you would answer these questions and how your answers cause you to interact with others. The questions are:

- What is "Sin"?
- At what point is a person capable of sinning?

- At what point does an action become a sin?

## **What Makes Something a “Sin”?**

Although this seems like a simple question, it is not. We’re not looking for a complete list of all sins or all the ways that a person can sin, that would be impossible to make. Additionally, if we made such a list, we would find that what may be considered a sin in one instance would not be a sin in another instance. Many examples of this are given in the scriptures for example in one instance God says, “Thou shalt not kill”, and in another instance God says, “Thou shalt utterly destroy.”

We are also told that praying is good, but only if done with the right heart and intent. Likewise, it is counted evil to give a gift of charity incorrectly, (out of obligation or to be seen of men), and righteous to do it correctly, (motivated by love for others). So to make a list of sins and a list of righteous actions would not be enough. We would need to make an additional list of motivations and intentions which determined if the action was good or evil. Again, an impossible task.

So, what then are the determining factors behind whether a person has sinned or not?

Ultimately, the determining factor of whether or not someone can sin is if they are accountable for their actions. There are five things that are required for a person to be accountable and capable of sinning. They are:

1. Opposition or at least two choices

2. Consequences or results of choice must also vary according to the choices
3. A desire toward one of the choices
4. Free Will or the ability to choose for ourselves
5. Knowledge of Good and Evil

## **1. Opposition or at Least Two Choices**

“For it must needs be, that there is an opposition in all things. If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad.” - 2 Nephi 2:11-13

To have agency which allows us to fulfill the plan of salvation, we have to have a choice between good and evil. If there was only good or only evil, then we wouldn't have choice and without choice there is no accountability. Without accountability, there is and can be no sin.

## **2. Consequences or Results of Choice Must Vary**

“Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement.” - 2 Nephi 2:10

Imagine if someone offered you two choices, Vanilla or Strawberry Ice-cream and you chose strawberry ice-cream but got chocolate. When you complained that you didn't get what you chose, you were told nobody gets what they want. Did you really have a choice? No.

When we make choices, we need to receive the consequences of our choice, (good or bad). This means that if you protect others from their choices, then you are taking their agency and preventing them from being accountable. Agency is REQUIRED for us to learn to distinguish good from evil.

### **3. A Desire Toward One of the Choices**

“Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.” - 2 Nephi 2:16

If a person doesn't have a preference, they aren't capable of sinning because they aren't informed enough on the subject. They're guessing in hopes that they will get what they want.

We are not judged according to what we do as much as we are judged according to what we want to do, as if we acted according to our unmanipulated free will.

“For behold, God hath said a man being evil cannot do that which is good; for **if he offereth a gift, or praveth unto God, except he shall do it with real intent it profiteth him nothing.**

7 For behold, **it is not counted unto him for righteousness.**

8 For behold, **if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift;** wherefore he is counted evil before God.

9 And **likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.**

10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.” - Moroni 7:6-9

This is very important to understand! The same act, (taking the sacrament as an example), can be edifying and righteous or wicked and condemning. The act is not what is important as much as the intent. In searching the scriptures it appears that it is our acts that justify or condemn us. But as shown by Mormon in the verses above and other prophets in the scriptures, an evil person doing acts that appear to be inherently good is still considered an evil person and their acts are counted as evil. Therefore, we are judged according to the desires of our heart which determines whether our actions are counted as good or evil.

“And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, **and the desires of their hearts were good,** that **they should also, at the last day, be**

restored unto that which is good.” - Alma  
41:3

#### 4. Free Will or the Ability to Choose for Ourselves

“Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil” - 2 Nephi 2:27

Without a doubt, if someone’s will is taken from them, and they are forced to act contrary to their own will or desire, they are not accountable for their actions and the sin is not on their head, but the head of the person forcing them.

But what people don’t realize is that free will can be manipulated in a wide range of varying degrees from threats to rewards. For example, a person might be told by the law not to hit others. The law threatens a punishment intended to manipulate the will of those under the law. A person who wants to hit their neighbor might refrain for fear of the punishment inflicted by the law. This doesn’t mean they are counted as righteous for not hitting their neighbor. The choice to hit or not was replaced by the choice to be punished by the law or not. It means that their will is being manipulated and they are actually making the choice to not suffer the consequences of the law, and not the choice to be kind to their neighbor.

Likewise, adding rewards in an effort to manipulate agency or free will. A seminary teacher might say to their class, “If you pray every morning and night you will get a candy bar at the end of the month.” the student may be more enticed to pray, but not because they want to pray and receive the inherent rewards of communion with God. The choice to pray or not was replaced by the choice to get a candy bar or not. The student’s will is being manipulated. If the student were truly free according to their own will, they would choose to pray or not pray without the reward.

## 5. Knowledge of Good and Evil

“Yea, and I know that good and evil have come before all men; **he that knoweth not good from evil is blameless**; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.” - Alma 29:5

If you don’t know good from evil, then you are blameless and innocent as a baby in regard to that thing. We think that most people understand this from a high level, but few consider what this really means.

So many people think that knowledge comes when someone tells you what is good and what is evil, especially if a man of God or even a prophet tells you. This is not the case.

If you have been told what is right and what is wrong, even if you are told by a prophet, you don’t know for yourself, and you do not have the knowledge required to sin. Rather than knowledge, you have “a reason to

believe”. With that reason to believe, you can do one of the following:

- **Blindly Obey** - Trusting in the wisdom of others, which might be right or wrong, they replace their own agency with the agency of others which is commonly called “Obedience”.
  - People who do this will say things like – “Follow the prophet”
  - If you ask these people why they do something they will refer to someone else saying, “Because my Bishop said to...”
  - When Adam was asked why he offered sacrifices, he said, “I know not, save the Lord commanded me.” (see Moses 5:6)
- **Blindly Disobey** - Distrusting in the wisdom of others, which might be right or wrong, they replace their own agency with the anti-agency of others which is commonly called “Rebellion”.
  - People who do this will say things like – “Don’t do anything the church tells you to do.”
  - If you ask these people why they do something they will say, “Because Mom said to and I am mad at my mom, so I won’t do anything my mom tells me to do.”
- **Make an Educated Decision** - Through a process of research and consideration, they gather as much information as they feel is reasonable and ultimately think it through for themselves. Formulating their own opinion or theory they exercise their ability to choose and test their hypothesis. They are not accountable, but gambling using an educated guess.
  - People who do this will say things like – “If I do X then I think Y will happen.”

- If you ask these people why they do something they will say, “I thought about it and think that...”

Regardless of which option we choose above, we are not accountable for our decision because we lack knowledge. This is important because without knowledge, we cannot sin. Sin is defined as acting “Knowingly AND willingly” against God’s law. If you don’t have knowledge OR you don’t have the ability to act according to your own will (Agency), then you cannot sin. If you act against God’s law without knowledge or will (Agency) then you are NOT sinning, you are transgressing.

Even when we are told what to do or what is good by a prophet of the Lord, we ONLY have “reason to believe”. Knowledge cannot come from someone else. It must come from ourselves. The prophet Alma understood this. He knew that even though he was teaching the people and telling them what they needed to do, he was only giving them “cause to believe” and not knowledge enough to sin.

“Yea, there are many who do say:

If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

18 Now I ask, is this faith?

Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

19 And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to

**believe, and falleth into transgression?** - Alma 32:17-19

Even if the prophet tells us something, like Alma was telling the people here, it does not mean that we have knowledge. We only have “cause to believe”. If we do not have knowledge, then we are not accountable and cannot sin.

Taking this even further, it is not enough to know that something is wrong. Sin requires agency or the ability to choose. If you only have one option, then you don't have a choice. It doesn't matter if the option is good or bad, if you don't have a choice, you can't choose between good or evil and so the choice neither counts for you nor against you in God's judgement. If a person knows something is wrong but doesn't know how to stop, then they don't have enough information to sin because they don't have enough information to make a decision to change.

The knowledge required to sin includes:

- What is good and what is evil.
- Why it is good and why it is evil.
- How to act on the good and how to reject or avoid evil.

**Godly Sorrow vs. The Sorrowing of the Damned**

There are two main types of sorrow we experience when we sin, one brings us to peace through change and the other brings us to depression through guilt which comes from lack of change. The two types of sorrow for sin are “The Sorrowing of the Damned” and “Godly Sorrow”.

**The Sorrowing of the Damned**

Near the end of the Book of Mormon, the people become wicked and are overcome by wars. Many people died in the wars which caused the people to mourn and lament. Mormon saw them mourning and hoped that their sorrow would bring about repentance, but then he realized that they were not experiencing Godly Sorrow that brings about repentance, but the sorrowing of the damned.

“Thus there began to be a mourning and a lamentation in all the land because of these things, and more especially among the people of Nephi.

12 And it came to pass that when I, Mormon, saw their lamentation and their mourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the long-suffering of the Lord, therefore supposing that he would be merciful unto them that they would again become a righteous people.

13 But behold this **my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God; but it was rather the sorrowing of the damned,**

because the Lord would not always suffer them to take happiness in sin.

14 And **they did not come unto Jesus with broken hearts and contrite spirits,** but they did curse God, and wish to die. Nevertheless they would struggle with the sword for their lives.” - Mormon 2:11-14

When people think of the word “Damned”, they tend to think of people who are cursed or punished by God, those condemned to suffer eternal punishment.

While that is the end result of someone who is damned if they do not begin making progress, the damned are simply those who are stuck and unable to make progress.

A dam is something that stops up or blocks something else, for example a dam might stop water from running thereby creating a lake. But when a person is damned it means that their progression is stopped or blocked so that they can't move forward. If they remain in that state until the day of judgement then things will not be well for them.

When people are stuck, they stop learning. They get mired down in guilt and shame or even in anger for the circumstances they find themselves in. Their anger is misplaced and their guilt becomes their cage preventing them from seeing and doing the things that would actually solve their problems.

Their focus is not on overcoming but on being overcome. (Celestial people focus on overcoming all things, see D&C 76:53-60.) The damned quit trying to solve problems or find solutions or make the changes that really matter. When bad things happen to the damned, they don't stop and figure out what they are doing wrong and fix it. They are just upset that bad things are happening to them. And often just complain about it without seeking change.

For example, when a damned person is caught stealing, they will be sorry that they were caught and not sorry that they were stealing. Nor do they feel sorrow for how their actions hurt their victim.

The damned soul selfishly focuses on what is happening to them and not on what they were doing to others. They're damned because they will never progress further until they can get past their blocks that are holding them back. Those blocks are most often caused by a lack of knowledge or understanding and require a revelation or Godly perspective to overcome.

Contrary to Satan's lies, there is no lasting pleasure in sin. Sin always leads us to experience pain. God tells us not to sin for our sake, not His.

“Behold, I say unto you, wickedness never was happiness.” - Alma 41:10

## Godly Sorrow

The apostle Paul told us about another kind of sorrow, one that brings about repentance and sets us on a better path. He said,

“Now I rejoice, not that ye were made sorry, but that ye **sorrowed to repentance**: for **ye were made sorry after a godly manner**, that ye might receive damage by us in nothing.

10 For **godly sorrow worketh repentance to salvation** not to be repented of: but the sorrow of the world worketh death.” - 2 Corinthians 7:9-10

The word “Godly” doesn't mean that you have displeased god but that you have knowledge *like* God. It is Godly meaning like God. It's a deep and extended understanding of what you have done, how your actions have affected others. The depth and breadth of your understanding has the capacity to change your heart in equal proportion if you allow it.

With this knowledge also comes the POWER of, like, and from God to *make the changes necessary* to cease the action. Therefore it is Godly sorrow, because it brings with it the power and knowledge to make the lasting *changes necessary* to rectify the mistakes you have made.

Godly sorrow brings with it the powers of heaven. The very knowledge and power of God. This knowledge and power will make you unconstrained in your goodness to your fellow man as well as your progression back into the presence of God and to that celestial state of being that you are striving for. You are then progressing like a God.

Godly Sorrow works repentance because it is the broken heart and contrite spirit as well as the *knowledge and power* that is required for true and lasting repentance.

## A Broken Heart and a Contrite Spirit

Repeatedly Jesus tells us that the qualification for the baptism of fire and the Holy Ghost is a broken heart and a contrite spirit.

“And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not.” - 3 Nephi 9:20

The scriptures teach us all about the importance, or more correctly the *essential* requirement of a broken heart and a contrite spirit. Yet the way it used to be taught gave us the impression that what we were supposed to be striving for was a sort of compliance.

But when we delve deeper into the true meanings of these concepts, we learn some essential insights. If you have been trying to have a broken heart and a contrite

spirit but misunderstand what these two things are, then you are spending your time and energy striving for the wrong things. Under this condition you will never attain the blessings that those characteristics are calculated to bring you. If you have been experiencing frustration in not attaining the baptism of fire and the gift of the Holy Ghost, this very well may be what has been holding you back.

So, let's dive into what we now know these words actually mean and what we need to learn from them and how we need to alter our actions and behavior to attain that which our heart is seeking.

## A Broken Heart

“Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.” - 2 Nephi 2:7

If you are accountable for your actions and capable of sinning, but don't have a broken heart, then you haven't repented or changed from your selfish natural man way of being and you remain guilty of your sins. The ends of the law must be answered against you.

In short, a broken heart is the result of having love for others and feeling sorrow for the damage and pain that we have caused them by our sins. It is a broken heart that causes us to be humble and to treat others with love and compassion.

The opposite of a broken heart is a hard heart. When someone is hard hearted they treat others as tools

to be used, not caring for them and their circumstances. Hard hearted people are not easily moved toward compassion for others. Their hard hearts must be broken to become softened toward their brothers and sisters and to be humble enough to look to the Lord for guidance.

“For he truly spake many great things unto them, which were hard to be understood, save a man should inquire of the Lord; and **they being hard in their hearts, therefore they did not look unto the Lord as they ought.**” - 1 Nephi 15:3

## A Contrite Spirit

Many people are now teaching that this means to be willing to do all that the Lord asks. Or to be meek, or humble. But a “contrite spirit” is not obedience as is frequently taught and understood by many of our modern day teachers. It’s more closely related to Godly sorrow in that it’s understanding and sorrow for the *effects* our actions have on others and the desire to correct the wrongs and heal the pain we’ve caused others. Godly sorrow gives us the *knowledge and power* to atone, but that would be useless without the contrite spirit that motivates us to act on that knowledge.

Contrite means:

1. caused by or showing **sincere remorse.**
2. filled with a sense of guilt and **the desire for atonement; penitent:**

Someone who feels remorse or guilt is **contrite**, **only if that remorse brings about in them a desire to atone for or repair the wrongs they had done.** A strong

desire and commitment to make right those things and people whom you have wronged. A desire so strong and so great that you will do whatever it takes to correct your errors and the deleterious effects they have had on others.

A person who is contrite does not require a law or a threat of punishment to motivate them to do good or even to correct the harm they have caused. They desire to do that for themselves because they have a contrite spirit.

Imagine if our justice system, instead of being a “justice” system, was more of an “education” system?

Rather than the focus being on how we can *punish* people who have wronged others or society, we instead focus on showing and teaching the criminals to see and understand the long and far reaching impact of their actions on the people they’ve harmed. Rather than driving them further into concern for their own selfish wellbeing, through indirect punishments we truly help them to reform by helping them to see through the eyes of their victims? We help them to develop “a contrite spirit”? This is ultimately what the atonement does as you will see later on.

When people struggle with receiving the baptism of fire and the Holy Ghost, it is often because they do not have a broken heart and a contrite spirit. They still see themselves as a good and righteous person. They can’t accept their own wickedness. They excuse themselves and justify themselves thinking that they are not wicked. If you cannot accept your own error and weakness, then you do not have a broken heart required to experience the baptism of fire and the Holy Ghost.

Look at the example of the people under king Benjamin. After King Benjamin had spoken to them, they experienced the broken heart and a contrite spirit and they cried to God asking for forgiveness and immediately their

sins were forgiven and they were baptized with Fire and the Holy Ghost.

“And now, it came to pass that when king Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them.

2 And **they had viewed themselves in their own carnal state, even less than the dust of the earth.** And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men.

3 And it came to pass that **after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins,** and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them.” - Mosiah 4:1-3

Also, if people are diligently seeking to obey, but in so doing they miss the change in their heart that leads their heart to concern for their fellow man, then all the perceived “obedience” they can come up with will not clean their heart and make it ready for the Holy Ghost to

dwell within them. This is the cleansing that is required to become a worthy temple for the spirit of the Lord.

So in summary: A broken heart is what humbles you, a contrite spirit gives you the desire to make it right, to atone, and Godly Sorrow brings with it the *knowledge*, *strength* and *power* for you to *do* what needs to be done to change your actions and intent forever.

### **The Gift of the Veil**

God knew that knowledge was required to sin, so in an act of love, He caused us to forget all we knew by placing over our minds a veil of forgetfulness. This veil was given as a protection to us while we grew and developed and learned to master our physical bodies. Without the veil the appetites of the flesh would overwhelm us and we would be sinning against the greater light and knowledge being fully accountable. Instead, because of the veil, we fumble along through life trying to get control of our bodies as we progress along life's journey. We learn from our own experience to distinguish good from evil.

Little children don't turn eight years old and instantly become fully accountable. The lord said that children begin to become accountable at eight years old. Most people die before they are fully accountable. Becoming accountable is a lifelong process.

“But behold, I say unto you, that  
little children are redeemed from the  
foundation of the world through mine  
Only Begotten;

47 Wherefore, they cannot sin,  
for power is not given unto Satan to

tempt little children, until they **begin to become accountable** before me;”

- D&C 29:46-47

The fastest way to have the veil removed from our minds is to prove that we can handle the knowledge we gain if the veil were removed, (without damning ourselves). The veil is removed in proportion to our virtue and faith. Virtue is to act consistent with what the Lord has revealed to you.

### **Did You Sin or Did You Transgress?**

The big difference between sin and transgression is that sins require repentance to receive forgiveness through the atonement. Transgressions are covered by the atonement without repentance.

“For behold, and also **his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God** concerning them, **or who have ignorantly sinned.**

12 **But wo, wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance** and faith on the Lord Jesus Christ.” - Mosiah 3:11-12

“And, again, I say unto you, that **whoso having knowledge, have I not commanded to repent?**”

50 And **he that hath no understanding, it remaineth in me to do according as it is written**. And now I declare no more unto you at this time. Amen.”

- D&C 29:49-50

This is why little children do not begin to become accountable until they have reached the age of eight. Even if they have been told by their parents what is right and wrong, they do not know for themselves until they have been able to make their own choices.

What this also means is that very few of us are fully accountable for our actions. Even the full grown adults who rejected the prophets during their mortal sojourn were considered to have died “without the knowledge of the truth, or in transgression”.

“Thus was the gospel preached to those who had **died in their sins, without a knowledge of the truth, or in transgression**, having rejected the prophets.” - D&C 138:32

Now please do not misunderstand us by thinking that we do not suffer from our transgressions. There are natural consequences to all of our actions that cannot be avoided. A child may not understand that fire burns, but they still get hurt if they try to touch the pretty flame.

Likewise, it is because of our transgressions that we are given rules and laws to help us to learn and to protect others from our actions until we do.

“Wherefore then serveth the law?  
**It was added because of transgressions**, till the seed should come

to whom the promise was made; and it was ordained by angels in the hand of a mediator.” - Gal. 3:19

This is just like a child given a rule and the threat of punishment if they do not keep the rule. This is given because the child does not understand how to govern them self. They need someone else to govern them.

Some have asked us to help them understand if something they did was a sin or a transgression. The best way we have learned to answer them is by asking them a few questions:

1. Did you do what you wanted?
2. Did you get what you desired?
3. Did you intentionally hurt anyone?
4. Did you know how to stop?
5. Did you have the power to stop?
6. Do you know why it is wrong?
7. Did you act according to your own desire without being manipulated, forced or coerced against your will?

If you answered “no” to any of these questions, you committed a transgression and were not accountable, assuming that what you did or participated in was wrong, immoral or against the will of God. In doing so, you remain as innocent as a child.

If you answered “yes” to all of these questions, then you committed a sin, assuming that what you did was truly immoral and against the will of God.

Transgressions are the failures we make while progressing from ignorance to pure independent knowledge and from weakness to power. ALMOST everyone who errors does so as a transgression. Even those people who THINK they know that what they are

doing is wrong probably have a strong testimony, but lack true knowledge. Remember what Mormon told us happened to the Brother of Jared when he gained true knowledge?

**"And because of the knowledge of this man he could not be kept from beholding within the veil;** and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting." - Ether 3:19

You may have SOME knowledge, and therefore are SOMEWHAT accountable, but until you have knowledge enough to behold within the veil, you are still moving forward with faith and hope. Even those who have had these great experiences continue to grow and develop having knowledge in some things, but still struggling to learn and understand so much more.

MOST people who have full knowledge of a thing ALSO have the power to act in accordance with that knowledge. If your desire is to do good, but you like the prophets Paul, Nephi and others, struggle with the flesh THAT is a good indicator that you have very little accountability.

Sin is the lack of virtue that results when we have the knowledge and power to change, but lack the desire to act consistent with what the Lord has revealed to us.

### **What About Those Who Are Deceived?**

Is a deceived person accountable for their actions? Hopefully by this point you can answer the question for yourself.

**Deceive** - mislead, delude or beguile; to lead astray or frustrate usually by underhandedness. Deceive implies imposing a false idea or belief that causes ignorance, bewilderment, or helplessness.

If someone was deceived, they lack knowledge and are not accountable for their actions. Notice how Eve was deceived and therefore in transgression and not sin.

"And Adam was not deceived, but **the woman being deceived was in the transgression.**" - 1 Tim. 2:14

This verse is not saying that Adam sinned. Adam transgressed also because he lacked the requirements for sin. The verse is pointing out that because Eve was deceived, she was not accountable for her actions and transgressed rather than sinned. All who are deceived likewise transgress against the will of God and remain innocent.

This is a key insight into the battle between good and evil and the probationary state that many of us are currently in. If the devil deceives us, he wins no true victory. He may cause pain and suffering that comes with all sins and transgressions, but without knowledge we cannot choose either good nor evil and remain innocent as a new born child.

To truly win us over to the dark side, we must not only do evil, but willingly choose evil. Most wicked people of the earth are ignorantly evil. Only those who have true knowledge are capable of becoming Sons of Perdition by turning their back on principles of truth and righteousness after gaining true knowledge. To become a

Son of Perdition, one must first gain personal knowledge between good and evil and desire the evil more than the good as did Cain who knew both God and Satan but loved Satan more than God, see (Moses 5:18).

# Transferring Accountability/Sin

What happens to Our Sins when we Repent

There is only one condition or way that the responsibility and therefore the accountability of sin can be transferred from one person to another. When the responsibility for sin is transferred, so too is the punishment owed by the law transferred.

Justice cannot be robbed. When we repent of our sins, we can be forgiven and the responsibility of sin can be removed from our head and placed on the head of another, but justice cannot be robbed in the process and that responsibility cannot be transferred to the innocent.

"What, **do ye suppose that mercy can rob justice?** I say unto you, **Nay; not one whit. If so, God would cease to be God.**" - Alma 42:25

"O the greatness and **the justice of our God!** For **he executeth all his words,** and they have gone forth out of his mouth, and **his law must be fulfilled.**" - 2 Ne. 9:17

What does it mean that justice cannot be robbed? It means that if a law is broken then the punishment attributed for breaking the law must be given. If a punishment is not given, or if it is given to the wrong person, then the law remains unfulfilled and justice has been robbed. The guilty must be punished for the law to be fulfilled and justice to be satisfied.

But, we are told that if we repent we can be forgiven and avoid the punishment of the law.

How can justice be fulfilled if a person repents and is offered mercy thereby avoiding the punishment of a broken law?

There is only one way sin can be transferred from one person to another. The person who committed the sin directly must be able to show that they were and are innocent of the sin or responsibility of the broken law, and not accountable for their actions. If we are not accountable for our actions, then the sin must be transferred to the person or being that is truly accountable and therefore guilty. The person that is truly guilty or at fault for the sin is then punished and the innocent person is found not guilty of the sin and therefore not punished.

That sounds pretty complex, but it isn't. The concept is simply taught and clearly understood in the following scripture that gives us an example of sin being transferred from the person that committed the sin to the person responsible for the sin.

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that **teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost** by the laying on of the hands, when eight years old, **the sin be upon the heads of the parents.**

26 For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized." - D&C 68:25-26

This is a perfect example of how one person can be responsible for the sins committed by another person.

The concept is simple enough. If a parent teaches a child to steal, then the parent is responsible for the child stealing and therefore guilty of the child's actions. In this way, the child who actually committed the sin is found innocent and the sin is placed on the head of the parent who is guilty and therefore responsible.

How does this then tie into the concept of Azazel and place the sins of all the repentant on the head of Azazel?

The answer is found in the Apocryphal Book of Enoch.

**NOTE:** If you are unfamiliar with the Apocrypha, it is a compilation of books which were considered by some to be inspired but didn't make it into the Bible through the canonical process used by the Roman Catholic Church. This does not mean that they were not inspired, only that when the Roman Catholic Church decided which books it recognized as scripture they didn't include the books of the Apocrypha. Many of the Apocryphal books are mentioned in the bible by other prophets whose writings were accepted, like the Book of Enoch. (Some parts of the Book of Enoch are quoted in the Epistle of Jude and the Book of Moses.) When Joseph Smith asked the Lord about the Apocryphal books known to him, the Lord responded saying,

"Verily, thus saith the Lord unto you concerning the Apocrypha—**There are many things contained therein that are true, and it is mostly translated correctly;**

2 There are many things contained therein that are not true, which are interpolations by the hands of men.

3 Verily, I say unto you, that it is not needful that the Apocrypha should be translated.

4 Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth;

5 And whoso is enlightened by the Spirit shall obtain benefit therefrom;

6 And whoso receiveth not by the Spirit, cannot be benefited. Therefore it is not needful that it should be translated.

Amen." - D&C 91:1-6

There have since been other books discovered that are considered books of the Apocrypha.

The Book of Enoch tells us that, (for the same reason that parents are guilty of the sins of their children if they teach them incorrectly), Azazel/Satan is guilty of the sins of the whole world for teaching and inspiring all manner of sins.

“And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth.

...

And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, ... **Thou seest what Azazel hath done, who hath taught all unrighteousness on earth** and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn:

...

Then said the Most High, the Holy and Great One spake, "... **the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.**" - The Book of Enoch, Chapters 9-10

### **Definition – “ascribe”**

Refer to a supposed cause, source, or author : to say or think that (something) is caused by, comes from, or is associated with a particular person or thing. Accredited, attribute or impute.

### **Definition – “Scapegoat”**

The Hebrew word “Azazel” is translated to the English word “Scapegoat” which means, “a person who is blamed for the wrongdoings, mistakes, or faults of others.”

“And behold, it is **he, (Satan), who is the author of all sin.** And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men.” - Hel. 6:30

There is a condition to this transfer of sin or accountability from one person to another. The condition is that we must be innocent of the sin and therefore not responsible for the sin.

The way we become innocent is by repenting and showing that when we know good from evil for ourselves and are able to act according to our own desires, we choose good and reject evil.

As discussed previously, sin is not about actions or inactions. Sin is when we are willing to live contrary to our present knowledge of moral truth in order to gain some benefit for ourselves or others. Repentance then cannot be about correcting actions but changing our heart and intent to live in accordance with our present knowledge of moral truth even when doing so does not benefit us.

Repentance requires a broken heart and a contrite spirit which is the seed that brings about the mighty change of heart wherein we no longer desire to do evil but to do good continually. The broken heart and contrite spirit is what makes us committed to follow Christ, (the truth), to the end. If we do not have a broken heart and a contrite spirit, then we have not truly repented no matter how we change our actions and we remain accountable for the sin.

If we have the broken heart and a contrite spirit, then we have truly repented of ALL of our sins because we changed the desire of our heart which is the cause of all sin. Through the mighty change of heart, all of our sins become transgressions. ***Because our true desire is to do good continually, all our errors are considered transgressions and not sins.***

### **How does repentance return us to innocence?**

Remember that a transgression means that you lack knowledge or will. If you are learning and trying to do better, but err, and then learning some more, and trying again... then you do not have enough knowledge to

sin, you are transgressing. Transgressions are covered by the atonement without conditions of repentance, because the person's desire is to improve and repent already. The condition was already met before the transgression was committed.

Sin on the other hand requires repentance. Repentance is the change of heart that creates in us the desire to do good. Repentance is not simply the obedient change of actions. An evil person can obediently pray, but that prayer is not counted to them for good and they are still evil after they change their actions because they lack the broken heart and contrite spirit required for true repentance.

Nearly everyone gets stuck on the change of actions and ignores the change of heart which is far more important. Change the heart and the person will learn and err, (transgress), and learn some more and err some more, (transgress), again and again until the person has eventually overcome all their errors and become a pillar of moral truth themselves. But if the heart is not changed, then the person is counted as evil no matter what they do. They might be obedient, but not righteous.

An evil person does not have the broken heart and contrite spirit of a righteous person. They will obey when commanded, but not attempt to learn for themselves, (motivated by their love for others and their love of truth), to do what is morally right and good. They will at best do the bare minimum and attempt to justify and excuse themselves when causing harm to others.

Sin means that you desire evil and have a hard heart. Repentance means that you have the mighty change of heart, (broken heart and contrite spirit), so that you no longer desire evil but to do good continually. Before sin can be passed from us back to Satan, we must stop being guilty of our sins by repenting or having the mighty change of heart. Until we repent and offer up a broken

heart and a contrite spirit, we remain guilty or responsible for our sins.

When we have the mighty change of heart, our sins become transgressions and the accountability for them passes from us back to their source. This doesn't change what we have done, but it changes our accountability for what we have done. Our sins were as scarlet when we were responsible for them, but through our repentance and the atonement of Jesus Christ, our sins become transgressions and we become as innocent of our actions as a little child.

"Come now, and let us reason together, saith the Lord: **though your sins be as scarlet, they shall be as white as snow**; though they be red like crimson, they shall be as wool." - Isaiah 1:18

Sins remain red as scarlet while we remain accountable for them. They don't go away or disappear when we repent, but through repentance our sins become counted to us as transgressions because our desire has changed.

Sin means that we knowingly and willingly do evil. Transgression means that we unknowingly or unwillingly do evil. We can't change our knowledge once we've gained it and pretend to not know something is evil after we have learned it is. The only way to change a sin to a transgression and thereby be forgiven of it is to change our will or desire. Repentance is how we change our will or desire and when we repent, our sins which were red as scarlet become transgressions which are white as snow.

If it is truly a sin, you have the knowledge and power to change but lack the desire to change. ***If you truly have the desire to change but struggle to do so, then it must be a transgression.*** If a transgression, then

you are innocent and covered by the atonement through his grace and not by your works while struggling through the learning, growing process required to overcome all things by faith, (see D&C 76:53 & 60).

Additionally, the very purpose of the punishment affixed to the law is to bring about a remorse of conscience to men.

"Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?"

18 Now, **there was a punishment affixed,** and a just law given, **which brought remorse of conscience unto man.**" - Alma 42:17-18

If a person does not have a remorse of conscience, the punishment must be given in order to create it. If you have not repented, then your desire is still for sin and the punishment of the law is required to create in you a remorse of conscience.

However, if you have already experienced the broken heart and contrite spirit, without the punishment of the law, then you already have a remorse of conscience which is far greater than any punishment the law could create in you. The punishment of the law becomes obsolete and irrelevant. Mercy can only be extended to those who have a natural remorse of conscience without the punishment of the law.

Forgiveness brings joy and can only be experienced by those with a broken heart and a contrite spirit. This means that ultimately we are given according to our desires and the choice we make between good or evil is really the choice between joy through forgiveness

or remorse of conscience by the punishment resulting from our sins.

"I ought not to harrow up in my desires the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills, whether they be unto salvation or unto destruction. 5 Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience." - Alma 29:4-5

Sins bring remorse of conscience through punishment for sins. Transgressions bring joy through Mercy and forgiveness because of the remorse of conscience brought on by the broken heart and contrite spirit which are the requirements of true repentance. For these reasons repentance is not optional to receive the remission of sins.

Let's look at the example of a parent and a child again to see how this works.

The parent teaches the child to steal. The child doesn't know that stealing is wrong and in their ignorance they steal in obedience to the parent. The sin is on the head of the parent, and the child is innocent and sinless. Eventually the child grows up and learns that it is wrong to steal. At this point, they have a choice. They can steal

even though they know it is wrong or they can repent and stop stealing because it is wrong.

If the child grows up and learns for themselves that stealing is wrong but continues to steal, then the sin becomes their own. They cannot cast the blame on their parents because they have chosen to steal knowing it is wrong. At this point they become guilty of the sin independent of the parent and the sin is no longer on the head of the parent. Unless the child has a broken heart and a contrite spirit which causes them to repent, they will need to be punished by the law to create an unnatural remorse of conscience which will prevent them from stealing in the future.

If the child grows up and learns that stealing is wrong and repents with a broken heart and a contrite spirit, then the sin remains on the head of the parent and the grown child was never accountable for their transgressions.

Of course, this depends on the understanding of the child. The only way to be innocent for past wrongs is repentance. When we repent, we show with our own actions that the sinful life is not and was not according to our desire and will.

To truly repent and therefore become innocent of our actions, we must:

1. Have the desire to do good.
2. Understand why what we've been doing is wrong.
3. Understand what we should be doing instead.
4. Understand how to do what we should be doing.
5. Have the will and power to do what we should be doing.

6. Not be influenced or motivated by anything other than our own desire for good.

Point 1 is the motivation that drives all the rest. If you can't do all of points 2-6 then you are transgressing, not sinning.

Change can be challenging. The atonement accounts for all of that by looking at our hearts and desires rather than our actions. To see this clearly, read "The Path to Eternal Life - Part 1" available free on [Elliaison.org](http://Elliaison.org).

In the same way, we are all growing up in a world where Satan/Azazel teaches and temps us to do evil. If we learn good from evil for ourselves and choose to repent and give up Satan's ways, then we are found innocent and the sin is placed on the head of Azazel/Satan.

In this way, Justice is fulfilled on the wicked and not robbed while mercy is extended to the righteous but only on condition of repentance. This essentially means that repentance is a requirement for mercy and not simply a request from Christ. If we don't repent, then God is honor-bound to uphold justice against us. God did not set the requirement of repentance, justice did.

"And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience;

13 Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now

the work of justice could not be destroyed; if so, God would cease to be God." - Alma 42:12-13

"And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while **he that exercises no faith unto repentance is exposed to the whole law of the demands of justice;** therefore **only unto him that has faith unto repentance is brought about the great and eternal plan of redemption.**" - Alma 34:16

"And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him that the Lord surely should come to redeem his people, but that **he should not come to redeem them in their sins, but to redeem them from their sins.**

11 And he hath power given unto him from the Father to redeem them from their sins because of repentance; therefore he hath sent his angels to declare the tidings of **the conditions of repentance, which bringeth unto the power of the Redeemer,** unto the salvation of their souls." - Hel. 5:10-11

It is a requirement of justice that God must uphold or God will cease to be God.

This then explains the role of Azazel in the atonement; Azazel fulfills the demands of justice, only for those who repent.

## The Law of Azazel

Notice how the Lord is merciful and forgiving of both transgression and sins but points out that even though the Lord forgives, “**that will by no means clear the guilty**:

“6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,  
7 Keeping **mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty**; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” - Ex. 34:5-7

Even when mercy is offered, justice cannot be robbed and the guilty must be held accountable.

We would like to point out that Azazel has done us no favor and deserves no thanks in taking on and suffering for the demands of justice so that we can receive mercy. Like the parent that teaches their child to steal, he has caused the issue we are trying to resolve and ultimately brought this upon himself by leading us astray and tempting us to do evil.

We have the veil of forgetfulness, he has no such veil. Because of his knowledge, he has no “scapegoat”. He cannot claim innocence through ignorance. He is therefore knowingly and willingly leading people to do all manner of evil and thus attempting to lead them to hell. His punishment is just and if we don’t repent, our punishment will be equally just. Therefore, Azazel is suffering the consequences of his own actions because he

has to and NOT because he has any true desire to bless or help us.

## **The Sins of the Parents**

The scriptures tell us that the sins of the parents can be passed down from parent to child for many generations.

When this happens, the child is considered innocent and the responsibility for their sins will be passed back to their parents and grandparents until it finds the original source of the sin who was truly accountable. The accountability for some sins or transgressions will be passed back through the ages all the way back to Adam and Eve. Because Satan/Azazel is responsible for knowingly and willingly leading Adam and Eve to do evil, the accountability for these sins will roll up through the generations back through Adam and Eve to Satan/Azazel and he will be judged accountable for several millennia of sins committed by mankind.

Azazel/Satan is ultimately the original source of countless sins and transgressions that we commit today. He truly has corrupted us all. For this reason, the punishments for Adam and Eve's transgressions that brought about the fall are rightly and squarely placed on Azazel.

There is an important correlation here that we need to stop and discuss.

So much of our lives we have leaned on the story of Adam and Eve to teach us so many things, about the condition of our earth, our own lives, and the entire plan of salvation. We know that "as in Adam all die, even so in Christ shall all be made alive", but how that works has been a mystery of much debate and confusion. With this new understanding of Azazel, we can see that the

responsibility of original sin goes back to the originator of all sin, Satan. From the beginning he was responsible for tempting Adam and Eve, and all mankind from that time forward.

Those who repent will be found clean of their own sins as well as the blood and sins of their generation. The responsibility of all sin committed by the repentant will eventually be wrapped up and returned back to those who will not repent, (Satan included). This is why the scriptures and endowment instruction tell us we need to repent or we too will be responsible for the blood and sins of our generation.

“And I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and **sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean;**  
75 **That I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation;** that I may fulfil this promise, this great and last promise, which I have made unto you, when I will. - D&C 88:74-75

“Verily I say unto you, behold how great is your calling. **Cleanse your hearts and your garments, lest the blood of this generation be required at your hands.**” - D&C 112:33

Those who will not repent will be found responsible for the blood and sins of their generation who do repent.

All those who repent are forgiven. Satan is the originator of all sin and because he acted knowingly and willingly to cause the fall and to teach all manner of sin to mankind, all accountability for it returns to him and undoes the effects of the fall. This fulfills justice while extending mercy.

**“The Law of Azazel”** summarizes this entire concept of the guilty, (who are responsible but did not personally commit the crime or sin), suffering the punishment in place of the innocent, (who are not responsible but actually carried out the crime or sin).

“The Law of Azazel” calls to mind that at times there is a difference between the person committing the crime or sin and the person responsible for the crime or sin.

Children for example, and those without the law, are found innocent of their transgressions according to the Law of Azazel, (see Moro. 8:10, 22-24). Parents may be guilty of the sins of the children according to the Law of Azazel, (see D&C 68:25). We are all guilty of the blood and sins of this generation according to the Law of Azazel, unless we repent, (see Luke 11:50-51, D&C 88:75, 85, 138 & 112:33).

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Now, understanding the role of Azazel in the atonement, we expect that the role of Jehovah is now surrounded with questions.

Some will ask, “But didn’t Jesus suffer for our sins so that he could give us mercy?”

To this we respond, “Yes, Jesus did suffer for our sins. But that doesn’t mean that he suffered the punishment that we deserve as a result of our sins. These

are two different things entirely and the scriptures teach that **Jesus suffered for our sins** and **not that he suffered the punishments of the law** on our behalf the way we have been taught. We expect that few will understand the difference between suffering for our sins and suffering the punishment of our sins, so we will explain the difference in detail later.”

We have shown how Azazel will suffer the punishment of our sins because he is responsible for them if we repent, but we have not yet shown why Jehovah/Jesus suffered and died and why his sacrifice gave him the ability to offer mercy to the repentant. We have also not shown how his suffering and death placed judgement into his hands. Let’s now look at the role of Jehovah and why he “suffered for our sins”...

# Early Lessons from Christ

A True Story

by

An Elliaison Contributor

We, (my wife and I) had met with Christ several times prior to our lessons on the atonement. We learned everything together and this was no exception.

There is very little that is as moving as hearing the Savior talk about the atonement. Still, after more than sixteen years, I can hardly write about it without being brought to tears.

His suffering was so long ago and yet the emotion and sadness in his voice felt so fresh and undiminished by time. Of all the questions about the atonement that I would have thought to ask, his own personal experience would have been the last. And yet it was the main focal point of those early lessons.

I always saw Jesus as a strong, wise and powerful person. Yet, here he was sharing with us a side of himself we never knew. It was a softer side. A vulnerable side. So many times he had comforted us and now, for the first time we felt the need to comfort him.

When you're told that you are going to be taught about the atonement, you kind of expect to hear a detailed discussion about justice and mercy, sin and repentance or some other principle that explains what the atonement was all about, (much like we've discussed in this book so far). We didn't expect to hear descriptive details about how alone and unsupported Jesus felt when his best friends kept falling asleep as he suffered in Gethsemane. Or about how it broke his heart knowing that Judas would betray him. What did that have to do with the atonement?

He went on to talk about how he felt when he was spit on, slapped, ridiculed, bound, whipped and abused.

We didn't know that they ripped his clothes off him and crucified him completely naked to further shame him. They were so angry with him and cruel. **The more he shared, the more our hearts broke for him.**

This wasn't a dialog of events. It was about his experience, how he felt throughout each of these events. His emotional state, his thoughts, what he saw and heard, and how he felt through all of it.

Occasionally, when he recalled a particularly painful experience, a single tear would form and fall, rolling down his cheek. The pain he felt now was not from the tortures they put him through, but for the sadness he felt for the wickedness of others. (For what people are willing to do to other people.)

He described the different people who were there and their mocking words and tones and how he felt as they yelled their hate filled words.

While he spoke, we saw visions of the events he described that made it all the more real. We were completely aware of how he felt as the target of their criticism, tormenting and violence as well as the feelings and thoughts of those around him. He didn't react with anger, threats or violence like most would. He simply accepted the physical and emotional pain they caused him, and cried.

Each scene he described seemed to highlight a different motivation that caused the people to revile against him; some were motivated by emotions like anger, fear or disgust, some defending their religious view and supporting their leaders, some simply enjoyed the feeling of power and dominance over others, some enjoyed the sickening feeling of watching the suffering of another, and so on. Each motivation caused the people to react to Christ differently, but always cruel.

I felt within myself, "How could they have treated HIM this way?"

The awful response came as the visions changed to instances in my own life when, influenced by the same negative emotions, I had treated others with a degree of harshness symbolic of those who tormented Christ. I related all too well to those awful men who hurt and killed my Savior. I remembered specific people from my childhood, I saw their faces, and knew their pain. Pain that I had caused them... I cried for them and was overcome with remorse for the pain I had caused. I wished I could go back and change things, do it differently.

He heard the cock crow and sunk within himself knowing that Peter, (one of his best friends), had denied knowing him. I cried because I knew within myself that my fear had also at times caused me to withhold my witness of him.

(I can't help but cry even now, almost 15 years later, as I write this, sitting in a public airport, the tears are streaming down my face. It had that much of an impact on me!)

He described the feeling of the thorny crown they gave him, and feelings of satisfaction they had pushing it down onto his head. He groaned in pain and suffered their cruelty. Most of us would be filled with anger by this, but he had no ego to defend. He just submitted and allowed himself to be broken. He didn't put up an emotional wall to defend himself from their attacks, he didn't insult them back or spit at them or retaliate or defend himself in any way, he just allowed them to hurt him and subjected himself to the full force of the physical and emotional pain they inflicted.

He was weak, hurt and bleeding when they gave him the beam and told him to pick it up. He told us how heavy it felt and how he felt his legs shake when he

carried it when he walked. He knew they would nail him to this beam and that he would die on the cross this beam would create. He looked forward to the end knowing that this would be but a small moment in time.

He had already suffered in the garden and been flogged by the Romans. He was emotionally and physically exhausted. His strength being spent, his shaking legs gave way and he fell grinding his face in the dirt.

It was clear that he could hardly walk himself let alone carry the beam. The soldiers pulled a man from the crowd and demanded that he carry the cross. Jesus was pulled to his feet and made to continue walking to the place he would die.

Two things stood out to him as he walked through the streets among the jeering crowd. First was the children.

*"As I walked the street  
laden with the weight of my  
death, people spitting at my feet,  
the voice of a young child caught  
my attention. I glanced to my  
side to see the child. His young  
face burned with hateful fire as  
he yelled his insults and shouted*

for my death. For a moment, he paused, his expression melted into childish hope as he turned to his father, as if to say, "Did you see me daddy? Am I doing it right?"

His father paid no attention to the child's need for approving love, he was too focused on his own expressions of hate for me, a stranger.

In this, I saw the cycle continue, the sins of the parent being passed down yet again to

*the next generation. And so it  
would be.” - Jesus Christ*

He heard their words and saw their hate. He knew they were just caught up in the emotions of the moment, following the traditions of their parents, but to see little children actively shouting for someone's death was heartbreaking.

Second, he saw in the crowd a few people he knew and had taught only days ago.

*“I taught them to love  
their enemies and to pray for  
them. They chose to hate and  
curse me. I taught them peace  
and they chose war.*

*If they believed and  
followed my teachings they  
wouldn't have killed me and I  
would have taught them greater*

*things. But they couldn't  
receive what had been given  
and they wouldn't receive  
more." - Jesus Christ*

They treated him as an enemy when he was their greatest advocate. He taught love and peace, his teachings were calculated to end all war and bring peace to the world, (bringing about the millennium of peace). Instead of accepting peace, they killed him, the Prince of Peace.

If they had accepted and applied his teachings, if they had only understood and lived what he taught, then they wouldn't have killed him. If they believed what he had taught, then he wouldn't have died at that moment and would have been able to teach them even greater things. But they didn't understand, accept or live what he had already taught and because they didn't, they assented to his death.

## **Why Christ Was Killed**

He began to talk about the different reasons that people had for killing him or aiding in his death.

He pointed out that the High Priest and other church leaders felt threatened by him. He was exposing the moral flaws of the church, their teachings and their financial operations. He was a threat to them, their power and position and their way of life. They had been looking for a way to kill him for a long time, trying to catch him

in error, prove him wrong, discredit him and remove him from the picture. In the end, they interrogated him until they could find what they felt was a justifiable reason to kill him.

Rather than face their error, they hid their shame in his blood. They covered themselves in the cloak of his death and made themselves appear outwardly to be honorable, while underneath the thin layer of facade they were filthy as sin. They covered up their guilt and his death was the cost.

He pointed out that some of the soldiers were just doing their job. **Obeying orders**. They weren't for or against killing him, just doing what they were told. Again, I saw my own life how at times I had caused harm to others by simply obeying orders.

Others among these soldiers were doing what they were told, but really enjoyed inflicting pain on him. They were like attack dogs anxiously waiting to be given the order to attack. They wouldn't hurt anyone without permission, but enjoyed the opportunity when it came. They really didn't care who it was, or why, they just liked to feel the **dominating power** of their position.

Some wanted to kill him because he was a **threat** to their power or position. Others **supported** their religious leaders and trusted in their judgments. **Everyone that supported his death had a reason.**

He talked about what it felt like as the large nails were driven through his flesh, the sting of the cross against the open wounds on his back and the difficulty of choosing between the pain of hanging by the nails in his hands and arms and the pain of standing on the nails in his feet.

The spirit of God that had been sustaining him withdrew and he cried out,

*"Eli, Eli, lama sabachthani?"*

Which means, "My God, my God, why hast thou forsaken me?"

God had withdrawn His spirit from Jesus. It had been sustaining him both spiritually and physically. Without the spirit, he would not have survived Gethsemane, he would not have survived the flogging that followed and he would not have endured to die on the cross, (see D&C 84:33). Like Shadrack, Meshack and Abendago who stood unharmed in the fire, this same spirit sustained many prophets allowing them to complete their missions. It had sustained Jesus and now his mission was completed.

*"I realized that it was over, that the spirit had left me, and there was nothing more for me to do but die. In that moment I felt so relieved, so happy that without thinking, I smiled with what strength I had left and said, 'It is*

finished! Then, with my last breath, I welcomed death and the peace it promised, and willingly released my spirit.

For all the pain and suffering I experienced leading to my crucifixion, it was as nothing compared with what I suffered in the garden." -Jesus Christ

The vision of the events at the cross ended, but the lesson concluded with Christ teaching,

"In any situation, you can either live the principles of peace or you can live the

principles of war. When you  
live the principles of peace,  
you pick up your cross and  
follow me.

When you live the  
principles of war, you are not  
following me, but that spirit  
which convinced men to destroy  
me. You become the one  
crushing the thorny crown upon  
my head, holding the whip that  
flogged me, driving the nails  
through my flesh and aiding to  
end my life.

Remember, I said,  
whatsoever ye do to the least  
of these, you have done to  
me." -Jesus Christ

# The Victim in Gethsemane

A True Story

by

An Elliaison Contributor

There were no schedules, or planning when our lessons would be. We simply pondered in our mind, discussed with each other and desired answers. We had the utmost faith that we could learn anything and in miraculous ways. When the time was right, the lessons simply began and we were taught.

It was the day after our previous lesson. As we discussed the atonement in our small dining room, the spirit filled our hearts and enlightened our minds, the room appeared to become much brighter and our humble home once again entertained the presence of the Lord.

After renewing our friendship, we asked him, “What was your experience in the Garden of Gethsemane all about?” The lesson began as he began to explain,

*“I knew that there were two possible outcomes of my life and teachings. Either the people would understand and accept what I taught and my*

life would be extended or they would reject the truths I taught and they would kill me.

If they understood and accepted, then even the High Priest could not have ordered my death for they feared the people and that fear had saved me several times. I would have remained to teach even greater things and there would have been a long period of peace.

How oft would I have gathered them together, even as

*a hen gathereth her chickens  
under her wings, but they  
would not.*

*Now their path and my  
fate were clear. I would be  
killed and rather than peace,  
they would have war. Rather  
than knowledge from God,  
they would have confusion and  
direction from men."*

The visions began and we were taken to a quiet and peaceful garden where three men waited, tired and sleeping. Walking a short distance further, we saw our Lord praying and he began to cry. His cry became more intense until he was sobbing. Not understanding, we continued to watch the vision of Jesus, but wondered, "Why are you crying?" As if our thoughts were heard, the vision changed again and we began to see the horrors of the world. One scene after another of war, abuse, domination and suffering.

"I cried for the world,  
for I suffered for all of  
fallen creation. I suffered  
every sin committed against  
every man, woman and child.  
I saw, felt and comprehended  
the fear, pain and heartbreak  
of every attack, every  
offense, every abuse and  
betrayal experienced at the  
hand of others. I experienced  
the struggle to recover from the  
effects of such treatment. I  
truly suffered for the sins of  
the world." - Jesus Christ

Jesus began to cry with us as we saw the horrors of man while visions of man's cruelty continued to flash before us. More than anything, he felt the failure of his own efforts to create peace and how his name and life would be used to motivate the wars, killing and terrors he wanted to prevent.

*"More than anything else,  
was the crushing pain of when  
I saw how people would use  
my legacy, my life's work.  
How wars and inquisitions  
would be done in my name,  
killing millions. I saw people  
throughout history using me  
and my teachings to justify  
the most horrific events that  
mankind would suffer.*

And possibly the worst consequence of listening to man over what I taught them, was when I saw, felt and experienced the way they tortured themselves in my name. Heaping guilt, fear and depression upon themselves in hopes of obtaining my forgiveness that I had and will always freely give to all who love. I saw and felt as my brothers and sisters, in their efforts to be "christian", to win my love and approval

separated themselves even  
further from their Father and  
mine by listening to the words  
and teachings of man who  
demand guilt and self loathing  
as signs of repentance. These  
things I did not teach and I  
saw my love and the love of  
God so twisted in their minds  
from the truth. They fell from  
God in shame as did their  
ancient parents Adam and Eve.  
Seeing these things within the  
hearts of men broke me. I

felt crushed as the grapes of  
the wine press.

I felt the abuse, torture  
and death administered by  
everyone, even when it was  
done in my name by those who  
claimed to follow me and  
believe my words.

I suffered the pain  
administered at the hand of  
my own disciples against their  
enemies.

These things they would  
do to each other because I  
came! Even though I came to

free, to forgive, to save, to  
love.

Because I came, because  
I taught, my life's work  
would be turned against me to  
create the very evils I had  
come to save them from and to  
correct. Rather than peace, love  
and acceptance, my life and  
teachings would be used to  
cause pain, suffering and  
death to millions...

It was then that I was  
forced to the ground by the  
overwhelming pain of emotion.

My heart in a vice, I couldn't breathe. I felt like I would die from the crushing pressure as wave after wave of experiences hit me and yet I knew that death wouldn't bring the relief I so desperately wanted.

I was overcome with anguish beyond expression. I seized in spasm wanting desperately to yell just to release something. My body broke under the strain as blood began to form like sweat. I

*felt it run down my face still  
unable to breathe.*

*Comforting hands held me  
like a child until my breath  
returned to me and I sobbed  
loudly.” - Jesus Christ*

We understood that he felt the physical, mental, spiritual and emotional pain of all who suffered, experiencing with them and like them. He understood the struggle of all men, women and children from first-hand experience because he lived their pain with them having perfect empathy.

We didn't understand, “Why would you subject yourself to this?” A slight smile crossed his lip and with loving eyes that could melt the coldest heart, he responded,

*“In every offense, there  
is only one person who can  
forgive. I became that person,*

I became the offended, I suffered as the victim of every sin so that I could gain the right and power to forgive. Do you not remember that I said, 'Whatsoever ye do to the least of these, ye have done unto me...'??

And what you have done to me you have done to your Heavenly Father and Mother. And... What you have done to the least, you have done to yourself. Our connection to each other through the spirit is

eternally linked. And when a sparrow falls, it is felt by those who are sensitive and have risen back to the Holy Connection to the Divine. If all men were thusly connected to the spirit of God and to each other as I, they too would suffer the pains of the wrongs done to one another and they too would bleed from every pore. This is the magic that is not seen in what I did in the garden. This is why only those who have this oil, their own

love for all which is charity  
will I know. These shall enter  
in and sit with me at the  
wedding. These I will know.”  
- Jesus Christ

We understood and cried because we finally understood the love of God. And what is truly His will, and those principals, attitudes and actions that will save and bring peace to the entire family of God, all of us, the divine family, connected through Christ, through unconditional love which He exemplified and which we literally *must* follow and mimic for His sacrifices to be of effect eternally. This is what He wants. And He cannot do it alone. We must follow Him. We must come to Him. We must become *like* him. Heaven is not a one man environment. He cannot create Heaven on earth without our knowledge and participation. It is an At-One-Ment and when correctly understood brings all into an alignment of Love as ONE.



# Why Jesus Suffered and Died

Behold the Love of God

One of the most notable points in the Day of Atonement ritual is that at no time are the sins of the people placed on the head of Jehovah. Yet somehow, Jehovah's suffering and death allows him to offer mercy. At the same time, there is a direct connection between our sins and his death so much so that his death is called, "a sin offering".

We see in the Day of Atonement ordinance that before the sins of the people are placed on the head of Azazel, the goat for Jehovah suffers and dies. The blood of Jehovah was spilt or shed and then sprinkled on the "mercy seat" of the Ark of the Covenant in the Holy of Holies.

Jesus played the role of Jehovah in the real atonement. In the garden of Gethsemane, Jesus suffered terrible sorrow and agony that caused him to sweat blood which is an observed medical condition we call "Hematidrosis". Although it is extremely rare, Jesus is not the only person who has experienced this condition.

"Hematidrosis is a condition in which capillary blood vessels that feed the sweat glands rupture, causing them to exude blood, occurring under conditions of extreme physical or emotional stress. Severe mental anxiety activates the sympathetic nervous system to invoke the stress-fight or flight reaction to such a degree as to cause hemorrhage of the vessels supplying the sweat glands into the ducts of the sweat glands. It has been suggested that acute fear and extreme

**stress can cause hematomas."** -  
Wikipedia, hematomas

"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—" - D&C 19:16-18

Why did Jesus suffer in the garden so much that he bled from every pore? How did this great suffering which shed his blood through drops of sweat mirror the sprinkling of blood on the mercy seat giving Christ the right to offer mercy to the repentant? Let's answer these questions next...

## **How Christ Gained the Right to Offer Mercy**

Under the Law of Moses there was no such thing as "a victimless crime". This means that every crime had a victim, someone who was harmed, injured or killed. The person that harmed, injured or killed the victim was the guilty or a criminal.

Under the Law of Moses, when someone has injured another person or their property, and they were unable or unwilling to resolve the conflict between themselves, they would go to court to have a Judge execute justice.

We then have the three principal parties of every Justice system, they are:

- **The Judge** (Elohim or God) – Who is required to enforce justice.
- **The Guilty/Criminal** (Azazel/Satan or Judas) – The person who injured the Victim or their property.
- **The Victim** (Jehovah or Christ) – The person who was injured by the Guilty.

Among these three roles, only one has the right to forgive and offer mercy without robbing justice... Do you know which one it is?

## **The Role of the Judge**

It is the Judge's responsibility to defend the interest of the victim as well as prevent future crimes from occurring. If the Judge were to offer mercy and forgive the guilty then he would have robbed the victim of justice. The judge would be considered unjust and the victim would not have been made whole.

Additionally, if the judge offered mercy, then there would be no fear of the law which keeps the wicked in check. The judge must uphold the law.

For these reasons, Jesus did not play the role of the Judge in the atonement, however, after completing the atonement he gained the ability to judge men as will be explained later.

The role of Judge in the atonement is played by God. The laws and their associated punishments under the law of Moses, (given to fallen man), were given by the God.

## **The Guilty/Criminal**

The most common teaching regarding the atonement is that Jesus took on the role of the guilty party and suffered the punishment of sin on our behalf. It is commonly taught that he paid the penalty for our sin, (the innocent for the guilty), and thereby gained the ability to forgive us. Not only can justice not be fulfilled by the innocent suffering for the guilty, but the guilty cannot offer mercy without denying justice to the victim.

The guilty party in a crime must suffer the consequence of their actions and receive the punishment of the law. There is no situation in which we could consider that justice had been administered if the guilty party offered themselves or another guilty party mercy.

If Jesus played the role of the guilty party and then offered us, (the guilty), mercy, it would essentially be the guilty offering themselves mercy. The victims of our offenses would be outraged and justice would have been robbed.

The role of the guilty in the atonement is played by Azazel/Satan or Judas.

## **The Victim**

Under the Law of Moses, there was no such thing as a “victimless crime”. This means that there must be a victim for there to be a crime. If the victim forgave the guilty who wronged them, then there was no crime and no call for justice. In every scenario, the ONLY person who has the right to offer forgiveness and mercy is the victim. They are the one who choose to demand justice or offer mercy.

For Jesus to offer mercy, Jesus had to become the victim of sin and thereby suffer “for” the sins of the world.

"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 their infirmities." Alma 7:11-12

"He is despised and rejected of men; **a man of sorrows, and acquainted with grief**: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4 ¶ Surely **he hath borne our griefs, and carried our sorrows**: yet we did esteem him stricken, smitten of God, and afflicted.

5 But **he was wounded for our transgressions, he was bruised for our iniquities**: the chastisement of our peace was upon him; and **with his stripes we are healed**.

...

11 He shall see of the travail of his soul, and shall be satisfied: **by his knowledge shall my righteous servant justify many; for he shall bear their iniquities**.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because **he hath poured out his soul unto death**: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." - Isaiah 53:1-12

Because Jesus suffered as the victim of our sins, whatever we do to others, we are doing to him, both the good and the bad.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an

hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, **Verily I say unto you,**

**Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.**

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For **I was an hungred**, and **ye gave me no meat**: **I was thirsty**, and **ye gave me no drink**:

43 **I was a stranger**, and **ye took me not in**: **naked**, and **ye clothed me not**: **sick**, and **in prison**, and **ye visited me not**.

44 Then shall they also answer him, saying, **Lord, when saw we thee** an hungred, or athirst, or a stranger, or naked, or sick, or in prison, **and did not minister unto thee?**

45 Then shall he answer them, saying, **Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.**" - Matt. 25:31-45

# The Atonement and Scripture

## Hidden in Plain Sight

We have all been taught that Jesus suffered the punishment of our sins on our behalf. There is no scripture that says this, so where did we come up with this idea?

This was the result of the mind of man not understanding the things of God and attempting to explain how Jesus' suffering and death could help us to avoid the punishment of our actions.

What do the scriptures say? Here are some examples:

"And now, **the plan of mercy could not be brought about except an atonement should be made**; therefore **God himself atoneth for the sins of the world, to bring about the plan of mercy**, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also." - Alma 42:15

"For **Christ also hath once suffered for sins**, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:" - 1 Peter 3:18

This last verse tells us that Christ, "suffered for sins", but what does that really mean?

Where much of the confusion comes from is the English word "for". Because the word "for" has several meanings, it can be interpreted several ways. One meanings of the word "for" is:

a : **in place of**: go to the store **for** me  
b (1) : **on behalf of** : representing speaks **for** the court”

- Merriam-Webster Dictionary, “for”

This is the common definition used when we say,

“Christ suffered **for** the sins of the world.”

If we replace the word with the definition of the word, the meaning should not change. It reads,

“Christ suffered **in place of** the sins of the world.”

This sentence doesn’t actually make grammatical sense. It assumes that “SIN” is a thing that can suffer and that Christ suffers on behalf of “SIN” so that “SIN” doesn’t have to suffer. Because the sins of the world don’t actually suffer, Christ can’t suffer in place of or on behalf of the sins of the world. This definition doesn’t actually make sense and so can’t be what the scriptures are really saying.

WE, (not SIN), suffer the punishments of the law as a result of our sins, but the SINS themselves do not suffer. This makes the sentence illogical and incorrect.

This means that the way we have read and interpreted the scriptures regarding why Christ suffered has been incorrect. Without realizing it, in an attempt to make the sentence say what we think it should, our minds have used mental gymnastics to interpret the sentence to match what we expect it to mean. That expectation makes us read the verse more like this,

“Christ suffered in place of, or on behalf of THE REPENTANT. He suffered the punishments demanded by Justice as a result of the sins of the world.”

The problem with this interpretation is that it neither resembles the original sentence structure nor do they agree with the scriptures which teach that Christ did not suffer the punishment or penalty of our sins in place of us.

There is another definition of the word “for” that is correct. It is:

- **because of**: I can't sleep **for** the heat - Merriam-Webster Dictionary, “for”

**"The experts do agree that you can use the word “for” as a conjunction to mean “because” or “since.” In fact, it's been used that way for more than a thousand years.**

...

**You could just as easily use the word “because” instead of “for.” No grammarian would gripe about either sentence.** [-Using “For” to Mean “Because”, By Bonnie Mills, Writing for Grammar Girl](#)

If we say, “victims suffer **for** the crimes of the world”, we are not saying that a victim suffers “in place of the crimes of the world” or “on behalf of the crimes” or even that “the victims suffer in place of the criminals”. We are saying that victims suffer **because of or as a result of** the crimes of the world. In the same

way, Christ suffered because of or as a result of our sins.

In other words, Christ suffered because of sins, not in place of them. He suffered for sin because he became the victim of our sins. This then brings real and deep meaning to his words,

*“I told you, whatsoever  
ye do to the least of these, ye  
have done unto me...” - Jesus  
Christ*

In other words, whatsoever we do to the least of these, we have done to Christ because Christ suffered the pains of the victims of our sins. When we cause pain to others, we cause pain to Christ. When we alleviate pain from others, we alleviate Christ’s pain. When we feed the hungry, we are feeding Christ.

“And behold, I tell you these things that ye may learn wisdom; that ye may learn that **when ye are in the service of your fellow beings ye are only in the service of your God.**” - Mosiah 2:17

The scriptures repeatedly teach that Christ suffered “for” our sins. When we replace the word “for” with its proper definition, the sentence reads,

“Christ suffered because of the sins of the world.”

Christ suffered for sins in the same way that the innocent victim suffers because of the crimes of the wicked.

When the scriptures say that he suffered for our sins, they are telling us that he suffered as a result of our sins, just as our victims suffer for our sins. The victims don't suffer the punishment due to the guilty as a consequence of sin, and neither did Christ. He taught this clearly, directly and plainly saying,

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

...

Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." - Matt. 25:40 & 45

# The Victims of Sin

## How the Atonement Heals Us

We've now addressed the roles of Jehovah and Azazel in the atonement and explained how through these roles the sinner can be forgiven. We've show that Jesus became a proxy victim who suffered in proxy for the victims of sin, but what about the actual victims of sin? How are they made whole? Are they required to do anything and what if they don't do what Jesus taught? Let's now look at the atonement from the point of view of the actual victims of sin.

### The Law of Universal Application

There is an eternal law called "The Law of Universal Application" which simply says that our beliefs, actions and views toward others will be universally applied back toward us so that we will receive again that which we have sent out. Another way of saying this is that we create the world and environment we live in and will live in eternally.

On the surface this sounds great to everyone who says, "I'd love to live in the world I create", but it comes with a catch. The "Universal Application" part means that what you create universally applies back to yourself. So, if you were a slave owner and you create and support a life where people can own other people, you will universally receive back what you sent out and you will live in a world of slave owners, but it will be turned against you and you'll be the slave.

This is why murders, liars and thieves will all be placed together in the Telestial world with other murders, liars and thieves. They have elected to live by principles and moral codes that will be returned back to them as

they live in a world populated with others whose hearts and morals are like unto their own. In turn, as they lie, they will be lied to. As they steal, they will be stolen from. As they apply force on others, others will apply force on them, and so they have created their own eternal punishment by the life and morals they have adopted.

Those who progress on to heaven will have learned to create a heavenly society. They will by necessity learn to live as a citizen of heaven in which they treat others the way they want to be treated so that when the Law of Universal Application is applied back to them, they receive the same paradise that they created for others. In this way they are placed in a world with others who think very differently but are able to live with their enemies in love and peace. Just as the Law of Universal Application is applied to the wicked to create their eternal punishment, it is also applied to the righteous to create their eternal paradise. We simply receive back what we sow and live with others who interact with their enemies the way we interact with our enemies.

Those who progress on to heaven will need to learn to be heavenly. They will by necessity learn to live as a citizen of heaven in which they treat others the way they want to be treated so that when the Law of Universal Application is applied back to them, they receive the same paradise that they created for others.

This principle has real and direct impact on our lives here on earth as well as our eternal lives. The City of Enoch was able to create such a perfect society that the law of Universal Application was applied to them and they were taken into heaven.

Others have lived so that they have created societies which destroy themselves by war.

Jesus understood this law clearly and we see that he applied the principle in many of his teachings. Here

are a few examples of how he applied this law in his teachings.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

...

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

...

27 But I say unto you which hear, **Love your enemies, do good to them which hate you,**

28 **Bless them that curse you, and pray for them which despitefully use you.**

...

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And **as ye would that men should do to you, do ye also to them likewise.**

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But **love ye your enemies, and do good, and lend, hoping for nothing**

**again; and your reward shall be great,**  
and ye shall be the children of the  
Highest: for **he is kind unto the**  
**unthankful and to the evil.**

36 Be ye therefore merciful, as  
your Father also is merciful.

37 **Judge not, and ye shall not be**  
**judged: condemn not, and ye shall not**  
**be condemned: forgive, and ye shall be**  
**forgiven:**

38 Give, and it shall be given unto  
you; good measure, pressed down, and  
shaken together, and running over, shall  
men give into your bosom. **For with the**  
**same measure that ye mete withal it**  
**shall be measured to you again.**” - Luke  
6:21-38

Notice how Jesus teaches in verse 38 that what we  
send out will be returned to us again. But in the examples  
he gives he points out that people receive from the other  
end of the stick that they held to. Those who were filled  
and withheld their food from the hungry will be hungry.  
Those who were hungry because they ensured others had  
food will be filled. Those who laugh at the faults of  
others will mourn when they see their own faults. Those  
who weep and are broken hearted will laugh and rejoice  
in their reward.

The law of Universal Application tells us that if  
we judge, we will be judged, and if we condemn, we will  
be condemned. So, Jesus tells us Judge not, lest we be  
judged, condemn not lest we be condemned and forgive  
that we may be forgiven.

Because the Law of Universal Application says  
that what we do will be done to us, we must forgive to be  
forgiven.

“14 For **if ye forgive men their trespasses, your heavenly Father will also forgive you:**

15 **But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**”

Matthew 6:14-15

”And **forgive us our sins; for we also forgive every one that is indebted to us.** And lead us not into temptation; but deliver us from evil.” - Luke 11:4

“Wherefore, I say unto you, that **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.**” - D&C 64:9-11

For this reason, the atonement requires that we be forgiving to receive forgiveness. The actual victims must learn to forgive if they are to receive forgiveness, BUT, they will not be left comfortless.

“I will not leave you comfortless: I will come to you.” - John 14:18

The victims who forgive will not only be forgiven, but compensated or healed so that the pain they experienced from others will be overcome by the blessings of God.

“ Nevertheless, ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what **they will return and repent, and come unto me with full purpose of heart, and I shall heal them**; and ye shall be the means of bringing salvation unto them.” - 3 Nephi 18:32

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and **God shall wipe away all tears from their eyes**.” - Revelation 7:21

“And **God shall wipe away all tears from their eyes**; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” - Revelation 21:4

We cannot experience this healing which comes to the victims of sin through the atonement unless we have repented of our sins and become converted.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; **he hath sent me to heal the brokenhearted**, to

preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” - Luke 4:18

**“For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”**  
- Matthew 13:15 (see also John 12:40 & Acts 28:27)

For this reason Zeezrom asked Alma to heal him and Alma said,

**“If thou believest in the redemption of Christ thou canst be healed.”** - Alma 15:8

And so it is with us. If we also believe in the redemption of Christ, we too can be healed of the pain caused to us by the sins of others. But we must forgive and understand with our hearts and be converted so that we can be forgiven and healed.

*“As I have said, to have  
a contrite spirit is to retain the*

feeling of connection to others in such a deep and profound way that our hearts are turned toward them. Their experience is our own experience and we feel it with them to the extent that we have completed the process of connection and at-one-ment.

When you feel as others feel, you understand the intent of those who have harmed you, and you understand that you too have harmed others. The knowledge of your own errors along with your desire for good stirs in you the

bowels of mercy so that you do  
not condemn your brother, just as  
you would not want to be  
condemned. Rather you offer to  
him that forgiveness which you  
yourself desire. This is not hard,  
but natural when you are truly  
contrite. Forgiving others becomes  
in a way like forgiving yourself.  
Accepting others becomes a way  
of accepting yourself. How you  
treat them becomes how you treat  
yourself. In this you are one."

- Jesus Christ

# Grace vs Works

Can we be saved without works?

There is an ongoing debate regarding whether we are saved by grace or works or a combination of the two. This debate is even recorded in the bible itself. The problem is that the scriptures seem to support both sides of the argument at times saying that works are essential and at times saying we are saved without works by faith in Christ.

Most people are familiar with the scriptures that tell us clearly that we are saved by grace without works, however, if you are new to this view, some of the following verses will give you a good starting point.

“For **by grace are ye saved through faith;** and that not of yourselves: **it is the gift of God:**  
9 **Not of works,** lest any man should boast.”  
- Ephesians 2:8-9

“Therefore **by the deeds of the law there shall no flesh be justified** in his sight: for by the law is the knowledge of sin.

...

28 Therefore we conclude that **a man is justified by faith without the deeds of the law.**” - Romans 3:20, 28

“Knowing that **a man is not justified by the works of the law, but by the faith of Jesus Christ,** even we have believed in Jesus Christ, that **we might be justified by the faith of Christ, and not by the works of the law:** for by the works of the law shall no flesh be justified.” - Galatians 2:16

While the scriptures can be clearly shown to teach that by faith we are saved without works, they can also be shown to say that by works we are saved and not faith alone.

“14 What **doth it profit**, my brethren, **though a man say he hath faith, and have not works**? can faith save him?...

17 Even so **faith, if it hath not works, is dead**, being alone...

24 Ye see then how that **by works a man is justified, and not by faith only**...

26 For as the body without the spirit is dead, so **faith without works is dead** also.” - See James 2:14-26

“And, behold, one came and said unto him, Good Master, **what good thing shall I do, that I may have eternal life**?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but **if thou wilt enter into life, keep the commandments**.” - Matthew 19:16-17

We also see many instances in which good works are taught to be required for the blessings of heaven. One example is where Jesus prophecies of when he will separate the sheep from the goats saying that they will be separated by their works, whether they did good works or not.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

...

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." -  
Matthew 25:31-36, 41-43

It appears that the scriptures give contradicting teachings. So, it is easy to see why the debate between works and grace through faith has continued for thousands of years and continues today.

Before we can correctly understand how these teachings do not contradict, we must correctly understand the word “works” as used in the scriptures.

The prophet Mormon gave us a really good clue as to the meaning of the word “works” when he said,

“For I remember the word of God which saith **by their works ve shall know them; for if their works be good, then they are good also.**

6 For behold, God hath said **a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.**

7 **For behold, it is not counted unto him for righteousness.**” - Moroni 7:5-7

It almost seems like Mormon contradicts himself in these verses. First he says that by their works we can know if a person is good or evil, but then he supports what he is saying by giving two examples of a person doing what appears to be “good works”, (praying and giving a gift), but concludes that if they are evil their works are counted as evil.

If Mormon is not contradicting himself, then we must conclude that the actions of praying and giving gifts are not the works that determine if a person is good or evil. He says in verse 6 that the works we should look for are not the outward actions of prayer and gift giving, but the inward “real intent” that motivated the works. This is clarified as we read on into the next two verses in which he explains the intent behind the actions of this evil person.

“For behold, **if a man being evil giveth a gift, he doeth it grudgingly;** wherefore **it is counted unto him the same as if he had retained the gift;** wherefore **he is counted evil before God.**

9 And **likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart;** yea, and **it profiteth him nothing, for God receiveth none such.**” - Moroni 7:8-9

Moroni explains that the works are not the actions of the person, but the intent of their heart. Jesus taught the same principle repeatedly pointing out that it is not the action that determines our righteousness or wickedness, but the intent of our hearts that motivate the actions. He taught this over and over again through examples of people doing the same actions but getting different spiritual results. To make it easier to see, we will highlight the **actions in blue** and the **motivations in red**, and the **results in green**. Notice that Jesus teaches that the same actions can have different results based upon the goals and intents of our hearts.

“Take heed that ye do not **your alms before men, to be seen of them:** otherwise **ye have no reward of your Father which is in heaven.**

2 Therefore when thou **doest thine alms**, do not **sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.** Verily I say unto you, **They have their reward.**

3 But when thou **doest alms**, **let not thy left hand know what thy right hand doeth**:

4 **That thine alms may be in secret**: and **thy Father which seeth in secret himself shall reward thee openly**.

5 ¶ And **when thou prayest**, thou shalt not be as **the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men**. Verily I say unto you, **They have their reward**.

6 But thou, **when thou prayest**, **enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret**; and **thy Father which seeth in secret shall reward thee openly**.” -

Matthew 6:1-6

When we clearly understand that it is not the actions we take or the things that we do that determine our righteousness, rather it is the desire and intent of our hearts that determines whether we are wicked or righteous, then we realize that two people can do the exact same thing outwardly and one filled with the spirit and the other is not. One experiences the kingdom of God and the other does not. This was what Jesus was saying when he taught,

“... The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of God is within you**.

...

34 I tell you, in that night **there shall be two men in one bed; the one shall be taken, and the other shall be left.**

35 **Two women shall be grinding together; the one shall be taken, and the other left.**

36 **Two men shall be in the field; the one shall be taken, and the other left.**

” - Matthew 6:1-6

When we understand that *works are not actions, but intentions*, then we can easily see that two people have the same actions but *different works* and therefore different results. Two people can pray and while they exhibit the same action, their works are different, because one prays to be seen of men and the other prays to truly commune with God.

In both cases, the evil prayer and the righteous prayer, a prayer is said. But one prayer is considered an act of evil and the other prayer an act of good. The difference between the prayers is not the words spoken but the heart of the one praying.

An evil person is not saved by their prayer no matter how loud or long they pray. A righteous person was saved before they even prayed. In fact, their good prayer came about as a result of them being righteous and saved.

Evil people are evil from within no matter what works they perform because their heart is evil and therefore their works are dead. There are no outward ordinances, acts of righteousness or performances that an evil person can do to receive a remission of their sins or any other blessing including salvation and exaltation. An evil person is evil because it is who they are. It is in their heart and soul. Likewise, a righteous person is righteous because it is who they are. It's in their heart and soul.

It doesn't matter how often we go to church, how much we donate financially to charities, and how often we attend the temple, none of these things save us or exalt us or determine our righteousness before God. An evil person can do these things just as well as a righteous person. For this reason, any attempt at doing "good works" for the sake of earning a spiritual reward or gaining God's favor will fail.

Good works must be done with real intent or they are not good works. If good works are not determined by what we do, rather by *why we do them*, then salvation comes as a result of a change in our hearts and our good desires and not by our actions. We must become a new person internally to be saved.

The internal change brought about by a broken heart and a contrite spirit is the change that truly matters because when our hearts are changed our actions naturally follow. When our heart is changed and our desire is to serve and help others, we do so from the pure desires of our own hearts to help alleviate the pain and struggle of others. Our good works are born out of love and therefore counted as righteousness, even when they do not produce the desired results.

Salvation is not about what we do, but the *motivation behind what we do*. This is a key principle that is often missed and answers the question about whether we are saved by grace or works or a combination of the two. It's so subtle that few will see it, yet so important that it is the line between salvation and damnation as well as the line between exaltation and salvation. Additionally, it answers the question about whether we are saved by grace or works...

Because salvation is about the motivation behind what we do and not about what we do, a person can be saved without having performed any actions/works at all. King Benjamin points this out by teaching that those who

do not give to the poor can be saved as much as those who do give to the poor if in their hearts they have the desire to do good even when they lack the means to do so.

“And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all **you who deny the beggar, because ye have not**; I would that ye **say in your hearts that: I give not because I have not, but if I had I would give.**

25 And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.” - Mosiah 4:24-25

Again, it isn't what we do or do not do, but our motives and desires that determine whether we are righteous or not. When we are born of God, we become righteous because our desire to do evil is replaced with desire to do good.

### **Born of God, Having a Mighty Change of Heart**

Nephi promises us that all who enter in the straight and narrow gate of salvation through Christ will receive the gift of the Holy Ghost.

“And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and **ye have received**

**the Holy Ghost**, which witnesses of the Father and the Son, **unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive.**” - 2 Nephi 31:18

Because of this promise, we know that if we have entered in at the gate which is salvation, then we have received the Holy Ghost and if we have not received the Holy Ghost, then we have not entered in at the gate. The fruits of having the spirit are given by Paul to the Galatians when he teaches,

“But **the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,**

23 **Meekness, temperance:** against such there is no law.” - Galatians 5:22-23

The scriptures also show that when people are converted and receive the Spirit there is a mighty Change in our hearts such that we have no more desire to do evil but desire to do good continually.

“And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, **because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.**” - Mosiah 5:2

“And it came to pass that when Ammon arose he also administered unto

them, and also did all the servants of Lamoni; and **they did all declare unto the people the selfsame thing—that their hearts had been changed; that they had no more desire to do evil.**” - Alma 19:33

“Now they, **after being sanctified by the Holy Ghost**, having their garments made white, being pure and spotless before God, **could not look upon sin save it were with abhorrence**; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.” - Alma 13:12

This is so much the case that Alma equates being born of God with having the mighty change of heart as a requirement for salvation.

“And now behold, I ask of you, my brethren of the church, **have ye spiritually been born of God?** Have ye received his image in your countenances? **Have ye experienced this mighty change in your hearts?**

...

26 And now behold, I say unto you, my brethren, **if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now?**” - Alma 5:14, 26

All of the conversion stories in the scriptures show us that when people are converted the spirit of the Lord comes on them and they experience a mighty change of heart which essentially makes them a new

person. The old man of sin is removed and replaced by the new man created after righteousness. Because we are a new person as a result of the spirit, we say we are “born again”, “born of the spirit”, or “born of God”.

"For, said he, I have repented of my sins, and have been redeemed of the Lord; behold **I am born of the Spirit.**

25 And the Lord said unto me:

**Marvel not that all mankind,** yea, men and women, all nations, kindreds, tongues and people, **must be born again; yea, born of God,** changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;

26 And thus **they become new creatures;**

26 and unless they do this, they can in nowise inherit the kingdom of God." - Mosiah 27:25-26 (See also 2 Corinthians 5:17, John 3:3, Ephesians 4:4)

"For **the natural man is an enemy to God,** and has been from the fall of Adam, and will be, forever and ever, **unless he yields to the enticings of the Holy Spirit,** and **putteth off the natural man and becometh a saint through the atonement of Christ** the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." - Mosiah 3:19

Without receiving the Holy Ghost, or the “spirit of God”, we are not born again and will not have the mighty change of heart. Born again is the term used to express that you have had the mighty change of heart brought about by the spirit and you’ve become a new creature patterned after the fruits of the spirit.

### **Saved by Faith, Before Works**

Because it is our desires that determine our righteousness or wickedness, we are saved by Christ the very moment that we convert and experience that mighty change of heart and desire to do good with real intent. At that very moment, we are saved even before we have acted on those desires. This is what Jesus was talking about when he said,

“And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And **whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost,** even as the Lamanites, because of their faith in me **at the time of their conversion, were baptized with fire and with the Holy Ghost,** and they knew it not.” - 3 Nephi 9:20

Throughout the scriptures we see examples of people being baptized with fire and the Holy Ghost at the moment they were converted, even though they had not performed any works or even received any ordinances. Here are a few of the many examples:

**Example 1** - The Gentiles receive the baptism of fire and the Gift of the Holy Ghost at the time of their conversion.

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” - Acts 10:44-47

**Example 2** - The People of King Benjamin received a remission of their sins and the Holy Ghost when they are converted.

“And they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men.

3 And it came to pass that after they had spoken these words **the Spirit of the Lord came upon them**, and they were filled with joy, having **received a remission of their sins**, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them.

...

2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of **the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.**

3 And we, ourselves, also, through the infinite goodness of God, and **the manifestations of his Spirit**, have great views of that which is to come; and were it expedient, we could prophesy of all things.

4 And it is the faith which we have had on the things which our king has spoken unto us that has brought us to this great knowledge, whereby we do rejoice with such exceedingly great joy.” - Mosiah 4:2-3, 5:2-4

**Example 3** - People are not baptized into the church until after they have first received a remission of their sins. Baptism is a witness that we have *already* received a remission of our sins.

“25 Therefore, there were ordained of Nephi, men unto this ministry, that all such as should come unto them should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins.” - 3 Nephi 7:25

“37 And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.” - D&C 20:37

**NOTE:** Other examples of people receiving the remission of sins and being baptized with fire and the Holy Ghost the moment they are converted can be found throughout the scriptures and are too numerous to list here. If you read nearly all accounts in the scriptures in which a person is converted, you will see that at the moment of their conversion their sins are remitted and they experience the baptism of fire and the Holy Ghost.

This means that when we are truly converted we receive the saving grace of our Lord, before we have done the works of righteousness. This is ok because God looks on our hearts when judging us, not on our actions.

“for the Lord seeth not as man seeth;  
for **man looketh on the outward  
appearance, but the Lord looketh on the  
heart.**” - 1 Samuel 16:7

“But those things which proceed out  
of the mouth **come forth from the heart;  
and they defile the man.**

19 For **out of the heart proceed evil  
thoughts,** murders, adulteries, fornications,  
thefts, false witness, blasphemies:” -  
Matthew 15:18-19

When our hearts are changed, our thoughts and actions are changed. God doesn't need to wait to see the good works to decide whether our hearts are good or evil. God knows the moment we are converted that our desires are changed and blesses us accordingly. It is not about what we do that determines if we are saved, but who we are in our hearts.

Salvation then comes as a result of who we are and not what we do. We see the goodness of God in this because we are saved BEFORE we have proven ourselves by works. Even more importantly, we are saved as if we were righteous when we have only been born again and are only babies in the gospel. We don't even know how to be righteous. We haven't begun the long process of unlearning the ways of the world and learning the ways of God. We are justified by our faith in Christ in spite of our works which show our ignorance of God's

ways. While we remain ungodly and imperfect because of our ignorance, we are found to be righteous and holy because of our desire to do good. And Christ justifies the ungodly works by the righteousness of faith. Even though we error, our ungodly errors are not counted against us, (imputed), as sin.

“But to him that worketh not, but believeth on him **that justifieth the ungodly**, his **faith is counted for righteousness**.

6 Even as David also describeth the blessedness of the man, unto whom **God imputeth righteousness without works**,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 **Blessed is the man to whom the Lord will not impute sin.**” - Romans 4:5-8

After we are born again and become a new creature so that our desires are for good, we continue to error and make mistakes, but those errors are not counted against us (imputed) as sins. For this reason, it becomes impossible for someone who is born of God and has the mighty change of heart to “sin” because they love one another.

“And ye know that he, (God), was manifested to take away our sins; and in him is no sin.

6 **Whosoever abideth in him sinneth not**: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 **He that committeth sin is of the devil**; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 **Whosoever is born of God doth not commit sin**; for his seed remaineth in him: and **he cannot sin, because he is born of God**.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that **we should love one another**.” - 1 John 3:5-10

Under the law of Moses, a person was only considered righteous if they obeyed the laws and ordinances prescribed by the law of Moses. But the early apostles pointed out that obedience to the law of Moses, no matter how perfect it was never made the people righteous. There were many who kept the law to the letter and yet were not found righteous because they weren't truly converted and had not experienced the mighty change of heart. On the other hand, the gentiles *who did not keep the law* experienced the mighty change of heart at their conversion and although they didn't follow after the righteousness of the law, they attained to righteousness by their faith. But Israel without faith kept the law and were not considered righteous.

"Therefore we conclude that **a man is justified by faith without the deeds of the law.**" - Romans 3:28

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, **even the righteousness which is of faith.**

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? **Because they sought it not by faith, but as it were by the works of the law.** For they stumbled at that stumblingstone;" - Romans 9:30-32

**"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.**

5 For we **through the Spirit wait for the hope of righteousness by faith.**

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but **faith which worketh by love.**" - Galatians 5:4-6

The Bible clearly teaches that we are saved by faith and *works* that are of the conversion of our hearts only and not by our works of *the law*, but we see this repeated throughout all the scriptures taught by word and example. In Mosiah 2-3 King Benjamin teaches his people the words he received from an angel as they were gathered together. They heard what he taught and then in faith prayed for forgiveness of their sins. Notice how they prayed from a position of unworthiness accepting that

they had done nothing to merit or earn a remission of their sins, so much so that they saw themselves in their carnal state, as less than the dust of the earth. They felt in no way that they had done anything of themselves to earn or merit forgiveness and yet God in His goodness gave them His spirit and a remission of their sins.

“2 And **they had viewed themselves in their own carnal state, even less than the dust of the earth.** And they all cried aloud with one voice, saying: **O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ,** the Son of God, who created heaven and earth, and all things; who shall come down among the children of men.

3 And it came to pass that **after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins,** and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them.” - Mosiah 4:2-3

After they had received a remission of their sins, King Benjamin tells them how to always retain a remission of their sins. They didn't live perfectly to gain the spirit, and he never tells them that if they don't live perfectly they will lose the spirit. What he tells them is that they need to remember and always retain in remembrance that they are “unworthy creatures” and it is

not by their own worthiness that they received a remission of their sins, but because of the goodness of God. His instruction to them is that they retain a remission of their sins even though they continue to remain unworthy by retaining faith in God and His goodness and mercy toward them and remain steadfast in the faith that Jesus came to atone for them.

"And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or **if ye have known of his goodness and have tasted of his love, and have received a remission of your sins,** which causeth such exceedingly great joy in your souls, even so I would that ye should **remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures,** and humble yourselves even in the depths of humility, **calling on the name of the Lord daily,** and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

12 And behold, I say unto you that **if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins;** and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.”

- Mosiah 4:11-12

As we progress on the path that leads to eternal life, we remain unworthy of the spirit which is given to us, not by our goodness or works, but by our faith in Christ and his mercy in spite of our unworthiness. The spirit is neither gained nor maintained by our goodness. It is received when we offer a broken heart and a contrite spirit (remember, “contrite” meaning awareness within ourselves of others and our actions effects on them) and desire to repent of all our sins and have the desire within us to grant the same that we want from God for us to others. We maintain a remission of our sins as long as we maintain that broken heart and contrite spirit and seek to recognize our errors and correct them and the pain they cause others.

As long as we maintain that mighty change of heart by desiring to do good, the spirit will remain with us, encouraging us, guiding us and teaching us how to let go of our ways of sin and live a godly life. It will strive with us through our errors giving us the power and knowledge to press forward along the path that leads to eternal life.

When we are converted, we make a choice or an election to do good and we enter the Terrestrial Kingdom. We have no idea how to be righteous or really what that means, but we made the commitment to do it. Even though we remain ignorant, we are blessed to receive the remission of sins and the baptism of fire and the Holy Ghost, when all we have done is commit to follow Christ. We are given the Holy Ghost, (which doesn't dwell in unclean temples), as our guide to teach us the ways of the Lord. We heard the call and made an election or choice to heed the call.

Our calling and election are not made sure at this point as we remain ignorant of righteousness. We have good desires, but lack the knowledge to act accordingly.

Over time, as we learn the ways of the Lord and his righteousness we eventually have the opportunity to make our calling and election certain or sure, having enough knowledge and experience to really make that decision final.

From the time that we first convert to the time that we gain knowledge for ourselves, we are learning, growing and continue to make errors which are not counted against us, (imputed), as sins. We are not judged by our works the way we were prior to our conversion, we are found innocent and all our works are counted to us for righteousness, even the undesirable works.

During this time, the spirit “strives” with us. The word strive means, “make great efforts to achieve or obtain something, struggle or fight vigorously”. This is what the spirit does to help us learn the ways of God. If we continue to listen to the spirit, it will continue to strive with us. If we reject it’s promptings until it ceases to strive with us, then it stops striving with us and we are ready to be destroyed. If we are willing to repent and learn a better way, then spirit will continue to strive with us.

“For **the Spirit of the Lord will not always strive with man.** And **when the Spirit ceaseth to strive with man then cometh speedy destruction,** and this grieveth my soul.” - 2 Nephi 26:11

There are several examples of the spirit ceasing to strive with man. it doesn’t happen when we make little mistakes the way some people teach. For the spirit to cease to strive with you after you have received it, you must fully turn your heart to Satan and stop desiring to do good. As long as your desire is to do good, and you have faith in Christ’s ability to atone and make you one with

God and man, then the spirit will continue to strive with you. Here is an example of how bad the people had become when the spirit ceased to strive with them.

“But behold, **the Spirit of the Lord had ceased striving with them, and Satan had full power over the hearts of the people;** for they were given up unto the **hardness of their hearts, and the blindness of their minds that they might be destroyed;** wherefore they went again to battle.” - Ether 15:19

We need to remember that we did not gain the spirit based on our own merits and worthiness except in that we repented and *desired to do good*. We didn't gain the remission of our sins by *doing some series of good actions, ordinances or works with our bodies or flesh*. So, we don't lose the spirit by falling to temptation. **It is the spirit within us that tells us we can do better.** It doesn't leave us but strives WITH us.

Just as we didn't gain the remission of our sins and the Holy Ghost by our works, the spirit does not strive with us because we are worthy of it or have earned it. ***It strives with us because of our faith in Christ and desire to do good.*** We don't gain or keep the spirit by the works of our flesh which is to keep the law physically, but by faith which is independent of the law.

“This only would I learn of you,  
**Received ye the Spirit by the works of the law, or by the hearing of faith?**

**3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?**

4 Have ye suffered so many things in vain? if it be yet in vain.

5 **He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?**

...

11 But that **no man is justified by the law** in the sight of God, it is evident: for, **The just shall live by faith.**" - Galatians 3:2-5 & 11

“Knowing that **a man is not justified by the works of the law, but by the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be **justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.**” - Galatians 2:16

In conclusion, if our faith does not produce love for God and for our fellow man, then it is dead and good for nothing. But if our faith and commitment to following Christ and his righteous example brings us to the mighty change of heart then we will do the works of righteousness without the law or fear of punishment, but motivated by love for others. Then, our faith is alive. And while we are saved by our faith and not by our works, our faith will naturally produce good works in us. Not by obligation, duty or requirement, but by love for others and the desire within us to serve and help others because we are good.

The debate then over whether we are saved by Faith or Works is both. But not the way it is commonly debated.

We are not saved by the *outer works* of the flesh, but the ***inner works of our hearts***. We are saved by grace through faith in Christ, which is followed by the inner work of breaking our hearts in contrition which is the natural love of our fellow man. This faith and humility are the inward works and they naturally produce then the outer or physical works of goodness. If the works of goodness do not come, then the faith in question is dead and hasn't saved us.

"For as the body without the spirit is dead, so **faith without works is dead** also."  
- James 2:26

This is the difference between acting good and being good. Those who act good are not good and their works are dead and counted as evil. But those who are good don't need to pretend. They do the actions out of love for others and the desire to do good resulting from the mighty change of heart they experienced when they were converted.

The question is, can we be saved without good works? The answer is, "yes, because good works do not save us." But we realize that a saved person will do good works if they have the opportunity to do so. Following is a story of a man who had the change of heart, but died before he had the opportunity to perform the works his heart was motivated to do...

# The Story of Jim

A True Story

by

An Elliaison Contributor

Jim was raised as a member of the church from birth. His family were not noteworthy and experienced a great many struggles both physically and spiritually.

Jim was an avid reader and studied and pondered a great many religious texts and writings from ancient and modern prophets. He learned a great deal about a wide variety of gospel topics, and he was converted to Christ as a young man.

One of his life's goals was to make his calling and election sure. He read and studied everything he could on the topic.

One day, prompted by the spirit, his daughter and her husband shared their experience with making their calling and election sure, and of seeing Christ and bore witness to the same. He was floored and found it difficult to believe and accept. They were in their early twenties and he was more than twice their age.

He thought to himself and sometimes remarked, "I've studied all there is to read about calling and election. I've worked for and prayed for it my whole life. I've gone to church since I was a baby, received all the ordinances in and out of the temple, served in the church in every capacity they've asked and met every criteria the church has given as a measure of righteousness. If anyone deserves to have their calling and election made sure it's me. He felt it was something more reserved for the elderly, more "seasoned" individuals.

Who are you! Why do you think you are so good and worthy? What have you done to earn this blessing?

You've just started out your life. You haven't studied this topic like I have. You know nothing and you've done nothing!"

Over the next two and a half years he would bring up challenges based on his study and learning, attempting to show that we neither qualified nor experienced the blessings the way it was supposed to come. At the end of that time, he was finally convinced that we had, and struggled to understand why he hadn't.

About two years later he was diagnosed with lymphoma, (cancer). He eventually traveled with his wife from Utah to Houston Texas to be treated. He stayed there for about a month while receiving treatments.

About a week and a half before he left Texas to return home he saw a couple in the cancer treatment center while waiting for his own appointment. They were a young married couple in their early twenties. She had brain cancer and no insurance. Jim watched as they begged and pleaded to see a doctor hoping to save her life. They were refused treatment and sent away knowing that her fate was sure. She was being sent home to die. Jim saw the young husband try everything he could to take care of his beloved wife but fail. With tears in his eyes, Jim's heart broke for them and he cried. He wanted to die in her place. "She is so young," he said. "If only I could take her place and she could live out her life, have children and raise them and her husband could be with his beautiful bride for a lifetime. But instead, she will die and he will be alone. Such a waste." For the first time in his life, he had a soul penetrating empathy. He was changed from the inside out and decided to dedicate the rest of his life to helping others in similar need.

He planned to start a charity to help people like this young couple. He planned to donate the little money he had to get it started. He wanted her and others like her to have a chance at life.

It was immediately following this experience and his decision to start the charity that he finally received the witness that his calling and election was made sure. He had an experience that left him no doubt regarding the blessing and promises.

He never got to start the charity. He never had the opportunity to take action or do the work that he hoped with all his heart to do. He died of sepsis while traveling home a week later.

He didn't receive his promises and blessings based on doing good works, but on *who he had become within*.

So it is with all of us. There are no good works we can do or actions that we can take to earn our way into heaven or earn the rewards of eternal life. We must make the real and essential changes within our hearts that make us righteous.

The Lord promised that if we offer a broken heart and a contrite spirit we would receive the baptism of fire and the Holy Ghost. That's the only work we need to do, that's what is required for salvation.

Likewise, we must become just and godly to gain eternal life. The works follow the change of heart. The works alone are not required or sufficient enough to be accepted by God.

# The Limits of the Atonement

Previously, we talked about how the responsibility of a child's sins could be placed on the head of its parents if the parents instructed the child to sin. We also pointed out that eventually when the child grows up and gains knowledge enough to know that their actions are wrong, then the sin can no longer be passed on to the parents. When this happens, the person reaches a milestone in their progression and becomes accountable for their own actions in that particular thing.

There are two terms we need to understand and consider in relation to our progression and the atonement. They are: Sin and transgression.

It's important to understand the difference between sins and transgressions because they mean very different things. Both words are used to indicate that we have broken one of God's laws, but they are different in their meanings in regards to the reason we broke God's law and they have very different results when we consider the atonement.

**Sin is the result of breaking God's law while being fully accountable. It requires a significant degree of both knowledge and will or desire. Because the person chose to do wrong or evil, they need to repent or change their heart and desire from evil to good before they can receive forgiveness.**

**Transgression on the other hand is the result of breaking God's law while being unaccountable. It requires a lack of both knowledge and will or desire. Because the person did not choose to do wrong or evil, they do NOT need to repent or change their heart and**

## **desire from evil to good before they can receive forgiveness.**

Let's look at a few examples to see how this works... Imagine, if you will, a bank teller. They handle deposits and withdrawals for people who interact with the bank. In each of the following three scenarios, the teller breaks the law by giving the bank's money to a person who doesn't own it and shouldn't have gotten it. But each of the scenarios has a different result.

### **Scenario 1 - Sin having Knowledge and Desire**

The teller knows that she is giving money to someone who doesn't own it and shouldn't have it. The person is her friend and she wants or desires to give the money to her friend knowing that it breaks the law to do so. The teller is completely responsible and accountable for breaking the law. The teller sinned.

### **Scenario 2 - Transgression by Lack of Knowledge**

The teller miscounted the money and unknowingly gave too much to the person at the window. The person at the window saw that they received too much money and knowingly didn't correct the issue because they desired free money. The teller broke the law but did it in ignorance. If the teller knew what she had done, she would have chosen to fix the problem because her desire was not to break the law. The teller doesn't need to repent to receive forgiveness because it was a mistake and a transgression.

The person at the window however sinned because they knew about the error and desired not to correct it. They are completely responsible and accountable and therefore they need to repent.

### **Scenario 3 - Transgression by Lack of Will or Desire**

The person at the window is holding a gun and demanding the teller give them money. The teller knows that giving money to someone it doesn't belong to is wrong and they know that they are being told to do exactly that. The teller also doesn't want to give them money that they don't own, but their will or desire is being manipulated by the threat of harm to themselves or others. They must act against their desire and give the person at the window money that doesn't belong to them. The teller transgressed and does not need to repent to receive forgiveness.

There are countless things to learn in our eternal progression and each of them is considered independently from the other things we might learn. We might grow and develop in one area and not another. Growth and development in one area of life does not make us accountable for growth and development we have not gained in other areas of life.

For example, you might come to understand that hitting others in anger or with hate is wrong. So, you might be more accountable for hitting than you are for hating. Or you might know that drugs are bad for you and truly want and try to stop your drug abuse but struggle with the physiological effects of the addiction which you haven't overcome.

If you do not have the knowledge, will power, or anything other requirement you need in order to know that something is a sin, why it is a sin and how to stop/start doing what you should, then you are not fully accountable to your actions.

**If a person sinned, it means that they knew what they were doing was wrong, they knew why it**

**was wrong, (how it hurt themselves or others), they knew how to do the right thing and how to not do the wrong thing and they were not impacted by any external unrelated influence in making the decision. External unrelated influences could be someone holding a gun to your head or threatening you in some way or even peer pressure.**

**Ultimately, what it comes down to is your desire. Do you desire to do what's right or do you desire to do what's wrong. To receive forgiveness of our sins, we must repent or change our desire so that we no longer desire to do evil, but to do good.**

**If you sincerely *desire* to do what is right, but you don't know what or how to do what is right, you will suffer natural consequences but you will not be held accountable for your errors.**

**It requires a significant degree of both knowledge and will or desire to be fully accountable for your actions.**

Now that we understand the above, we can ask the question, "When do we have enough knowledge and will/desire to sin?"

Simply put, when you know something is wrong, why it is wrong and you still desire to do it, then you are capable of sinning.

Notice however that just being told about something is not enough knowledge to sin, even if you are being told by a prophet. This is what Alma explains to the people who ask him for a sign so that they know what he says is true. He tells them that if he gave them a sign, they would have knowledge and with the knowledge accountability. He also points out that even though he is a prophet teaching them, they only believe or have cause to believe which is not enough to sin.

“Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

18 Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

19 And now, **how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?**” - Alma 32:17-19

As discussed previously in the chapter, “The Requirements for Accountability and Sin”, if you lack either knowledge or will, you remain innocent. Our ignorance comes as a result of the veil of forgetfulness. The veil is a blessing in that it protects us from the knowledge we would have without it. Before the veil is removed, we are able to claim some degree of ignorance or lack of knowledge.

All transgressions, (acts done without knowledge or full understanding), are covered through the Atonement and the Law of Azazel and do not even require a knowledge of Jesus Christ or the atoning sacrifice to have full efficacy.

However, those who actually commit sin must accept and apply His At-One-Ment into their lives by refusing to allow the innocent to suffer for their sins. This then flows forward from them to all people and generations to come and their acts which are truly sins are absolved through their having come to the necessary love and charity for the atonement to be in full force in their lives. And thus, they are truly... Saved. As they save

all, so too shall all save them also. And thus the Love of Christ will fill the lives of all.

## **Part 2**

# **The Meaning of the Atonement**

# Put on the Bowels of Mercy

## Handing Judgement to Christ

By becoming the victim of sin, Christ took control of judgement. He is able to choose whether or not to offer forgiveness.

**"Or a victim may choose to forgive a violator who accepts responsibility and commits to making amends.** A victim may drop claims if the violator remedies the problem or pays damages. ... If they develop an agreeable strategy, the wrongdoer may avoid legal sanction and undertake reparations instead.

**A very different meaning arises when it is someone other than the victim who offers a way to bypass the workings of the law. Then forgiveness and law seem quite incompatible.**" - The Law of Forgiving, by Martha Minow

Because we suffered for the sins of others against us, we, like Christ, are also victims of sin. While Christ is able to offer forgiveness, he has not taken from us the right to demand justice. This means that we also have a choice and can decide to forgive or not.

One of the goals of the atonement is to bring about in us the bowels of mercy that overpower our demand for justice.

"And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last

sacrifice will be the Son of God, yea,  
infinite and eternal.

15 And thus he shall bring salvation to all those who shall believe on his name; **this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice**, and bringeth about means unto men that they may have faith unto repentance." - Alma 34:14-15

By bringing about in us the bowels of mercy, we become like God. Before the atonement was completed, God was perfect and His bowels of mercy were already filled. The atonement wasn't intended to change God and make God more perfect, more loving and more forgiving. Man is flawed, not God. Man lacks mercy, compassion and love, not God. The atonement was intended to bring about the bowels of mercy in us, not in God.

"Now my brethren, we see that God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people, and **his bowels of mercy are over all the earth**. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God forever. Amen." - Alma 26:37

God didn't need to be persuaded to have mercy for us as He already had mercy for us, even before the atonement was finished. But He was still obligated to fulfill the demands of justice, even though His desire was to extend mercy.

The atonement was intended to bring about the bowels of mercy **in us** so that we could learn to forgive and thereby become perfect like God.

**"Put on therefore, as the elect of God,**  
holy and beloved, **bowels of mercies,**  
kindness, humbleness of mind, meekness,  
longsuffering;  
13 **Forbearing one another, and**  
**forgiving one another, if any man have**  
**a quarrel against any: even as Christ**  
**forgave you, so also do ye."** - Col. 3:12-  
13

After all Christ has done to forgive us, can we still demand that justice be done against those who need our forgiveness?

# The Lesson of the Least

Taken from the Personal Journal of  
an Elliaison Contributor

Jesus taught saying,

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

...

40 And the King shall answer and say unto them, **Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.**

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

...

45 Then shall he answer them, saying, **Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.**" - Matt. 25:34-45

Our sessions with Christ are becoming more frequent, sometimes even daily. We're learning so much, incredible things we had never heard of or thought of before. Today we had another lesson which he called "The Lesson of the Least". He started by asking,

*"You have read that I  
said, 'Whatsoever thing ye do  
to even the least of these my  
brethren, ye have done to me.'*

*Who is the least?" -*

*Jesus Christ*

I had always been taught that the brethren were the leaders of Christ's church, Bishops, Apostles, Prophets, etc. They are his brethren. But then the Saints that followed Christ could also be considered his brethren. So the least of these would then be the newest members of his church or those who knew the least.

This was not what Jesus was saying at all...

*"All are my brothers and  
my sisters. I didn't suffer  
only for the sins of the Saints  
who accepted redemption. I  
suffered the sorrows and*

*pains of all until there was no  
more sacrifice for sin.*

*Therefore, I say again,  
whatsoever you do to even the  
least of these, you have done  
to me..." - Jesus Christ*

A vision opened to our minds where we saw the homeless. Some were dirty with long grey beards and smelled of alcohol, cigarettes or just plain stunk. Some were struggling with mental illness, emotional pain and other internal burdens. Some were sick and weak. There were children, young adults and older men and women.

The vision turned to those who were struggling with the cares and burdens of life. The single parents, the poorly educated, and those struggling under great debt to make ends meet.

Then there were those who were heartbroken for failure, loss of love, lack of acceptance, etc. They were being crushed emotionally by their struggles.

Then there were the prisoners. Some were sitting in jail because they had been captured in war, some who had committed crimes.

Everyone felt lowly in heart and downtrodden.

Throughout the entire vision there was an awareness that while we were looking at these people with all their unique differences, we were actually seeing Christ. It's hard to explain, but it was like a subtle

unspoken awareness of Christ saying, “Here I am” as we saw each of the different people.

This became even more apparent when the vision changed to images of children being picked on by bullies. But the awareness was heightened because there was an awareness that Christ was not in the bullies, but in the person being picked on. In the bullies was a different spirit, one that enjoys superiority and domination over others.

We began to see the people who we felt had wronged us. Those were the people we held slight grudges against. But they were the weak and lowly struggling against their own challenges. We could see and understand their struggles and weaknesses and our hearts broke for them. They were also Christ.

*“The least are those who  
you hate and despise the most,  
those whom you love, respect  
and honor the least.” - Jesus  
Christ*

The vision we saw of the least was tailored to us. Everyone has a different person they consider to be “the least” deserving of understanding, love and acceptance. This could be a specific person who hurt or abused you. It could be a religion, a religious or political party or leader. Someone with a sexual orientation or gender that you find unholy. Only you can determine who is considered the least among you.

If Christ suffered as the victim of sin for everyone, then he even suffered for the person you value the least in your life. Whatsoever you do to even the least person in your life, you are doing to Christ. Down to the very thoughts and feelings that you entertain about others. Christ continued,

*"When people commit evil against you, they are the sinner and I suffer that sin with you. This does not make it right for you to retaliate and return sin for sin.*

*I suffered all sin, that which is committed against you but also that which you commit against others.*

*Therefore, I say unto you again, Love your enemies,*

*bless them that curse you, do  
good to them that hate you,  
and pray for them which  
despitefully use you, and  
persecute you, for whatsoever  
you do to the least of these,  
you have done to me..." -  
Jesus Christ*

There was a long pause while the thought sank in... Clear and unmistakable. We knew the words of Christ but hadn't realized the connection between what he taught, what he suffered and the atonement. It brought his teachings in the scriptures together in ways that we had not seen before.

In every instance, Christ is the abused, the harmed, the weak, the lowly. When we are abused, he is with us suffering the abuse, succoring us and supporting us. But when we become the abuser, he is not with us at all. He plays the role of those whom we abuse.

In scenarios where both sides are being abused by each other, he experiences the abuse given by both parties. He understands the hurt that both experience at the other's hands. He understands why they lash out at

each other, causing more and more damage, but he does not condone, support or participate in the retaliation.

Christ continued,

*"The least of all is that old Serpent, the Devil. He is the least of all because he is the enemy of all.*

*You can not fight evil and hope to destroy it.*

*Fighting evil fuels evil and empowers Satan. There is only one way to take away Satan's power and truly defeat and bind him...*

*Therefore, I have already taught you to love your*

enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Return good for evil and thereby stop the cycle of hate one toward another.

*This is the only way to bind Satan and prepare my people for the redemption of Zion and the Millennium of peace.” - Jesus Christ*

(End Journal Entry)

We are all born with enmity towards evil. We have a need to feel that we are good moral people and that our thoughts, beliefs and ways of doing things, (whatever that is), are right things to think, believe and be. In short, we tend to think we have “the truth”.

Anyone who does not agree with us is therefore wrong. If the difference between our view and someone else's is too great or over things we prize as spiritually significant, then we don't only view them as being wrong, but we begin to view them as evil.

Our enmity for evil suggests that we must take action by fighting against and destroying the evil in the world. Fighting against evil has been used as a reason to declare war for thousands of years.

As an example of this, we look at President George Bush Jr.'s speech declaring "War of Terror", in which he repeatedly used evil vs good as a reason to declare war.

**"We've come to know truths that we will never question: **Evil is real, and it must be opposed.**" – President Bush's first State of the Union address**

In a war against evil, it doesn't matter which side you are on, because both sides are fighting against evil and therefore acting as pawns in Satan's game. Both sides think they are doing good. Both sides think they are fighting against evil. Both sides are wrong.

The fact is that more people joined our enemy to fight against us when we retaliated and bombed them. If we had instead returned love for hate and sent the people food, clothing, supplies and well wishes, then our enemies would have lost support and the war would have ended.

We think we are fighting the evil in the world, but we have been tricked into becoming the evil in the world. We think we can overcome evil by fighting against it, but we only provide it with fuel and cause it to spread, (like trying to put out fire with gasoline).

Wars are declared by our leaders, but they are fought by us, the people. If a leader can't gain the support of the people, then the war cannot be fought. Don't ever fall for the lie that you are fighting against evil. Fight to protect yourself, your family and your people's freedom from all oppressors internal and domestic but be very selective of who you fight and why.

## **Applying the Lesson**

Who do you value the least in your life?

Is it your boss who has no real management skills and thinks that belittling and embarrassing you is the best way to motivate you? Perhaps it's the bum on the street you see everyday that makes you feel sad or ashamed every time you pass him, every time you see him you think, "Why doesn't he just get a real job?"

Perhaps it's the President of the United States, or the Gays or the Muslims, or some other group. It might even be someone that caused you or your loved one harm. Perhaps you see them as being evil or wicked.

Pay attention to how you treat the one(s) you feel is (are) the least among you. This person will bring out of you the evil you are capable of. They will bring out of you the worst you have to give the world, your lowest nature.

This is where you learn how good you really are because it shows you where your willingness to do evil is found. Just as a chain is only as strong as its weakest link, so too our soul is only as good as the evil we are willing to commit.

We do not look at how we treat our friends and loved ones to discover how good we are. Even wicked people treat their friends and loved one well. We look at how we treat the least among us to determine how righteous we are. The lord taught,

"Ye have heard that it hath been said, **Thou shalt love thy neighbour, and hate thine enemy.**

44 But I say unto you, **Love your enemies**, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

...

46 For **if ye love them which love you, what reward have ye? do not even the publicans the same?**

47 And **if ye salute your brethren only, what do ye more than others? do not even the publicans so?"** - Matt. 43-47

God is no respecter of persons, (Acts 10:34). What does this mean? It means that he is good to the righteous and the wicked.

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

If you make and sell cakes, make and sell them for your friends as well as your enemies. If you sell cars, give good deals to those you love as well as those you do despise. God gives and withholds rain and sun from the righteous who love Him as well as the wicked who reject and hate Him, so too, should we do likewise. Not by compulsion or force, but by heart. So if you're a christian, do as Christ taught and as God does. This is also a huge

key in understanding and becoming perfect, but that's a topic for another time...

During our meetings with the Lord learning about the atonement, he repeated again and again saying,

*"And again, what you  
have done to me you have done  
to the least, for I have  
suffered with them at your  
hand.*

*Therefore hear as I  
speak. Your neighbor is me, so  
also is your friend. The  
stranger whom you know not  
and your enemy whom you  
hate, all of these are me.*

Will you sit with and  
comfort the downtrodden? They  
are me. When you see someone  
standing at the crossroads, on  
your busy streets, hungry, in  
need, with their tattered sign.  
Will you feed them? Will you  
feed me? When you see a soul  
in need, hurt or sick, will you  
administer to their needs? When  
one is heavy of heart, will you  
listen with charity,  
understanding and kindness?  
Will you lift their sorrows by  
giving of your loving energy?

Will you administer words of  
peace and comfort or  
condemnation and judgement?  
They are me. The convict in  
prison. Will you visit him? He  
is me.

When you are strained by  
the man or woman who's  
opinion opposes your own in  
person or the stranger on your  
social media, will you hear  
them? Will you seek to  
understand them? They are me,  
and I am them. How you  
would receive and deal with

them is dealt directly back to me. I am them. If you would hear them you would hear me. If you would not hear and seek to understand them you will not hear nor seek to understand me. Your soul and mind are the same for them as it would be for me, and by this I may know you.

Whatsoever you do to the least among you, you have done to me." - Jesus Christ

Of all the people who might be considered the least in your life, you despise your enemy above all else.

Love for your enemy does not mean you have a nice feeling about them while you seek to destroy them. Love isn't telling them, "I love you and I'm doing this for your own good", as you force them to live your lifestyle or to accept your beliefs. *Love begins with equality and freedom and is expressed in actions and deeds.*

Remember the Law of Universal Application which tells us that what we do to others will be done to us. This law also applies to the least of these, our enemy. Even though they are our enemy and they fight against us, we must realize that what we do to them, (or even support others doing to them), will be returned again to us. We must fight for and protect our enemies just as we fight for and protect our friends. We must extend to them the same rights and privileges we seek for ourselves, even when they do things we disagree with.

This doesn't mean that you must agree with them or make them agree with you. It means that you understand, accept and respect them. You treat them with the same dignity, respect and compassion that you would treat your dearest friend. Treat them as you would treat your Savior.

*If you believe in him, then believe in his words and if you follow him, then follow his example.*

# Introduction to Christ's Prophecy

## Surviving the Filter of Men

Jesus had the spirit of prophecy which told him many things that would happen, both during his mortal life and long after.

Jesus knew the Bible would go through a process of filtering that would happen by uninspired men with various motivations, which would result in many of his words being removed or even changed. For example, they would have deleted his words of warning if Jesus had prophesied saying, "My words and teachings will be evaluated by councils of uninspired men whose goal is to politically unite the Christians and Pagans to serve their leaders and fight their wars. Be sure to question everything they try to tell you and don't participate in any Holy Wars."

Any comment that Jesus made that did not appear to support the goals of the political leaders and Spiritual Counsels that decided what would be included as part of the Bible, would be thrown out and disregarded.

The goal was to share his greatest message in a way that appears to support the leaders that would call people to participate in Holy Wars so that it passed through the filters, but still remain intact enough to teach the crowning Jewel of the atonement when the revelation came that would reveal his teaching and ultimately destroy the power of Governments and Religions to use his words to do Satan's work. It would ultimately prepare the world for the Millennium of peace, but it would first have to survive the filtering process. For this reason, Christ taught saying,

"And when he had called the people unto him with his disciples also, he

said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." - Mark 8:34-38

These words have been used to convince followers of Christ to give their very lives to support the wars of men, with the promise of eternal life and the rewards that come from giving your life in the service of God. They could not have been more wrong.

In these words are found the greatest teachings of Christ, which when understood and accepted bring about the fulfillment of the atonement in us and give us the key that ends all wars, and binds Satan that he has no power to "buy up armies and navies, false priests who oppress, and tyrants who destroy, and reign with blood and horror on the earth!"

The atonement was intended to bring us back to unity with God and all men. There is no atonement without change. All of the teachings of Christ were directed at bringing about this great change in us. The change that makes us one with God.

We will explain this prophetic counsel, but first we need to discuss what it means to fulfill the atonement.

# **Part 3**

## **Assenting to His Death**

# Our Part of the Atonement

Jesus atoned for sins and completed his preparations for us.

"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.**"

- D&C 19:16-19

While Jesus did his part in the atonement, it does not mean that the atonement is complete in us. Atonement means “to make at one”. It is not completed in us until we are made at one with God and man. Jesus atoned for our sins and taught us the principles required to fulfill the atonement, but Jesus did not and cannot walk the path for us. We must learn what Jesus taught and apply it in our lives to become at one with God and man. This means that the rest of the atonement is up to us to complete. The atonement remains incomplete until we have learned and accepted its lessons and become perfect through Christ.

To fulfill the atonement in us requires change. Before we were converted, we were the natural man, who like the caterpillar, couldn't comprehend our own potential or the things of God. Once we became converted, we entered into a chrysalis and began rapid and extreme change. When the atonement is completed in our lives, we become perfected in Christ and emerge from the chrysalis as a beautiful butterfly. We emerge a new person patterned after Christ. When this happens, the atonement is completed or fulfilled in our lives and we live at one with God and man.

# Animal Sacrifices

## Symbols of Christ

From the days of Adam until Christ's death, animal sacrifices were performed in similitude of the death of Jesus Christ and the symbolic role we play in his death.

Man has misunderstood the meaning of the sacrifice and as a result not only did they not learn the symbolic lesson it was trying to teach, but they also expanded it into doing exactly what the lesson was trying to teach them not to do.

Animal sacrifices were made of the most loved, healthy, and perfect animals. This was a symbol of Jesus who was innocent, without sin or blemish.

"And after many days an angel of the Lord appeared unto Adam, saying: **Why dost thou offer sacrifices unto the Lord?** And Adam said unto him: I know not, save the Lord commanded me.  
7 And then the angel spake, saying: **This thing is a similitude of the sacrifice of the Only Begotten of the Father,** which is full of grace and truth." - Moses 5:6-7

In error, men would attempt to understand how killing an innocent animal would somehow satisfy the demands of Justice so that we could be forgiven of our sins. People began to reason that the guilt of sin could be placed on the head of the innocent and that the innocent could somehow suffer the punishment of the law on behalf of the guilty, so that the guilty could go free. This is exactly contrary to the concept of justice because no

animal, man, or other creature including God can fulfill justice by suffering for a crime or sin they didn't commit.

**"Now there is not any man, [animal, creature, or even God], that can sacrifice his own blood which will atone for the sins of another.** Now, if a man murdereth, behold will our law, which is just, take the life of his brother [*or any other man, animal, creature, or God*]? I say unto you, Nay.

12 But **the law requireth the life of him who hath murdered;**" - Alma 34:11-12

Animal sacrifices were in fact symbolic of the death of Jesus Christ. But Jesus didn't take our sins on him as the guilty, he took our sins on him as the innocent victim. What then is the meaning of offering animal sacrifices?

The animals, like Jesus Christ, were innocent and perfect, having committed no wrong, and therefore did not deserve to die. In many instances, (for example, Adam, Abraham and others...), the person seeking forgiveness would kill the animal themselves. This is as it should be. To have someone else kill the animal for you weakens the symbolism.

The ordinance is symbolically teaching the person performing the ordinance several lessons. The lessons come as the people are prepared to receive them.

The first is that "whatsoever we do to the least of these, we do to Christ." This has already been discussed in this book.

The second is that by attempting to save ourselves from the punishments of the law, we are participating in the murder of Christ. Here's how:

1. You sin and are therefore guilty and deserve punishment.
2. You choose to make the innocent suffer rather than fix the problems you created, accept the consequences of your actions and the punishments that you deserve.

*Remember that the animal is a symbol of Jesus Christ. When they killed the animal, they symbolically killed Jesus Christ. Christ didn't die as the guilty, but as the innocent. If we are performing the symbolic sacrifice, then we are symbolically shedding innocent blood and assenting to the death of Christ.*

The symbolic meaning of these ordinances is that we are killing Christ in hopes of gaining God's favor and forgiveness, ultimately attempting to save our spiritual lives.

*"The animal sacrifice was never meant to be a symbol of Azazel, (the unharmed goat that took the sin on his head). The animal that was unjustly killed was always me.*

In error, man supposed that killing the pure and innocent would please God and gain His favor as if God desired it.

In their error, they reasoned that if God was pleased when they killed the best and most perfect animals, then God would be even more pleased if they killed things that were even more pure, innocent and perfect. They began to sacrifice virgins.

But the mind of man in error is expansive and reasoned that if God was pleased that they had ritually killed a virgin, then innocent children or even babies as they were delivered from the womb would be more pleasing to God. These were also sacrificed in attempts to please God and gain His favor. And all this that they might gain God's blessing or save their souls.

Some Christians today believe that by killing a God,

or the Son of God, (who was the most holy, pure and innocent of all), would cause God to be merciful to them or the world. That somehow killing God's own son would please God and gain His favor and forgiving mercy.

How could they hope to gain the favor of a loving parent by killing their son? Or if you sinned against a parent and earned their displeasure, would killing their beloved son restore their good favor?

In this, they  
misunderstood my law of  
sacrifice. I said to offer up  
a broken heart and a contrite  
spirit. That they sacrifice their  
pride and give of their love one  
to another. That is the sacrifice  
I have required of all. My  
commandment is to Love.

Killing the son of God  
was so upsetting that God, in  
His wrath, shook the earth  
causing even the very rocks to  
be broken. In his wrath, He  
caused terrible darkness,

earthquakes, lightning and  
thunder.

It was God's love and  
mercy alone that spared their  
utter destruction. For what  
being who is wronged will  
become more forgiving by  
killing their beloved child?" -  
Jesus Christ

"It was now so obvious that it seemed strange that we didn't realize before that killing God's son was more likely to incur God's wrath than it was to gain God's favor and mercy. Clearly sacrificing virgins and babies was wrong, but we never realized that killing Christ was wrong. We also didn't realize that offering animal sacrifices was a symbol of how we kill Christ in an attempt to save ourselves and cover up our sins.

Although animal sacrifices in similitude of the only begotten was commanded and performed out of obedience, the people misunderstood why the lord gave the command. It was a commandment intended to *teach* us, as are ALL commandments! But for thousands of years, we rejected the unmistakable and undeniable fact

that the person performing the ritual sacrifice was the one holding the knife and causing the death of the animal who was the direct symbol of Christ.

We began to realize that everything we had been taught about the atonement from church was wrong.

In church we were taught that God was in favor of and supported Jesus' murder. Conversely, we are also taught to not only accept it, but rejoice in the shedding of his innocent blood.

It is so hard for Christians to accept that Christ's murder was not God's will because their entire belief system is built on this unfounded requirement.

God's foreknowledge of the event should not be construed as God's support. This is faulty reasoning which we can easily see when we realize that God knew Satan would rebel and that we would sin. He planned on it and prepared for it but we should not misconstrue His foreknowledge of these things as evidence that He wants or supports rebellion and sin.

When we read the scriptures and consider who supported Christ's death, we see that it was not the righteous followers of Christ who recognized him as their Savior, but the evil leaders of the church who were inspired, not of God but by Satan. Yet, today, it is the professed Christians who rejoice in his death along side the wicked Church leaders who caused it. Where are they who mourn his death, weeping for the injustice, like the true followers of Christ who watched horrified by the terrible event?

We asked, 'Why was God so angry about your death when it had been prophesied and foretold for hundreds of years?' - Elliaison Contributor

*"How often a loved one  
becomes sick unto death and  
yet the foreknowledge and all  
the preparation does not prevent  
the pain and sorrow of their  
passing.*

*God who sees the  
beginning from the end is not  
denied the joys nor spared the  
pains of the present." - Jesus  
Christ*

"It hit us hard that the animal being killed was a symbol of Christ and that Adam, Abraham and others held the knife and caused the death of the symbol of Christ. It was an even deeper reminder to us that we had caused the pain, suffering and death of Christ when we had caused others to suffer because of our actions or to save ourselves from suffering in some way.

The image of Abraham holding his knife above his beloved son Isaac on the altar preparing to kill his own son came to mind. How much he wanted to avoid this. The awful regret and sadness he felt at that climactic moment when his own son was the very symbol of Christ he was about to kill.

Imagine if Abraham had killed Isaac. Would we celebrate it and rejoice in it?

Every animal sacrifice was supposed to feel like that moment because all of them were symbols of us killing our beloved Jesus Christ. We didn't want to, but we felt we *had* to, 'else we could never be saved and return to live with God!' - Elliaison Contributor

*"The sacrifice of the animal is a symbol of me to remind the sinner that when they sin, they are hurting the innocent and thereby hurting me. They are hurting and killing the innocent by their sins and causing my death.*

Killing their most loved animal was intended to break their heart and make clear the line between their sins and hurting the innocent so that they would always remember me, the animal, my body and my blood that was shed by their actions against others when they are tempted to sin.

In the same way, the sacrament was given that they might always remember me, my body and my blood that

was shed by them as a result of their sins.

Just as animal sacrifices were offered and eaten, so too do you eat of the symbols of my body and blood, (referring to the sacrament),





If you will always  
remember that in sinning, you  
are hurting others and therefore  
hurting me, then you will  
always remember to treat others

as you would me. Those who love me will love others.

The cure for sin is love.

When you love your neighbor, you stop sinning against them.

This is why I gave the two great commandments saying, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.'

When you love others, you  
refuse to sin against them.

When you always remember me  
and understand that what you  
do to others you are doing to  
me, then, without effort, your  
love for me will extend to  
others until you stop sinning  
by loving others, even those  
whom you esteem to be your  
enemies." - Jesus Christ

The symbol of animal sacrifices was given as a way to portray how we through sin cause harm to the innocent. It was a means of softening the hearts of the people as they watched the innocent animal, killed as a result of their actions. When understood correctly, it is a POWERFUL and accurate lesson on the atonement.

## Additional Evidence

### Satan, Not God Wanted Christ to Die

The atonement did not require Jesus to be tortured or crucified. He could have overcome death several ways including being changed in the twinkling of an eye when he reached the age of man like people will in the millennium. Prophecies always have spiritual fulfillment options and physical fulfillment options. Our decision determines which of the options ends up fulfilling the prophecy.

When the other options had passed, Jesus lamented saying, "how oft I would have gathered you in, but you would not."

Is there any evidence that the torture and crucifixion he suffered was not the work of God, but the work of the devil? Yes, of course there is. There is more evidence that says killing Christ was Satan's plan than there is that says it was God's plan.

For example, Jesus prophesied his own death at the hand of the wicked saying,

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, **but are within full of dead men's bones, and of all uncleanness.**

28 Even so ye also **outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.**

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build

the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 **Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.**

32 **Fill ye up then the measure of your fathers.**

33 **Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?**

34 ¶ **Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:**

35 **That upon you may come all the righteous blood shed upon the earth,** from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." - Matthew 23:27-35

Jesus would become like the other prophets who were killed by the wicked.

All of the people and leaders who wanted to kill Jesus were evil men who had been conspiring to do so for a long time. It was premeditated murder. They knew they wanted to kill him before they had what they pretended was a legitimate excuse to do so. These evil men were inspired by Satan, and not God.

“And **the chief priests and scribes sought how they might kill him**; for they feared the people.

3 ¶ **Then entered Satan into Judas surnamed Iscariot**, being of the number of the twelve.

4 And he went his way, **and communed with the chief priests and captains, how he might betray him unto them.**

5 And **they were glad**, and covenanted to give him money.” - Luke 22:2-5

While Jesus had power over life and death, and “gave up the ghost”, his death was still considered a murder. Throughout the scriptures we read that the wicked “killed” him. Jesus was killed and the accountability for his death will be on the heads of the wicked and those who assent to his death.

Even Jesus prophesied that he would be killed by the elders and chief priests.

“From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and **suffer many things of the elders and chief priests and scribes, and be killed**, and be raised again the third day.”  
- Matt. 16:21

“And he began to teach them, that the Son of man **must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed**, and after three days rise again.” - Mark 8:31

“But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And **killed the Prince of life**, whom God hath raised from the dead; whereof we are witnesses.” - Acts 3:14-15

All the scriptures are in agreement that Jesus was killed and who killed Jesus, the head of them being the High Priest of the Church, Caiaphas.

“Then assembled together **the chief priests, and the scribes, and the elders of the people**, unto the palace of **the high priest, who was called Caiaphas**,

4 And **consulted that they might take Jesus by subtilty, and kill him**.” - Matt. 26

Nephi tells us that these people who killed Christ were not the righteous acting under the direction of God but rather they were very wicked. Satan doesn't have power over the righteous, he has power over the wicked. They are the ones who killed Christ under Satan's influence, not God's.

“Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the angel spake unto me that this should be his name—should come among the Jews, among those who are **the more wicked part of the world; and they shall crucify him**—for thus it behooveth our God, and there is none other nation on earth that would crucify their God.

4 For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.

5 But **because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.**” - 2 Nephi 10:3–6

Why does Nephi say "it behooveth our God" that Jesus was crucified? Was it because God supported and agreed to his death working hand in hand with Satan? No. God has allowed many people to die as martyrs, not because God agreed with it, or encouraged it, but for other reasons, like to stand as a witness against the wicked. For example, when Alma and Amulek watched the believers being thrown into a fiery pit and burned to death, Amulek suggested that they use the power of God to stop the wicked and save the lives of the righteous. But Alma was constrained by the spirit not to stop the horrible events.

“And it came to pass that they took Alma and Amulek, and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by fire.

10 And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames.

11 But Alma said unto him: **The Spirit constraineth me that I must not stretch**

**forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day.**”

- Alma 14

What we see here is that it behoveth God to allow the righteous be killed by the wicked. This does not mean that God agrees with the wicked in killing the righteous or inspired them to kill the righteous. It does not mean that God wanted it to happen or that God organized and planned it and forced the wicked into being wicked so that they had no choice in doing this. It means that it was evil and wrong but God allowed it to happen, knew it would happen and planned accordingly.

Those who agree with and support his death are found on the side of Satan and the wicked leaders of the church of who Christ said, **“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”**

The righteous mourned his suffering and death and wept for him and the injustice he was experiencing. They did not participate in his death in word or deed. They certainly didn't want him to die the way he did. They were restrained to allow it. They mourned his death while the wicked celebrated it.

## **The First Death on Earth**

How Sin Causes Death

Sin always brings about or leads to death, but not in the way we tend to think.

Christ died as a result of the sins of others. What is thought worthy is that he didn't die as a result of his own sins. The sins of others brought about the death of Christ. In this way, sin causes death, not the death of the sinner but the death of their victims, the innocent.

This is how it has been from the beginning when death was first introduced to the earth...

## **Killing to Get Gain**

Cain was a son of Adam and Eve. Although he was raised by them to know God, Cain loved Satan more than God. Satan taught Cain a very interesting secret that was so new and revolutionary in their day, a great secret that almost everyone today knows but few are willing to live by.

"And Cain said: **Truly I am Mahan, the master of this great secret, that I may murder and get gain.**

Wherefore Cain was called Master Mahan, and he gloried in his wickedness."

- Moses 5:31

**Murdering to get gain is the most complete act of selfishness known to man.** It is a principle that is so fundamental that nearly everyone knows killing an innocent person to get personal gain is immoral and uncondonable. The converse is also true. Giving your life to save someone else without reward is the ultimate expression of selflessness and love.

Cain killed Abel and this was the first time a man murdered another man. In killing Abel, he committed the unpardonable sin which is to murder or shed innocent blood after having known God and communed with Him.

Not only did he shed innocent blood, but he did it after having known and spoken to God for himself. Before Cain killed Abel, God warned him saying,

"23 If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. And thou shalt rule over him;

... **thou shalt be called Perdition**;...

25 And it shall be said in time to come—That these abominations were had from Cain; for **he rejected the greater counsel which was had from God**; and this is a cursing which I will put upon thee, except thou repent.

26 And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord." - Moses 5:23-26

Cain showed us the ultimate example of wicked selfishness. He committed murder to get gain. His sin led to death, but not his own death.

Cain was called “Perdition” which comes from the Greek word, “apōleia” which means “a destructive

thing, or utter destruction”. Cain had become the destroyer.

He was called “utter destruction” because his moral code, (kill to get gain), ultimately caused him to kill Abel and would eventually lead any society to utter destruction in the pursuit of self gratification. It is not God that causes the utter destruction of the most wicked. Their destruction is the results of the natural consequences of the society they create for themselves, just as heaven is the natural result of being righteous. God simply places like minded people together, and they live according to their desires, beliefs and philosophies to create their own eternal joy or misery. The natural results of righteousness are joy and happiness and the natural results of wickedness are misery and sorrow.

Those who follow in his footsteps are called “Sons or Daughters of Perdition”, (Sons of Utter Destruction).

He killed Abel and Abel died, but Cain was not killed for his sin, and death was not part of his punishment for killing Abel.

To be more precise, not only did God not kill Cain, but He forbade others from killing Cain as well saying that He would bring vengeance on Cain’s killer sevenfold.

"And Cain said unto the Lord, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that **every one that findeth me shall slay me.**

15 And the Lord said unto him, **Therefore whosoever slayeth Cain,**

**vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.**" - Gen. 4:13-15

What is interesting here is that Cain's sin resulted in death, but not his own. Sin is the pathway to death and destruction, but not usually our own death. Sin causes or leads to the death of others. This is always the case.

Stealing for example is to take away from others that which they use to sustain their life. If you stole from a very poor person and all they owned was a loaf of bread, then it is easy to understand how stealing from them leads to their death. But if they are very wealthy it is much harder to see how stealing leads to their death. It still does, it's just that they can suffer the damage more easily. If stealing were permitted, then even the rich would eventually die as a result.

So, we can see that stealing leads to death, but not the death of the thief. If you were to physically harm someone by hitting them, they and not you would be closer to death.

Even harsh words toward others slowly tear them down, degrading them bit by bit. The first hurtful remark won't cause them to commit suicide. However each hurtful remark adds to the mountain of self loathing and pain until the person is buried by countless individual remarks and feels so unwanted that they choose suicide. In the end, the first hurtful remark has the same weight as the last straw which they could no longer withstand...

Again, all sin leads to harm and eventually to the death of the victims of sin, not the sinner. Again, this is true all the way back to the very first death on earth.

While Abel was the first man killed, he was not the first death on earth. Death came as a result of the fall of Adam and Eve, but it wasn't Adam or Eve that died

when they fell. They would die eventually, but their death would come many hundreds of years later. The first death on earth was a direct result of Adam and Eve's fall, and happened when they were cast out of the Garden, long before Adam or Eve died.

The first death on earth was a perfect symbol of Jesus Christ who suffered at the hands of the wicked who sought to cover or hide their own sins and shame.

Can you think back and remember what that very first death was? OR Can you tell us what the first death was?

## **When Death Entered the World**

Adam and Eve were created and placed in the Garden of Eden, naked and unashamed.

"And they were both naked, the man and his wife, and were not ashamed."  
Gen. 2:25

This is how God created them and after God finished his creation, he looked on them and declared that it was "very good".

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." - Gen. 1:31

But, along comes Satan who tells Adam and Eve to take the fruit of the tree of knowledge of good and evil. Under Satan's influence, they ate the fruit and discovering they were naked, began for the first time to feel ashamed. Their innocence was lost and God's

creation had fallen. They made fig leaves to hide themselves.

When God came, Adam and Eve hid from God, for the first time. (Guilt and shame have that effect on us.)

"And the Lord God called unto Adam, and said unto him, Where art thou?

10 And he said, **I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.**" - Gen. 3:9-10

Adam had no real reason to hide himself. God who cannot look on sin with the least degree of allowance, (D&C 1:31), had looked on him and his wife naked and expressed no concern or cause to make them clothes. But now, because of Satan's influence, Adam felt ashamed in God's presence being naked.

"Unto Adam also and to his wife did the Lord God make **coats of skins,** and clothed them." - Gen. 3:21

These coats of skins were given to Adam and Eve to hide their nakedness or shame. God being God could have made clothes for Adam and Eve from cotton, silk or another source that did not require the life of one of His creations, but He made them from the skins of animals. These innocent animals became the first death of the fallen planet and a perfect symbol of Christ. The animals died so that Adam and Eve could hide their guilt and shame.

*"The garment made for Adam and Eve was not made to be comfortable or even pleasant to look upon. It was bloody and hairy and most terrible to wear. It was an ugly burden that detracted from the beautiful temples, (bodies), God created for Adam and Eve." - Jesus Christ*

“Just as the death of God’s son was an ugly and terrible event resulting from the errors of men, so too was the garment, ugly and terrible to wear.

Adam and Eve fell, bringing death to the world. Creation mourned and began fearing man. Their transgression became a declaration of war upon the very world they were given to reign. They’d rather that animals die, than suffer the shame of God’s perfect creation.” - An Angel of God

When we imagine the coats of skins, we tend to think of the fine leather of our modern making which is cut, worked and crafted into smooth, comfortable and stylish clothing. The garments they were given were not like this in the least. They were a curse; a heavy, sweaty, ugly uncomfortable burden. Just like all of us have done in some form or other, Adam and Eve chose to suffer this burden rather than deal with the shame they learned from Satan. It is notable that Adam and Eve did not choose to kill to cover their nakedness and hide their shame, rather they chose to accept a killing on their behalf. This is what most of us do...

The garment or coat of skins symbolized the following:

- The death of others that we cause by our sin.
- Jesus' death and how he would be killed to hide the shame of the world.
- Satan's influence on men who are willing that others suffer and even die to satisfy themselves.
- The End of Paradise. Death had entered the world, man had become carnal and devilish, (see Mosiah 16:3).

## **The Fall of Man**

In the garden of Eden, Adam and Eve lived in peace and harmony with nature. There was no death in this paradise and the only instruction God gave was that Adam and Eve were not to partake of the fruit of the tree of the knowledge of good and evil.

Adam and Eve dwelt in innocence like little children not knowing good from evil. God declared their state of existence “very good”.

God knew that if Adam and Eve had the fruit of the knowledge of good and evil that things would change and not for the better.

What is interesting to note is that while they were innocent, nothing they did was considered evil, wrong or bad. They were not accountable or condemned for anything. They lived without guilt, shame or condemnation. Even if they did something we might consider “wrong” or evil, they remained innocent and not condemned by God. They were pure and all things were pure to them. They lived in God’s grace which found them innocent regardless of their actions.

God liked it this way because it gave Adam and Eve the opportunity to learn from their own mistakes to figure out what was good and what was not. While they learned in this way, they remained innocent and unashamed.

When Adam and Eve took the fruit of the tree of knowledge of good and evil, nothing changed except their understanding and perception. The example given in the scriptures is that they were still naked, but now they were ashamed of their nakedness. Because of the knowledge of good and evil, what they did in the past which was considered innocent was now considered evil. They had lost their innocence and fallen from God’s grace. They became guilty in their own minds and condemned themselves and each other because this fruit is *shame*. And shame brings a feeling of guilt. The opposite of a broken heart and a contrite spirit. Remember Godly sorrow? Guilt is Satan’s counterfeit for Godly sorrow and keeps us in it’s bondage and tight mental grip.

Having the knowledge of good and evil made Adam and Eve different. They were never “good”, but

now they knew it. They fell from grace by accepting the shame and guilt that comes to all of us as a result of taking into ourselves the knowledge of good and evil.

In the New Testament we repeatedly see similar concepts being taught. We are told that by the law we gain the knowledge of sin.

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law is the knowledge of sin.**” - Romans 3:20

The law encapsulates what is good and what is evil. The law is the tree of the knowledge of good and evil applied and divides sin from righteousness. But the law focuses on the outward actions of the flesh, and not the inward intents of the heart.

For example, the law tells us that praying is good and lying is evil, but it makes no exceptions for why we prayed or why we lied.

The fruit of the tree of the knowledge of good and evil is shame and the law, or tree, in effect brings shame, the fruits. When we receive the law we gain the knowledge of good and evil, and with it the shame, guilt and condemnation it brings. When we receive and live by the law or outward knowledge of good and evil, we, like Adam and Eve, fall from God’s grace.

“**Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.**” - Galatians 5:4

There is a major flaw in the law which gives us the outward knowledge of good and evil. That flaw means that obedience to the law will never make us

righteous. But Adam and Eve believed that it would. That it would make them like God.

The law or the knowledge of good and evil details the actions of the flesh, those things which are done externally. For example, being naked is evil, lying is evil, etc. It also tells us that praying is good, attending church services regularly is good, etc.

But all the actions and deeds which the outward knowledge of good and evil tells us to do and not do are *dead works* focused on the flesh and not the **intent of the heart**. God judges us on the intent of our hearts because it is not the action we take but the motivation of that action that determines our righteousness or wickedness.

Being naked is neither good or evil, but the motivation behind being naked is what decides whether it is good or evil. Praying is not what makes us good or evil, it is the motivation behind the prayer. Even the act of killing someone is neither good nor evil in itself but determined to be self defence or murder based on the *intent*.

The knowledge of good and evil is flawed in that it told Adam and Eve that they were naked and should feel ashamed before God who sees and knows all things. Additionally, there was no sin in Isaiah when he obeyed God who commanded him to preach naked and barefoot for three years, (See Isaiah 20:2-4).

Without knowing the heart, we cannot know if anything is good or evil. For this reason, those who become pure themselves are able to see *all things as pure*.

**“Unto the pure all things are pure:** but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.” - Titus 1:15

The transgression of Adam and Eve was not that they were naked, but that they accepted the knowledge of good and evil which is outwardly focused and told them to feel ashamed to be naked. God was not ashamed of them and until they were ashamed, God didn't feel the need to make them clothes. There was no sin in them for being naked, they were pure and their nakedness was pure to God.

This focus on outward actions is Telestial in nature and creates a means whereby we can *falsely* judge and condemn one another.

While under grace, Adam and Eve were unashamed and innocent. Adam and Eve fell from grace and experienced shame and guilt. To overcome the fall, we must be returned to a state of purity and innocence without shame and guilt. We must receive a remission of our sins, but also *retain* a remission of our sins and live again in a state of innocence. A state in which we give up the knowledge of good and evil based upon the outward actions and the fruit of shame and guilt it brings. We must become pure and see all things as pure.

A Savior was given to enable us to accomplish all of this, and through the atonement we are returned to innocence, purity and peace. But we cannot return to a state of paradise while we continue to enjoy the fruit of the tree of the knowledge of good and evil which is shame and guilt. The fruit of this tree brings death.

There is another tree which stands in opposition to the tree of knowledge of good and evil. This other tree is the tree of life whose fruit is the love of God. As long as we continue to take the fruit from the tree of knowledge of outward good and evil, we will be prevented from eating the fruit from the tree of life.

We must choose the tree of life or the tree of death. We must choose to judge good and evil by the inward intent or by the outward law. We must choose

godly sorrow or shame, progression or damnation, life through the spirit or death through the flesh.

Just as we cannot be wicked and righteous, we cannot eat both the fruit of death and the fruit of life.

“For **the law of the Spirit of life** in Christ Jesus hath made me free from **the law of sin and death.**” - Romans 8:2

“For I delight in the law of God after the inward man:” - Romans 5:22

When we experience the mighty change of heart we began to once again see things as they are seen *spiritually*, through God’s eyes, rather than the carnal mind and eyes of/like Satan.

## **The Return to Paradise**

When Adam and Eve fell, they caused the shedding of the first blood and in doing so, they declared war on creation.

In the Millennium of Peace, the war started by Adam and Eve will end and peace will again return to the earth in so much that death will cease. In this way, the murder of Jesus Christ was intended to end the shedding of blood.

"Therefore, it is expedient that there should be a great and last sacrifice, **and then shall there be, or it is expedient there should be, a stop to the shedding of blood;** then shall the law of Moses be fulfilled; yea, it shall be all fulfilled, every

jot and tittle, and none shall have passed away.

14 And behold, **this is the whole meaning of the law, every whit pointing to that great and last sacrifice**; and that great and last sacrifice will be the Son of God, yea, infinite and eternal." - Alma 34:13-14

Speaking of the Millennium, the Lord said,

"And **in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease** from before my face." - D&C 101:26

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 **They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord,** as the waters cover the sea." - Isaiah 11:6-9, see also 65:25

To qualify to live in the Millennium, we must make peace with the world, not only with man and God, but with the animal kingdom. The atonement cannot be

complete until we stop shedding blood unnecessarily. Not only the blood of man, but the blood of animals. Our war with creation must cease.

The following is a quote from Joseph Smith's journal during a Zion's Camp expedition in 1834.

“In pitching my tent we found three massasaugas or prairie rattlesnakes, which the brethren were about to kill, but **I said, ‘Let them alone—don’t hurt them! How will the serpent ever lose his venom, while the servants of God possess the same disposition, and continue to make war upon it? Men must become harmless, before the brute creation; and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child can play with the serpent in safety.’** The brethren took the serpents carefully on sticks and carried them across the creek. I exhorted the brethren not to kill a serpent, bird, or an animal of any kind during our journey unless it became necessary in order to preserve ourselves from hunger.” (Documentary History of the Church, vol. 2, pp. 71–72.)

# Killing to Get Gain Part 2

## Examples in Scripture

Before we continue, we need to revisit this vital point which is illustrated in the scriptures again and again. This point is paramount to understanding the atonement as taught by Christ.

As we pointed out previously, Cain learned that he could murder and get gain.

"And Cain said: **Truly I am Mahan, the master of this great secret, that I may murder and get gain.**

Wherefore Cain was called Master Mahan, and he gloried in his wickedness."  
- Moses 5:31

Cain showed us the ultimate example of wicked selfishness by committing murder to get gain.

There are times however in which we must kill or in which killing is the moral thing to do. For example in self defense or in the defense of the weak. But, when we are required to kill, we should not take advantage of the situation for our own gain.

If you killed someone in self defense, you would not search their body for valuables, (rings, cash, etc.). It would be immoral to gain financially by killing, even if you killed someone in self defence.

## The Example of Abraham

When we are required to kill, it is important that we do so without personal gain. Abraham is an excellent example of this.

Chedorlaomer, king of Elamite and the armies that united with him attacked several cities capturing people and taking the goods of the cities. Lot was living in Sodom when it was captured by Chedorlaomer.

When Abraham found out that Lot was captured, he armed his servants and led them to rescue Lot and the others who were captured. Abraham overcame his enemy and rescued Lot, the Kings and others. The Kings offered all of the captured wealth to Abraham saying that it was his as the spoils of war.

Abraham paid tithing with it, fed the army and then gave all the rest back not taking even so much as a shoelace for himself. If he were to take the spoils of war, then he would have personally gained by the shedding of blood.

"And they, (the armies under King Chedorlaomer), took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 And when Abram heard that his brother was taken captive, **he armed his trained servants**, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and

smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And **he brought back all the goods,** and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him after his return from the **slaughter of Chedorlaomer,** and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. **And he gave him tithes of all.**

21 And **the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.**

22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

23 That **I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:**

24 **Save only that which the young men have eaten,** and the portion of the

men which went with me, Aner, Eshcol,  
and Mamre; let them take their portion." -  
Gen. 14:11-24

## The Counterexample of Saul

Saul was made king of Israel. The Lord commanded him through the prophet Samuel to destroy the Amalekites and all they possessed including their sheep, ox, camels and donkeys.

Saul killed everyone except the King and allowed the people to convince him to keep the very best animals as spoils of war with the excuse that they would offer them as sacrifices to God.

Because Saul didn't obey God and took the spoils of war, he was rejected by God as king of Israel.

"Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

...

9 But Saul and the people spared Agag, **and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good,** and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the Lord unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not

performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

...

19 Wherefore then didst thou not obey the voice of the Lord, **but didst fly upon the spoil, and didst evil in the sight of the Lord?**

20-21 And Saul said unto Samuel...**the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed,** to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? **Behold, to obey is better than sacrifice, and to hearken than the fat of rams.**

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. **Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.**" - 1

Samuel 15:3-23

## The Example of King David

David was favored of the Lord and had gained many blessings. As king, he had all his heart's desires until he saw her...

Bath-sheba was married to Uriah who served in the army of King David. While Uriah was away at war, David saw Bath-sheba bathing and lusted after her. He had her brought to him and slept with her. She became pregnant and David didn't face his mistake, rather he attempted to hide his shame and guilt.

He sent for Uriah and tried to subtly get him to sleep with Bath-sheba so that he and everyone would think the child was his own. Uriah was honorable and refused to sleep in his house with his wife while the rest of the army was sleeping in fields and tents.

David then sent Uriah back to the war with a letter to his commander to send Uriah to the hottest battlefield and ensure he got killed in the war.

Covering the shame and guilt of Adam and Eve caused the death of animals. In the same way, David's effort to cover his shame and guilt caused the death of Uriah and also other men with him. Once Uriah was killed, David took Bath-sheba to wife. In this way, he murdered to both cover his sin and to get gain. The Lord spoke to David through the prophet Nathan who pronounced a curse on David. Nathan specifically calls out that David murdered Uriah using the sword of his enemies and that David took Bath-sheba to wife signifying that he murdered to get gain.

While David caused death by his sin, we find in this story yet another instance in which the sinner was not put to death for his sins.

"And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I am with child.

...

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

...

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, **Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.**

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and **there fell some of the people of the servants of David; and Uriah the Hittite died also.**

...

27 And when the mourning was past, **David sent and fetched her to his house, and she became his wife,** and bare him a

son. But **the thing that David had done displeased the Lord.**" - 2 Samuel 11:2-27

Then Nathan the prophet told David...

"Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? **thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife,** and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, **and hast taken the wife of Uriah the Hittite to be thy wife.**

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the Lord. And **Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.**" - 2 Samuel 11:2-12:13

The thing we would like to point out in this story is that David didn't kill Uriah with his own hand, he didn't hire someone to kill Uriah and Uriah went to battle knowing that he might die. Joab was the one that placed Uriah in a position to be killed in battle and carried out the orders of King David, yet, with all these reasons that

one might excuse David, David was still responsible for the death of Uriah. David's sin caused Uriah's death in much the same way our sins cause harm and possibly even death to others. Jesus Christ pointed out, "Whatsoever ye do to the least of these, ye have done to me."

When we agree with, support and condone killing, we become partially responsible for it even if we didn't do it ourselves, especially if we intend to get gain as a result of the killing.

It is immoral to kill or support killing for the purpose of getting gain. It is also immoral to kill for a righteous purpose and then to get gain by taking the spoils of war. If you are required to kill, it is better to destroy the spoils of war than to take them. To take any of the spoils of war is to kill to get gain and makes us murderers, like unto Cain.

# The Line Between Life and Death

## Killing vs Harming Others

We seem to have a clear understanding of how bad it is to kill others, but we neglect to comprehend that causing others damage brings them closer to death and that if we do not repair the damage we cause to others, then we are slowly killing them.

If murder is considered harming someone 100%, then harming someone to a lesser degree is moving them closer to death and moving us closer to murder.

Remember the story of the poor widow who offered her two mites at the temple as compared with the gifts offered by the rich?

"And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that **this poor widow hath cast in more than they all:**

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." - Luke 21:1-4

Two mites was financially insignificant to most people, but because the widow was so poor, she had given a significant portion of all she owned as compared to the rich who had given. She had given more than the rich because it was a greater sacrifice for her to give two mites than for the rich to give their financially significant gifts which had little or no impact on their living.

If you were to steal from the widow, you might actually cause her death because she had nothing and what you stole was required for her living. The line between life and death financially for her was very thin to the point that even a small theft could mean disaster.

## **Causing Others to Suffer for Us**

Clearly murdering to get gain is immoral. In the same way, when we harm others physically, we are causing damage that brings them closer to death. causing harm to others to get gain is also immoral.

When we started the process of atonement, we were selfish and willing to allow others including the innocent to suffer for us or on our behalf. Sometimes we did it to save ourselves from the punishment we earned by our actions. Sometimes it was to avoid natural consequences of our actions or even just to save ourselves from dealing with problems.

In any case, those who shift their problems to others without full disclosure and fair compensation are acting immorally and they have missed the entire point of the atonement.

Here are some of the ways in which we allowed the innocent to suffer for us:

- We lie, cheat and steal
- We secretly sell or give our problems to others

## **Lying, Cheating and Stealing**

When we lie, cheat and steal, we are attempting to avoid negative consequences or secure a beneficial outcome for ourselves at the expense of others. When we

avoid the negative consequences of our actions, it means that someone else must suffer for our actions.

Say for example you visited a friend's house and accidentally knocked over a lamp and broke it when no one was looking. Naturally you didn't mean to break the lamp and you wanted to avoid the consequences. If you lied and said that the dog knocked it over, then you avoided the consequences but caused the innocent to suffer for you. The dog might not be allowed back in the house and so suffered on your behalf. The dog couldn't replace the lamp so blaming the dog means that your friend has to replace the lamp with their own time and money meaning that you also caused them to suffer so that you could avoid the consequences of your actions. You stole their money and their time to fix your problem. You allowed the innocent to suffer for the guilty.

## **Selling our Problems**

Let's say you owned a car, business or property and knew that it had significant problems. Problems that you didn't want to deal with so you decided that you wanted to sell it. You also knew that the value of the car, business or property would be significantly lower if the buyer knew about the issues, so you planned to sell it without divulging the issues to get a better price. You wanted to sell your problems to others. This is yet another way in which we cause the innocent to suffer on our behalf.

This is true even if we were not guilty of negligence by not taking proper care of things. If we just had a run of bad luck and something out of our control caused a problem for us, if we try to sell our problems to others without open and honest disclosure, we are attempting to pass the buck and allow someone else to

suffer in place of us. We remind you, whatsoever you do to the least of these you have done to Christ.

Any time we attempt to avoid the challenges of life or our own actions by placing them on others, we are attempting to benefit from the suffering of the innocent.

While this is not as bad as killing to get gain, it is taking advantage of others and causing others to suffer on your behalf which we must learn to avoid. Doing so is contrary to the path and principle of the atonement.

It is essential that we understand this principle or we cannot create Zion or bring heaven on earth. The principle is that we do whatever we can to prevent others from being harmed by us and our actions. This principle needs to be applied to the point that we stop finding ways to get out of bearing our own cross by placing it on the shoulders of others.

**“And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.”** - D&C 56:2

Jesus taught that to hate someone in your heart makes you a murderer in your heart, even though you did not actually kill them. Similarly, harming others to get gain is morally equal to killing them to get gain. This is true whether they are individuals, small businesses or even large corporations. We need to take it upon ourselves to be just in all our dealings.

# Willing to Kill Christ

A True Story

by

An Elliaison Contributor

It was a bright Saturday afternoon. My wife and I had just had a wonderful visit with the Savior. He had been instructing us regarding the atonement and his own experience which we had not realized was so awful.

We learned that during his time in the garden while he was bleeding from every pore he was burdened by the foreknowledge that by completing the atonement, his name would be used throughout history to judge, condemn and kill others. That over time, millions would be tortured and put to death in his name by those who claimed to be his followers. This was the exact opposite of what he wanted and taught!

He saw it all! The Holy Wars, the Inquisition, the Witch hunts, and every other act of evil done in his name. He essentially saw his failure to persuade the masses, or rather the failure of man in their fallen state to grasp and accept the truths which he so simply and clearly taught.

He felt the burden and pain of those millions who suffered and he consequently questioned whether the total impact of his life, teaching, service and sacrifice had done more good or just given men more excuse to do evil. He cried out in prayer, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Surely if there was another way, he would have taken it.

Later we did some research to get a better idea as to what Jesus was talking about and found that in two

wars alone between the Catholics and the Protestants, (The Thirty Years War and the French Wars of Religion), between 5,000,000 and 15,500,000 people were killed in the name of Christ! We saw the millions killed in the wars between Islam and Christians and realized that although the major wars lasted for less than 200 years, the fighting, torture and hate still continue today.

We remembered how even today professed Christians are often found treating blacks, gays, apostates and other groups with hate in the name of God.

But of all the things we were shown and taught, the thing that shocked us the most was that Jesus showed us how the false ideas which are presently taught and accepted by Christianity, regarding the atonement and the plan of salvation, actually create many of the problems which the atonement was intended to fix.

He told us that the intent of the atonement was to create love where there was no love and to create unity and peace between diverse people with diverse views, beliefs and traditions as well as to create unity between man, God and all of creation. "It was intended to overcome the effects of the fall." He told us, "If ye are not one, then ye are NOT mine." (see John 17:21-23)

He showed us how well intentioned people who employed manipulation, fear and guilt to motivate others to do what they believed was God's will unknowingly fell under the influence of evil spirits. These people, lacking basic information regarding the atonement, attempted to understand and explain the atonement. Over time, they had accidentally and unknowingly twisted sound doctrine and corrupted it in a way that it encouraged people to use others and trick others into suffering for them or on their behalf.

We were shown that as a result of the way the atonement was taught and believed to work, that contrary to his teachings, many Christians were turned into

murderers who would actually kill for Christ! This is why good people could be used to fight the many religious wars in the name of Christ.

Furthermore, he told us that many of these professed Christians would even be willing to kill him, (Jesus Christ), themselves, knowing exactly who he was!

He explained that the confusion and misunderstanding of the atonement continues even today, the Christian religion has misunderstood the key points of his teachings and doctrines. He said,

*"As a result of their beliefs many people today who claim to know and follow me have misunderstood my message so much that they would actually have driven the nails and assisted in my death themselves, even though they knew who I was, what I taught and how I lived.*

Many of these people claim to follow me but they don't know me and I don't know them.

They follow false beliefs and doctrines that they learned from their traditions and the attempts of men to understand me and my teachings without the spirit of revelation. They are against me but believe that they are for me.” – Jesus Christ

This seemed too crazy to believe! How could a Christian ever be willing to kill Christ knowing exactly who he was? We asked,

“Are you saying that a devoted and well-studied Christian today who recognized you to be the actual Jesus Christ that they

claim to love and worship would be willing to kill you?" - Elliaison Contributor

Christ responded,

*"Yes, that is what I have said." – Jesus Christ*

He went on to explain exactly why they would do it and how their beliefs about the plan of salvation drive them to it. This was ASTOUNDING! We could hardly believe it! Could those who profess to love and obey him really be willing to kill him?

### **Are we so much better than Peter?**

We think of our love and devotion to our savior and like Peter, we couldn't imagine turning against him. And yet, we, like Peter, do not yet comprehend the circumstances which would cause us to do so.

**"37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.**

**38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. - John 13:37-38**

69 ¶Now Peter sat without in the palace: and a damsel came unto him,

saying, Thou also wast with Jesus of Galilee.

**70 But he denied before them all,** saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

**72 And again he denied with an oath, I do not know the man.**

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

**74 Then began he to curse and to swear, saying, I know not the man.**

And immediately the cock crew.

**75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.** – Matt. 26:69-75

Peter denied Christ for the fear of man. He was worried that by acknowledging that he was a disciple of Jesus he would likewise suffer or possibly be killed. He denied knowing Jesus to save his physical life.

Even though Peter sought to save his live by denying Christ, this is nothing compared with the thought that we might be willing to kill Christ or participate in his murder...

Christ told us that many Christians today would be willing to kill him with their own hands, knowing exactly who he was, what he taught and how he lived. This is how badly his message and life's work has been distorted.

What is interesting is that Christ knew that this would happen before it did. He prophesied it and taught against it. His words are recorded in the Bible and used incorrectly by the very people that need them...(We will show this later.)

Can you think of any situation in which you would willingly kill the Savior Jesus Christ?

# Christ's Hidden Prophecy

A True Story

by

An Elliaison Contributor

It is so hard to explain how enlightening and powerful a visit with Christ can be. The first time, the spirit and glory of the experience was overwhelming and the message was unconditional acceptance, understanding and love. So much love that we realized that we had not truly known what love was before that point. We believed we knew what love was, but that experience expanded our definition by a thousand times.

After repeated experiences, we've become more accustomed to his presence and the spirit of love, peace and light that exists with him so that it isn't as shockingly intense.

We enjoyed a wonderful visit again with Christ. He told us,

“By the spirit of prophecy, I knew that my words and life mission would be skewed and twisted by men who sought to manipulate and control the masses. I also knew that many of my words would be deleted from the records of history and destroyed because they didn't support the narratives that the people in power wanted to support. Many truths would be lost because they disagreed with the philosophies of men and the power to control others.

There was only one way to preserve my teachings and my prophecy. I would have to teach in parables and

mystery so that only those with eyes to see and ears to hear could see and hear and understand. Those who could not would not and would unknowingly preserve my teachings against them.

The more important my message, the deeper the shroud of mystery. My words would be passed on, but remain shrouded in mystery until the revelation came and my prophecy was revealed.” - Jesus Christ

*“I will show you my prophecy which was hidden but preserved and explain to you the associated mystery men could not grasp or understand. But be warned that even now there are many who will kill you to silence this revelation and prevent you from revealing it.” - Jesus Christ*

Christ taught us many interesting and wonderful things including a prophecy he had about how his atonement would be changed and misrepresented to teach principles that were in direct opposition to what he actually taught and supported.

He knew that if Christians truly understood the atonement they could not fight in most wars. This would not be acceptable for corrupt leaders who needed to motivate their citizens to fill their armies. To gain the support of Christians, the truths about the atonement and teachings of Christ would have to be changed. Christ could no longer be the victim of our actions as that would cause the people to consider how their actions impact others. Instead, they taught that Christ suffered the punishments of our sins. This then shifted our focus away from what we are doing to others and placed it on the punishments we earned by disobeying our leaders who spoke for God. It gave license for Christians to obey their leaders and obtain forgiveness without penalty. The punishments of sin would be covered by Christ and not suffered by the people so they were guilt free or even empowered by their righteous judgements as they killed others.

A true understanding of the atonement causes us to love our enemies and treat even those we regard as the least with justice and equity, thereby preventing wars and bringing peace.

After his death, the key points of the atonement would be changed and would be used to incite the murder and death of millions, exactly what he taught against.

He knew by the spirit of prophecy that the atonement would be misunderstood and changed to create the very issues he tried to cure. He knew how it would shape Christianity for thousands of years and he gave the solution which has been patiently waiting to be revealed and understood.

He told us that modern Christians would have been the ones killing him 2000 years ago. Those who are most converted to the false teachings of modern Christianity would be the most willing to kill him, even if they knew exactly who he was. He explained how and why. He also explained many other things about how modern Christianity is based on the philosophy that allows the innocent to suffer for the guilty and how that belief impacts many areas of life.

He taught the cure to this madness, and we immediately recognized his words. His mysterious words are still contained in the bible just as he said they would be. We've heard them taught in church since our youth, but they have been misunderstood and used incorrectly for thousands of years.

After the experience with Christ ended, my wife and I discussed everything in detail. We both understood it and saw what was hiding right in front of us for years.

We were particularly shocked by the idea that a Christian would actually be willing to kill Christ themselves. It seemed unreal and yet we knew exactly why and how. We were told in the experience to be careful with the information because there are some who would do anything to prevent it from being shared.

About an hour after the revelation, my husband decided to call a random preacher from the phone book to see if he would actually be willing to kill Christ.

We wanted a protestant minister because we believe that they are so well educated in the bible and among the most devoted to their religion. We wanted a preacher because we thought they would be the most educated person in the modern Christian viewpoint of the atonement.

Looking through the phone book, we found what appeared to be a large local protestant church. We made sure to call anonymously as Jesus had warned us that

some people would be a threat to us if they knew who we were and what we had been taught.

A nice lady answered the phone and we asked to talk with the most well studied preacher available. She responded, “You will want to speak with Pastor X, hold please...” (The Pastor’s name is replaced with X to protect his identity.) When Pastor X answered the phone, the following summarized conversation took place:

**Pastor X** – Hello, I’m Pastor X. How can I help you?

**Elliaison Contributor** – Hello, I had some questions about the atonement and wanted to talk about it with someone who was well studied on the subject.

**Pastor X** – Ok

**Elliaison Contributor** – Do you consider yourself well studied on the subject?

**Pastor X** – I would like to think that I am reasonably versed on the subject. What is your question?

**Elliaison Contributor** – Well, did Christ have to die?

**Pastor X** – Yes, he did. His death was necessary for us to be forgiven.

**Elliaison Contributor** – Why?

**Pastor X** – We sin or break eternal laws of God. God’s justice demands that a penalty for sin be paid. The penalty is death. Jesus died to pay the penalty for our sins so that we could be forgiven and live with God.

**Elliaison Contributor** – So if Jesus didn’t die for us, then we couldn’t be forgiven of our sins and go to heaven?

**Pastor X** – Right.

**Elliaison Contributor** – Was there any other way?

**Pastor X** – No, Jesus had to suffer and die or we would all be lost to eternal death and hell.

**Elliaison Contributor** – So you feel it was a good thing that he died?

**Pastor X** – I am grateful to him for dying for me so that I could live.

**Elliaison Contributor** – Everything Jesus taught and showed us inspires us to love and forgive others even when they don't deserve it. For example, when the scribes and Pharisees brought him the woman who was taken in the act of adultery and according to the law should have been stoned. But Jesus persuaded them to not stone her. He saved her life even though she was wicked. And his whole mission has been saving sinners who deserve to die. Right?

**Pastor X** – Yes, that's right. He loves us and offers us mercy even when we don't deserve it.

**Elliaison Contributor** – He also taught that we should love our enemy and do good to them even though they might hate us. If the people thought Jesus was their enemy, but believed what he taught, then they wouldn't have killed him. His own teachings would have saved his life if the people believed them. So if the people had really listened to him and applied his teachings and example, then they wouldn't have killed him, even if they thought he broke a law or was a sinner.

**Pastor X** – Yes, but he had to be crucified and die or we couldn't be saved.

**Elliaison Contributor** – But his own teachings would have prevented his own death if the people had accepted them.

**Pastor X** – But they didn't accept his teachings.

**Elliaison Contributor** – Well, do you accept his teachings?

**Pastor X** – Yes, of course I do.

**Elliaison Contributor** – What would you have done if you knew and believed everything you do right now but were present watching them kill Christ?

**Pastor X** – What could I have done?

**Elliaison Contributor** – Well, I suppose there are a number of roles you might have played. You could have been like Mary who cried and felt helpless but wished they would stop, or you could have been one of the people shouting, “Crucify him!” You might have even rushed to him from the crowd and told everyone he was innocent and demanded that he be set free or that you be killed with him. You might have done any number of things. If you were present having all the information you have right now, knowing who he was and what was happening, what would you have done and how would you have felt about it?

**Pastor X** – I guess I would feel exactly like I do today. I would feel sad that it had to happen and grateful that he was willing to do it for me. I would watch it happen knowing that it had to happen. I wouldn’t interfere because I know it had to happen just like it did.

**Elliaison Contributor** – If the people had really listened to his message and really understood what he was saying, they would not have killed him no matter how wicked they thought he was or what laws they thought he broke. He went out of his way to stop them from killing the adulterous woman when she was caught in the act. But he was innocent and didn’t deserve to die and you would allow it to happen because it had to happen.

**Pastor X** – Yes.

**Elliaison Contributor** – You are saying that contrary to what he taught, you would not interfere or try to stop it even though you knew who he was and that he was innocent?

**Pastor X** – Yes, because he had to suffer and die for the sins of the world. He had to suffer the punishment of our sins, the innocent for the guilty. If he wasn’t put

to death, then we could not be saved. Our salvation depends on him suffering and dying for us.

**Elliaison Contributor** – You are so certain that he had to die that you wouldn't stop it from happening, but how far would you go to make sure it did happen? If everyone else heard and believed what he taught to the point that they refused to kill him, how far would you go to make sure that he died on the cross? Would you have killed him yourself?

**Pastor X** – No, of course not. But it had to happen and the crowd demanded it and so they killed him.

**Elliaison Contributor** – If the crowd wasn't willing to do it because they believed what he taught, would you have tried to get the crowd riled up and angry enough to demand that they kill him?

**Pastor X** – Well, no...but he needed to die.

**Elliaison Contributor** – So if nobody was willing to kill him, and you were there and you knew everything you know right now, what would you have done?

**Pastor X** – He had to die... To save us all.

**Elliaison Contributor** – How far would you have gone to make sure that happened? If nobody else was willing to kill him because they believed what he taught, and you knew that you couldn't be saved unless he died, would you have killed him to save your eternal soul?

**Pastor X** – ... (almost crying)... Yes, I would kill him...

**Elliaison Contributor** – You would kill your own savior?

**Pastor X** – ... Yes, I would kill him and do whatever it took to make sure he died on that cross...

**Elliaison Contributor** – ...

**Pastor X** – ... But I wouldn't do it for my own eternal soul. I would kill him for my family, to save them...

**Elliaison Contributor** – You would actually murder the most innocent man to ever walk the earth to save your

family, even if it meant that you would go to eternal hell?

**Pastor X** – ... I would.

**Ellaision Contributor** – But if they agree with or support you or anyone else killing Christ, and intend to benefit or gain something from his death, doesn't that make them an accomplice and morally responsible for the death of Christ?

**Pastor X** – ...

**Ellaision Contributor** – Even now, aren't you morally and spiritually an accomplice to Christ's death because you support it, condone it and even demand it to the point that you would have killed him yourself if you had to. Doesn't that place some of the moral and spiritual responsibility for his death on you in the same way that it would if you killed him and your family supported you in doing it?

**Pastor X** – ... if so, then we are all responsible for the death of Christ. It would mean that anyone who hoped for salvation through Christ's suffering and death was partially responsible for killing him. It would make all Christians spiritually responsible for the murder of their own God...

**Ellaision Contributor** – ... Yeah, it does...

This rattled the Pastor so much that he concluded the conversation by telling us that he would do anything in his power to prevent this information from being shared. He expressed his fear that it would damage the Christian cause, prevent souls from being saved and destroy the foundational principle on which Christianity was based. He told us that if he knew who we were, he would do whatever was required to stop us from sharing these ideas, even if it meant being put in jail for the rest of his life...

There was no mistaking his intention. He had just admitted to being willing to kill Christ and in the emotion of the moment, he followed up with a threat to kill us...

Sure enough, we witnessed for ourselves exactly what Christ had told us an hour and a half before. This poor preacher only had part of the story. If he had known the atonement as taught to us by Christ, then he would not have been willing to kill Christ or even us. He missed the point of the atonement so far that he got it exactly backwards.

To place you as the reader in the position of that poor preacher, we ask you to honestly evaluate your own beliefs about the atonement and determine if you, like this poor preacher, would be willing to kill the Savior to secure eternal salvation for yourself or your loved ones?

**How far would you go to save your soul?**

# Assenting to the Death of Christ

Would You Kill to Save Your Soul

If we agree with and intentionally benefit from the taking of life, then we, with our hearts and actions, confirm our participation and support of taking that life. We spiritually become a party to and spiritually accountable for the act whether it was moral or not. It is therefore our responsibility to ensure that the taking of life was moral before we support it.

This is where we find ourselves now debating the morality of killing Christ and benefiting from his death. Few would believe that his death was moral when he was found innocent.

There comes a point in our spiritual progression when we can no longer assent to the death of Christ.

"The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord." - D&C 132:27

**The word "assent" is defined as:**

**"to agree to or approve of something (such as an idea or suggestion) especially after thoughtful consideration" - Merriam-Webster Dictionary**

**Synonyms of “Assent” include:**

Accept, Support, Condone, Agree to, Approve, Sanction, Concur, Consent, Affirm, Authorize, Comply with, Permit

**Antonyms of “Assent” include:**

Disagree with, deny, disapprove, dissent, oppose, refuse, veto, reject

If we support, condone, agree to, approve, sanction, consent, authorize, comply with or permit the death of Christ, then we are assenting to his death.

The unpardonable sin is to “assent to the death of Christ” after receiving the new and everlasting covenant, (making your calling and election sure).

When we come to the end of our progression in the atonement, we realize that it is immoral to benefit from Christ’s death. Our love for Christ becomes perfect and we refuse to allow Christ to suffer and die for our benefit, the innocent for the guilty. The very idea of even allowing it becomes repulsive to us.

We refuse to participate in his death even if it means that we will lose our eternal soul. Christ taught us directly saying,

*“Therefore, I say to  
you, take upon yourself your  
own cross and follow me. For  
whosoever shall seek to save*

his spiritual life shall lose it.

But whosoever shall lose his  
spiritual life for my sake  
shall find it.

For what are you  
profited if you gain what you  
believe to be all of the  
universe and all of the  
eternities, but in the process  
lose your soul, your sense of  
morality and compassion for  
others.

What would you do in  
exchange for your soul? Would

*you murder the innocent to gain  
eternity?" – Jesus Christ*

The revelation to us was clear. We had believed that Christ suffered and died by being punished on our behalf to fulfill justice, (as if he took the place of the guilty or criminal). Until now, we accepted what we were taught in church and agreed to this arrangement and supported the idea that the innocent could suffer for the guilty and that this was the only way to save our souls. We had assented to the death of Christ.

In doing so, we were walking the path to committing the unpardonable sin by trying to save our souls in assenting to the death of Christ. We didn't realize that by trying to save our souls we were actually losing them.

The power and message of Christ's words was so great that we understood that we had participated in his suffering and death when we supported it and hoped to benefit from it. We became active participants in his crucifixion just like the Poor Preacher who was willing to kill Christ himself. This was the message of animal sacrifices and what Abraham was being shown when he was told to offer his own son as a sacrifice. We are the ones holding the knife killing Christ to save ourselves.

The only way to save our souls is to become a "just person" by submitting ourselves to justice in order to protect and save the innocent. We must give up our own souls, and lose our spiritual lives. But we receive the promise that by doing so we will actually gain them. This is what it means to take up our own cross and follow Christ.

Jesus knew by prophecy that people would attempt to save their souls by supporting his suffering and death and that if he taught about this evil openly, his words would have been removed or changed. So, in his wisdom he spoke clearly in what sounds like symbolism but was not. He said,

“And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.**

35 For **whosoever will save his life shall lose it; but whosoever shall lose his life for my sake** and the gospel's, **the same shall save it.**

36 For **what shall it profit a man, if he shall gain the whole world, and lose his own soul?**

37 Or **what shall a man give in exchange for his soul?**” - Mark 8:34-37, see also Luke 9:23-25, Matt. 16:25-26

Many years after the revelation, while writing this book, one of the Elliaison contributors looked up the english word “life” in these verses and found that it comes from the Greek word “psychē” which means:

“The (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life.

The soul as an essence which differs from the body and is not dissolved by

death.” - [Strong's Concordance - Blue Letter Bible](#)

It is the same word used for “soul” in the following verse:

“And fear not them which kill the body, but are not able to kill the **soul**: but rather fear him which is able to destroy both **soul** and body in hell.” - Matt. 10:28

This means that the scripture should actually read as follows:

“And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.**

35 For **whosoever will save his soul shall lose it**; but **whosoever shall lose his soul for my sake** and the gospel's, **the same shall save it.**

36 For **what shall it profit a man, if he shall gain the whole world, and lose his own soul?**

37 Or **what shall a man give in exchange for his soul?**” - Mark 8:34-37, see also Luke 9:23-25, Matt. 16:25-26

This confirmed the revelation we were given and shows that this is what Christ had actually taught as is recorded in several places in the Bible.

We are being told to take up our own cross or suffer for our own problems and sins rather than allow someone else to bear our cross for us. What we are being

asked to do is become a “just person”. Being a “just person” means that you seek justice, even when it’s against you. Rather than trying to avoid the law and it’s punishments, you submit yourself to it.

D&C 76 tells us that the wicked go to the Telestial kingdom (v103), “honorable men” inherit Terrestrial kingdom (v75), but only “just men” will inherit the Celestial World.

**"These are they whose names are written in heaven,** where God and Christ are the judge of all.

69 **These are they who are just men made 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, the highest of all, whose glory the sun of the firmament is written of as being typical." - D&C 76:68-70

To a just man/woman, having the innocent suffer on your behalf for your mistakes becomes a repulsive and unbearable thought. You don’t want anyone to suffer as a result of your actions, not because you fear punishment, but because you love your neighbor and you love responsibility and want to be accountable for your own actions. The thought of Christ suffering for you as your victim becomes unbearable and unacceptable. You are willing to do anything to prevent harm to him or others. You are now willing to lose your own soul for his sake. This is what it takes to gain eternal life.

The Lord teaches us that after we have received the promise of eternal life, we will be put to death in the

flesh and suffer the buffetings of Satan for our own sins. Christ will no longer suffer these things for us, and we wouldn't want him to. And even though we suffer for our own sins, we will be brought forth in the first resurrection and we will enter into our exaltation.

“Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

27 The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord. - D&C 132:26-27

Again, being a “just person” means that you seek justice, even when it is against you. The goal of justice is to make things right. As a just person, you will seek to do good and when you err you will do all that you can to

make things right and enact justice without being compelled by the law. It means that you will deal justly and fairly with others in all things.

Becoming a just person is so important to our successful progression that we are told there will be two separate resurrections. One called “The Resurrection of the Just” which happens for the righteous at the beginning of the Millennium and one called “The Resurrection of the Unjust” which happens at the end of the Millennium.

"Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man:

17 And shall come forth; **they who have done good, in the resurrection of the just;** and **they who have done evil, in the resurrection of the unjust.**

...

50 And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them **who shall come forth in the resurrection of the just...**

54 They are they who are the church of the Firstborn.

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

65 **These are they who shall come forth in the resurrection of the just.**” - D&C 76:16-17,54-65

There is an interesting paradigm shift that happens at this stage of our progression. Having the innocent suffer on our behalf or for our mistakes becomes a repulsive thought to us. We protect others from our mistakes and would never allow the innocent or undeserving to suffer, especially because of us or our

actions. We begin to see everyone as if they were Christ and anything we can do to comfort them feels as if we are comforting Christ. We begin to see the Christ in others and our love for God is extended to all of His children.

## **Real World Examples**

### **EXAMPLE 1 - by an Elliaison Contributor**

The atonement has changed our lives in many real and practical ways. Due to our business we enter into contracts and agreements regularly. We know that according to contract law an agreement is binding and sometimes the contract unfairly favors us. Perhaps a contractor quoted us 40 hours and due to unforeseen circumstances the job took 80 hours. While it is legal to enforce the contract at 40 hours, we believe that what we do to others we have done to Christ. We could not be unjust to Christ or anyone, so we re-evaluate the circumstances and situation and do what we feel is just and fair, regardless of what rights we have to be unfair according to the contract.

In some situations we are unable to see that we are being unjust or unreasonable. If it goes to court and the courts side with the other party, then to ensure we are just, we give more than the court requires. This is what it means to us to take up the cross and follow him. That we “resist not evil”. We never want to make anyone our victim.

**“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:**

39 But I say unto you, **That ye resist not evil:** but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And **if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.**

41 And **whosoever shall compel thee to go a mile, go with him twain.**

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” - Matt. 5:38-42

## **EXAMPLE 2 - by an Elliaison Contributor**

We recently sold a \$2000 Norwalk industrial juicer on eBay. While it was being sold, we had a number of medical issues that prevented us from handling the shipment and a family member shipped it for us.

During the shipping the cord was damaged. The buyer reported the damage and offered to fix it for \$100 rather than returning the item.

Because we were dealing with medical issues, we did not see the complaint come in and the time lapsed for us to respond. Eventually when we realized what had happened, we found that the buyer kept the juicer and received a full refund. We on the other hand had no juicer and no money. After calling eBay support we were told that there was nothing that could be done except ask the seller to pay what they agreed to pay, (the agreed on price minus the \$100 cost of repairing the juicer). We wrote them several letters explaining our medical issues that required our attention, asking them to please keep their agreement. eBay support also reached out to them and asked them to respond. They rejected the request, kept the Norwalk and paid nothing.

In this instance, we became the victims of injustice. While it was very upsetting at first, we “resisted not evil” knowing that it cankers the soul and prevents progress. When there is an imbalance created, we’ve

learned that God rectifies it. Rather than wasting our time and effort fighting for the value of the blender, we put our time and attention on other more profitable pursuits knowing that we will be blessed by God. We trusted that God would compensate us and in a short time, the value of the blender was swallowed up in other successes such that we barely could remember the pain of the experience.

Had our roles been reversed, we'd like to think that we would not have justified ourselves by the eBay rules in stealing from others. The same thing happens when we accidentally walk out of a store with an item we didn't purchase. (Maybe it was under the cart and we forgot about it.) By the time we are putting our items into the car, nobody will stop us from stealing it. We could get away with it without fear of punishment from the law, but our hearts won't allow it. We can't feel right with ourselves or our moral code unless we return and purchase the item or give it back.

If people want to live in a Celestial environment, they must first learn to be Celestial people. If they were allowed in heaven without first becoming Celestial, then their presence will make heaven into hell.

# **Part 4**

## **Fulfilling the Atonement**

# The Path to Perfection

## Progressing through the Atonement

When talking about the atonement, it is important to realize that it wasn't just an event that happened thousands of years ago. It is something that is happening right now.

The word "atonement" literally means "to make at one", specifically referring to the process of transitioning those who are at odds with one another to unity and peace. This unity and peace is not only intended to be with God, but with man as well. This unity is fully realized when we complete the process of fully gaining Charity.

### Charity, the Pure Love of Christ

The scriptures are filled with passages that have multiple potential interpretations or meanings. In some instances, the multiple meanings are given to enrich our understanding. In other instances the true meaning is hidden by our perception and bias so that we cannot see because we don't have eyes to see and we cannot hear because we do not have ears to hear.

A clear example of this is given in the following scripture:

"But **charity is the pure love of Christ**, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him." - Moroni 7:47

Here, we learn that "charity is the pure love **of** Christ." But what does that really mean?

If you were to ask a room full of 100 people to describe what this phrase means to them, you would get three different responses, all of which are correct. The word “of” can mean, “for”, “from” or “like”, and so we get the following three meanings of charity;

1. The pure love **from** Christ – Christ loved us first. This describes the love Christ has for us.
2. The pure love **for** Christ – This describes our love for Christ.

“We love him, because he first loved us.” –  
1 John 4:19;

3. The pure love **like** Christ – We love others like Christ loves others. Our love has become like his love.

All three of these definitions are correct and apply to us at different stages of our progression as we gain the fullness of charity. We start out without any charity but end with complete charity in our perfected state.

There are five main stages of the atonement which take the most vile person and changes that person, over time, to become a perfected Saint. Each phase represents our internal desire and focus. Let’s go through them together.

## **Stage 1 - Do Anything to Save Yourself**

When a person first accepts Christ, they usually have no charity and know very little about the gospel.

They are accustomed to “the world in which they lived” where they have to scratch and cheat to get by. They are selfish and self serving. They fear God and worry about the eternal world that they have created for themselves. These are they who are under the law.

They know that they sin and are subject to the punishment of sin. In their selfishness, they are seeking a way to avoid the penalties of sin and the punishment of God.

They learn that through Christ’s suffering, they can be forgiven of sins and saved. Most people at this stage believe that Christ suffered the punishment of sin on their behalf, the innocent for the wicked.

They are so anxious to avoid the eternal punishment of their actions that they are happy and willing to allow the innocent to suffer for them as long as they don’t have to. They don’t really care who got them out of trouble or what that person had to go through as long as they can avoid suffering themselves.

It is a very selfish thing to accept the atonement as taught in the world, (that by allowing the innocent to suffer for you, you can avoid suffering for your own sins). It’s like agreeing to let an innocent stranger go to jail for a law you broke.

For this reason, the atonement is attractive to the wicked and self serving. People seek to save their spiritual lives by allowing the innocent to suffer for them. In exchange, they agree to begin the process of change. They repent or try to repent and leave the natural man that they were to begin learning and following the teachings of Christ.

## **Stage 2 - The Pure Love from Christ**

Some time after a person has accepted Christ's sacrifice on their behalf, and felt the saving grace, the fear of their own punishment leaves them and they pause to consider how it is possible. Their mind turns to Christ and his sacrifice and suffering on their behalf. It is the first time that they are selfless enough to be aware of what he did for them.

In the process of learning about Christ and what he did to save them, they come to know his love. So many of us grow up thinking that we know what love is and what it feels and acts like but all we know and have known is selfishness. Up to this point, we have only loved others for what they do for us. We love our friends and family as long as they are kind to us and support us. We hate our enemies who are against us. This is all we have known, so we call it love.

It is not until we understand Christ's selfless sacrifice that we realize what true love is. We realize that he loved and suffered for us when we were still his enemy.

"[Christ] **so loved the world that he gave his own life**, that as many as would believe might become the sons of God." - D&C 34:3

For many of them this is the first time they experienced true love. They feel the pure love from Christ.

### **Stage 3 - The Pure Love for Christ**

Learning what love is and feeling his love softens our hearts. We begin to love him back, returning love for love.

"We love him, because he first loved us." - 1 John 4:19

This for many is the first time that they learn to truly love someone else. They are devoted to Christ and would be willing to give their life for him just as he gave his life for them.

Their love and understanding of what he has done for them brings them to understand Christ's love for them **and** to have a love **for** Christ in return.

### **Stage 4 - The Pure Love like Christ**

Having experienced true love for the first time, they now know how to love others.

"A new commandment I give unto you, That ye love one another; **as I have loved you, that ye also love one another.**

35 By this shall all men know that ye are my disciples, if ye have love one to another." - John 13:34-35

Their love begins to extend to their family and friends. They are beginning to experience charity, but that charity has not yet become perfect and will not until they complete Stage 5.

### **Stage 5 - Becoming Perfect**

Jesus encouraged us to be perfect, just as our Father in heaven is perfect.

**"Be ye therefore perfect, even as your Father which is in heaven is perfect."** - Matt. 5:48

We're often told that Jesus was the only one who became perfect in mortality. This teaching is incorrect and creates the misconception that perfection is out of our reach or will only be achieved some eons after this life. However, the bible tells us that there were many people who attained perfection in this life. Here are some references.

Paul declares that he himself and those he speaks to are perfect or have achieved perfection.

"I press toward the mark for the prize of the high calling of God in Christ Jesus.  
15 **Let us therefore, as many as be perfect,** be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you." - Philip. 3:14-15

Paul speaks wisdom among them that are perfect:

**"Howbeit we speak wisdom among them that are perfect:** yet not the wisdom of this world, nor of the princes of this world, that come to nought:  
7 **But we speak the wisdom of God in a mystery, even the hidden wisdom,** which God ordained before the world unto our glory:" - 1Cor. 2:6-7

The Lord says that Job was perfect.

“And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, **a perfect and an upright man**, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.” - Job 2:3

Asa was also perfect.

“But the high places were not taken away out of Israel: nevertheless the heart of **Asa was perfect all his days**.” - 2 Chr. 15:17

Seth was also perfect.

“**Because he (Seth) was a perfect man**, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.” - D&C 107:43

Noah was also perfect.

“And thus Noah found grace in the eyes of the Lord; for **Noah was a just man, and perfect** in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth.” - Moses 8:27

The atonement of Christ is not just about teaching us to be perfect or teaching us how to be perfect, **it is literally about making us perfect.**

Before we can see how the atonement makes us perfect, we must first understand what it means to be perfect.

# A “Perfect” Definition

What It Means to be Perfect

When Jesus encouraged us to be perfect, the Greek word he used for “perfect” was, "teleios" which means,

“brought to its end, finished, wanting nothing necessary to completeness”, (see [Strong's Concordance - Blue Letter Bible](#) ).

This definition alone is where we get the misconception of the definition of “perfect”. Many read this and believe that it means we have progressed to the point that we can no longer progress. They think it means we have already been resurrected and exalted and learned everything there is to learn about everything. But this misses the very point the Lord was making and what he was asking us to do by telling us to become perfect. Perfection has been misunderstood in this way for centuries but it is not the meaning that is used in this chapter and what the Lord was admonishing us to do or be.

What does it really mean? The meaning has always been there, hiding right before our eyes in plain sight. Jesus told us exactly what makes God perfect, just before he instructed us to be perfect like God. He said,

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, **Love your enemies, bless them that curse you, do good to them that hate you, and pray**

**for them which despitefully use you, and persecute you;**

45 That ye may be the children of your Father which is in heaven: **for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 **Be ye therefore perfect, even as your Father which is in heaven is perfect.**" - Matt. 5:43-48

In verse 48 above, the word, “therefore” means,

a : for that reason : consequently

b : because of that

- Merriam-Webster Dictionary “therefore”

It ties the reasoning and the logic used previously to the conclusion being presented. Jesus is saying, ‘here’s what God does, and here’s what a wicked man does, be ye therefore like God.’ But Jesus adds in the word, “perfect” several times which then tells us not just that we should be like God, but that we should be perfect in the same way that God is perfect.

God is perfect because He makes his sun to rise on the evil as well as the good, and He sends his rain on the just and the unjust. In other words, what makes God perfect is that he loves his enemy as well as His friends.

*"This is the Principle of  
Perfection, that you love all men  
as you love yourself, your  
enemy as well as your  
friend." - Jesus Christ*

"Treat all men equally whether they are your friends or your enemies. For what good have you done if you only do good to those that love you? Even the wicked do this.

But if you do good to the least among you, who neither deserve your goodness nor are able to repay your kindness, then verily I say unto you that you have become as our Father which is in heaven. Yes, you have learned to live in that heavenly society where peace and plenty abound. You have truly become one with God and man." - Jesus Christ

If we love our neighbor, (both friend and enemy), as ourselves, then we have become perfect, just as Jesus said God is perfect.

This was the true message of the Good Samaritan who cared for his enemy as if he were his friend. Becoming Perfect is about being so just and having so much charity that you treat your enemy with as much

love as you treat your friends. Like God, you stop being a respecter of persons. (see Acts 10:34, D&C 1:35, 38:16)

# How to Gain the Fulness of Charity

Complete the Atonement by Becoming Perfect

Mormon tells us what we need to do to have Charity.

"48 Wherefore, my beloved brethren, **pray unto the Father with all the energy of heart, that ye may be filled with this love,** which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen." - Moro. 7:48

As with many scriptures, there are multiple interpretations, but only the right interpretation will help us to understand the action we must take to receive the blessing we desire.

Most people read Mormon's instruction to say, "pray unto the Father with all the energy of heart asking the Father to fill you with this love".

The problem with this interpretation is that it would be like praying and asking God to know what a karela tastes like when you have never seen or tasted it.

If you have never experienced charity, you have no reference point to draw on. This is the hardest type of revelation to receive and the easiest to get wrong.

Another way to read Mormon's instruction provides us with a formula. The scriptures often give us formulas because many things cannot be obtained directly. The desired goal is often the natural results of

doing something that seems unrelated. Gaining charity is a perfect example of this concept. If we seek Charity directly, we will not find it. Instead, we have to do something unintuitive to gain charity.

In this case, if we desire to be filled with Charity, Mormon tells us that we need to “pray with all the energy of heart, that ye may be filled with this love”.

Pay close attention to the wording. There are two ways to read what he’s saying.

1. Pray to God with all the energy of your heart asking to be filled with this love.
2. Sincerely pray to God with all the energy of your heart about the things that you truly need and desire and you will experience the by product of sincere prayer which is charity.

If the first interpretation is true, then anyone who prays with all the energy of their heart to have charity will get it. While this may be true, it may be difficult to pray with all the energy of your heart for something you don’t understand or truly desire. This means that some will struggle to follow this advice.

If the second interpretation is true, then Mormon is telling us to pray with all the energy of our heart for the things that we really care about. He promises that doing so will naturally result in gaining charity for others. (This is the same advice that King Benjamin gave in Mosiah 4:11-22 as will be shown.)

Why would praying with all the energy of our heart result in being filled with charity? Because when we pray for the things that we need with all the energy of our heart, our prayers will be answered and we will experience the love of God toward us. We will experience God’s Charity toward us, even though we are unworthy of His love. This then becomes an unconscious

lesson that teaches us in a way that becomes part of our core character. We learn what charity is because we first experience it, God's love for us. When we experience God's love for us, (Stage 2 - Pure love from Christ), and realize our own unworthiness, then we begin to love God back, (Stage 3 - Pure Love for Christ). Having experienced God's love for us even when we are unworthy of it, we naturally begin to forgive others and extend love to them when they are unworthy of our love just as God does for us, (Stage 4 - Pure love like Christ). Without even knowing that it's happening, we begin to mirror God's example.

In many instances, we go to God as the beggar realizing that we are asking for help with the problems we brought on ourselves. In His love, God helps us and gives us the example of how we should help others, even when they created for themselves the problems they are facing. We learn true charity from God who has charity for us.

King Mosiah taught this very same thing showing the formula and the natural result of always remembering "His goodness and long-suffering toward [us], unworthy creatures." King Benjamin also gave us the promise that if we did this, we would "always retain a remission of our sins."

"And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or **if ye have known of his goodness and have tasted of his love**, and have received a remission of your sins, which causeth such exceedingly great joy in your souls, even so I would that ye should **remember, and always retain in remembrance, the greatness of God,**

**and your own nothingness, and his goodnes and long-suffering towards you, unworthy creatures,** and humble yourselves even in the depths of humility, **calling on the name of the Lord daily,** and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

12 And behold, I say unto you that **if ye do this ye shall always rejoyce, and be filled with the love of God, and always retain a remission of your sins;** and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

...

16 And also, **ye yourselves will succor those that stand in need of your succor;** ye will administer of your substance unto him that standeth in need; and **ye will not suffer that the beggar putteth up his petition to you in vain,** and turn him out to perish.

17 Perhaps thou shalt say: **The man has brought upon himself his misery; therefore I will stay my hand,** and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

18 But I say unto you, **O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the**

kingdom of God, (the Law of Universal Application applied).

19 For behold, **are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have,** for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

20 And behold, **even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy,** and has caused that your mouths should be stopped that ye could not find utterance, so exceedingly great was your joy.

21 And now, **if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another.**

22 And **if ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God,** (the Law of Universal Application again), to whom also your

life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done." - Mosiah 4:11-22

It's interesting to point out here that King Benjamin tells us that we can always retain a remission of our sins even though we remain "unworthy creatures". At no time does he say we become worthy of forgiveness. To the contrary, he tells us that we remain unworthy of His goodness and mercy. **As will be explained later, having or retaining a remission of our sins is not and will not be based on our worthiness.**

How do we gain Charity? We gain it by coming to know God. God is love and when we come to know God, we come to understand what that really means.

When we realize how we receive God's love and mercy when we are so undeserving, we naturally begin to mirror God by giving our love and mercy to others who are undeserving of it just as God does for us. This happens naturally as we pray with all the sincerity of heart for those things we need and desire. As we petition God for His grace and mercy, we begin to hear the cries of others. We begin to self reflect and realize that if we turn away others, then we are hypocrites asking for God to not turn us away.

"7 Beloved, **let us love one another**: for love is of God; and **every one that loveth is born of God, and knoweth God**.

8 **He that loveth not knoweth not God; for God is love**.

9 In this was manifested **the love of God toward us**, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time, except them who believe. **If we love one another, God dwelleth in us, and his love is perfected in us.**

...

16 **And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.**

17 **Herein is our love made perfect,** that we may have boldness in the day of judgment: **because as he is, so are we** in this world.

...

19 **We love him, because he first loved us.**

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And **this commandment have we from him, That he who loveth God love his brother also.**” - 1 John 4

Once, a rich young man asked Jesus what he needed to do to have eternal life. Jesus knew the Principle of Perfection and simply thought to himself “how can this rich young man love his neighbor as he does himself?”

The answer is so obvious that anyone who knows the Principle of Perfection could have responded with the same wisdom as Christ.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have **eternal life**?

...

21 Jesus said unto him, **If thou wilt be perfect**, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions." - Matt. 19:16-22

**NOTICE:** Jesus showed the connection between eternal life and perfection. The young man asked what he needed to do “to **have eternal life**” and Jesus responded saying, “If thou wilt be **perfect...**”.

In a single move, this rich young man could have been perfect, by simply loving the poor as much as he loved himself.

In another instance, a lawyer also asked Jesus how to gain eternal life. Again the Lord responded acknowledging the same Principle of Perfection, (love your neighbor as yourself), as the way to gain eternal life.

The lawyer wanted to excuse himself from loving his enemy and asked, “Who is my neighbor?” The Lord responded by giving the Parable of the Good Samaritan.

In the parable, Jesus referenced a Priest and a Levite, who were both considered “holy men” who kept

the law, and a Samaritan. Jews and Samaritans despised and hated each other or in other words, they were enemies. In the parable, the holy men did not love their neighbor who was among their own people, but the Samaritan showed love to his national enemy.

"And, behold, a certain lawyer stood up, and tempted him, saying, **Master, what shall I do to inherit eternal life?**

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.**

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, **And who is my neighbour?**

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and **when he saw him, he had compassion on him,**

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, **Take care of him;** and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, **He that shewed mercy on him.** Then said Jesus unto him, **Go, and do thou likewise.**" - Luke 10:25-37

In this parable, Jesus is again asked the question, "what shall I do to inherit eternal life?" Jesus answered saying that eternal life is gained by loving your neighbor, even when your neighbor is your enemy like the Jews were to the Samaritans.

### **The Law Made Nothing Perfect**

Many people believe that perfection means obeying the law and commandments perfectly, however, the scriptures are abundantly clear that perfection does NOT come by perfect obedience to the laws and commandments of God.

**"For the law made nothing perfect,** but the bringing in of a better hope did; by the which we draw nigh unto God." - Heb. 7:19

“And men are instructed sufficiently that they know good from evil. And the law is given unto men. And **by the law no flesh is justified; or, by the law men are cut off.** Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever.

6 Wherefore, **redemption cometh in and through the Holy Messiah;** for he is full of grace and truth.” - 2 Nephi 2:5-6

Obedience to the law in our actions doesn't make us perfect. The wicked keep the law outwardly for fear of the punishment, but they are still wicked and will have no reward. Keeping the law by not killing someone doesn't mean that you're a good person. Laying down your life for your enemy does.

"We know that we have passed from death unto life, because we love the brethren. **He that loveth not his brother abideth in death.**

15 **Whosoever hateth his brother is a murderer:** and **ye know that no murderer hath eternal life** abiding in him.

16 **Hereby perceive we the love of God, because he laid down his life**

**for us: and we ought to lay down our lives for [our] brethren.**

17 But **whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?**

18 My little children, **let us not love in word, neither in tongue; but in deed** and in truth." - 1 John 3:14-18

Keeping the law in our heart by truly loving our enemy as well as our friends is what makes us perfect because in doing so, we fulfill the purpose of all the laws and the teachings of the prophets.

**"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:**

9 But **if ye have respect to persons, ye commit sin**, and are convinced of the law as transgressors." - James 2:8-9

**"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.**

...

10 **Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.**" - Rom. 13:8-10

**"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."** - Gal. 5:14

In each of these verses, we are told that if we love our neighbor as we do ourselves then we have fulfilled all the laws and all of the prophets. Anyone who has fulfilled all the laws and all the prophets is perfect.

Finally, we learn in D&C 76:50-70 that those who are to come forth in the resurrection of the Just and enter into their Celestial glory are made perfect through the atonement.

“These are they **who are just men made 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, the highest of all, whose glory the sun of the firmament is written of as being typical.” - D&C 76:69-70

We will not be perfect until we can love our enemy as we do our friends. This is the concluding goal of the atonement of Jesus Christ.

**“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.**

44 But I say unto you, **Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;**

45 **That ye may be the children of your Father which is in heaven:** for **he**

**maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**

46 **For if ye love them which love you, what reward have ye? do not even the publicans the same?**

47 And **if ye salute your brethren only, what do ye more than others? do not even the publicans so?**

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.” -  
Matt. 5:38-48

# Preparing for the Millennium

## Taking Away Satan's Power

Many people of various religious beliefs look forward with great anticipation to the glorious Millennium in which peace will reign, Satan will be bound, Christ will return and there will be no wickedness for a thousand years. How will this Millennium begin?

Some believe that Christ will come and simply burn up the wicked and take over the world and its governments by hostile force while the righteous are taken away and/or protected by the Rapture. They believe that this will begin the Millennium.

It is clear that however the Millennium begins, there must be groups of people who are righteous enough to live on the earth during this wondrous time. What we must also consider is that these people will not be forced to live contrary to their own agency or freedom of choice. Those who live in the Millennium will do so because they have learned to live as if they were in the Millennium already. They will not experience a huge shift in lifestyle, disposition or nature.

Those who live in the Millennium will live their lives today as if the Millennium had already started. They will already be peaceful; they will not be murderers, liars, thieves, or whoremongers. They will be righteous, already.

In this sense, there must be enough righteous on the earth who are living millennial lives before the Millennium can begin. If there are not, then the earth would be utterly wasted at his coming. This also means that the Millennium will be postponed indefinitely until a certain number or percentage of the people are ready for his coming and ready to live in the thousand years of peace.

By this, we can see that the Millennium will not begin until we have learned to live it and thereby begin it. In many ways, we will bring the Millennium by our righteousness.

One example of how the Millennium will come by our righteousness can clearly be realized in the prophecy which tells us that Satan will be bound for a thousand years such that he will have no power over the children of men.

At the beginning of the Millennium, the world will be transformed into a Terrestrial kingdom and all things that cannot abide the Terrestrial glory will be burned by the purifying fire of God's spirit and destroyed. In the same way we as individuals are baptized with fire and the Holy Ghost, the earth will be baptized with fire and the Holy Ghost which will purify it and everything on it making it a Terrestrial world.

Most think that Satan will be bound by God as if he could be held with chains and ropes. This is not what we learn from the scriptures.

“And **because of the righteousness of his people, Satan has no power;** wherefore, **he cannot be loosed for the space of many years;** for **he hath no power over the hearts of the people, for they dwell in righteousness,** and the Holy One of Israel reigneth.” - 1 Nephi 22:26

“And **Satan shall be bound,** that **he shall have no place in the hearts of the children of men.**” - D&C 45:55

It is because of the righteousness of the people that Satan has no power. During the Millennium the only people who will be resurrected will be “the just” or those

who qualify for Celestial Glory. The unjust who qualify for Terrestrial or Telestial Glory will be resurrected at the end of the millennium with the resurrection of “the unjust”. (For an explanation of this, in more detail, see Part 6 - Resurrection)

“16 Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man:

17 And shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust.

...

50 And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just -

51 They are they who **received the testimony of Jesus**, and believed on his name and were **baptized** after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

52 That by keeping the commandments they might be washed and cleansed from all their sins, and **receive the Holy Spirit** by the laying on of the hands of him who is ordained and sealed unto this power;

53 And who **overcome by faith**, and are **sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just** and true.

54 **They are they who are the church of the Firstborn.**

...

65 These are they who shall come forth in the resurrection of the just.

69 **These are they who are just men** made perfect through Jesus the mediator of the new covenant, who wrought out this **perfect atonement** through the shedding of his own blood.” - D&C 76:16-17, 50-54, 65-70

Remember that in D&C 76, only the Celestial people are called “just men”. The Terrestrial people are called “Honorable men”, and the Telestial are called the wicked.

To qualify for the resurrection of the just, we must meet the criteria given in these verses, the last of which is to be sealed by the Holy Spirit of Promise which is how we make our calling and election sure and by which we become members of the Church of the Firstborn. Only members of the Church of the Firstborn will be resurrected with the just.

Satan will be bound by the righteousness of the people because there will be no one alive who will give Satan power in their lives during the millennium. This is the same state the people lived in as recorded in the Book of Mormon for nearly two hundred years after Christ came, (see 4 nephi 1:1-26).

At the end of the Millennium when the unjust are resurrected, Satan will be loosed for a short period because there are people on the earth who again give Satan power in their lives.

“And **when the thousand years are expired, Satan shall be loosed out of his prison,**

8 And **shall go out to deceive the nations** which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.” - Revelations 20:7-8

This means that before the Millennium can come, WE must learn to bind Satan in our lives by our righteousness. Until enough people can do that, the earth will not be prepared to enter into the Millennium. This places the timing largely into our hands to determine when the Millennium will start.

**“Satan only gains power over man through man's exercise of his own agency; and when Satan shall be bound, as the Lord says he will be for a thousand years, one of the great powers that will help bring this to pass will be man's agency. **The Lord has never forced men against their will to obey Him. He never will do so. If Satan, therefore, has power with man, it is because man yields to his influence.****

Children can resist Satan. They can obey the Lord. They can be righteous. They can take a course which will give them power over Satan. And every child which takes this course helps bring to pass the fulfillment of the words of the Lord concerning the binding of Satan.” - George Q. Cannon, Gospel Truth, 1:86

We give you our witness that the Millennium WILL NOT come until we as the great majority of the people of this earth are prepared for it.

Christ will not come until we are prepared for and have already received him. Christ has already come to individuals and will continue to visit individuals who are ready to receive him. Those who have been visited by Christ have received the Second Comforter.

Christ will continue to come to individuals until small groups are prepared to receive him. Then he will come also to these small groups until larger groups are prepared. Then he will come also to these larger groups until the world at large is prepared. Then he will return to the earth to reign over a planet who wants and desires him to reign.

He will not come as a tyrant conqueror to a people he must subdue. He will come to a people who will rejoice in his coming and who desire him to sit on the throne and reign over them. When the earth is ready to receive him, then he will come and the earth's Millennium will begin.

For those who want to qualify for the Millennium and help it to come quickly, it becomes important to know, "**How do we bind Satan by our righteousness?**"

We answer this question in greater detail in our book, "Bringing the Millennium". However, we want to call out the part of this process which directly relates to the Atonement of Jesus Christ as has been taught thus far.

Before we answer this question, we must first understand where Satan gets his power. Visualize if you will the greatest tragedies witnessed in our history. Most of these horrors have been performed by those who fear and hate the very thing they are fighting against, and most often, these great evils are done in the name of the God of some religion or in the name of some moral and worthy cause.

Consider some of the major events which have plagued our planet:

Various Wars and Genocides as  
Recorded in Holy Scriptures  
The Inquisition  
The Witch Hunts  
The Crusades and other Religious Wars  
The Unrest of the Middle East  
The Holocaust  
World War I & II  
Destruction of the Twin Towers  
The War on Terror

All of these and so many more atrocities have resulted by the same means and logic. When we understand clearly how Satan has used us as pawns and caused such great misery repeatedly during the history of this planet, then we are easily able to see how his power and influence can be removed such that he becomes helpless and weak and unable to continue leading us into carnage.

What we are about to share with you is how Satan has ruled this world and how he will lose his power over this world. We will teach you the mystery that has persisted since the fall of Adam by which even you have played Satan's pawn in your homes with your family, at work, in politics, and on the national and international fronts.

It has most often been used by religions, governments and secret societies to motivate masses to support killing and even occasional murder of men, women and children. It is the cause of nearly all wars, contentions, arguments, fights and disagreements. It turns the good intentions of honest people to do the most horrific acts.

It even was the means and motivation which directly caused Christ to be crucified and later the apostles to be put to death. It is the root of Satan's power.

Only when we understand the source of Satan's power, will we be enabled to take away that power and bind him in our lives and thereby end our role as his unwitting pawns. Eventually the whole earth will understand the principles by which he has reigned as God of this world. And eventually he will be dethroned by our righteousness.

In the temple endowment, we see the following conversation taking place between Satan and God.

GOD: **I will place enmity between thee and the seed of the woman.** Thou mayest have power to bruise his heel, but he shall have power to crush thy head.

SATAN: **Then with that enmity I will take the treasure of the earth, and with gold and silver I will buy up armies and navies, false priests who oppress, and tyrants who destroy, and reign with blood and horror on the earth!**

In this conversation Satan tells us exactly how he intends to "reign with blood and horror on the earth. His power comes from our enmity for evil.

### **What is Enmity?**

Enmity is defined as:

"A feeling or condition of hostility; hatred; ill will; animosity; antagonism." - Dictionary.com

“Deep-seated, often mutual hatred.  
...the feeling or expression of deep-seated  
ill will. Enmity is hatred such as might be  
felt for an enemy.” - thefreedictionary.com

### **Who is “the Seed of the Woman”?**

The woman is Eve, the great Matriarch and the Mother of all living. Her seed is all mankind, (except Adam).

Almost all mankind have been taught from a young age, a natural enmity toward what we suppose to be evil. We support those people and causes that we believe to be right and good. We fight against those people and causes that we suppose to be wrong or evil.

The more extreme our view of a person is, the more we support them or fight against them. If we believe that a particular person or group is extremely good, then we support them more than a group that we believe to do a little good. If we believe a person or group to be extremely evil or bad, then we fight against them more than we would a group that we believe to be misled or a little bad.

This is caused by the enmity that God placed between us, (the seed of the woman), and Satan.

Even Satan worshipers have enmity toward those whom they believe are evil. The difference is that they believe that Satan is the good guy who is trying to free us from an oppressive and tyrannical God by giving us forbidden knowledge. So, even Satanists have enmity toward what they suppose to be evil or bad.

Satan is able to use this enmity to his advantage... Here's how...

### **The Building of Armies**

Because we hate evil, Satan has only to separate us or divide us into groups with common interests, goals or beliefs and then convince us that those who do not belong to our group or those who do not share our common interests, goals or beliefs are evil.

Once we are persuaded to believe that those not associated with us are evil, our enmity for evil will motivate us to fight against them and they against us. Both sides of this fight will be convinced that they are right/good and the other is wrong/evil. Not only wrong, but wrong to the point they must be stopped at all costs. Wrong to the point that your life should be put on the line to stop them. Wrong to the point that killing them is better than letting them live.

While Satan is busy convincing us that our enemy is evil, he is also busy convincing our enemies that we are evil. In this way both sides of every conflict believe themselves to be right or godly and justified and their opponents to be wrong, evil and at best misguided or deceived.

Those who are caught up in the false drama created by Satan honestly and deeply believe that they are doing God's will and that they are actively engaged in a meaningful and pivotal conflict between good and evil, right and wrong. The reality is that both sides often become the evil they are fighting against.

Good people on both sides feel that they are doing God's will by removing the evil from the earth.

The Principles of Peace (taught in our book, *Bringing the Millennium*), teach the principles that undo his power and control over us and prepare us to experience the Millennium of Peace where Satan is bound in our life because of our righteousness. But the great principle which destroys Satan's power entirely is that you love your enemy...

## **Love Your Enemy**

Jesus shared his wisdom and the ultimate solution to ending Satan's reign and beginning the millennium saying,

“Ye have heard that it hath been said, **Thou shalt love thy neighbour, and hate thine enemy.**

44 **But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;**

45 **That ye may be the children of your Father which is in heaven:** for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For **if ye love them which love you, what reward have ye?** do not even the publicans the same?

47 And **if ye salute your brethren only, what do ye more than others?** do not even the publicans so? -  
Matt. 5:43-47

We think that somehow we can destroy evil by fighting against it. So, we begin to fight against those we deem to be evil. Our enmity moves us to tear down and criticize those who disagree with us, hate us or oppose us and from there we are on the path to all levels of war.

When we love our enemies and do good to them, we refuse to hurt or destroy them. We are no longer pawns for Satan. He no longer has power over us to buy up armies and navies, false priests who oppress, and

tyrants who destroy, and reign with blood and horror on the earth.

Loving our enemy does not mean that we have to agree with them, obey them or join them. (You might join them if it is the right thing to do, but not in doing what you believe is evil.) Loving your enemy means that you accept that they are progressing just like you are. You forgive them for their trespasses against you. You are not afraid of them but understand and accept their freedom to believe as they wish. You even protect their right and freedom to believe according to their own will and desire just as much as you protect your own freedom of conscience. You do not allow them to hurt others or take away the freedoms of others in any way, only to govern their own lives according to their own beliefs and experience exactly as you want for yourself.

God placed enmity between us and Satan so that we would not follow Satan willingly. Satan has to trick us into doing his will by getting us to think that we are doing God's will. From the beginning, he mastered this deception and has used it to trick us into destroying one another. The ultimate solution to this issue is to love your enemy.

**“And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease** from before my face.

27 And in that day whatsoever any man shall ask, it shall be given unto him.

28 **And in that day Satan shall not have power to tempt any man.**” - D&C 101:26-

28

The only way to bind Satan is to do exactly what Jesus taught by loving our enemy.

At the end of Jesus' life, the crowd shouted "Crucify him!" They allowed a known criminal to go free instead of an innocent man. He was at that moment their enemy and the least among them. While we were not there, we have an opportunity to show what we would have done if we were. Jesus taught us very clearly saying,

40 And the King shall answer and say unto them, Verily I say unto you, **Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.**

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 **I was a stranger**, and ye took me not in: naked, and ye clothed me not: sick, **and in prison, and ye visited me** not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or **a stranger**, or naked, or sick, or **in prison**, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, **Inasmuch as ye did it not to one of the least of these, ye did it not to me.** – Matt. 25:40 & 45

Take notice that he said that how we treat the stranger is how we have treated him. And how we treat the prisoners who are lawfully convicted criminals, (Murderers and rapists included), is how we treat our Savior.

Who is your greatest enemy? Take a moment and determine whom you consider to be the least. How you treat those that you esteem to be of least worth, the least righteous and the least important is how you would have treated your Savior. Do you shout for their crucifixion or do you pray, “Father forgive them for they know not what they do...”?

There is a great and last enemy we must learn to overcome with love. An enemy which has tried to destroy us from the beginning and make us miserable like unto himself. What greater enemy do we have than Satan himself?

Essentially, in order to finally overcome Satan, we must learn to love the ultimate enemy, we must love Satan. God placed enmity between Satan and the seed of the woman. With that enmity, Satan reigns with blood and horror on the earth. To end his reign, we must remove the enmity we have for Satan and replace it with love. Then Satan has no power over us and our own personal millennium can begin.

When people teach that we need to fight against evil or fight against Satan, be aware that they are acting as Satan’s pawns without knowing it. We cannot beat Satan by fighting him or by war. For if we did, we would be using evil, and therefore serving Satan to do so. He cannot be defeated so long as we are serving him by using his ways. To do so only gives him greater power.

Satan can only be defeated by employing the powers that belong to God, which are love and

righteousness and those things which come from and are of goodness and light.

When enough people have overcome Satan by loving him as their greatest enemy, then we will stop learning war.

**“They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.”** - Isaiah 2:4

Isn't this the purpose of the “At-one-ment”, to make us at one with God and man?

“And let every man esteem his brother as himself, and practice virtue and holiness before me.

25 And again I say unto you, let every man esteem his brother as himself.

26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

27 Behold, this I have given unto you as a parable, and it is even as I am. **I say unto you, be one; and if ye are not one ye are not mine.**" - D&C 38:27

“For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

15 **Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.**" - 1 John 3

"Beloved, **let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.**" - 1 John 4:7

"But **love ye your enemies**, and do good, and lend, hoping for nothing again; and your reward shall be great, and **ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.**" - Luke 6:35

**NOTE:** If you are interested in learning more about how to build Zion and prepare for the Millennium, please read our book, "Bringing the Millennium".

# **Part 5**

## **Applying the Principles**

# Give What You Have Been Given

The Following is a True Story

by

An Elliaison Contributor

Once, years ago, a dear friend of ours whom we'll call Janice was struggling financially. She had been hurt in a car accident and was unable to work and unable to pay rent.

To help her out, we bought her a condo where she could live. She promised to pay us rent if she could, but we told her what we tell everyone we help, "You don't have to repay us, but if you do, it will allow us to help more people." She rarely paid anything and we were fine with that.

She lived there for several years before she was approached by her niece whom we'll call Clara. Clara wanted to attend school nearby and wanted to rent a room from her aunt Janice. Janice agreed and rented out a room in the condo to Clara.

My husband and I knew that the rent was helping Janice and felt very pleased that our friend had offered to help someone else. Even though we were not being paid rent, it gave us the feeling that we were able to help multiple people. We were happy to help our friend even more because we felt that our generosity was being extended.

Clara was frugal but was not able to earn money as fast as she was spending it while attending school. She was paying rent and even assisting Janice with groceries. When Clara missed a rent payment, Janice got very upset with Clara and threatened to evict her. It became a big deal and Clara had to beg for money to cover her rent so she wouldn't be thrown out.

This bothered my husband and I greatly. We had given to Janice freely requiring nothing in return. She had

broken the Golden rule by doing unto others what she would not want done to her. It would have been very easy for my husband and I to begin to treat her the way she had been treating others, but we don't want to live in a world where people do that, so we forgave her and understood that she did not yet know this important lesson. She did not yet understand that, "if you give what you have been given, you will receive more abundantly, but if you withhold that which you have received, you may lose that which was already given."

## **We are All Beggars**

One of the main points King Benjamin taught his people is that God forgave them even when they were unworthy of that forgiveness. He pointed out that if we realized and always remember how good God is to us even when we are not deserving of that goodness and mercy, we will naturally begin to do the same.

“For behold, **are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have,** for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

20 And behold, even at this time, **ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain?** Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be

stopped that ye could not find utterance,  
so exceedingly great was your joy.

21 And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O **then, how ye ought to impart of the substance that ye have one to another.**” - Mosiah 4:12-21

## **Do unto Others as You Would Have Them Do unto You**

Christ has given us mercy and forgiven us of our sins. When we do not forgive others, we are like Janice who was not willing to give what she wanted to receive.

For the plan of salvation to work, we must turn judgement over to Christ and trust in him, letting go of our desire for justice. If we do not, then we frustrate the plan and risk losing our own claim on forgiveness.

There is an eternal law called “The Law of Universal Application”. This law encompasses the Golden rule except that it tells us that what we do to others WILL be done to us.

This is the principle on which each of the Kingdoms of God are based. For example, the reason that liars and thieves go to the Telestial world with all the other liars and thieves is to fulfill the Law of Universal Application by placing them in a world of their own creation which follows the rules and moral codes they themselves follow.

On the other hand, D&C 76 tells us that the first resurrection is for the Celestial which it calls “the Just”. It

tells us that all who are “just and true” are sealed by the Holy Spirit of promise and are promised exaltation. The Law of Universal Application is applied to them and they are placed in a world of their own making just like the Telestial people. But unlike the Telestial, the world created by Celestial people is a heavenly paradise because the people all love their enemies and treat each other with justice and equity even when they disagree. They receive that which they give others. (For more detail on this, go back to “The Law of Universal Application” under the chapter “The Victims of Sin”).

In a very direct way, we create the world we live in by what we do to others.

When we apply the Law of Universal Application, and realize that we will receive what we give, we realize that if we judge others we will be judged and if we forgive others, we will be forgiven. Christ understood this law and instructed us saying,

**"Be ye therefore merciful, as your Father also is merciful.**

**37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:"** - Luke 6:36-37

**"Judge not, that ye be not judged.**

**2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."** - Matt. 7:1-2

Because this is an eternal law, we can accept the promise given in these scriptures that if we “judge not, we will not be judged” and that if we “forgive, we will be

forgiven". This perhaps is one of the greatest promises we can leverage in our effort to obtain exaltation or eternal life in the Celestial Kingdom.

Christ's suffering the sins of men becomes an example of how we too should suffer the sins of others, willingly and patiently extending forgiveness to them, returning peace and kindness for their war and aggression.

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward (difficult to deal with).

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, **when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.**

21 For even hereunto were ye called: **because Christ also suffered for us, leaving us an example, that ye should follow his steps:**

22 **Who did no sin,** neither was guile found in his mouth:

23 Who, **when he was reviled, reviled not again; when he suffered, he threatened not;** but committed himself to him that judgeth righteously:

24 **Who his own self bare our sins in his own body on the tree,** that we, being dead to sins, should live unto righteousness: **by whose stripes ye were healed.**" - 1 Peter 2:18-24

If we realize that our greatest advocate and supporter suffered because of our sins against those we harm, and that by harming others, we are harming him, the atonement will bring about in us the bowels of mercy such that we will love our enemy when they are unworthy just as Christ loved us when we were unworthy.

"And behold, **this is the whole meaning of the law, every whit pointing to that great and last sacrifice**; and that great and last sacrifice will be the Son of God, yea, infinite and eternal.

15 And thus he shall bring salvation to all those who shall believe on his name; **this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice**, and bringeth about means unto men that they may have faith unto repentance.

16 And **thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice**; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption." - Alma 34:14-16

**Put on therefore, as the elect of God**, holy and beloved, **bowels of mercies**, kindness, humbleness of mind, meekness, longsuffering;

13 **Forbearing one another, and forgiving one another, if any man have**

**a quarrel against any: even as Christ forgave you, so also do ye.** - Col. 3:12-

13

# **The Wise Jew**

The Following is a True Story

by

An Elliaison Contributor

Once, as a teenager, I was watching the news one Saturday. A story came on that I have never forgotten. There was an anti-semitic march happening. The protesters held signs and repeated their anti Jew chants as the newscaster spoke to onlookers. What was interesting is that this anti-semitic march was happening in a predominantly Jewish community. It was appalling!

Imagine if people walked through your community with signs and chants telling you how much they hated you and that they wanted you to leave the country. How would you react?

The cameraman scanned the neighborhood and there were a surprising number of residents sitting in lawn chairs watching the march sitting comfortably, some holding a glass of wine or water. The reporter began to interview one of these residents who acknowledged that he and his neighbors were Jews. She asked how he felt about the anti-Jew march happening in front of his house. He responded, "I love it. I think it's great!"

She and the rest of us were surprised by his response, then he explained, "It just shows us how free we are in this wonderful country. They have the right to voice their thoughts and opinions openly and if I wanted to, I could march through their neighborhood voicing my thoughts and opinions. I feel blessed to live in a country where I have such freedom as we are witnessing right now."

He was right about so many things. Particularly, the Jews in that neighborhood knew that by taking away

the freedom of speech and the freedom to protest of those in the march, they would be limiting their own freedom of speech and protest. You cannot limit the freedoms of your enemy without limiting your own freedom.

## **Step 1 - Equality for Your Enemy**

Loving your enemy does not mean that you have to agree with them. It does mean that you must protect them and their freedom. This is the first step to loving your enemy because you don't have to love them to protect them and their rights. You only have to let go of your hate for them. If you hate your enemy, then you are willing to act immorally toward them by denying them the same rights, freedoms and liberties that you claim for yourself.

Hate causes us to do the most terrible and immoral things. Hate encourages us to be unfair and to justify mistreatment toward one person which we would excuse in another.

The first step to loving our enemy is to let go of our hate for them enough to extend to them equality. By ensuring that our enemy has equal rights with us, we are also protecting our own rights and freedoms.

The more you enforce your views, beliefs, and ideals on others, you pave the way for them to force their views, beliefs and ideals on you. When you side with the majority, you are happy to be able to impose your views on others. But when you fall among the minority and you are being forced to live contrary to your own will and desires you will realize the trap you've created for yourself.

The first key of loving your enemy is to always seek to make them equal with you in freedoms, rights and privileges.

This principle is not only for our personal growth toward perfection, but it is a “Principle of Peace”. Peace cannot be maintained in any society that does not secure to each individual the free exercise of conscience.

"We believe that **no government can exist in peace**, except such laws are framed and held inviolate as will **secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.**

...

4 We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, **unless their religious opinions prompt them to infringe upon the rights and liberties of others;** but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that **the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.**" - D&C 134:2-4

When we enact laws, we must consider the Law of Universal Application and enact laws which offer the same freedom of choice for others to live as they wish that we seek for ourselves. We must not support or enact laws that take away the free exercise of conscience.

We can use the Law of Universal Application to help us by reversing the scenario we are considering so

that we are the minority and the majority are enacting the opposing law.

For example, let's say that your personal view was that smoking was bad and you wanted to create a law that outlawed smoking. To apply the law of Universal Application, you would pretend that the majority of the world were smokers and that they were going to create a law that forced you to smoke. Under that circumstance, you would hope that it would be illegal for them to force their will on you even though they are the majority. The law you were considering would be immoral even though it was in your opinion the right or healthy choice to make.

Instead of taking away the rights of others to choose to smoke, you would allow smoking as long as it didn't interfere with the rights of others to not smoke. Securing the freedoms of both sides to choose to smoke or not smoke as they pleased.

This is one of the principles of righteousness on which the powers of heaven are handled and controlled. If we have the powers of heaven, and cause a famine, then we and all the righteous must equally suffer the famine with the wicked so that we do not become respecters of persons.

We see this throughout the scriptures. Even Elijah whose word stopped the rain was subject to the results of that decision.

"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, **there shall not be dew nor rain these years, but according to my word.**

6 And the ravens brought him bread and flesh in the morning, and bread

and flesh in the evening; and he drank of the brook.

7 And it came to pass **after a while, that the brook dried up, because there had been no rain in the land.**" - 1 Kings 17:1-7

Elijah caused the rain to stop, but loved his enemy as himself by subjecting himself to the same drought that his enemy was subject to. Equality is the essential foundation of loving our enemy.

## **Step 2 - Generosity for Your Enemy**

It is one thing to protect your enemies' rights and another to be generous to them. You can protect their rights without really loving them. Being generous to your enemy not only requires you to tear away your negative and hateful emotions but to replace them with kindness and love.

Being kind to your enemy can be very difficult. It is much easier to help out a loved one or even a stranger who has no history with you. But to extend your generosity to someone who has declared themselves to be your enemy in word or action is a real test.

Remember the story of the good Samaritan. When he came across someone who was beset by thieves, he did not first check to see if the person was a friend or foe, Jew or Samaritan. Be willing to extend your generosity to all who are in need equally, including those who are against you, your ideals, beliefs and goals

Loving your enemy means that if you own a bakery and you would sell a cake to your friend, you would also sell a cake to your enemy with the same kindness and support.

Just as God causes the sun to shine on the good and the evil equally, and sends the rain on both the good and the evil so too should we treat both our friends and our enemies the same.

Loving your enemy also means to be generous to them as you would be to those you love. There are so many scriptures that show a direct connection between Charity and helping the poor. The connection is so strong that we often call helping the poor, “giving Charity”. This has been a teaching of Christ throughout all of scripture.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away." - Matt. 25:42

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and **ye will not suffer that the beggar putteth up his petition to you in vain,** and turn him out to perish.

17 Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

18 But I say unto you, O man, **whosoever doeth this the same hath great cause to repent; and except he repenteth** of that which he hath done he perisheth forever, and **hath no interest in the kingdom of God.**" - Mosiah 4:16-18

This holds true for both your friends and your enemies. Learn to give charity to your enemies as you would to your friends.

### **Step 3 - Become the Example**

We live in a world that doesn't know what love is or how to love others. Just as God has shown us what love is by loving us first, so too we need to show the world what love is by loving them first. We need to be an example of love to the world so that they too can learn love by example.

**"Ye are the light of the world.** A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 **Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**" - Matt. 5:14-16

By doing this, we show that we are disciples of Jesus Christ.

"A new commandment I give unto you, **That ye love one another; as I have loved you, that ye also love one another.**

35 **By this shall all men know that ye are my disciples, if ye have love one to another.**" - John 13:34-35

When we love others, we show the world by example what love is and how to apply it.

Every act of love makes the world more loving.  
The greatest acts of love happen when we are  
being hurt by others and respond with love.

"Servants, be subject to your  
masters with all fear; not only to the good  
and gentle, but also to the froward.

19 For this is thankworthy, **if a  
man for conscience toward God endure  
grief, suffering wrongfully.**

20 For **what glory is it, if, when  
ye be buffeted for your faults,** ye shall  
take it patiently? **but if, when ye do well,  
and suffer for it, ye take it patiently,**  
this is acceptable with God.

21 For even hereunto were ye  
called: because Christ also suffered for us,  
leaving us an example, that ye should  
follow his steps:

22 Who did no sin, neither was  
guile found in his mouth:

23 Who, **when he was reviled,  
reviled not again; when he suffered, he  
threatened not;** but committed himself to  
him that judgeth righteously:" - 1 Peter  
2:18-23

When we suffer with love and patience  
acts of wickedness against us, like Christ did, we  
stop the cycle and put an end to the hate rather  
than allowing it to circulate through us back  
toward our enemy. **In this way, we become like  
Christ who was innocent and suffered the sins  
of the world. We, like Christ, become the  
victim of sin and not its source.**



# **Part 6**

# **Resurrection**

# The Resurrection of the Dead

“The last enemy that shall be destroyed is death.”

1 Cor. 15:26

Resurrection is the culminating fulfilment and crowning achievement of the Atonement.

The purpose of the atonement is to teach us the principles that help to enlighten us to our core. Our spirits are changed and sanctified through this new and previously hidden (correct) understanding of the atonement and how and why it works. Only when we have learned and begun to apply it correctly can we be resurrected into a celestial state. A state of peace, unity and Love. The culminating effects and reason then for the atonement, is to become changed in such a deep and fundamental way as to have become, in our spirits, a celestial being who is now ready to be resurrected.

The purpose of the atonement is to make us at one with God and with each other. Jesus Christ teaches us the concepts that change us to our very souls so that we can be at one. Our spirits are changed and sanctified through a *correct* understanding of the atonement and how and why it works. The atonement begins to change us when we are converted and become Terrestrial people walking the path that leads to eternal life. It is not completed until we have become perfected as Celestial beings. Because **ONLY** when we have been changed to have at least a portion of that state which is to be ONE as Christ and God are One, can we be resurrected into a celestial state. A state of peace, unity and Love. The focal point of the atonement then is to become changed in such a way as to have become, in our spirits, a celestial being.

That being said, the atonement also brings about the resurrection of the dead to complete the plan of happiness, for without resurrection it is impossible to obtain the fullness of joy.

“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.” - D&C 93:33-34

“Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.” - D&C 138:17

If Christ was raised from the dead, then we too will be raised from the dead. But, if Christ was not raised from the dead, then all our faith is in vain.

“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And **if Christ be not risen, then is our preaching vain, and your faith is also vain.**

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And **if Christ be not raised, your faith is vain; ye are yet in your sins.**” - 1

Corinthians 15:12-17

There is a great deal of debate regarding what resurrection means. Some people think it means to be born again as a baby, others that we live as spirits and still others believe that we are resurrected to a new perfected mortal body which cannot die.

Before we can understand what it means to be resurrected, we must first understand the purpose of our probation period, why we die and why we are resurrected.

Adam and Eve lived in the Garden of Eden with the tree of life. They were enabled to live forever in that state without death or resurrection.

When they fell, God prevented them from living forever and drove them out of the garden and set Cherubim guards and a flaming sword to protect Adam and Eve from the tree of life.

“22 ¶ And the Lord God said,  
Behold, the man is become as one of us, to  
know good and evil: and **now, lest he put  
forth his hand, and take also of the tree of  
life, and eat, and live for ever:**

23 Therefore the Lord God sent him  
forth from the garden of Eden, to till the  
ground from whence he was taken.

24 So he drove out the man; and he  
placed at the east of the garden of Eden  
Cherubims, and a flaming sword which  
turned every way, to keep the way of the  
tree of life.” - Gen. 3:22-24

Why would Adam and Eve need to be protected from the tree of life after they had fallen? When we are resurrected, we live forever anyway, so the goal is to live forever. Why not just let them eat the fruit in their fallen state and live forever?

The prophet Alma taught that because of the fall, all men die and that this death is so that we can have a probationary period or time to repent. Without this death, we would have no probation or period to repent and we would live forever as fallen men.

“For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, **he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life—**

3 Now, we see that the man had become as God, knowing good and evil; and **lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit—**

4 And thus **we see, that there was a time granted unto man to repent, yea, a probationary time,** a time to repent and serve God.

5 For behold, **if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever,** according to the word of God, **having no space for repentance;** yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.” - Alma 42:2-5

If Adam and Eve were reclaimed from death before having enough time to repent, then the plan of happiness would have been destroyed.

“Now behold, it was not expedient that man should be reclaimed from this temporal death, for **that would destroy the great plan of happiness.**” - Alma 42:8

The plan of happiness requires us to die, and we will show you how this physical death allows us to repent or progress and thereby change our eternal state. Everyone except the sons of perdition will be resurrected and live forever.

“32 They are they who are **the sons of perdition, of whom I say that it had been better for them never to have been born;**

33 For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

34 Concerning whom I have said **there is no forgiveness in this world nor in the world to come**

35 Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, **having crucified him unto themselves and put him to an open shame.**

36 These are they who shall go away into the lake of fire and brimstone, with the devil and his angels—

37 And **the only ones on whom the second death shall have any power;**

38 Yea, verily, the **only ones who shall not be redeemed in the due time of the Lord**, after the sufferings of his wrath.

39 For **all the rest shall be brought forth by the resurrection of the dead**, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.”  
- D&C 76:35-39

So, the end goal IS to live forever and partake of the fruit of the tree of life, but, just not yet... not until we have had time to repent and therefore change our eternal state. Most people understand that repentance changes our eternal state, but they may not understand how or specifically why without death and resurrection our repentance would not ultimately improve our eternal state.

Let's look at how death and resurrection allows us to change our eternal state through repentance.

## **The Endless State**

“This life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state.”

Alma 12:24

Paul saw and touched the resurrected body of Jesus Christ. He is an eye witness to what resurrection looks like. Paul explains from his firsthand experience what happens when a person is resurrected. He points out that our physical mortal bodies are like seeds which will be planted in the ground. The resurrection is not to dig up the seed that was planted or return the seed back to its previous state, but for the seed to sprout and grow into a new plant patterned after it's kind.

Paul points out that there are different kinds of animal bodies on the earth which he calls “flesh”, (for example, white meat, red meat, fish, etc.). He tells us that just as there are different kinds of flesh, so too will there be different kinds of resurrected bodies. Everyone will not be resurrected to the same kind of body just as animals do not have the same kind of flesh.

He tells us that some will be resurrected to Celestial bodies, some to Terrestrial bodies, and Telesstial bodies each type of body is determined by its glory.

He also tells us that resurrected bodies are not considered “natural” or original bodies, (the seed body), but they are “spiritual” bodies, (that which the seed grew or produced).

Additionally, Paul points out that Adam was the first man of the physical creation and by him we are all made a living soul, (Natural body), but Christ is the

second Adam or spiritual Creation and through him we are all made a quickened Spirit. This is required because flesh and blood cannot inherit the Kingdom of God.

“But some man will say, **How are the dead raised up? and with what body do they come?**

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, **thou sowest not that body that shall be, but bare grain**, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 **There are also celestial bodies, and bodies terrestrial:** but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is **one glory of the sun**, and **another glory of the moon**, and **another glory of the stars**: for one star differeth from another star in glory.

42 **So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:**

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 **It is sown a natural body; it is raised a spiritual body.** There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God;** neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Death is swallowed up in victory.” - 1  
Corinthians 15:35-54

When we are resurrected, we will be raised to eternal life in a body that is determined by what we did during our probation period. Paul tells us that the types of bodies we can be resurrected to are physically different just as much as the flesh of fish is different from that of pork, or red meat.

This means that the bodies of Celestial people are physically different from the bodies of Terrestrial, and Telestial people's bodies are different from both Celestial and Terrestrial people's bodies. Each type of body is capable of having a greater capacity for what the scriptures call “glory”. This glory is likened to the brightness of the Sun, the Moon and the stars.

To the degree that the sun is different from the moon, so too is the resurrected body of a Celestial person different from the resurrected body of a Terrestrial person. To the degree that the moon is different from the stars, so too is the resurrected body of a Terrestrial person different from the resurrected body of a Telestial person. This means that the differences between each type of body is significant and not minor, just as the flesh is different between a cow, a fish and a pig.

To get these new “incorruptible” bodies we not only have to repent, but we must die or give up our “corruptible” physical/natural bodies. Then we can be resurrected with a new body based on which degree of glory we attained to during our probation period.

This is repeated by the Lord in D&C 88 who adds that we will be resurrected to a fulness of the highest portion of glory that our spirits were quickened by during our probation period.

“And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

26 Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

27 **For notwithstanding they die, they also shall rise again, a spiritual body.**

28 They who are of a celestial spirit shall receive the same body which was a natural body; even **ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.**

29 **Ye who are quickened by a portion of the celestial glory shall then receive of the same**, even a fulness.

30 And **they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.**

31 And also **they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.**

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.” - D&C 88:25-32

**NOTE:** If you would like to walk through the scriptures to understand the minimum criteria we must meet to be resurrected into each degree of glory, please watch “The Kingdom’s of Glory” video presentation in the

[Ellaision.org](http://Ellaision.org) online video library. In that presentation, we walk through the scriptures and review the minimum and maximum criteria a person will meet for each of the Kingdoms of Glory and for Outer Darkness.

We live in corrupted mortal bodies that decay and die. When we are resurrected, we will be raised to incorruptible immortal bodies which do not decay or die. The prophets specifically teach that not only will we not die by choice when we are resurrected, but they say, “we can not die” and that our bodies and spirits will never be divided again.

“Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that **this mortal body is raised to an immortal body**, that is from death, even from the first death unto life, that **they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.**” - Alma 11:45

“12 And Amulek hath spoken plainly concerning death, and **being raised from this mortality to a state of immortality**, and being brought before the bar of God, to be judged according to our works.

...

18 Then, I say unto you, ... **they cannot die, seeing there is no more corruption.** - Alma 12:12, 18

“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.**” - D&C 93:33-34

“They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death.

17 Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, **the spirit and the body to be united never again to be divided,** that they might receive a fulness of joy.” - D&C 138:16-17

“Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, **they shall rise from the dead and shall not die after,** and shall receive an inheritance before the Lord, in the holy city.” - D&C 63:49

If Adam and Eve were permitted to take the fruit of the tree of life without dying, then they would have lived forever in their fallen body, never having the opportunity to gain a Terrestrial or Celestial body by giving up their fallen body through death and gaining a better glorified body through resurrection.

Death happens when our spirits are separated from our mortal bodies. Having a body gives our spirits experience and interaction with physical matter that is not

available to spirit bodies. (For more detail about the benefits of physical bodies, see “[Interview with the Recently Deceased](#)” on Elliaison.org)

This separation or death, allows us to let go of our unglorified, fallen, mortal body and gain a new exalted, glorified immortal body before our spirits and bodies are permanently joined together. When we are resurrected the body we gain will be our eternal body because once we are resurrected, we cannot die.

As pointed out previously, the light and glory we are quickened by prior to the resurrection determines what type of body we are resurrected with and what degree of glory we will have in our eternal state. Once we are resurrected, we are stuck in a body that cannot die and we cannot change our eternal state anymore. The scriptures tell us of an eternal state and a time in which there can be no more works that can be done which will change our eternal state. The resurrection of the dead is that time.

“And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore **this life became a probationary state**; a time to prepare to meet God; **a time to prepare for that endless state** which has been spoken of by us, **which is after the resurrection of the dead.**” - Alma 12:24

**“Even this mortal shall put on immortality, and this corruption shall put on incorruption,** and shall be brought to stand before the bar of God, to be judged of

him according to their works whether they be good or whether they be evil—

11 **If they be good, to the resurrection of endless life and happiness**; and **if they be evil, to the resurrection of endless damnation**, being delivered up to the devil, who hath subjected them, which is damnation.

12 Having gone according to their own carnal wills and desires; having never called upon the Lord **while the arms of mercy were extended towards them**; for **the arms of mercy were extended towards them**, and they would not; they being warned of their iniquities and yet they would not depart from them; and they were commanded to repent and yet they would not repent.” - Mosiah 16:10-12

“And I would that all men might be saved. But we read that **in the great and last day** there are some who shall be cast out, yea, who shall be cast off from the presence of the Lord;

26 Yea, **who shall be consigned to a state of endless misery**, fulfilling the words which say: **They that have done good shall have everlasting life**; and **they that have done evil shall have everlasting damnation**. And thus it is. Amen.“ - Hel. 12:25-26

“And it came to pass that when Jesus had ended these sayings he said unto his disciples: Enter ye in at the strait gate; for strait is the gate, and narrow is the way that

leads to life, and few there be that find it; but wide is the gate, and broad the way which leads to death, and many there be that travel therein, **until the night cometh, wherein no man can work.**” - 3 Nephi 27:33

It is essential that we progress as far as we can before we are resurrected to a new immortal body that cannot die so that we can gain the best type of resurrected body. For this reason there are two resurrections, the resurrection of the just and the resurrection of the unjust.

“Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man:

17 And shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust.” - D&C 76:16-17

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” - John 5:28-29

The first resurrection, called the Resurrection of the Just, is for all who qualify for a Celestial body. They have passed all the tests and qualified for the most glorified body which can be received.

Because they qualified for the best resurrected body, they can be resurrected without delay, so they are

resurrected first. These have all been sealed by the Holy Spirit of Promise and are members of the Church of the Firstborn.

“And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning **them who shall come forth in the resurrection of the just**—

...

53 And who overcome by faith, and **are sealed by the Holy Spirit of promise**, which the Father sheds forth upon all those who are just and true.

54 They are they **who are the church of the Firstborn**.

...

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

65 These are **they who shall come forth in the resurrection of the just**.

...

70 **These are they whose bodies are celestial**, **whose glory is that of the sun**, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.” - D&C 76:50-70

During the millennium, those who are mortal but qualified for Celestial glory will live to the age of a tree and then will die and be resurrected in “the twinkling of an eye”.

“For the great Millennium, of which I have spoken by the mouth of my servants, shall come.

31 For Satan shall be bound, and when he is loosed again he shall only reign for a little season, and then cometh the end of the earth.

32 And **he that liveth in righteousness shall be changed in the twinkling of an eye**, and the earth shall pass away so as by fire.” - D&C 43:30-32

“And he that liveth when the Lord shall come, and hath kept the faith, blessed is he; **nevertheless, it is appointed to him to die at the age of man.**

51 Wherefore, **children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye.**” - D&C 63:50-51

“In that day an infant shall not die until he is old; and his life shall be as the age of a tree;

31 And **when he dies he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye**, and shall be caught up, and his rest shall be glorious.” - D&C 101:30-31

The Second resurrection, called the Resurrection of the Unjust, is for all Terrestrial and Telestial people. Those who have not qualified for the greatest glory. They are the last to be resurrected so that they have as much time as possible to repent and progress before being resurrected with a new body limited in its glory.

The Resurrection of the Unjust will take place at the end of the millennium, after everyone has had ample time to progress as far as they are able.

**“But the rest of the dead lived not again until the thousand years were finished.**

**6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”** - Rev. 20:5

This life is truly a probationary period for us and a time has been granted for us to repent and prepare for that endless state in which no more work can be done which will change or improve our eternal state. There is a time granted that we might prepare. The time to prepare is limited. For this reason, the prophets have begged us to repent and prepare for the endless state. Do not procrastinate the day of your repentance!

“And now, my brethren, I would that, after ye have received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring fruit unto repentance.

31 Yea, I would that ye would come forth and harden not your hearts any longer; for behold, **now is the time and the day of your salvation**; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

32 For behold, **this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.**

33 And now, as I said unto you before, as ye have had so many witnesses, therefore, **I beseech of you that ye do not procrastinate the day of your repentance until the end;** for after this day of life, which is given us to prepare for eternity, behold, **if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.**

34 Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.” - Alma 34:30-34

“Behold, we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls. Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days.

38 But behold, **your days of probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late,** and your destruction is made sure; yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.” - Hel. 13:37-38

“And now, my brethren, **I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words,** and **cast off your sins,** and **not procrastinate the day of your repentance;**” - Alma 13:27

# You Can Do This. You Can Do This Now!

**“The Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.”**

**1 Nephi 3:7**

Some people feel that it is unfair or too difficult to become a celestial person in a single lifetime. We believe that they are measuring against the wrong criteria, striving to achieve an incorrect goal of perfection that is impossible and unnecessary. These people feel overwhelmed by what they believe to be the requirement for perfection and their own inadequacy.

Please notice that the scriptures clearly teach that we need only be quickened by a portion of the Celestial to receive a fullness in the resurrection.

“They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

29 **Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.**

30 And they who are quickened **by a portion of the terrestrial glory** shall then receive of the same, **even a fulness.**

31 And also they who are quickened **by a portion of the telestial glory** shall then receive of the same, **even a fulness.**” - D&C 88:28-31

For this reason, it becomes important to understand the minimum requirements we must meet for each of the kingdoms of glory. This is explained in “[The Kingdoms of Glory](#)” in our online video library.

**Today, there are many who lead but few who know the way.** A calling in a church neither qualifies, nor condemns, you as a true messenger. Claiming dramatic revelation neither qualifies, nor condemns, you as a true messenger. Our task is to identify those who do know the way and who God has sent to help us. **But NEVER to place so much trust in anyone that they become an infallible authority in our minds.** Even true messengers from God cannot be trusted all of the time. (Consider the prophet Jonah who was a messenger from God and yet in many ways not a role model to follow.) But most importantly, we must learn to correctly recognize and follow the spirit for ourselves.

If you have the wrong map, you will never arrive at your destination no matter how much time you are given. But with the right map, you are enabled to move at your own pace with assurance that you will arrive. Those who are blinded by the craftiness of men are following the wrong map which will never lead them correctly.

**The most common reason good or honorable people do not make their calling and election sure is that they are following a bad map that doesn't accept that calling and election is possible or teach how to seek it. These bad maps are created by spiritual**

**leaders who don't know the way themselves. We are told that these people have received the testimony of the Savior, but they are blinded by the craftiness of men. As a result they receive the presence of the son, but not of the Father and they remain limited to the Terrestrial Kingdom. If they had better maps that were created by leaders who knew the way, then they might have obtained the crown.**

“These are they who are **honorable men of the earth, who were blinded by the craftiness of men.**

76 These are they who receive of his glory, but not of his fulness.

77 These are **they who receive of the presence of the Son, but not of the fulness of the Father.**

78 Wherefore, **they are bodies terrestrial, and not bodies celestial,** and differ in glory as the moon differs from the sun.

79 **These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.**” - D&C 76:75-79

Because many people don't know what it means to be sealed by the Holy Spirit of Promise and make their calling and election sure, (let alone how to do it), they wander in darkness guessing and hoping they are doing what is required to please God. Many are honorable people who blindly follow guides who have not received the promises for themselves and cannot lead others to the promises because they don't understand them or how to get them for themselves, so they only merit the Terrestrial kingdom.

If you have not had these experiences yourself and are looking for a guide who is qualified to teach you how to breach the veil and see the heavens for yourself, it is essential to know if a person you are following has done so for themselves or not. It puts their teachings and directions into proper perspective.

In every area of life, we recognize the value of experience. But for some reason, when it comes to our spiritual direction and instruction, so many of us are willing to learn from and follow those who neglect or refuse to provide their qualifications. Just because a person provides their qualifications does not guarantee that a person is a suitable teacher, it just gives you information to use to put their teachings into perspective. If you want to do something and you were looking for an instructor to teach you, you would want someone who can teach you from experience.

Imagine if you went to a doctor's office and while in the waiting room you discovered that the only qualification the physician had or provided was their title or position at that clinic. Then, when you went to interview the doctor to see if they would sufficiently be able to instruct you in your physical health, you asked them about their qualifications and experience and they responded by telling you that it is not proper to ask such questions or that information like that is too special to share with you no matter how much you would respect and honor it.

Here's the thing, they would be right IF they were not endeavoring to instruct and lead others. Once they accept a position of leadership in which they endeavor to help others to accomplish a goal, it becomes a right of those they lead to know if they have themselves achieved that goal or not.

**We are preparing for our eternal state. We cannot afford to blindly trust people because of their**

**position, title or even claims of spiritual experiences.**  
**We must learn to be as a little child and consider what**  
**is presented so that we can recognize truth by the**  
**spirit when it is taught.**

For the sake of our spiritual progression, **we need to know the claimed qualifications** of the people attempting to lead us. If we believe that they can bring us to Christ but they have never been in his presence themselves, then they really don't know what they are doing. If they haven't breached the veil themselves, they are guessing and hoping those they lead can live their instructions better than they can, but they may not have considered that the reason they have not achieved the goal for themselves is not their ability to live according to their own instructions but that their instructions are a bad map based on the traditions of men and will never lead anyone correctly.

We can tell you these things with certainty because every Elliaison contributor has breached the veil and stood in the presence of God and The Savior. We know the path and are able to lead those who do not until they too know the path and can in turn lead additional others until all equally know the path.

“Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

18 And also gave commandments to others, that they should proclaim these things unto the world; **and all this that it might be fulfilled, which was written by the prophets—**

19 The weak things of the world shall come forth and break down the mighty and strong ones, that **man should not counsel his fellow man, neither trust in the arm of flesh**—

20 But **that every man might speak in the name of God the Lord, even the Savior of the world;**” - D&C 1:17-20

If we are learning from any person or group, then it is important that we know if they are able to teach and lead us to the goals we are seeking to achieve. If they have not experienced the blessings we want, then they cannot lead us to the results we desire. In such instances, it becomes a case of the blind leading the blind.

Even the greatest of scholars are limited in their knowledge if they haven't had personal experience. Anyone who knows enough to lead someone else to a blessing or experience will most certainly know enough to have had the experience for themselves. If they have not, then they do not know enough to teach you to have it either. This is why Peter followed up his instruction to “give diligence to make your calling and election sure” by saying,

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, **but were eyewitnesses** of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven **we heard, when we were with him** in the holy mount.

19 **We have also a more sure word of prophecy; whereunto ye do well that ye take heed,** as unto a light that shineth in a dark place, **until the day dawn, and the day star arise in your hearts.**” - 2 Peter 1:10-19

We read the scriptures to learn from these spiritual experts who know from experience the path we must travel so that we can become spiritual experts ourselves by following in their footsteps and having the same experiences they have had. They do not teach us to dominate and rule over us but to raise us to their status.

“And Moses said unto him, Enviest thou for my sake? **would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them!**” – Numb. 11:29

They know that we can all receive these blessings and encourage us to do so.

“Wherefore the rather, brethren, **give diligence to make your calling and election sure:** for if ye do these things, ye shall never fall:” - 2 Peter 1:10

And because God is no respecter of persons, (Acts 10:34), any blessing that is available to one is available to all. **These blessings are available to you as well.**

**Anything the Lord commands is possible because God didn't set us up to fail.** We must believe as Nephi who said,

“And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.”

1 Nephi 3:7

Another reason that people are not receiving the blessings is now emerging as more and more people make their calling and election sure. Having good intentions but lacking understanding and experience, some who make their calling and election sure incorrectly assume that the way they received their blessings is the only way the blessings can be received.

They take this thought so far as to say, “I had this specific experience and was told these specific words, in this specific place or way and I know it was true. If anyone has an experience that does not mirror mine exactly then they didn't get the blessing that I did and they are deceived if they think they did.” They apply this false thinking to all ordinances and experiences from the baptism of fire to the Second Comforter. This creates a wide variety of teachers who claim to have the experiences and yet teach vastly different requirements, processes and experiences. They sometimes argue with each other and claim anyone who does not believe what they do is deceived and leading people astray, not realizing their own error.

As we read through the scriptures, we see a great deal of variety in how people receive a remission of sins, and the gift of the Holy Ghost. Sometimes it happens at baptism, sometimes before or after baptism. The words spoken to the person by God are different and tailored to the individual or even in some cases like Alma the Younger, there are no words at all.

We see God give the promise of eternal life in a variety of locations, and ways using a variety of words. God speaks to people in ways that are meaningful to them.

“For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for **he speaketh unto men according to their language, unto their understanding.**” - 2 Nephi 31:3

The requirements for all blessings were set before the foundations of the world and are unchangeable, however few understand these eternal requirements. For example, the requirements for being healed. The Lord says to one man, wash in the river seven times and to another your servant has been healed without so much as seeing the man. But the same eternal requirements were met in both instances.

God does have patterns, and those patterns are guidelines for us to observe how things occur, however, there are many many instances where things happen in ways that make our mortal minds stretch. The Holy Spirit is the decider, and once it has given its sealing promise, let all hold their tongues.

We have seen many people who believed that it must happen in ONLY the way that they believe it must

happen. They get it stuck in their minds and are looking for the wrong thing. When the Lord says to them, “Your place is sure, come into my presence”, they reject the promise because it didn’t come the way they expect and want it. They recede away into their visions of their own unworthiness.

When this happens, these poor souls must wait and wait until the requirements are fulfilled *in their own minds* and then and only then do they accept the offering of the Lord to them. But they have missed out on so much growth and the blessings that come *after* accepting and believing the Lord’s words as he gives them in his own wisdom! For after you have accepted, THEN the doors, windows and gates of heaven can be flung open and the visions and blessings that begin to pour out are incomparable to anything that you could have previously received in your state of doubt and unbelief!

We feel that these new leaders and guides who encourage folks to not accept the voice of the Lord unless the Lord conforms to them are less experienced in the workings of the Lord and can only see a small portion of the works he has done. In their ignorance, they cause great harm. They are teaching according to their own understanding and wisdom. Unfortunately, those who are even more ignorant heed them and are therefore stunted in their progress. We would encourage you to accept whatever blessings the Lord can offer you with open arms and excitement. When you receive a blessing from the Lord, do not let man tell you what it means, ask the Lord to show you what it means and then ask for and eagerly await the next blessings and instructions he will bring into your lives!

Again, there are many who lead but few who know the way. Many leaders and guides create spiritual dependency with a false sense of security rather than the spiritual independence required to obtain these blessings.

Not realizing they are hindering others, they teach dependence on themselves or others using catch phrases like “Follow the leader”. They don’t realize that the spiritual dependence they teach literally prevents others from receiving the blessings they seek.

With the right map you can reach your destination. We know several people who have progressed through the gospel and made their calling and election sure before the age of 20, and many more who learned about the blessing and received it in less than 2 years. Some people have been sealed by the Holy spirit of promise and made their calling and election sure only days after having learned about it because they were already well prepared and had a strong relationship with God.

We are each starting from our own unique position and so it is not possible to say that everyone can receive their promise in a year or even 5 years, but we can all do it in the time allotted by our probationary period, prior to the resurrection of the dead.

The biggest obstacle to receiving these blessings, (Remission of sins, baptism of fire, Calling and Election made sure, the Second Comforter, and the blessings that follow), is lack of knowledge. If you knew exactly what was required to achieve the blessing and be quickened by a portion of the Celestial glory, then you would know exactly what you needed to do. You would avoid years of wasted time following bad advice and false instructions.

Being sealed by the Holy Spirit of Promise is achievable in our lifetime. Certainly, if you had a thousand years, and a map to follow, you would be able to do it if it was truly the desire of your heart.

It is therefore essential that you learn to rely on God and not men and learn that special balance that prevents you from the pride and arrogance of damnation. If you have followed someone for several years and have

not learned to become spiritually independent, then you might want to ask why, and start learning to recognize the difference between teachers who create spiritual dependence and teachers who create spiritual independence.

For those who are unfamiliar with Calling and Election Made Sure and the Holy Spirit of Promise, the Elliaison contributors have written the book “[The Fulness of the Gospel of Jesus Christ, Making Your Calling and Election Sure](#)”, with the specific goal of teaching from their own personal experience what it means to be sealed by the Holy Spirit of promise, how it happens and to provide others the information they need to focus on what really matters. This is a MAP that will show you the path. It is not the only map, it is simply the map we have created from our own knowledge of the territory. We have been teaching people for over 50 years to receive these blessings and have a great deal of insight, revelation and experience in the process of guiding others. The information provided by Elliaison is not essential to receiving these blessings, nor complete, just helpful. Most of the Elliaison contributors found their way using the MAP provided by the scriptures and personal revelation.

This free online book has already been instrumental in helping many hundreds of people to make their calling and election sure. (See unfiltered reviews and comments about the book [HERE](#))

We leave with you our testimony that these blessings are within your reach. While they can be difficult to obtain, they are not impossible or out of reach. The promises are not based upon a person being all knowing, or perfect beyond improvement. They are given to the imperfect, to help them become perfect through Christ. They are given to the meek and humble who need

God's mercy and love. They are given to people just like you! So, why not you too?

# Concluding Remarks

It is our hope and prayer that the information and experiences shared in this book have touched your heart and helped you to see and understand the immense love that God has for you. We hope that your heart has been changed and that you are able to experience more love and tolerance for others as well as for yourself.

It is our hope that you can see and understand the path of perfection and how to achieve it. Ultimately, this book was written to teach the atonement and lay the foundation that will prepare people's hearts to receive and live the Principles of Peace that will be foundational to building Zion and creating heaven on earth.

It is our prayer that you have been enlightened and touched by the spirit of wisdom and peace that creates true and lasting change within us, because we know that this is the only way to change the world and build Zion and prepare for the Millennium of Peace.

**“And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had**

more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God.” - Alma 31:5

We bear solemn witness that the teachings, experiences and quotes shared in this book are true and accurate to the best of our combined knowledge, experience and understanding.

We share our witness in the name of our Lord, Savior and Friend, Jesus Christ. Amen.

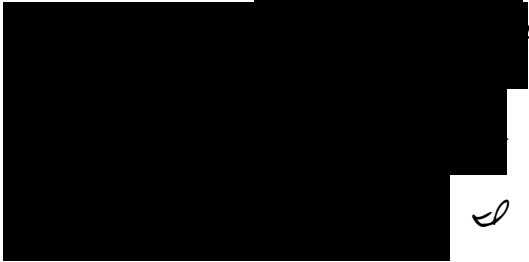
## Additional Teachings From Christ

The following is a direct quote from Christ in its entirety. That might add more clarity to some of the topics discussed in this book. Some parts are blacked out because they do not apply to this topic and are not meant to be revealed at this time.

*"When we were at supper together, I saw a vision of my Apostles, and knew one of them would betray me. My stomach began to turn and I felt like weeping. But we finished what we were there to do, and I retired to the garden where I often went to ponder and to feel the presence*

of my Father and my  
Soul. Upon arriving I sat  
down in a comfortable place  
where I usually sat to  
meditate. Almost immediately  
I began to see visions of  
things to come. I checked on  
my Apostles who were then,  
and even now often times,  
sleeping when I most needed  
their spiritual support. This  
hurt me and I felt  
abandoned. I felt I had been  
betrayed, I felt that they had  
not learned what I was trying

to teach them.

 I  
saw all of this. I saw all  
that would happen in my name.  
To women, to nations. I saw  
that my love would be twisted  
into hate and that my work  
would be all but lost. And  
that until I could return  
again, like I have to you, that  
the world would be plunged  
into the darkness of  
barbarity. Then I began to

quiver, I felt as though my bowels would spew out my mouth, and the pain of my body and spirit could not be contained! I was rent and broken. "If only they believed!" I cried out to the Father, My heavenly parents "these things would not be!" I felt betrayed as no one ever had before. It hurt, yes, it hurt. But I knelt and submitted to that which was to come.

I tried, and I still try  
to tell them "Whoso shall lose  
his life for My sake shall  
find it." But they do not  
believe. They do not hear! I  
tell them that when you try to  
save your spiritual life you  
lose it in the trying. That only  
through loving each other, in  
doing unto them as you would  
have done to me will you truly  
be saved! Yet they hear me  
not!" - Jesus Christ

This is why Jesus taught saying,

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, **Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:**

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And **the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.**

41 Then shall he say also unto them on the left hand, **Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:**

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, **Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.**

46 **And these shall go away into everlasting punishment: but the righteous into life eternal.**” - Matt. 25:31-46

## The Hardest Sacrifice to Make

We are told that we must be willing to sacrifice all things to gain eternal life. Joseph Smith taught saying,

“a religion that does not require the sacrifice of all things never has the power sufficient to produce the faith necessary

unto life and salvation.” - Lectures on Faith,  
p. 58.)

In doing so, man has attempted to sacrifice almost everything of value to them believing that this is what God required. What man hasn't figured out yet is that the very thing we value the most is our eternal life. We are willing to sacrifice everything and everyone to gain eternal life. Objects, animals, virgins, babies and finally our own God. We are willing to sacrifice everything except that which is the most important. We are not willing to die rather than to kill. We are not willing to suffer for others rather than allow others to suffer for us.

# **The Struggle to Love**

The Following is a True Story

by

An Elliaison Contributor

Once, while struggling to forgive someone who had caused what I felt was a great deal of harm to my family, the Lord told me the following:

“Love and forgiveness go hand in hand. You cannot forgive someone you do not love and you cannot love someone you have not forgiven.

Understanding and acceptance are the keys to both. As I have loved you and forgiven you, love and forgive one another.” - Jesus Christ

## **Another True Story**

by

An Elliaison Contributor

There was a woman who drove me insane. She was always arrogant, dominating, and condescending to me and everyone else. She only lived about three blocks away and we were in a ward committee together that required our ongoing interaction. Attempting to be friendly, she would ask about things going on in my life and then provide constant negative feedback, criticism and unsolicited advice. We were both also voice teachers and she would get upset when someone brought their kids to me rather than to her. The competition between us was

fierce. But I was far more timid than she was. So I usually just went home and hurt in solitude or shared my frustrations with my husband.

I knew this feeling was bad energy and that I *had* to do something to resolve it. It was beginning to interfere with my relationship with the Lord, my family, and distracting me from the work of the Lord.

So one day when I was conversing with the Lord, I asked him about my troubles with her and if He had any suggestions for me. He said to me,

*"Have I not told you before to  
Love your enemy?" - The Lord*

When He said these words my heart changed and I intentionally looked... And saw in my mind's eye every struggle, every heartache, every insecurity and every one of the challenges she was currently facing. I saw her insecurities about being a mom to so many small children, who ranged in ages from 9-2 years old.

I saw her despair from the personality conflicts she had with her oldest daughter. I also saw her agony at watching her ill husband's health mysteriously deteriorate for no explainable reason. And for the first time... My heart began to soften toward her.

Through inspiration from the Holy Ghost, I had the idea to start telling her via secret notes, all of the good things I had observed about her. Right away I began looking for opportunities to do so. I paid attention to the things she would say and followed those clues to know what to write and when. And I listened to the spirit. Sometimes I would get a prompting at strange times, to quickly write a note and secretly deliver it to her.

One day, when she had asked me to come over and help her with something for Relief Society she confided in me that she had received some anonymous notes. One particular note she received touched her to tears. She told me how they had given her the strength she needed to carry on several times.

Some of the notes contained very personal observations of moments when I observed her being a cool headed and loving mom. Some contained messages that the Holy Ghost inspired me to say about things I didn't even directly observe, but I wrote it just the same.

She told me all about how touched she was and how incredible it was that whoever was sending them knew personal things that only she and her husband had known. She said she initially thought it was him but he assured her that it wasn't. Plus they were hand written and the handwriting did not match his.

She concluded that she was curious, but didn't even care that she might never know who had sent them because of the impact they had on her life, on her self esteem and her strength to handle the challenges she was facing and she had been bolstered and upheld when she most needed it.

We wound up being very close. She grew to love me very deeply and I cared for her in ways that I never thought would have been possible when we had been such enemies to begin with.

At one point I gave her a small gift. Something that showed her her own beauty and apparently it reminded her of me. Fifteen years later I bumped into her at an event halfway across the country, and she told me that she still keeps this gift on her mantle and thinks of me often.

I don't believe she ever knew it was me who wrote those notes. But changing my approach with someone who otherwise would have remained a person I

carried great enmity towards, created a friend out of an enemy. It is and will always be to me a witness of the principles of the atonement as taught to me by Christ. And a shining example to me of what is possible when we truly show love and charity to those whom we deem to be our enemies.

The power of charity and acts of loving kindness are not to be underestimated in the hearts of men... And women. :-)