

I'm not robot  reCAPTCHA

**Continue**

Many of us try to save ourselves, keep the Atonement of Jesus Christ at our fingertips and say: When I have done it, when I have perfected myself, when I have become worthy, then I will be worthy of the Atonement. The greatest dichotomy, the greatest problem in the entire universe, consists of two facts. The first one we can read in Doctrine and Covenants 1:31: For I, the Lord, cannot look upon sin with the least degree of contribution; That means he can't stand it, he can't tolerate it, he can't blink, look the other way, or he can't get it under the rug. He cannot tolerate sin to the least extent. The other side of the dichotomy is very simply put: I sin, just like you. If that were all that was to the equation, the conclusion would be inevitable that we, as sinful beings, cannot be tolerated in the presence of God. But that's not all there is to the equation. This morning, I would like to talk to you about Christ's Atonement, the glorious plan by which this dichotomy can be resolved. I would like to share with you incidents from my own life that illustrate how the Atonement works in a practical, everyday environment. Believing Christ First is the story of my son, Michael, who did something wrong when he was six or seven years old. He's my only son, and I'm him. I want him to be better than his father, even as a boy, so I lean on him and expect a lot. Well, he did something I thought was incredibly disgusting, and I let him know how horrible it was. I sent him to his room with instructions: Don't you dare come out until I get you. And then I forgot. A few hours later, as I was watching TV, I heard his door open, and I heard timid footsteps coming down the hall. I said, Oh my God, and he ran to my end of the hall to see him standing with swollen eyes and tears on his cheeks at the other end. He looked at me - he wasn't quite sure if he should have come out - and said, Dad, can't we ever be friends again? Well, I melted down, ran up to him and hugged him. He's my boyfriend, and I love him. Like Michael, we all do things that disappoint our Father that separate us from his presence and spirit. There are times when they spiritually send us to our rooms. There are sins that main; there are sins that hurt our spirit. Some of you know what it's like to do something that makes you feel like you're just drinking raw sewage. You can wash up, but you'll never wash. When that happens, sometimes we ask the Lord when we raise our eyes: O Father, can we ever be friends again? The answer that can be found in all the scriptures is a resounding Yes, through the Atonement of Christ.. I particularly like the way he is placed in Isaiah 1:18. Come, and let us think together, says the Lord: even though your sins are as scarlet, they will be white as even if they're red as crimson, they'll be like wool. I like to paraphrase it for my students. The Lord says, I don't care what you did. It doesn't matter what you did. I can erase it. I can make you pure and good and innocent and heavenly. Brothers and sisters, having faith in Jesus Christ is not just believing that he is who he says he is, believing in Christ. Sometimes, having faith in Christ is also believing in Christ. As both a bishop and a teacher in the Church, I have learned that there are many people who believe that Jesus is the Son of God and that he is the Savior of the world, but that he cannot save them. He believes in his identity, but not in his power to purify and purify and save. Having faith in his identity is only half the process. Having faith in his abilities, in his power to cleanse and save, that's the other half. We must not only believe in Christ, we must believe in Christ when he says: I can purify you and make you heavenly. When I was bishop, I heard several variations on the subject. Sometimes it was, Bishop, I broke my ticket wrong. I just made mistakes that got me on the wrong track, and you can't get there from here. I've heard those who say, Bishop, I've sinned too badly. I cannot have the full blessing of the gospel because I did it or I did it. I will come to the Church and be active and hope for a pretty good reward, but after what I have done, I could not receive the full blessings of the exaltation in the celestial kingdom. There are members who say, Bishop, I'm just an average saint. I'm weak and imperfect, and I don't have as many talents as Sister So-and-Sat or Brother So-a-So. I will never be in the bishopric, or I will never be president of relief society. I'm just average. I hope a little further. There are all variations of the same theme: I do not believe that Christ can do what he claims. I don't believe in his ability to promote me. My favorite is a guy who once said to me, Bishop, I'm just not heavenly material. Well, I've had enough, so I told him, Why don't you admit your problem? You're not heavenly material? Welcome to the club. None of us are! None of us qualify under the conditions of perfection that we require for the presence of God ourselves. Why don't you just admit that you don't believe in Christ's ability to do what he says he can do? He got mad. He always believed in Christ. He said: I have a testimony of Jesus. I believe in Christ. I said, yes, you believe in Christ. You just don't believe Christ because he says that even if you're not celestial material, he can make you heavenly material. Why is he called the Savior Sometimes the weight of the demand for perfection drives to despair. Sometimes we do not believe most of the selected parts of the gospel that says they can change us and bring us into their kingdom. Let me share an experience that happened about ten years ago. My wife and I lived in Pennsylvania. Everything went quite well; I got promoted. It's been a good year for us, although it's been a tough year for Janet. That same year, she gave birth to our fourth child, graduated from college, passed the CPA exam, and became president of relief society. We had a temple recommendation, we had a family home evening. I was in the bishopric. I thought we were heading for LDS yuppiehood. Then one night the lights went out. Something has happened in my wife that I can only describe as spiritual dying. She didn't want to talk about it; She didn't tell me what was going on. That was the worst part. For several weeks, she did not wish to participate in spiritual matters. She asked to be released from her profession, and she wouldn't open up and tell me what was going on. Finally, after about two weeks, one night, I her off, and it worked. She said, okay. You want to know what's going on? I'll tell you what's going on. I can't do this anymore. I can't answer. I can't get up at 5:30 in the morning and bake bread and sew clothes and help my kids with homework and do their own homework and do my Relief Society stuff and get my genealogy done and write to the congressman and go to pta meetings and write missionaries..... And she just started naming one brick after another that was laid on her, explaining all the things she couldn't do. She said: 'I don't have the talent that Sister Morrell has. I can't do what Sister Childs does. I try not to yell at the kids, but I lose control and I lose control. I'm just not perfect, and I'm never going to be perfect. We can't get into the kingdom of heaven, and I finally confessed it. You and the kids can go, but I'm not going to answer. I'm not Molly Mormon, and I'm never going to be perfect, so I gave up. Why break my back? Well, we started talking, and it was a long night. I asked her, Janet, do you have a testimony? She said, of course I do! That's what's so horrible. I know it's true. I just can't do it. Did you keep the covenants you made when you were baptized? She said: 'I tried and I tried, but I can't keep all the commandments all the time. Then I rejoiced because I knew what was going on, and I saw the light at the end of the tunnel. It wasn't one of those horrible things I thought it could be. Who would have thought that after eight years of marriage, after all the lessons we gave and heard, and after everything we read and did in the Church, who would have thought that Janet did not know the gospel of Jesus Christ? You know, she was trying to save herself. She knew why. She's a coach, a cheerleader, a counselor, a teacher. She knew why he was an example, the head of the Church, an older brother, or even God. She knew all this, but she didn't understand why he was called the Savior. Janet was trying to save with Jesus as a counselor. Brothers and sisters, we can't. No one can. No one is perfect—not even the Brethren. Please contact Ether 3:2. This is one of the greatest prophets that ever lived, the brother of Jared. His faith is so great that he is about to break through the veil and see the spiritual body of Christ. When he begins to pray, he says: Now behold, O Lord, and do not be angry with your servant because of his weakness before him: [One of the greatest prophets who has ever lived and begins his prayer with an apology as an imperfect being for approaching the perfect God.] for we know that you are holy, and dwell in heaven, and that we are unworthy of the fore. Because of the fall, our nature has always become evil. however, O Lord, you have given us the commandment we call this one, that we may receive from you according to our desires. Of course we fail on a heavenly level. Therefore we need a savior, and we are commanded to approach and call upon God so that we may receive according to our desires. In the New Testament, the Savior says: Blessed are they who are hungry and thirsty for righteousness, for they will be fulfilled. We misinterpret that a lot. We think that means the blessed are righteous. This is not the case. When are you hungry? When are you thirsty? When you don't have the object of your desire. Blessed are those who are hungry and thirsty for the righteousness that God has for the righteousness of the celestial kingdom, because just as it is the desire of their hearts, they can do so—they will be fulfilled. We can receive according to our wishes. Becoming one perfection comes through the Atonement of Christ. We will become one with him, with the perfect being. And as we become one, there's a merger. Some of my students study business, and they understand it better when I speak in business terms. You take a small failed company that's ready to go to the file and merge it with the corporate giant. What's going to happen? Their assets and liabilities flow together and the newly created entity is solvent. It's like when Janet and I got married. I was overused; Janet had money in the bank. By committing to entering into this contractual relationship of marriage with my wife, we have become a common account. It wasn't me anymore, and it wasn't her anymore - it was us now. My commitments and her assets flowed into each other, and for the first time in months, I was in a black dress. Spiritually, this happens when we enter into a contractual relationship with the Savior. We have obligations, he has property. He contractual relationship for us. I use the word to suggest for purpose because it is a marriage of a spiritual kind that is proposed. That's why he's called the Groom. This relationship contract is so intimate that it can be described as a marriage. I become one with Christ, and as partners we work together for our salvation and our highness. My liabilities and his assets flow into each other. I'm doing everything I can, and he's doing what I can't do yet. You and I are perfect together. Therefore, in Matthew 11:28, the Savior says: Come to me, all who work and are heavily loaded, and I will give you rest. What harder burden is there than the demand for perfection that you have to do everything that you have to make yourself perfect in this life before you can have any hope in the next? What's the heavier burden? That's the yoke of the law. Come to me, all those who work and are heavily loaded, and I will give you rest. Take on my yoke and feed off me; for I am humble and humble in my heart, and you will find rest for your souls. It's easy for my yoke, and my burden is easy. [Matthew 11:28-30] believe Me Turn, if you will, to 2. You know the prophet Nephi. He was one of the great prophets, but he felt that he needed the Savior and that he relied on the Savior. He says: O poor man, I am! yes, my heart tormented for my body; My soul mourns my iniquity. I am surrounded because of temptations and sins that easily plague me. And when I want to rejoice, my heart moans because of my sins. Did Nephi appreciate his mortal state that he needed the Savior to be saved from his sins? Oh yes, and the key is what comes next, however, I know who I believed in. Okay, I'm imperfect. My sins trouble me. I'm not a celestial yet, but I know who I trusted. Nephi trusted the power of Jesus Christ to cleanse him of his sins and bring him into the kingdom of God. I had a friend who often said, Well, I think my life is half over, and I'm halfway to the kingdom of heaven, so I'm exactly on schedule. One day I asked her, Judy, what happens if you die tomorrow? It was the first time she thought of it. Let's see, halfway to the kingdom of heaven is... mid-ground! That's not good enough! We must know that in this contractual relationship that we have with the Savior, if we are to die tomorrow, we have the hope of a celestial kingdom. This hope is one of the promised blessings of a contractual relationship. Yet many of us do not understand it or take advantage of it. When our twins were little, we decided to take them to the public pool and teach them how to swim. I remember starting with Rebecca. As I went down into the water with I thought, I'm going to teach her how to swim. But as we went down into the water, in her mind was the thought, my dad was going to drown me. I'm going to die! The water was only three and a half meters deep, but Becky was only three feet deep. She was so scared, she started screaming and crying and kicking and scratching and she was unteachable. In the end, I had to catch her. I hugged her and I just held her and said, Becky, I got you. I'm your dad. I love you. I'm not going to let anything happen to you. Now calm down. Bless her heart, she trusted me. She relaxed, I put my hands under her and said, Okay, now kick your feet. And we started learning to swim. Spiritually, some of us who are similarly stoned are asked questions: Am I heavenly? Can we do this? Was I good enough today? We're so scared whether we're going to live or die, or if we've made it to the kingdom or not, that we can't make any progress. It is in these times that the Savior grabs us, hugs us, and says, I have you. I love you. I'm not going to let you die. Now relax and trust me. If we can relax and trust him and trust him, as well as believe in him, then together we can begin to learn to live the gospel. Then he puts his hands under us and says, okay, now pay tithing. Very good. Now pay full tithing. And that's how we start making progress. Turn to Alma 34:14–16. And behold, this is the whole meaning of the law, every biter pointing to that great and last sacrifice; and that the great and last sacrifice will be the Son of God, yes, infinite and eternal. And so he will bring salvation to all who believe in his name; it is the intention of this last sacrifice to bring about the bowels of mercy that overwhelms justice and brings means for people to have faith to repent. And so mercy can satisfy the demands of justice, and surrounds them in the arms of safety. The arm of safety is my favorite phrase from the Book of Mormon. Brothers and sisters, do Mormons believe they are saved? When I ask my class that question is just the right twang in my voice, do we believe in saving? In general, I can get about a third of my students to shake their heads and say, Oh no, no! The others believe in it. What a tragedy! Brothers and sisters, we believe we are saved. That is why Jesus is called the Savior. What good is it to have a savior when no one is saved? It's like having a lifeguard who doesn't want to get out of his chair. Here comes another one down. Try the backstroke! Too bad he didn't make it. We have a savior who can save us from ourselves, from what we lack, from our imperfections, from the bodily individual within us. Switch to The Doctrine and Covenants 76:68–69. In seeing the celestial kingdom describes those who are there in the following terms: These are those whose names are written in heaven, where God and Christ are the judge of all. These are the only men who have perfected themselves through Jesus, the mediator of the new covenant. Only men and women, good men and women, those who starve and thirst for righteousness, have made perfect through Jesus, the mediator of the new covenant. Give him everything we have As my wife and I talked about her feeling of inadequacy and her feeling that she couldn't do it and that she couldn't do it, I had a hard time getting to her until finally I came across something that had happened in our family just a few months earlier. In our house is now called the parable of the bike. When I got home from school one day, I was sitting in a chair reading the paper. My daughter Sarah, who was seven years old, came and said, Dad, can I have a bike? I'm the only guy on the block who doesn't have a bike. Well, I didn't have enough money to buy her a bike, so I held her up and said, yes, Sarah. She said, How? When? I said, you're going to save all your pennies, and soon you're going to have enough for a bike. And she left. A few weeks later, when I was sitting in the same chair, I was aware Sarah was doing something for her mother and getting paid. She came into the other room, and I heard a tinkling, a tinkling. I said, Sarah, what are you doing? She went outside and had a small glass cleaned with a slit in the lid and a pile of change at the bottom. She looked at me and said, You promised me that if I could keep all my pennies, I'd soon have enough for a bike. And, Dad, I saved everyone. She's my daughter, and I love her. My heart melted. She did everything in her power to follow my instructions. Actually, I wasn't lying to her. If she saved up all the pennies, she'd have enough for a bike eventually, but until then, she'd want a car. But her needs were not met. Because I love her, I said, let's go downtown and look at the bikes. We went to all the stores in Williamsport, Pennsylvania. In the end, we found him – the perfect bike she knew in a premortal existence. She got up on that bike; She was thrilled. Then she saw the price tag, reached down and turned it around. When she saw how much it cost, her face fell and she started crying. She said, Dad, I'll never have enough for a bike. So I said, Sarah, how much do you have? She replied: Sixty-one cents. Let me tell you something. You give me everything you have, a hug and a kiss, and the bike is yours. Well, she was never stupid. She hugged me and kissed me. She gave me 61 cents. Then I had to drive home very slowly because she didn't want to get off her bike. She at home on the sidewalk, and as I drove slowly alongside her it occurred to me that it was a parable of the Atonement of Christ. We all want something desperate - it's not a bike. We want a kingdom of heaven. We want to be with our Father in Heaven. And no matter how hard we try, we'll come in short. At some point we realize I can't do this! That was the point my wife reached. It is at this moment that the sweetness of the gospel covenant comes to our taste, as suggested by the Savior: Let me tell you something. Okay, you're not perfect. How much do you have? What can you do? Where are you now? Give me everything you've got, and I'll pay for the rest. Hug me and kiss me. We enter into a personal relationship with me, and I do what remains unfinished. There's good news and bad news. The bad news is that it still requires our best efforts. We have to try, we have to work – we have to do everything that is in their end. But the good news is that if we've done everything we've done, that's enough – for now. Together, we will make progress in eternity and eventually become perfect—but in the meantime, we are perfect only in partnership, in a contractual relationship with it. Only by tapping on his perfection can we hope to qualify. When I explained to Janet how it worked, I finally broke through and she understood. It blossomed. I remember her tearfully saying, I've always believed he's the Son of God. I always believed he suffered and died for me. But now I know he can save me from myself, from my sins, from my weakness, my inadequacy, and my lack of talent. Brothers and sisters, how many of us forget the words 2. There's no other way. Many of us try to save ourselves, hold the Atonement of Jesus Christ at a distance and say: When I do, when I improve, when I become worthy, I will be worthy of the Atonement. Then I'll let him in. We can't do this. That's like saying, when I'm well, I'm going to take my meds. Then I'll be worthy of it. It wasn't designed to work that way. There is an hymn – it is one of my favorites – that says: Fervently, fervently loved! And we must also love him, and believe in his redeeming blood, and try to do his work. I think one of the reasons I love that anthem so much is because it expresses both sides of this relationship contract. We must try his work to make everything in us. We must do everything in their power, and after we have done everything, then we must trust his redeeming blood and his ability to do for us what we cannot yet do. When we are in Gospel harness, when we pull the kingdom with our eyes on this goal, even if we are not there yet, we can be sure that just as this is our goal in life, then it will be our goal in eternity. Through Christ's Atonement, we can have hope of achieving and expecting to achieve this goal. I bear witness to you that this is true. I've learned my lesson in life. My family has learned a lesson in our collective lives. I bear witness that Jesus Christ is the Son of God, that he is the Savior of the world, that he is our individual Savior, that we will only enter into that glorious contractual relationship with him and give him all that we have. Whether it's sixty-one cents or a dollar and a half or two cents, hold nothing back, give it all, and then have faith and confidence in his ability to do for us what we still can't achieve to make what we still lack perfection. I bear witness to him. I love him. I love his gospel and I say these things in the name of Jesus Christ. Amen. © Brigham Young University. All rights reserved. Reserved.

[sidiranuk.pdf](#)  
[bhigi\\_bhigi\\_sadko\\_pe\\_female\\_ringtone\\_download.pdf](#)  
[bosch\\_300\\_dryer\\_manual.pdf](#)  
[87885129866.pdf](#)  
[technical report conclusion](#)  
[umx hotspot manual](#)  
[libros gnosticos gratis.pdf](#)  
[tar baby toni morrison.pdf](#)  
[knox county jail inmate list maine](#)  
[geotechnical engineering principles and practices solution manual](#)  
[dancehall 2019 sampler pack vol 1 fr](#)  
[tap tycoon guide](#)

acordes\_cristo\_yo\_te\_amo\_gadiel\_espinosa  
lettre\_admission\_pouclard\_vierge  
normal\_5f88f72c980a3.pdf  
normal\_5f8ca30870a96.pdf  
normal\_5f6bfd1f38418.pdf