



15: Jesus Christ instituted the Sacrament
16: Jesus Christ Atoned for all Mankind

Saturday, October 10, 2020

Exodus 24.3-8

Passover

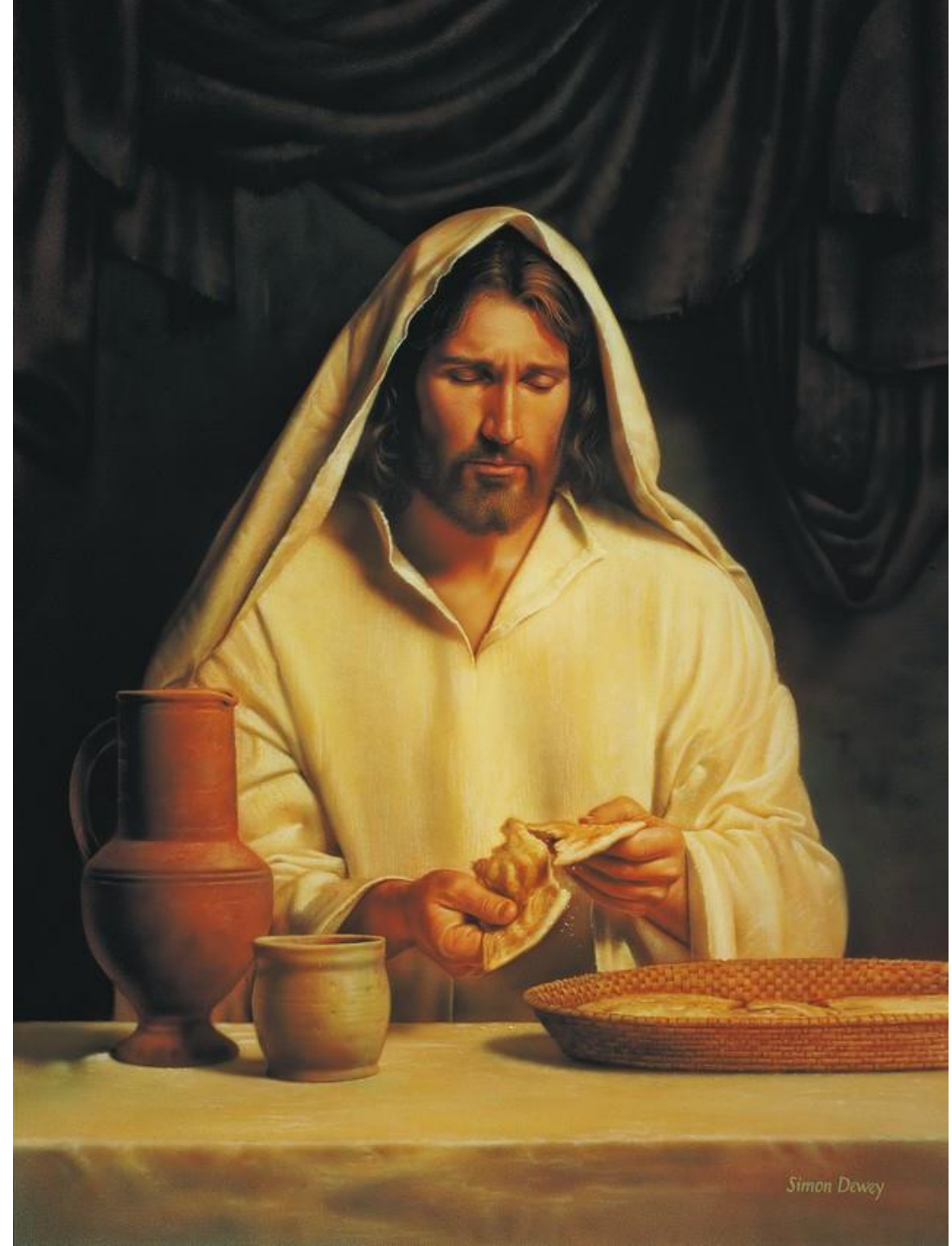
Matthew 26.19, 26-30

Luke 22.13-20

Mark 14.16-25

Jesus = The Lamb

John 19.13-14



Sunday (Palm Sunday):
Matt 21:1-11; Mark
11:1-10; Luke 19:29-38



Triumphal Entry

Monday: Matt 21:12-17; Mark 11:12-19; Luke 19:45-46



Jesus clears the temple of moneychangers

Tuesday: Matt 21-25; Mark 11:20-14:1;



Jesus questioned on authority, gives parables, laments over Jerusalem, prophesies

Wednesday: Matt 26:14-16; Luke 21:3-38; 22:3-6



Jesus teaches at the temple, abides in Bethany, Judas plots to betray Jesus

Thursday: Matt 26



The Last Supper

Friday: Matt 27



The trial, crucifixion, burial of Jesus

Saturday: D&C 138



Jesus teaches in the Spirit World

Sunday (Easter): Matt 28



Empty tomb- Jesus is resurrected

Sunday (Palm Sunday):
Matt 21:1-11; Mark
11:1-10; Luke 19:29-38



Triumphal Entry

Monday: Matt 21:12-17; Mark 11:12-19; Luke 19:45-46



Jesus clears the temple of moneychangers

Tuesday: Matt 21-25; Mark 11:20-14:1;



Jesus questioned on authority, gives parables, laments over Jerusalem, prophesies

Wednesday: Matt 26:14-16; Luke 21:3-38; 22:3-6



Jesus teaches at the temple, abides in Bethany, Judas plots to betray Jesus

Thursday: Matt 26



The Last Supper

Friday: Matt 27



The trial, crucifixion, burial of Jesus

Saturday: D&C 138



Jesus teaches in the Spirit World

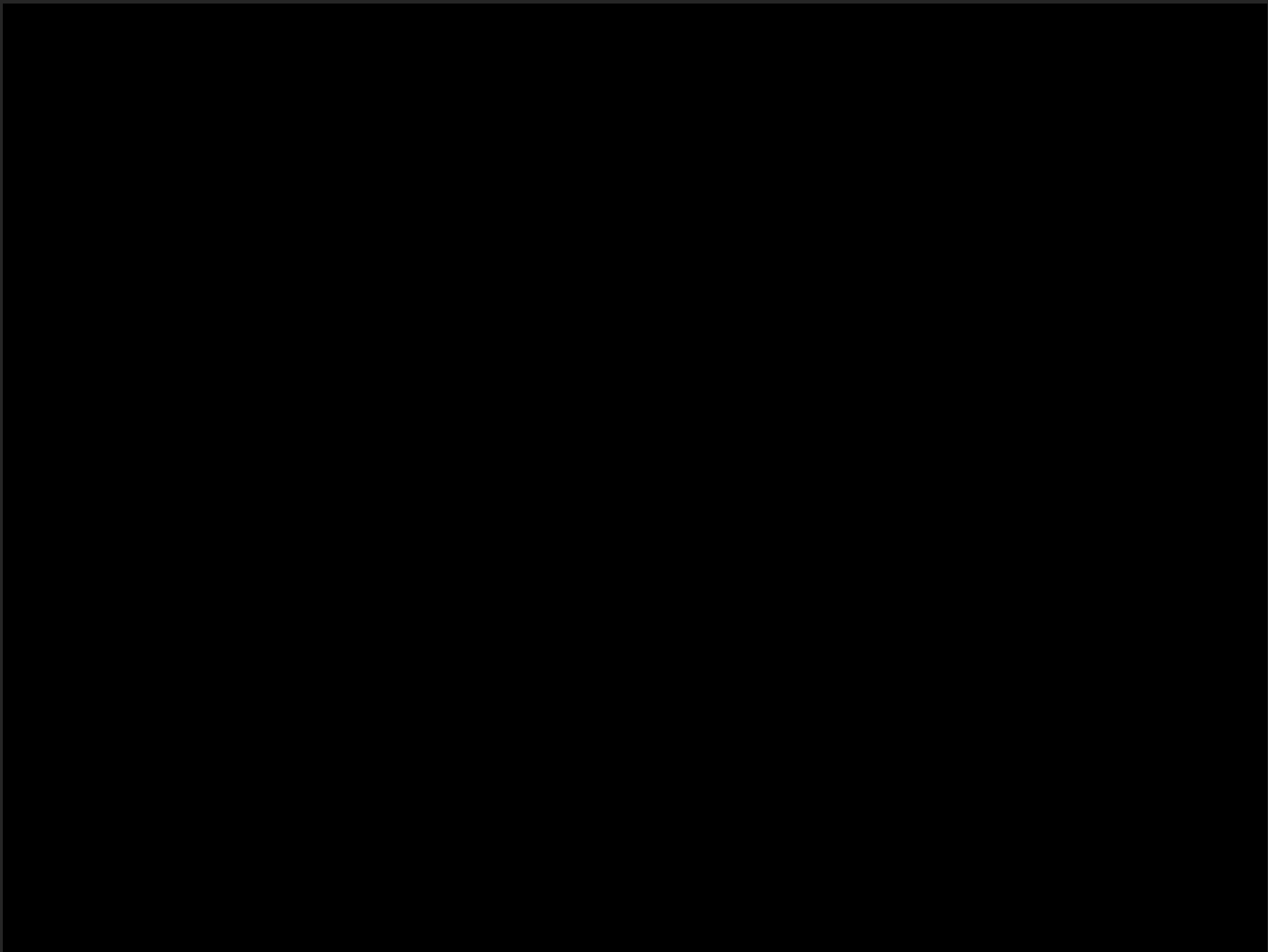
Sunday (Easter): Matt 28



Empty tomb- Jesus is resurrected

Both of these (visuals on Christ's last week) represent a kind of hybrid approach to the Gospels. Know that John has Jesus crucified on a different day than the other three gospels. This is because in John's narrative, he has Jesus slain on the exact time that the lambs for Passover are killed. In this way, Jesus is the Passover lamb that was slain for the world.

John has Jesus slain around noon on the "Preparation for the Passover" – the time the lambs are slain (see John 19.13-14). The synoptic Gospels have Jesus killed on the next day- Friday (see Mark 15.42 where he informs readers that Jesus was slain "the day before the Sabbath," which would have been Friday in Jesus' day as that was (and still is!) the day for the Jewish Sabbath).



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

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do **always remember him**, that they may have his Spirit to be with them. Amen. (D&C 20.77-78)

TRUSTING JESUS

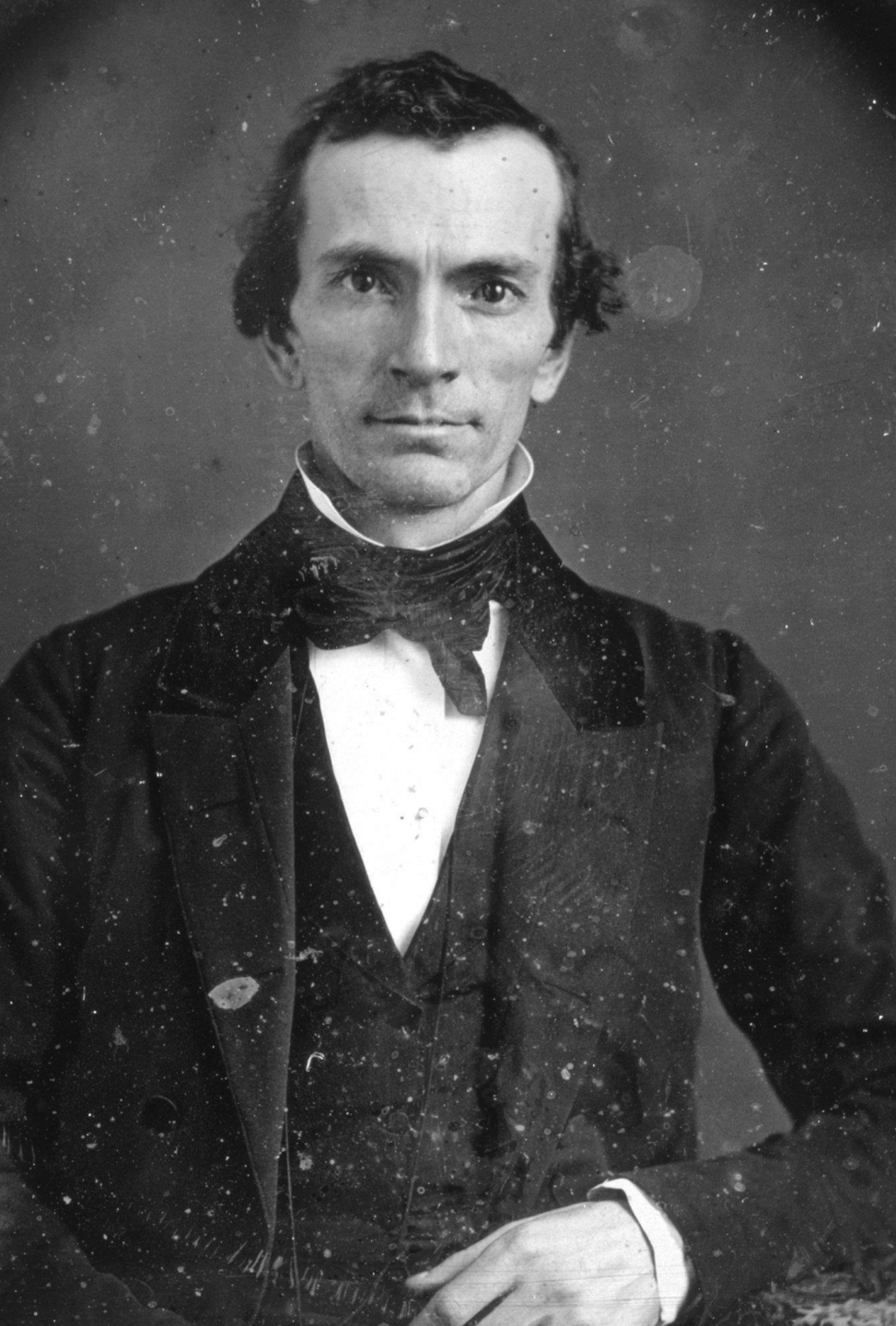


JEFFREY R. HOLLAND

Things to remember

1. The Savior's premortal life
2. The Savior's birth
3. The miracles of Jesus
4. To delight in living
5. True friendship
6. Blessings
7. Christ's suffering

(Elder Jeffrey R. Holland, *Trusting Jesus*, 2009)



D&C 6.21-23

Behold, I am Jesus Christ, the Son of God. I am the same that came unto mine own, and mine own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. Verily, verily, I say unto you, if you desire a further witness, **cast your mind upon the night** that you cried unto me in your heart, that you might know concerning the truth of these things. **Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?**



Principle 1: Nothing is as sweet as the love of God. Look in 1 Nephi 11:8-9 for the adjectives that describe the Tree of Life. Nothing is as sweet, white or wonderful as the Love of God. All the things that man does today to try and “chase” the feeling of goodness that we as mortals sometimes experience falls far short of the actual feeling of being in the presence of God’s love.



Principle 2: The memory of the sweetness of the fruit is not enough to carry me- I must continually partake of the fruit. As you read the story of those that partake of the fruit and fall away, ask yourself this question: “Why did they fall away?” Some of the saddest scenes in my life have been when people that I know and love have chosen to leave the tree and head for the building. I have shed tears recently as someone I love has made this choice. I can only imagine what Lehi must’ve felt as he saw his own children make this awful decision! What pain! Clearly the memory of the love of God is not sufficient if we want to make it through the mists of our day!

The Atonement of Jesus Christ

2 Nephi 2.6-7

Why the Atonement?

The Bible gives us detail as to what happened, the Book of Mormon gives us details as to why it happened and why it is important.

What does 2 Nephi 2.7 mean?

What does it mean to *answer the ends of the law*?



Infinite

2 Nephi 9

7 Wherefore, it must needs be an infinite atonement--save it should be **an infinite atonement** this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

8 O the wisdom of God, his mercy and grace! For behold, if the flesh should rise no more our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more.

9 And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.

What does 2 Nephi 2.7 mean?

What does it mean to *answer the ends of the law*?

If he has to completely follow the law to answer the ends, what is the other end of the law?

What does 2 Nephi 2.7 mean?

What does it mean to *answer the ends of the law*?

If he has to completely follow the law to answer the ends, what is the other end of the law?

Would he not have to be punished as if he broke all of the law?

One Person's Debt

Mosiah 2.38 – what he had to do ... one man's debt to justice...

Mosiah 3.25 – one man's payment to justice...

What did he purchase?

Moroni 7.27-28

What he owns

Moroni 7.27 – What has Jesus **purchased the rights to**?

What does this mean? How does this look? What does it imply?

What does justice demand for sin? Mosiah 2.36

As soon as you break the law, what does justice demand according to Mosiah 2.36?

What is this like to an infinite level?

**“MY GOD, MY GOD, WHY HAVE
YOU FORSAKEN ME?”**

Matthew 27: 46



So what did he buy the right to?



The instant we change, or
decide to change...
something happens

Genesis 44.33

Mosiah 27.28-29

Alma 36.17-19



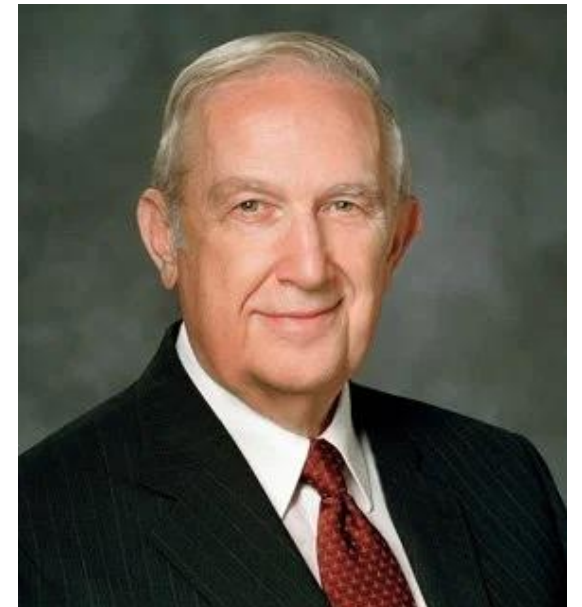
Weakness versus Rebellion

Elder Richard G. Scott said:

The joyful news for anyone who desires to be rid of the consequences of past poor choices is that the Lord sees weaknesses differently than He does rebellion. Whereas the Lord warns that unrepented rebellion will bring punishment, when the Lord speaks of weaknesses, it is always with mercy. (See also: Proverbs

28:13; 1 Corinthians 2:3; 15:43; 2 Corinthians 13:4; James 3:17; 2 Nephi 3:13; Jacob 4:7; Alma 34:17; 3 Nephi 22:8; Ether 12:26–28; Doctrine and Covenants 24:11; 35:17; 38:14;

62:1.) (Richard G. Scott, Personal Strength through the Atonement of Jesus Christ, October 2013 General Conference)



Alma 7.11-12 – Other things he takes to infinity

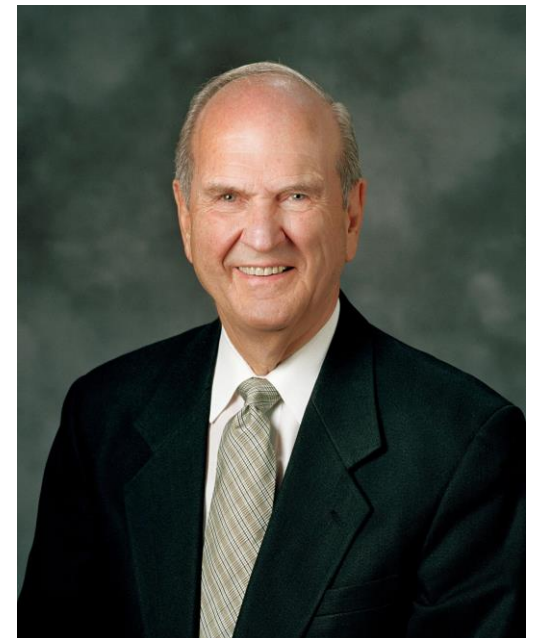
And he shall go forth, suffering **pains** and **afflictions** and **temptations** of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the **sicknesses** of his people.

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.

In preparatory times of the Old Testament, the practice of atonement was finite--meaning it had an end. It was a symbolic forecast of the definitive Atonement of Jesus the Christ. His Atonement is infinite--without an end [see 2 Ne. 9:7; 2 Ne. 25:16; Alma 34:10, 12, 14]. It was also infinite in that all humankind would be saved from never-ending death. It was infinite in terms of His immense suffering. It was infinite in time, putting an end to the preceding prototype of animal sacrifice. It was infinite in scope - it was to be done once for all [see D&C 76:24; Moses 1:33]. And the mercy of the Atonement extends not only to an infinite number of people, but also to an infinite number of worlds created by Him. It was infinite beyond any human scale of measurement or mortal comprehension.

Jesus was the only one who could offer such an infinite atonement, since He was born of a mortal mother and an immortal Father. Because of that unique birthright, Jesus was an infinite Being.

(Russell M. Nelson, "The Atonement," Ensign, Nov. 1996, p. 35)



Jacob 5

Jacob 5.7, 9, 13 – ouch...

Jacob 5.17-18 – look what happens!

Jacob 5.21-22 – Jesus has the right to say these words...

Jacob 5.41 – Jesus' question...

