



[Psalm 22](#) is a remarkable prophecy of the Savior's final hours on earth, when He would suffer intense abuse and then be crucified. This psalm imparts the exact words Jesus would speak while on the cross: "My God, my God, why hast thou forsaken me?" ([verse 1](#)). [Psalm 22](#) also contains an explicit reference to the Crucifixion: "They pierced my hands and my feet" ([verse 16](#)). The words in [verse 18](#), "They part my garments among them, and cast lots upon my vesture," were precisely fulfilled by those who crucified Jesus.

The Old Testament presents approximately 100 names and titles of Jehovah, many of which are vital to our understanding of His Atonement. For example, Jehovah is designated *Savior*: "For I am the Lord thy God, the Holy One of Israel, thy Saviour" ([Isaiah 43:3](#); see also [43:11](#); [45:15](#), [21](#); [49:26](#); [2 Samuel 22:3](#); [Psalm 106:21](#); [Hosea 13:4](#)).

Jehovah is also called *Redeemer*: "Thus saith the Lord, the Redeemer of Israel" ([Isaiah 49:7](#); see also [44:6](#); [47:4](#); [54:5](#); [Jeremiah 50:34](#)).

The Old Testament clearly reveals that Jehovah is the great Atoner: "Help us, O God of our salvation, for the glory of thy name: and deliver us, and [make atonement for] ³our sins, for thy name's sake" ([Psalm 79:9](#)).

The Atonement of Jesus Christ in the Old Testament by David W. Parry

- **The Old Testament testifies of the Savior's atoning sacrifice.**
- Many passages in the Old Testament point to the Savior's ministry and atoning sacrifice. The table below lists some of these passages. As you read these verses, what impressions come to you about the Savior?

Old Testament	New Testament
<u>Zechariah 9:9</u>	<u>Matthew 21:1–11</u>
<u>Zechariah 11:12–13</u>	<u>Matthew 26:14–16</u>
<u>Isaiah 53:4</u>	<u>Matthew 8:16–17; 26:36–39</u>
<u>Isaiah 53:7</u>	<u>Mark 14:60–61</u>
<u>Psalms 22:16</u>	<u>John 19:17–18; 20:25–27</u>
<u>Psalms 22:18</u>	<u>Matthew 27:35</u>
<u>Psalms 69:21</u>	<u>Matthew 27:34, 48</u>
<u>Psalms 118:22</u>	<u>Matthew 21:42</u>
<u>Isaiah 53:9, 12</u>	<u>Matthew 27:57–60; Mark 15:27–28</u>
<u>Isaiah 25:8</u>	<u>Mark 16:1–6; Luke 24:6</u>
<u>Daniel 12:2</u>	<u>Matthew 27:52–53</u>



“The gift of immortality to all mankind through the reality of the Resurrection is so powerful a promise that our rejoicing in these great and generous gifts should drown out any sorrow, assuage any grief, conquer any mood, dissolve any despair, and tame any tragedy.”

- Neal A. Maxwell, "All Hell Is Moved," BYU Devotional, Nov 8, 1977

“Our ‘brightness of hope,’ therefore,
means that at funerals our tears are genuine,
but not because of termination—
rather because of interruption.
Though just as wet, our tears are not of despair
but are of appreciation and anticipation.
Yes, for disciples, the closing of a grave
is but the closing of a door
which later will be flung open with rejoicing.”

- Neal A. Maxwell, "All Hell Is Moved," BYU Devotional, Nov 8, 1977

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles testified:

“We do not know, we cannot tell, no mortal mind can conceive, the full import of what Christ did in Gethsemane. ...

“We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name.

In our covenant with the Savior, we become one with Him. We put aside all competing loyalties, put Him first, and take His name upon us. To this union we bring our righteous desires and loyalties, put Him first and take His name upon us. He brings His perfection. In the covenant union what is mine becomes His and what is His becomes mine. Thus my sins become His for payment and His righteousness becomes mine for justification. Our assets and liabilities flow into each other, only He doesn't have any liabilities and this new entity has a perfect balance as soon as it is formed. We are what Moroni (Moroni 10:32-33) calls being perfect in Christ. Taken together Christ and I make up a new creature. Together we are perfect from the moment the partnership is formed in good faith we have sincere faith in Christ, sincerely repent, are baptized and receive the gift of the Holy Ghost. It's the only way we can become sinless and worthy of the presence of God the Father. We can't make ourselves celestial no matter how hard we try, because we have already sinned, and sinlessness requires not only perfect performance in the future but also in the past. Otherwise we are not sinless. We can make ourselves just and terrestrial by our good works but only Christ can make us perfect and celestial.

Stephen E. Robinson, Believing Christ

And as we become one, there is a merger. Some of my students are studying business, and they understand it better if I talk in business terms. You take a small bankrupt firm that's about ready to go under and merge it with a corporate giant. What happens? Their assets and liabilities flow together, and the new entity that is created is solvent.... Spiritually, this is what happens when we enter into the covenant relationship with our Savior. We have liabilities, he has assets. He proposes to us a covenant relationship. I use the word 'propose' on purpose because it is a marriage of a spiritual sort that is being proposed. That is why he is called the Bridegroom. This covenant relationship is so intimate that it can be described as a marriage. I become one with Christ, and as partners we work together for my salvation and my exaltation. My liabilities and his assets flow into each other. I do all that I can do, and he does what I cannot yet do. The two of us together are perfect."

"Believing Christ: A Practical Approach to the Atonement," Stephen E. Robinson, BYU May 29, 1990

I ask for mercy as Amulek directs (Alma 34). I try to genuinely FEEL my dependence on Him. I try to be mindful of the fact that He lends me breath, sustains my life, grants thinking, forgives my sins, and gradually changes my heart. I apologize for my substantial drafts against His sacrifice. I ask for an infusion of His goodness. I ask that He fill me up with Himself. I try to be conscious of my dependence on Him throughout the day. I try to have my soul fill with holy gratitude for His remarkable graciousness.

I've learned that this practice helps me to be more peaceful throughout the day. I am better able to handle whatever the day has in store for me. It also helps me to be confident that I can do what is required of me as I navigate through the day with God as my companion. This confidence is most evident when I am overwhelmed because of major demands or a multitude of demands on my time and capabilities. Instead of panicking, I cry out for mercy and then do all I am able to do. I don't worry about my inabilities but rejoice in His abilities.

You can see the irony. When I have confidence in me, I shut out the One who has power. When I forget myself and have confidence in Him, I am peaceful. My confidence waxes strong in the presence of God (D&C 121:45).

Making the Sacrifice of a Broken Heart by Wallace Goddard

THE LIVING CHRIST
THE TESTIMONY OF THE APOSTLES
The Church of Jesus Christ of Latter-day Saints

As we commemorate the birth of Jesus Christ two millennia ago, we offer our testimony of the reality of His matchless life and the infinite virtue of His great atoning sacrifice. None other has had so profound an influence upon all who have lived and will yet live upon the earth.

He was the Great Jehovah of the Old Testament, the Messiah of the New. Under the direction of His Father, He was the creator of the earth. “All things were made by him; and without him was not any thing made that was made” ([John 1:3](#)). Though sinless, He was baptized to fulfill all righteousness. He “went about doing good” ([Acts 10:38](#)), yet was despised for it. His gospel was a message of peace and goodwill. He entreated all to follow His example. He walked the roads of Palestine, healing the sick, causing the blind to see, and raising the dead. He taught the truths of eternity, the reality of our premortal existence, the purpose of our life on earth, and the potential for the sons and daughters of God in the life to come. He instituted the sacrament as a reminder of His great atoning sacrifice. He was arrested and condemned on spurious charges, convicted to satisfy a mob, and sentenced to die on Calvary’s cross. He gave His life to atone for the sins of all mankind. His was a great vicarious gift in behalf of all who would ever live upon the earth.

We solemnly testify that His life, which is central to all human history, neither began in Bethlehem nor concluded on Calvary. He was the Firstborn of the Father, the Only Begotten Son in the flesh, the Redeemer of the world. He rose from the grave to “become the firstfruits of them that slept” ([1 Corinthians 15:20](#)). As Risen Lord, He visited among those He had loved in life. He also ministered among His “other sheep” ([John 10:16](#)) in ancient America. In the modern world, He and His Father appeared to the boy Joseph Smith, ushering in the long-promised “dispensation of the fulness of times” ([Ephesians 1:10](#)).

Of the Living Christ, the Prophet Joseph wrote: “His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:
“I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father” ([D&C 110:3–4](#)).
Of Him the Prophet also declared: “And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!
“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—
“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God” ([D&C 76:22–24](#)).
We declare in words of solemnity that His priesthood and His Church have been restored upon the earth—“built upon the foundation of ... apostles and prophets, Jesus Christ himself being the chief corner stone” ([Ephesians 2:20](#)).
We testify that He will someday return to earth. “And the glory of the Lord shall be revealed, and all flesh shall see it together” ([Isaiah 40:5](#)). He will rule as King of Kings and reign as Lord of Lords, and every knee shall bend and every tongue shall speak in worship before Him. Each of us will stand to be judged of Him according to our works and the desires of our hearts.
We bear testimony, as His duly ordained Apostles—that Jesus is the Living Christ, the immortal Son of God. He is the great King Immanuel, who stands today on the right hand of His Father. He is the light, the life, and the hope of the world. His way is the path that leads to happiness in this life and eternal life in the world to come. God be thanked for the matchless gift of His divine Son.

THE FIRST PRESIDENCY AND THE QUORUM OF THE TWELVE
January 1, 2000

President Gordon B. Hinckley taught:

“No member of this Church must ever forget the terrible price paid by our Redeemer, who gave His life that all men might live. ...

“This was the cross, the instrument of His torture, the terrible device designed to destroy the Man of Peace, the evil recompense for His miraculous work of healing the sick, of causing the blind to see, of raising the dead. This was the cross on which He hung and died on Golgotha’s lonely summit.

“We cannot forget that. We must never forget it, for here our Savior, our Redeemer, the Son of God, gave Himself, a vicarious sacrifice for each of us.”

Tasting the Bread of Life

By [Sherrie Johnson](#)

<https://www.churchofjesuschrist.org/study/ensign/1998/12/tasting-the-bread-of-life?lang=eng>

