

Saturday, April 5

Second Day

President David O. McKay:

He to whom we have just listened is Elder Richard L. Evans, a member

of the Council of the Twelve. Elder Milton R. Hunter of the First Council of Seventy will be our concluding speaker.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

In the session of conference this morning, I am sure that all of you listened with great satisfaction and joy as did I to President Clark's very wonderful account of Christ's last few days upon the earth, his crucifixion, and his glorious resurrection, which broke the bands of death and brought about the resurrection for the entire human family. Thus the Only Begotten Son gave general salvation to all the people who have lived or who shall live in this world as a free gift, in that he redeemed them from the grave. Paul declared:

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

In addition to this, Jesus Christ through the gospel plan of salvation made it possible for all people who will pay the price to come back into his presence and dwell forever in celestial glory.

Perhaps the greatest statement in the scriptures which defines the work of the Father and the Son—consummated however through the "Lamb of God"—declares that ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Thus through Christ's resurrection he gave every man, woman, and child who live in this world immortality, i. e., resurrection from the grave. Through the plan of salvation, or the gospel of Jesus Christ, he made it possible for all people who would receive him and the gospel the opportunity to work out their exaltation. For those who would receive the gospel without entering into the covenant of celestial marriage, but however remain faithful to the end of their lives, Christ's redemption and their faithfulness promises them a place in celestial glory.

This afternoon I desire to talk upon the phase of the atonement of Jesus Christ which will be effective in the

lives of that part of the human family whom God the Father hath given unto the Son—those who will enter celestial glory. If I were to give a title to what I desire to talk about, it would be, "Cleansed or Sanctified through the Blood of the Lamb."

After Adam and Eve were cast from the Garden of Eden, through diverse ways the gospel of Jesus Christ was given to Father Adam; namely, by the administration of angels, by the voice of Jehovah, and by the witness of the Holy Ghost. We read in the scriptures:

And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. (Moses 5:58.)

On a certain occasion Adam was offering a sacrifice, and an angel appeared unto him and asked:

Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

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.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (*Ibid.*, 5:6-8.)

And the voice of God spoke from heaven, commanding all men everywhere that they must repent of all of their sins, and take upon themselves the name of the Son and be baptized:

And as many as believed in the Son, and repented of their sins should be saved; and as many as believed not and repented not, should be damned. (See *ibid.*, 5:14-15; 6:50-58.)

Thus in the very beginning Adam and his posterity were given the law of sacrifice. They were to take lambs—

perfect lambs without spot or blemish—shed their blood, and sacrifice them. The blood and bodies of the lambs represented the great atoning sacrifice of the Only Begotten Son of God—the Lamb of God slain from the foundation of the world to redeem his people. Adam was told that the Lamb of God would come to earth in the Meridian of Time, and that his name was “. . . Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men, . . .” (Moses 6:52.) Thus Adam and his posterity who accepted the gospel observed the law of sacrifice to commemorate the Savior’s sacrifice.

The night before the Israelites left Egypt, in compliance with a commandment of the Lord given to Moses, each family took a lamb without spot or blemish. They shed the blood of these lambs, and sprinkled it upon the doorposts of their homes. During that night the destroying angel passed through Egypt, and passed by all the homes on whose doorposts blood had been sprinkled; but in the households where there was no blood on the doorposts the firstborn died. After the Israelites had left Egypt, the Lord commanded them to commemorate that great event by the observance of a feast once each year known as the Feast of the Passover.

The pastoral lambs were of special importance in that feast; as I have already said, they were lambs without spot or blemish, which lambs symbolized the Lamb of God, he who would come in the Meridian of Time to redeem those who would accept him.

We find that many of the ancient prophets spoke of Christ under such terminology as the “Lamb of God” or the “Lamb slain from the foundation of the world to redeem his people.” For example, John the Baptist was standing on the banks of the Jordan River conversing with John, the son of Zebedee, and Andrew, Peter’s brother. That ancient prophet, seeing Jesus coming toward them, said, “Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29, 34-36.)

Nephi, after having had a vision, said that the garments of the apostles of

Jesus “. . . are made white . . . in the blood of the Lamb.” Amulek, speaking of those who would inherit celestial glory, said: “. . . their garments should be made white through the blood of the Lamb,” whose sacrifice would be “infinite and eternal.” (Alma 34:36, 14.) And then Amulek explained in some detail that no mortal man could sacrifice his blood for the salvation of the human family. It must be the sacrifice of a Divine Being, even the Son of God, whose sacrifice must be infinite and eternal.

The night before King Benjamin was to turn his throne and the leadership of the people over to his son Mosiah, an angel appeared to him and told him that in the near future Christ would come into the world. The angel described the great work that Jesus would perform, and then he said:

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and abominations of his people. (Mosiah 3:7.)

President Clark told us this morning about the Last Supper, and I would like to refer to that great event once more. It was at the Last Supper, held the night before the Savior’s crucifixion, that Jesus broke the bread and passed it to his disciples and told them to eat it in remembrance of his flesh; and then he gave them the cup—the wine—and told them to drink it in remembrance of his blood, thus instituting new symbols or emblems of his great atoning sacrifice to take the place of the body and the blood of the lamb.

Then Jesus left the upstairs room in Jerusalem and with his apostles went to the Garden of Gethsemane. There he suffered terrifically, as Benjamin had predicted, “even more than man can suffer.” In fact, we read in Luke:

And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. (Luke 22:44.)

There he shed much of his blood and took upon himself the sins of those who would receive him.

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Now I would like to ask a question: Who will be cleansed or sanctified through the blood of the Lamb?

Perhaps it would be best to go to the scriptures and see what the prophets of God have said on this subject. King Benjamin claimed that "the blood of Christ atoneth for" the sins of little children who die before they reach the age of accountability. (Mosiah 3:16.) Mormon wrote a revelation from Christ to his son Moroni, stating that

. . . little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, . . .

But little children are alive in Christ, even from the foundation of the world. (Moroni 8:8, 12.)

In modern revelation, we read:

But little children are holy, being sanctified through the atonement of Jesus Christ. (D & C 74:7; 29:46-47.)

Also, according to King Benjamin, Christ's blood will cleanse or sanctify those people who do not have a chance to receive the gospel in mortality but who live lives sufficiently good that temple work will be effective for them and who receive the gospel in the spirit world. To quote that ancient prophet-king:

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. (Mosiah 3:11.)

Third—and this is of great importance to every member of the Church of Jesus Christ of Latter-day Saints and to all people throughout the world who are honest in heart and who desire to come back into the presence of God—Christ's blood will cleanse or sanctify all those who take upon themselves the name of Christ through faith, repentance, baptism, and confirmation, and then by keeping his commandments live faithfully to the end.

When the gospel was first given to Adam, certain ordinances were established which were necessary for entrance into celestial glory, and they were very beautiful in their symbolism. Adam

was commanded that all men must repent, be baptized, receive the Holy Ghost, and keep God's commandments, preparatory to being sanctified through the blood of the Lamb. I would like to read a very powerful statement from the Pearl of Great Price:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. (Moses 6:59-60.)

Alma, Amulek, Nephi, John the Revelator, the Prophet Joseph Smith, numerous other prophets, and even the Master, definitely declared that Christ's blood would cleanse or sanctify those who would accept the true church, keep God's commandments, and eventually enter celestial glory. Speaking of the great patriarchs who lived in ancient times, Alma wrote:

Thus they became high priests forever, after the order of the Son, the Only Begotten of the Father, . . . and it was on account of their exceeding faith and repentance, and their righteousness before God, . . .

Therefore they were called after this holy order and were sanctified, and their garments were washed white through the blood of the Lamb. (Alma 13:9-10.)

One of the clearest and most definite statements on this subject was made by Amulek.

And he [Christ] shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. (Alma 11:40-41.)

Let us quote the words of the resurrected Lord to the Nephites on this subject:

And no unclean thing can enter into his [the Father's] kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (3 Nephi 27:19-20.)

Ether described the second coming of Christ, accompanied by the hosts of heaven, to dwell upon the earth during the millennium, as follows:

And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; . . .

And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb. (Ether 13:10-11.)

In closing I would like to remind all members of the Church of Jesus Christ of Latter-day Saints that you and I have taken upon ourselves the name of Christ through faith, repentance, baptism, and confirmation. All of us have entered into a covenant that we will keep all of God's commandments. The Lord has promised us that if we do so and remain faithful to the end that someday we shall be quickened by a celestial power. At that time we shall rise as celestial beings, and enter into the presence of God. Then the righteous shall be sanctified through the blood of the Lamb and be worthy to dwell in the presence of the Lamb of God forevermore.

May this be our happy lot and also the happy lot of all those who will receive the gospel of Jesus Christ, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken. You will all remember: "As in Adam all die, evenso in Christ shall *all* be made alive."

Tonight in the Tabernacle the General Priesthood Meeting will be held, commencing at 7 o'clock. Tomorrow morning the Tabernacle Choir Broadcast will be from 9:30 to 10 o'clock.

Those desiring to attend this broadcast must be in their seats at 9:15 a.m. We remind you that large crowds will undoubtedly be waiting outside the closed doors, and when they are opened there is usually a rush by those outside to get good seats. We plead with persons thus standing to be courteous and considerate one to another. Avoid pushing and crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and especially to our visitors who are within our gates.

You will be interested to know that only those holding the Priesthood are invited to be present tonight. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast, but in addition to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood meeting will be relayed by closed circuit to members of the Priesthood assembled in 128 other Church buildings from Coast to Coast and in Canada.

The singing for this session, as we have already informed you, has been furnished by the Combined Choruses of the Logan Latter-day Saints Institute and the Utah State University at Logan, under the direction of Alma Dittmer, with Frank W. Asper at the organ.

We wish to express our appreciation once again for these young men and women from the colleges and universities. The hours they have spent in practice in the weeks that have gone by resulted in the inspiration of their singing the songs of Zion to this group today, and we thank you for the effort you have put forth during these hours of practice, the effort you have had to put forth coming down in buses this day, and particularly for your inspirational singing during these sessions. The Lord bless you. We are proud of you. We are glad to have had your company as well as your inspirational singing. May the Lord's protecting care be with you going back to your homes, and may this experience ever be a happy memory for you, as it will be for all of us.

They will now sing, "Glorious Is Thy Name, Almighty Lord," and the bene-