

[Chapter 12](#)

[Gethsemene](#)

I knew a man in Christ about four years ago, who, being overshadowed by the Spirit on the 26th of February, 2005, had the Lord appear to him again. And the Lord spoke to him face to face, in plain humility, as one man speaks to another, calling him by name.⁷⁰ As they spoke the Lord put forth His hand and touched the eyes of the man and said, “Look!”⁷¹

The man had opened before him a view of the Lord kneeling in prayer. It was in a dark place. The air was heavy and overcast with sorrow.⁷² The man beheld the Lord praying in Gethsemene on the night of His betrayal and before His crucifixion.

All the Lord had previously done in His mortal ministry by healing the sick, raising the dead, giving sight to the blind, restoring hearing to the deaf, curing the leper and ministering relief to others as He taught was but a prelude to what the Lord was now to do on this dark, oppressive night.

As the Lord knelt in prayer, His vicarious suffering began. He was overcome by pain and anguish. He felt within Him, not just the pains of sin, but also the illnesses men suffer as a result of the Fall, and their foolish and evil choices.⁷³ The suffering was long and the challenge difficult.

The Lord suffered the afflictions. He was healed from the sickness. He overcame the pains, and patiently bore the infirmities until, finally, He returned to peace of mind, and strength of body. It took an act of will and hope for Him to overcome the affliction which had been poured upon Him. He overcame the separation caused by these afflictions and reconciled with His Father. He was at peace with all mankind.

He thought His sufferings were over, but to His astonishment another wave overcame Him. This one was much greater than the first. The Lord, who had been kneeling, fell forward onto His hands at the impact of the pain that was part of a greater, second wave.

This second wave was so much greater than the first that it seemed to entirely overcome the Lord. The Lord was now stricken with physical injuries, as well as spiritual affliction. As He suffered anew, His flesh was torn which He healed using the power of the charity within Him. The Lord had such life within Him, such power and virtue within Him, that although He suffered in His flesh, these injuries healed and His flesh restored. His suffering was both body and spirit, and there was anguish of thought, feeling and soul.

The Lord overcame this second wave of suffering, and again found peace of mind and strength of body; and His heart filled with love despite what He had suffered. Indeed, it was charity or love that allowed Him to overcome. He was at peace with His

Father, and with all mankind, but it required another, still greater act of will and charity than the first for Him to do so.

Again, the Lord thought His suffering was over. He stayed on His hands and knees for a moment to collect Himself when another wave of torment burst upon Him. This wave struck Him with such force He fell forward upon His face.

He was afflicted by this greater wave. He was then healed only to then be afflicted again as the waves of torment overflowed. Wave after wave poured out upon Him, with only moments between them. The Lord's suffering progressed from a lesser to a greater portion of affliction; for as one would be overcome by Him, the next, greater affliction would then be poured out. Each wave of suffering was only preparation for the next, greater wave.

The pains of mortality, disease, injury and infirmity, together with the sufferings of sin, transgressions, guilt of mind, and unease of soul, the horrors of recognition of the evils men had inflicted upon others were all poured out upon Him; with confusion and perplexity multiplied upon Him.

He longed for it to be over, and thought it would end long before it finally ended. With each wave He thought it would be the last but then another came upon Him, and then yet another.

The one beholding this scene was pained by what he saw, and begged for the vision of the Lord's suffering to end. He could not bear to see his Lord suffering in this manner. The petition was denied and the vision did not end, for the Lord required him to witness it.

The man saw that the Lord pleaded again with the Father that "this cup may pass" from Him. But the Lord was determined to suffer the Father's will, and not His own. Therefore, a final wave came upon Him with such violence as to cut Him at every pore. It seemed for a moment that He was torn apart, and that blood came out of every pore.⁷⁴ The Lord writhed in pain upon the ground as this great final torment was poured upon Him.

All virtue was taken from Him. All the great life force in Him was stricken and afflicted. All the light turned to darkness. He was humbled, drained and left with nothing. It is not possible for a man to bear such pains and live,⁷⁵ but with nothing more than will, hope in His Father, and charity toward all men, He emerged from the final wave of torment, knowing He had suffered all this for His Father and His brethren. By His hope and great charity, trusting in the Father, the Lord returned from this dark abyss and found grace again, His heart being filled with love toward the Father and all men.

These great burdens were born by the Lord not only on behalf of mankind, but also as a necessary prelude to His death upon a Roman cross. Had He not been so physically weakened by these sufferings, and drained of power from within, the scourging and crucifixion He suffered at the hands of men could not have taken His life.

It was many hours after this vision closed before the one who witnessed this suffering could compose himself again. He wept because of the vision shown him, and he wondered at the Lord's great suffering for mankind.

The witness reflected for many days upon this scene of the Lord's great suffering. He read many times the account of the Lord's agony given to Joseph Smith, which reads: "Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; 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—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19: 15–19.) He pondered and asked: Why were there waves of torment? Why did they increase in difficulty? How were they organized as they seemed to fit a pattern?

After long inquiring into the things which he had seen, the Lord, who is patient and merciful and willing to instruct those who call upon Him,⁷⁶ again appeared to the man on the 20th of December, 2007. He made known unto him that the waves of torment suffered by the Lord came in pairs which mirrored each other. The first of each wave poured upon the Lord those feelings, regrets, recriminations and pains felt by those who injured their fellow man. Then followed a second wave, which mirrored the first, but imposed the pains suffered by the victims of the acts committed by those in the first wave. Instead of the pains of those who inflict hurt or harm, it was now the anger, bitterness and resentments felt by those who suffered these wrongs.

From each wave of suffering, whether as the one afflicting or as the victim of those wrongs, the Lord would overcome the evil feelings associated with these wrongs, and find His heart again filled with peace. This was why, in the vision of the suffering of the Lord it was in the second waves that there appeared oftentimes to be injuries to His body.

The greater difficulty in these paired waves of torment was always overcoming the suffering of the victim. With these waves, the Lord learned to overcome the victims' resentments, to forgive, and to heal both body and spirit. This was more difficult than overcoming the struggles arising from the one who committed the evil. This is because the one doing evil knows he has done wrong, and feels a natural regret when he sees himself aright. The victim, however, always feels it is their right to hold resentment, to judge their persecutor, and to withhold peace and love for their fellow men. The Lord was required to overcome both so that He could succor both.

In the pairing of the waves, the first torment was of the mind and spirit, and the second was torment of mind, spirit and body.

The Lord experienced all the horror and regret wicked men feel for their crimes when they finally see the truth. He experienced the suffering of their victims whose righteous anger and natural resentment and disappointment must also be shed, and forgiveness given, in order for them to find peace. He overcame them all. He descended below them all. He comprehends it all. And He knows how to bring peace to them all. He

knows how to love others whether they are the one who has given offense or the one who is a victim of the offense.

In the final wave, the most brutal, most evil, most heinous sins men inflict upon one another were felt by Him as a victim of the worst men can do. He knew how it felt to wrongly suffer death. He knew what it was like to be a mother holding a child in her arms as they are both killed by those who delight in their suffering. He knew how it was for ambitious men to rid themselves of a rival by conspiracy and murder. He knew what it was to have virtue robbed from the innocent. He knew betrayal, treachery, and abuse in all its worst degrading horror. There was no cruelty, no offense, no evil that mankind has suffered or will suffer that was not put upon Him.

He knew what it is like for men to satisfy their ambition by clothing their hypocrisy in religious garb. He also felt what it was like to be the victim of religious oppression by those who pretend to practice virtue while oppressing others. He knew the hearts of those who would kill Him. Before confronting their condemnation of Him in the flesh, He suffered their torment of mind when they recognized He was the Lord, and then found peace for what they would do by rejecting Him. In this extremity there was madness itself as He mirrored the evil which would destroy Him, and learned how to come to peace with the Father after killing the Son of God, and to love all those involved without restraint and without pretense even before they did these terrible deeds. His suffering, therefore, encompassed all that has happened, all that did happen, and all that would happen in the future.

As a result of what the Lord suffered, there is no condition - physical, spiritual or mental - that He does not fully understand. He knows how to teach, comfort, succor and direct any who come to Him seeking forgiveness and peace. This is why the prophet wrote: "by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isa. 53: 11.) And again: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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." (Id. v. 4-5.) He obtained this knowledge by the things he suffered. He suffered that we might avoid sin by being obedient to His commandments. None of us need harm another, if we will follow Him. He knows fully the consequences of sin. He teaches His followers how to avoid sin.

The prophet Alma taught and understood our Lord's sufferings as he wrote: "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." (Alma 7: 11-12.)

He can bring peace to any soul. He can help those who will come to Him love their fellow man. He alone is the Perfect Teacher because He alone has the knowledge each of us lack to return to being whole and at peace with the God and Father of us all after

our transgression of His will. He is wise to what is required for each man's salvation.⁷⁷

As the Lord made these terrible things known to the man he cried out: "Hosanna to the Lamb of God! He has trodden the winepress alone! Glory, honor and mercy be upon the Chosen One forever and ever! I will submit unto anything you see fit to require of me! I will bend my knee in obedience to you! Let thy will, not mine be done! For worthy is the Lamb!" Then, thinking upon how trifling his difficulties and disappointments had been in comparison with the suffering he saw imposed upon his Lord, the man added: "Surely goodness and mercy have been mine all the days of my life!"⁷⁸

And the Lord responded: "And you shall dwell in the house of the Lord forever."⁷⁹

Then the man wept.

I write these things with permission, and not on my own.⁸⁰ For those who receive a knowledge of these things are not always permitted to make them known, nor should they do so.⁸¹ But the Lord requires that some must bear testimony so that others may read or hear, and be edified by them, that faith may increase among mankind. If none of those who receive these things were ever permitted to make them known, then mankind could not come to their Lord and be healed. It is not important to know why the Lord chooses to make these things known to some and then instructs them to testify of them to another. It is only necessary to understand that the Lord is the One to whom all should look in their trials and afflictions for succor. He is mighty and able to save.⁸² You do not and will not suffer from any affliction, any dilemma, disappointment or pain which He does not already understand. He has overcome it all.⁸³ He is worthy to be trusted with your burdens. Come to Him and be healed! Come to Him and be understood! When all others move away, He will come to you! There is nothing wretched that you must confront that He did not first confront and overcome! Take your burdens to Him!

The great Atonement of the Lord allowed Him to know our weaknesses and troubles, and to understand how to bring us back to peace.⁸⁴ Christ, as the Atoning One, knows how to bring every troubled soul back to peace. The Lord can tutor us and help us lay down any burden we may be bearing. We are all required to come to peace with our sins and with the offenses we have suffered. To be fully redeemed, we must leave this life having peace through a clear conscience before God and all mankind. This can only be obtained by forgiving others their trespasses. As was recorded about Joseph Smith, before his death: "When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I **have a conscience void of offense towards God, and towards all men.**'" (D&C 135: 4, emphasis added.) He was able to do this because Joseph had forgiven in advance, those who he expected would kill him. It was by these means he was able to have a clear conscience, void of any offense toward all men. Though others would cry revenge for Joseph's death, Joseph himself obtained the fullness of his reconciliation to God through the act of forgiving those who would kill him.

Christ taught His followers to forgive, that they may in turn merit forgiveness. He said: "For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matt. 6: 14–15.) He taught this because of the atoning power of forgiving others. As a result of the things He suffered, He understood that men must forgive others in order to be able to obtain forgiveness. There are many things men do that they lack the capacity to make amends. The price they must pay for their own transgressions are paid by forgiving all others of their offenses.

Christ was asked by Peter how often men ought to forgive one another. “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?” (Matt. 18: 21.) In response Christ taught this, saying:

Jesus saith unto him, **I say not unto thee, Until seven times: but, Until seventy times seven.** Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took [him] by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: **Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?** And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not **every one his brother their trespasses.** (Matt. 18: 22–35, emphasis added.)

He taught this to show how offering forgiveness was in turn obtaining forgiveness. His disciples continued to misunderstand how these two are related. They did not understand that forgiveness is the means by which the Lord enables men to take advantage of His “preparations unto the children of men.” (D&C 19: 19.) To forgive is to atone.

The Lord taught elsewhere: “And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your

trespasses.” (Mark 11: 25–26.) The Father cannot give to men what they ask of Him until they first forgive all offenses among one another.

The voice of the Lord came to Alma, also, and said unto him: “And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation.” (Mosiah 26: 31.) Alma taught this to the people of Mosiah, so they might abide the conditions to obtain forgiveness for their own sins.

When instructing those who assembled in the land of Bountiful, Christ taught: “For, if ye forgive men their trespasses your heavenly Father will also forgive you; But if ye forgive not men their trespasses neither will your Father forgive your trespasses.” (3 Ne. 13: 14–15.) He said this so they may understand the means by which men are redeemed. All mankind must redeem themselves by permitting others to escape condemnation for the offenses they have committed against them. In this way men are no longer their brother's accuser; and the Accuser of Mankind is without means to keep men from redemption. For justice cannot have hold on those who have claim on mercy. Mercy comes to those who give mercy, and men are restored to that which they have become. The merciful are entitled to mercy.

In revelations to Joseph Smith the Lord has commanded: “Verily, verily, I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you.” (D&C 82: 1.) And, again: “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.” (D&C 64: 9.)

To enter into the kingdom of heaven, all men must lay down their sins. But this they cannot do when they claim the right to restitution for any offense from their brother. All claims must be set aside, the greater and more difficult being the righteous claim against another for their deliberate offense. Yet in asking for justice for yourself, you always require justice be answered in turn for all of your offenses. A man will not be given mercy if he is not merciful. Alma taught this plainly to his son, Corianton, so he might be redeemed. Mormon preserved this teaching that all men who read the Book of Mormon may be redeemed and have claim on mercy:

Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. 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? And also, if there was no law given against sin men would not be afraid to sin. 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? 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. But God ceaseth not to be God,

and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice. For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. 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. And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery. Therefore, O my son, whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds. If he has desired to do evil, and has not repented in his days, behold, evil shall be done unto him, according to the restoration of God.” (Alma 42: 18–28.)

Now I know these things to be true, and the Lord has permitted them to be made known to anyone who will believe so they may repent and forgive one another, and may in turn have claims on mercy for themselves. It is certain Christ is able to heal us of any affliction which this life may visit upon any of us, but only if we will forgive one another and come to Him. He can teach all how to forgive. No matter how terrible the offense, He has the knowledge to lead us to peace.

When men come to the Lord seeking forgiveness, He will prepare the means for each of them to obtain forgiveness. The way will be opened for them to forgive so they in turn may be forgiven. In this way all may come to know their Lord.

Do not depart this life while still harboring resentment against any person. It does not matter how just the claim may be, we must surrender our claims for justice to merit mercy. Find a way to forgive all those who transgress against you before leaving mortality and, by showing mercy to them, you will find mercy for yourself. As Joseph Smith put it:

I charged the Saints not to follow the example of the adversary in accusing the brethren, and said, “If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours-for charity covereth a multitude of sins.” (*TPJS* p. 193.)

This path to knowing God’s goodness has been made known to every people in every generation. It can be felt whenever any man has shown mercy to his fellowman.

Christ taught this, but the light of Christ leads all those who seek wisdom to find this truth. God is no respecter of persons. Blessed are the merciful, for they will always obtain mercy. More blessed are those who love, for God is love.

To obtain perfect charity, however, a man must make intercession for those who offend him. Christ taught: "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; That ye may be the children of your Father which is in heaven[.]" (Matt. 5: 44–45.) He wants us to go beyond merely forgiving others. He wants us to become like Him, and atone or cover the sins of others. Through intercession on behalf of our enemies, we not only learn to understand Him, we also learn to be like Him. This is what Christ did. This is what Stephen did. All those who have the hope of Christ within them will do likewise. I testify these things are true, Christ being my witness.