

My dear brothers and sisters, Sister Tingey and I are honored to be with you this evening at your J. Reuben Clark Law School fireside. I warmly acknowledge you students of this remarkable law school, your husbands and wives, and all friends and faculty members. Before I begin my presentation, I would like to share with you in an informal and personal way some of my feelings and counsel regarding your education and what lies ahead after law school.

- I have long been familiar with the challenges of college-age youth. I received my juris doctorate degree from the University of Utah and later a master of cor-

PRACTICING LAW WITH THE ATTRIBUTES OF JESUS CHRIST

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The following speech was presented at the J. Reuben Clark Law School on January 21, 2001.

Photography by Bradley Slade

porate law degree at New York University Law School in New York City. My university schooling spanned almost nine years. During that time Sister Tingey and I met, courted, married, and had three of our four children. Before I concluded my education, I was serving as bishop of the Manhattan Ward in New York City, with a membership of 1,100, studying for the bar exam in the state of New York, and working for a large law firm on Wall Street. During that period I was bishop for seven years and knew hundreds of undergraduate and graduate students in the New York City area. That was 35 years ago. Looking back, there



are many lessons learned, some of which may be of help to you.

First, it is important to receive your legal schooling in a well-known, highly respected law school. I commend you for being accepted into the J. Reuben Clark Law School at Brigham Young University. It is among the finest law schools in the country. Wherever you go, lawyers will be familiar with its faculty, outstanding graduates, and reputation.

Second, do your very best to excel in your grades in law school. Your best opportunities for employment will assume excellent grades in law school.

Third, learn the law. Remember, you still have a bar examination to take before you can practice. Keep your class notes. Frequently review them, and establish a comprehensive understanding of the law as you grow and mature in your knowledge of it. I successfully passed the New York Bar exam five years after I had graduated from law school and passed the Utah Bar. You must be able to retain your knowledge of the law.

Fourth, be flexible about where you will live as you accept employment. There is a big, wonderful world out there with many opportunities, if you will accept them. Do not hesitate to move outside this area when opportunities arise. I have always counseled graduates to be willing to live in faraway places if that is where you can best be employed. Open your minds and allow the Lord to lead you where you can best live, rear your family, and serve in the Church.

Fifth, resolve to be active in the Church—not only while you are in law school but also while you are practicing your profession. I have observed that students and later practicing attorneys who balance their education, active Church participation, and family responsibilities experience success that carries into future generations. In retrospect, I can name many successful lawyers who as young Latter-day Saint students in New York were willing to be home teachers and accept assignments in their ward while they were going to school or beginning their law careers.

I can also recall other motivated students who decided to set aside their active

Church participation while they pursued their education or commenced their employment. In almost every case I have seen the seeds of disengagement from the Church, which they sowed in their college years, ripen into unhappiness that has affected their lives and the lives of their posterity. I have seen divorce, inactivity in the Church, apostasy, and failure in life result from bad decisions made during college and early employment.

Almost anywhere you may go for employment you will find the Church. In most cases, you will find wards, stakes, and temples. Your talents and testimony are needed wherever you determine to live. Be willing to accept the wonderful opportunities that lie ahead of you and realize the good that you will do, not only for your family but also for your friends and associates in the Church and others who may not yet know of the Church.

I have entitled my presentation “Practicing Law with the Attributes of Jesus Christ.” The term *practicing law* should be interpreted broadly enough to include all types of employment that may result from your legal education. The most common and strictest interpretation is the actual practice of law—in a small or large firm, in a small or large city, near or far. It may also include all types of employment with local, state, or federal government as well as association with agencies and departments of government that rely heavily on those with a legal education.

I also include in the definition those who may teach or serve in the judiciary areas of the law and those who elect to pursue a business career, using their legal education as a foundation. The fortunate thing about a law school education is that it prepares you for many types of employment. Do not compare what employment you may elect to follow with your fellow graduates. Whatever employment you pursue successfully is right for you, whereas a different type of experience might be best for another person.

Assuming all of these opportunities for employment, I suggest that you determine to practice law with the attributes of Jesus Christ. I would like to suggest 10 attributes of Jesus Christ for practicing attorneys.

One of the Savior's best known attributes was His knowledge of the law and the scriptures.

Following His baptism Jesus fasted 40 days and nights. At the conclusion of this fast, He was tempted by Satan to command that stones be turned to bread to satisfy His hunger. Christ responded by quoting Deuteronomy, chapter 8, verse 3: “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matthew 4:4).

Satan continued his temptation by offering Christ all the kingdoms of the world if He would fall down and worship him. The Lord retorted by quoting Exodus, chapter 20, verse 3, and Deuteronomy, chapter 6, verse 13, which essentially say, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Matthew 4:10).

On another occasion the Pharisees asked Jesus for a sign. Christ “answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas” (Matthew 12:39). Of course He was referring to the Old Testament story of the three days Jonah spent in the belly of the whale, symbolizing the three days Christ would spend in the tomb prior to His resurrection.

On many other occasions Christ responded to the accusations and statements of the scribes and Pharisees by quoting the law, which for Him was the Old Testament scriptures. Jesus Christ knew the scriptures. After all, He was the God of the Old Testament. But He was also able to draw on the law, as the scribes and the Pharisees understood it, to the confounding of His detractors.

One of the purposes of law school is to teach you the law. An attorney cannot be excused for not knowing the law. An attorney should know the law. That is basic and fundamental to all learning and successful practice. Jesus Christ best confirmed this point when He said, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39).

A second attribute of Jesus Christ is that He taught with simplicity.

One of the great challenges attorneys have is to teach with simplicity. The study of law requires a student to search and seek out facts and knowledge that may not be apparent to others. As a result, an attorney is equipped to teach, write, speak, or testify in great detail on a subject. However, the attorney may display this knowledge in a manner that is difficult for the layman to understand. It takes considerable effort for an attorney to speak in simple terms. In most cases, writing and speaking come fluently; but to reduce the amount and complexity of such expression requires great discipline. I think lawyers should strive to teach and practice simplicity.

Christ's very life and his example to His apostles and others was one of great simplicity. As He commissioned the Twelve and sent them forth two by two,

[He] *commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:*

But be shod with sandals; and not put on two coats.

And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. . . .

And they went out, and preached that men should repent. [Mark 6: 8-10, 12]

They were to be simple men, uncluttered by worldly things.

Consider some of the teachings of Christ that have remained for centuries. They are great examples in simplicity.

The Parable of the Sower

Who can forget the simple Parable of the Sower and the four types of ground where the seeds fell: first, the way side, where the fowls came and devoured the seed; second, the stony places, where there was not much earth; third, the soil cluttered with thorns, which sprung up and choked the seed; and finally, the good

ground, which brought forth fruit, a hundredfold (Matthew 13: 3-8). This entire parable is told with 90 words. It would remain a challenge today for anyone to convey the same message with the same power and effect in less than 90 words.

The Parable of the Ten Virgins

In 13 short verses, covering less than half a page in the Bible, the Savior tells of five virgins who took oil in their vessel and were prepared for the bridegroom and of five virgins who had no oil and were shut out from the bridegroom. In absolute simplicity and using an illustration so easily remembered, the Savior taught the necessity of being prepared for His coming and for life (Matthew 25:1-13).

The Parable of the Talents

Consider the Parable of the Talents, where one is judged by his talents and not in comparison with others—so simple and yet so profound. (Matthew 25:14-30.)

The Parable of the Sheep and the Goats

In the same chapter of Matthew, the Savior taught that one should feed the hungry, provide drink to the thirsty, clothe the naked, and visit the sick or those in prison. When asked why we should do these things, He said, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

These are but a few of many examples of simplicity. Time will not allow a full description of more examples. However, as I briefly mention by title the following parables, note the vivid image evoked by stories told in a few words: The Parable of the Ten Lepers teaches thanks and gratitude (Luke 17:12-19). The Parable of the Lost Sheep teaches the necessity of leaving the "ninety and nine" and helping the one. This has vital application in the baptism and retention of converts today (Luke 15:3-7). In

79 words, Christ tells the memorable Parable of the Mustard Seed, which teaches us how tiny seeds of faith can grow to produce large, bounteous trees (Mark 4:30-32).

Lastly, the Parable of the Good Samaritan was given in response to a certain lawyer who tempted Christ by saying, "Master, what shall I do to inherit eternal life?" The Savior then told this beautiful parable illustrating how a priest and a Levite passed by a wounded man, but the despised Samaritan cared for him. The Savior, responding to the question as to who was the neighbor, answered, "Go, and do thou likewise" (Luke 10:25-37).

Fellow lawyers, strive to teach and explain yourself in simplicity.

Closely associated with simplicity,

Christ taught in a language that the people could understand.

A study of the law requires a lawyer to acquire a new vocabulary, with many words of Latin extraction and words contained only in *Black's Law Dictionary*. All of this is good and necessary; however, it can be a hindrance to effective practice if one cannot explain legal concepts in simple, ordinary terms that those not versed in the law understand.

Jesus Christ spoke of simple things. He spoke of trees that had good or corrupt fruit (Luke 6:43-45). He spoke of lilies of the field, which toil not nor spin, but were more beautiful than all of Solomon in his glory (Luke 12:27-28). He spoke of seeds (Mark 4:30-32). He spoke of houses on firm foundations (Luke 6:46-49).

He spoke of lighting a candle and not putting it under a bushel (Luke 8:16). He spoke of winds and water, which obeyed the Master (Luke 8:24-25). Probably His most tender and elementary teaching was when He spoke of sheep (John 10:4, 14-18). He was the good shepherd, and He knew His sheep.

Jesus grew, matured, and waxed strong in the law.

Words taken from Luke tell us:

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel. [Luke 1:80]

And Jesus increased in wisdom and stature, and in favour with God and man. [Luke 2:52]

As you enter law school with all of the usual fears and trepidation, and as you prepare for your first and subsequent exams, something happens. Fear and apprehension are replaced by confidence and assurance. As you enter your second and third years and begin to anticipate that a successful law career is ahead of you, you are not fully aware that a transformation is taking place. As you conclude law school and study for and take the bar exam, you experience many of the same fears you had as you began law school, especially if you fail the bar exam.

As you begin the practice of law, surrounded by experienced attorneys, you once again realize your weakness and know that only through dedicated, continued study and training will you develop and evolve into one who is fully confident in the practice of law. This evolution from beginning to end (and it really never ends) is experienced by all. The scriptures depict a similar experience, in the minds of the people, with respect to Jesus Christ.

All three of the synoptic gospels describe the impact Christ had on the people as He taught.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. [Matthew 7:28]

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. [Mark 1:22]

And they were astonished at his doctrine: for his word was with power. [Luke 4:32]

Later in the Savior's ministry, the people commented on His ability to teach.

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence then hath this man all these things? [Matthew 13: 55-56]

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? [John 6:42]

The Savior was known and perceived by the people as one who had grown in stature and knowledge and in the ability to teach. Such authority is one of the blessings that will come to you—not just because you seek it, but as you earn it. It will come as a gift. If you seek the Lord's help in your studies, you may astonish others with your knowledge of the law.





One of Savior's great attributes was that of a peacemaker. He was kind, compassionate, and the ultimate mediator.

One of the more recognized roles of an attorney is that of a mediator, one who can find solutions to problems. Later we will speak of advocacy, but for now we speak of mediation. Much expense, sorrow, and heartbreak could be avoided if people could simply sit down and resolve problems. Lawyers are in a unique position to do that, but it takes skill. It takes a keen understanding of people and issues. What can we learn from the life of Christ that would help us become more skillful in mediation? In Matthew 18 Christ taught of forgiveness.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. [Matthew 18:21-22]

He followed by teaching of a king who forgave the 10,000-talent debt of a servant. Afterward, the same servant refused to forgive the 100-pence debt of a fellow servant, and he cast him into prison. The ability to teach forgiveness is an important attribute.

Living humbly is a critical element of mediation. Christ taught of not letting the left hand know what the right hand gave as alms (Matthew 6:3). He also taught of entering into one's closet when praying, rather than praying only to impress others (Matthew 6:6). He taught that one who finds his life (referring to being self-centered) will lose it, but one who loses his life for the Lord's sake will find it (Matthew 10:39). All of these teach of humility, which is necessary to being a peacemaker.

Sensitivity toward people is essential in peacemaking. Consider Christ's handling of the woman accused of adultery when He condemned her not but invited those without sin to cast the first stone (John 8:1-11). Consider how tenderly Christ reversed a statement made by Peter to others that Christ paid tribute, yet Christ did not condemn Peter (Matthew 17:24-27).

The scriptures say that Christ was moved with compassion on the multitudes, because they fainted and were scattered as sheep without a shepherd (Matthew 9:36). He fed five thousand with five loaves and two fishes (Mark 6:36-44) and four thousand with seven loaves and a few fishes (Mark 8:2-9) because He had compassion on the people.

He forever immortalized the true spirit of giving by noticing and dignifying the poor widow who contributed two mites, her all, to the treasury (Mark 12:41-44).

Lastly, consider Christ's great sensitivity to the woman who had the issue of blood for 12 years and touched His garment as He walked amidst the crowds (Mark 5:30, 34).

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. [Mark 5:30, 34]

Another of the Savior's attributes was that He was honest and exhibited complete integrity.

An excellent example of this attribute is the Sermon on the Mount, recorded in Matthew, chapter 5. These teachings replace and transcend many aspects of the Law of Moses, which includes the Ten Commandments. The entire Christian ethic, which has endured throughout the past two thousand years, is based on the simple statements of the Sermon on the Mount.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. . . .

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matthew 5:3-10, 16]

A good lawyer is one who can be trusted. His word is his bond. He performs his services on time. He returns telephone calls. He does not create artificial barriers of delay and excuse. He is completely trustworthy.

**The Savior taught and lived
the attribute of being of service
to His fellowmen.**

Lawyers are members of a profession, not a business. The quest to have “billable hours” can dominate you if you are not careful. Providing *pro bono* service is expected. As a profession, lawyers should serve their fellowmen. What did the Savior teach?

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. . . .

No man can serve two masters: for either he will hate the one, and love the other; or

else he will hold to the one, and despise the other. Ye cannot serve God and mammon. . . .

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. [Matthew 6:19–21, 24, 33]

When a rich young man asked Christ what he must do to inherit eternal life, Christ counseled him to keep the commandments and follow the Law of Moses. The young man acknowledged that he did all these things, and asked what he still lacked.

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions. [Matthew 19: 21–22]

Among the greatest of all the Savior’s examples of serving His fellowmen was His washing the feet of the Twelve. He concluded by saying:

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. [John 13:14–16]

The “Spirit of the Law” Series

The “Spirit of the Law” series provides a forum for thoughtful discussion of gospel issues with particular relevance for law students and lawyers. Open to all members of the J. Reuben Clark Law School community, the series consists of faculty-led discussions on the first Wednesday evening of each month, punctuated by occasional Sunday firesides (see accompanying address by Elder Earl C. Tingey of the Presidency of the Quorums of the Seventy).

Two law students, John and Hannah Smith, initiated the series in the winter 2000 semester. The idea was partly inspired by four addresses delivered by the four deans of the Law School and reprinted in the autumn 1999 *Clark Memorandum*. In essence, the series responds to Dean Carl Hawkins’ exhortation to seek the “higher path of reconciliation,” to integrate faith and profession into a life of Christian ministry.

In the comfortable chairs of the library’s Rex E. Lee Reading Room, participants typically listen to the faculty member’s opening remarks and then discuss the topic in an open, seminar format. The 16 sessions so far have discussed “Serving God with One’s Mind,” “Faith and Reason,” “The Use of Scriptures in Resolving Public Policy Issues,” “What Is Redemptive Lawyering?” “The Trial of Jesus,” “The Burning Bush or Alma’s Seed?” and “Reflections on Alma the Younger as a Jurist.”

Next year, direction of the series will pass to Susannah Thomas and the faculty advisor, Professor David Thomas. The “Spirit of the Law” Web site address is http://www.law.byu.edu/Law_Library/Spirit/Spolhome.html.

Christ was the master of logic.

A good lawyer must understand logic. It is an art to develop a statement or an argument using persuasion and logic, based on a knowledge of law and truth. This is essential in every aspect of an attorney's practice. I marvel at how the Savior was able to confront His challengers with pure logic.

Consider how He challenged the contenders when He healed on the Sabbath day.

And he entered again into the synagogue; and there was a man there which had a withered hand.

And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

And he saith unto the man which had the withered hand, Stand forth.

And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. [Mark 3: 1-4]

Remember when the scribes and Pharisees challenged Him for eating with publicans and sinners.

And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. [Mark 2:16-17]

Christ taught priorities. Although lawyers are bound by a code of conduct or code of responsibility, sometimes one must follow a higher, ethical duty because of a belief in Christ.

Sometimes the choice is not between good or evil, or right or wrong, but between two goods. The story of Mary and Martha in Luke, chapter 10, is a good example of how we may have to choose among two goods.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. [Luke 10:38-42]

Having balance and good judgment is a virtue. Exercise common sense. Choose the better part. Take the high road. Follow a Christ-inspired pattern of decision making.

Recall how He responded to the chief priests and elders when they challenged His authority to teach in the temple.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

But if we shall say, Of men; we fear the people; for all hold John as a prophet.

And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. [Matthew 21:23-27]

Another example of His remarkable ability to use pure logic in confronting His opponents is described in the following verses.

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Shew me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription?

They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

When they had heard these words, they marvelled, and left him, and went their way. [Matthew 22:17-22]

Christ was the Master and was in control of all things. He had complete self-assurance and never doubted or lacked faith.

The final attribute of Jesus Christ is that of advocacy.

A lawyer is an advocate, or one who supports or speaks in favor of another. A lawyer pleads a case for another. A lawyer represents a client. All of this is advocacy.

Christ was an advocate for truth. His greatest statements of advocacy were reserved for those who challenged His authority. He was an advocate of the Father's will and never retracted from that mission given Him by the Father.

Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

They understood not that he spake to them of the Father.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

As he spake these words, many believed on him. [John 8:25–30]

On an earlier occasion, Christ explained His knowledge of the doctrine.

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. [John 7:16–17]

That which angered the scribes and Pharisees more than anything was Christ's unyielding statements to the effect that He was doing the will of the Father.

Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. [John 8:53–59]

Remember, Christ is the supreme example of pure advocacy of truth. Every lawyer has that opportunity, which, when magnified, is a great source for good.

It is a marvelous blessing to know that Christ is our advocate with the Father.

Listen to him who is the advocate with the Father, who is pleading your cause before him—

Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified;

Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life. [D&C 45: 3–5]

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In conclusion, in every situation Christ was the Master. He excelled and successfully handled every controversy. His life is the great example of what we ought to aspire to become. He knew the law and could respond to His critics by quoting the law. He taught with great simplicity and was understood by the people. He spoke of simple things that had meaning in the lives of the people. He became known as one who had great power and authority. This resulted in many following Him, while others sought His death. He was kind, compassionate, humble, and a peacemaker. He understood people. He did not condemn them, but He helped them. He was honest and exhibited complete integrity. He taught that service to fellowmen was service to God. He chose the better part. He was a master of teaching with pure logic, and He confronted His enemies with simple statements for which they had no response. Most of all, He was an advocate of His Father, whose work He was sent on earth to do.

It is my testimony and witness, as one who has been called to bear witness, that Jesus Christ is the Son of the living God and that He possesses attributes, which if sought by all of us, will result in our achieving success, joy, and happiness in this life and in the worlds to come. You young students have a responsibility to live up to the legacy and righteous traditions of our prophets, both past and living in this dispensation, whose lives are patterned after the attributes of Jesus Christ. I pray you will do so in the name of Jesus Christ, amen.