

#25: Priesthood: "The Power of Godliness"

Monte F. Shelley, 26 July 2009

Quotes

- We are leaving Nauvoo willingly ... because we have to!
- Did Brigham say, "This is the place!" or "THIS is the place???"

Timeline of Priesthood Offices	
	Moses. 12 elders (Num 1:44; Josh 3:12), seventy (Ex 24:1), judges/rulers of 1000s, 100s, 50s, 10s (Ex 18:21)
-200	DSS. Teacher+ 2 assistants, 12 overseers, Melchizedek and Aaronic priests
30+	Christ. 12 apostles (Mt 10:1), seventy (Lk 10:1), prophets, evangelists (patriarchs), pastors, teachers (Eph 4:11)
1829	May 15. Aaronic Priesthood (D&C 13) May/June. Melchizedek Priesthood (D&C 128:20)
1830	Apr. Apostles, elders, priests, teachers, deacons (20:38–60)
1831	Feb. Bishop (41:9–10) Edward Partridge Jun. High Priests (52:heading)
1832	First Presidency (D&C 81; 90) Sept. Revelation on priesthood (D&C 84)
1833	Dec. 18. Patriarch (<i>TPJS</i> , 38–39; D&C 124:91) Joseph gave the first patriarchal blessings. (Pinegar, 329)
1834	Feb. High Council (D&C 102) [Church court, judges]
1835	Mar. Quorum of Twelve Apostles, Seventies, First Quorum of the Seventy (D&C 107)
1836	Kirtland Temple dedicated; washings, anointings, heavens opened; Moses, Elias, Elijah restored priesthood keys.
1839	Mar. 20. D&C 121. Keys to priesthood power & influence
1975	More than 7 in First Quorum of the Seventy
1986	All stake quorums of Seventy discontinued
1989	Second Quorum of Seventy
1997	Area Authority Quorums of Seventy

1. Ordinances and "the power of godliness" (84:19–22) With returned missionaries reporting missions, Joseph received

[The Melchizedek] priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.²⁰ Therefore, in the ordinances thereof, the power of godliness is manifest.²¹ And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;²² For without this {power of godliness} no man can see the face of God, even the Father, and live.

"It is the purpose of the high or holy priesthood to bring the children of God back into his presence both in this life and in the world to come. The ordinances (rites or rituals) of the priesthood are designed to prepare both men and women to stand in the presence of God." (J. McConkie, 591)

Godliness = God-like-ness = being/becoming like God
Physical birth (motherhood), Spiritual Birth (priesthood)

2. Moses wanted his people to see God (84:23–24)

²³ Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;²⁴ But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.²⁵ Therefore, he took Moses out of their midst, and the Holy Priesthood also;

Sanctify: Ritual purification and covenant; sacrifices, rituals

Moses ... sanctified the people; and they washed their clothes.¹⁵ And he said ... Be ready against the third day: come not at your wives.¹⁶ ... On the third day ... there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.¹⁷ And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. ...¹⁹ And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. (Ex 19:10–17; 20:19)

Moses ... builded an altar ...⁵ offered burnt offerings ... and ...⁷ took the book of the covenant, and read ... and they said, All that the Lord hath said will we do. ...⁸ And Moses ... said, Behold the blood of the covenant, which the Lord hath made with you. ...⁹ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:¹⁰ And they saw the God of Israel. ... And the Lord said unto Moses, Come up to me into the mount ... and I will give thee tables of stone, and a law, and commandments ... that thou mayest teach them. (Ex. 24:4–12)

3. Ancient and Modern Temples

Ancient and modern temples had a room representing the presence of the Lord. Temple ordinances symbolically showed the way back to presence of God. Tree of life ...

THEN only the high priest in a white robe representing Jehovah entered the presence of God once a year on the Day of Atonement. TODAY all worthy men and women may enter.

THEN: ONLY Levite men (priest = Cohen [mediate]) wore priesthood robes and served in the temple for the benefit of ALL men, women, and children. Others had different and necessary callings! TODAY men and women serve in the temples.

4. Oath and Covenant of the Priesthood (84:31–43)

³¹ The sons of Moses and ... Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, ...³² And the sons of Moses and of Aaron shall be filled with the glory of the Lord ... whose sons are ye. ... For whoso is faithful unto the obtaining these two priesthoods ... and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

Renewing body: Carlos Asay: "Many of us have felt the influence of this 'renewal promise.' Without it, scores of our assignments might have gone unfinished." (*Ensign*, Nov. 1985; Robinson 3:43)

Sons/seed → heirs of blessings and promises

Seed of Abraham: ⁹ And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;¹⁰ And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;¹¹ And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Abr. 2:9–11)

³⁵ And also all they who receive this priesthood receive me, saith the Lord; ³⁶ For he that receiveth my servants receiveth me; ³⁷ And he that receiveth me receiveth my Father; ³⁸ And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

Men "receive priesthood" by ordination. However, all "receive priesthood" by following servants and receiving ordinances.

a. Joseph Fielding Smith: "The blessings of the priesthood are not confined to men alone. These blessings are also poured out our wives and daughters and upon all the faithful women of the Church. ... The Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons, for neither is the man without the woman, nor the woman without the man in the Lord" (Conference Report, Apr. 1970, 59).

(Alma 32:22–23) ²² God is merciful unto all who believe ... on his word. ²³ And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned.

b. Marion G. Romney: "Who are his servants? They are representatives in the offices of the Priesthood—the General, Stake, Priesthood Quorum, and Ward officers. It behooves us to keep this in mind when we are tempted to disregard our presiding authorities, bishops, quorum and stake presidents, etc. when, within the jurisdiction of their callings, they give us counsel and advice." (Conference Report, Oct. 1960)

³⁹ And this is according to the oath and covenant which belongeth to the priesthood. ⁴⁰ Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

⁴¹ But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom [never repents], shall not have forgiveness of sins in this world nor in the world to come. ⁴² And wo unto all those who come not unto this priesthood [God's authority or God's servants] which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

he shall give his angels **charge** over thee, to keep **[guard, protect]** thee in all thy ways (Ps 91:11; Mt 4:6; Lk 4:10)

Refusing the priesthood → refusing the blessings

Marion G. Romney: I do not think this means that all who fail to magnify their callings in the priesthood will have committed the unpardonable sin, but I do think that priesthood bearers who have entered into the covenants that we enter into—in the waters of baptism, in connection with the law of tithing, the Word of Wisdom, and the many other covenants we make—and then refuse to live up to these covenants will stand in jeopardy of losing the promise of eternal life. (*Ensign*, Jul 1972, 98)

Abraham: Finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. (Abr. 1:2)

⁴³ And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. ⁴⁴ For you shall live by every word that proceedeth forth from the mouth of God. ...

⁴⁶ The Spirit giveth light to every man ... and ... enlighteneth every man ... that hearkeneth to the voice of the Spirit. ⁴⁷ And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. ⁴⁸ And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and ... for the sake of the whole world. (D&C 84:46–48)

- **Author:** Christ, Lord Almighty, Alpha and Omega
- **Blessings:** Filled with the glory of the Lord, sanctified by Spirit unto the renewing of body, become sons of Moses and Aaron, the seed of Abraham, the elect of God; "all that my Father hath shall be given him"; "I have given ... mine angels charge concerning you."
- **Curses:** no forgiveness of sins if break covenant and never repent; not receive eternal life
- **Duties:** Be faithful in obtaining two priesthoods, magnify calling, receive Lord's servants, beware concerning ourselves, give diligent heed to the words of eternal life, live by every word from the mouth of God, not treat "lightly the things [we] have received" (84:54), "remember the new covenant, even the Book of Mormon and the former commandments" (84:57)
- **Enter:** Ordination, receive ordinances **REMEMBER**

5. How do we magnify callings?

Gordon B. Hinckley: "That word *magnify* is interesting. As I interpret it, it means to enlarge, to make more clear, to bring closer, and to strengthen. ... When we live up to our high and holy calling, when we show love for God through service to fellowmen, when we use our strength and talents to build faith and spread truth, we magnify our priesthood. ... We magnify our priesthood ... when we serve with diligence and enthusiasm in those responsibilities to which we are called by proper authority. ... when we reach out to those in distress and give strength to those who falter ... [and] when we walk with honesty and integrity" (*Ensign*, May 1989, 48–49).

"Let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful ... [or] learns not his duty and shows himself not approved shall not be counted worthy to stand" (D&C 107:99-100).

ENLARGE to see clearly; FOCUS light to burn wood

Seek to know and do God's will as Christ would do.

What to do and what NOT to do. Brethren have repeatedly counseled us to simplify so that Church programs do not interfere too much with family responsibilities.

OED #2. To make greater in size, status, importance, etc.; to enlarge, increase, augment, or advance.

We did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence ... (Jacob 1:19)

"To magnify our office is to 'make it great,' that is, to make it greatly effective, so that no one whom we are called to serve can shift responsibilities for their sins ... to our negligence." (Robinson, 3:42)

6. Kirtland Temple (1833–1836)

1833: Thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; (D&C 93:1)

Magnifies calling

¹⁵ Inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; ¹⁶ Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God. (D&C 97:15–16)

1836: Joseph sanctified the Saints with washings, anointings, and the sacrament. Many saw the heavens opened and saw Christ.

“Lorenzo Snow ...: ‘There we had the gift of prophecy—the gift of tongues—the interpretation of tongues—visions and marvelous dreams were related—the singing of heavenly choirs was heard. ... The sick were healed—the deaf made to hear—the blind to see and the lame to walk. ... It was plainly manifest that a sacred and divine influence ... pervaded that holy edifice.’ The Savior appeared in five different meetings held in the temple. Visions, including a vision of the Father and Son, were beheld at eight meetings, and the congregation saw heavenly beings or angels in nine meetings. ... Over 1,000 people attended these meetings, many of whom testified to having had sacred experiences and put their observations and feelings in letters and journals.’ (Karl Ricks Anderson, *Joseph Smith's Kirtland*, 1989, 170)

Joseph: “God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other comforter spoken of, which will be manifest by revelation.” (TPJS, 149).

7. Why are many called but few chosen? (121:34–40)

³⁴ Behold, there are many called, but few are chosen. And why are they not chosen?

Called= ordained; Chosen=keep covenant

Joseph Fielding Smith: “I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him.” (Conference Report, Oct. 1945, 97)

David A. Bednar: “To be or to become chosen is not an exclusive status conferred upon us. Rather, you and I ultimately determine if we are chosen. ... God does not have a list of favorites to which we must hope our names will someday be added. He does not limit “the chosen” to a restricted few. Rather, it is our hearts and our aspirations and our obedience which definitively determine whether we are counted as one of God’s chosen. ... The fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God’s chosen and invite His tender mercies as we use our agency to choose God.” (“The Tender Mercies of the Lord,” *Ensign*, May 2005, 99)

⁵ There are many who have been ordained among you, whom I have called but few of them are chosen. ⁶ They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day. ... ¹² If you keep not my commandments,

the love of the Father shall not continue with you, therefore you shall walk in darkness. (D&C 95:5–6, 12)

³⁵ Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—³⁶ That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

“In the spiritual realm, anatomy is a different matter than in the physical, for there, your heart is not located next to your lungs and sternum. It is located next to your time and money.” (Ted Gibbons)

³⁷ That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

c. Joseph: “Many ... have been ordained, who ought not to hold official stations in the Church, because they dishonor themselves and the Church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge.” (HC 2:394)

“A man dragged his wife into a stake president’s office, thrust her in a chair, and said, ‘President, tell my wife to obey my priesthood. Then all our problems at home will be solved.’ The president opened... [to D&C 121:36-37], looked into the man’s eyes, and said quietly, ‘According to what I read here, you have no priesthood.’” (Stephen R. Covey and Truman G. Madsen, *Marriage & Family: Gospel Insights*, 54.)

d. SWK: “We have heard of men who have said to their wives, ‘I hold the priesthood and you’d better do what I say.’ Such a man should be tried for his membership. Certainly he should not be honored in his priesthood.” (Teachings of Spencer W. Kimball, 316)

e. Gordon B. Hinckley: “No man who abuses his wife or children is worthy to hold the priesthood of God,” (*Ensign*, Nov. 1998, 72)

“By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners.” (“The Family: A Proclamation to the World,” *Ensign*, Nov 1995, 102)

Hugh B. Brown: “I should like to say to you fathers tonight that our conduct in our homes determines in large measure our worthiness to hold and exercise the priesthood, which is the power of God delegated to man. Almost any man can make a good showing when on parade before the public, but one’s integrity is tested when ‘off duty.’ The real man is seen and known in the comparative solitude of the home. An office or title will not erase a fault nor guarantee a virtue.” (Conference Report, Apr. 1962, 88)

³⁸ Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

Apostates from last lesson; kick → self inflicted wounds

³⁹ We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. ⁴⁰ Hence many are called, but few are chosen.

Orson F. Whitney: All men who hold position do not abuse its privileges, and the man who serves God humbly and faithfully never will, for the moment he yielded to the temptation so to do, that moment would he cease to serve the Lord; but there are many, alas! who sadly misuse the functions of their office, and prostitute every power and privilege to the gratification of self and the injury and embarrassment of their fellow men. It is dangerous to put some men into power. They swell up and become so distended with the ideas of their greatness and importance, that we are forcibly reminded of so many inflated toy balloons, which the slightest prick of a pin would burst and ruin forever. A very small office and a very little authority is sufficient to intoxicate some men and render them entirely unfit for duty. (In Rich, Scrapbook of Mormon Literature, 2:511-12)

Parenthood.

f. M. Russell Ballard: “Those who hold the priesthood must never forget that they have no right to wield priesthood authority like a club over the heads of others in the family or in Church callings. ... Any man who ... seeks to use the priesthood in any degree of unrighteousness in the Church or in the home simply does not understand the nature of his authority. Priesthood is for service, not servitude; compassion, not compulsion; caring, not control” (*Ensign*, Nov. 1993, 78).

8. Become like God → Priesthood power or influence

“What manner of men ought ye to be? Verily I say unto you, even as I am.” (3 Nephi 27:27)

⁴¹ No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; ⁴² By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

MEEK

GR gentle, forgiving, or benevolent [mild, kind]; the Heb. in Ps. 37:11 characterizes as the humble those who have suffered

GR *πραῦς* gentle, humble, considerate, meek (older sensed), unassuming (*Bauer*)

OED **1.** Gentle, courteous, kind. Of a social superior: merciful, compassionate, indulgent. *Obs.* **2.** Humble, submissive

Melchizedek = king of righteousness

Knowledge is power

g. Joseph: “If the sisters loved the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate Brother Joseph by saying, ‘O, if I were Brother Joseph, I would do this and that;’ but if they were in [my] shoes they would find that men or women could not be compelled into the kingdom of God, but must be dealt with in long-suffering, and at last we shall save them. The way to keep all the Saints together, and keep the work rolling, is to wait with all long-suffering, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.” (HC 5:24)

Trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments. (Mosiah 23:14)

⁴³ Reproving betimes with sharpness, when moved upon by the Holy Ghost (not anger); and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; ⁴⁴ That he may know that thy faithfulness is stronger than the cords of death.

h. Brigham Young: “If you are ever called upon to chasten a person, never chasten beyond the balm you have within you to bind up.” (*JD* 9:124–125)

OED **betimes** **1.** At an early time, period, or season; early in the year; early in life. **2. spec.** At an early hour, early in the morning. **3.** In good time, in due time; while there is yet time, before it is too late. **4.** In a short time, soon, speedily, anon, forthwith.

Betimes means “promptly” or “soon.” In the context of this passage, *with sharpness* means “clearly” or “precisely,” not “severely” or “roughly.”

⁴⁵ Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly;

“*the thought and intents of the heart*” This expresses *exactly* what the Biblical writers believed. They assigned all thinking functions to the heart. Emotions and feeling functions were assigned to the kidneys (reins) and bowels (as in: “*My bowels are filled with compassion*”). The concept of the mind/brain as important or useful was foreign to them.

OED **virtue** **2. a.** Conformity of life and conduct with the principles of morality; voluntary observance of the recognized moral laws or standards of right conduct; abstention on moral grounds from any form of wrong-doing or vice.

GARNISH:

- OED *garnish* [to fortify, defend self, provide, prepare] **1.** To furnish, equip [for defence]. **4.** To decorate, ornament, or embellish
- GR: BDB κοσμεω **1. put in order, 2. adorn, decorate**

Blessings

→ **then** shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

Israelites lacked confidence in presence of God

Gordon B. Hinckley: “It has been my privilege on various occasions to converse with Presidents of the United States and important men in other governments. At the close of each such occasion I have reflected on the rewarding experience of standing with confidence in the presence of an acknowledged leader. And then I have thought, what a wonderful thing, what a marvelous thing it would be to stand with confidence—unafraid and unashamed and unembarrassed—in the presence of God. This is the promise held out to every virtuous man and woman” (Conference Report, Oct. 1970, 66).

⁴⁶ The Holy Ghost shall be thy constant companion (sacrament covenant), and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

9. Priesthood ordinances and covenants

A purpose of the priesthood is to help people understand, make, and keep covenants so they can become more Christlike and thus receive the power of Godliness (God-like-ness).

Mission of Church: preach gospel, redeem dead, perfect saints.

LDS Priesthood Ordinances

- a. Naming and blessing children (as did Christ)
- b. *Baptizing (become clean like Christ)
- c. *Confirming (Spirit→become holy, know his will)
- d. *Administering the sacrament (become clean, Spirit)
- e. Consecrating oil
- f. *Administering to the sick (as Christ, renew bodies)
- g. Dedicating graves
- h. Blessings (Father's; comfort)
- i. *Conferring priesthood and ordaining to office (as Christ)
Receive responsibility to love/serve as they love/serve
- j. Setting apart
- k. *Temple Ordinances (Endowment, Marriage)
Covenants→learn to behave as Christ

Initiatory: power to perceive (spiritual senses) and do things of God

Endowment:

Marriage→ become one as they are, create as they create

Moses' time: priests administer temple ordinances for all

Now: men and women administer temple ordinances

Endowed with Power (receive ordinances & keep covenants)

I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high; {temple knowledge, powers, blessings} ⁹For this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem. (D&C 95:8–9)

Tarry ye in the city of Jerusalem, until ye be endued with power from on high. (Lk 24:49)

GR ἐνδύω 1. Act. dress, clothe someone, 2. Mid. Clothe oneself, put on, {Lk 15:22 put robe on returned prodigal; Eph 6:10 put on the whole armour of God; Rev 1:12 Son of man, clothed with a garment; Rev 15:5 seven angels came out of the temple ... clothed in pure and white linen; Rev 19:13 the armies ... in heaven ... clothed in fine linen, white and clean }

Author: God, Creator, Plan of Salvation, ...

Blessings: all that father hath

Curse: denied blessings

Duties: covenants to obey, sacrifice, live the gospel, chastity, consecration; read scriptures for details and clarification

Enter: go to temple

We Learn:

1. How Christ relates to Father, how priesthood relates to Christ, and how we relate to priesthood. (by my voice or servants, it is the same)
2. How priesthood holders magnify their callings (hear, obey, report) by seeking, hearing, and obeying the will of God followed by report
3. How priesthood make return possible by ordinances
4. How to love God, neighbor, God's servants
5. How atonement makes it possible to return to God's presence
6. How to help God bring to pass the eternal life of man

Boyd K. Packer, "Come to the Temple," *Ensign*, Oct 2007, 18–22

The ordinances we perform in the temples include washings, anointings, the endowment, and the sealing ordinance—both the sealing of children to parents, and the sealing of couples, spoken of generally as temple marriage.

Here is a brief summary of the information that is available in print with reference to the temple ordinances.

The ordinances of **washing and anointing** are referred to often in the temple as initiatory ordinances. ... Associated with the endowment are washings and anointings—mostly symbolic in nature, but promising definite, immediate blessings as well as future blessings. Concerning these ordinances the Lord has said, "I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?" (D&C 124:37).

In connection with these ordinances, in the temple you will be officially clothed in the garment and promised marvelous blessings in connection with it. It is important that you listen carefully as these ordinances are administered and that you try to remember the blessings promised and the conditions upon which they will be realized.

To **endow** is to enrich, to give to another something long lasting and of much worth. In the temple endowment ordinances, "recipients are endowed with power from on high," and "they receive an education relative to the Lord's purposes and plans."

President Brigham Young (1801–77) said of the endowment: "Let me give you a definition in brief. Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy Priesthood, and gain your eternal exaltation in spite of earth and hell."

The blessing of the endowment is required for full exaltation. Every Latter-day Saint should seek to be worthy of this blessing and to obtain it. The **sealing ordinance** is that ordinance which binds families eternally.

James E. Faust, "Who Shall Ascend into the Hill of the Lord?," *Ensign*, Aug 2001, 2

As the Saints come into the sacrosanct washing and anointing rooms and are washed, they will be spiritually cleansed. As they are anointed, they will be renewed and regenerated in soul and spirit. ... We see clearly the unspeakable joy on their countenances as they are sealed together and as there is sealed upon them, through their faithfulness, the blessing of the holy Resurrection, with power to come forth in the morning of the First Resurrection clothed with glory, immortality, and eternal lives.

Nephi: I have beheld how thou [Nephi] hast with unweariness declared the word, which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine own life, but hast sought my will, and to keep my commandments. ⁵And now, because thou hast done this with such unweariness, behold, I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will. (Hel. 10:4–5)

Three Nephites: Ye shall never taste of death ... for ye have desired that ye might bring the souls of men unto me. ... Prisons could not hold them ... And thrice they were cast into a furnace and received no harm. (3 Ne. 28:7, 9, 21)

10. Live by every word of God

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. ⁴⁴ For you shall live by every word that proceedeth forth from the mouth of God. ... ⁴⁷ And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. (D&C 84:43–47)

¹¹ I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God. ¹² For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith. (D&C 98:11–12)

Search these commandments. ... What I the Lord have spoken, I have spoken ... whether *by mine own voice or by the voice of my servants, it is the same.* (D&C 1:37–38)

By my voice (own/Spirit) or voice of servants (spoken/written)

I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels. ... Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore ... feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do. ... For behold, if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do. (2 Ne. 32:2–5)

If my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold ... they shall not be moved out of their place. (D&C 124:45)

The day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; ¹⁵ For they have strayed from mine ordinances, and have broken mine everlasting covenant; ¹⁶ They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, (D&C 1:14–16)

⁴⁶ The Spirit ... enlighteneth every man ... that hearkeneth to the voice of the Spirit. ⁴⁷ And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. ⁴⁸ And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and ... for the sake of the whole world. (D&C 84:46–48)

(Alma 32:22–23) ²² God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word. ²³ And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times, which confound the wise and the learned.

7. Conclusion

SACRAMENT → covenant that we are willing to keep his commandments that we might have His Spirit to be with us always (constant companion). As we do this, we become more Christlike and receive more power or influence to do good.

David A. Bednar: The question in the soul of almost every single member of the church is: **How do I know if it's the Holy Ghost or just me?** The answer: Quit worrying about it. Just press forward with faith. Be a good boy and I promise you that your steps will be guided by your Heavenly Father and by the Holy Ghost. ... If you are good, every good thought you have will be inspired by the Holy Ghost.

John A. Widtsoe: “I believe that the busy person ... who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will leave his problems behind and do the temple work ..., he will confer a mighty blessing upon those who have gone before and quite as large a blessing will come to him; for at the most unexpected moments, in or out of the temple, will come to him, as a revelation, the solution of the problems that vex his life.”

Richard Draper's story of woman who lied.

BYU Devotional, 17 July 2009

My paraphrased notes

TV and MP3 version, Omitted from written version.

Gloria was an intelligent, intense woman in her 30s. Because of her concern about women and the priesthood she visited with Bro. Draper. She said she would never leave the Church because she knew the power of the priesthood.

Gloria grew up in a very physically and emotionally abusive home where she learned to lie and manipulate to avoid many problems.

When her mom divorced and moved to a new city, she committed to stop lying because it cost her many friendships. However, she kept lying through high school.

When she went to college, she told herself that she would stop lying now. However, she kept lying.

When she met a young man who loved her in spite of her lies, he asked her to promise not to lie to him. She promised and they got married. However, she kept lying. He divorced her after they had two boys.

When she met two sister missionaries who wanted to give her a message of hope, she let them in. She loved the message and the Book of Mormon until she read “wo unto the liar for he shall be thrust down to hell.” She now knew there was no hope for her, but she agreed to let her boys get baptized.

A perceptive branch president asked her why she was not getting baptized with her boys. She lied and said it is alright for them but not for her. He said, “if you will exercise faith in Christ and get baptized this day, you will receive power to overcome all that is holding you back.” She entered the waters of baptism with tremendous faith. During her confirmation, the elder said, “Your greatest challenge is lifted from this moment.”

She said, “Brother Draper, that happened three years ago and from that day I have never lied.”

Quotes

a. Joseph Fielding Smith: “The blessings of the priesthood are not confined to men alone. These blessings are also poured out our wives and daughters and upon all the faithful women of the Church. ... The Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons, for neither is the man without the woman, nor the woman without the man in the Lord” (Conference Report, Apr. 1970, 59).

b. Marion G. Romney: “Who are his servants? They are representatives in the offices of the Priesthood. ... It behooves us to keep this in mind when we are tempted to disregard our presiding authorities, bishops, quorum and stake presidents, etc. when, within the jurisdiction of their callings, they give us counsel and advice.” (Conference Report, Oct. 1960)

c. Joseph: “Many ... have been ordained, who ought not to hold official stations in the Church, because they dishonor themselves and the Church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge.” (HC 2:394)

d. Spencer W. Kimball: “We have heard of men who have said to their wives, ‘I hold the priesthood and you’d better do what I say.’ Such a man should be tried for his membership. Certainly he should not be honored in his priesthood.” (*Teachings of ...*, 316)

e. Gordon B. Hinckley: “No man who abuses his wife or children is worthy to hold the priesthood of God.” (*Ensign*, Nov. 1998, 72)

f. M. Russell Ballard: “Those who hold the priesthood must never forget that they have no right to wield priesthood authority like a club over the heads of others in the family or in Church callings. ... Any man who ... seeks to use the priesthood in any degree of unrighteousness in the Church or in the home simply does not understand the nature of his authority. Priesthood is for service, not servitude; compassion, not compulsion; caring, not control” (*Ensign*, Nov. 1993, 78).

g. Joseph: “If the sisters loved the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate Brother Joseph by saying, ‘O, if I were Brother Joseph, I would do this and that;’ but if they were in [my] shoes they would find that men or women could not be compelled into the kingdom of God, but must be dealt with in long-suffering, and at last we shall save them. The way to keep all the Saints together, and keep the work rolling, is to wait with all long-suffering, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.” (HC 5:24)

h. Brigham Young: “If you are ever called upon to chasten a person, never chasten beyond the balm you have within you to bind up.” (*JD* 9:124–125)

Ezra Taft Benson, “What I Hope You Would Teach Your Children about the Temple,” *Ensign*, Aug 1985, 8

In the peace of these lovely temples, sometimes we find solutions to the serious problems of life. Under the influence of the Spirit, sometimes pure knowledge flows to us there. Temples are places of personal revelation. When I have been weighed down by a problem or a difficulty, I have gone to the House of the Lord with a prayer in my heart for answers. These answers have come in clear and unmistakable ways.

John A. Widtsoe on Personal Temple Revelation

(From “Temple Worship,” lecture to the Genealogical Society of Utah at the Assembly Hall, Temple Square, SLC, October 12, 1920.)

“Revelation ... is not imposed upon a person; it must be drawn to us by faith, seeking and working. Just so to the man or woman who goes through the temple, with open eyes, heeding the symbols and the covenants, and making a steady, continuous effort to understand the full meaning, God speaks his word, and revelations come.

“The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no human works can explain or make clear the possibilities that reside in the temple service. The endowment, which was given by revelation, can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be the greatest.

“I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will leave his problems behind and do the temple work for himself and for the dead, he will confer a mighty blessing upon those who have gone before and quite as large a blessing will come to him; for at the most unexpected moments, in or out of the temple, will come to him, as a revelation, the solution of the problems that vex his life. That is the gift that comes to those who enter the temple properly, because it is a place where revelations may be expected. I bear you my personal testimony that this is so.”

Boyd K. Packer, “The Holy Temple,” *Ensign*, Feb. 1995, 36

When members of the Church are troubled or when crucial decisions weigh heavily upon their minds, it is a common thing for them to go to the temple. It is a good place to take our cares. In the temple we can receive spiritual perspective. There, during the time of the temple service, we are “out of the world.”

Sometimes our minds are so beset with problems, and there are so many things clamoring for attention at once that we just cannot think clearly and see clearly. At the temple the dust of distraction seems to settle out, the fog and the haze seem to lift, and we can “see” things that we were not able to see before and find a way through our troubles that we had not previously known.

The Lord will bless us as we attend to the sacred ordinance work of the temples. Blessings there will not be limited to our temple service. We will be blessed in all of our affairs.

No work is more of a protection to this church than temple work and the genealogical research that supports it. No work is more spiritually refining. No work we do gives us more power. No work requires a higher standard of righteousness.

Our labors in the temple cover us with a shield and a protection, both individually and as a people.

So come to the temple — come and claim your blessings. It is a sacred work.