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B.Coronation

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A.Pre-earth
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A. General
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E.Man

1.Adam

XIV.Vail

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- 1.Atonement
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 - 1.Priesthood
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XV. The Presence of God

INTRODUCTION

"The Most Glorious Doctrine"

According to Elder Bruce R. McConkie, the doctrine of making one's calling and election sure "... is the most glorious doctrine that there is in the Church. It is the doctrine that assures people of eternal reward in the kingdom of God. ... Our objective, our goal, our aim, our determination in this life is to press forward with the steadfastness and devotion which will give us complete peace and satisfaction and joy in this life and assure us of eternal life in the world to come." He suggested that "there are many in this Church who have obtained such a status" and that "this ought to cause us to make a firm and unshakable determination to gain the blessings and benefits of baptism . . . [and] of celestial marriage and then we ought to press forward with a steadfastness in Christ, keeping the commandments and living by every word that proceedeth forth from the mouth of God, so that our calling and election shall be made sure." (BYU Speech, March 25, 1969, Entitled: "Making Our Calling and Election Sure, p. 9; typescript of original taped version).

As the gathering of Israel takes place and the gospel net draws in people from around the world, we find that there are members who do not recognize the real purpose of the gospel and of the church, and consider it to be only a social organization. But, "among those who have received the gospel, and who are seeking diligently to live its laws and gain eternal life, there is an instinctive and determined desire to make their calling and election sure. Because they have tasted the good things of God and supped from the fountain of eternal truth, they now seek the divine presence, where they shall know all things, have all power, all might, and all dominion, and, in fact, be like Him who is the great Prototype of all saved beings --- God our Heavenly and Eternal Father" (Bruce R. McConkie, Doctrinal New Testament Commentary, 3:325).

"If we are to attain the goal of eternal life, we must properly envision it, know what we need to do to obtain it, and then do whatever is necessary. . . . To be sure that we overcome all things, we must be obedient, exercise faith, and strive diligently to make our calling and election sure. No goal is more worthy, no blessing greater." Sometimes, however, while traveling the path to exaltation, our vision grows dim, because we did not keep the eternal goal of gaining the assurance of eternal life in our hearts. The apostle "Peter knew that our vision becomes dim unless we keep the goal constantly in mind. He also knew that when our vision grows dim so does our resolve to endure to the end, especially in the face of continual tribulation and opposition" (Gospel Doctrine Teacher Supplement / New Testament, 1983, Lesson 46, pp. 157 - 160). Thus we find many who begin in the path that leads to the tree of life, but there are few who actually reach it and partake of its fruit. Indeed, many have been "called" to partake of the fulness of their Father's blessings, but few actually are willing to pay the price that allows them to be "chosen" for those high blessings.

Such blessings are not reserved for apostles and prophets. They are not reserved for the General Authorities. Nor are they available to us only after death, ".... for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint my 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" (The

Teachings of the Prophet Joseph Smith, p. 149) There are those, however, who do not believe that such blessings are attainable or available, and they are right! Without belief and faith in the scriptural and prophetic promises that such blessings are attainable, the required effort will not be expended to achieve the blessings (See The Promised Messiah, Bruce R. McConkie, p. 586). Thus the Lord condemns unbelief as a great sin (Doctrine and Covenants 84:55, 76) and Nephi was left to mourn because of the unbelief of the children of men (2 Nephi 32:7). And those who are ignorant to such blessings should do all within their power to learn and do all they can to obtain them, for it is impossible to be saved in ignorance. (See Doctrine and Covenants 131:5-6; Also Bruce R. McConkie, BYU Speech, p. 7)

"There are goals to gain, summits to climb, revelations to receive. In the eternal scope of things we have scarcely started out on the course to glory and exaltation. The Lord wants his saints to receive line upon line, precept upon precept, truth upon truth, revelation upon revelation, until we know all things and have become like him. Let us press forward in making our callings and elections sure, until, as Joseph Smith said, we shall have the personage of Jesus Christ to attend to us, or to appear to us from time to time, and until even he will manifest the Father unto us" (Bruce R. McConkie, General Conference Addresses, October, 1969; *The Improvement Era*, 72 [December 1969], p. 85).

The doctrine of making one's calling and election sure may sound like a difficult subject to understand. "It is one which is not fully known or understood by everyone, but at least as far as the fundamentals are concerned, it is a very basic and easily understood doctrine. There is nothing complex or mysterious about it. Rather it is a doctrine we should understand, one out of which determinations should grow to do the things that assure us of peace and satisfaction in this life and eternal rewards in the realms ahead" (BYU Speech, "Making Our Calling and Election Sure, March, 1969, p. 1; see also Doctrine and Covenants 59:23)

Hopefully, the thoughts expressed in this paper will help clarify the doctrine of making one's calling and election sure, and the relationship it has to other concepts of the gospel, such as the Holy Spirit of promise, the fulness of the priesthood, eternal marriage, and the Church of the Firstborn, as well as others. Hopefully, this paper will also inspire commitment and dedication on the part of the reader to be true and faithful in all that God expects of him. For as Joseph said, "... great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion; which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory" (Doctrine and Covenants, 76:114-118).

THE DOCTRINE OF MAKING YOUR CALLING AND ELECTION SURE

Definition

The phrase "make your calling and election sure" comes from the Apostle Peter as he was attempting to encourage the saints of his day to obtain the guarantee of eternal life for themselves. He said:

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall:

For so and entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. (2 Peter 1:1-10)

"An abundant entrance has obvious reference to exaltation to the highest heaven of the celestial world" (Bruce R. McConkie, BYU Speech, p. 3)

In defining the phrase "make your calling and election sure", Elder Bruce R. McConkie said:

To have one's calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all the glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne even as he is "set down" with his "Father in his throne." (Revelation 3:21; Doctrinal New Test. Comm., 3:331)

Two Ways To Obtain The Blessing

"To make one's 'calling and election sure' (is simply) a guarantee of our inheritance in the [highest degree of the] celestial kingdom." This guarantee or assurance, can only be obtained in two ways:

- 1. By obtaining the more sure word of prophecy, throughpersonal revelation and hearing the voice of God, that you have been sealed up unto eternal life.
- 2. By receiving the higher ordinance of the priesthood wherein the Prophet of God seals you up to eternal life with the Holy Spirit of promise. (Doctrine and Covenants 132:7, 26)

If an individual, for one reason or another, did not make his calling and election sure in this life, but was otherwise worthy, he may continue to work towards it in the spirit world. Those who enter the spirit world already worthy of the blessing, are given it and are called "just men made perfect", for they are "they who are not resurrected, but inherit the same [celestial] glory" (Doctrine and Covenants 129:3). All others will continue their efforts in the spirit world toward obtaining the guarantee. When worthy, those in the spirit world will be sealed up to eternal life in the same manner as those on earth, by (1) obtaining the more sure word of prophecy, or (2) by receiving the fulness of the priesthood ordinance for them by proxy on earth. The property substanting the more sure word of prophecy, or (2) by receiving the fulness of the priesthood ordinance for them by proxy on earth. Redeeming the fulness of the priesthood ordinance for them by Real Cor the dead. The property are property and the property of the prope

The Meaning of The More Sure Word of Prophecy

In the same discourse wherein the Apostle Peter told his brethren that they should make their calling and election sure, he also said:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed (2 Peter 1:19

The Prophet Joseph Smith modified this scripture to read:

We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed (JST 2 Peter 1:19)

Concerning this scripture, the Prophet Joseph explained:

Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and elections sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, where unto ye do well that ye take heed as unto a light shining in a dark place. Now, where in could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son.

Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their calling and election was made sure that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heaven and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick round, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven (The Teachings of the Prophet Joseph Smith, pp. 298-299; History of the Church [H.C.] Vol. 5:387-390; May 14, 1843)

Although it was a most wonderful experience to see the Savior transfigured and to hear the voice of God, yet this "more sure word of prophecy" was something in addition that was of supreme significance. Concerning this same scriptural passage, Elder McConkie said:

We have also [now this is something in addition to standing on the mount and hearing the voice of God and seeing the Lord Jesus transfigured before them] -- we have also a more sure word of prophecy; [and it is this more sure word that is the great thing; it is greater than the great spiritual experience they had with Christ and God on the mount.] (2 Peter 1:19; BYU Speech, p. 3)

Joseph Smith explained that this was one of the important keys which we must have, to know that "it is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in the kingdom" (*Teachings*, pp. 305-306)

By way of definition, the Prophet Joseph Smith clearly defined what the Apostle Peter meant concerning the more sure word of prophecy:

The more sure word of prophecy [mentioned by Peter] means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. (History, 5:392, May 16-17, 1843; Doctrine and Covenants 131:5; See the 1914 edition of the Doctrine and Covenants wherein the comment in brackets is found).

According to the Prophet Joseph, a person would be able to make his calling and election sure BY OBTAINING this more sure word of prophecy:

Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it. (*Teachings*, p. 299)

This concept was also explained by Elder Marion G. Romney as he spoke to the saints in the October, 1965 General Conference:

I know it is possible for men to so live that they may hear his voice and know his words and that to receive "the Holy Spirit of promise: while here in mortality is possible. And so, in the words of the Prophet Joseph, "...I... exhort you to go on and continue to call upon God until [by the more sure word of prophecy] you make your calling and election sure for yourselves...." (History, 5:389; The Improvement Era, 68 [December 1965], p. 1116; comment in brackets inserted by Elder Romney).

Thus, the more sure word of prophecy means, that by personal revelation an individual has heard the voice of God declare to him that he is sealed up unto eternal live. Thus we learn that".... any man who obeys the law entitling him to receive revelation shall see and hear and know for himself. Revelation ... for the guidance of the individual, revelation which says to a man and a woman, 'son, daughter, thou shalt be exalted; thou shalt have part and lot in my kingdom,' this revelation comes to them as individuals, alone and apart from all others" (McConkie, October General Conference, The Improvement Era, 72 [December 1969], p. 85).

"I should think that all faithful Latter-day Saints 'would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God," said President Marion G. Romney to the priesthood brethren in April, 1977 General Conference of the Church. "And I bear further witness that such person who, having come this far, will follow the Prophet's admonition to 'continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God" (*Teachings*, p. 150), may obtain the more sure word of prophecy. That the Lord will bless all of us priesthood bearers that we will so understand these great truths, that in the end we shall, by making our calling and election sure, enjoy the full light of Christ, I humbly pray. (*The Ensign*, May, 1977, p. 45).

Scriptural & Historical Examples of The More Sure Word of Prophecy

There are several scriptural and church historical examples of individuals who were sealed up to eternal life through personal revelation. President Marion G. Romney shared these examples as follows:

"Lehi's grandson Enos so hungered after righteousness that he cried unto the Lord until 'there came a voice unto [him], saying: Enos, thy sins are forgiven thee, and thou shalt be blessed' (Enos 5). Years later Enos revealed the nature of this promised blessing when he wrote:

I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. (Enos 27)

"To Alma the Lord said, 'Thou art my servant; and I covenant with thee that thou shalt have eternal life.' (Mosiah 26:20)

"To His twelve Nephite disciples, the Master said:

What is it that ye desire of me, after that I am gone to the Father?

And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, where in thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.

And he said unto them: Blessed are you because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest. (3 Nephi 28:1-3)

"As Moroni labored in solitude abridging the Jaredite record, he received from the Lord this comforting assurance:

Thou has been faithful; wherefore, thy garments shall be made clean. And because thou has seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. (Ether 12:37)

"Paul in his second epistle to Timothy wrote:

I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, righteous judge, shall give me at that day. (2 Timothy 4:6-8)

"In this dispensation many have received like assurances. In the spring of 1839, while the Prophet Joseph and his associates were languishing in Liberty Jail, Heber C. Kimball, our presidents grandfather, labored against great odds caring for the Saints and striving to free the brethren who were in jail. On the sixth of April he wrote:

My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to mind, and the Spirit said unto me, "write," which I did by taking a piece of paper and writing on my knee as follows:

'Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou has a respect to the words of mine anointed, even from the least to the greatest of them; therefore thy name is written in heaven, no more to be blotted out for ever' (Orson F. Whitney, *The Life of Heber C. Kimball*, Bookcraft, 1975, p. 241).

"To the Prophet Joseph Smith the Lord said:

I am the Lord thy God, and will be with thee unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (DOCTRINE AND COVENANTS 132:49); All of the preceding examples were given by President Romney at the April, 1977 General Conference, and printed in *The Ensign*, May 1977, p 45)."

THE FAMILY

A PROCLAMATION TO THE WORLD

THE FIRST PRESIDENCY AND COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

WE, THE FIRST PRESIDENCY and the Council of the Twelve Apostles of The Church of Jesus Christ of Latterday Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children.

ALL HUMAN BEINGS—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal

identity and purpose.

IN THE PREMORTAL REALM, spirit sons and daughters knew and worshiped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize his or her divine destiny as an heir of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

THE FIRST COMMANDMENT that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God's commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

WE DECLARE the means by which mortal life is created to be divinely appointed. We affirm the sanctity of

life and of its importance in God's eternal plan.

HUSBAND AND WIFE have a solemn responsibility to love and care for each other and for their children. "Children are an heritage of the Lord" (Psalms 127:3).

Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of God and to be law-abiding citizens wherever they live. Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations.

THE FAMILY is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. 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. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

WE WARN that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

WE CALL UPON responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society.

This proclamation was read by President Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah.

Concerning the importance of Peter's injunction to the brethren of his day to make their calling and election sure, Joseph Smith said:

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this. But after all this you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation! (*Teachings*, p. 306)

Being Sealed up to Eternal Life Through the Higher Ordinance and the Priesthood

This concept, of being sealed up to eternal life through the priesthood was a doctrine that was taught and practiced early in church history. There is no indication, however, that the doctrine of being sealed up was directly associated with the concept of making your calling and election sure, until 1839. Joseph Smith did not teach concerning "making your calling and election sure" until June of 1839 when he discoursed on the two comforters (*Teachings*, pp. 149-151). Prior to that time the concept of "calling and election" apparently did not exist in the minds of the saints, although being sealed up to eternal life did. However, when the Prophet gave his discourses on the two comforters, he equated the concepts of being "sealed up to eternal life" and "making your calling and election sure" as being one and the same. Although he had sealed individuals up to eternal life through the ordinances of washing of feet in 1833, Joseph did not make any attempt to equate this ordinance with calling and election. Nor did he equate, at this particular time, "calling and election" with the ordinance of the fulness of the priesthood, since that ordinance was still over four years away from being performed for the first time.

Historical Review of Being Sealed Up Through the Ordinance of the Priesthood

There are several examples in church history which demonstrate the fact that the high priesthood was used to seal people up to eternal life, or to reveal to individuals that such an occurrence had happened.

At a meeting early in February of 1831, Joseph sealed several saints up to eternal life, saying that the Lord Jesus Christ was in their midst "and had given you all to me and commanded me to seal you up unto eternal life, that where he is you may be also, and if you are tempted of Satan, say, 'Get thee behind me Satan; my salvation is secure.'" (Journals and Memoirs of Mary E Lightner, pp. 2-3; See also Young Women's Journal, December, 1905, pp. 556-557)

According to the Journal of Joseph Knight, Sr., all of the members of the Colesville Branch were sealed up to eternal life early in the summer of 1831.

At the October General Conference of the Church held at Far West in 1831, the minutes of the meeting indicated that Joseph Smith taught:

. . . . the order of the priesthood is that they have power given them to seal up the saints unto eternal life. And said it was the privilege of every elder present to be ordained to the high priesthood [meaning, be ordained high priests].

Bro. Daniel Hanton said that he had a long time since covenanted to do the will of God in all things and remarked that it was his desire to be sealed with the Holy Spirit of promise.

Bro. Joseph Smith, Jun. said . . . Until the Saints had perfect love they were liable to fall. When they had a testimony that their names were sealed up in the Lamb's Book of Life, they had perfect love, and then it was impossible for false Christs to deceive them. (Far West Record, p. 11, October 25, 1831; Journal History, under date; Teachings, p. 9).

On this same date (October 25, 1831), Jared Carter was laboring in the vicinity of Benson, Vermont and stated that while praying with some of the saints that "the spirit rested down upon us and it appeared to me that the Church of Christ in the locality was sealed up to the Lord, and it was likewise made plain to me that every one of us present should meet again in Zion." (Journal History, September 27, 1832)

In a revelation given through the Prophet Joseph, November 1831, at the request of Orson Hyde, Luke S. Johnson, and William E. McLellin, the Lord revealed ".... of as many as the Father shall bear record, to you [meaning, those individuals whose names are mentioned here in the revelation] shall be given power to seal them up unto eternal life" (Doctrine and Covenants 68:7-12); H.C. 1:227-229). Some of these individuals exercised this privilege, as will be seen later.

In December of 1832, the Lord commanded the Prophet to organize a school of the prophets, and commanded the ordinance of washing of feet to be a part of that school (Doctrine and Covenants 88; H.C. 1:302). Although the Lord revealed that the ordinance of washing of feet was for the purpose of cleansing individuals from "the blood [and sins] of this generation" (Doctrine and Covenants 88:138-139), it was also used as a means by which the prophet sealed its recipients up to eternal life. The school of the prophets assembled in conference on January 23, 1833, when:

.... after much speaking, singing, praying and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded.

I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin willfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption. (H.C. 1:323-324)

In August of 1833, while Orson Pratt and Lyman Johnson were administering in the area of Charleston, Vermont, they met with the Church and with brethren from some of the other towns, and unitedly called upon the Lord "and the Lord heard their prayers and moved upon his servant Lyman Johnson by the power of the Holy Ghost to seal them up unto eternal life. And after this the brethren arose one by one and said that they knew their names were sealed in the Lamb's Book of Life, and they did all bear this glorious testimony save two or three." (Journal of Orson Pratt, September 8, 1833).

About 10 days later, Orson Pratt and Lyman Johnson sealed the members of the church at Bath, New Hampshire, Conn. to eternal life. (*Journal of Orson Pratt*, September 8, 1833)

In December of this year, the Prophet and a number of the leading Elders of the Church assembled in the printing office which had just been built, and the office was dedicated by the Prophet Joseph Smith. At this meeting, Joseph blessed member of his family, including his father and mother, Hyrum and William. Of them he stated that they would have eternal life. (*Teachings*, pp. 38-41).

Later in March of the next year (1834), the members of Zion's Camp were all called together and were sealed up to eternal life. (*Journal of Reuben McBride*, BYU Special Collections, Kirtland, Ohio, underdate)

Introduction of the Concepts of Making Your Calling and Election Sure and the Second Comforter

In June of 1839, Joseph introduced, for the first time, the phrase from Peter of "making your calling and election sure", and he used it in terms of being "sealed up to eternal life". At this point, however, he limited its usage to a person who had been sealed up by hearing the voice of God declare to him that he would be exalted, rather than linking it to being sealed up through the ordinances of the priesthood:

The Doctrine of Election. St. Paul exhorts us to make our calling and election sure. This is the sealing power spoken of by Paul in other places.

"13. In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,

"14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption." (Ephesians, 1st chapter)

This principle ought (in its proper place) to be taught, for 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.

There are two other Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all the Saints receive after faith, repentance and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence.

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say to him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

[Joseph then quotes verses 16, 17, 18, 21, & 23, and then continues:]

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or to appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions -- Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn. (Teachings, pp. 149-151)

Therefore, after an individual has come to the point in his life where he has been able to make his calling and election sure, then it becomes his privilege to receive the Savior as his second comforter. Elder McConkie made this point clear when he said:

After the true saints receive and enjoy the gift of the Holy Ghost; after they know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthy of every trust -- after all this and more -- it becomes their right and privilege to see the Lord and commune with him face to face. (*The Promised Messiah*, p. 575)

Four years later, on April 2, 1843, Joseph Smith gave important instruction while at Ramus, Illinois, on the second comforter:

(John 14:23) The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false. (H.C. 5:323; Doctrine and Covenants 130:3)

Although the Savior is the second comforter, there is still another concept regarding the second comforter which the Prophet revealed in a revelation given to him December 27, 1832

Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth [Heb: armies or hosts], and are recorded in the book of the names of the sanctified, even them of the celestial world.

Wherefore, I now send upon you another Comforter [they already had the Holy Ghost as their first Comforter], even upon you my friends [a title reserved for those who are sealed up], that it may abide in your hearts [which is something the Savior himself can not do], even the Holy Spirit of promise [the Holy Ghost not operating as the second Comforter of (the) promise of eternal life]; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John [chapter 14:16-23].

This Comforter is the promise [note it is the promise] which I give unto you of eternal life, even the glory of the celestial kingdom;

Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son---.

In addition to being the first comforter to all the members of the church who actively seek for him, the Holy Ghost is also the second comforter of promise to those saints who have been sealed up to eternal life. The Savior then is the second comforter of PRESENCE, while the Holy Spirit of promise mentioned here, is the second comforter of PROMISE. This understanding of the second comforter was taught as early as 1842, being mentioned in a patriarchal blessing which was given to Vilate M. Kimball, wife of Heber C. Kimball:

Beloved Sister: I lay my hands upon your head in the name of Jesus, and seal you unto eternal life--sealed here on the earth and sealed in heaven, and your name written in the Lamb's Book of Life never to be blotted out.

The same is mentioned and manifested to comfort your heart, and to be a comfort unto you henceforth all your days. It is even a promise according to the Spirit, and the Spirit shall bear record of the truth; the same is called the Second Comforter, not his presence, but his promise. The same is as immutable as an oath by Himself, because there is none greater blessing that can be given, and no greater riches, it being the riches of eternity, which are the greatest riches of all riches. . . . (Blessing given by

Hyrum Smith, Patriarch to the Church, March 9, 1842. See Solomon F. Kimball, Life of David P. Kimball, p. 128)

Elder Bruce R. McConkie explained that:

When the Holy Spirit of Promise places his ratifying seal upon a baptism, or a marriage, or any covenant, except that of having one's calling and election sure, the seal is a conditional approval or ratification; it is binding in eternity only in the event of subsequent obedience to the terms and conditions of whatever covenant is involved.

But when the ratifying seal of approval is placed upon someone whose calling and election is thereby made sure---because there are no more conditions to be met by the obedient person---this act of being sealed up unto eternal life is of such transcendent import that of itself it is called being sealed by the Holy Spirit of Promise, which means that in this crowning sense, being so sealed is the same as having one's calling and election made sure. Thus, to be sealed by the Holy Spirit of Promise is to be sealed up unto eternal life; and to be sealed up unto eternal life is to be sealed by the Holy Spirit of Promise. (Doctrinal New Testament Commentary, 3:335-336)

The Relationship of Making Your Calling and Election Sure to the Fulness of the Priesthood Ordinance

Early in church history, members of the church were not only sealed up to eternal life by those who held the "high priesthood", but were also sealed up by the patriarchs. For instance, on January 19, 1841, the Lord said:

First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. (Doctrine and Covenants 124:124)

Hyrum Smith, as patriarch, sealed Vilate Kimball up to eternal life in 1842, while giving her a patriarchal blessing. Although the power to seal individuals was held by the patriarchs for many years, the ordinance of the fulness of the priesthood became the main ordinance through which this was done.

In order to understand Joseph's teachings concerning being sealed up to eternal life, it is important to understand the relationship it had with the restoration of the temple ordinances, for the power to seal individuals up to eternal life eventually became centered in the temple during the life of Joseph Smith. The ordinance of washing of feet was revealed and administered in 1832-1833; washings and anointings were performed in 1836; the endowment was administered in May of 1842; eternal marriages performed in 1843; and the highest temple ordinance of the fulness of the priesthood was first administered in September, 1843.

By August of 1843, the term "making your calling and election sure" had been expanded by Joseph to refer not only to a person who had received the "more sure word of prophecy" by personal revelation, but also one who had been sealed up by the priesthood through the ordinance of the fulness of the priesthood. Although the prophet was well aware of this sacred ordinance, it had not yet been administered, and would not for another month. However, his discourses on being sealed up reflected his understanding of the purpose and importance of the ordinance. On August 13th he said:

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. (*Teachings*, p. 321)

CONCEPTS WHICH DIRECTLY RELATE TO THE DOCTRINE OF MAKING YOUR CALLING AND ELECTION SURE

The Meaning of "Calling and Election"

In the pre-earth life the whole house of Israel was "called and elected", or in other words, foreordained, to the blessings of baptism, the priesthood, and all the temple blessings, including the blessings of eternal life and exaltation. We were all promised, in the pre-earth life, that these would be our blessings if we followed the path of righteousness once we were upon the earth. Some of the promised blessings have already come to pass, others have not yet been obtained. "When a man lives the law that qualifies him for eternal life, the Lord is bound by his own law to confer that greatest of all gifts upon him," said Elder McConkie. "The calling [and election to eternal life], which up to that time was provisional, is then made sure. The receipt of the promised blessings are no longer conditional; they are guaranteed. Announcement is made that every gospel blessing shall be inherited." (BYU Speech, March 25, 1969, pp. 4-5; Doctrinal New Testament Commentary, 3:326-330)

The Church of the Firstborn

Jesus Christ is the "firstborn" in the spirit of our Father in Heaven. The Church of the Firstborn calls itself after this concept of Christ being the firstborn. It is composed of individuals who have been sealed up unto eternal life, whether they are alive on earth, or whether they are in the spirit world. No matter where they dwell, they all belong to the same church.

Joseph Smith repeatedly talked about coming into the presence of "the general assembly and church of the firstborn" (*Teachings*, pp. 320-321). Elder McConkie states that "members of The Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordinances of exaltation become members of the Church of the Firstborn." He indicates that "celestial marriage is the GATE to membership in the church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom" (*Mormon Doctrine*, p. 139). These elect people "comprise a very select group, and inner circle of faithful members" of the Church. These people have received the priesthood, and have been "endowed in the temple of the Lord" and have entered "into that 'order of the priesthood' named the 'new and everlasting covenant of marriage' and overcome by faith until, as the sons of God, they merit membership in the Church of the Firstborn" (*Mormon Doctrine*, pp. 217-218).

Being married in the temple for time and all eternity does not make an individual a member of the Church of the Firstborn. Temple marriage is only the GATE which leads to membership to that kingdom. The "higher ordinances of

On the 27th of August, Joseph gave a most remarkable discourse on the three grand orders of priesthood and the mission of Elijah, and touched upon the fulness of the priesthood ordinance which would make of a man a king and a priest and which would give him, thereby, the sealing power. He also mentioned that this ordinance was related to calling and election:

Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. (*Teachings*, p. 322)

The anointing and sealing is to be called, elected and made sure. (Teachings, p. 323)

President Spencer W. Kimball quoted this same passage and modified the ending to read:

Elijah shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers. The anointing and sealing is to be called, elected, and the election made sure. (General Conference, April, 1978; *The Ensign*, May, 1978, p. 48).

In summary, it appears that Joseph Smith evolved in his understanding of the power to seal individuals up to eternal life. In the 1830's individuals were sealed up to eternal life by the power of the priesthood as it was revealed by revelation. Also, the washing of the feet ordinance was used at least once for this purpose in 1833. Later, in the early 1840's, individuals were sealed up by the patriarch to the church. Although the patriarchs held this power for many years, the ordinance of the fulness of the priesthood became the method whereby individuals were sealed up.

Although Joseph knew about the Holy Spirit of promise as early as 1832, he did not possess the keys of the sealing power until he was visited by Elijah in 1836. Even then, it was not until 1843 that Joseph was able to finally put in somewhat of an order the ordinances which would later be performed in the Nauvoo temple. After they were placed in their proper order, the prophet used the ordinance of the fulness of the priesthood to seal individuals up to eternal life, while the ordinance of washing of feet was used to cleanse individuals from the blood and sins of this generation. After Joseph's death, the ordinance of the fulness became the main vehicle through which Brigham Young and succeeding prophets sealed members of the church up unto eternal life. Ultimately, the power to seal people up was taken from the "high priesthood", and from the patriarchs throughout the church and presently resides only in the Prophet of God.

exaltation" must first be administered to the individual, just as baptism and confirmation must be administered to a person in order for him to become a member of The Church of Jesus Christ of Latter-day Saints. People on earth will receive all that they ever hope for ".... and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn" (Journal of Discourses, 8:154-155; Remarks by Pres. Brigham Young; August 26, 1860). Membership in the church of the Firstborn is obtained by an "anointing and sealing" for "the anointing and sealing is to be called, elected and made sure" (Teachings, p.323) It is the mission of the 144,000 high priests in the last days ".... to bring as many as will come to the church of the Firstborn" (Doctrine and Covenants 77:11). In the temple, the holy of holies ".... is reserved for the higher ordinances in the Priesthood relating to the exaltation of both the living and dead" (The House of the Lord, James E. Talmage, p. 163)

In August of 1931, Elder Joseph Fielding Smith stated that after a person has been baptized into the church, and after "... he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make him an heir, and he will become a member of the 'Church of the Firstborn.' Into his hands, 'the Father's fulness and of his glory." Then Elder Smith asks the question: "Is this worth having?... The fulness of these blessings can only be obtained in the temple of the Lord!" (*The Way to Perfection*, p. 208)

The Fulness of the Priesthood King and Priest / Queen and Priestess

Within the gospel context, all who make their calling and election sure and are thus sealed up to eternal life become a king and a priest. A king wears a crown, therefore Joseph asked the question: "Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn? Those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction; and reign with Christ on the earth" (*Teachings*, pp. 63-66). Since a king "rules" and a priest "reigns" the faithful saints will rule and reign in the House of Israel forever. But, "if the saints are not to reign, for what purpose are they crowned?" (*Teachings*, p. 64)

To the Relief Society sisters in Nauvoo, the Prophet Joseph stated that "the Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch's day. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings" (H.C. 4:570). But no man receives a fullness of the Melchizedek Priesthood till he has received his second anointings' (Journal of Anthony W. Ivins, Monday, April 8, 1901). "If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord", said Joseph Smith. "All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole" (Teachings, pp. 308-309). "The greatest blessings are reserved for those who

obtain 'the fulness of the priesthood,' meaning the fulness of the blessings of the priesthood. These blessings are found only in the temples of God. There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing [of the fulness of the priesthood] (*Teachings*, p. 199). These, of course, are revealed only in the temples. "Washings, anointings, endowments, and the communication of keys,' the Prophet says, are essential to enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds" (*Teachings*, p. 237)

To become a king and a priest was something that Joseph Smith wanted every man to receive, not just the apostles. He said that we "... have got to learn how to be Gods" and "to be kings and priests to God, the same as all the Gods have done before" us (Teachings, pp. 346-347). "The fulness of the priesthood includes the authority of both king and priest. ... Such as have not received the fulness of the priesthood, and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom" (Orson Hyde in The Millennial Star, IX, 2; Jan 15, 1847, pp. 23-24). "All men who will, may receive salvation and exaltation and the sealing powers", said Joseph Fielding Smith. "We must receive covenants, sealings, the sealing power, and privileges which are obtained in the temple of the Lord, and then live in accordance with them" (Doctrines of Salvation, 2:122, 15). "The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down" (H.C. 6:51-52). To receive a fulness of the priesthood, then, is to gain a fulness of the sealing power, the same power which Elijah restored to the earth on April 3, 1836 in the Kirtland Temple. Everyone who is ".... [anointed and] ordained after this order and calling should have [the sealing] power, by faith, to break mountains, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God" (JST, Gen. 14:26-35). The saints are to become saviors on Mount Zion "by building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads . . . " (Teachings, p. 330).

In old testament times, kings were anointed with holy oil as they assumed their office of king. Today, kings are anointed, and priests are ordained. "Such as have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown" (Orson Hyde, Ibid.). The anointing and ordaining is done in the holy of holies, or a sealing room set apart for such an ordinance, and it is administered by the prophet, or a person assigned by him. These blessings are above those of temple marriage, and are the ordinances by which an individual is sealed up to eternal life.

Peace in This World - Eternal Life in the World to Come

The Savior spoke of a peace that the world could not give. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). In a revelation to Joseph Smith the Lord said that an individual could obtain "peace in this world, and eternal life in the world to come" (Doctrine and Covenants 59:23)

The peace spoken of is a result of having been sealed by the Holy Spirit of promise. This promise and guarantee of eternal life is like an anchor to the soul in troubled times. "He who obtains it [the promise] will obtain an exaltation in the celestial kingdom of our Father in heaven They are they who are the church of the Firstborn. . . . This gift of eternal life in the world to come may not, of course be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in the world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such assurance The Prophet Joseph taught that one so sealed [by the Holy Spirit of promise] would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation. These fruits of the gospel -- assurance that we shall obtain eternal life, peace in this world sustained by such and assurance and finally eternal life in the world to come -- are within the reach of us all. Through self discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world." (Marion G. Romney, *The Improvement Era*, November 1949, pp. 719, 752, 754).

Those who seek the celestial glory must be "born again into the kingdom of heaven, of water, and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. . . . Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment" (Moses 6:59, 61)

Sons & Daughters of God

"The destiny of the faithful man in this Church and the faithful woman is to become a son and daughter of God. . . . Now, how are we going to become the sons of God and, of course, daughters as well? How is it done? Can we become the sons and heirs of our Eternal Father simply by being baptized for the remission of our sins after we have repented and have had faith, and have had hands laid upon us for the gift of the Holy Ghost, and have come into the Church? No, it takes more than that. Why, of course they are the children of our Father in heaven, those who do that, as are the people who are outside of the Church; but to become the sons and daughters of God, children, 'heirs, heirs of God, and joint-heirs with Christ' we must suffer with him, that we may be glorified with him. In other words, we must receive in our hearts, accept in our hearts, every principle of the gospel which has been revealed; and insofar as it is in our power to do so, we must live in accordance with these principles and keep the commandments of God in full. . . .

"If you would become a son or a daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end. . . . The ordinances of the temple, the endowment and sealings, pertain to exaltation in the celestial kingdom, where the sons and daughters are. The sons and daughters are not outside in some other

kingdom.... Sons and daughters have access to the home where he dwells, and you cannot receive that access until you go to the temple.... You know what it says about servants in the scriptures. Those who become servants are those who are not willing to receive these blessings in the house of the Lord and abide in them. They are not sons; they are not daughters. They are children of God, it is true, for all men are his children. But they do not inherit, and therefore they remain servants throughout eternity.... As sons and daughters then, we are heirs of his kingdom and shall receive by right the fulness of the gospel and be entitled to the great blessings and privileges which the Lord in his mercy has revealed to us in the dispensation of the fulness of times" (Doctrines of Salvation, Joseph Fielding Smith, 2:37-41).

The Elect of God

"The elect of God comprise a very select group, an inner circle of faithful members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come. As far as the male sex is concerned, they are the ones, the lord says, who have the Melchizedek Priesthood conferred upon them and who there after magnify their callings and are sanctified by the Spirit. In this way, 'they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God' (*Doctrine and Covenants*, 84:33-41). They keep 'the oath and covenant which belongeth to the priesthood,' and are rewarded with the fulness of the Father's kingdom' (*Mormon Doctrine*, Bruce R. McConkie, p. 217).

"To gain this elect status they must be endowed in the temple of the Lord (*Doctrine and Covenants*, 95:8), enter into that 'order of the priesthood' named 'the new and everlasting covenant of marriage' (*Doctrine and Covenants* 131:1-4), and overcome by faith until as the sons of God, they merit membership in the Church of the Firstborn" (*Mormon Doctrine*, p. 218, *Doctrine and Covenants*, 76:50-70, 94-96).

"An elect lady is a female member of the Church who has already received or who through obedience is qualified to receive, the fulness of the gospel blessings. This includes temple endowments, celestial marriage, and the fulness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive all that the Father hath" (Mormon Doctrine, p. 217, Doctrine and Covenants 84:38)

Your Life Is Hid With Christ

The New Testament records an interesting phrase which the Prophet Joseph used and applied to William Clayton: ". . . . and your life is hid with Christ in God" (Col. 3:3). Joseph Smith, on May 16, 1843, while speaking with William Clayton, said to him: "Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life" (H. C. 5:391-392).

Elder McConkie indicated that this phrase meant that "your calling and election has been made sure; you have been sealed up unto eternal life; the Lord has said unto you, 'Son thou shalt be exalted'; you have received the more sure word of prophecy" (Doctrinal New Testament Commentary, Bruce R. McConkie, 3:34-35).

Joint Heirs With Jesus Christ

"As the literal Son of God -- the Firstborn in the spirit, the Only Begotten in the flesh -- Christ is the natural heir of his Father. It thus became his right to inherit, receive, and possess all that his Father had (John 16:15). And his Father is possessor of all things; the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and obedience, going from grace to grace, the Son attained these same things (Doctrine and Covenants 93:5-17)

"By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, joint-heirs with Christ (Romans 8:14-18; Galatians 3:26-29; 4:1-7), inheritors of all that the Father hath (Doctrine and Covenants 84:33-41)... A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each Joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed" (Mormon Doctrine, Bruce R. McConkie, pp. 394-395)

Joseph Smith commented that the object of the gospel was "the bringing of men back into the presence of the King of heaven, crowning them in the celestial glory, and making them heirs with the Son to that inheritance which is incorruptible, undefiled, and which fadeth not away" (H.C. 2:5). Those who are the spirits of just men made perfect "... minister to the heirs of salvation, both in this world and in the world of spirits" (The Key to the Science of Theology, Parley P. Pratt, p. 116). "All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom" (H.C. 5:423-424). "The Church of the Firstborn is made up of the sons of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with Christ in receiving all that the Father hath" (Mormon Doctrine, p. 139).

"To become a joint heir of the heirship of the Son, one must put away all his false traditions" (Teachings, p. 321).

The Spirits of Just Men Made Perfect

On August 13, 1843, Joseph Smith first made reference to the "spirits of just men made perfect". He asked the question: "What would it profit us to come unto the spirits of the just men, but to learn and come up to the standard of their knowledge" (*Teachings*, p. 320).

On October 9, 1843, Joseph gave a discourse on angels and spirits, and commented that "the Hebrew Church 'came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the new covenant." Joseph then asked the question: "What did they learn by coming to the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: The keys of power and knowledge were with them to communicate to the saints. Hence the importance of understanding the distinction between the spirits of the just and angels. Spirits can only be revealed in flaming fire and glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down" (Teachings, p. 325; See Hebrews 1:14).

In a revelation given to Joseph Smith in April of 1829, the Lord revealed to him that John the beloved, who was translated at the time of Christ, was working as ".... flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth" (Doctrine and Covenants 7:6).

The Title of "Friend"

Elder Bruce R. McConkie has written that:

Those who choose to serve the Lord and who keep his commandments are called his SERVANTS. After they have been tried and tested and are found faithful and true in all things, they are called no longer servants, but FRIENDS (John 15:14-15). His friends are the ones he will take into his kingdom and with whom he will associate to all eternity (*Doctrine and Covenants* 93:45-46). They receive the adoption of sonship. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Galatians 4:6-7)

Many Are Called, Few Are Chosen

Many are "called into the Church, called to the holy priesthood, called to receive all the blessings of the gospel, including the crowning blessing of eternal life" yet few of those who are "called" become "chosen to inherit the blessings offered through the gospel and the priesthood; chosen for eternal life and exaltation." Yes, many are "called to the Church, but" few are "chosen to be sealed up unto eternal life and to have one's calling and election made sure" (Doctrinal New Testament Commentary, Bruce R. McConkie, 3:349).

The Prophet Joseph once made the comment: "How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen" (*Teachings*, p. 331). The gospel net draws into the church people of all kinds (many are called, and respond to the last invitation). Yet out of all those who are drawn into membership in the church, few of them will continue onward and upward in their search for eternal life and become chosen of the Lord. "There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy. And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified" (*Doctrine and Covenants* 105:35-36). "There are many who have been ordained among you, whom

I have called, but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day. . . . If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness" (Doctrine and Covenants 95:5-6, 12). "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men. . . ." (Doctrine and Covenants 121:34-45)

DOCTRINAL CONCEPTS OF THE GOSPEL RELATING TO MAKING YOUR CALLING AND ELECTION SURE

The Oath and Covenant of the Priesthood

The oath and covenant of the priesthood, with its attendant blessings, was revealed to the Prophet Joseph Smith on September 22-23, 1832. It states

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken [Aaronic and Melchizedek], 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 [Washings, anointings and the Aaronic portion of the endowment] and seed of Abraham [Melchizedek portion of the endowment and temple marriage] and the church [of the Firstborn] and kingdom, and the elect of God [having received this position by receiving the fulness of the priesthood ordinance].

And also all they who receive this priesthood [the fulness of the Melchizedek Priesthood] receive me, saith the Lord.

For he that receiveth my servants receiveth me [as the second comforter]; and he that receiveth me [as his second comforter] receiveth my Father [John 14:23; Doctrine and Covenants 130:3; Teachings, pp. 150-151]; and he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him [he becomes an heir -- a joint-heir with Christ -- of all that the Father has -- he is a son of God, no longer a servant].

And this is according to the oath and covenant which belongeth to the [fulness of the Melchizedek] priesthood.

Therefore, all those who receive the [fulness of the Melchizedek] priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

But whose breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come [for they have committed the unpardonable sin and have become sons of perdition].

And we unto all those who come not unto this [fulness of the] priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens.

And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.

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 not for your sakes only, but for the sake of the whole world. (Doctrine and Covenants 84:32-42, 47-48)

The above oath and covenant of the priesthood really pertains to those who receive the ordinance of the fulness of the priesthood. All who hold the Melchizedek Priesthood, but who do not hold the fulness, are under obligation to magnify their callings so that they might become worthy of the above blessings, through additional covenants. "In the temples the faithful enter into many covenants pertaining to exaltation. And so it goes, the more faithful and devoted a person is, the more of the covenants of the Lord he is enabled to receive, until he receives them in full and his calling and election is made sure" (Mormon Doctrine, p. 167)

"When [each baptized person] has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive OTHER COVENANTS and to take upon himself other obligations which will make of him an heir, and he will become a member of the 'Church of the Firstborn.' Into his hands, 'the Father has given all things.' He will be a priest and a king, receiving of the Father's fulness and of his glory. Is this worth having? It cannot be obtained without some effort. It cannot be obtained without knowledge of the things of God. . . . And the fulness of these blessings can only be obtained in the temple of the Lord!" (Joseph Fielding Smith, *The Way to Perfection*, p. 208).

Those who receive the fulness of the priesthood receive "the power and authority of the higher, or Melchizedek Priesthood, [which] is to hold the keys of all the spiritual blessings of the church -- to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant" (Doctrine and Covenants 107:18-19).

The Father Selects and Gives to Christ

In a revelation given to Joseph Smith in August of 1830, the Lord stated that he had ordained Joseph an apostle, and had "committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in which I will gather together in one all things, both which are in heaven, and which are on earth; And also with all those whom my Father hath given me out of the world" (*Doctrine and Covenants* 27:12-14). In May of 1831 the Lord said: "Fear not little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost" (*Doctrine and Covenants* 50:41-42). Later, in another revelation, the Prophet Joseph recorded: "And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends" (*Doctrine and Covenants* 84:63).

This concept of being "chosen" by the Father and subsequently given to the Son was mentioned by the Savior while he lived upon the earth: "All that the Father giveth me shall come to me; and him that cometh to me I will in on wise cast out" (John 6:37). And again, at the time Christ offered the great intercessory prayer he said:

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Now they have known that all things whatsoever thou has given me are of thee.

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word (John 17:6-12, 19-20).

In speaking to those on the American continent, the resurrected Savior stated: "But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me" (3 Nephi 15:24)

Although it is the Father who gives to the Savior those who are to be numbered among his eternal fold, it is the Savior who pleads our cause before the Father in our behalf, that we might be numbered among the saved:

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 (*Doctrine and Covenants* 45:3-5)

As we live the commandments and continue to strive with all our hearts to become what the Lord intends for us to become, the Savior will plead our cause before the Father. At the Father's own discretion, and in his own good time, when he feels that we have been proved enough, then we are given by him to the Savior to be numbered among his eternal fold, having received the fulness of the priesthood blessings, and been sealed up to eternal life.

The Name of the Father Which is Bestowed Upon His Sons

While on the Isle of Patmos, John the Revelator saw in vision the prophetic events of the latter-days, and among other things, made a statement about a stone and a new name:

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it (Revelation 2:17)

In 1843, the Prophet Joseph Smith discussed in further detail concerning this stone and the new name:

This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an INFERIOR kingdom, or all kingdoms of a LOWER order, will be made manifest to those who dwell on it; and this earth will be Christ's.

Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby, things pertaining to a HIGHER order of kingdoms will be made known:

And a white stone is give to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word (Doctrine and Covenants 130:9-11)

Concerning the importance of the new name, Elder McConkie wrote:

As with all glorified beings, our Lord has a new name in celestial exaltation, a name known to and comprehended by those only who know God in the sense that they have become as he is and have eternal life. (See Revelation 7:12-17) Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Revelation 3:12), and shall signify that they have become even as he is and he is even as the Father (3 Nephi 28:10) (Doctrinal New Testament Commentary, 3:567; Revelation 19:12).

Elder James E. Talmage stated that ". . . . the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority, and Godship are concerned His words and acts were and are those of the Father" (Articles of Faith, p. 471).

In a recent General Conference address, Elder Dallin Oaks spoke about how this name of the Son is given to all the faithful saints:

.... what we witness [when we partake of the sacrament] is not that we take upon us his name, but that we are willing to do so. In this sense, our witness relates to some future event or status whose attainment is not self-assumed, but depends on the authority or initiative of the Savior himself.

Scriptural references to the name of Jesus Christ often signify the authority of Jesus Christ. In that sense, our willingness to take upon us his name signifies our willingness to take upon us the authority of Jesus Christ in the sacred ordinances of the temple, and to receive the highest blessings available through his authority when he chooses to confer them upon us (*The Ensign*, May 1985, p. 83).

In one of a series of four lectures given by Lynn McKinlay, a BYU religion teacher, Brother McKinlay quoted Section 130:9-10, and made the following comment in regards to the new name being the "key word":

This information concerning the key word has been a mystery and will remain a mystery to all, except as they receive the keys of the Fulness of the Priesthood. The key word or new name, as we are given to understand here, gives a man the right to obtain the stone upon which that name is written, and that stone will become to him a Urim and Thummim to reveal to him all the secrets of the higher order of the kingdoms (*Life Eternal*, p. 163; 1950)

In the William Clayton Journal of June 14, 1844, the Prophet is recorded as saying: "The [grand]] key word was the first word Adam spoke and it is a word of supplication. He [Joseph] found the word by the Urim and Thummim -- it is that key word to which the heavens is opened."

It is interesting to look at this concept of the Father giving a new name to the Son, and he in turn bestowing it upon those who are sealed up to eternal life. In non-LDS sources, such as the Gospel of Phillip, it states: "One single name is not told in the world, the name which the Father gave to the Son. It is higher than everyone, which is this: The name of the Father for the Son would not become the Father save that he took upon himself the name of the Father. As for this name, those who have it know it, but they speak it not" (The Gospel of Phillip, saying #12).

In Masonry "there is a famous legend which the grand orator elaborates in lecture form in the ceremonies of the 13th, 14th and 21st degrees of Masonry which has some very ancient roots . . . The basic, introductory aspect of the legend is: that up in the pre-existence, there was a special Secret Doctrine that was given by Deity, and it was given down to the Earth first to Adam. Adam then was to carefully guard this Secret Doctrine because it contained all the Mysteries. It contained

the knowledge of God, and the name it contained was the sacred name of God. Adam then bestowed it [the Secret Doctrine] upon his son, Seth, who guarded it very carefully -- only among the inner circle of believers -- and then it was handed down until it came to Enoch" (Is There No Help for the Widow's Son, address by Dr. Reed C. Durham, Jr., at the Mormon History Association Convention, held at Nauvoo, Illinois, in the old Nauvoo Hotel, on Saturday, April 20, 1974).

The scriptures confirm this idea of there being a sacred name which the Father gave to the Son: "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phillipians 2:9-11). The Lord's prayer speaks in terms of the Father's name being "hallowed" (Matthew 6:9). The apostle Paul, in his epistle to the Hebrews, speaks about Christ's more excellent name: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Hebrews 1:4)

In an article on "The Early Christian Prayer-Circle", Hugh Nibley mentions an old Coptic work (The First Jeu) which discusses some interesting details about prayer circles that were held and what they did in them. It is interesting that he mentions that ".... they [the participants] must form this circle in order to receive a name which they are eager to possess" (I Jeu, 90-91; Unpublished Mss, p. 7; December, 1969).

From the information available, there is apparently a name, which those who receive the fulness of the priesthood, receive. With this name they are able to obtain their seer stone. The Prophet Joseph said: ".... That every man who lived on the earth was entitled to a seer stone, and should have one, but they are kept from them in consequence of their wickedness" (Manuscript History of Brigham Young, 1801-1844, December 27, 1841). With the name and the stone, an individual would be able to continue his progression towards the desired goal of perfection.

Being Saved by Grace

In a revelation given to the Prophet Joseph Smith in 1829, the Lord revealed that salvation, in its purest sense, "is the greatest of all the GIFTS of God", adding that "there is no gift greater than the gift of salvation" (Doctrine and Covenants 6:13). Two months later the Lord revealed that eternal life was "the greatest of all the GIFTS of God" (Doctrine and Covenants 14:7), showing that not only are the two concepts of salvation and eternal life synonymous, but they are also gifts of God.

We normally do not think of eternal life as a gift of God. Rather we think of it more in terms of something we work for and earn -- something that we would merit because of our works. But being a gift of God, it automatically renders itself as being unattainable solely through works. A gift presupposes a giver, and it is the prerogative of the giver to decide when he wants to give the gift, and what the conditions of the gift might be.

In the Joseph Smith Translation of Genesis, the prophet said that the fulness of the priesthood was "... after the order of the Son of God; which order came, not by man, nor by the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God; and it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name" (JST Genesis 14:28-29). Thus, the fulness of the priesthood is a gift of God,

and is given by God ". . . . according to his own will." And the conditions are, that the person must believe ". . . . on his name."

Thus, we can finally understand the difficult writings of the apostle Paul, in regards to his writings on works and grace:

For by grace [according to the will of God] are ye saved [sealed up to eternal life and receive the fulness of the priesthood] through faith [having believed on his name]; and not of yourselves [we must wait patiently for the promise of eternal life to come to us]: it [the promise of eternal life] is the gift of God [in spite of our works, we cannot request the gift, for it must come at the pleasure of God]: Not of works, lest any man should boast. (Ephesians 2:8-9)

Nephi stated "that it is by grace that we are saved, after all we can do" (2 Nephi 25:23), meaning that after doing all that we know how, the gift of eternal life will only come through the grace of God, ". . . . and it shall be in his own time, and in his own way, and according to his own will" (Doctrine and Covenants 88:68). Thus the Prophet Joseph admonished the saints to work diligently towards making their calling and election sure, and then wait patiently until the promise come.

The One Hundred and Forty-Four Thousand

In the Book of Revelation, John spoke concerning the last days in which there would be 144,000 sealed with "the seal of the living God":

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel [John the Revelator -- see Doctrine and Covenants 77:9, 14] ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel (Revelation 7:1-4).

The four angels spoken of are ".... sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness" (Doctrine and Covenants 77:8). These angels were instructed to wait their destruction upon the earth, "... till we have sealed the servants of our God in their foreheads [through the ordinance of the fulness of the priesthood]" (Doctrine and Covenants 77:9). And "what are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel -- twelve thousand out of every tribe? We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the nations of the earth, TO BRING AS MANY AS WILL COME TO THE CHURCH OF THE FIRSTBORN" (Doctrine and Covenants 77:11). The mission, then, of the 144,000 will be to bring as many people as are faithful, who are members of the church, into membership with the church of the Firstborn. It does not appear to have anything to do with the missionary work going on in the world today wherein non-members are being brought into The Church of Jesus Christ of Latter-day Saints, since the two churches are not synonymous.

The Prophet Joseph explained what it meant to be "sealed in their foreheads":

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure (*Teachings*, p. 321)

These events which John saw were to take place during the sixth seal, or, in other words, during the sixth thousand years of this earth's temporal existence (*Doctrine and Covenants* 77:10). We are currently living in the closing moments of the sixth seal. The four destroying angels which are required to wait will be loosed "during the seventh seal and before the Lord comes" (Revelation 9), for it is at this time that the voice said ".... to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates" (Revelation 9:14).

Apparently there are other angels who "... are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields; But the Lord said unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also. Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned" (Doctrine and Covenants 86:5-7). President Wilford Woodruff said that these angels had already been sent to the earth as early as June of 1894, and they have been reaping the earth (Young Women's Journal, 5:512; Millennial Star, 56:643; 58:738-39). The mission of these angels is to first gather in the wheat from among the tares. Later, they are to bind the tares in bundles.

In December of 1833, it was the Lord's desire that the harvest begin:

That the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled.

Therefore, I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory

While the tares shall be bound in bundles that they may be burned with unquenchable fire (Doctrine and Covenants, 101:64-65).

Towards that end the Lord commanded the saints to "... gather together unto the places which I have appointed" (Doctrine and Covenants 101:67). Finally, by 1843, the sealing in the forehead commenced towards the selection of the 144,000. In February, 1844, Joseph Smith "... made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced" (H.C. 6:196). Joseph could confidently say this now, since the ordinance of the fulness of the priesthood had been administered since September of 1843, and over twenty individuals had received the sealing. Since 1844, there have been literally thousands of Latter-day Saints who have received this holy sealing. The 12,000 needed from the tribe of Ephraim may already be achieved.

All Must Make Their Calling and Election Sure In Order to Gain Exaltation

While visiting Ramus, Illinois, during the month of May, 1843, the Prophet gave some instruction regarding the importance of the eternity of the marriage covenant as it related to one's ability to gain the highest degree of the celestial heaven. He said:

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood, [meaning the new and everlasting covenant of marriage] and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom: he cannot have an increase. (H.C. 5:392; Doctrine and Covenants 131:1-4)

Without question the Prophet was introducing concepts that were still new to the saints, but which had an eternal significance upon their salvation. As he stated here, without eternal marriage, the person would not enter the highest degree of the celestial kingdom.

Two months later, the Prophet wrote down the revelation relating to the new and everlasting covenant of marriage, which included the concept of a plurality of wives (*Doctrine and Covenants* 132). In this revelation Joseph not only confirmed the idea that a person must be married for time and all eternity by one in authority, but he added that the person must also be "sealed by the Holy Spirit of Promise, of him who is anointed" (v. 7, 19, 26).

The concept that a person must be sealed by the Holy Spirit of promise in order to inherit the celestial kingdom, and become a god, was expressed in a vision give to the Prophet in 1832. The Lord stated that all those who are "washed and cleansed form all their sins, and receive the Holy Spirit" must then overcome by faith and be "sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true". Such individuals are members of "the church of Firstborn into whose hands the Father has given all things. [They are] priests and kings, who have received of his fulness and of his glory. These are those whose names are written in heaven [and] whose bodies are celestial" (Doctrine and Covenants 76:51-70)

Concerning this concept, Elder Bruce R. McConkie said:

Now, what Peter announces is that there is such a thing as making these conditional promises [of baptism and marriage] absolute. Obviously any person who gains exaltation, in the ultimate and in the end, has made his calling and election sure. So in one manner of speaking, no one will ever gain exaltation, no one will ever have the family unit continue in eternity unless his calling and his election has been made sure, or in other words, unless he has gained the promise that he shall inherit eternal life. (BYU Speech, March 25, 1969, p. 7)

Elder Marion G. Romney stated that the "... gift of eternal life in the world to come may not, of course, be fully realized during earth life. And assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance" (October General Conference, 1949; *The Improvement Era* (November 1949), p. 752).

Brigham Young said that none will "dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn" (*Journal of Discourses*, 8:154-155)

"We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life; that is the evidence we have kept the commandments. Every soul who will not keep the commandments shall have his name blotted out of that book. Comparatively few of the children of men will find the salvation which is found in the celestial kingdom, or in other words

the exaltation which will make of them heirs of God and joint-heirs with Jesus Christ -- even sons of God. Those who gain this exaltation receive the fulness of the power, might, and dominion of that kingdom. They overcome all things. They are crowned as priests and kings and become like Jesus Christ" (Joseph Fielding Smith, *Doctrines of Salvation*, 2:14, 24).

Joseph Fielding Smith indicated that:

Those who gain exaltation in the celestial kingdom ARE those who are members of the Church of the Firstborn; in other words, those who keep ALL the commandments of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall NEVER become members of the Church of the Firstborn.

Thus, "in order for men to obtain exaltation they must not only receive the Gospel, they must receive the Melchizedek Priesthood, and not only the Melchizedek Priesthood, but the fulness of the Priesthood, meaning the fulness of the blessings of the Priesthood, which can be obtained only in the temples of the Lord through the holy endowment and the sealing ordinances of the Priesthood" (1973-74 Course of Study for the Melchizedek Priesthood Quorums of the Church of Jesus Christ of Latter-day Saints, pp. 27, 49).

THE RELATIONSHIP OF THE TRUE ORDER OF PRAYER TO THE FULNESS OF THE PRIESTHOOD

The Keys of Prayer

At the April, 1844 General Conference of the Church, the Prophet Joseph said that it was ".... the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one converses with another...." (Teachings, pp. 345-46; 6 April 1844). Joseph Smith learned the reality of this principle early in his life when still a boy of fourteen. He learned that the Father and the Son do actually exist, and that he could see them, and speak to them, and have his prayers answered. This concept, that one may converse with God, has been a true principle from the days of Adam down to the present time.

In this April General Conference address, Joseph went on to say that in order to approach God we must have a knowledge of God, and that we must know how to approach Him:

Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us (*Teachings*, pp. 349-50; 6 April, 1844).

This knowledge of how to approach God existed with Adam, and was passed down from generation to generation to all the faithful saints. Prior to his first vision, Joseph had spent considerable time reading the Bible, and undoubtedly learned

how to approach God when he went to the grove to pray than what he was later willing to reveal. And because God is no respecter of persons, and desires all to come back to his presence, it is reasonable to assume that these same keys of communication were destined to be processed by all the faithful. At the time these keys were first given to nine men on May 4, 1842, Joseph promised that "... there was nothing made known to these men but what will be made known to all the saints of the last days, so soon as they are prepared to receive, and a proper place [a temple] is prepared to communicate them, even the weakest of the Saints ... "(Teachings, p. 237; 4 May, 1842)/ With these keys the Latter-day Saints are able, through the exercise of their faith, to approach God in the proper manner and learn to commune with heaven.

These keys, whereby an individual may "ask and receive an answer", were incorporated into, and made a part of, the endowment ceremony. All who receive their endowments also receive the keys of the priesthood, which are the signs and tokens used in prayer. These keys are associated with, and belong to, the fulness of the priesthood (Harrison Burgess Journal; CHO/Ms/d/893; December 15, 1845), and are given in anticipation that the fulness of the priesthood will one day be received by the endowed person. With these keys, and the fulness of the priesthood, a person is able to commune with heaven.

The Purpose of the Keys of the Priesthood

Brigham Young taught that the endowment (undoubtedly meaning the *full* endowment, which includes the fulness of the priesthood ordinance), would enable a person to walk back into 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" (*Journal of Discourses*, 2:31; See also 12:163; 2:315; 10:172; 6:63, 154-55).

Although the keys will be used after this life to gain our exaltation, Brigham Young also explained how the signs are used in this life (as they would be used by those who have already received the fulness of the priesthood):

New Name pertained to the Holy Priesthood & as I before stated is more ancient than he was -- there are 4 Penal Signs & 4 Penal Tokens and should I want to address the Throne to enquire after ancient things which transpired on Planets that rolled away before this Planet came into existence, I should use my New Name which is Ancient & refers to Ancient things -- Should I wish to Enquire for Present things I should use my own Name which refers to present things & should I want to Enquire for Future things I would use the 3rd Name which refers to the first token of the Melchizedek Priesthood -- or is the 3rd token that is given -- & refers to the Son -- the 2nd Token of the M. Priesthood is to be given only in one place and nowhere else -- but these signs & tokens that pertain to the Priesthood should never be given any where only in such places as belong to the P.H. & that too by none but such as belong to the order of the Priesthood (General Record of the Seventies, Book B, 28 December 1845; Typed w/o sic).

The use of the fourth sign and token was never mentioned by President Young in this discourse, as far as we have record. However, from several other sources and documents, we know that the fourth sign is used to petition the heavens

for messengers -- and to actually open the heavens, whereas the first three signs are used only to inquire about things past, present and future.

Restoration of the True Order

One of the earliest accounts, subsequent to the sacred grove, in which the Prophet taught some of the saints concerning prayer, was in January of 1833. At the School of the Prophets, Joseph taught the brethren how to pray so as to receive revelation. They would gather together in the morning about sunrise and engage "... in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath ..." and on this occasion the Father and the Son appeared to them (Zebedee Coltrin, Minutes of the Salt Lake School of the Prophets, 3 Oct 1833).

In 1835, Joseph Smith taught the father of Lorenzo Dow Young how to get the power to heal his son. "Join in prayer," the Prophet said, "one by mouth and the others repeat after him in unison. After prayer anoint with oil; then lay hands on him, one being mouth and the other two repeating in unison after him continuing the administration in this way until you receive a testimony that he will be restored (Ehat & Cook, *The Words of Joseph Smith*, p. 54)

In October of 1840, the Prophet Joseph commented that the "keys of this priesthood [Melchizedek] consisted in obtaining the voice of Jehovah. . . ." (Ibid, p. 42). In January of 1841, the Lord revealed to Joseph that He would restore the "fulness of the priesthood" in a temple built to his name [in this case the Nauvoo Temple]. In this revelation Joseph was also commanded to teach both Hyrum Smith and William Law how to pray, thereby giving them "the keys whereby [they] may ask and receive blessings" (Doctrine and Covenants 124:97; 19 Jan 1841). Although this revelation came in January of 1841, Joseph Smith did not actually extend these keys to Hyrum Smith and William Law until May 4, 1842 when he administered the endowment for the first time in this dispensation to nine brethren. William Law was one of the nine who received the keys on the 4th. Hyrum Smith received them the next day with Joseph.

On May 16, 1842 the *Times and Seasons* published facsimile #2, depicting Abraham upon the alter about to be sacrificed. Abraham's unusual position upon the alter, however, depicts him in prayer, calling for an angel to deliver him from certain death (*Times and Seasons* 3:783; *H.C.* 4:519; 1 Mar 1842).

On April 28, 1842, Joseph Smith addressed the Relief Society sisters in Nauvoo, and stated that women could anoint with oil and administer to the sick with the laying on of hands. This concept would be better understood once the sisters could be endowed in the temple. Then Joseph

.... spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer (*Teachings*, p. 226)

These same keys would also enable the brethren "to detect everything false" and that the keys would be given as soon as the Elders "shall prove their integrity" (Ibid). The Prophet was vitally concerned about this aspect of the keys of the priesthood, for he knew that once the brethren were able to commune with heaven, that they would also experience manifestations or revelations from evil sources. Many individuals in scriptural history were deceived by these appearances,

and thought they were of God, when, in fact, they were of the devil. Hence, Joseph was quite vocal in cautioning the saints to not be deceived, and to learn how to detect true revelations from false. On May 1, 1842 (just three days away from administering the endowment) Joseph preached in the grove, and said that "the keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed" (H.C. 4:608).

On May 4, 1842, the keys of the priesthood were finally delivered to nine of the brethren who had assembled in the upper room of the store in Nauvoo. Joseph instructed. . . .

.... them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of the keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one in enabled to secure those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds (Teachings, p. 237)

On the 27th of August, 1843, Brigham Young commented that "any person can ask the Lord for a witness concerning himself, and get an answer, but not to lead the Church" (H.C. 5:551).

These keys were given to Judge James Adams on May 4th, 1842. Said Joseph:

I anointed him to the patriarchal power -- to receive the keys of knowledge and power, by revelation to himself. He has had the revelations concerning his departure, and has [now] gone to a more important work (*Teachings*, p. 326; 9 Oct 1843)

In February, 1844, Joseph Smith met with the Twelve and discussed the Oregon and California Exploring Expedition, and stated that he wanted "every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God" (H.C. 6:224; 23 Feb 1844).

In August of this same year, Brigham Young stated that he had "the keys and therefore the means of obtaining the mind of God upon [any] subject" (7 Aug 1844).

The Patriarchal Order Given to Adam and Eve and It's Relationship to the Fulness of the Priesthood and the True Order of Prayer

The divine system of government in the heavens is patriarchal in nature. The sealings which are done in temples today are organizing the faithful saints into that same type of government which they will live under in the eternities to come. This divine patriarchal system was given to Adam and Eve when they were placed upon the earth. (See, for instance, Abraham 1:26). They gave the spiritual and temporal guidance to their own children. They did not attend church services because there was no church on the earth until the days of Moses, when he organized an ecclesiastical structure to help in teaching and governing the children of Israel.

Adam and Ever were the ones who held all the authority necessary to initiate their children into the ordinances of the gospel, from baptism on to the fulness of the priesthood. It was Adam and Eve who were the first "temple president" and "matron" upon the earth. They administered the same ordinances to their children which we receive today.

Many of their children must have received the fulness of the priesthood which enabled them to come into the presence of the Lord. The scriptures state that "God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel" (Moses 6:3). After Cain committed murder, the Lord cursed him, and "shut [him] out from the presence of the Lord" (Moses 5:41). Cain felt this was more than he could bear, and he said: "Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth" (Moses 5:39).

The patriarchal order which was possessed by Adam and Eve contained all of the following elements:

- 1. They were married for eternity. Before the fall Eve was called the wife of Adam (Moses 3:25).
- 2. Adam and Eve were commanded to multiply and replenish the earth (Moses 2:29).
- 3. Both Adam and Eve labored together for their sustenance (Moses 5:1).
- 4. They unitedly prayed in the true order (Moses 5:4, 10, 16)
- Adam kept a Book of Remembrance which contained his writings as he wrote by "the spirit of inspiration". He taught his children how to read from these revelations (Moses 6:5-8).
- Adam taught his children the gospel of redemption, and many believed and became the sons of God (i.e., sealed up to eternal life) (Moses 6:58-62; 7:1).
- 7. Adam blessed his posterity, and before his death he blessed them again, that they might come into the presence of the Lord (*Doctrine and Covenants* 107:53, 56-57).
 - 8. Adam held the fulness of the priesthood. (Moses 5:59).

This is the patriarchal order that governed the children of Adam and Eve for many generations. But through wickedness, this order was finally lost among the people and there began to be kings and rulers who would govern the people, and soon the earth was filled with a diversity of types of governments.

However, whenever the gospel was restored to the earth after an apostasy, the patriarchal order was restored as well. This sacred system, however, was not given to the masses of people. It was given to the righteous who proved themselves worthy of such high blessings. The sacred ordinances which built the patriarchal order had to be restored only in sacred places, set apart from the world. In olden times such places were mountain tops, groves, wildernesses and caves -- any place where the world was not. Today, those sacred portions which build up the patriarchal order through ordinance, are found only in temples. They include the fulness of the priesthood and the true order of prayer.

The Ordinances Help Prepare an Individual to Re-enter God's Presence

The ordinances are all essential in order to return to Father's presence. Baptism cleanses a person of his own sins; the bestowal of the Holy Ghost allows a person to become sanctified and grow in the principles of revelation; the reception of the priesthood upon the brethren prepares them to become heirs to all that the Father has -- ultimately a joint-heir with Christ, who is the Firstborn and who inherits all. Once these ordinances have been received, and a person has continued faithful, he will enter the temple to receive additional covenants. The washing cleanses the sisters, but only promises the brethren that they will become clean from the blood and sins of this generation, if faithful. The anointing foreshadows the blessings which will be given in the fulness of the priesthood ordinance. A garment is given to shield its wearer from the darts of the adversary as he climbs into the presence of the Lord. The endowment bestows the keys of how to ask and receive an answer and instructs the participants on how to detect, and how to finally go through the real veil. The covenant of marriage is entered into, which bestows the fulness of the patriarchal priesthood upon the couple, but it does not bestow the fulness of the priesthood. After proving true and faithful in all things, the brethren and sisters are called up and anointed to the fulness of the priesthood. The brethren first receive the washing of feet which cleanses them from the blood and sins of this generation, and then the couple is sealed up unto eternal life -- their own kingdom is now established for eternity.

The keys of the priesthood which were given in the endowment, are now operable for the benefit of the husband and wife, and they are able to receive all necessary revelations for themselves and their kingdom. All things are theirs, and they are Christ's.

The Relationship of the Keys to the Atonement

The significance of what the tokens and signs represent is deepened as one gains a greater awareness of their relationship to the atonement. The tokens relate to the wounds which the Savior received while upon the cross, which would form both the square and compass. The penalties make reference to the ways in which the sacrifices were made in ancient times, and which referred to the crucifixion of Christ which was to come.

Through the endowment, the saints receive the wounds of the crucifixion in symbolic imagery into their own body. Thus Paul could say that he had the marks of the crucifixion in his body.

There are basically five wounds which the Savior received (Elder Neal A. Maxwell, *The Ensign*, November, 1981, p. 9; Oct. Gen. Conf.). Although Elder Maxwell did not mention them, they were probably the palms, wrists, side, feet and crown. President Kimball spoke of three of these wounds:

He [Christ] goes his way alone. The nails are hammered into his hands and feet, through soft and quivering flesh. The agony increases. The cross is dropped in the hole; the flesh tears. What excruciating pain! Then new nails are placed in the wrist to make sure that the body will not fall to the ground and recover (*The Ensign*, December 1984, p. 7; Also *The Ensign*, December 1980, p. 8).

There were six places in the Savior's body where a nail passed through -- two hands, two feet, and two wrists, although there were only five nails used -- one nail went through both feet. In addition, there was a circular crown of thorns and a sword wound in his side.

The Process of Going Through the Real Veil

For those who are truly desirous, the way has been opened whereby they might come back into the presence of the Lord, while they are still in the flesh (Moses 6:59; *Doctrine and Covenants* 76:114-118; 93:1). This process has been symbolically portrayed in sacred places.

After we have proven ourselves true and faithful in all things, keeping all the commandments, and living up to the covenants which we have made, we are then ready to be called up to receive the fulness of the priesthood and be ordained kings and priests, queens and priestesses. In symbolic fashion, this is what happens when the person is called up by "Peter", to come out of the endowment room. Peter represents, in this case, the president of the Church. The fulness of the priesthood ordinance bestows the sealing power upon the person whereby he may now communicate with the Lord through the veil. Having received this power, the person can then step to the real veil, which can be found at any dedicated altar, and offer the signs of the priesthood. The three taps at the veil symbolically represent our own prayers which we should offer daily unto the Lord. Joseph suggested that we acquaint ourselves with men like Daniel who prayed thrice daily towards the temple.

Having been cleansed of all sins through the ordinance of washing of feet and baptism, and having been forgiven of the Lord, an individual can then approach Him at the veil, in a state of cleanliness. Once at the real veil, Adam indicates that he has been true and faithful in all things and he now desires further light and knowledge by conversing with the Lord through the veil. Here, the candidate feels the wounds of the Savior, perhaps sees the nail prints in his feet and then embraces Him as he receives the last name, which the Father gave to Him, and which He gives to all the heirs, all whom the Father hath given Him. This last name represents in totality the fourth name given at the symbolic veil. The experience of embracing the Savior at the veil could very well be where the person receives the more sure word of prophecy, that his name has been written in the Lamb's Book of Life. After the person has received the last name, he can then knock again, three times at the veil (which is prayer at a dedicated alter), using the fourth sign. This time Adam says that he has conversed with the Lord through the veil and desires now to enter his presence. The veil is then parted, and he enters the Lord's presence. At this point he would have the opportunity of obtaining his seer stone which Joseph said was promised all the faithful.

The Savior spoke of this wonderful experience when he said:

Behold, I stand a the door [veil] and knock [he calls to us with his voice]: if any man hear my voice [by conversing with the Lord through the veil], and open the door [knocks the second time to open the veil], I will come in to him, and sup with him [sacrament?], and he with me (Revelation 3:20).

The Keys Must Be Used to Obtain Blessings

Elder Bruce R. McConkie stated that "the greatest blessings are reserved for those who obtain 'the fulness of the priesthood,' meaning the fulness of the blessings of the priesthood. These blessings are found only in the temples of God." Then, by quoting Joseph Smith, he stated that "there are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing [of the fulness of the priesthood]." These key words and signs, "of course, are revealed only in the temples" and "are essential to enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Eloheim in the Eternal Worlds" (Mormon Doctrine, p. 482).

President Joseph F. Smith stated:

The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, to remember him, and to witness unto him that we are willing to keep the commandments that he has given, that we may always have his spirit to be with us, even unto the end" (*The Improvement Era*, IX (August, 1906), 812-815; Fashion and the Violation of Covenants and Duty).

Apparently, use of the signs will assist the true seeker in his strivings to obtain the fulness of the priesthood blessings.

Obviously, a person must repent of his sins and approach the Lord only with clean hands and a pure heart, for only they shall ascend unto the hill of the Lord.

CONCEPTS ASSOCIATED WITH THE ORDINANCE OF THE WASHING OF THE FEET

The Purpose of the Ordinance

The purpose of the ordinance of washing of feet is to make a person clean from the blood and sins of this generation (Doctrine and Covenants 88:138-139), or in the words of the Lord, to become "clean every whit" (John 13:10). The Lord has stated that no unclean thing can enter his presence (1 Nephi 10:21; 15:34; Alma 7:21). Through the process of repentance, baptism, and forgiveness, a person becomes clean from his own sins. Then, the priesthood holder may become clean from the blood and sins of the generation he is called upon to serve, by being faithful in his particular priesthood assignments, through the washing of the feet. "Those who are not the first elders [meaning all of us, for the first elders were Joseph Smith and those who served with him]" are to "continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; there garments are not clean from the blood of this generation" (Doctrine and Covenants, 88:85).

The Responsibility for the Blood and Sins of This Generation

Those who receive the Melchizedek Priesthood are called to minister to the inhabitants of the earth by (1) preaching the gospel; (2) perfecting the saints; and (3) redeeming the dead. Unless a priesthood holder magnifies his priesthood callings and assignments, he will retain the sins of those he was called upon to serve and his garments will not be clean from the blood of this generation. Therefore, he will remain filthy still at the last day, and consequently be unable to enter the Lord's presence in his sins.

The sisters, on the other hand, have not been ordained to the Melchizedek Priesthood and therefore do not have the charge to minister to the world, except as Auxiliaries to the Priesthood. Thus they are not accountable for the sins of this generation and therefore do not need the ordinance of the washing of feet. President Young said:

Pertaining to his children on this earth, she [the woman] is not accountable for the sins that are in the world. God requires obedience from man, he is Lord of Creation, and at his hands the sins of the world will be required (Unpublished Discourse by Brigham Young, October 8, 1861; A Few Words of Doctrine, pp. 3-4; Ms/d/1234/Box 49/fd 8/CHO).

Therefore, although the sisters are accountable to the Priesthood for the labors they perform as Auxiliaries, they are "not accountable for the sins that are in the world", and can therefore be pronounced clean "every whit" in their washing ordinance. However, in the same ordinance, the brethren are only promised that they may become clean, through their faithfulness. The promise becomes a reality in the washing of the feet ordinance.

This term "cleaned every whit" comes from the thirteenth chapter of John wherein Christ washed the feet of his apostles and told them the ordinance was necessary that they might be made clean. When Peter objected to the Master washing his feet, the Savior said: "If I wash thee not, thou hast no part with me" (John 13:8), thus showing that unless a person has been thus cleansed, he will have "no part" with the Savior.

Missionary Work and the Ordinance of the Washing of the Feet

In August of 1831, the Lord revealed to the Prophet Joseph that several of the elders who were with him should preach the gospel to the wicked so that they might rid their garments:

And now, concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given;

And inasmuch as they do this they shall rid their garments, and they shall be spotless before me. (Doctrine and Covenants 61:33-34)

In June of 1835, Joseph Smith made a clear statement as to why each and every elder of the church should go on a mission:

Now the Lord wants the tares and the wheat to grow together: for Zion must be redeemed with judgment, and her converts with righteousness. Every elder that can, after providing for his family (if

he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation (Teachings, p. 76).

Book of Mormon References Concerning Ridding Garments of the Blood and Sins of the People

Many of the Book of Mormon prophets took special care to make sure their garments had been cleansed from the sins of the people before they died. For instance, Jacob stated the following concerning him and his brother Nephi:

And 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; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day (Jacob 1:19).

Later Jacob said:

Now, my beloved brethren, I, Jacob, according to the responsibility I am under to God, to magnify mine office with soberness, and that I might rid my garment of your sins, I come up into the temple this day that I might declare unto you the word of God (Jacob 2:2).

King Benjamin assembled the people so that he might rid his garments:

I say unto you that I have cause that you should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I may go down in peace and my immortal spirit may join the choirs above in singing the praises of a just God (Mosiah 2:28).

Moroni indicated that he had written what he did on the plates so that he might be cleansed from the blood of the people:

And these things are written that we may rid our garments of the blood of our brethren who had dwindled in unbelief (Mormon 9:35; See also Ether 12:38).

In our dispensation, Section 135 of the *Doctrine and Covenants* states that Joseph Smith's garments were not spotted with the blood of this people (*Doctrine and Covenants*, 135:5). Just as the Book of Mormon prophets cleansed their garments before the people, just so today the leaders in Israel have the same responsibility to teach the people and the same need to cleanse their own garments of the blood of the people, by magnifying their callings within the priesthood, whether as home teachers, bishops, quorum presidents, stake, regional or general church leaders. Thus, we should continue serving in the vineyard (meaning our priesthood assignments), "until the mouth of the Lord shall call". Those that are worthy will receive the ordinance of the washing of the feet "for unto this end was the ordinance of the washing of the feet instituted" (*Doctrine and Covenants* 88:139), that the priesthood holder might be cleansed from the blood and sins of this generation. Having been made clean, he is now worthy to enter the Lord's presence.

The Ordinance Precedes the Fulness of the Priesthood

There are a few quotations which seem to indicate that the ordinance of washing of feet precedes the second anointing ordinance. In the George Laub journal it indicates that the washing of the feet would be necessary "that we may Receive

Our Endowment' so that "hands [might be] Laid on [us] to Exalt ourselves to the highest glory and Exaltation [.]" (p. 68) In the *Times and Seasons*, published in Nauvoo in 1844, John Taylor stated that through obedience individuals may receive "crowns for crosses", and be "ordained to eternal life after sin is overcome [through the washing of feet ordinance] (5:670).

The ordinance of washing of feet was performed as early as 1833 in the School of the Prophets, preceding the second anointing ordinance which was not given until September, 1843. The washing of the feet was also performed in the Kirtland Temple, along with the initiatory ordinances of washing and anointing, in 1836 and 1837.

Although this ordinance was not fully comprehended by the saints in 1836 as to its proper place in temple ordinance work, still, from its very inception, it was understood what the ordinance was for, and it would later be put into its proper temple context, preceding the fulness ordinance.

There is some evidence to indicate that as late as 1905 the brethren were pronounced clean in the initiatory ordinance of washing, rather than in the washing of the feet ordinance. Another document indicates that individuals were washed clean prior to the endowment and fulness ordinance (George Laub journal, p. 68). Whether or not this was true, the initiatory ordinance today only promises that one day they will become clean if they are true and faithful, which ordinance foreshadows the washing of feet.

Examples in Scripture Concerning the Washing of the Feet

In the early versions of the hymn *The Spirit of God* there was a verse which in part stated: "For he that receiveth his penny appointed, must surely be clean at the harvest of wheat" (*H.C.* 2:422, 426). This verse refers directly to Matthew 20 where in the Savior gives the parable of those who are faithful in his vineyard, and says he will give them all one penny for their labors. The penny correlates with eternal life, for all who labor diligently at the time they are called, will receive the same gift. Being made "clean" correlates not only with baptism for personal sins, but also the ordinances which pronounce the brother and the sister "clean every whit", (the ordinance of washing for the sisters and the washing of the feet for the brethren), and they are thus harvested as wheat into the garners to possess eternal life (*Doctrine and Covenants* 101:65).

In a profound parable, the Savior likened us to a man who fell among thieves and who was wounded and stripped of his raiment. For we came to earth and were stripped of our glory and became subject to good and evil, and our sins wounded our spiritual souls. Not being able to help ourselves we wait for someone who has the compassion and the power to help. Many ministers of the world pass us by, but the good Samaritan (Christ) does not pass us by, but lifts us up, washes and anoints our wounds (sins), takes us to a place of rest and peace, and pays the full price of our wounds himself. All this is done that we might live with Heavenly Father once more. The parable says:

And Jesus answering said, A certain man [who represents us] went down from Jerusalem [heaven] to Jericho [earth] and fell among thieves [the wicked], which stripped him of his raiment [our royal heavenly glory], and wounded him [tempting us to sin], and departed, leaving him half dead [spiritually].

And by chance there came down a certain priest [a minister representing a certain religious belief] that way: and when he saw him, he passed by on the other side.

And likewise a levite [another minister], when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan [the Savior], as he journeyed, came where he was: and when he saw him, he had compassion upon him [he loved us],

And went to him, and bound up his wounds [healed us spiritually of our sins], [by] pouring in oil [anointing us a king and priest] and wine [washing us clean every whit], and set him on his own beast [the burden of the sins of the people are placed upon the backs of His servants], and brought him to an inn [a place of inner spiritual peace and rest], and took care of him [became our second comforter].

And on the morrow when he departed, he took out two pence [paid the full price of our sins], and he gave to the host [the law of justice], and said unto him, Take care of him [extend to us mercy]; and whatsoever thou spendest more [if we sin ignorantly, the atonement still covers us, even after the second anointings, but the law of justice will still demand payment], when I come again, I will repay thee [He will satisfy the demands of justice to the fullest, in our behalf] (Luke 10:30-35).

This parable is one of the most wonderful scriptural descriptions ever given of the manner in which the Savior will heal those who have fallen spiritually, and the relationship which justice, mercy and the atonement have to each other.

Another scripture prophetically reveals that in the last days the faithful saints will be made clean in preparation for the greater blessings which the Lord will pour out upon them:

And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy [without spot, sinless, clean], everyone that is written among the living in Jerusalem --

When the Lord shall have washed away [through the washing ordinance for the sisters, and the washing of the feet for the brethren] the filth of the daughters [stakes] of Zion, and shall have purged the blood [and sins] of Jerusalem from the midst thereof by the spirit of judgment [of worthiness] and by the spirit of burning [the cleansing and sanctifying power of the spirit].

And the Lord will [then] create upon every dwelling-place of mount Zion [meaning those who have received the fulness of the priesthood], and upon her assemblies, a cloud and a smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defense (2 Nephi 14:3-5).

These blessings of a cloud by day and a flaming fire by night attended the exodus of the children of Israel when Moses led them forth from bondage. In the last days it will be so again, as the children of Israel are led again from the bondage of Babylon, only this time the Lord God will be our guide rather than the angels, as was the case in the days of Israel of old.

Must Be Clean to Build Zion and Receive the Fulness of the Priesthood

Only by becoming clean and pure can the Latter-day Saints qualify for the blessings of Zion, for Zion is the pure in heart, and blessed are the pure in heart for they shall see God. Such a state of cleanliness can only come about through qualifying for that ordinance which makes a person clean from the sins of this generation. Then the Lord can bestow his choicest blessing, the fulness of the priesthood. And with this blessing, the recipient may open the heavens and know all things. Of this fact John the beloved said:

But ye have an unction [a second anointing] from the Holy One, and ye know all things.

And this is the promise that he hath promised us, even eternal life. (See *Doctrine and Covenants* 88:3-5)

But the [blessings of the second] anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him (1 John 2:20, 25, 27; See also Moses 6:61).

In conclusion, we are like the prodigal son who is tired of living in the wicked world and who now desires to return to his Father, and so he sets out on his journey and travels the path which will lead him home once again. And when the Father sees him coming, he rushes forth to embrace him, and place a royal robe upon his shoulders, and sets him down at the feast. For he was once dead, but is now alive again. As a son he is a joint-heir with the firstborn Son who never strayed, and who inherits all that the Father hath. He is home again, at last. May it so be with each and every one of us.

THE SIGNIFICANCE OF THE GOSPEL ORDINANCES IN MAKING YOUR CALLING AND ELECTION SURE

The Gospel Ordinances Are Essential

Reception of the gospel ordinances is essential in order for a person to regain the presence of God. Because mankind has fallen spiritually, it is now necessary for him to repent and make covenants which will allow him to one day regain the Father's presence.

The Lord revealed to the Prophet Joseph that man would have to receive the ordinances of the gospel and the authority of the greater priesthood in order to see the face of God and live:

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father and live (Doctrine and Covenants 84:19-22).

The process of regaining the Father's presence was simply stated by Moses when he said that a man must be born again of water, and of the spirit, and be cleansed by the blood of his Only Begotten Son (Moses 6:59), or in other words, become clean "every whit" wherein his garments are made white, instead of being stained with the blood of this generation. The Lord again revealed this same concept in 1832 when He told the Prophet that individuals must be "washed and cleansed from all their sins, and receive the Holy Spirit" and then overcome by faith until they are "sealed by the Holy Spirit of Promise" (Doctrine and Covenants 76:51-53). Once an individual has been proven "true and faithful in all things", he is then eligible to be made clean every whit, and to be sealed by the Holy Spirit of Promise through the fulness of the priesthood ordinance.

In order to obtain the crowning ordinance of the fulness of the priesthood, a person must receive all of the ordinances preceding it. Each of the ordinances of the gospel give to a person blessings which the other ordinances do not give. By putting into perspective what the ordinances do for us in our quest to regain the Father's presence, we will see that all of them are necessary and essential for exaltation.

Baptism

Preceding this ordinance of the gospel are the principles of faith in the Lord Jesus Christ, and repentance. Before the full benefits of baptism can be realized, a person will have prepared himself by applying these two principles. The Lord said:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church (*Doctrine and Covenants* 20:37)

The ordinance of baptism itself is a sign before heaven and earth, that the person is willing to take upon himself the name of Jesus Christ and to fulfill the terms and conditions of the covenant of baptism, which are mentioned in Mosiah 18:8
10.

Baptism is also symbolic of Christ's burial. Those who are baptized are buried "after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given" (*Doctrine and Covenants* 76:51)

Through the ordinance of baptism an individual is promised a forgiveness of his or her personal sins upon conditions of repentance. Christ died for all those who repent and come unto him. Through him, and because of him, mercy can now be extended so that the person does not have to pay the full penalty of the laws which he has broken. The only benefit which the world will receive, who do not repent, will be the resurrection to immortality. But the blessings of eternal life will come only to those who repent and who are subsequently cleansed by the blood of the Savior of the world.

The ordinance of baptism also invokes the law of justification. It means that the person has been made clean, having complied with the laws of justice, and is now ready to begin the process of sanctification through the Holy Ghost.

Baptism is the gate which sets a person's foot on the strait and narrow path leading to eternal life. As the person travels the path, mists of darkness (or the temptations of the devil) will arise to try and cause him to lose his way. But by holding on to the word of God (the rod of iron) he will be safely guided through the darkness into the light. Baptism does not, in and of itself, grant entrance into the celestial kingdom, for the temple plainly teaches that a person must be endowed before he can gain entrance into the celestial kingdom. Baptism is the *gate* to the path which leads to the celestial kingdom, and the endowment is the is the door which allows entrance through the veil into that kingdom.

The Reception of the Holy Ghost

After the ordinance of baptism, hands are laid upon the head of the individual and he is confirmed a member of The Church of Jesus Christ of Latter-day Saints, and is commanded to receive the Holy Ghost. If diligently sought for, the Holy Ghost will begin the process of personal sanctification.

The following are the blessings and benefits of having received the Holy Ghost:

- Through the power of the Holy Ghost, a person's blood is spiritually purged and it becomes the blood of Abraham (Teachings, pp. 149-150).
- The Holy Ghost is the "first comforter" (Teachings, p. 150), and can comfort and bless in times of need. As the first comforter, it is his function to lead the person to the second comforter, even Jesus Christ.
- 3. The Holy Ghost is a revelator and will bear witness of the truth to the heart and mind of the individual, and this is the spirit of revelation (*Doctrine and Covenants* 8:2-3).
- 4. The gifts of the spirit, as mentioned in *Doctrine and Covenants* 46, 1 Corinthians 13 and Moroni 10 are made operable in the lives of those who love the Lord and who seek to do his will. These gifts further sanctify and bless the person with spiritual insight. Moroni even mentions that angelic visitations are a gift.
- The attributes of godliness are developed by the Holy Ghost within the heart and soul of the truth seeker. These attributes are mentioned in 2 Peter 1:5-7 and again in Doctrine and Covenants 4.
- 6. The Holy Ghost will also ratify all the ordinances which are performed in righteousness upon the head of the individual. In this capacity he operates as the "Holy Spirit of Promise" (Doctrine and Covenants 132:7).
- 7. Operating as the Holy Spirit of Promise, the Holy Ghost is also the second comforter of the *promise* of eternal life unto all those who have been sealed up (*Doctrine and Covenants* 88:2-5; 132:19, 26).

The laws of justification and sanctification continually operate in the life of the repentant person, as he grows, develops and matures in the blessings of the spirit. The light of the spirit becomes more prevalent and the testimony which was once weak, is continually being strengthened by a multitude of experiences, and by an increase of knowledge. By partaking of the sacrament regularly, he is able to renew the covenants which he has broken, so that he might have an ultimate claim upon the blessings through faithfulness. Because we are weak, time is needed to overcome our sins. This earth life is the time

which has been allotted unto us to overcome the flesh and conquer our sins. The more perfect we become in living all the laws and covenants we have received, the closer we will come to God himself. It is the mission of the Holy Ghost to guide us, through personal revelation to where we can receive the Savior himself (2 Nephi 32:3-6). "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

The Oath and Covenant of the Priesthood

After the person has traveled some distance on the strait and narrow path, he is now ready to take upon himself additional covenants. For the woman this next step lies in the temple. For the man, the next step is to take upon himself the Melchizedek Priesthood through an oath and a covenant. This is also referred to as the covenant of eternal life, because it is the covenant which will make of him an heir, a joint-heir with Jesus Christ, to all that the Father hath. By faithfully magnifying the priesthood, the individual will be blessed with the fulness of the priesthood, and he will be a son of God, no longer a servant.

Because of this covenant, the brethren will be able to receive and build their own patriarchal kingdoms throughout eternity. As the king and priest over his kingdom he will rule and reign eternally, with his queen and priestess by his side. Without this oath and covenant of the priesthood, the man would not receive eternal life, nor know the Father nor the Son, nor would he have an eternal kingdom.

Sons receive their inheritance from their father. But, servants do not inherit anything. They do not share in the wealth, glory and power of the master of the house, or of the king. Sons, on the other hand, inherit all that the father, or king possesses. Since Christ is the only Son who never strayed, he will inherit all that the father has. But through obedience to the laws and ordinances of the gospel, a faithful priesthood bearer will be able to advance from the position of a "servant" to the position of a "son", and thereby become an inheritor with Christ, a joint-heir, of all that the Father has.

But whether or not the brethren actually become heirs to all that the Father has depends upon whether or not they magnify their callings in the priesthood. As servants, they are called to minister (1) to their own families, and (2) to the whole earth, as assigned by priesthood leaders holding the keys.

By virtue of entering into the patriarchal order of marriage, which can only be received in temple marriage, the husband receives the keys to preside over his kingdom. These keys, however, make him responsible for the iniquity that might exist within his family. He must give an accounting to the Lord one day for the spiritual needs, and to see that they return to the Father's presence. This is accomplished through many vehicles -- family home evening, family prayer, personal interviews, family activities, and many more unmentioned aspects. Love and kindness must crown all his activities. Being a faithful father will bless him to be clean from the blood of his family.

The priesthood holder is also called to minister to others outside of his family, to the inhabitants of the earth, as his assignments designate. The three overall missions which the church has are to (1) preach the gospel, (2) perfect the saints and (3) redeem the dead. As priesthood holders they are "servants" of the Lord. Sisters are scripturally called "handmaidens" until they qualify as a "daughter". As servants they become responsible for the blood and sins of those they

are called upon to serve. "Handmaidens" are there to do the Lord's will, as he speaks to them through his priesthood servants, but they are not responsible for the blood of the people.

The first great mission of the priesthood is to gather in Israel -- to seek for the honest in heart and to bring them home to Zion. The gospel net goes into all the world and gathers into the ship (the church) those who are desirous of returning to Father. Secondly, the priesthood has the responsibility of perfecting those who are brought into the church through the gospel net. This includes aiding them in obtaining, through righteousness, all the ordinances of the temple, including the fulness of the priesthood; and it includes inspiring the family to attend to all family and church duties. The quorums of the priesthood have the responsibility of teaching and training fathers concerning those things which are necessary in order to gain eternal life, including how to make one's calling and election sure, when the person has come to that point of righteousness where he is <u>ready</u> to continue further. Lastly, the priesthood must see to the redemption of the dead, for without them the sealing lines will be incomplete. All lines must be sealed so that all who are desirous will have access to the fulness of the gospel blessings.

Washings and Anointings

In order to continue the quest for eternal life, the individual must go to the temple, and there receive the ordinances which lead to the highest degree of the celestial kingdom. These ordinances begin with washings and anointings. In the washing ordinance the brother is promised that if he is faithful he will become clean from the blood and sins of this generation. He is not at this time made clean. The sisters, on the other hand, are pronounced clean "every whit", because they do not hold the priesthood responsibility which requires accountability for the sins of the people. Although the sisters assist the priesthood as auxiliaries, they do not hold the priesthood, nor the keys thereof, and consequently are not responsible for the sins of the people. Thus they can be pronounced clean, for they have no guilt. Then the anointing which follows foreshadows the future anointing which will take place, wherein he will be made a king and a priest unto the Most High God. In this same anointing the sisters are promised that they will be queens and priestesses to their husbands. Both must prove their faithfulness within their family kingdom and in their assigned callings within the church before such blessings can come their way.

At this point the person is given a garment which is designed to be a shied and a protection to him against the unseen powers of the adversary. Thus each person is able to approach the Lord in mighty prayer without fear of being destroyed. It would have been well with Joseph had he been able to have such a blessing when he went to the grove to pray in 1820.

The Endowment

The endowment now bestows the great blessings of the keys of the priesthood upon both the men and women. These keys are the means by which an individual can "ask and receive and answer". With the shield for protection, and the keys of how to pray, the individuals are now endowed to where they may approach the Lord at the altar, and receive answers to their prayers. The endowment also instructs the people on the importance of detecting true from false messengers, and how

that is to be done, so that when the keys of the priesthood are exercised, and revelations come their way, they will be able to detect true from false.

The endowment also promises that if the participants remain true and faithful, the day will come when they will be called up and anointed kings and priests, queens and priestesses, where as they are now anointed only to become such. In order to realize such blessings, the individuals will have to remain true and faithful in all things.

Additionally, the endowment participants are given additional covenants, which, if observed, will prepare them for the fulness of the priesthood blessings. And they are given greater knowledge concerning the earth, and the Gods who dwell in the heavens.

New and Everlasting Covenant of Marriage

It is at this point in a person's life that a new kingdom is formed for time, with the promise that it will endure for eternity if the participating parties remain true and faithful to their covenants. The man and the woman have entered into the patriarchal order of marriage, which is the same marriage system which was first given to Adam and Eve, and which was subsequently handed down through the generations of time, until it has been restored again in our day and age.

It is in this ceremony where the husband and the wife receive, for the first time, the command from the Lord to bear children -- to be fruitful and multiply and replenish the earth. Up to this point in their lives they had no right to have sexual relations and to bear children, lawfully, before the Lord. However, because of the kind of a world we live in, the Lord tolerates the system we currently live under, and legally they are married. But if we were to do things the Lord's way, all on earth would be married in the temple, and it is there where they would receive the command from the Lord to bear children, and thus permission granted to have sexual relations. Those who are married in the temple are not only legally married (in the eyes of the land), but lawfully as well (in the eyes of God).

Here the husband receives the keys to preside in righteousness within his kingdom. By his side is his companion, sweetheart and counselor. He is now responsible, before the Lord, for his wife and children. He will be held accountable for the conduct of his family. They must account to him for their actions, and he must account to the Lord for his actions. Whenever the father is not at home it is the mother who presides, not the oldest son holding the priesthood.

Temple marriage also bestows upon the couple wonderful blessings pertaining to the resurrection which will be realized if they are true and faithful to the end. If they go on and receive the fulness of the priesthood blessings contained in the second anointings, the if clause will be removed, and they will now have the promise of God that they will receive these blessings in the resurrection, unless they commit the unpardonable sin (Doctrine and Covenants 132:19, 26).

Now that the couple has been endowed with the keys of the priesthood and have received a shield for protection, when they mightily pray, they have the Lord's promise that where two or more are gathered together, in his name, there will he be also.

The Washing of the Feet

When the brethren have proven true and faithful in all things, and they are called up to receive the fulness of the priesthood blessings, they then receive the ordinance of the washing of the feet. Having served his fellow man diligently, he has done all within his ability to serve the Lord. He is therefore made clean from the blood of this generation. His garments are now made white through the blood of the Lamb. The reception of this ordinance fulfills the promise given to the brother in the washing booth.

In order to assist the brethren to become clean, the sisters can encourage and inspire their husbands to magnify their priesthood callings. In this way she will assist him in obtaining the fulness of the Father's blessings, and thus become and inheritor of them herself, for she will inherit whatever her husband is worthy of receiving, for she receives of her blessings through her husband.

Having been thus cleansed, both the husband and the wife are now prepared to receive the fulness of the priesthood and enter the Lord's presence.

Fulness of the Priesthood

The kingdom which was formally organized in temple marriage now becomes permanent throughout all eternity. The husband is now actually made a king and a priest, which fulfills the promise given to him in the anointing booth. The wife is made a queen and a priestess to her husband, which fulfills the promise given to her in the anointing booth. The reception of this ordinance also fulfills the promise given in the endowment where in the individuals were promised that if they were true and faithful, the day would come when they would be called up and anointed kings and priests, queens and priestesses.

This ordinance seals the individuals up to eternal life, thus making their calling and election sure. This assurance becomes an anchor to the soul, sure and steadfast and even "though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation" (*Teachings*, pp. 298-299).

The keys of the priesthood which were given in the endowment, and the shield which was previously received, are now operable for the benefit of the husband and wife, and they are able to receive all necessary revelation for themselves and their kingdom, and all prayers are answered. With the fulness of the priesthood, the husband may now converse with the Lord through the veil. Once he has gone through the veil, he may in turn lift the veil from off the eyes of his wife and bring her through as well, as is symbolically portrayed in sacred places.

Remaining true and faithful "to the end" does not necessarily mean until death comes to us. We are to remain true and faithful to the end of our probationary period. Once we are ready, the Lord can move the day of judgment ahead and seal us up unto eternal life. Thus Nephi taught that if we will endure faithfully to the end, that the Father would say unto us: Ye shall have eternal life:

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen (2 Nephi 31:20-21)

Such blessings can come to the faithful, even in this life.

In Summary

The Lord has revealed the ordinances necessary for exaltation, and has restored them and the priesthood to the earth. The priesthood administers the ordinances of salvation and exaltation to the whole earth. It is clear that none will receive the higher temple ordinances until they have already complied with the requirements and received the ordinances of baptism, confirmation and the ordination to the priesthood. And none can be married in the temple until he first receives his endowment. Each ordinance becomes a prerequisite for the next one.

But when it comes to exaltation, a person must be sealed by the Holy Spirit of Promise before he can receive exaltation (Doctrine and Covenants 76:51-53; 132:19, 26). Elder McConkie explained that being sealed by the Holy Spirit of Promise in the context of these scriptures indicates the person's calling and election has been made sure. It is not enough to be married in the temple for time and all eternity. The individuals must press forward, feasting upon the word of God, having a love of God and of all men, until he and she are able to be sealed up to eternal life by the Holy Spirit of Promise, and thus make their calling and election sure. The writings of the prophets and apostles are clear on this point. Thus, the ordinance of the second anointings, where in a person is sealed up to eternal life by the Holy Spirit of Promise, is no optional ordinance, as some have speculated (See David Berger's article in Dialogue on the Fulness of the Priesthood). It is just as essential as temple marriage. If it were not so, why is it done by proxy for the deceased?

OTHER TOPICS WHICH RELATE TO THE DOCTRINE OF MAKING YOUR CALLING AND ELECTION SURE

The Relationship of the Unpardonable Sin to the Ordinance of the Fulness of the Priesthood

Joseph Smith defined the unpardonable sin at a General Conference address, Sunday, April 7, 1844:

All sins shall be forgiven [if you have been sealed up by the Holy Spirit of Promise -- Doctrine and Covenants 132:19, 26], except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost,

have the heavens opened to him, and know God, and then sin against Him. After a man sinned against the Holy Ghost, there is no repentance for him. ["For it is impossible for those who were once enlightened, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him in an open shame." -- Hebrews 6:4-6. Those who sin against the light and knowledge of the Holy Ghost may be said to crucify more than the body of our Lord, they crucify the Spirit. -- Footnote] He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil -- the same spirit that they had who crucified the Lord of Life -- the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence (*Teachings*, pp. 357-358; H.C. 6:313-315).

Not all who are members of the church are able to commit such a terrible sin because they have not received sufficient knowledge and experience in order to do so. President Young stated that a person has to have "received much of the power of God, visions and revelations" in order to fall to such a level. Only when a person has developed a great amount of light and blessings can be then have the power to commit this terrible sin. President George Q. Cannon explained:

A man must have sufficient knowledge to make him a God in order to be a devil. Lucifer had to be a great and powerful being. He stood high in the presence of God, and his fall was greater than it would have been if he had occupied an inferior station. Therefore, the more we know concerning God, the more power and the more gifts we get from God, if they are abused, the greater will be our condemnation and the greater will be the depth to which we shall fall when we do fall (*The Millennial Star* 53:577-580; May 10, 1891).

On November 29, 1893, Apostle Abraham H. Cannon, son of George Q. Cannon, wrote in his journal that the First Presidency had explained that only those "who receive a testimony of the Gospel -- who receive the Holy Ghost, and the highest blessings of the Church [the second anointings], and then willfully deny the light they have obtained" will become sons of perdition, having committed the unpardonable sin.

Although brethren receive the Melchizedek Priesthood and commit to do what the Lord would have them do, still many priesthood bearers break their part of the covenant. This does not qualify them, however, for the terrible penalty described in verse 41 (Section 84) concerning the oath and covenant of the priesthood. Elder Marion G. Romney said:

Now 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 will stand in jeopardy of losing the promise of eternal life (*The Ensign*, July 1972, p. 99; April General Conference, Priesthood Session; "The Covenant of the Priesthood").

Only when a person has come to the point in his life where he is worthy to continue his progression and receive the fulness of the priesthood blessings, will he be able to commit such a sin. "On the other hand there is glory and exaltation in proportion to faithfulness, to knowledge and to gifts and opportunities enjoyed," said President Cannon. Where much is given, much is required.

Women and the Priesthood

Those who receive the Melchizedek Priesthood are to be ministers to the inhabitants of the whole earth in (1) preaching the gospel, (2) perfecting the saints within the church, and (3) redeeming the dead. Women, however, are not ordained to the Melchizedek Priesthood and therefore do not have the charge to minister to the world -- only as an auxiliary to those who hold the keys. The Lord has determined that He will hold the brethren responsible for the sins that are in the world, not the women.

Within the family kingdom, however, the mother and father hold patriarchal authority, for they have jointly entered into that "order of the priesthood" called the new and everlasting covenant of marriage (*Doctrine and Covenants* 131:1-4). Elder Bruce R. McConkie explained:

Joseph Smith says that in the temple of God there is an order of the priesthood. 'Go to the temple,' he says, 'and find out about this order.' So I went to the temple, and I took my wife with me, and we kneeled at the altar. There on that occasion we entered, the two of us, into an 'order of the priesthood.' When we did it, we had sealed upon us, on a conditional basis, every blessing that God promised Father Abraham -- the blessings of exaltation and eternal increase. The name of that order of priesthood, because Abraham was a natural patriarch to his posterity, is the New and Everlasting Covenant of Marriage (BYU Genealogical Devotional Addresses, 1967, Provo, BYU Press, 1968, p. 91; "The Eternal Family Concept").

Through temple marriage the husband becomes a natural patriarch to his family, as was Abraham of old. The wife is sealed to him and becomes a part of the kingdom which was given to him in the temple marriage. The father holds the keys of salvation for his family, and will be held responsible for the iniquity of his family. Apostle Erastus Snow said:

Every man in Israel is responsible in a certain degree for conduct of his wives and children. He has covenanted that he will assume that responsibility; that is, he will assume the responsibility of the sins of his wives, if he fails to discharge his duties towards them in teaching and leading them in the ways of life and salvation (*Journal of Discourses* 5:289; October 4, 1857).

Both the husband and the wife possess the promise that they will be kings and queens for eternity if they remain true and faithful. The wife holds authority within the kingdom, under the direction of the father. She is his counselor, companion, and best friend. They counsel together for the benefit of the family, and deal with all aspects of family living -- all things temporal and spiritual. The keys give the father the right to direct the labors of his own kingdom, but they do not extend beyond to other families, nor to the church. The patriarchal authority holds no authority outside the realms of the family. The blessings of the fulness of the priesthood are enjoyed by both the husband and the wife. The father labors within the realm of his calling and the wife labors in the calling to which she has been appointed by the Lord.

The Sealing Power

In the Inspired Version of Genesis, chapter 14, the Prophet Joseph spoke about the fulness of the priesthood, that it came from God and not by the will of man. And the right to such priesthood was not by lineage -- from father or mother. Rather it is delivered unto men by the calling of God's own voice. Associated with this priesthood is the sealing power. Joseph describes here what that power will do:

Thus, having been approved of God, he [Melchizedek] was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father, nor mother; neither by beginning of days, nor end of years; but of God. And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. For God having sworn unto Enoch and unto his seed with an oath by himself, that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God, which was from before the foundation of the world. And men having this faith coming up unto this order of God were translated and taken up to heaven (vs. 27-32)

Concerning this sealing power, President John Taylor reviewed several scriptures and detailed how many of the prophets used it:

The principle of power also over the varied creations of God, above spoken of, pertaining to the Holy Priesthood after the order of the Son of God, has, by faith, been manifested to the world in the lives and actions of numbers of the servants of the Most High. The power of Enoch, wherein he caused the earth to tremble, whilst mountains fled at his command, and rivers were turned out of their course, has already been referred to. By this power, exercised in mighty faith, Melchizedek stopped the mouths of lions and quenched the violence of fire [I.V. Genesis 14:26]; by it the waters of the Red Sea were divided [Exodus 14:21]; by it Elijah [2 Kings 2:7-8] and Elisha [2 Kings 2:14] smote the waters of the Jordan and crossed on dry land; by it Daniel escaped the ferocity of the lions [Daniel 6:16-23], and the three Hebrew children were delivered from the fiery furnace [Daniel 3:19-27].

By this same power in the messianic dispensation the Apostles were delivered from bonds and imprisonment; by it Paul shook off the viper that had fastened upon his hand [Acts 28:3-6]; by it Philip [Acts 8:39] was caught away by the Spirit of the Lord after he had baptized the Ethiopian eunuch; by it John was preserved when he was cast into a cauldron of boiling oil, that it did not hurt him; by it the dead were raised, the lepers cleansed, the sick healed, devils cast out, and other mighty works performed by Jesus and His disciples; and by it Christ broke the bands of death and became the resurrection and the life, the first fruits of them that slept, the conqueror of death, the Savior of the world and Redeemer of mankind.

Again, on this continent, one of the Nephite Prophets, Jacob, the son of Lehi records: "We truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea" (Jacob 4:6). By faith the brother of Jared, who held this power, said unto the mountain Zerin, Remove; and it was removed [Ether 12:30]; by it Alma and Amulek caused the walls of the prison in Ammonihah to tumble to the ground [Alma 14:26-29]; by it Nephi and Lehi wrought the surpassing change upon the Lamanites that they were baptized with fire and the Holy Ghost [Helaman 5:43-49]; by it Ammon and his brethren wrought so great a miracle in the conversion of the Lamanites [Alma 17-27]; and by it also the disciples of Jesus who tarried amongst the Nephites showed forth the power spoken of in the following passage:

"Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison: but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them. Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jesus at Jerusalem sought to kill Jesus, according to his word; and they did cast them into furnaces of fire, and they came forth receiving no harm; and they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm" (4 Nephi 1:30-33).

This same power has also been abundantly manifested in these latter days in the midst of the Saints of God, in deliverance from evil, in escapes from enemies, in the quelling of mobs, in the stilling

of the angry waves of the sea, in the healing of the sick, in the casting out of unclean spirits, and in many other miraculous manifestations of the power and goodness of God, and of the authority with which He has invested His servants who are endowed and clothed upon with the Priesthood, which is endless and after the order of the Son of God (President John Taylor, *Mediation and Atonement*, Descret News Co., 1882, pp. 84-87).

Moses held the sealing power prior to his delivering the children of Israel from bondage. Here the Lord tells Moses that he will "be made stronger than the many waters." Indeed, Moses parted the waters of the Red Sea while the children of Israel passed over on dry ground:

And calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice saying: blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God (Moses 1:25).

To assist Enoch in the work to which he had been called, the Lord gave to him the power to control the elements. Enoch later used this power as he protected the inhabitants of Zion when their enemies came up against them:

Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me and I in you; therefore walk with me (Moses 6:34; See Moses 7:13-14 where this actually happened).

To the original twelve apostles the Lord declared:

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. (Matthew 18:18; See also Matthew 16:19 where Peter received the sealing power).

About twenty years prior to the birth of Christ, Nephi preached to the people as he had been commanded by God to do.

But because of the wickedness of the people, Nephi was "much cast down". While he was pondering, the voice of the Lord came to him and told him that he would have power over the people which would enable him to do many mighty things:

And it came to pass that there arose a division among the people, insomuch that they divided hither and thither and went their ways, leaving Nephi alone, as he was standing in the midst of them.

And it came to pass as he was thus pondering -- being much cast down because of the wickedness of the people of the Nephites, their secret works of darkness, and their murderings, and their plunderings, and all manner of iniquities -- and it came to pass as he was thus pondering in his heart, behold, a voice came to him saying:

Blessed art thou, Nephi, for those things which thou has done; for I have beheld how thou hast with unwearyingness 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.

And now because thou hast done this with such unwearyingness, 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.

Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people.

Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people.

And thus, if ye shall say unto this temple it shall be rent in twain, it shall be done.

And if ye shall say unto this mountain, be thou cast down and become smooth, it shall be done.

And behold, if ye shall say that God shall smite this people, it shall come to pass. (Helaman 10:1-10).

Such blessings came to Nephi because he served the Lord without weariness, and because the Lord could trust him to do what he was commanded to do.

The sealing power is received by those who are blessed with the fulness of the priesthood. Such power would be used, as Joseph Smith said, to first save yourself and your family, and secondly save your dead. Then you will want to serve the people and help save as many as you can.

The Concept of Gathering to Zion for the Fulness of the Priesthood

The concept of the gathering of the saints to Zion is a subject that is closely intertwined with whether or not a person receives the highest blessings of the temple: the fulness of the priesthood.

In several statements made by the First Presidency between 1902 and 1922, in was very apparent that the fulness of the priesthood, with few exceptions, was only administered to those who had united with the body of the Church.

In 1902, President Joseph F. Smith recorded in his letter book that the fulness of the priesthood ordinances are given "to those who have gathered to Zion." In 1905, the First Presidency of the Church, composed of Joseph F. Smith, John R. Winder and Anthon H. Lund, stated that the fulness ordinances "are administered only to people who have gathered with the body of the Church" (Letter to President S. L. Chipman, June 16, 1905). Additional statements made by the First Presidency are as follows:

14 March 1907

And indeed, so particular have the Presidencies been at administering second anointings, that they drew the line between faithful members of the Church who died without gathering with the Church, and faithful members who gathered with the body of the Church and remained faithful afterwards, leaving the faithful people who have died in a scattered condition to be dealt with by the authority on the other side of the veil. (Letter to President L. Anderson, Manti, 14 March 1907)

22 May 1908

People who are not members of the Church during their lifetime are not eligible to receive second blessings. They should not only have been members of the Church, but their faithfulness and worthiness to receive these blessings should be unquestioned, and besides the line has been drawn in favor of those who have either gathered with the body of the Church or died on their way to the gathering place, all others are left to be dealt with by the authority on the other side of the veil. (Letter to President O. H. Stohl, Brigham City, 22 May 1908)

22 May 1908

We have just informed President Stohl that a rule of the temple forbids deceased women who were not members of the Church prior to their demise, or who did not gather with the body of the Church, being anointed to men, therefore, we could not endorse the recommends of the sisters referred to. (Letter to President W. Budge, Logan Temple, 22 May 1908)

16 February 1909

The general rule adopted by the First Presidency in regard to the second anointing, is in effect that those blessings should be confined to the faithful members of the Church who have gathered with the body of the Church, or who died on the way in an effort to do so. (Letter to President I. Smith, Logan, 16 Feb 1909)

18 March 1922

Referring to yours of the 15th inst. we would say that President Woodruff's instructions to Stake Presidents on the subject of recommending for second anointing limited them to persons who had gathered with the Church, whether dead or alive, and this was the policy adopted by President Snow, although he may have made exceptions to it. And it is our mind that faithful men who have gathered with the Church, who can be recommended as worthy to receive these higher blessings, but who through death were deprived of them, should receive them by proxy. (Letter to President J. B. Keeler, of Provo, 18 March 1922)

Apparently the concept of "gathering to Zion" or gathering "with the Church never did mean "gathering to Utah", because of several individuals were given the fulness of the priesthood who lived outside of Utah. Many were recommended from Idaho and Arizona stakes as well as Utah stakes. Rather, the concept of the gathering meant that the members were to gather to the "stakes of Zion," wherever they might be found.

In the early days of the Church there were very few stakes in existence, and those who lived in the mission fields of the Church were not considered to be a part of "Zion" unless the branch or ward was a part of a stake. Therefore all the saints who desired to receive their full temple blessings had to gather to a stake of Zion.

During the lifetime of the Prophet Joseph Smith, the stakes of Zion were located in Kirtland, Missouri and Nauvoo. When the saints moved west and settled in the Utah Basin, the Salt Lake stake was organized to which all the saints were to gather. Later, President Brigham Young organized new settlements form upper Idaho, throughout Utah, and south to Mesa, Arizona. Each of these settlements became a stake, and any individual who gathered to one of these stakes fulfilled the rule that he must gather to Zion in order to be worthy to receive the full temple blessings.

Eventually the stakes of the Church spread out into other states and to other continents so that today stakes are located around the world, and members of the Church are strongly counseled everywhere to not gather to Utah, but rather to gather to the stakes within their own lands (*The Ensign* May, 1977, pp. 115-118; Elder Bruce R. McConkie). If they are faithful and meet all the requirements necessary, they can receive the fulness ordinances without moving to Utah.

With this concept in mind, it becomes easier to understand what Joseph Smith was saying in his discourse on the gathering of the saints, when he addressed a large assembly of saints at the Temple stand on June 11, 1843:

This subject [Matthew 23:37] was presented to me since I came to the stand. What was the object of the gathering the Jews or the people of God in any age of the world?

The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of his kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did every thing to gather the people, and they would not be gathered, and He therefore poured out curses upon them..

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washing and anointings, etc.

If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory if they do not lose the whole.

Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews -- to receive the ordinances, the blessings, and glories that God has in store for His Saints. (*Teachings*, pp. 307-312)

Then, six months before the Prophet was martyred, he urged the Saints to gather so that they could be sealed and saved:

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth... and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure... (*Teachings*, pp. 330-331)

Joseph Smith was concerned that the saints gather to Nauvoo so that they could receive the fulness of the temple blessings before the destroying angel was sent forth. Many of the saints did gather to Nauvoo, and hundreds of the faithful saints received the fulness of the priesthood blessings for themselves, and were thereby able to "secure their salvation" before the were driven away from the temple.

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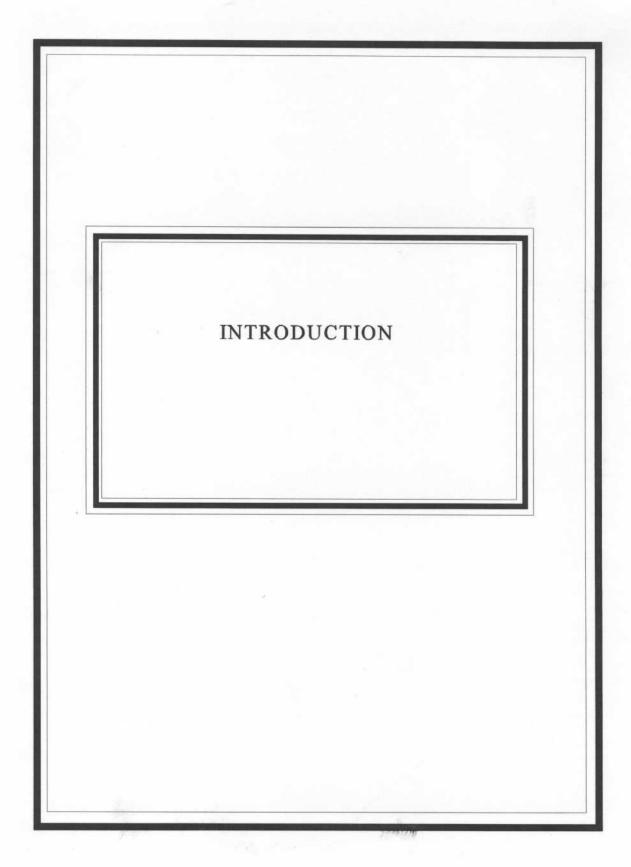
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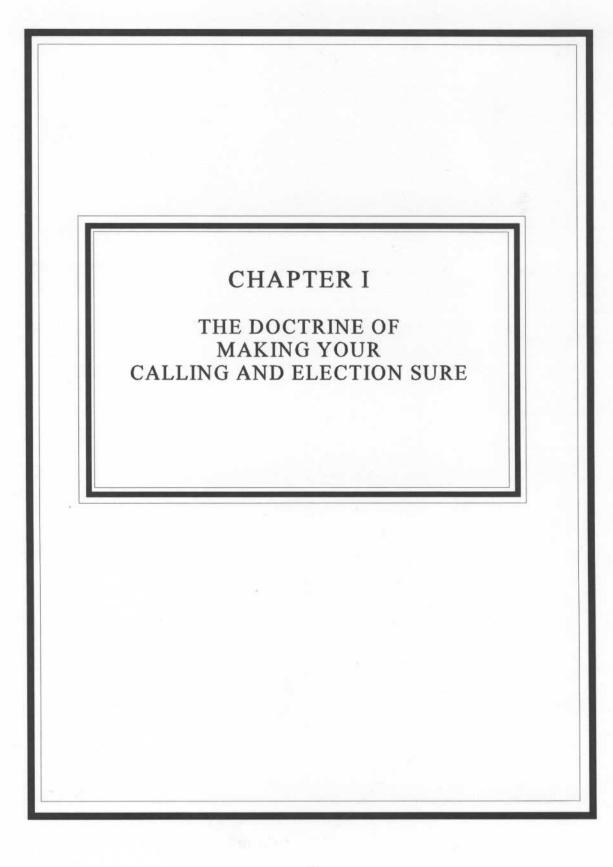
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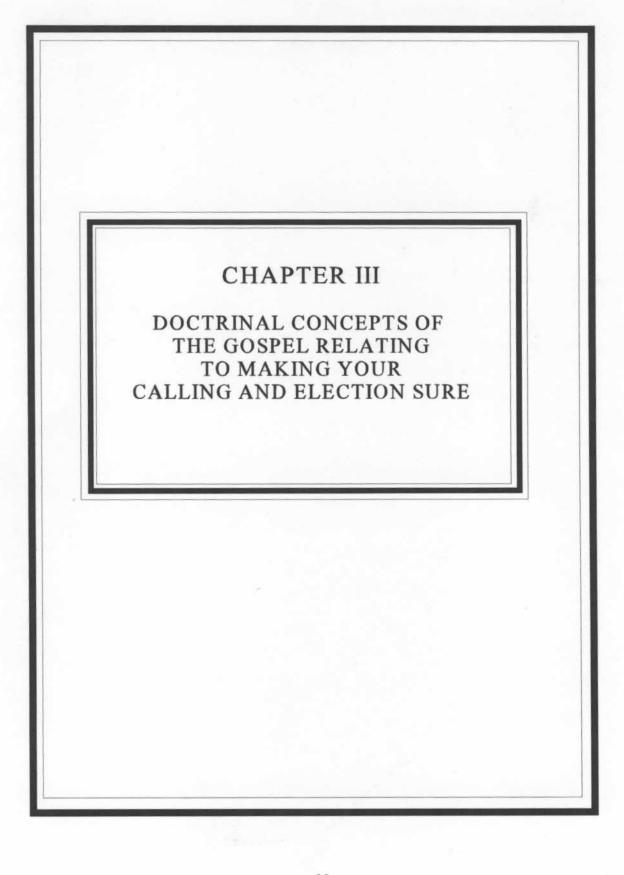
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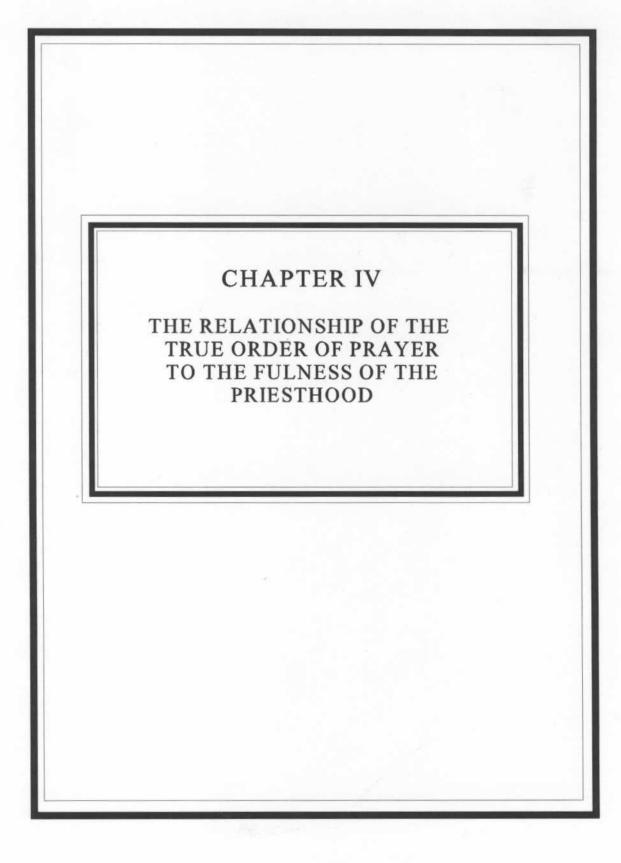


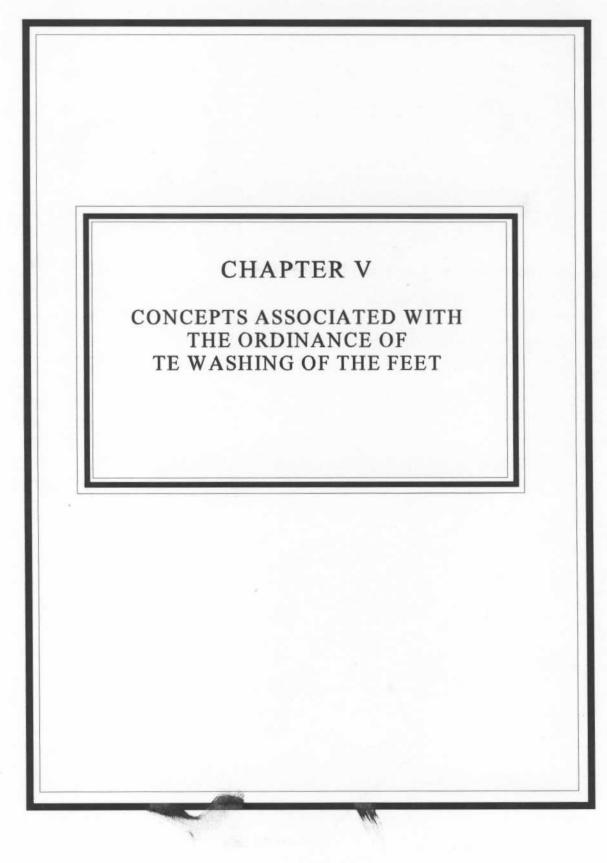


CHAPTER II

CONCEPTS WHICH
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DOCTRINE OF MAKING YOUR
CALLING AND ELECTION SURE

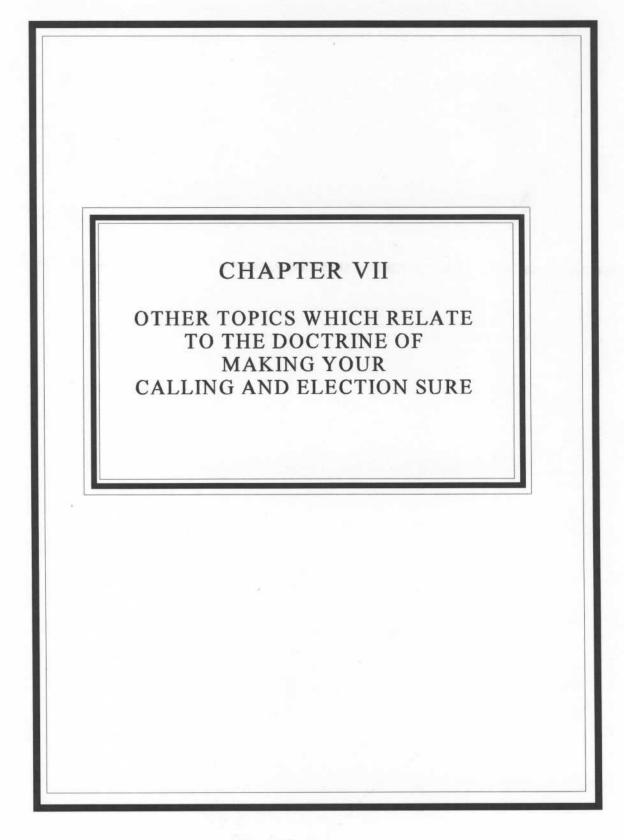






CHAPTER VI THE SIGNIFICANCE OF THE GOSPEL ORDINANCES IN MAKING YOUR

CALLING AND ELECTION SURE



SELECTED ARTICLES WRITTEN
ON CONCEPTS RELATING TO
THE DOCTRINE OF MAKING YOUR
CALLING AND ELECTION SURE

THE ORDINACNCES NECESSARY FOR EXALTATION

FULNESS OF THE PRIESTHOOD

FULNESS OF THE PRIESTHOOD

WASHING OF THE FEET

MARRIAGE SEALING

MARRIAGE SEALING

ENDOWENT

ENDOWMENT

WASHING AND ANOINTING

WASHING AND AND ANOINTING

MELCHIZEDEK PRIESTHOOD

CONFIRMATION / HOLY GHOST

CONFIRMATION / HOLY GHOST

BAPTISIM

BAPTISIM

BRETHREN

SISTERS