

The Oath and Covenant of the Priesthood — Part 1

A podcast for members of the Bountiful Utah South Stake

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Guests: Seven young men and young women preparing to serve missions — Milo (Mesa Arizona), Eden (awaiting call), Sam (Canada Vancouver), Nev (Chile Santiago North), Annie (Urdaneta Philippines), Owen (Wisconsin Milwaukee), and Max (Sendai Japan)

Introduction

Adam Olsen: We welcome you to this podcast on the oath and covenant of the priesthood, created for members of the Bountiful Utah South Stake. My name is Adam Olsen. I'm a counselor in the stake presidency. Here with me is Aaron Coombs, our stake Sunday School president. Thanks for being here.

Aaron Coombs: Thank you.

Adam: Before we get started, Aaron, why do you think understanding the oath and covenant of the priesthood is so important not just for our young men, but for our young women as well?

Aaron: The first thought that comes to my mind is understanding that, as has been taught by a lot of our leaders, priesthood is not something that's given to men. Men are called into certain priesthood offices. Sometimes they're called to hold certain types of authority, but the true power and authority of God — the priesthood — doesn't belong to anyone.

To use President Ballard's phraseology, it's like the sun that's shining. No one owns the light. That's from Heavenly Father.

I'd also like to read a quote from President Oaks about authority. He said:

"We're not accustomed to speaking of women having the authority of the priesthood in their church callings, but what other authority can it be? When a woman, young or old, is set apart to preach the gospel as a full-time missionary, she is given priesthood authority to perform a priesthood function. The same is true when a woman is set apart to function as an officer or teacher in a church organization under the direction of one who holds the keys of the priesthood. Whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties."

So all of us are utilizing this authority when we're part of the Church of Jesus Christ of Latter-day Saints. That's why understanding the oath and covenant of the priesthood applies to all of us. All of us are trying to act in the name of the Savior Jesus Christ and on his behalf.

Adam: We're blessed to have with us an amazing group of seven of our young men and young women in the stake, each preparing to serve their own missions. Let's have each of you share your first name and where you've been called to serve.

Milo: My name is Milo, and I've been called to serve in the Mesa Arizona Mission.

Eden: My name's Eden, and I'm still waiting on my call, but I know wherever I go is where I need to go.

Sam: I'm Sam, and I've been called to the Canada Vancouver Mission.

Nev: My name is Nev, and I've been called to Chile Santiago North.

Annie: My name's Annie, and I've been called to the Urdaneta Philippines Mission.

Owen: My name's Owen, and I've been called to the Wisconsin Milwaukee Mission.

Max: My name is Max, and I got called to the Sendai Japan Mission.

Adam: We're so grateful you'd be willing to help us with this episode. What I love is that we're here with this group of future missionaries, but the oath and covenant of the priesthood is actually connected to some of the earliest missionaries in the church. Aaron, give us a little context.

Aaron: To set the stage: in 1832 the church is still really quite young. Six missionaries have returned, Joseph's staying in the Newel K. Whitney store, and when they come back, the first part of this revelation starts to come to them. It comes over two days, and by the end there are eleven returned missionaries.

It's all about that idea of beginning. And to be honest, those at that meeting are actually closer to the age of our guests here than to us — we'd be way outside the age range of those who had just returned from their missions in 1832. So at this moment when the church is growing and the Lord is helping his Latter-day Saints understand about preaching the gospel and how the church functions, this is one of the revelations that comes to do that.

A Parable: The Cruise Ship

Adam: Before we dive into section 84, I'd love to start with a parable that's helped me understand the oath and covenant of the priesthood. How many of you have ever been on a cruise?

I've never been on a cruise. I've always wanted to go, but I get motion sick really bad, and I think, "Do I spend money to go and then not enjoy any of it?" But the experience of going on a cruise is actually helpful as we talk about this.

Was there a lot to do on your cruise?

Owen: Near the top of the ship there were a lot of slides you could go on. There was surfing, an all-you-can-eat buffet, a mini golf course, a gym-type thing. On the second day we stopped at an island in the Bahamas, and for an entire day you could just go around and discover it. So there was a lot you could do.

Adam: The thing most appealing to me is the all-you-can-eat buffet — but mix that with the motion sickness and I'm not sure it'd work out well. Did the cruise have rules you had to follow?

Owen: Yeah. There were places you couldn't go unless you had a bigger membership, and obviously you couldn't jump off the ship into the water.

Adam: Seems like an important rule. And if you do get off the ship, don't you have to be back by a certain time?

Owen: Oh, yeah. Otherwise it might leave without you.

Adam: Last question — the crew. What was the crew like, Annie?

Annie: They were all from very humble places, and they were very sweet. A few were from the place my brother's serving in, so it was cool to connect with them. They were all really kind and just serving us.

Adam: Owen, if you had to summarize the job of the crew, what were they there for?

Owen: Kind of just to make sure that you're in the right place and you're safe, because you can easily get lost on it — it's so massive. So it's nice to know someone's always watching over you.

Adam: So they want to make sure you get where you're going safely, and that you enjoy the journey.

Here's the parable. This mortal life is a journey, and the goal is not just to reach a physical destination — it's to become something. God provides a ship to get us there, and in this parable the ship is the church, meant to carry us back to God's presence. God's paid our ticket through the atoning sacrifice of His Son, Jesus Christ. Jesus has the power both to bring us back into God's presence and to help make us like Him.

There are at times bad storms and rough seas. Not everyone enjoys the trip. Some don't keep the ship's rules. Some don't even know where we're headed. But Jesus is the captain of this ship, and the crew is made up of those acting under the power and authority of his priesthood to maintain the ship and ensure those on board are benefiting from all it has to offer.

Here's the important part. At some point during our cruise of life, somebody representing the captain taps you on the shoulder and invites you to join the crew. Your destination is still the same, but your role has now changed. Now you play an important part in making sure everyone on board understands the purpose of the journey, receives all the benefits the ship offers, and is invited to gather and meet the captain.

When we take upon ourselves the oath and covenant of the priesthood — or participate in the work of Jesus Christ through his priesthood authority — we become crew members, acting under the direction of the master to help the ship fulfill its purpose: getting everyone home and helping everyone become like Him. The oath and covenant of the priesthood is essentially a covenant to help bring others to the covenant — the everlasting covenant.

And what's craziest to me is that we didn't realize as passengers that becoming part of the crew is what the captain intended all along — because inviting us to work with Him is how He does his work in us.

How does that parable help you understand the oath and covenant in new ways?

Annie: It made me think of that talk from this last general conference about coming to Christ together, and how to do it with other people around us. I'd never heard the priesthood talked about that way — as a way to invite people — but it's a way we can all come to Christ together.

Nev: One thing that stood out to me was when you talked about him changing our purpose from focusing on ourselves to focusing on others. I loved that because it was so selfless. It shows more of the purpose of the priesthood and having that authority — it's not for ourselves, but to help those around us.

Aaron: Running off that — the purpose is to help other people. It reminds me of Genesis 12:3, where the Lord says to Abraham, "And in thee shall all families of the earth be blessed." That's reiterated by the Savior too: the purpose of joining him is to help others. And I love that you need other people to do that. I've joked with my classes that you can't turn the other cheek unless someone slaps it — you need someone on that other side. Don't become a slapper. But the point is we join together and help each other, and as we learn to help others, we become like the Savior and help bring them to the Savior.

Adam: Being invited to participate in the work of the priesthood — his work of exaltation and salvation — is a little like being invited into an apprenticeship, where we learn from the master how to participate in the family business of saving all of his children.

Section 84: The Two Purposes (Verse 2)

Aaron: Let's go to section 84. I love verse 2:

"Yea, the word of the Lord concerning His church, established in the last days for the restoration of His people, as He has spoken by the mouth of His prophet, and for the gathering of His saints."

Something interesting, pointed out by the historian Patrick Mason: whenever Joseph Smith uses the word *restoration* in revelations or writings, it's never about the church being restored. It's about *people* being restored — specifically Israel being restored.

President Nelson has said, "Do you want to participate in the most important thing?" And what is it, everyone?

Group: Gathering Israel.

Aaron: So why is gathering Israel the most important thing we could do? Why does Heavenly Father want to restore His people?

Milo: I think God's and Christ's main goal is just to bring everyone to Christ. All of us can help each other get closer to Christ, and I think that's God's main goal.

Eden: I also think the act of gathering Israel — missionary work — brings *you* closer to Christ.

Adam: Why would you say that about missionary work?

Eden: That's the reason Jesus came: to help bring us together and establish missionary work and his charity. That's what I really think about with missionary work.

Aaron: Not only why Jesus came, but why we're here — to bring everyone back to Christ, and to choose for ourselves to choose Christ. That's where agency comes in. Heavenly Father sent us here to choose him for ourselves, but to still bring everyone back to him.

Adam: So verse 2 gives two purposes: restore the people to the covenant, and gather the saints to stand upon Mount Zion. We'll come back to Mount Zion.

The Everlasting Covenant

Adam: Let's talk about the covenant he's trying to restore us to. President Nelson opened my eyes to the idea of covenant relationship and what the everlasting covenant is. Sam, would you read this?

Sam:

"The new and everlasting covenant and the Abrahamic covenant are essentially the same — two ways of phrasing the covenant God made with mortal men and women at different times. The objective *everlasting* denotes that this covenant existed even before the foundation of the world. The plan laid out in the Grand Council of Heaven included the sobering realization that we would all be cut off from God's presence. However, God promised that he would provide a savior who would overcome the consequences of the fall."

Adam: We were all together as a family in the presence of our heavenly parents. We saw them. We saw their perfection — in their physical bodies, in their knowledge, even in their relationship. They had attained a perfection we wanted, and how exciting that God revealed he had a plan to help us become like him in every way.

But President Nelson talks about the sobering realization that for the plan to work, we would all have to be cut off from God's presence — to come here to Earth with the very real possibility of not being able to return because of the consequences of our choices.

Think about that moment: the swing from how excited we were to know we could become like him, then finding out it could all go wrong. How would you have felt?

Guest: I'd definitely be just a little scared. That's a really big decision. But when we look at what we could become, it would make it all worth it. Whatever the risk, it would be really nice to know we could become like our Heavenly Father.

Adam: Can you see how an alternative plan that came with a guarantee everyone would make it back could be enticing? But there was no way for that to work without agency and the opportunity to learn and grow from our mistakes.

What are the things in this life that could separate us from getting back to our Heavenly Father?

Sin separates us. And there's another separation — death. We're going to die spiritually, but also physically. So our Heavenly Father made a promise that through the Savior Jesus Christ, we could overcome both. We overcome sin through repentance and the Savior's atoning sacrifice. We overcome physical death through the resurrection.

Milo: For me, it's that Jesus brings hope, and he really changes people's lives. I've talked with missionaries who've gone out and had the most amazing experiences watching Jesus Christ change people's lives for the better — people who had nothing going for them, or addiction taking over their lives. The Savior came into their lives and changed them.

Adam: Think about that phrase in verse 2 — "to restore His people." Restoration means to bring something into its full purpose, or to fix what was broken or lost. It means all of those things.

On a side note: I remember hearing people return from missions, having gone to amazing places, and they'd say, "But the best thing was watching people change." I remember thinking, "I'm not going to say that — I'm going to say something cool I saw." And then I found myself, after two years of teaching about Jesus, in a place that had castles older than my country — and the most beautiful thing I ever saw was God restoring humans, changing people to be like the Savior.

So I think of these two purposes this way: number one, bringing people to the covenant; number two, preparing them to meet Jesus again.

The Ordinances of the Melchizedek Priesthood (Verses 19–23)

Adam: The Lord teaches us how he does this in a way different from any other religion — because it's not just talking about Jesus. It's that Jesus has given us power and authority to enter into a covenant relationship with him.

Let's read verses 19–23 — I'll give you the *Adam Olsen translation*, clarifying some things in our language today. The Lord, revealing through Joseph Smith, has established there's an Aaronic Priesthood and a Melchizedek Priesthood, and now he's describing the Melchizedek Priesthood:

"And this greater priesthood [the Melchizedek 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 of the Melchizedek Priesthood, the power of godliness — or godlikeness, the power to become like God — is manifest. And without the ordinances of the Melchizedek Priesthood and the authority of the priesthood, the power of godlikeness is not manifest unto men and women in the flesh. For without this, no one can see the face of God, even the Father, and live. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people, that they might behold the face of God."

What are some of the ordinances of the Melchizedek Priesthood? Maybe it's easier to ask: what are the ordinances of the Aaronic Priesthood?

Group: The sacrament. Baptism.

Adam: Essentially every *other* ordinance of exaltation and salvation is an ordinance of the Melchizedek Priesthood — ordination to the Melchizedek Priesthood, the endowment in the temple, the sealing ordinance. These are all necessary to return to our Heavenly Father's presence and become like Him, and are performed under the authority or keys of the Melchizedek Priesthood.

So the Lord tells us that in these ordinances the power of godliness is manifest, and we're prepared to see the face of God, even the Father, and live. No unclean thing could live in the presence of God — but through the power of these ordinances, we can return to His presence, having become like Him.

Aaron: In the Doctrine and Covenants it often talks about being transfigured by the Spirit — you have to be transformed to do that. And with these ordinances, especially the bestowal of the Holy Ghost at confirmation, Joseph Smith once said, "If you don't give the gift of the Holy Ghost along with baptizing, you might as well baptize a bag of sand." Because you have to have the Holy Ghost to become godlike.

That's something we offer that no one else can. People can feel the influence of the Holy Ghost — they have the light of Christ, they can follow it and receive inspiration. But what they can't have is the *gift* of the Holy Ghost. So why do people need that gift to become like Jesus fully?

Guest: It makes all the difference when you understand something. People in different religions might feel something and call it their conscience. But the real power comes from understanding why it's coming and who it's coming from. Once you understand it's from the Holy Ghost — a message from God — it makes so much more difference in your life.

Aaron: What else does the Holy Ghost do? Let's make a list.

Guest: It's my constant companion. Even though we left the presence of God, someone is still always going to be with us. And — like Annie said — there's someone who will always tell truth to me.

Guest: The Holy Ghost guides and protects us. Whenever we need it, it'll be there to help us, as long as we're willing to listen.

Aaron: One more I'll add: the Holy Ghost transforms us. Elder Bednar talked at conference about charity, and how we need to be *possessed* of charity. We often think of it as we possess charity, but it works the other way too — charity possesses us. The Holy Ghost literally changes our souls and who we are. Parley P. Pratt went so far as to say the Holy Ghost changes how you look.

So the Holy Ghost guides us, teaches us truth, is our companion, and changes us. All of that is possible in its fullest sense only when we've been confirmed — when someone holding priesthood keys lays hands on our head and says, "Receive the Holy Ghost." We don't have a monopoly on goodness or truth or testimony of the Savior. But we absolutely have a monopoly on priesthood authority to make covenants with God that are binding and that transform us.

Ordinances, Covenants, and Relationship

Adam: Let's name the ordinances we're talking about: baptism, confirmation, endowment, sealing — and the oath and covenant of the priesthood. How do they help us become like the Savior? Think about what we promise to do as part of each.

Guest: It helps us learn more about ourselves and who we are in Christ — like a patriarchal blessing, where you learn how God feels about you. When you do baptisms, you feel the Spirit and God's presence, and learn how to become more like Him. And we promise to always remember Him, bringing that into our lives and keeping Him on our minds.

Guest: Every step and every covenant is one step closer to Christ. That's a big thing for me.

Adam: If you think about the covenants we make in the temple — the law of sacrifice, the law of obedience, the law of chastity — all of them are promises that bring us closer to becoming like the Savior.

Abby: I attended a baptism yesterday and I could really feel the Spirit. A little girl in my ward was being baptized, and I kept thinking, she's starting her relationship with Jesus Christ in this moment. She's making this first covenant, this first promise, and she'll have such an opportunity to learn more about him because she committed with him. Covenants really do connect us with the Savior and help us remember him in our daily lives.

Adam: I love that you used the word *relationship*. President Nelson has taught that when we make a covenant we enter into a special relationship — *hesed*. We've basically tagged Jesus in, and he's relentless. He will not stop until he's done all he can to save and help us. Even if we walk away, he doesn't.

Aaron: Interestingly, the word for faith in both Hebrew and Greek/Latin is bound up with faithfulness — they can't be separated. The Roman term was *pistis*, a relationship of faithfulness. They didn't think of faith as an abstract idea; they thought of it as a relationship.

Adam: Let me share more from President Nelson. He says that Adam and Eve accepted the ordinance of baptism and began the process of being one with God — they entered the covenant path. He goes on:

"When you and I also enter that path, we have a new way of life. We thereby create a relationship with God that allows him to bless and change us. The covenant path leads us back to him. If we let God prevail in our lives, that covenant will lead us closer and closer to him. All covenants are intended to be binding. They create a relationship with everlasting ties."

"Once we make a covenant with God, we leave neutral ground forever. God will not abandon his relationship with those who have forged such a bond with him. In fact, all those who have made a covenant with God have access to a special kind of love and mercy."

"Because God has *hesed* for those who have covenanted with him, he will love them. He will continue to work with them and offer them opportunities to change. He will forgive them when they repent, and should they stray, he will help them find their way back to him. He will never tire in his efforts to help us, and we will never exhaust his merciful patience with us."

So even though section 84 refers specifically to the ordinances of salvation and exaltation, we have to include the covenants that go along with them. These covenants create a relationship that changes us — or, more safely said, allows *him* to change us.

How does that connect back to the two purposes of the church?

Guest: As you make covenants, you become more like him because you're starting that relationship. That's why we do it — to become more like him, to know him more. As we do that, we're better able to participate in the everlasting covenant, because eventually we can be perfected in him and live with Heavenly Father and Jesus Christ again.

Annie: I think about the word *restore* and how they restored the Salt Lake Temple. They didn't knock the whole thing down and start from scratch. The same is with us. God isn't like, "I hate who you are; we're going to knock it all down and make you how I want." He leaves who we are and allows us to become stronger in him. Like the temple, they kept the main things but strengthened it — and those are our covenants. They add strength so we can become better and stronger. He still keeps who we are, because he needs us personally. He doesn't want a mindless army of the same person. He wants us to bring everything we personally have to offer.

Aaron: To use the words of Darius Gray, "God is the author of diversity." And Elder Maxwell said, "Sin leads to sameness." The world is trying to model us all into one thing; Jesus is trying to keep our uniqueness. It reminds me of when Philip finds Nathanael — "Come and see, we found the Messiah" — and Jesus says, "Behold, an Israelite in whom is no guile." Nathanael asks, "How do you know who I am?" Jesus knows us. Not only does he know us, he knows what we can become. Or, as President Benson said, the Lord can do more with our lives than we could ourselves, because he knows us better than we know ourselves.

Knowing God: The Goal of the Covenant

Adam: We've come back several times to the word *know*. Think about your best friend — you start to see in yourself things you see in them: similar traits, the same sayings. Or that cute old married couple in your ward who finish each other's sentences. What do you think the ultimate goal of this covenant relationship is?

God establishes his covenant with Abraham, renews it with Isaac, then Jacob — renamed Israel. The house of Israel is his covenant people, but after hundreds of years in Egypt they've strayed. God sends Moses to take them to Mount Sinai so the Savior can renew his covenant with them. But they struggle, and over the Old Testament they fall away again — until the prophet Jeremiah, who watches the destruction of his people because of unfaithfulness.

Here's the promise of Jeremiah (31:31). He calls the covenant at Sinai the *old* covenant and speaks of a *new* one:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel... not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake... But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

That's the power of a covenant relationship. That's the end goal the Lord invites us into through these ordinances and covenants of the priesthood. He wants us to know him, because knowing him changes us to become like him, which allows him to bring us back into his presence.

Guest: We have a change in nature. We'll want different things, see different things, be capable of more things. The covenant isn't just a simple thing we're doing — that relationship transforms us into the type of being that wants to be good.

Adam: To use King Mosiah's language, we have no more desire to do evil, but to do good continually. We just want to be good, to help, to love — and those kinds of beings change the world. That's why the term is *saints*. In the ancient world, saints were those who took on the nature of the Savior and acted in his ways. Latter-day Saints are capable of doing that.

The Oath and Covenant Itself (Verses 33–34)

Adam: So far we've talked about the two purposes of the Lord's church — restore the people to the covenant, and gather them to Mount Zion to meet God — and how he does that through the ordinances of the priesthood and the associated covenants. So what does the oath and covenant have to do with that? Let's read verse 33:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies."

He starts describing the conditions of the oath and covenant. What conditions do you see?

Group: Faithfulness. Magnifying their calling.

Adam: And the promises? There's one right in verse 33: "sanctified by the Spirit unto the renewing of their bodies." You'll come to appreciate that on your missions. As you magnify your callings to preach the gospel, it can be exhausting — it's not called missionary *play*, it's missionary *work*. You'll recognize when the Lord fulfills this promise and helps renew your bodies.

Let's read verse 34:

"They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom, and the elect of God."

Big, maybe obscure phrases — but it all wraps back to this: they'll receive the blessings of the Abrahamic covenant, which is eternal life. This is the everlasting covenant, to return to His presence.

What does it mean to *magnify* their calling?

Guest: Is it like, magnify your calling to gather Israel? Don't just wait until your mission to start helping people and then stop after. Keep working to gather the people.

Adam: Great point. I believe "magnifying their calling" loops all the way back to verse 2 and the purposes of the church. There's a hint in verse 32, just before: he speaks of "the sons of Moses and of Aaron" who "shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, whose sons are ye" — and "also many whom I have called and sent forth to build up my church." That calling — to restore the people to the covenant, gather them to Mount Zion, and prepare them to meet Him — is the calling we're asked to magnify as holders of the Melchizedek Priesthood.

When we're sanctified by the Spirit to the renewal of our bodies, I think there are profound blessings through the Holy Ghost changing us — the gift of charity, the gift of tongues, any of the spiritual gifts promised in the scriptures — as we seek to gather Israel.

Milo, why do missionaries need to understand the oath and covenant of the priesthood?

Milo: Because that's basically what we're going out teaching — for other people to follow these commandments and make these covenants with Jesus Christ. We need that understanding so we can teach them everything they need to know to make these covenants.

How This Applies to the Sisters

Adam: The oath and covenant of the priesthood includes the obligation to magnify our calling, to restore the people to the everlasting covenant, and to gather them and prepare them to meet their God. How does that relate to the sisters?

Guest: I've been thinking about the Plan of Salvation, because this is a big part of it — and it's for everyone, all of God's children. There was not a point in this discussion where I thought, "Oh, women can't do that." Even though we might not have the priesthood office, we're still able to do things. We have that authority to go teach on our missions, to have that spirit with us, to help people get baptized and do all these wonderful things.

Adam: And by what authority do those sisters do this work?

Group: Priesthood authority — because we're set apart.

Adam: I'd say it this way: the brethren of the church participate in the work of the priesthood by *obligation* — it's a requirement for them to become like God. The sisters participate by *invitation*. Have you ever wondered why prophets have said the young men are required to serve and the young women are invited to serve? What I love is that both the young men and young women who serve are serving under the same authority, set apart by the same one who holds priesthood keys — your stake president — called to do the same work. And because you're participants in the same work, you're also recipients of the same blessings.

Testimonies

Aaron: My testimony is that the whole purpose of priesthood is to allow us all to have covenants, and to give us power. To end with the comment about the sisters, I'll read what President Nelson said to the sisters in October 2019:

"Every woman and every man who makes covenants with God and keeps those covenants, and who participates worthily in priesthood ordinances, has direct access to the power of God. Those who are endowed in the house of the Lord receive a gift of God's priesthood power by virtue of their covenant, along with a gift of knowledge to know how to draw upon that power. The heavens are just as open to women who are endowed with God's power flowing from their priesthood covenants as they are to men who bear the priesthood. I pray that truth will register upon each of your hearts, because I believe it will change your life. Sisters, you have the right to draw liberally upon the Savior's power to help your family and others you love."

Remember that the Restoration is continuous. When we receive D&C 84, we don't yet have any of the sections that teach us about the endowment — because you have to have priesthood authority first, and then it allows the covenants of the temple and the endowment that truly open us all to the power of our Heavenly Father to become like Him.

Adam: It's my testimony that our Heavenly Father wants us to return to His presence, wants to give us all that He has, wants us to become like Him, wants us to know Him. So He created a plan, and His Son, Jesus Christ, became the guarantor of that plan — made it possible to happen. And they invite us to participate in this great work, the work of Jesus Christ, accomplished through his priesthood power and authority, to bring others into that covenant and return to his presence.

Looking Ahead to Part 2

Adam: For those keeping track at home, we've gotten through the first 40 verses of section 84 (of 120-something). The study guide — which you have, and which we'll include online — will help guide you through the next 60 verses. You'll quickly recognize it's all missionary related. In this revelation, he goes from the oath and covenant of the priesthood to sharing the gospel.

Spend some time reviewing those verses for yourselves and answering the study-guide questions. When we get back together in **Episode 2**, we'd love to hear your experiences and what you've learned about sharing the gospel, restoring people to the covenant, and preparing them to meet him again. Thank you for joining us.

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