

Receiving the Oath and Covenant of the Melchizedek Priesthood

In Accepting The Holy Melchizedek Priesthood I Witness And I Covenant As Follows:

I witness that . . .

I am willing to take upon myself the name of Jesus Christ
I accept, as of divine origin, the authority of those calling and ordaining me.

I realize that "Revelation is inseparably connected with the priesthood, as an unchanging principle from eternity to all eternity."¹

I witness that living oracles guide the Church and the course of the Holy Priesthood today

I realize that "the Gift of the Holy Ghost is the first pre-requisite for all who are called to fill any office in the ministry."²

I realize that this guidance by the Holy Spirit is retained only so long as we obey our Lord's commandment to repeatedly witness renewal of our covenant by partaking of the sacramental emblems in the way and at the times prescribed.³

I realize that the Holy Spirit will strive with no man who persists in polluting himself with those actions, thoughts, or desires which repel (i.e. make a person repulsive to) the spirit of cleanliness, meekness, teachableness, and honor.⁴

I realize "that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."⁵

I realize that the covering of sin, the gratification of pride, and any unrighteous control, dominion or compulsion upon the souls of men causes the Spirit of the Lord to grieve and the heavens to withdraw themselves.⁶

I realize and witness that "no power or influence can or ought to be maintained" simply by virtue of being a bearer of the priesthood.⁷

I realize that the true spirit of priesthood authority is one of gentle, meek, long-suffering love and persuasion, tempered with kindness, guided by pure knowledge, and without hypocrisy or guile.⁸

I realize that the individual and his everlasting well-being, free agency, and personal acceptance of responsibility (his immortality and eternal life) are the prime purpose of the gospel plan

I witness that deception, coercion, compulsion, and irresponsibility are the plan of the adversary—that peace can exist among men only "while

protected in their inherent and inalienable rights"⁹ when "such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life."¹⁰

I realize that it is a prime priesthood responsibility to defend, maintain and help establish such principles of peace.

I believe that God our Father is depending on those He calls to the ministry to be steadfast and diligent in looking after the better things in life and upholding the standards of Zion and the principles of freedom and righteousness.

I witness that, with all the blessings, strength, and honor which may come to a priesthood bearer, the priesthood is primarily A CALL TO SERVE (i.e. call to be a servant in the Church and Kingdom of God).

These things I witness.

I now therefore covenant that . . .

I will magnify my callings in the priesthood.¹¹

I will learn my duties and act in the offices to which I am appointed in all diligence.¹²

I will receive the Lord by receiving His servants and honoring their divine authority.¹³

This I covenant and promise, giving praise and honor and glory to my Lord and Savior in recognition of His promise that "He that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the priesthood." Therefore all who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."¹⁴

I also acknowledge that the Lord has said that the person who "breaketh this covenant, after he hath received it, and altogether turneth therefrom"—this person "shall not have forgiveness of sins" here or in the world to come.¹⁵

These things I covenant and witness, voluntarily, in the name of the Lord Jesus Christ. Amen

Prepared by Wilson K. Andersen

1. Pt. & Ch. Gov't., 37
2. Jos. Smith, D.H.C., 5:27
3. Doctr., Sav., 2:541c

4. 2 Ne. 26:11; Ether 2:15
5. Doc. & Cov., 121:36
6. Doc. & Cov., 121:37

7. Doc. & Cov., 121:41
8. Doc. & Cov., 121:41-42
9. Doc. & Cov., 134:5

10. Doc. & Cov., 134:2
11. Doc. & Cov., 84:33
12. Doc. & Cov., 107:100

13. Doc. & Cov., 84:35-36
14. Doc. & Cov., 84:38-39
15. Doc. & Cov., 84:41

An Approach To The Oath and Covenant of the Melchizedek Priesthood, Supplemental Quotations

A. "Two covenants are to be made by each priesthood holder. The first is to be faithful unto the obtaining of the Aaronic and Melchizedek Priesthoods. [11 See D&C 84:33.] The Aaronic Priesthood trains and prepares the priesthood holder for the greater duties of the Melchizedek Priesthood and prepares him to receive the blessings of the oath and covenant of the priesthood. Holding both the Aaronic and Melchizedek Priesthoods is essential to receive the full blessings that the Lord has for His faithful sons." James E. Faust, "The Key of the Knowledge of God," Ensign, Nov. 2004, 52.

B. "Pride is essentially competitive in nature. We pit our will against God's. When we direct our pride toward God, it is in the spirit of 'my will and not thine be done.' As Paul said, they 'seek their own, not the things which are Jesus Christ's.' (Phillip. 2:21.) Our will in competition to God's will allows desires, appetites, and passions to go unbridled. (See Alma 38:12, 3 Ne. 12:30). Ezra Taft Benson, 'Beware of Pride,' Ensign, May 1989, 4.

C. "That [D&C 121:36-37] is the unequivocal word of the Lord concerning His divine authority... 'If we do any of these things, the powers of heaven are withdrawn. The Spirit of the Lord is grieved. The very virtue of our priesthood is nullified. Its authority is lost. Gordon B. Hinckley, 'Personal Worthiness to Exercise the Priesthood,' Ensign, May 2002, 52.

D. "In the words 'magnifying their calling,' far more seems to be implied than the mere attending of priesthood meetings, administering to the sick, and serving in Church work.... [T]he magnifying of their calling seems to imply a totalness which few, if any, men reach in mortality. Perfection of body and spirit seems to be included here." (Spencer W. Kimball, *The Miracle of Forgiveness* [Salt Lake City: Bookcraft, 1969].)

E. "Now let us consider for a moment just what magnifying one's calling in the priesthood means. Speaking to the assembled bearers of the priesthood at the time the 'oath and covenant' was revealed the Lord said, '... I have given the heavenly hosts and mine angels charge concerning you.' (Ibid., 84:42. Italics added.) This has always been an extremely impressive and sacred statement to me, to think that the Lord has given his angels and his heavenly hosts charge concerning those who receive the priesthood. 'Then, addressing the elders, he continued: 'And I now give unto you [you bearers of the priesthood] a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. For you shall live by every word that proceedeth forth from the mouth of God.' (Ibid., 84:43-44.) 'It is compliance with this charge which entitles the bearer of the priesthood to the blessings and rewards offered by the Father in the oath and covenant which belongeth to the priesthood.' (Elder Marion G. Romney, *Conference Report, April 1962, First Day—Morning Meeting 17*)

F. "Every man who receives the Holy Priesthood and is ordained according to the gifts and callings of God unto him, and faithfully magnifies his sacred calling, which fulfills the conditions of the oath and covenant, is sanctified by the Spirit unto the renewing of his body. He is then worthy to be numbered among the elect of God, having also received the Father's kingdom. By the power of the Spirit, which is light and truth, and through honoring the Holy Priesthood in faithfulness and obedience, a man develops holiness of life and character, therefore, he is set apart by this regeneration of soul for special and sacred trusts with the glorious promise for having continued in the oath and covenant of the priesthood, that 'all that my Father hath shall be given unto him.' (See D & C 84:38.)" (Elder Delbert L. Stapley, *Conference Report, April 1957, Afternoon Meeting 77*)

G. "We can be sanctified by the Spirit, have dress and evil burned out of us as though by fire, become clean and spotless, and be fit to dwell with gods and angels. 'The Holy Ghost is the Sanctifier. Those who magnify their callings in the priesthood 'are sanctified by the Spirit unto the renewing of their bodies.' (D&C 84:33.) They are born again; they become new creatures of the Holy Ghost; they are alive in Christ. 'Of such faithful persons among the ancients, Alma says: 'They were called after this holy order—that is, they held the Melchizedek Priesthood—and [they] were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were

D&C 95:5 - Few are crossed
D&C 76:54-60

Hebrew 7
D&C 84:33-34
MDS. 6:59-60

POFOP - written by words of Dispositions

H. "The Savior had to pay the price on the cross to atone for Adam's transgression by the shedding of his blood and giving it back. So, by the blood we are cleansed. He paid the price, the debt that Adam owed. He paid the debt that we owe. He redeemed every creature from death and has restored them to life that will be everlasting by the shedding of his blood. ¶ We are sanctified by the Spirit but it is the blood that cleanses us—his blood. Not mine, not yours." (Joseph Fielding Smith, *Seek Ye Earnestly* [Salt Lake City: Deseret Book Co., 1970], 282 - 283.)

I. "As we renew our efforts for Him, we are not only renewed in body, but we also avoid weariness of mind. One wonders just how much of our physical weariness is accounted for in our weariness of mind. Clearly atrophy in our attitudes precedes our spiritual slackness. ¶ The Lord promises us relief from both forms of weariness if we will but trust Him—as do the lilies of the field. Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls." (Alma 37:34.)" (Neal A. Maxwell, *We Will Prove Them Herewith* [Salt Lake City: Deseret Book Co., 1982], 102.)

J. "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, 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 unto 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 his election made sure, then it will be his privilege to receive the other Comforter. . . 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 appear unto him from time to time. . ." (Joseph Smith, *Teachings of the Prophet Joseph Smith*, pp 150-151)

K. "[A]nd even he [Jesus Christ] 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—Isatah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saint who held communion with the general assembly and Church of the Firstborn." (Joseph Smith, *Teachings of the Prophet Joseph Smith*, pp 151.)

L. "It is of such—that is, those who receive the priesthood and magnify it—so I believe, of whom the following was written, 'They are they into whose hands the Father has given all things—They are they who are priests and kings, who have received of his fulness and of his glory, And are priests of the Most High after the order of . . . the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God—' (Ibid., 76:55-58.) (Elder Marion G. Romney, *Conference Report, April 1962, First Day—Morning Meeting 17.*)

M. "Now God bless our wonderful mothers. . . I promise you the blessings of heaven and 'all that [the] Father hath' (see D&C 84:38) as you magnify the noblest calling of all—a mother in Zion." (President Ezra Taft Benson, "To The Mothers In Zion," An address given at a Church-wide fireside for parents while President Benson was serving as the President of the Church, 22 February 1987)

N. "[A]fter quoting D&C 84:33] What about the sisters? They are entitled to the same blessings as the brethren when they keep the commandments of God." (Russell M. Nelson, *The Gateway We Call Death* [Salt Lake City, Deseret Book Co., 1995], 68 - 69.) Consider D&C 131:1-4.