

Temples — Ordinances and Blessings

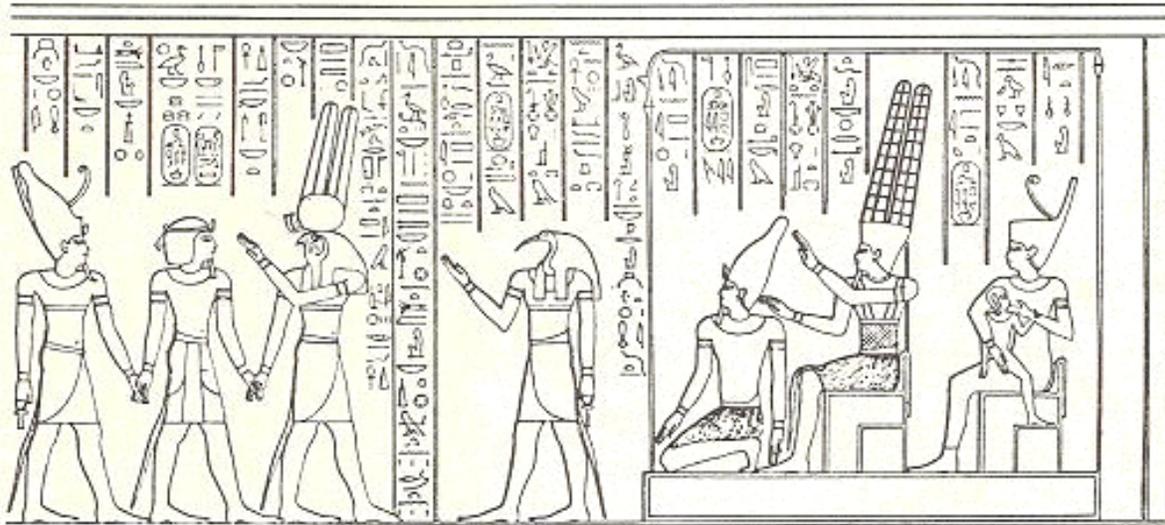
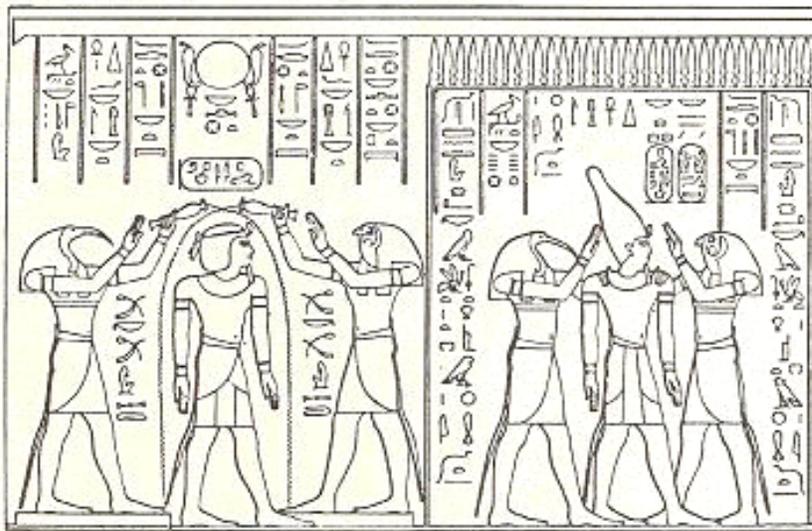
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“The Lord’s people must have a place where their God can reveal to them the glories of His kingdom, and teach the people the ways of salvation; for there are certain ordinances and principles that when they are taught and practiced, must be done in a place or house built for that purpose.” (Joseph Smith, *TPJS*, pg. 308)

Temple Ordinances Defined

(Exodus 34:1-2; Ezekiel 43:1-12; D&C 124:27-41)

01 – “The temple ceremonies are designed by a wise Heavenly Father, who has revealed them to us in these last days as a guide and a protection throughout our lives, that you and I might not fail of an exaltation in the celestial kingdom where God and Christ dwell.” (Harold B. Lee, *THBL*, pg. 574)



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02 – “The temple ordinances are so imbued with symbolic meaning as to provide a lifetime of productive contemplation and learning. Ponder each word and activity in the temple. Study how they interrelate....Think of them in light of your relationship to the Savior and His to our Father in Heaven. I find it helpful when receiving ordinances for another, to try and relate to that person specifically. I think of him and pray for him that he will accept the ordinance and benefit from it. Do these things with a prayer in your heart that the Holy Spirit will enhance your understanding and enrich your life. Those worthy prayers will be answered.” (Richard G. Scott, *Ensign*, May 1999, pg. 27)

Washings and Anointings - (Ezekiel 16:8-12; Exodus 30:24-25, 29-30; Psalms 26:6-7; John 13:1-10; Revelation 1:5-6; Revelation 5:10; D&C 88:138-141; 1 Samuel 16:13; 1 Kings 1:39; Psalms 23:5; Psalms 89:20; Psalms 92:10)

Garments and Endowments - (Moses 4:27; Genesis 3:7; Exodus 28; Exodus29:4-9; Exodus 39; Leviticus 8; Numbers 15:37-41; Psalms 18:32-33, 39; Psalms 21:3; Psalms 104:2; Psalms 132:9, 16; Isaiah 11:5; Isaiah 9:6; Isaiah 22:20-25; Isaiah 61:3, 10; Ezekiel 42:14; Ezekiel 44:17-19; Zechariah 3:3-5; Matthew 22:1-14; 1 Peter 5:5; Revelation 3:4-5/Markings-Isaiah 44:13; 2 Corinthians 4:10-11; Galations 2:20; Galations 6:17)

03 – “The receiving of the endowment requires the assuming of obligations by covenants which in reality are but an embodiment or an unfolding of the covenants each person should have assumed at baptism.” (Harold B. Lee, *Youth and the Church*, pg. 145)

Baptismal Covenants

Temple Covenants

Word of Wisdom	(D&C 89:1-3)	Obedience and Sacrifice
Sabbath	(D&C 59)	Gospel
Chastity	(D&C 42)	Chastity
Tithing	(D&C 42)	Consecration

04 – “Let me give you a definition in brief. Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy Priesthood, and gain your eternal exaltation in spite of earth and hell.” (Brigham Young, *JD*, 2:29)

05 – “They receive an education relative to the Lord's purposes and plans in the creation and peopling of the earth and are taught the things that must be done by man in order to gain exaltation in the world to come.” (Bruce R. McConkie, *Mormon Doctrine*, pg. 226)

06 – “The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.” (James E. Talmage, *The House of the Lord*, pg. 99-100)

07 – “An Endowment generally is a gift, but in a specialized sense it is a course of instruction, ordinances, and covenants given only in dedicated temples of The Church of Jesus Christ of Latter-day Saints. **The words ‘to**

endow’ (from the Greek *enduein*), as used in the New Testament, mean to dress, clothe, put on garments, put on attributes, or receive virtue. Christ instructed his apostles to tarry at Jerusalem ‘until ye be endued with power from on high’ (Luke 24:49), a promise fulfilled, at least in part, on the day of Pentecost (Acts 2).

The Endowment of ‘power from on high’ in modern temples has four main aspects.

First is the preparatory ordinance, a ceremonial washing and anointing, after which the temple patron dons the sacred clothing of the temple.

Second is a course of instruction by lectures and representations. These include a recital of the most prominent events of the Creation, a figurative depiction of the advent of Adam and Eve and of every man and every woman, the entry of Adam and Eve into the Garden of Eden, the consequent expulsion from the garden, their condition in the world, and their receiving of the Plan of Salvation leading to the return to the presence of God. The Endowment instructions utilize every human faculty so that the meaning of the gospel may be clarified through art, drama, and symbols.

Third is making covenants. The temple Endowment is seen as the unfolding or culmination of the covenants made at baptism. Temple covenants give ‘tests by which one’s willingness and fitness for righteousness may be known’. They include the ‘covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the [human] race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive...Jesus Christ’.

Fourth is a sense of divine presence. In the temples there is an ‘aura of deity’ manifest to the worthy. Through the temple Endowment, one may seek ‘a fulness of the Holy Ghost’ (D&C 109:15). Temple ordinances are seen as a means for receiving inspiration and instruction through the Holy Spirit, and for preparing to return to the presence of God.” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 456)

08 – “The word ‘*garment*’ has distinctive meanings to Latter-day Saints. The white undergarment worn by those members who have received the ordinance of the temple Endowment is a ceremonial one. All adults who enter the temple are required to wear it. In LDS temples, men and women who receive priesthood ordinances wear this undergarment and other priestly robes. The garment is worn at all times, but the robes are worn only in the temple. Having made covenants of righteousness, the members wear the garment under their regular clothing for the rest of their lives, day and night, partially to remind them of the sacred covenants they have made with God.

The white garment symbolizes purity and helps assure modesty, respect for the attributes of God, and, to the degree it is honored, a token of what Paul regarded as taking upon one the whole armor of God. It is an outward expression of an inward covenant, and symbolizes Christlike attributes in one’s mission in life. Garments bear several simple marks of orientation toward the gospel principles of obedience, truth, life, and discipleship in Christ.

Scripture, as well as legends from many lands and cultures, points toward the significance of sacral clothing. A biblical tradition teaches that Adam and Eve, prior to their expulsion from Eden, wore sacred clothing.... These were given in a context of repentance and forgiveness, and of offering sacrifice and making covenants.

In antiquity, priestly vestments were part of widespread tradition. In Moses’ time those who officiated in the Tabernacle wore a certain kind of garment.... Latter-day Saints similarly wear temple garments in connection with their priesthood functions.

The clergy and many of the committed in almost all major faiths wear special clothing. For Latter-day Saints, among whom there is no professional ministry, men and women from all walks of life share in the callings, responsibilities, and blessings of the priesthood. Their sacred clothing, representing covenants with God, is worn under rather than outside their street clothes.

In a Messianic passage Isaiah declared: ‘I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness’ (Isaiah 61:10).” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 535)

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Prayer Circles - (Psalms 14:5; Psalms 24:1-10; Psalms 26:6-7; Revelation 4-5; Revelation 7-8; Psalms 4:1; 5:13:3; 17:1; 19:14; 20:6; 27:4; 38:5; 39:12; 54:2; 55:1-2; 61:1; 64:1; 84:8; 86:6; 88:1-2, 9; 102:1-2; 119:108; 130:2; 140:6; 141:1-2; 143:1; Jeremiah 33:3)

09 – “The prayer circle is a part of Latter-day Saint temple worship, usually associated with the Endowment ceremony. Participants, an equal number of men and women dressed in temple clothing, surround an altar in a circle formation to participate unitedly in prayer.

The circle is an ancient and universal symbol of perfection. The formation of the prayer circle suggests wholeness and eternity, and the participants, having affirmed that they bear no negative feelings toward other members of the circle (Matthew 5:23-24), evoke communal harmony in collective prayer—a harmony underscored by the linked formation, uniformity of dress, and the unison repetition of the words of the leader. The prayer has no set text, but is, among other things, an occasion for seeking the Lord’s blessing upon those with particular needs whose names have been submitted for collective entreaty.

Prayer in circle formation can be traced to many early Christian sources.... ‘Prayer rings’ were also common in nineteenth-century Protestant revivals, and Freemasons....” (Daniel H. Ludlow *Encyclopedia of Mormonism*, pg. 1121)

Celestial Marriage - (D&C 131:1-4; D&C 132)

10 – “Every temple that we build becomes a memorial to the truth that we believe in the immortality of the human soul. Everything that occurs in those temples is concerned with the eternities, with everlasting life. We wouldn’t need a temple if we were just getting married for this life. We wouldn’t need a temple if all of our efforts were centered in this life. The temple becomes the great bridge from this life to the next and finds expression in the most unselfish kind of service of which I am aware. It is a tremendous opportunity, a marriage for time and all eternity. I don’t know whether we can appreciate it to the degree that we really should.” (Gordon B. Hinckley, *Ensign*, March 1999, pg. 72–73)

11 – “Was there ever a man who truly loved a woman, or a woman who truly loved a man, who did not pray that their relationship might continue beyond the grave? Has a child ever been buried by parents who did not long for the assurance that their loved one would again be theirs in a world to come? Can anyone believing in eternal life doubt that the God of heaven would grant his sons and daughters that most precious attribute of life, the love that finds its most meaningful expression in family relationships? No, reason demands that the family relationship shall continue after death. The human heart longs for it. The God of heaven has revealed a way whereby it may be secured. The sacred ordinances of the house of the Lord provide for it.” (Gordon B. Hinckley, *TGBH*, pg. 632)

12 – “Any of you would go around the world for the sealing ordinance if you knew its importance, if you realized how great it is. No distance, no shortage of funds, no situation would ever keep you from being married in the holy temple of the Lord.” (Spencer W. Kimball, *Ensign*, October 1979, pg. 4–5)

13 – “I picture you coming to the temple to be sealed for time and for all eternity. I yearn to talk to you about the sacred sealing ordinance, but this we do not do outside those sacred walls. The transcendent nature of all that is conferred upon us at the marriage altar is so marvelous it is worth all the waiting and all the resisting....This is not the conclusion—only the beginning.” (Boyd K. Packer, *Eternal Love*, pg. 20)

14 – “The most important things that any member of The Church of Jesus Christ of Latter-day Saints ever does in this world are: 1) To marry the right person, in the right place, by the right authority 2) To keep the covenants made in connection with this holy and perfect order of matrimony.” (Bruce R. McConkie, *MD*, pg. 118)

15 – “Do they think so little of themselves and their posterity that they marry out of the temple which could give them a key to eternal life. Is it possible they do not know, or do they not care.” (Spencer W. Kimball, *BYU Speeches 1976, ‘Marriage & Divorce,’* pg. 9)

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Sealings - (D&C 2:1-3)

16 – “Birth in the covenant entitles those children to a birthright blessing which guarantees them eternal parentage regardless of what happens to the earthly parents, so long as the children remain worthy of the blessings.” (Ezra Taft Benson, TETB, pg. 259)

17 – “Children born under the covenant are entitled to blessings which children outside of the covenant are not entitled to receive.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 4:197)

18 – “...when we come to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a temple...When the ordinances are carried out in the temples that will be erected, men will be sealed to their fathers, and those who have slept clear up to father Adam. This will have to be done, because of the chain of the Priesthood being broken upon the earth...This Priesthood has been restored again, and by its authority we shall be connected with our fathers, by the ordinance of sealing, until we shall form a perfect chain from father Adam down to the closing up scene. This ordinance will not be performed anywhere but in a temple, neither will children be sealed to their living parents in any other place than a temple. For instance, a man and his wife come into the Church, and they have a family of children. These children have been begotten out of the covenant, because the marriages of their parents are not recognized by the Lord as performed by his authority; they have, therefore, to be sealed to their parents, or else they cannot claim them in eternity; they will be distributed according to the wisdom of the Lord, who does all things right. When we had a temple prepared in Nauvoo, many of the brethren had their children who were out of the covenant sealed to them,...Then parents, after receiving their endowments, and being sealed for time and all eternity, and they have other children, they are begotten and born under the covenant, and they are the rightful heirs to the kingdom, they possess the keys of the kingdom. Children born unto parents before the latter enter into the fullness of the covenants, have to be sealed to them in a Temple to become legal heirs of the Priesthood. It is true they can receive the ordinances, they can receive their endowments and be blessed in common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain would not be complete without this sealing ordinance being performed.” (Brigham Young, *JD*, 186-187)

Baptisms for the Dead - (1 Corinthians 15:29; 1 Peter 3:19-21; D&C 128:1, 17-18)

Work for the Dead - (D&C 128:15; D&C 137)

19 – “...there are some members who engage in temple work but fail to do family history research on their own family lines. Although they perform a divine service in assisting others, they lose a blessing by not seeking their own kindred dead as divinely directed by latter-day prophets...”

I have learned that those who engage in family history research and then perform the temple ordinance work for those whose names they have found will know the additional joy of receiving both halves of the blessing.” (Howard W. Hunter, *Ensign*, February 1995, pg. 4-5)

20 – “It is your duty now to rise up, all of you, and trace your genealogies, and begin to exercise the powers which belong to saviors of men, and when you do this in earnest, you will begin to comprehend how widespread, how numerous your ancestors are, for whom Temple work has to be performed, in order that they may be brought into the fold; and when you get stopped, the Lord will reveal further information to you; and in this way the work of salvation and redemption will be accomplished, even from Father Adam down to the last one; or to speak more properly, down to the Prophet Joseph, who was the first of this dispensation. From Father Adam down to him, all being linked together by the sealing ordinances which God has restored, and the powers of which will be exercised in the Temples of God, all being united together as brethren and sisters, for we are all begotten of God.” (George Q. Cannon, *JD*, 22:130-131)

21 – “Why is it that sometimes only one of a city or household receives the Gospel? It was made known to me that it is because the righteous dead who have received the Gospel in the spirit world are exercising themselves, and in answers to their prayers elders of the Church are sent to the homes of their posterity..., and that descendant in the flesh is then privileged to do the work for his dead kindred. I want to say to

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you that it is with greater intensity that the hearts of the fathers and mothers in the spirit world are turned to their children now in the flesh than that our hearts are turned to them.” (Melvin J. Ballard, *Crusader for Righteousness*, pg. 219)

22 – “They know where their records are, and...the spirit and influence of your dead will guide those who are interested in finding those records....If there is anywhere on the earth anything concerning them, you will find it....If we have done our best and have searched and have discovered all that is available, then the day will come when God will open and part the veil, and the records...will be revealed.” (Melvin J. Ballard; Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard*, pg. 230)

23 – “I believe that when you diligently seek after your ancestors—in faith—needed information will come to you even when no mortal records of their lives are available.” (David B. Haight, *Ensign*, May 1993, pg. 25)

24 – “Joseph Smith visited me a great deal after his death and taught me many important principles . . . The last time I saw him was in heaven. In the night vision I saw him at the door of the temple in heaven. He came to me and spoke to me. He said he could not stop to talk with me because he was in a hurry. The next man I met was Father Smith; he could not talk with me because he was in a hurry. I met half a dozen brethren who had held high positions on earth, and none of them could stop to talk with me because they were in a hurry. I was much astonished. By and by I saw the Prophet again and I got the privilege of asking him a question.

‘Now,’ said I, ‘I want to know why you are in a hurry. I have been in a hurry all my life; but I expected my hurry would be over when I got into the kingdom of heaven, if I ever did.’

Joseph said: ‘I will tell you, Brother Woodruff. Every dispensation that has had the priesthood on the earth and has gone into the celestial kingdom has had a certain amount of work to do to prepare to go to the earth with the Savior when He goes to reign on the earth. Each dispensation has had ample time to do this work. We have not. We are the last dispensation; so much work has to be done that we need to be in a hurry to accomplish it.’” (Wilford Woodruff, *Millennial Star*, October 19, 1896,67:637-638)

25 – “May we always remember that we perform the temple ordinances for people and not for names. Those we call 'the dead' are alive in the spirit and are present in the temple.” (W. Grant Bangerter, *Ensign*, May 1982, pg. 72)

26 – “...there will be few if any who will not receive the ordinances of the temple when they are performed for them.” (Wilford Woodruff, *Discourses of Wilford Woodruff*, pg.158)

Stories -

27 – “The dead will be after you, they will seek after you as they have after us in St. George. They called upon us, knowing that we held the keys and power to redeem them.

I will here say, before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, ‘You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God.’ These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives. I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them.” (Wilford Woodruff, *JD*, 19: 229)

28 – “I said to an elderly woman, a mother of a large family, whose husband had been dead some years, ‘I

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suppose you've had things shown to you that have given you a great consolation about things after death.'

She sat silent for several moments, and I thought she was going to ignore my comment. Then she said quietly, 'I think I'll tell you something.' She said, 'Since my last baby was born, I've had a lot of trouble with my back. I'm paying the price of motherhood—excruciating pains when I've walked up and down the steps in the temple—and I've thought to myself, 'Well, I guess I'd better not continue this. Maybe I can find something else to do instead of going to the temple.'

With these thoughts on her mind, she got up this morning and was preparing her breakfast before going to the temple. When she kneeled down for her prayers, she asked the Lord to show her if there were not some other things to do that were more important, so she could ease that aching back of hers. That day, as she went through as a worker in the temple from one room to another, she came into one of the rooms, and, she said, 'I suddenly had a strange feeling come over me, and I thought I was going to faint.' She said, 'All my life I'd never fainted.' She said, 'I thought to myself, 'Well, I mustn't make a spectacle, so I'd better seek a chair here to sit down,' and as she sat down, the walls of the temple seemed to move out. Behind her was a great concourse of people dressed in white robes. When she sat down and stopped, they had to stop and wait. And then the whole impression of it came upon her: only could they move forward when she moved forward. And after musing upon the singularity of that vision which was shown her, the walls came back.'" (Harold B. Lee; Clyde J. Williams, *Teachings of Harold B. Lee*, pg. 569)

Temples Blessings

(Haggai 1-2, D&C 109)

29 – “These blessings to us, through our , the of great price the Lord has offered us, for these are the greatest blessings we can receive in this . It is a thing to come into the Church, but you cannot receive an exaltation until you have made covenants in the house of the Lord and received the keys and authorities that are there bestowed and which cannot be given in any other place on the earth today.” (Joseph Fielding Smith, *DS*, 2:253)

1. **Power of enlightenment, of testimony, and of understanding (David B. Haight, Ensign, November 1990, pg. 61)**

30 – “One of the great values of the temple experience is that it does the same thing with our lives. It presents the broad, sweeping panorama of God’s purposes relating to this earth. Once we have been through the temple (and we can return and refresh our memories) the events of life fit into the scheme of things. We can see in perspective where we are, and we can quickly see when we are off course.” ((Boyd K. Packer, *The Holy Temple*, pg. 7-8)

2. **Power [to] thwart the forces of evil/protection (Ezra Taft Benson, TETB, pg. 256)**

31 – “Our labors in the temple cover us with a shield and a protection, both individually and as a people.” (Boyd K. Packer, *The Holy Temple*, pg. 265)

32 – “Let us make the temple a sacred home away from our eternal home. This temple will be a standing witness that the power of God can stay the powers of evil in our midst. **Many parents, in and out of the Church, are concerned about protection against a cascading avalanche of wickedness which threatens to engulf Christian principles....Yes, there is a power associated with the ordinances of heaven—even the power of godliness—which can and will thwart the forces of evil if we will be worthy of those sacred blessings. This community will be protected, our families will be protected, our children will be safeguarded as we live the gospel, visit the temple, and live close to the Lord.”** (Ezra Taft Benson, *TETB*, pg. 256)

33 – “I promise you that all who faithfully attend to temple work will be blessed beyond measure—your families will **draw closer to the Lord, **unseen** angels will watch over your loved ones when satanic forces tempt them. The veil will be thin and great spiritual experiences will distill upon this people.”** (Vaughn J. Featherstone; Royden G. Derrick, *Temples in the Last Days*, pg. 103)

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3. **Power which enables us to use our gifts and capabilities with greater intelligence and increased effectiveness** (David B. Haight, *Ensign*, May 1992, pg. 15)

34 – Boyd K. Packer has said: **“The Lord will bless us as we attend to the sacred ordinance work of the temples. Blessings there will not be limited to our temple service. We will be blessed in all of our affairs. We will be eligible to have the Lord take an interest in our affairs both spiritual and temporal.”** (Dean L. Larsen, *Ensign*, April 1993, pg.12)

4. **Power to overcome the sins of the world and 'stand in holy places' (D&C 45:32)** (Glenn L. Pace, *Ensign*, November 1992, pg. 12)

35 – **“The moment we step into the house of the Lord, the atmosphere changes from the worldly to the heavenly, where respite from the normal activities of life is found, and where peace of mind and spirit is received. It is a refuge from the ills of life and a protection from the temptations that are contrary to our spiritual well-being.** We are told that ‘he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.’ (D&C 59:23)” (David B. Haight, *Ensign*, November 1990, pg. 61)

5. **Power with which to strengthen [our] earthly families** (Theodore M. Burton, *Ensign*, May 1975, pg. 71)

36 – In an address to the regional representatives of the Church on 6 April 1984, President Gordon B. Hinckley said, **“I am satisfied that if our people would attend the temple more, there would be less of selfishness in their lives. There would be less of absence of love in their relationships. There would be more of fidelity on the part of husbands and wives. There would be more of love and peace and happiness in the homes of our people.”** (Regional Representatives’ Seminar, 6 Apr. 1984) (Dean L. Larsen, *Ensign*, April. 1993, pg. 12)

6. **Greater powers that [we] might be better qualified to teach** (Joseph Fielding Smith, *DS*, 2:242)

7. **The promised personal revelation that may bless [our] life with power, knowledge, light, beauty, and truth from on high** (David B. Haight, *Ensign*, May 1992, pg. 16)

37 – **“I promise you that with increased attendance in the temples of our God you shall receive increased personal revelation to bless your life as you bless those who have died.”** (Ezra Taft Benson, *Ensign*, May 1987, pg. 85)

38 – **“I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will...[do] the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and...a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, as a revelation, the solution of the problems that vex his life. That is the gift that comes to those who enter the temple properly.”** (John A. Widtsoe, *The Utah Genealogical and Historical Magazine*, April 1921, Temple Worship, pg. 63–64)

39 – **“I bear witness that all those things that have and will bring [us] the greatest happiness in life have roots in the temple ordinances.”** (Richard G. Scott, *Ensign*, May 1999, pg. 25)

40 – **“And we will have revelations to know our forefathers clear back to Father Adam and Mother Eve, and we will enter into the temples of God and officiate for them. Then man will be sealed to man until the chain is made perfect back to Adam, so that there will be a perfect chain of priesthood from Adam to the winding-up scene.”** (Brigham Young, *JD*, 15:138)

Temple Attendance and Worthiness

(Revelation 7:13-15)

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41 – “When the Prophet Joseph first communicated that the Lord had revealed to him the keys of the endowment, I can remember the great desire there was on every hand to understand something about them. When the Prophet would speak about his desire to complete the temple in order that he might impart unto his fellow servants that which God had delivered to him, a thrill went through the congregation and a great desire for this filled their hearts....

Then, when he did communicate the endowments to a few persons before the temple was completed, the whole people were moved with desire to complete the temple in order that they might receive these great blessings therein. They were valued beyond price. **A man that could go in and get his endowments was looked upon as though he had received some extraordinary blessing—something akin to that which the angels received—and it was estimated and valued in that way.**

How is it now? There is a complete indifference, it may be said, in relation to this. Young people go there...with no particular desire only to get married, without realizing the character of the obligations that they take upon themselves or the covenants that they make and the promises involved in the taking of these covenants. The result is, hundreds among us go to the house of the Lord and receive these blessings and come away without having any particular impression made upon them.” (George Q. Cannon, *Gospel Truth*, 1:228)

42 – “I can envision not only many more temples, as the Lord directs us when and where to build them, but I foresee the day when we will make around the clock use of all these sacred, holy edifices....The day is coming and not to far ahead of us when all temples on this earth will be going day and night.” (Spencer W. Kimball, *Temples—New and in the Future*, pg. 405)

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

If we will accept the revelation concerning temple ordinance work, if we will enter into our covenants without reservation or apology, the Lord will protect us. We will receive inspiration sufficient for the challenges of life....

Come to the temple—come and claim your blessings. It is a sacred work. Of this I give my witness.” (Boyd K. Packer, *The Holy Temple*, pg. 265, 268)

44 – “The Lord has blessed us as a people with a prosperity unequalled in times past. The resources that have been placed in our power are good, and necessary to our work here on the earth. But I am afraid that many of us have been surfeited with flocks and herds and acres and barns and wealth and have begun to worship them as false gods, and they have power over us. Do we have more of these good things than our faith can stand? Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to guarantee carnal security throughout, it is hoped, a long and happy life. Forgotten is the fact that our assignment is to use these many resources in our families and quorums to build up the kingdom of God—to further the missionary effort and the genealogical and temple work; to raise our children up as fruitful servants unto the Lord; to bless others in every way, that they may also be fruitful. Instead, we expend these blessings on our own desires, and as Moroni said, “Ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not (Mormon 8:39).” (Spencer W. Kimball, *Ensign*, June 1976, pg. 4–5)

45 – “**That is how you get your boys and girls to go to the temple.** You put a picture, perhaps, of the London Temple in the bedroom of your boys and girls, and then you call it to their attention frequently. “See that temple, isn't it beautiful? Inside the temple are numerous great blessings for you.” (Spencer W. Kimball, *Area Conference Address*, Glasgow-Scotland, 12 June, 1976)

46 – “But to have the temple indeed be a symbol unto us, we must desire it to be so. We must live worthy to enter the temple. We must keep the commandments of our Lord. If we can pattern our life after the Master, and

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take His teaching and example as the supreme pattern for our own, we will not find it difficult to be temple worthy, to be consistent and loyal in every walk of life, for we will be committed to a single, sacred standard of conduct and belief. Whether at home or in the marketplace, whether at school or long after school is behind us, whether we are acting totally alone or in concert with a host of other people, our course will be clear and our standards will be obvious.” (Howard W. Hunter, *Ensign*, October 1994, pg. 5)

47 – “You bishops and stake presidents might approach an interview for a temple recommend something like this: ‘You have come to me for a recommend to enter the temple. I have the responsibility of representing the Lord in interviewing you. At the conclusion of the interview there is provision for me to sign your recommend; but mine is not the only important signature on your recommend. Before the recommend is valid, you must sign it yourself.’ When you sign your recommend, you make a commitment to the Lord that you are worthy of the privileges granted to those who hold such a recommend.” (N. Eldon Tanner, *Ensign*, November 1978, pg. 41-42)

48 – “As you know, earlier this month I began my ministry by expressing a deep desire to have more and more Church members become temple worthy. As in Joseph’s day, having worthy and endowed members is the key to building the kingdom in all the world. Temple worthiness ensures that our lives are in harmony with the will of the Lord, and we are attuned to receive His guidance in our lives.” (Howard W. Hunter, *Ensign*, September 1994, pg. 62–63)

49 – “Being in charge of the Endowment House, while the [Salt Lake] Temple was in the process of construction, Heber C. Kimball [a member of the First Presidency] met with a group who were planning to enter the temple [the Endowment House] for ordinance work. He felt impressed that some were not worthy to go into the temple, and he suggested first that if any present were not worthy, they might retire. No one responding, he said that there were some present who should not proceed through the temple because of unworthiness and he wished they would leave so the company could proceed. It was quiet as death and no one moved nor responded. A third time he spoke, saying that there were two people present who were in adultery, and if they did not leave he would call out their names. Two people walked out and the company continued on through the temple” (Spencer W. Kimball, *The Miracle of Forgiveness*, pg. 112)