

**Preparing for Temple Ordinances:
A Few Scriptures and Quotations**

Compiled by Dr. Marcus H. Martins - April 2004, 2015, 2021
This list is not meant to be definitive nor complete

Adam and Eve

- *The creation of the earth* - Pearl of Great Price, Abraham chapters 5 & 6
- *The Fall of Adam and Eve* - Pearl of Great Price, Moses chapter 4
- *Condition of Adam and Eve after the Fall* - Moses 5:1-5; 58-59
- *Condition of the children of Adam and Eve* - Moses 5:12-15; 55-57

Priesthood Clothing and Ceremonies

- *An example of the use of priestly garments and the preparation for priesthood service* – Old Testament, Exodus chapter 28; 29:4-7
- *Examples of anointing new kings of Israel with oil* – Old Testament, 1 Samuel 16:1,13; 1 Kings 1:39

Five Laws

<p>The Law of Obedience Doctrine & Covenants 130:20-21; 18-19 132:5 42:28-29</p>	<p>The Law of Sacrifice Moses 5:6-11 3 Nephi 9:19-22 Omni 26</p>
<p>The Law of the Gospel Matthew 5-7 3 Nephi 12-14 Doctrine & Covenants 42:18-27; 88-92</p>	<p>The Law of Chastity Doctrine & Covenants 42:22-25</p>
<p>The Law of Consecration Doctrine & Covenants 42:30-36</p>	

Other Scriptural Passages

Job 40:16; Isaiah 22:21-23
Alma 37:43-44; 57:21
Isaiah 45:23; Doctrine and Covenants 76:110
Doctrine and Covenants 88:84-85

The Endowment

General Handbook (2020 Edition)

Chapter 27 - **Temple Ordinances for the Living: Preparation for the Endowment**

https://www.churchofjesuschrist.org/study/manual/general-handbook/27-temple-ordinances-for-the-living?lang=eng#title_number1

Chapter 38 item 38.4 - **Sealing Policies**

https://www.churchofjesuschrist.org/study/manual/general-handbook/38-church-policies-and-guidelines?lang=eng#title_number71

Chapter 38 item 38.5 - **Temple Clothing and Garments**

https://www.churchofjesuschrist.org/study/manual/general-handbook/38-church-policies-and-guidelines?lang=eng#title_number229

The Prophet Joseph Smith

History of the Church, 4:603

The Church is not fully organized, in its proper order, and cannot be, until the Temple is completed, where places will be provided for the administration of the ordinances of the Priesthood.

The Prophet Joseph Smith

History of the Church, 5:423-424

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 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, washings and anointings. ...

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. ... Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

If a man gets a fullness 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 fullness of that glory, if they do not lose the whole.

The Prophet Joseph Smith

Teachings of the Prophet Joseph Smith, p. 237 (brackets added)

[The endowment involves a series of symbolic] washings, anointings, endowments and the communication of keys pertaining to the Aaronic and ... 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 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. ...

[Spiritual things] to be received only by the spiritual minded ... knowing assuredly that all these things referred to ... are always governed by the principle of revelation.

President Brigham Young

Journal of Discourses, Vol. 3, p.31

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.

President Heber C. Kimball

Address to My Children, unpublished

All the ordinances are signs of things in the heavens. Everything we see here is typical of what will be hereafter.

Elder John A. Widtsoe

Encyclopedia of Mormonism
Priesthood and Church Government, p.333 (brackets added)

[The Endowment increases one's spiritual power, based in part] on enlarged knowledge and intelligence—a power from on high, of a quality with God's own power. ...

The Temple endowment relates the story of man's eternal journey; sets forth the conditions upon which progress in the eternal journey depends; requires covenants or agreements of those participating, to accept and use the laws of progress; gives tests by which our willingness and fitness for righteousness may be known, and finally points out the ultimate destiny of those who love truth and live by it.

Pres. Brigham Young

Journal of Discourses, Vol. 2, p.315 - July 8, 1855 (brackets added)

[The] Lord taught you how to consecrate yourselves to His service, build up His kingdom, and send forth the Gospel to the uttermost parts of the earth, that others may rejoice in the same Spirit that you have received, and enjoy the same things you enjoy ... He has taught you how to purify yourselves, and become holy, and be prepared to enter into His kingdom, how you can advance from one degree to another, and grow in grace and in the knowledge of the truth, until you are prepared to enter the celestial kingdom; how to pass every sentinel, watchman, and gate keeper.

Then go on and build the Temples of the Lord, that you may receive the endowments in store for you, and possess the keys of the eternal Priesthood, that you may receive every word, sign, and token, and be made acquainted with the laws of angels, and of the kingdom of our Father and our God, and know how to pass from one degree to another, and enter fully into the joy of your Lord.

Endowment

Encyclopedia of Mormonism (Boldface added)

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” (New Testament, Luke 24:49), a promise fulfilled, at least in part, on the day of Pentecost (New Testament, Acts chapter 2). In modern times, a similar revelation was given: “I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power on high; for this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem” (Doctrine & Covenants 95:8-9).

Though there had been preliminary and preparatory spiritual outpourings upon Latter-day Saints in Ohio and Missouri, the Endowment in its full sense was not received until the Nauvoo Temple era. As he introduced temple ordinances in 1842 at Nauvoo, the Prophet Joseph Smith taught that these were “of things spiritual, and to be received only by the spiritual minded” (*Teachings of the Prophet Joseph Smith*, p.237). The Endowment was necessary, he said, to organize the Church fully, that the Saints might be organized according to the laws of God, and, as the dedicatory prayer of the Kirtland Temple petitioned, that they would “be prepared to obtain every needful thing” (D&C 109:15). The Endowment was designed to give “a comprehensive view of our condition and true relation to God” (*TPJS*, p. 324), “to prepare the disciples for their missions in the world” (p.274), to prevent being “overcome by evils” (p.259), to enable them to “secure the fulness of those blessings which have been prepared for the Church of the Firstborn” (p.237).

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 (Elder James Talmage, pp.83-84). The Endowment instructions utilize every human faculty so that the meaning of the gospel may be clarified through art, drama, and symbols. All participants wear white temple robes symbolizing purity and the equality of all persons before God the Father and his Son Jesus Christ. The temple becomes a house of revelation whereby one is instructed more perfectly “in theory, in principle, and in doctrine” (D&C 97:14). “This completeness of survey and expounding of the gospel plan makes temple worship one of the most effective methods of refreshing the memory concerning the entire structure of the gospel” (Elder John Widtsoe, 1986, p.5).

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” (Widtsoe, p.335). 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” (Talmage, p.84). One also promises to keep these covenants sacred and to “trifle not with sacred things” (D&C 6:12).

Fourth is a sense of divine presence. In the dedicatory prayer of the temple at Kirtland, Ohio, the Prophet Joseph Smith pleaded “that all people who shall enter upon the threshold of the Lord’s house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness” (D&C 109:13). Of temples built by sacrifice to the name of the Lord Jesus Christ, dedicated by his authority, and revered in his Spirit, the promise is given, “My name shall be here; and I will manifest myself to my people in mercy in this holy house” (D&C 110:8). In the temples there is an “aura of deity” manifest to the worthy (Pres. Kimball, pp.534-35). 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.

In Nauvoo, the Prophet Joseph taught for the first time that it is the privilege of Latter-day Saints to act as agents in behalf of their kindred dead. After receiving their own temple Endowment, Latter-day Saints return to the temple frequently to participate in the Endowment ceremony as proxies for, and in behalf of, deceased persons. Consistent with the law of agency, it is believed that those so served have complete freedom in the spirit world to accept or reject the spiritual blessing thus proffered them (*History of the Church* 5:350).