

Chapter 1 : Who Were the Religious Leaders of Jesus's Day?

To ask other readers questions about The Atoning Priesthood of Jesus Christ, please sign up. Be the first to ask a question about The Atoning Priesthood of Jesus Christ I have had this book on my shelf for years but hadn't read it. I wanted to dig in to get a good and thorough review if this vital.

You might write these two headings on the board: Why we need the Atonement of Jesus Christ The atoning power of Jesus Christ is essential because none of us can return to our heavenly home without help. Jesus Christ broke the bands of physical death, allowing resurrection for all. He offers forgiveness of sins, conditioned on obedience to the laws and ordinances of His gospel. Through Him, exaltation is offered. In our fallen state, we are subject to opposition and temptation. When we give in to temptation, we are alienated from God, and if we continue in sin, we experience spiritual death, being separated from His presence. The only way for us to be saved is for someone else to rescue us. We need someone who can satisfy the demands of justice—standing in our place to assume the burden of the Fall and to pay the price for our sins. Jesus Christ has always been the only one capable of making such a sacrifice. The priesthood delivers these opportunities. It is the rocket. Priesthood is essential because necessary ordinances and covenants on earth are administered only by its authority. Would it just be a complex, attention-grabbing firecracker? God intends priesthood to be used for more than just a class on Sunday or as a service opportunity. He intends for it to deliver the payload. God sets specific conditions, and He promises to bless us as we obey those conditions. When we choose not to keep covenants, we cannot receive the blessings, and in some instances we suffer a penalty as a consequence of our disobedience. What goals can you set to increase your ability to honor your covenants? What blessings have you received because of ordinances and covenants?

Chapter 2 : The Priesthood and the Savior's Atoning Power - By Elder Dale G. Renlund

Christ rightfully fulfilled the anti-type of Melchizedek as King-Priest. Holbrook also points out that on the DoA there were two classes of God's people that are eventually revealed, "Those" that have remained faithful and "those" that haven't.

It is upon the moment of death that the foundation of salvation is totally focused. The sacrifice of Jesus Christ was a substitutionary sacrifice and atonement for sin. Christ died in the place of the believing sinner. Christ endured the divine wrath for all that His people ought to have suffered as a result of sin. Spurgeon said it correctly: My trust is not that I am holy, but that, being unholy, Christ died for me. My rest is, here, not in what I am, or shall be, or feel, or know, but in what Christ is and must be,--in what Christ did, and is still doing as He stands before yonder throne of glory. Jesus Christ saves us by vicariously enduring the penalty to which we were exposed. Moreover, in the process of redeeming us, He purchased us with His own blood and set us free. We all stand guilty before a holy God. God did punish sin by making His Son a curse Gal. Christ, who was sinless, suffered vicariously for sinful men 2 Cor. His resurrection proved that He was the sinless Son of God Rom. The resurrection of Jesus Christ proves that God accepted His vicarious substitutionary atonement on behalf of sinful man. What is very clear in both the Old and New Testaments is that God provided the sacrifice. The important truth taught in the Word of God is that sinful man does not do anything to obtain forgiveness. God took the initiative to save the sinner from beginning to end. God provided the only acceptable sacrifice for sin. The sacrifice was a work of God for man, not the other way around. When the life was given up, a death occurred Lev. The shedding of blood, the giving up of life symbolized a violent death. The central act in a sacrifice was the shedding of blood. The death of Jesus Christ on the cross provides atonement for the sinner. The life of the spotlessly pure animal was offered to a thrice Holy God in place of the sinful soul. The meaning is obvious that this self-sacrifice necessarily involves suffering and punishment, which is inflicted on the beast to which the guilt and sin are imputed, not imparted. The essential idea of bloody sacrifices was that the victim took the place of the sinful man, redeemed him, or atoned for him as a substitute. The Levitical system of sacrifices was the typological comparison of redemption by Jesus Christ. The sin offering became the ultimate sacrifice. It was the means by which a sinful people approached a holy God. The entire sacrifice was offered up to God by the shedding and sprinkling of blood Lev. The sacrifices were typical of the vastly superior sacrifice of Jesus. The animals could not take away sin. The self-sacrifice of Jesus is superior to the sacrifices of the old system as the new covenant is superior to the old. This is the focus of the book of Hebrews in the New Testament. The sacrifice of Jesus was the perfect sacrifice and supplanted the Old Testament sacrificial system. The one central idea of New Testament writers is that the sacrifice made by Christ on the cross is the final perfect sacrifice for the atonement of sin and the salvation of men. The sacrifice of Christ was typified in the various sacrifices of the Old Testament. Moreover, the one perfect final sacrifice of Christ abrogated all of these typical sacrifices. He is identified as the sin offering Rom. Believers are redeemed by the blood of Jesus 1 Peter 1: Jesus saw His own death as the confirmation of the new covenant Ex. He regarded His sufferings and death as the fulfillment of the Old Testament Scriptures. Jesus referred to His own death as sacrificial, comparing it especially with the covenant sacrifice Matt. The old covenant and its sacrifices were fulfilled and done away with by the new covenant and its one perfect sacrifice for sin. The death of Jesus Christ was expiatory. It was a covering for our sins. It was looked upon as an atoning sacrifice and spoken of in sacrificial terms. The apostle Paul regarded the sacrifices of the Old Testament as types of the true sacrifice which Christ made and based his theology of salvation on the death of Jesus as a sacrifice. For Paul the sacrificial blood of atonement saves sinners who believe on Christ Rom. The sacrifice and the covenant of Jesus Christ are vastly superior to the Levitical rites and sacrifices of the old covenant. The shadows and types of the old covenant fall short of the eternal reality in which the new covenant is established in the blood of Christ. He offered a new and better covenant with a better high priest Heb. Jesus was the high priest offering Himself up on His own altar, the cross of Calvary. He accomplished on the cross that which was typified in the Old Testament sacrifice made on the Day of Atonement. The sacrificial death of Jesus Christ is portrayed in the language of the Old Testament. He offered Himself up

once-and-for-all, never to be repeated, sacrifice well pleasing to God the Father. Jesus yielded up His life in death Lev. The blood was of supreme importance in the Levitical system. Nothing in the Old Testament was cleansed without the use of blood Heb. On the Day of Atonement, the high priest entered the Holy of Holies bearing the sacrificial blood Heb. That is not to say that Jesus repeated in heaven His once-for-all sacrifice on the cross. The atoning sacrifice of Jesus on the cross was equivalent to the sacrifice on the Day of Atonement. Westcott says the idea of cleansing for the whole process of putting away sin, from the atonement to sanctification. The death of Christ procured the cleansing Heb. The Jewish high priest was the type of Christ the great high priest under the new covenant. The sacrifices of the old covenant could not take away sin. They had no power to produce moral transformation in the heart of sinful depraved man. This is why the priest had to come daily offering up sacrifice after sacrifice. Even the sacrifice on the Day of Atonement had to be repeated year after year. However God in His grace provided another high priest who offered up Himself as the perfect sacrifice for sin which never again needed to be repeated. Both the priest and the sacrifice were holy and perfect. The heart of the teaching in the Epistle of Hebrews is that animal sacrifices in the Levitical system cannot possibly atone for sin because they are appointed by the LORD God only as a type or shadow of the one great sacrifice by Christ Heb. The clear teaching in Hebrews is that the sacrifices of the Old Testament could not permanently take away sin Heb. Christ entered into heaven itself with His sacrifice Heb. The sacrifice of Jesus was an offering of a pure and spotless life on our behalf and as our representative. All of the Levitical sacrifices were perpetually repeated because they had no permanent efficacy Heb. However the sacrifice of Jesus Christ was made once for all, perfecting forever them that are sanctified Heb. Christ dealt with our sin efficaciously at its deepest seat instead of the limited efficacy of ceremonial sacrifices Heb. The sacrifices of the Leviticus did not open a way of spiritual access to the holy presence of God Heb. However, they showed the way to God by the blood of Jesus which was a new and living way by which men could draw near to Him with spiritual assurance Heb. However, if you and I die without a divine substitute, we must be punished. Key Scriptures Mark The sacrificial death of Jesus Christ redeems or delivers the believer from the curse of sin Mark Jesus paid the ransom price with His own blood Rom. The blood of Jesus has redeemed us and that redemption procures justification. The death of Jesus Christ makes reconciliation between the guilty sinner and a holy God. He restores us to a right relationship with God Rom. The cross of Christ is the means of reconciliation Heb. God has forgiven the sinner who believes on Christ; therefore his relationship with God is restored. Because of the death of Jesus Christ it is possible for the believing sinner to have an intimate love relationship with God the Father. Forgiveness is based on the shed blood of Jesus 1 John 1: The believing sinner has a right relationship before God. He is acquitted or justified. We have been brought into a right standing before God by the death of Jesus 2 Cor. The blood of Jesus cleanses the sinner 1 John 1:

Chapter 3 : THE PRIESTHOOD OF CHRIST | Apostolic Faith, West & Central Africa

Use the priesthood to help deliver the opportunity to benefit from the Savior's atoning power to someone else! As you do, great blessings will come to you and your family. I testify that the Redeemer lives and directs this work, in the name of Jesus Christ, amen.

The priesthood delivers these opportunities. Picture with me a rocket being maneuvered to a launchpad so it can be readied for liftoff. Now visualize the ignition. Fuel, in a controlled burn, is converted into hot gas that spews out, providing the necessary thrust to propel the rocket into space. Finally, envision the payload, or cargo, that sits atop the rocket. Because of His atoning sacrifice, Jesus Christ has the power and authority to redeem all mankind. To make His atoning power accessible, He has delegated a portion of His power and authority to men on earth. This delegated power and authority is called priesthood. The atoning power of Jesus Christ is essential because none of us can return to our heavenly home without help. Jesus Christ broke the bands of physical death, allowing resurrection for all. He offers forgiveness of sins, conditioned on obedience to the laws and ordinances of His gospel. Through Him, exaltation is offered. It is the rocket. Priesthood is essential because necessary ordinances and covenants on earth are administered only by its authority. Would it just be a complex, attention-grabbing firecracker? God intends priesthood to be used for more than just a class on Sunday or as a service opportunity. He intends for it to deliver the payload. Minor defects in rockets can cause mission failure. Brittle seals and material fatigue can cause a rocket to malfunction. To guard the priesthood from, metaphorically, brittle seals and material fatigue, God protects both its conferral and use. The use of the priesthood is consequently governed by both priesthood keys and covenants. Both the Aaronic and Melchizedek Priesthoods are received by covenant. Broadly speaking, priesthood holders covenant to help God in His work. Through the priesthood, the power of godliness is manifest in the lives of all who make and keep gospel covenants and receive the associated ordinances. Covenants with God are serious and solemn. A man should prepare for, learn about, and enter such covenants with the intent to honor them. A covenant becomes a pledge of self. Paraphrasing the English playwright Robert Bolt, a man makes a covenant only when he wants to commit himself quite exceptionally to a promise. He makes an identity between the truth of the promise and his own virtue. When a man makes a covenant, he is holding himself, like water, in his cupped hands. And if he opens his fingers, he need not hope to find himself again. A covenant-breaker no longer has a self to commit or a guarantee to offer. In return, God promises hope, forgiveness, the ministering of angels, and the keys of the gospel of repentance and baptism. He will become perfect so that he can stand in the presence of God. He will be able to fulfill his role in the work of salvation. Jesus Christ will prepare the way before the priesthood holder and will be with him. His body will be strengthened and renewed. To each man who receives the Melchizedek Priesthood, God affirms His covenant promises with an oath. Severe consequences result from breaking priesthood covenants and altogether turning from them. It jeopardizes the priesthood covenant because it can lead to mission failure. For a perpetual, unrepentant covenant-breaker, the promised blessings are withdrawn. During a weekend, I had two assignments. One was to create the first stake in a country, and the other was to interview a young man and, if all was in order, restore his priesthood and temple blessings. This year-old man had joined the Church in his late teens. He served an honorable mission. But when he returned home, he lost his way, and he lost his membership in the Church. Later, he applied to have his priesthood and temple blessings restored. We set an appointment for Saturday at When I arrived for the earlier interviews, he was already there. He was so anxious to have the priesthood once again, he just could not wait. Monson had personally reviewed his application and authorized the interview. This otherwise stoic young man wept. I then told him that the date of our interview would have no official meaning in his life. I informed him that after I restored his blessings, his membership record would show only his original baptism, confirmation, priesthood ordination, and endowment dates. He choked up again. I asked him to read from the Doctrine and Covenants: Then I placed my hands on his head, and in the name of Jesus Christ and by the authority of the Melchizedek Priesthood, and with the authorization of the President of the Church, I restored his priesthood and temple blessings. The joy that came over us was profound. He knew he was once again

authorized to hold and exercise the priesthood of God. He knew that his temple blessings were again fully operative. He had a bounce in his step and a radiant light about him. I was so proud of him, and I sensed how proud Heavenly Father was of him too. Thereafter, the stake was organized. The meetings were well attended by enthusiastic, faithful Saints, and a wonderful stake presidency was sustained. However, for me, the historic occasion of organizing this first stake in a country was overshadowed by the joy I felt in restoring the blessings to this young man. Like the rocket whose purpose is to deliver a payload, the priesthood delivers the gospel of Jesus Christ, enabling all to make covenants and receive the associated ordinances. In addition to obeying the laws and ordinances of the gospel yourself, I invite you to make and keep priesthood covenants. Magnify your responsibilities in the priesthood to help Heavenly Father and Jesus Christ. As you do, great blessings will come to you and your family. I testify that the Redeemer lives and directs this work, in the name of Jesus Christ, amen.

Elder Dale G. Renlund taught that the purpose of the priesthood is to provide God's children access to the atoning power of Jesus Christ. 3 To receive Christ's atoning power in our lives, we must believe in Him, repent of our sins, make and keep sacred covenants through ordinances, and receive the Holy Ghost. 4 These are not principles we.

Melchizedek and the Priesthood of Christ Author: Dennis McCallum Hebrews 4: Yet, these are surely two of the richest passages in the whole of Scripture. Therefore, the author rebukes those of his audience who have no taste for meat 5: For this reason we will have to start with some background considerations. The Setting Priests The issue at hand in this passage is priesthood. We today can hardly understand the importance of this office to the Jewish people for whom the book of Hebrews is written. Based on Old Testament teaching, these people were raised with firm convictions that a priest was absolutely necessary in their relationship with God. The priest was a go-between or an intercessor between man and God. Such a person was necessary because of the Holiness of God. Holiness means God is totally separate from fallen man and, in a real sense, unapproachable. For this reason, God ordained that certain men who were ritually cleansed in a special way should approach him on behalf of the people. These men were chosen by God for the office. We see this principle at work very early in the story of Job When God established His covenant with the Jews at Sinai, he chose one family to act as priests. The book of Leviticus is written to instruct the "levitical" priests on how to perform their service. One example of their service is the day of atonement. He then would take some blood a symbol of death from the sacrifice and enter the small cubicle where God dwelt in a special way. There he would display the blood symbolically to God 1 thus demonstrating that the sacrifice had been given--a life had ended, implying that the wages of sin death had been paid. If any one else came in, he would be struck dead. You can see how this demonstrates the unapproachability of God. At the same time, it shows the definite need for a priest to represent us as sinners before God. These points are briefly stated in Hebrews. Priests give sacrifice to God and represent the other peoples 5: Priests must be cleansed in a special ritual way 5: Priests are chosen for the office by God 5: The Problem As mentioned above, a Jewish priest must be from the tribe of Levi. The author of Hebrews intends to show that Jesus is in fact the only ordained priest that God has for believers. However, Jesus was not from the tribe of Levi but from the tribe of Judah. This means that according to Mosaic law, Jesus lacked the first requirement for priesthood. Besides this, even if the readers of Hebrews granted that Jesus was a priest, He was no longer on earth at the time the book was written. This would mean, according to Old Testament law, that some one should take over to perform the services in the temple. In other words, even if Jesus had been a priest, He would not have been one after His ascension. They are willing to admit that Jesus is the promised Messiah of Israel. Along with this, they probably believed that He would return to rule the world. However, for the reasons mentioned above, they were not sure where they stood in relation to ritual Judaism. Since they could not be sure that Christ was the only ordained priest, they felt it could hardly do any harm to offer sacrifice in the temple as well. This way they would have "double coverage" and they would avoid persecution from fellow Jews for denying Judaism. We will see the reasons for his strong stand in the section "So What? He must prove, using only Old Testament scripture, that Jesus is our only priest, not only during his life, but for all time. Anyone intending to approach God must do so through Him alone, thus rendering the Old Testament ritual cultus obsolete and even blasphemous. This passage introduces us to a rather obscure Old Testament figure named Melchizedek. Melchizedek is a priest. Yet the priesthood was not established for at least years after this incident! Obviously, this man must have been a priest in some order other than the levitical order. This unusual man meets the great patriarch Abraham one day as Abraham is returning with the booty he has won from a battle with some enemy troops. There a very brief but very strange transaction occurs. According to Biblical and ancient practice this means that both Melchizedek and Abraham realized that of the two of them, Melchizedek had greater stature. Fathers, for instance, always bless sons. The son would never pronounce a blessing on the father. Yet, while Abraham apparently viewed Melchizedek as greater, he was himself probably the greatest name in the whole Old Testament! He was the father of the Jews, the father of all the great men of God who followed after. When we

realize how great Abraham was it becomes doubly hard to understand how Melchizedek could be even greater. In addition, notice that Abraham gives a tithe of his booty to Melchizedek. This also indicates that Abraham recognized Melchizedek as his priest. Both the blessing and the tithe point to the same thing--the great stature of this man. He stands as a priest at a time there were no priests, and holds a stature greater than the patriarch Abraham. Clearly, if Melchizedek appeared at the time of the writing of Hebrews, all lesser priests would have to step aside and give way to him. When you think about it, this short incident proves that there is such a thing as a priesthood which is wholly outside of the Jewish people. After all, Abraham was the only living Jew at the time this story occurred. Think about this in relation to the question of whether Jesus qualifies as priest for all believers. If only the author of Hebrews could somehow find a passage linking the Messiah to this sort of priesthood, he would win his case. He would have proven, using only the Old Testament, that Jesus is the sole authorized priest of God. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth. This second term is one of three common names of God in the Old Testament. It could in some cases be used of a ruler much as we might refer to the house of Lords. However, David, himself, was an absolute monarch. The most likely answer is "the Messiah. It is a prophetic Psalm describing what the Father will do for the son. Now read verse 4 "The Lord has sworn and will not change his mind: The Father promises the Messiah that He will be a priest according to the higher order of Melchizedek. This eliminates the first problem given above. Since Jesus is not to be a priest in the levitical order, He need not be from the tribe of Levi. Also He is a priest forever. This eliminates the second problem above. No one is to take over when He leaves. This should teach us something about the Word of God. Although the book spans years, it is a perfect unit. Also, it seems plain that the author of Hebrews would never have been able to put this all together by himself. God directed him to it. It is interesting to notice that the name Melchizedek comes from one Semitic root which means "king," and another, which means righteousness. His name literally means King of Righteousness Heb. Also, He was the King of Salem. Salem is the word from which comes "Shalom" or peace. Therefore here is also the "King of Peace" Heb. Another strange thing is that as great as this man was, we are given no explanation as to why. Usually a genealogy is given to show that a great one is from some special family see Mt. This was more important to ancient and medieval culture than it is today. It would be especially important in the Bible where God so often deals with families and nations. But in this case genealogy is given Heb. Probably He foresaw that the priesthood question would become a problem later, so He intervened at this time to solve it. Then by inspiring David and the author of Hebrews to make the appropriate comments, the new arrangement was clarified. Other interpreters see Melchizedek as a type of Christ. The comment in Heb. There, as we saw, Messiah is a priest forever. Also, they point out, Melchizedek was king of an actual Jebusite city--Salem. Whether Melchizedek was Christ himself, or a type of Christ is not really important because either way, the lesson is the same for us--Jesus Christ is the sole authorized priest for all time, completely and permanently replacing the Old Testament priestly cultus. When we establish the fact that Christ is our sole Priest, we have not gone far enough. We have yet to ask "so what?"

Chapter 5 : Study helps: Dale G Renlund â€™ The Priesthood and the Saviorâ€™s Atoning Power â€™ Latt

"Jesus Christ has the power and authority to redeem all mankind," said Elder Renlund of the Quorum of the Twelve Apostles in his priesthood session address on Sept. "To make His atoning power accessible, He has delegated a portion of His power and authority to men on earth."

JESUS had three offices to fill: A prophet is one who represents God to man; he tells man the will of God. There were many prophets in Old Testament times who told the people the things God wanted them to know. Moses was one, but we usually think of the period of the prophets beginning with Samuel. Boldness Before God A priest represents man to God. Today Jesus is our Priest. He is in Heaven to plead our case before God the Father. He is a mediator, or go-between. A sinner cannot approach a holy God except through the atoning Blood of Jesus. If we have asked Jesus to forgive our sins, and the Blood has washed those sins away and made us holy, we are not afraid to approach God. God appointed Jesus to be a High Priest, and Jesus was faithful -- even as Moses was faithful and obeyed the commandments of God. Moses lived many hundreds of years before Jesus came to earth, but he knew Jesus was coming, and he wanted the people to believe Him. There is a difference between the Priesthood of Christ and that of all the Old Testament priests who were the descendants of Aaron. At the time the Law was given to Moses, God gave careful instructions that Aaron and his sons were to be the priests, and the office was very holy. God wanted people to be careful to keep His house of worship and His service holy. This was an illustration that the priest was bearing upon his shoulders the responsibility of the Children of Israel before God. He was also to wear a breastplate of twelve stones, one for each tribe, upon his breast -- or upon his heart. When he went in before the Lord he carried the Children of Israel in love upon his heart, to intercede for them before God. The Priest was a type of Jesus standing before God today making intercession for us. Look to Him believing Peace and Joy receiving. Jesus bears you on His heart. When we suffer, He suffers with us. When we are sad, He understands and wants to comfort us. He lived on earth long enough to know our problems, and He understands and cares. We can come boldly to Him, asking for His help, and He will have mercy on each one who wants to be a true child of God. Jesus, a Priest Forever The high priest under the Law could not continue in the priesthood for a long period, because he would grow old and die. A younger man would take his place until he, too, would die. But all these priests must be of the tribe of Levi, and of the family of Aaron. But there was a change in the line of priests when Jesus became our High Priest. He did not become a priest merely because of his family; he was especially appointed of God. God loved Jesus very much. Several times God said: We will hear more about Melchisedec in a later lesson. Prayers of Jesus Jesus served as prophet; when He was on earth, yet sometimes He was already our Priest, too. One time after He had fed the five thousand with five loaves and two small fish, the people wanted to make Him king. They thought it would give them an easy life if they had a king who could multiply food as He had done that day -- maybe they would not have to work any more. Jesus was grieved that they were only interested in things to eat, instead of the message He preached, so He left them and went into a mountain alone to pray [John: On the night before He was crucified He prayed a long prayer, which is recorded in John 17 and is called His Intercessory Prayer. He not only prayed for the people who were with Him that night, but for all who would believe their preaching and be saved. That can include each one of us, if we believe that Jesus died for our sins and will save us when we repent. If you ever feel lonely and think that nobody wants you, remember that Jesus was praying for you, too, when He asked God: Jesus wants His holy children with Him in Heaven where they, too, can enjoy all the glory that He has with the Father and all the holy angels. No one who is not holy would enjoy that, so we must be sure that we are made ready for Heaven here. We must have all sin purged out of our lives, including hatred, envyings, wrath, strife and revellings [Galatians: He sweat as it were great drops of blood in His agony. But He was willing to do the will of the Father. All our prayers should have that phrase in them, Not my will, but Thine, be done. The man, woman, boy or girl who wants to serve God with all his heart will have many trials to overcome in making himself pliable in the hands of God. Many times he may want to have his own way, and it will cut deep when he has to yield his will to the Lord; but that night in the Garden of Gethsemane Jesus learned a deeper hurt than we will

ever feel, so He understands all our sufferings and tears and will help us if we will let Him. He did it all for us. He could have stayed in Heaven and never suffered at all. He could have come to earth, and when He began to suffer at the hands of man He could have decided mankind was not worth it and gone back to Heaven without paying the price for our redemption. But He chose to suffer in order that we might be saved. Each of us deserves to suffer for our sins. He committed no sin and had no reason to suffer except that He was willing to bear our punishment. How we should love Him! If we love Him we will keep His commandments. Name the three offices of Jesus. What is the duty of a priest? Name the important way that Jesus, Priesthood was different from that of the other priests. Name some of the recorded prayers of Jesus. For whom did Jesus pray just before He was crucified? What did He ask for them? Why did Jesus choose to die on the cross? After what order was Jesus a Priest? Login to post comments.

Chapter 6 : 14 Bible verses about Christ Atoning

The Lord Jesus offered himself once, once only, once only for ever: there is no other atoning priest, no other sacrifice, and there is no repetition of that one sacrifice. Now we go on to notice the results of Christ's one offering, which are, in the text, described as threefold " towards himself, his enemies, and his people.

Related Media At the very heart of the Christian system lies the all-important doctrine of the Atonement. It appears only once in the New Testament Romans 5: It is not entirely fanciful to suggest the idea of at-one-ment because the word atonement is used to refer to the atoning death of Christ through which the sinner is reconciled to God, restored to His favor. To atone for means to make amends. Upon entering into a consideration of this majestic theme, it may be well to remind ourselves that the Death of Jesus Christ on the Cross at Calvary is a historical fact. Some books of fiction about the Death of Christ have come into my hands. They have a tendency to leave the mind in the dangerous state of dreamy unreality and poetic imagination. We believe that men are regenerated, redeemed, reconciled to God, justified, forgiven, adopted, not by the Doctrine of the Atonement, but by the Atonement itself, by the sacrificial and substitutional death of our Lord Jesus Christ. We cannot hope to treat thoroughly so great a subject in this brief study, but simply to state the basic elements of the Atonement so that believers may have a firm foundation for their faith. A distinguished University Professor wrote a book entitled, *The Human Life of Jesus*, in which he flatly denies what the Bible teaches about the Atonement. Certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering. But a forgiveness that is paid for is not forgiveness. These erroneous theories on the subject now under consideration are simply a restatement of older ideas. It rules out the biblical idea of vicarious sufferings and substitution, and looks upon the Atonement as a mere influence which persuades men to do right. Christ is merely our example and not our Saviour since His death was not an expiation. There is no need of a sacrifice for sin since the loving God Who dwells in Heaven will not be severe with His creatures here below. The moral influence theory holds that God is the Father of all men, and that He does not hold man accountable for sin. Let us beware of such a distorted view of Atonement which shuts out the biblical Doctrine of Regeneration and Redemption as well as other characteristic doctrines of Christianity. No amount of feeling caused by thinking upon the sufferings of Christ can enable a guilty sinner to forsake sin and return to God. A debt must be paid for sin, and Christ has paid that debt on the Cross of Calvary. They give no hint of the Scripture doctrine of the subjective effects of sin on the human heart by which it is alienated from God and unable to respond to any appeal of right motives however powerful. They see no impassable gulf between the holy God and sinful man, and consequently, they see no reason why satisfaction should be made to divine justice. It acknowledges that man is a sinner, but that the loving God who dwells above does not wish to punish sinners, though He cannot allow the dignity and high standard of His law to suffer. In the final analysis, Christ was punished for sin merely to keep up appearances, to maintain the standard of the law and an orderly form of government. God is represented as punishing an innocent and just person merely to make an impression upon others. But the governmental theory is disproved and discredited by the plain teaching of both the Old and New Testaments. The Explanation of the Atonement In attempting an explanation of the Atonement, it is important that we know something of what motivated the death of Christ. The idea that our Lord died a helpless martyr is nowhere taught in the Bible. Many Scriptures teach clearly that the Atonement of Christ is an expiation of human sin, so that sin is that which made the Atonement necessary. Christ became incarnate in order that He should die for human sin. Whether or not the Son of God would have become Incarnate if man had not sinned, we do not know, nor do we intend to speculate. It is sufficient for us to know that it was sin which made the Cross a must in the experience of the Son of God. Notwithstanding the false teaching of Christian Science, the existence of sin in the world is an undeniable fact. Ever since the transgression of Adam, the whole human race has groaned under the awful weight and bitter penalty of sin. The experiences of daily life testify that there is something wrong with man. Now God is not to be blamed for the terrible evil in the world. He simply made man a free agent, and man has abused his privileges. The problem of evil has engaged the attention of thinking people for

a long time. In Holy Scripture Satan is shown to be the cause of evil and its continuance in the earth. The warfare against evil is not with flesh and blood but against principalities and powers, against the spirit hosts of wickedness in the spirit world Ephesians 6: The morals and moral judgments of us humans show that man is under the control of an evil power. The Devil sinned from the beginning I John 3: All who disobey God are said to be the children of disobedience in whom Satan works Ephesians 2: Satan is the greatest hindrance in the church, attacking the servant of the Lord I Thessalonians 2: Believers are warned to resist the Devil James 4: These are but a few examples which show the immense burden of sin and suffering caused by the Devil. The question of sin and its awful effects compels our thinking if we are to possess an adequate understanding of the Atonement. God has decreed from the beginning that death must follow sin, not only physical death which is the separation of the soul from the body, but also spiritual death, or the eternal separation of the whole man from God Genesis 2: Since all men have sinned Romans 3: Sin is offensive to the holiness of God, so much so, that it excites His holy wrath. Where there is sin, the wrath of God can never be turned away. He that believeth on the Son hath everlasting life: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness Romans 1: The wrath of God is nothing like the uncontrolled passion in men, but rather His holy and just indignation against sin. Because of two great facts, the holiness of God and the sinfulness of man, Atonement is made an absolute necessity if sinners are to be pardoned and brought to God. When we have the true conception of the holiness of God, we will have the true conception of sin, and when we have the correct view of sin, we will have an adequate view of the Atonement. The only reason that men are offended at the preaching of the Cross is because they have no adequate sense of sin and the holiness of our Lord. When a man refuses to face sin, he will find it easy to dispense with what the Bible teaches about the Atoning Death of Christ. The sin may be committed in ignorance, but it is no less a sin. Sin committed in ignorance may not receive as great a punishment as sin committed willfully and deliberately, nevertheless all sin is punishable and must be punished. We learn from the Bible that a man may sin in several ways. Let us look at some of them: An high look and a proud heart, and the plowing of the wicked is sin Proverbs But the sin that is greater than all sins is the rejection of the Lord Jesus Christ. The love and mercy of God are infinite and matchless, still the penalty for sin must be paid. Thus it was, in the eternal past, before the foundation of the world, that God determined and planned that atonement should be provided for His fallen creatures who would be deceived by Satan. If no plan of atonement had been proposed and perpetuated by the Godhead, all would be hopeless for mankind. This necessitated the Substitute taking upon Himself a human body. The eternal Son of God was that Substitute. There is no explanation of the Atonement apart from the fact that the eternal Son of God, without spot or blemish, Who knew no sin and did not sin, was made to be sin for us, that we might be made the righteousness of God in Him II Corinthians 5: As His Blood was shed upon the Cross, a merciful and loving God was able to cleanse and pardon guilty sinners, because the Divine Substitute took upon Himself the penalty for sin. He said, The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many Matthew He foretold His death and fully explained its object. It was an essential part of the Divine plan to justify condemned sinners. Indeed this is the heart of the New Testament. The Extent of the Atonement The provision of the Atonement for sin is for all men everywhere. The doctrine of Election has been misunderstood by some to mean that Christ died for a few elect people who had been given to Him by the Father and who were therefore chosen in eternity past to be His people. It is quite true that the Atonement, having been planned and worked out by God Himself, is His own personal property, and that He is absolutely sovereign in the use He chooses to make of it. Furthermore, we recognize that through the Atonement the way is now open for God to forgive and redeem as many as He chooses to call to Himself. It is His divine prerogative to save few, many, or all of the human race as He deems best. God alone is the Savior of men, and we acknowledge also from the Scripture, and from what we have seen in the world, that He does not save all. But, as relates to the extent of the Atonement, it is incorrect to say that Christ died only for those whom God saw fit to save. I will go on record as one who affirms belief in the absolute sovereignty of God, and that nothing does or can occur except by His will. But belief in the sovereignty of God does not suggest that God acts arbitrarily without good reasons, reasons so good and so weighty, that He could in no case act otherwise

than He does. Any view of divine sovereignty that implies arbitrariness on the part of the divine will, is not only contrary to Scripture but is revolting to reason. In His sovereignty God claims the right to dispose of His creatures as He will, but it is unthinkable and unscriptural, to say the least, that divine sovereignty arbitrarily condemns some men and in hard despotism sends them into the lake of fire. But this does not in any wise rule out the biblical truth of free agency in man. Foreknowledge is not merely an arbitrary God saying: If he knows, for instance, that out of a group of thirty persons who might be invited to a banquet a certain twenty will accept and ten will not, then, even though he may still make his invitation broad enough to include the thirty, he expects only the twenty, and his work of preparation is done only on their behalf. To represent God as earnestly striving to do what He knows He will not do is to represent Him as acting foolishly. When God invites all men to be saved, the preparation is the same whether few, many, or all accept. The Atonement was just as necessary for one sinner as it was for one million sinners. If only ten percent of the human race accepts Jesus Christ as Saviour, He did not die in vain. There could be no waste. The number who receive or reject Christ has nothing to do with the preparation of the Lamb slain from the foundation of the world. Such is an extreme view on limited atonement. Another view that sets forth a way of salvation through Christ is Universalism. An extreme view on unlimited atonement is offered by Universalism, which holds that Christ died for all men and that eventually all men will be saved, if not in this life, then through a future probation. This view has made a strong and successful appeal to the feelings of many, and it is a belief almost as old as Christianity.

Chapter 7 : Sacrificial Death of Jesus Christ

Grace, And Jesus Christ Sin, God's Remedy For Atonement, in NT Love, Nature Of Jesus Christ, Son Of God Expiation Mission, Of Jesus Christ Agape Love God, Purpose Of In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

Brethren, it is a privilege to be with you in this historic conference. When I was a new mission president, I was excited to receive our first group of new missionaries. A few of our more experienced missionaries were preparing for a brief meeting with them. They need to be guided to a spiritual awareness of the sacredness of their ordained calling. My message is for all Aaronic Priesthood holders, including those who also hold the Melchizedek Priesthood. I believe the answer lies in the keys of the Aaronic Priesthood—the keys of the ministering of angels and of the preparatory gospel. As the Apostle Paul said: And the power associated with this duty is not just for prophets or even just for missionaries. It is for you! We start by treasuring up His word so its power is within us. It may be something less formal, like a conversation with a friend or family member. In any of these settings, if we have prepared, we can teach the gospel the way angels do: His words increased my faith and the faith of others. My faith has also grown as I have heard Aaronic Priesthood holders teach and testify in their quorum meetings. Young men, you are authorized messengers. I have been with Aaronic Priesthood holders as they visited fellow quorum members. I heard one young man bear testimony to his peers of the power of repentance. As he did, hearts were softened, commitments were made, and the healing power of Christ was felt. It is another to have our sins remitted or forgiven. The power to bring this about is found in the Aaronic Priesthood. Oaks explained it this way: As he did, a powerful spirit came over him and the congregation. Later in the meeting, he bore a simple but clear testimony of the power of God he felt during that ordinance. In Sydney, Australia, four members of a priests quorum baptized members of the Mbuelongo family. The mother of one of these priests related to me how this experience powerfully impacted her son. My year-old son recently baptized me for some of our ancestors. They also prepare you for lifelong service in the Melchizedek Priesthood. John was sent as an authorized messenger to bear witness of Christ and invite all to repent and be baptized—that is, he exercised the Aaronic Priesthood keys we have discussed. Young men, God has a work for you to do. I promise that as you put these sacred duties at the center of your life, you will feel the power of God as never before. You will understand your identity as a son of God, called with a holy calling to do His work. And, like John the Baptist, you will help prepare the way for the coming of His Son. Of these truths I bear witness in the name of Jesus Christ, amen.

Chapter 8 : Elder Dale G. Renlund: 'The Priesthood and the Savior's Atoning Power' - Church News

Frank B. Holbrook is the author of The Atoning Priesthood of Jesus Christ (avg rating, 7 ratings, 1 review, published), Doctrine of the Sanctua.

This etext was typed and reformatted by Tom and Katie Stewart from a reprint uncopyrighted of the original edition. The use of the letter "s" instead of "z" was correct at the time of publishing. We come from the shallows of human speculation to the depths of divine revelation when we come to the Blood. We step at this juncture from the shadows of Old Testament typology to the blazing sunshine of New Testament theology. The breadth suggests the scope of it and it is broader than all sin, for where sin abounded grace did superabound. The length proclaims the eternity of it and it is far longer than sin. Sin entrenches over the generations and circumscribes their activities but grace spans the two eternities. The depth describes its power. Thank God it drowns our guilty burdens in its unfathomable deeps. The height speaks of the glory of it. It overtops the topless steeps of the divine and loses itself in the glory of which and by which it was begotten. The Blood of the cross is the centre, but it flows in mighty torrent out to the circumference. It is the pivot by which and around which the whole revolves. It is the heart but it throbs its incorruptible crimson life into the whole body. In the Divine eyes the heavens are bloodmarked, the earth is bloodmarked and the elect are bloodmarked. We bow before a Bloodstained Throne, once a fiery throne of judgment, now by blood a mercy seat. Our Bible is a Bloodstained Book. Prick the body of heavenly divinity anywhere and out pours the life tide of Emmanuel. It is a crimson Book. Men can be redeemed, but "not without blood," ["The blood of Jesus Christ His Son cleanseth us from all sin"] 1 John 1: Heaven can be gained but "not without blood," ["Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh"] Hebrews Peace can be enjoyed but "not without blood," ["And, having made peace through the blood of His Cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven"] Colossians 1: Justification can be ours but "not without blood," ["Much more then, being now justified by His blood, we shall be saved from wrath through Him"] Romans 5: Sanctification can be experienced but "not without blood," ["Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate"] Hebrews Glorification can be ours but "not without blood," ["And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of Great Tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: Hence in this study we must ever keep in mind that over against and seeking to undermine and thwart the Precious Blood of Christ there stands ever opposing the blasphemy of the cults. A close study of the scriptures unveils a threefold basic fundamental, the foundation of expiating sacrifice by bloodshedding. This principle brings out the expiating wealth and eternal value of the Blood of the Lamb. The blood equalled the life and the value of the blood was the value of the life. Notice the different values of bloods contrasted in the law of the sin-offering in Leviticus chapter four. The priest, a public person, must bring a young bullock, ["If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering"] verse 3; the whole congregation must bring a young bullock, ["When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation"] verse 14; a ruler must bring a male kid of the goats, ["Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish"] verse 23; and a common person must bring a female kid of the goats, ["Or if his sin, which he hath sinned, come to his knowledge: The blood of the female goat was less valuable than the blood of the male goat; and the blood of the male goat was less valuable than the blood of the young bullock. Well can we repeat -- Not all the blood of beasts On Jewish altars slain Could give the guilty conscience peace, Or wash away the stain. But Christ, the heavenly Lamb Takes all our sins away, A sacrifice of nobler name And richer blood than they. At the cross it was not pure humanity shedding blood for depraved humanity, but it was Incarnate deity shedding blood for iniquitous dust. The life of the flesh is in the

blood -- the Word became flesh and dwelt among us. The blood equals the life, therefore the Blood of Christ equals the life of the Incarnate Deity. According to Colossians 2: The blood then is the life-tide of the Godhead. Note the Vital Principle -- the Blood is the Life. The blood must be shed, the life must be given. The Blood is sacrificial Blood, in the Bible it is always that. The offering on the cross was a substitutionary, vicarious "instead of me" sacrifice. It was the blood on the altar, the life given in sacrifice that constituted the expiation. The blood shed was the sacrifice which alone was sin-atonement. I have power to lay it down, and I have power to take it again. It takes both substitution and restitution to justify the sinner. Both come flowing to us in the blood of the cross. That massive Puritan theologian John Owen, exclaims: To come unto God by Christ for forgiveness and to behold the law issuing all its threats and curses in His blood and losing its sting, putting an end to its obligation unto punishment, in the cross: The law states "the soul that sinneth it shall die. Stern justice demands the death of the transgressor but the Blood makes atonement for the sinning soul. By the Blood God is both just and the justifier of him that believeth in Jesus. The precious Blood is life-giving for it has opened the grave. The Great Shepherd of the sheep was brought again from the dead by the Blood of the everlasting Covenant. Through the Blood we shout in triumph "Death is swallowed up in Victory. Christ entered into heaven with His Own Blood. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel"]. Death has no right to the Bloodwashed soul, but the Bloodwashed soul has a right to Heaven. Bearing this three-fold fundamental in mind I come now to the substance of my message. Before proceeding we must emphasize that we refer to the Cross we refer not to the wood of the Cross but to the work of the Cross. The wood corrupted but the work is incorruptible. The Cross is the Transcending Cross for redemption far transcends creation. The one is God in speech, the other is God in sacrifice. God can and may make more worlds but God can never make another Cross. Can omnipotence be measured? Nay, not by any measuring rod of man but still it can be measured. By the measure of the Cross. The Blood of the Cross is the utmost of omnipotence. Can omniscience be fathomed? Nay, not by any plumline of man, but still it can be measured. By the plumline of the Cross. The Blood of the Cross is the ultimate of omniscience. Can eternal love be circumscribed? Nay, not by any circle of man, but still it can be circumscribed. By the perimeter of the Cross. The Blood of the Cross is the ultra of eternal love. On the summit of Calvary Christ overtopped the topless steeps of divine love for me. All the attributes of God rise to their full level in the life-tide of Calvary. The Cross is the Transcending Cross. Again, the Cross is the Descending Cross. It was set on the hills of glory long before it was set up by the hand of man on Calvary. The Cross was an outward public demonstration of what took place in the heart of God in eternity, and it is a bleeding heart that is unveiled. This is thrice-holy ground. No wonder the blazing orb refused to light up that sacred scene and nature convulsed at such an unveiling. The Cross is not the progeny of time, it is the offspring of eternity. The Cross is the Descending Cross. Further, the Cross is the Ascending Cross. If God reached down and saved men by the Cross and He did, then by the Cross men can ascend to God and they do. The Cross is the Ascending Cross. The Blood is the blood of a transcending, descending, ascending Cross of a transcending, descending, ascending Christ Who died for us, rose again for us, ascended for us, lives for us, intercedes for us and is coming for us. Bless His Worthy Name! In Revelation John records his vision of the throne of the everlasting God. The Eternal One, "the Lord God Almighty which was and is and is to come" is here described as "like a jasper and a sardine stone. The sardine translated in the Revised Version margin as "ruby" is said to be deep red. To the eye of John through the transparent jasper there appeared right in the heart of the Throne a deep red, for at the heart of the glorious perfections of the everlasting God there lies the deep red of His eternal redemptive purpose. We can but glance at the first and last books of the whole sublime volume, Genesis and Revelation.

Chapter 9 : Melchizedek and the Priesthood of Christ | Xenos Christian Fellowship

The Devil controlled Cain when he murdered his brother Abel (I John); he tempted David to sin in numbering the children of Israel (I Chronicles); he fired the passion of Judas Iscariot when he betrayed Jesus for thirty pieces of silver (John , 27); he blinded the mind of Peter to the necessity of the atoning Death of Christ.

Bishop Reeve has invited and challenged us to watch or read the talks from the April General Conference in preparation for the upcoming General Conference on October , Each day, we will post an address from the April General Conference on this blog. We invite you to share your thoughts in the comments section below each post. The priesthood delivers these opportunities. Picture with me a rocket being maneuvered to a launchpad so it can be readied for liftoff. Now visualize the ignition. Fuel, in a controlled burn, is converted into hot gas that spews out, providing the necessary thrust to propel the rocket into space. Finally, envision the payload, or cargo, that sits atop the rocket. Because of His atoning sacrifice, Jesus Christ has the power and authority to redeem all mankind. To make His atoning power accessible, He has delegated a portion of His power and authority to men on earth. This delegated power and authority is called priesthood. The atoning power of Jesus Christ is essential because none of us can return to our heavenly home without help. Jesus Christ broke the bands of physical death, allowing resurrection for all. He offers forgiveness of sins, conditioned on obedience to the laws and ordinances of His gospel. Through Him, exaltation is offered. It is the rocket. Priesthood is essential because necessary ordinances and covenants on earth are administered only by its authority. Would it just be a complex, attention-grabbing firecracker? God intends priesthood to be used for more than just a class on Sunday or as a service opportunity. He intends for it to deliver the payload. Minor defects in rockets can cause mission failure. Brittle seals and material fatigue can cause a rocket to malfunction. To guard the priesthood from, metaphorically, brittle seals and material fatigue, God protects both its conferral and use. The use of the priesthood is consequently governed by both priesthood keys and covenants. Both the Aaronic and Melchizedek Priesthoods are received by covenant. Broadly speaking, priesthood holders covenant to help God in His work. Through the priesthood, the power of godliness is manifest in the lives of all who make and keep gospel covenants and receive the associated ordinances. Covenants with God are serious and solemn. A man should prepare for, learn about, and enter such covenants with the intent to honor them. A covenant becomes a pledge of self. Paraphrasing the English playwright Robert Bolt, a man makes a covenant only when he wants to commit himself quite exceptionally to a promise. He makes an identity between the truth of the promise and his own virtue. When a man makes a covenant, he is holding himself, like water, in his cupped hands. And if he opens his fingers, he need not hope to find himself again. A covenant-breaker no longer has a self to commit or a guarantee to offer. In return, God promises hope, forgiveness, the ministering of angels, and the keys of the gospel of repentance and baptism. He will become perfect so that he can stand in the presence of God. He will be able to fulfill his role in the work of salvation. Jesus Christ will prepare the way before the priesthood holder and will be with him. His body will be strengthened and renewed. To each man who receives the Melchizedek Priesthood, God affirms His covenant promises with an oath. Severe consequences result from breaking priesthood covenants and altogether turning from them. It jeopardizes the priesthood covenant because it can lead to mission failure. For a perpetual, unrepentant covenant-breaker, the promised blessings are withdrawn. During a weekend, I had two assignments. One was to create the first stake in a country, and the other was to interview a young man and, if all was in order, restore his priesthood and temple blessings. This year-old man had joined the Church in his late teens. He served an honorable mission. But when he returned home, he lost his way, and he lost his membership in the Church. Later, he applied to have his priesthood and temple blessings restored. We set an appointment for Saturday at When I arrived for the earlier interviews, he was already there. He was so anxious to have the priesthood once again, he just could not wait. During our interview, I showed him the letter explaining that President Thomas S. Monson had personally reviewed his application and authorized the interview. This otherwise stoic young man wept. I then told him that the date of our interview would have no official meaning in his life. I informed him that after I restored his blessings, his membership record would

show only his original baptism, confirmation, priesthood ordination, and endowment dates. He choked up again. I asked him to read from the Doctrine and Covenants: Then I placed my hands on his head, and in the name of Jesus Christ and by the authority of the Melchizedek Priesthood, and with the authorization of the President of the Church, I restored his priesthood and temple blessings. The joy that came over us was profound. He knew he was once again authorized to hold and exercise the priesthood of God. He knew that his temple blessings were again fully operative. He had a bounce in his step and a radiant light about him. I was so proud of him, and I sensed how proud Heavenly Father was of him too. Thereafter, the stake was organized. The meetings were well attended by enthusiastic, faithful Saints, and a wonderful stake presidency was sustained. However, for me, the historic occasion of organizing this first stake in a country was overshadowed by the joy I felt in restoring the blessings to this young man. Like the rocket whose purpose is to deliver a payload, the priesthood delivers the gospel of Jesus Christ, enabling all to make covenants and receive the associated ordinances. In addition to obeying the laws and ordinances of the gospel yourself, I invite you to make and keep priesthood covenants. Magnify your responsibilities in the priesthood to help Heavenly Father and Jesus Christ. As you do, great blessings will come to you and your family. I testify that the Redeemer lives and directs this work, in the name of Jesus Christ, amen. See 1 Nephi See Doctrine and Covenants References to a covenant related to the lesser priesthood are found in Numbers See also Bruce R. Doctrine and Covenants A Play in Two Acts , xiii–xiv, See Joseph Smith Translation, Genesis Joseph Fielding Smith , There is no scriptural reference or account of the recipient swearing an oath as he makes the Melchizedek Priesthood covenant. Instead, in Joseph Smith Translation, Genesis Repentance is always possible for those willing to change. See, for instance, Dale G.